# The Concealed Values of Langolewwo's Cultural Preservation

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**Abstract**

*The diversity of tribes, races, and languages is a privilege, and harmonious living is necessary. This study aims to navigate the values contained, supporting and inhibiting factors and efforts to preserve cultural heritage. This article uses a qualitative approach, including a literature review, interviews, and observations. The study results indicate that efforts to preserve cultural heritage are carried out by providing protection, development, and utilization. Of the three efforts, the community has not been able to develop and utilize it optimally. This is due to the lack of financial resources, and there is no direction for commercialization policies for tourism, economic, and business interests to improve community welfare. Furthermore, in preserving cultural heritage, some supporting factors include high community participation and government support but a lack of financial assistance and an inadequate development and economic-interest administrative system. The values of religious moderation contained in the preservation of cultural heritage include respect for tradition and tolerance, the creation of balanced justice, and prioritizing the public interest. The theoretical implications contribute to preserving cultural heritage by adding added value and practically advising the community to utilize their cultural wealth by continuing to transform existing developments.*

**Keywords:** *Cultural, Concealed, Heritage, Preservation, Religious Moderation*

## INTRODUCTION

Culture is always hotly debated. Historians tend to give space to culture and civilization, even though the two are strongly interconnected. Cultural preservation strengthens national identity, honours ancestors, fosters pride and nationalism, opens economic and tourism opportunities, reinforces unity and cohesion, and passes on to future generations (Reshma et al., 2023; Shiri et al., 2022). Culture is a heritage of the past passed down to the next generation. It includes language, customs, values, places, and objects (Chantamool et al., 2023). If not protected immediately, this heritage will experience acute degradation, especially in the era of globalization. It is important not to lose our cultural identity and to appreciate and respect the cultures of others.

Cultural heritage is distinguished between abstract and concrete objects. Abstract objects include teachings and practices of behaving politely towards elders, community knowledge, oral traditions, performing arts, and the language used. Meanwhile, tangible heritage includes traditional house buildings, transportation tools, traditional clothing, and works of art (Li et al., 2024). The preservation patterns are also different; it can be through direct practice by implementing those values in community life or by capturing that data through digitalization to make it easily accessible globally (Jia et al., 2022).

Research on cultural heritage leads to various research themes, including the field of humanities (Vlase & Lähdesmäki, 2023), tourism spot (Zhang et al., 2023), geography (Wei & Haohui, 2022), photothermal (Paoloni et al., 2020), and various other fields. (Chaigasem and Kumboon, 2024) conducted research on cultural heritage values by distributing questionnaires to 400 randomly selected tourist samples and analyzing them using factor analysis. The research recorded intangible cultural heritage through community behaviors and habits. Currently, some community members are experiencing confusion regarding the implicit values in the cultural heritage. Meanwhile, researchers (ELYASİ & YAMAÇLI, 2023) who researched the value of cultural heritage in the form of objects or monuments conclude that the preservation and protection of cultural heritage values are very important for achieving sustainable development

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Referring to the previous study, the study on the values found in preserving cultural heritage sites was not explicitly conducted. In general, the study measures perceptions, while the upcoming study will identify the values of religious moderation found in preserving cultural heritage sites. This study focuses on the role of cultural heritage sites in internalizing religious moderation and the values of religious moderation present in preserving that culture. The novelty of this study lies in identifying religious moderation values in the preservation of local culture; this study is the first to investigate religious moderation values in the conservation of cultural heritage.

In general, religious moderation is a way to build a nation and State,"" to achieve a safe, peaceful, and prosperous life; differences in beliefs are a value of diversity in building collective awareness to understand the importance of harmony in building community life with various religions (Aziz & Anam, 2021). Harmony can also build stability in community life, peace, and tolerance (Ojha, 2021). In Indonesia, harmony and eliminating discrimination protect diversity sustainably; stereotypes or discriminatory behaviour imply explicit exclusion or insult in society (Milazzo et al., 2008).

There are various motives behind why someone engages in discrimination. Discrimination can occur due to human decisions; majority group discrimination can happen due to ethnic factors, age discrimination, support from social organizations, race, ethnicity, and pressure (Kleinberg et al., 2020). Those motives become obstacles to the occurrence of disharmony. The commitment of this country serves as a bridge to eliminate the destructive potential of conflicts based on religious and ethnic fanaticism, as these conflicts can disrupt the social order, which requires a spirit of harmony and mutual respect (Abbott, 2017; Gunn et al., 2023; Stevens & Shibanova, 2021). The diversity of multicultural and multi-religious societies tends to be competitive. Competition to gain support, followers, and so on is vulnerable and prone to conflict, so the essential capital of multiculturalism is developing a spirit of tolerance and integration (Chable et al., 2020; Louf et al., 2021; Mintchev & Moore. Tolerance is needed as a characteristic of social balance (Conde & Rodríguez, 2020; Maldonado et al., 2017; Minh Pham et al., 2020; Zheng et al., 2015), open-minded (Dewi, 2018) and become a form of accommodation and social interaction (Grahm, 2005). Tolerance must be maintained in various social, spiritual, and cultural contexts, including preserving local cultures (Pires et al., 2020).

This study is limited to preserving the *Langolewwo* cultural heritage site in the form of traditional houses. The *Lamakera* community has a sacred level of concern for preserving traditional dwellings. The researcher is interested in delving into and comprehensively exploring the values of religious moderation in preserving traditional houses, considering its demographic location surrounded by a majority Christian community. This study adds a new dimension to the sociological perspective, particularly regarding preserving local cultural heritage

## METHODOLOGY

### Research Design

We designed this study to explore the community's experiences in preserving local cultural heritage that still exists amidst technological advancements in the era of globalization. The investigation was conducted on a cultural heritage site in Lamakera Timur Village, Indonesia, specifically the preservation of the community's traditional house. The results of the investigation contextualize the community's experiences with the practice of religious moderation values that are applied (Tarnoki & Puentes, 2019). We also documented the description of the phenomenon from traditional practitioners through semi-structured questions (Creswell & Poth, 2018). The exploration of religious moderation values in this study was conducted using a phenomenological approach, revealing what they experienced and how they experienced it (Moustakas, 2011).

### Participant and Ethical Consideration

In this study, we attempt to delve into how community efforts to preserve cultural heritage and the values of religious moderation are reflected in its preservation. To obtain data on this matter, we selected 4 out of the 7 traditional houses in the research area, considering the advice of Creswell and Poth (2018), by profiling phenomenological study participants and developing concepts from contextual experiences. The chosen volunteers witnessed the phenomenon being examined. Select informants can elucidate the theme in depth, we believe. They met at the traditional leader's residence and hung around at the coffee shop. We initially interviewed

the customary chief, religious leaders, and community figures but later added government and youth informants. Before collecting data, we described our study's goal and issued a consent letter to request information and assure confidentiality (John W. Creswell; Cheryl N. Poth, 2017).

## Data Collection

We conducted interviews, face-to-face meetings with informants, observations, and documentation to collect study data. We used semi-structured questions. We asked several questions as follows:

1. How are community efforts in preserving cultural heritage sites?

2. What are the supporting and inhibiting factors the community faces in preserving cultural heritage?

3. How do we implement the values of religious moderation in the preservation of cultural heritage?

## Data Analysis

Data analysis is conducted by following these steps: first, listen to the interview recording from start to finish; second, transcribe the recording to be listened to again in full while adjusting it to the oral narrative and clarifying the informant's intent and emphasis; in this case, the informant listens to, reads the transcript that has been made, and can provide comments and edit the transcript; third, organize the transcript in order and eliminate incidental questions, and fourth, analyze the narrative to identify similarities and differences in each narrative (Shaw, 2023).

## RESULT AND DISCUSSION

### Methods for the Preservation of Cultural Assets

Awareness of the urgency of cultural preservation as a means for sustainable development in recent decades requires serious attention to ensure our ancestral cultural heritage grows in consciousness as a collective identity (López-Fernández et al., 2021). The existence of culture can take the form of abstract or non-abstract objects, as well as customs, traditions, knowledge, and ancestral ceremonies (Sciacchitano, 2019). Even the UNESCO convention encourages Educational Institutions to preserve, promote, and enhance knowledge about cultural heritage (Fontal Merillas et al., 2017). This shows how urgent it is to preserve existing cultures because these cultures will serve as role models in nurturing and appreciating the brilliance of past cultural heritage (Mangasto, 2023).

According to Lisenco, culture plays an important role in shaping the identity and character of a society, preserving history and understanding their origins, eliminating social and racial differences, preserving local culture between old and new generations, and maintaining the sustainability of national culture (Imran et al., 2023; Maṭcan-Lîsenco, 2024; Muhammad Satriana Ilham, 2018). Cultural preservation is also a reflection of society, and it is important to maintain cultural diversity, foster a sense of belonging, and pass on knowledge to future generations (Lim et al., 2023). Although we know that technological development is accelerating, encouraging the generation to engage and evolve in progress, thereby paying less attention to ancestral heritage, this preservation is urgent and vital to building awareness and active participation in the community (Hiswara et al., 2023)

One of the impacts of culture that is not well-managed is the destruction of its roles and functions in various aspects of society. Globalization in all fields, including the economy, impacts cultural compression due to losing cultural trust and magical power. Historical areas that are no longer protected (Jiang et al., 2023). There are various reasons why the existence of a culture or cultural heritage site fades, including irresponsible management and mismanagement or corruption of the budget (Nomishan et al., 2022), lack of cultural transformation (Widyakusuma & Arief, 2023), The construction of the building has erased its natural design, so it no longer shows its true character or identity because it has undergone demolition (Arif & Suhardi, 2021).

They need to be protected, developed, and utilized to anticipate the destruction of cultural heritage and spiritual values based on existing local values (Ary & Busyairi, 2021; Prizeman et al., 2023). The preservation of cultural heritage in Lamakera Village is carried out by protecting the existing cultural heritage. Among the seven tribes inhabiting the village, each tribe has a traditional house that is maintained and preserved. As cultural heritage

sites, these traditional houses are protected and safeguarded from damage and decay. Each tribe rejuvenates its traditional houses. In addition, the form of protection also comes through direct support from the government in the form of the obligation to preserve the community's cultural heritage, bridging every existing community activity, and mediating every community conflict. The form of protection is by making one of the largest traditional houses of the tribe a center for advocacy on every issue and conducting continuous restoration. Such protection directly provides social responsibility and fosters a sense of ownership as part of the cultural heritage protection strategy (Oliveri et al., 2022).

> *... Preserving cultural heritage aims to appreciate and honor the legacy of our extended family in Lamakera. We make the traditional house a place to return to when facing various problems. The noble values of our customs serve as our guide in behaving, acting, and making policies for the good of the community" (HAS, Interview, 5 January 2023).*

In addition to physical protection by providing comfort and certainty against vandalism, cultural heritage is also protected through social media, such as changes in the history of existing cultural heritage. Some literature provides another touch in protecting cultural heritage by using artificial intelligence assistance (AI) to engineer the physical form of a centuries-old cultural heritage site (Yu et al., 2022). Protection is also carried out with digital acquisition, storage, remote sensing, and spatial modeling technology (Liu, 2022).

*Langolenwo* is one of the cultural heritage sites alongside various other cultural heritage sites in the form of traditional houses of other tribes. As the dominant tribe, it is indeed *Langolenwo* that plays a vital and strategic role compared to the others, as observations show that *Langolenwo* is the unifying traditional house of the seven tribes present, such as *Lewoklodo, Ema Onang, Kiko Onang, Kampung Lamakera, Hari Onang, Lawerang,* and *Kukun Onang.* The seven clans residing in *Lamakera* Village unite to preserve traditions and maintain their ancestral heritage



**Figure 1:** The meeting of the five tribal chiefs in *Langolenwo*, 16 December 2022

Next, modern cultural legacy needs innovation, protection, and development. The *Langolenwo* Cultural Heritage site will be used as a social meeting hall until this research is completed. Society has not yet developed this cultural heritage site for economic purposes since its function to enhance the community's economy has not been optimized, and its location is far from inter-village linkages and economic activity. Cultural heritage businesses can emulate Italy, which has developed social entrepreneurship (Scuotto et al., 2023). Ost and Saleh recommend cultural entrepreneurship, social resilience, and a sustainable and circular business Model for cultural heritage (Ost & Saleh, 2021). Cultural legacy can be an economic resource, tourist attraction, and identity if the community can access it (Lombardo et al., 2023).

## Supporting and Hindering Cultural Heritage Preservation

Society cannot support or oppose an idea. Human nature has perks and downsides. Buildings are cultural heritage and must be kept since they show a society's civilization's progress through historical documents, physical designs, and so on (Bombo, 2021). As learned from Malaysia about teaching *etak* harvesting and processing (Shyuji et al., 2022). The processing of *etak* refers to intangible objects that are still preserved. That is why integral leadership is needed in community development (Ali, 2022).

Several supporting factors in preserving cultural heritage include developing a modern administrative system (Lombardo et al., 2023). The intended administrative system includes the supervision and control of existing buildings through permits, determining regional spatial planning, establishing protected area zones, inventorying and documenting cultural works, ceremonies, traditional arts, local cuisine, and folklore, and utilizing them as tourist destinations (Cendekia Jaya & Setiawan, 2020). The preservation of cultural reserves can also be carried out collaboratively and supported by transparent institutions responsible for financial management, facility management, resolving daily and technical issues, and others (Berliandaldo & Fasa, 2022).

> *Several supporting and inhibiting factors in the preservation of cultural heritage were revealed by informant HH, the youth leader, who stated that the supporting factor for cultural heritage preservation is the high participation of the community in managing and preserving the existing cultural heritage. However, the administration has not been well organized in practice, so it has not been running optimally. As for the financial aspect, it has not yet shown its readiness but relies on community self-help assistance* (HH, *Interview*, 8 December 2022).

Another supporting factor is community participation. Community participation in preserving cultural heritage is not optimal if it cannot work collaboratively between the community and the government (Yan & Li, 2023). When the community does not participate, the culture gradually fades and loses its identity, eventually disappearing. Therefore, such participation helps strengthen the existence and identity of the community that is continuously remembered (Tuncdogan, 2023). With that support, the community will jointly ensure the sustainability of the cultural heritage it possesses, protect, and restore.

The financial factor that is less supportive of restoring cultural heritage sites is financial (Sun, 2018). *In Langolewwo,* one of the supporting factors for the preservation of cultural heritage is community participation. Together, the community supports every rejuvenation, restoration, or protection activity to preserve their culture. In protecting it, there was even a mutual agreement with other tribes to appoint someone to guard and reside as the custodian of the cultural heritage. The government and the tribal chief also collaborated to preserve, protect, and allocate part of the village budget for rejuvenation. However, the administrative system that has been established is not yet optimal because it is still managed traditionally and manually, without any technological touch or other enhancements to support better cultural heritage preservation. However, as an effort to develop it, there is still no clear division of tasks, even though a leader must be able to build confidence in the organization, establish oversight, and determine workgroups to drive performance aggressiveness (Arifin & Matriadi, 2022).

## Religious Moderation Values in the Preservation of Cultural Heritage

Moderation is often associated with Tengah or conservative, radical, or extreme ideologies. Moderation aims for societal balance (Mulyana, 2023). Moderation is also an inhibitor of extreme religious sentiment, as Saifuddin (2019) explains that moderation helps people understand and communicate religion (Hernawan et al., 2021). Moderation directs its followers not to take extreme actions and always maintains personal relationships between community groups, whether in the name of religion or otherwise. Some values of religious moderation contained in preserving the Langolewwo cultural heritage site include prioritizing the common good, fairness, balance, respect for tradition, tolerance, and national commitment.

### Public welfare

Prioritizing public interest means creating a space for dialogue, encouraging listening to others from various perspectives, offering honest analysis of recommendations, and advocating for public interest (Brunner & Smallwood, 2019). The common good is oriented towards the collective interest and disregards personal interests. As a cultural heritage branding, *langolewwo* is built and functions as a communal house to build an inclusive life with the principle of cultural glocalization. In practice, the establishment and utilization of *langolewwo* are owned by the seven existing tribes, although they originally belonged to the most prominent tribe. In general, cultural reserves, such as the nation's wealth, manifestations of thought, and community life behaviours, are rich in shared values oriented towards common interests and must be preserved through protection, development, and optimal utilization.

### Fair and Balanced

Fairness and balance are defined as behaviours that do not lean towards one faction but instead are moderate and emphasize balance elements because a person can suddenly become extreme, unjust, or even excessive (Hosaini & Samsudi, 2020). Fairness and balance in this research are practiced through actions that do not prioritize the quantity of the majority and minority tribes. As the majority tribe, they are not selfish in public policy-making but rather listen to the opinions of representatives from each tribe before making a decision. This shows that the principles of justice and balance in maintaining social harmony within the community are upheld and preserved. Furthermore, the placement of the *Langolenwo* Cultural Reserve as a Decision-Making Location also demonstrates a sense of justice and respect that brings about tranquility and comfort.

### Respect for Tradition and Tolerance

The diversity of religions, ethnicities, races, languages, and customs is a treasure trove of the wealth of Indonesian society, thus requiring an understanding and awareness of multiculturalism that appreciates differences, plurality, and the desire to interact pretty with anyone (Derung et al., 2023). In *Langolenwo,* respect for tradition is shown through various ritual ceremonies before facing the season, safety rituals, disaster rituals, weddings, and so on. These rituals are not just activities of one ethnic group but involve all existing ethnic groups supporting each other. To maintain the integrity of the community and preserve traditions, the structural system of each tribe consists of a head of government, religious leaders, and customary leaders. Maintaining the values of diversity practiced by the Lamakera community is so important that they distribute roles based on their beliefs and respective roles.

Next, in carrying out the aforementioned ritual activities, each tribal chief urges respect and appreciation. It is not allowed to disturb the activities of other communities, and violators will be punished. Togetherness and familial bonds in carrying out community life activities are also instilled with respect and recognition towards the beliefs of other communities, whether in practicing traditions or religion. Tolerance is characterized as a life that is diverse in terms of religion, culture, and ideology, which inevitably creates situations where one is confronted with beliefs, values, or practices that are not approved (Verkuyten et al., 2023). Usually, these differences are complex to accept when they conflict with someone's beliefs and way of life because everyone is different and tends to believe in their sensitivity to values and practices (Joppke, 2004)According to both opinions above, the situation is not entirely correct but is encountered and not too serious to endanger the integrity of the community. Respect the attitude of equality, be not easily provoked, maintain an attitude of openness, and cooperate with all parties.

### CONCLUSION

The diversity of tribes, races, religions, and languages is an inevitability that is not easy to harmonize because it involves ways of life that are not always the same. The study findings conclude that the values contained in preserving cultural heritage sites include unique aspects, including religious moderation values. These values manifest in every aspect of community life, focusing on governance, religion, and customs. The division of the three aspects above provides an easy space for interaction among all existing tribes in preserving cultural heritage. Some identified values of moderation include preserving cultural heritage sites as a respect for tradition and tolerance, creating balanced justice, and prioritizing the common good.

The forms of cultural heritage preservation in *Langolenwo* include protection, development, and utilization. With community protection, together with other communities, they protect each cultural heritage site they possess and carry out restorations without losing the moral message conveyed by the cultural heritage. The principle of development has not yet been economically viable because, so far, it has not been oriented toward commercial interests. Similarly, the principle of utilization has not yet been maximally operational. The existing cultural reserves will not only become cultural heritage in the future. However, they can also become a future civilization through tourism development, thereby bringing prosperity to the community.

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