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CONSTRUCTION OF SOCIAL SCIENCES AND HUMANITIES TOWARDS *NUSANTARANOLOGY*

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Abstrak

Keywords:

Nusantaranology,
Local cultural
treasures, Social
sciences and
humanities,
Scientific
traditions,
Indonesian studies

Artikel ini merupakan usaha awal untuk memperkenalkan konsep *Nusantaranologi* di Indonesia. Melalui survei bibliografi dan pengalaman penulis dalam pengembangan riset di negara ini, tampak bahwa Indonesia memiliki pijakan keilmuan yang amat kuat, jika dibandingkan dengan negara-negara lainnya. Kekayaan khasanah lokal di Nusantara dapat dijadikan sebagai langkah awal untuk membangun konsep keilmuan *Nusantaranologi*. Dalam studi ini, penulis melakukan survei bibliografi tentang bagaimana pengaruh ilmu sosial dan humaniora dari Barat terhadap berbagai riset di Indonesia. Penulis berargumen bahwa pengaruh tradisi ilmu dari Barat tampaknya harus dipertanyakan ulang di dalam memahami berbagai produk pengetahuan lokal di Nusantara. Penulis juga menemukan berbagai hasil riset dari peneliti lokal telah menunjukkan bahwa produk pengetahuan di Nusantara sangat mendalam, jika dibingkai dalam satu payung ilmu pengetahuan, yaitu *Nusantaranologi*. Akhirnya, kajian ini diharapkan dapat menjadi langkah awal bagi para peneliti di Indonesia untuk terus berupaya mengedepankan kajian-kajian lokal, sambil terus memperkuat dasar-dasar keilmuan secara filosofis, untuk memperteguh konsep *Nusantaranologi* atau Studi Indonesia.

Abstract

This study is the first attempt to introduce the concept of Nusantaranology in Indonesia. Based on a bibliographic survey and the authors' experiences in research development, it appears that Indonesia has a very strong scientific foundation compared to other countries. Besides, the fact that the wealth of local treasures in Nusantara can be utilized as a first step to develop the scientific concept of Nusantaranology. In this study, the authors conducted a bibliographic survey on how the influence of Western social sciences and humanities on several studies or research in Indonesia. The authors argue that the influence of the Western scientific tradition needs to be re-examined in understanding the various local knowledge found in Nusantara. The authors also found that various research results from local researchers have shown that the products of knowledge in Nusantara are very profound if they are framed under a scientific umbrella, i.e Nusantaranology. Finally, this study is expected to be the first step for researchers in Indonesia to carry out various studies on local issues, while continuing to strengthen the philosophical foundations of science, to reinforce the concept of Nusantaranology or Indonesian Studies.

Introduction

Recently, the authors have often been appointed as reviewers for research and scientific journals at several universities in Indonesia and the Ministry of Religious Affairs of the Republic of Indonesia. The authors were also invited as discussants in the proposal seminar and research results at the Center for the Conservation of Cultural Values (BPNB). These experiences have given us lots of experiences in the cultural studies that the authors have been working on so far. Therefore, the authors were given access to information about trends in social and humanities research in Indonesia. Especially when discussing 32 research papers from BPNB throughout Indonesia, which were presented in the seminar on Samosir Island on 23-26 April 2019. The authors reviewed nearly 200 research proposals from the State Islamic Higher Education (PTKIN) in the archipelago.

This experience gives the impression to the authors that cultural studies in Indonesia are many. Not a few researchers raised such unique local treasures. The researchers succeeded in describing the uniqueness of their locality to be used as the main material in their research. But these studies still stand on their own and are not dialogued within a scientific frame known as *Nusantaranologi* (the science of Nusantara/archipelago). Of course, this space needs to be filled in, so that the awakening of Nusantara science can explain every cultural phenomenon that exists in this country. This gap is what led the authors to compile a work that can be used as a philosophical basis for understanding the world of culture in Indonesia.

As long as being national reviewers, the authors found that the researchers were not able to link their research theme to what was happening in various regions in Nusantara. Their research is still separated and as if not found in other areas. Whereas, in the seminar, cultural studies in certain areas seemed to have similarities with other areas. Besides, the results of their research have not communicated with the world of social anthropology in a broad sense. The studies carried out still cannot be used as a national and international discourse. As a result, the research results are only used as library collection in the cupboard or warehouse in the offices. Research administration matters more than the distribution of research results.

The above conditions, of course, cannot be handed over to researchers alone. This is caused by the cultural knowledge of researchers who have not yet communicated the results of research with the scientific discourse that become the umbrella of the research carried out. In other words, researchers still have difficulty to enter research results at the scientific discourse level. Such a condition locks the communication of knowledge between Indonesian researchers and the world of research internationally. Thus, the very authentic results of the research are not communicated to researchers abroad.

This study will not discuss all of the problems above but seeks to reveal the direction of cultural studies in Indonesia. The authors have tried to explore cultural issues from the strategic aspect;¹ raise Indonesia's local treasures in a scientific frame in the book *Acehnologi*,² and linking cultural studies with the national imagination.³ The study of meta-theory and metaphysics of Nusantara science has been discussed in *the Contribution of Charles Taylor, Syed Muhammad Naquib Al-Attas, and Henry Corbin in Metaphysics and Meta-Theory Studies on Nusantara Islam in Indonesia*. This effort has been trying to link cultural studies with various issues in the world of science.⁴ However, after considering the experiences above, the authors took the initiative to write a specific study to explain the new map of cultural studies in Indonesia in realizing Nusantaranology studies. The purpose of mapping here is from a scientific aspect, which must be filled with a comprehensive explanation. This is where the main focus of this study that is to explore the aspects of the scientific foundation based on the scientific treasures found in Nusantara.

Contestation of Social Sciences and Humanities in Indonesia

So far, when conducting researches, researchers of social sciences and humanities often think imperfect if they do not refer to the theories from Western scholars. Most researchers usually cite Clifford Geertz's

¹ Kamaruzzaman Bustamam-Ahmad, *Strategi Kebudayaan untuk Bangsa* (Banda Aceh: Ar-Raniry Press, 2014).

² Kamaruzzaman Bustamam-Ahmad, *Acehnologi*, 6 vol. (Banda Aceh: Bandar Publishing, 2018).

³ Kamaruzzaman Bustamam-Ahmad, "Imajinasi Kebangsaan di Nusantara: Suatu Kajian Bibliografis," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 17 (2018): 168–203.

⁴ Read also Saiful Mustofa, "Meneguhkan Islam Nusantara untuk Islam Berkemajuan: Melacak Akar Epistemologis dan Historis Islam (di) Nusantara," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, no. 2 (6 December, 2015), <https://doi.org/10.21274/epis.2015.10.2.405-434>.

theory.⁵ Likewise, socio-cultural studies never come out of the baboon books written by Emile Durkheim and Max Weber.⁶ The mindset of Snouck Hurgronje has also dominated the study of cultures in Indonesia.⁷ Perhaps, the lecturers at well-known universities in Indonesia always refer to Western works, when teaching or guiding their students' research at university. This rigidity makes students, when doing research, will continue to refer to the theories learned by their lecturers during doctoral studies, or when writing works in their academic careers. This problem, when the authors reviewed the research results of Indonesian researchers, finally does not provide new space for them to be creative in theorizing the data found during the research. In other words, they might have rich data, but when juxtaposed with Western theories, their researches results are poor.⁸

It is not wrong. Even in understanding social anthropological theories, researchers are often led to socio-humanities studies produced by Western researchers. The authors are not against such works. However, the more Western theories are used, the more scientific building will be strengthened there. For researchers who understand data through theories from the West, the results of their studies have become so tedious. The

⁵ Clifford Geertz, *The Interpretation of Cultures: Selected Essays by Clifford Geertz*. New York: Basic Books. (New York: Basic Books, 1973).

⁶ H.H. Gerth dan C. Wright Mills, ed., *From Max Weber: Essays in Sociology* (London: Routledge, 1974). Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. oleh Talcott Parsons (New York: Routledge, 2007). Tony Rudyansjah, *Emile Durkheim: Pemikiran Utama dan Percabangannya ke Radcliffe-Brown, Fortes, Levi-Strauss, Turner, dan Holbraad* (Jakarta: Kompas, 2015). Lihat misalnya beberapa kasus dalam Hanneman Samuel, *Genealogi Kekuasaan Ilmu Sosial Indonesia: Dari Kolonialisme Belanda Hingga Modernisme Amerika* (Jakarta: Kepik Ungu, 2010). Heddy Shri Ahimsa-Putra, *Strukturalisme Levi-Strauss Mitos dan Karya Sastra* (Yogyakarta: Kepel Press, 2012).

⁷ C. Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century: Daily Life, Customs and Learning, The Moslems of the East-Indian Archipelago* (Leiden: Brill, 2007).

⁸ Recent studies on the development of social sciences and humanities in Indonesia, read Ignas Kleden and Taufik Abdullah, ed., *Paradigma Ilmu Pengetahuan dan Penelitian Ilmu-Ilmu Sosial dan Humaniora di Indonesia* (Jakarta: LIPI Press, 2017). Baca juga Masse Malo, ed., *Pengembangan Ilmu-Ilmu Sosial di Indonesia sampai Dekade '80-an* (Jakarta: Pusat Antar Universitas Ilmu-Ilmu Sosial UI dan Rajawali Press, 1989).

data are embedded in the Western scientific tradition, not embedded in the scientific tradition of Nusantara. This is the reality so far that the scientific tradition of Nusantara even establishes scientific buildings in other places. At the same time, some scholars from the West have started to introduce various scientific concepts from local people.⁹ Even sharper, some of them challenged the tradition of learning in higher education in Indonesia.¹⁰

At the same time, several Indonesian writers began to develop research styles based on the ethnicities in Nusantara.¹¹ For example, Suwardi Endraswara in *Javanese Ethnology*¹² tries to open up the Javanese study methodologically from the perspective of ethnology studies. This book is very good at mapping important themes in Javanese research.¹³ Suwardi is a writer who has explored the spiritual world of Java.¹⁴ Besides, there is also another important study such as the one that was conducted by Jakob Sumardjo in understanding Sundanese culture. Here, Jakob enters

⁹ Read also some of these works: Linda Tuhiwai Smith, Eve Tuck, dan K. Wayne Yang, ed., *Indigenous and Decolonizing Studies in Education* (New York: Routledge, 2019). Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (New York: Zed Books, 2012). Walter D. Mignolo, *The Darker Side of the Renaissance: Literacy, Territoriality, and Colonization* (Michigan: The University of Michigan Press, 1995).

¹⁰ Raewyn Connel, *The Good University: What Universities Actually Do and Why it's Time for Radical Change* (London: Zed Books, 2019).

¹¹ Meliono Irmayanti, "Understanding the Nusantara Thought and Local Wisdom as an Aspect of the Indonesian Education," *Tawarikh: International Journal for Historical Studies* 2, no. 2 (2011): 221–34. Khabibi Muhammad Luthfi, 'Islam Nusantara: Relasi Islam Dan Budaya Lokal', *SHAHIH: Journal of Islamicate Multidisciplinary*, 1, No.1 (2016): 1-12.

¹² Suwardi Endraswara, *Etnologi Jawa: Penelitian, Perbandingan, dan Pemaknaan Budaya* (Yogyakarta: CAPS, 2015).

¹³ See also Purwadi, *Ensiklopedi Adat-Istiadat Budaya Jawa* (Yogyakarta: Pura Pustaka, 2012).

¹⁴ Suwardi Endraswara, *Mistik Kejawaen: Sinkretisme, Simbolisme dan Sufisme dalam Budaya Spiritual Jawa*, 4 ed. (Yogyakarta: Narasi, 2006). Suwardi Endraswara, *Revolusi Mental dalam Budaya Jawa: Percikan Upaya Mawas Diri Menjadi Manusia Berkarakter Mulia* (Yogyakarta: Narasi, 2015).

the Sundanese world through symbols found in the Sundanese culture.¹⁵ Then there was also Edi Sedyawati who explained Indonesian culture through archeology, art, and history studies.¹⁶ There is also another study that focuses on Javanese culture through the entrance of *Javanese Ethics*.¹⁷

From these works, it seems that the writers want to independently build a frame of thought regarding cultural studies in Nusantara. If the works of writers, both in Nusantara and outside Nusantara, are related to each other, there would be scientific structures that can be a distinctive feature of cultural studies in Nusantara. Various data and cultural facts in Nusantara have been used as material for analysis by writers/researchers, without any attempt to construct a science of Nusantara. This is because the studies of Nusantara are often directed at regional studies, for example, the Southeast Asian Studies.¹⁸ Or, studies that are categorized as local knowledge are often attached to ethnicity studies that are easier to understand, so that they can connect with foreign researchers, such as Malay Studies. Thus, the uniqueness found in Nusantara is more likely to support studies that are already well known in socio-anthropological studies in Southeast Asia.¹⁹ Not only that, many think that the development

¹⁵ Jakob Sumardjo, *Simbol-Simbol Artefak Budaya Sunda: Tafsir-Tafsir Pantun Sunda* (Bandung: Kelir, 2009). Jakob Sumardjo, *Sunda: Pola Rasionalitas Sunda* (Bandung: Kelir, 2011). Jakob Sumardjo, *Kbāzanah Pantun Sunda: Sebuah Interpretasi* (Bandung: Kelir, 2006).

¹⁶ Edi Sedyawati, *Budaya Indonesia: Kajian Arkeologi, Seni, dan Sejarah*, 5 ed. (Jakarta: Rajawali Press, 2012). Yuyus Rustandi dan Lenggeng Prima Anggradinata, "Representasi Etos Kerja Orang Sunda dalam Ungkapan dan Folklor Sunda," *Jurnal Salaka: Jurnal Babasa, Sastra, dan Budaya Indonesia* 1, no. 1 (2019): 33–40.

¹⁷ Wiwien Widyawati, *Etika Jawa: Menggali Kebijaksanaan dan Keutamaan demi Ketentraman Hidup Labir Batin* (Yogyakarta: Shaída, 2012). Bandingkan karya ini dengan Franz Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa*, 9 ed. (Jakarta: Gramedia, 2003). Baca juga Nur Hanifah Insani, "Serat Nitimani: Pendidikan Seks Berdasarkan Etika Jawa," *Metasastra: Jurnal Penelitian Sastra* 1, no. 1 (2018): 73–90.

¹⁸ See, for instance, Nico Schulte Nordholt dan Leontine Visser, ed., *Ilmu Sosial di Asia Tenggara: Dari Partikularisme ke Universalisme*, trans. oleh H. Setiawan (Jakarta: LP3ES, 1997).

¹⁹ Victor T. King dan William D. Wilder, *The Modern Anthropology of South-East Asia: An Introduction* (New York: RoutledgeCurzon, 2003).

of cultural studies, which was initially for the interest of colonialism, then turned into part of a state's development agenda. This condition then draws the agenda of cultural studies in the efforts to unite in the context of the *nation-state*.²⁰

Whereas in Nusantara, the wealth or mosaic of civilization exceeded theories in *developmentalism* and *nationalism*.²¹ The issues of ethnicity and nationalism that tend to be taken by cultural values,²² seem to leave the value aspects of the culture itself. A culture that can be embedded in the unity of a nation will be led to a distinctive context. As for the culture outside this orbit, it just would be cheerleader, to not say merely would be an asset.²³ As a result of such a model of cultural studies, the development of cultural studies is not done comprehensively. If there is a cultural pattern that is not following the national feeling situation, then it would become a “reserve player” outside the nation field. Irwan Abdullah, in this regard, wrote.

The concept of “one nation” which was popularized since Soekarno practically has taken place with a repressive strategy, which during the Suharto era was translated through “single principle” politics which emphasized the homogeneity of society. The single principle apart from showing a process of subjugation of the various forces of society to one socio-political principle also shows the state's conception of power between the state and the people. The people in this regard have been seen as a force that needs to be defeated for the reason of the ideals of national unity and integrity. Differences,

²⁰ Read, for instance, Meutia F. Swasono, “Antropologi dan Integrasi Nasional,” *Antropologi Indonesia* 30, no. 1 (2006): 101–22.

²¹ See, for instance, the critics of Mansour Fakhri in Mansour Fakhri, *Sesat Pikir Teori Pembangunan dan Globalisasi* (Yogyakarta: INSIST Press dan Pustaka Pelajar, 2001).

²² See, for instance, Thomas Hylland Eriksen, *Ethnicity and Nationalism: Anthropological Perspectives* (New York: Pluto, 2010). Joel S. Kahn, *Other Malays: Nationalism and Cosmopolitanism in the Modern Malay World* (Singapore: Singapore University Press, 2006).

²³ Mikhail Goomans, *Manusia Daya: Dabulu, Sekarang, Masa Depan* (Jakarta: Gramedia, 1987).

as the basis of social power, are not only eliminated but are fought as a mistake.²⁴

The conditions above seem to be a direct result of the arrangement of cultural studies in Nusantara since Indonesia's independence. Therefore, the process of restructuring cultural studies becomes a necessity. Of course, It does not mean repeating the "difference" control patterns practiced by the two regimes above. Differences in cultural features are an undeniable essence in Nusantara. However, the metaphysical aspects that underlie the culture in this country, are not significantly different. Every region in Indonesia has aspects of cosmology, spirit, ethics, knowledge, and beliefs that are not so different from one another.²⁵ It seems that the space for the non-differences can be penetrated and bound back in the frame of the study of Indonesian culture or *Nusantaranology*.

The Nusantaranology Concept

The term *Nusantaranology* is not a new scientific framework. It is a study of Nusantara. On November 29, 1998, the author bought the book at a market in Malioboro, Yogyakarta. The book is entitled, *Nusantara: A History of Indonesia*, by Bernard H. M. Vlekke.²⁶ This book was first published in 1943. It is in very poor condition. The cover has been damaged, and the sheets have been eaten by termites. I left such a condition

²⁴ Irwan Abdullah, *Konstruksi dan Reproduksi Kebudayaan* (Yogyakarta: Pustaka Pelajar, 2006), 65.

²⁵ Read some of these works: Hasan Mustapa, *Adat Istiadat Sunda*, trans. oleh M. Maryati Sastrawijaya (Bandung: Alumni, 2010). Kamaruzzaman Bustamam-Ahmad, "Kosmologi Jawa," dalam *Dunia Kali Code: Partisipasi, Pengetahuan Lokal, dan Pengembangan Masyarakat Sungai*, ed. oleh Dicky Sofjan dan John Haba (Yogyakarta: Sekolah Pascasarjana UGM, 2018), 66–75. Tjaroko HP Teguh Pranoto, *Tata Upacara Adat Jawa* (Yogyakarta: Kuntul Press, 2009). Rachmat Subagya, *Agama Asli Indonesia* (Jakarta: Sinar Harapan, 1981). Afthonul Afif, ed., *Matahari dari Mataram: Menyelami Spiritualitas Jawa Rasional Ki Ageng Suryomentaram* (Yogyakarta: Kepik, 2012). Fred B. Eiseman, *Bali Sekala & Niskala: Essays on Religion, Ritual, and Art* (Singapore: Periplus, 1990).

²⁶ Bernard H.M. Vlekke, *Nusantara: A History of Indonesia*, 5 ed. (Bruxelles: Les Edition A. Manteau S.A., 1961).

for years, until then I fixed the cover, but kept the contents as they were. This book is of great interest to the author because it tells about the early history of Indonesia, especially the story of Aceh in the context of the history of Nusantara. But, the story that is presented shows the context of Nusantara from a Dutch colonial perspective. This is the first time the author got to know the term ‘Nusantara’. It is explained that Nusantara extends from the tip of Sumatera Island to Papua, from Mindanao to the island of Rote. An area that is spacious enough, and filled by mountains and seas.

The description of the vastness of Nusantara can also be referred to in the *Kakawin Desa Warnnana* or *Nagara Kertagama* when it is explained about the history of Majapahit.²⁷ The large of Nusantara sometimes causes researchers to describe it through comparisons between big countries in the world. It is stated that the term “Nusantara” was first discovered in the inscription of “Mount Wilis” around 1269, during the era of the Singosari Kingdom.²⁸ The term Nusantara is also the meaning of the word *Dwipantara*, which is contained in the *Ramayana* book which is interpreted as “islands located between India and China”.²⁹ Some scholars say that Nusantara is a *Maritime Continent* or *Archipelago Continent*, where the distance from East to West is 5,110 square kilometers and North to South is 1,888 square kilometers.³⁰ Meanwhile Denys Lombard said that Nusantara was a continuation of Indochina.³¹

²⁷ I Ketut Riana, *Kakawin Dēśa Warnnana uthawi Nagara Kertagama* (Jakarta: Kompas, 2009). Baca juga Enung Nurhayati, *Gajah Mada: Sistem Politik dan Kepemimpinan* (Yogyakarta: Narasi, 2018). Baca juga Hans-Dieter Evers, “Nusantara: History of a Concept,” *Journal of the Malaysian Branch of the Royal Society* 89, no. 310 (2016): 3–14.

²⁸ Lemhanas, *Bunga Rampai Wawasan Nusantara* (Jakarta: LEMHANAS, 1981), x. Lihat juga Ahmad Syafii Maarif, *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan: Sebuah Refleksi Sejarah* (Bandung: Mizan, 2015), 55.

²⁹ Lemhanas, *Bunga Rampai Wawasan Nusantara*, x.

³⁰ Ahmad Syafii Maarif, *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan: Sebuah Refleksi Sejarah*, 55.

³¹ Denys Lombard, *Nusa Jawa: Silang Budaya*, trans. oleh Winarsih Partaningrat

Nusantara connects with the outer area surrounded by the ocean. There is Australia to the South. Papua New Guinea to the East. China Sea, where there are several countries to the North and directly facing the South Asian region to the West. You can imagine, what if the concept of *Nusantaranology* (the science of Nusantara/Archipelago) emerged. So far, regional studies often attach a place name, such as *European Studies*, *American Studies*, *Chinese Studies*, *Malay Studies*, and so on. There are also studies attached to religion, such as *Islamic Studies*, *Christian Studies*, and *Jewish Studies*. When the author came up with Acehnese Studies, the author had to complete 6 volumes of the book *Acehnologi* to explain the map of Aceh Studies. This writing project started from 2012 to 2018, just as the sixth volume of *Acehnologi* was published. Here it appears that when a study emerges, the researcher/writer needs to narrate various philosophical works to explain the scientific concept of Aceh World.³²

When giving the prologue of the book *Philosophy of Science*, Michael Soerjanto Poespowardojo T. formulated the steps and concepts offered by the Critical Study Circle of Depok Campus, to produce an Indonesian Studies which is a stage of a study carried out by the institution with the aim of “saving the existence and integrity of Indonesia and confirmation of its authority.”³³ The study of rediscovering Indonesia’s identity through the concept of Indonesian Studies also begins with a critical study of culture.³⁴ One of the stages carried out as an intellectual breakthrough is

Arifin, Rahayu S. Hidayat, dan Nini Hidayati Yusuf, vol. 1, *Batas-Batas Pembaratan* (Jakarta: Gramedia Pustaka Utama, 2008), 11.

³² A study on the work *Acehnologi* can be read in Ramli Cibro, *Rekonstruksi Pemikiran Kamaruzazaman Bustamam Ahmad: Dari Islam Politik ke Acehnologi 1996-2018* (Banda Aceh: Bandar Publishing, 2019).

³³ Michael Soerjanto Poespowardojo T., “Kata Pengantar,” dalam *Filsafat Ilmu Pengetahuan: Hakikat Ilmu Pengetahuan, Kritik terhadap Visi Positivisme Logis, serta Implikasinya*, oleh T. M. Soerjanto Poespowardojo dan Alexander Seran (Jakarta: Kompas, 2015), xxiii.

³⁴ Michael Soerjanto Poespowardojo T., “Kata Pengantar,” dalam *Filsafat Ilmu Pengetahuan: Hakikat Ilmu Pengetahuan, Kritik terhadap Visi Positivisme Logis, serta Implikasinya*, xiii.

“destroying academic scientific colonization.”³⁵ This is the first thing that should be done in establishing Indonesian Studies through the realization, “decolonization of the restraints of a positivistic way of thinking.”³⁶ The essence of the exploration carried out in the book *Philosophy of Science*, is a major effort to find Indonesian studies based on what is in Indonesia, through preventing the domination of the influence of the positivistic way of thinking.

Therefore, when presenting the *Nusantaranology* concept, it should be noted that the object of study is very broad,³⁷ as broad as the Indonesian country. In other words, to build this scientific foundation, at least, it is necessary to explore various aspects that become the scientific spirit in Nusantara. Of course, the explanation of this spirit is not single. It has not mentioned the religious spirit that exists in Nusantara, which originated outside Nusantara, such as Christianity and Islam. The same thing is also concerning the process of naming Nusantara as the Dutch East Indies, where colonial influences will be found in the life of the people in the archipelago.³⁸ The influence of the understanding of foreigners on Nusantara, especially in the colonial and post-independence era, also cannot be ignored. Therefore, formulating the science of Nusantara comprehensively is certainly not easy. Not because of the problem of territorial boundaries, but regarding the explanation of aspects of the scientific foundation that are not single. Various aspects of knowledge must be explored so that the concept of *Nusantaranology* is reliable.

³⁵ Michael Soerjanto Poespowardojo T., “Kata Pengantar,” dalam *Filsafat Ilmu Pengetahuan: Hakikat Ilmu Pengetahuan, Kritik terhadap Visi Positivisme Logis, serta Implikasinya*, xv.

³⁶ Michael Soerjanto Poespowardojo T., “Kata Pengantar,” dalam *Filsafat Ilmu Pengetahuan: Hakikat Ilmu Pengetahuan, Kritik terhadap Visi Positivisme Logis, serta Implikasinya*, xv.

³⁷ Chusnul Muali, “Rasionalitas Konsepsi Budaya Nusantara dalam Menggagas Pendidikan Karakter Bangsa Multikultural,” *Jurnal Islam Nusantara* 1, no. 1 (2017): 105–17.

³⁸ Frances Gouda, *Dutch Culture Overseas: Praktik Kolonial di Hindia Belanda, 1900-1942*, trans. oleh Jugiarnie Soegiarto dan Suma Riella Rusdiarti (Jakarta: Serambi Ilmu Semesta, 2007).

For this reason, the Nusantaranology formula and its contents will certainly not be balanced, like other scientific concepts that are based on the depth of reasoning. However, the formulation of *Nusantaranology* is an attempt to explore aspects of knowledge that exist throughout Nusantara. After that, this formula must be filled philosophically and methodologically. When formulating Acehnology, the author tries to explore aspects of knowledge reproduction in Aceh province, that has not been touched by socio-anthropology researchers. Even, the study of the Gayo community seems to provide a very interesting understanding of the power of local knowledge in Nusantara even though this Gayo's culture resides in the province of Aceh. Although this effort was not complete, as a first step, Acehnology has already initiated social and humanities studies in Nusantara. In other words, local knowledge that exists in Nusantara must be contextualized and theorized in such a way, not just described. In this way, it is this form of local knowledge that must be generated when opening studies on *Nusantaranology*. This is because every region in Indonesia has very dynamic local knowledge.³⁹

³⁹ See, for instance, some of these works: Koentjaraningrat, *Manusia dan Kebudayaan di Indonesia*, 20 ed. (Jakarta: Djambatan, 2007). Bruno Bottignolo, *Celebrations with the Sun: An Overview of Religious Phenomena among the Badjao* (Manila: Ateneo de Manila University Press, 1995). Merduati dkk., *Tradisi Berpantun dalam Masyarakat Minang* (Banda Aceh: Balai Pelestarian Nilai Budaya, 2012). Enos H. Rumansara dkk., "*Mbitoro*" *Patung Leluhur Suku Kamoro* (Yogyakarta: Penerbit Amara Books dan BPNB Papua, 2018). Windy Hapsari, Muh Jundullah Dzia Ulhaq, dan Emillie Mansoben, *Tradisi Waintuk Kala Suku Bangsa Moi di Kabupaten Sorong* (Yogyakarta: Penerbit Amara Books dan BPNB Papua, 2018). Saberria, Yudha N. Yapsenang, dan Yeheskiel Indamarei, *Kajian Makna dan Fungsi "Karamo" Tarian Tradisional Orang Isirawa/Saveri di Kampung Siaratesa Kabupaten Sarmi Papua* (Yogyakarta: Penerbit Amara Books dan BPNB Papua, 2017). Siti Rohana, Novendra, dan Dedi Arman, *Tradisi Togak Tonggol di Langgam, Pelalawan* (Tanjungpinang: BPNP Kepulauan Riau, 2017). Evawarni, Nuraini, dan Jauhar Mubarok, *Tradisi Kumpul Sanak di Sekernan, Muaro Jambi* (Tanjungpinang: BPNB Kepulauan Riau, 2017). Sita Rohana, *Porari: Sistem Kerjasama Tradisional di Rokan Hulu, Riau* (Tanjungpinang: BPNB Kepulauan Riau, 2017). Fikarwin Zuska dkk., *Kearifan Lokal Masyarakat Simalungun* (Banda Aceh: BPNB Banda Aceh, 2012). Enrico Y. Kondolongit, Veibe R. Assa, dan Windy Hapsari, *Mumi dalam Budaya Suku Hubula di Lembah Balim Kabupaten Jayawijaya* (Yogyakarta: Penerbit Amara Books dan BPNB Papua, 2017). Peter M. Apituley, Abdul R. Macap, dan Dian Fatot, *Tradisi Wala Orang Matbat di Kampung Temulol Distrik Misool Timur Kabupaten Raja Ampat*

The wealth of the treasures above became the main capital in the formation of *Nusantaranology*. Of course, this effort requires serious study from researchers. In this regard, I am still collecting various pieces of literature on Nusantara studies. The author divides the found treasures into several aspects; *first*, are cosmological studies. Here the collection process is carried out with the understanding that each region in the archipelago has its roots of cosmological understanding. *The second* is about the concept of the spirit that drives people's lives in the archipelago. Here we study the belief system, art, meaning, point of view, rituals, and the socio-cultural community in the archipelago. *The third* is value, which contains ethics, norms, morals, behavior formation, social action, and culture itself. *The fourth* is an intellectual system that contains knowledge, the basis for contemplation, a system of ideas, philosophy, and paradigms that develop in people's thinking.

The scientific foundation, of course, starts from the spirit, as explained above. Here, it is necessary to explore indigenous religions or beliefs that are attached to the soul of the people, before they encounter teachings from outside Nusantara. For example, in the Batak culture, there is a public view of the *Parmalim belief* that is a belief in the existence of *Debata Muljadi Nabolon* as God Almighty, who "is believed to be the highest power as the creator of the universe."⁴⁰ Likewise, the explanation of Balinese Hinduism, which has its own socio-historical roots and greatly influenced Balinese society, is related to the Balinese cosmological aspect of Mount Agung which cannot be put aside.⁴¹ The same thing also needs

(Yogyakarta: Penerbit Amara Books dan BPNB Papua, 2016). Yudha N. Yapsenang, Arie Januar, dan Muh Jundullah Dzia Ulhaq, *Perkembangan Cerita Rakyat Came Menjadi Nyanyian dan Tari di Kabupaten Sarmi* (Yogyakarta: Penerbit Amara Books dan BPNB Papua, 2016).

⁴⁰ Sri Alem Br. Sembiring dkk., *Tradisi Masyarakat Parmalim di Toba Samosir* (Banda Aceh: Balai Pelestarian Nilai Budaya, 2012), 21.

⁴¹ Eiseman, *Bali Sekala & Niskala: Essays on Religion, Ritual, and Art*, 1–10. Lihat juga Miguel Covarrubias, *Island of Bali* (Singapore: Periplus, 1973). Clifford Geertz, *Negara: The Theatre State in Nineteenth-Century Bali* (Princeton: Princeton University Press, 1980).

to be understood in depth regarding the concept of belief among the Javanese people, which so influences the face of Indonesia today. In Sundanese society, for example, it is stated that when they hear the words *Silimangi* and *Padjajaran*, the Sundanese will feel an inner vibration which then awakens a spirit and pride.⁴² Of course, in understanding Sundanese society, there is a separate cosmological system⁴³ and an understanding of Sundanese Wiwitan must also be included.

Thus, *Nusantaranology* seeks to revisit the inner vibrations contained in people's lives to be theorized as a new scientific basis. Anthropologists do attempt to understand the "inner vibration" in the object of their research. Nusantara has long been a research field by researchers. The results of the research carried out are preliminary data to formulate how these inner vibrations are theorized. Therefore, this study will reveal how the "inner vibration" would be the spirit in every region in Nusantara.

Conclusion

Based on the facts above, several things need to be underlined. *First*, this study is only the first step to discover scientific forms that exist in Nusantara. This study has shown that the richness of local treasures which are unique in the field of social and humanities would never be finished to study by researchers. That is, various traditions and local issues in Indonesia show their uniqueness for starting a new study in Indonesia, namely Nusantaranology. *Secondly*, this study has disclosed how the weaknesses of the social sciences from the West, which seem insignificant in analyzing any research findings. Therefore, it is necessary to have knowledge that comes from the philosophical tradition of science

⁴² Setia Hidayat and N. Syamsuddin Ch. Haesy, *Sangkakala Padjajaran: Upaya Awal Mengeja dan Menyingkap Makna Rumpaka* (Bandung: Bina Rena Pariwara, 2004), 1.

⁴³ Stephanus Djunatan, "Kekosongan yang Penuh: Sebuah Tafsiran atas Kosmologi Sunda," *Melintas: An International Journal of Philosophy and Religion* 29, no. 3 (2013): 288–314.

in Indonesia through the study of *Nusantaranology* or Indonesian Studies. *Thirdly*, this study can be a starting point to formulate a new research agenda in Indonesia, either by PTKIN (State Islamic higher education) or PTU (non-Islamic Universities), to take maximum attention in mapping how the scientific derivation of Nusantaranology. The author views that when starting the study of Acehnology, it seems that in several regions in the archipelago, they have started regional studies, such as *Dayakology*, *Sundanology*, *Javanology*, and *Bantenology*. So it can be said that the findings of this scientific concept will strengthen the scientific building of the core of this study; i.e. that aspects of Nusantara studies have a very strong cosmological foothold in this country.

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