

Community archives' role in safeguarding Intangible Cultural Heritage

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Abstract

Safeguarding intangible cultural heritage is an effort requiring the involvement of the cultural community. This study aimed to describe the role of community archives in safeguarding Silat Sutera Baja as an Intangible Cultural Heritage of DKI Jakarta Province. This study was qualitative research with a case study method. The research data were collected by conducting interviews and documentation studies from May 2023 to July 2023. The informants involved in this study were three people selected using a purposive sampling method. Informants were people involved in the process of the stipulation of Silat Sutera Baja as an Intangible Cultural Heritage of Indonesia. They were members of the Silat Sutra Baja community and employees of the local cultural service. Research data analysis was carried out through data reduction by making interview transcripts and coding to answer research questions. The coding findings were then evaluated, interpreted, and confirmed using additional data sources to derive conclusions. Research results showed that community archives, referred to as archival activities, had a role in following the archive life cycle; they were creators, distributors, users, and maintainers. Whereas community archives as collected material played their role as memory and identity. These archives showed Silat Sutera Baja's identity and their collective memory as part of the Silat Putera Betawi. Based on the results, people need to dissolve archives by converting print archives to digital format and using cloud-based repositories such as Google Drive so that they are not lost.

Keywords: Archival activity; Community archives; Intangible cultural heritage

Peran arsip komunitas dalam perlindungan warisan budaya takbenda

Abstrak

Perlindungan warisan budaya takbenda merupakan upaya yang memerlukan keterlibatan komunitas budaya. Penelitian ini bertujuan untuk mendeskripsikan peran arsip komunitas dalam perlindungan Silat Sutera Baja sebagai Warisan Budaya Takbenda dari Provinsi DKI Jakarta. Penelitian ini merupakan penelitian kualitatif dengan metode studi kasus. Data penelitian diperoleh dengan melakukan wawancara dan studi dokumentasi. Penelitian dilakukan dari bulan Maret 2023 sampai dengan Juli 2023. Informan yang terlibat dalam penelitian ini berjumlah tiga orang dan dipilih dengan menggunakan metode purposive sampling. Kriteria yang ditetapkan dalam pemilihan informan adalah orang yang terlibat dalam proses pengajuan dan penetapan Silat Sutera Baja sebagai Warisan Budaya Tak Benda Indonesia. Informan merupakan anggota komunitas Silat Sutera Baja dan pegawai dinas kebudayaan setempat. Analisis data penelitian dilakukan melalui reduksi data yang dilakukan dengan membuat transkrip wawancara dan pengkodean untuk menjawab pertanyaan penelitian. Hasil pengodean kemudian dievaluasi, ditafsirkan, dan dikonfirmasi menggunakan sumber data tambahan untuk mendapatkan kesimpulan. Hasil kajian menunjukkan bahwa arsip komunitas yang merujuk pada kegiatan kearsipan memiliki peran sesuai dengan daur hidup arsip, yaitu pencipta, distributor, pengguna, dan pemelihara. Sementara itu, arsip komunitas sebagai materi yang dikumpulkan berperan sebagai memori dan identitas. Arsip-arsip ini menunjukkan identitas dan memori kolektif mereka sebagai bagian dari Silat Putera Betawi. Berdasarkan hasil tersebut, masyarakat perlu memencar arsip, melakukan digitasi arsip tercetak, dan menggunakan repositori berbasis cloud seperti Google Drive agar tidak hilang.

Kata Kunci: *Arsip komunitas; Kegiatan kearsipan; Warisan budaya takbenda*

INTRODUCTION

Intangible cultural heritage is the identity of a community because it is part of their life. Intangible cultural heritage does not only represent inherited traditions of the past but also contemporary rural and urban practices in which diverse cultural groups take part (UNESCO, 2022). Annually, the Indonesian government, through the Ministry of Education and Culture, organizes the stipulation program for Indonesian Intangible Cultural Heritage. This program is an effort to promote the preservation of intangible culture to prevent its extinction. The increasingly rapid flow of globalization and modernity is increasingly challenging the continued existence of traditional art (Sumaludin, 2022). It has a detrimental impact on intangible cultural heritage like traditional arts.

Intangible cultural heritage is abstract, like concepts and technology; its nature can pass and disappear over time as time progresses (Noho, Modjo, & Ichsan, 2018). The local government continues to carry out safeguarding efforts through

registration and stipulation programs. Preserving intangible cultural heritage must be the concern of all parties. Hence, safeguarding needs to involve grassroots communities, in this case, groups that process cultural heritage.

This is declared in Article 15 of the Convention for the Protection of Intangible Culture: "In the framework of activities to protect intangible cultural heritage, every state must strive to ensure the widest possible participation of the community, groups and individuals. who create, maintain and pass on this heritage, and involve them actively in its management." Wang (2023) claims that the public can actively take part in preserving national cultural traditions, as well as inheriting and carrying on those traditions into the future.

There are 15 different styles of *Pencak Silat* listed as intangible cultural heritage, nine of which are from DKI Jakarta. Table 1 is the list of martial arts from DKI Jakarta according to the Ministry of Education and Culture.

Table 1
List of Indonesian Martial Arts Styles

| No | Year | Registration Number | Martial Arts Style |
|----|------|---------------------|-----------------------|
| 1 | 2015 | 201500225 | Silat Beksi |
| 2 | 2017 | 201700501 | Silat Cingkrik |
| 3 | 2018 | 201800675 | Silat Tiga Berantai |
| 4 | 2019 | 201900904 | Silat Mustika Kwitang |
| 5 | 2019 | 201900905 | Silat Pusaka Djakarta |
| 6 | 2019 | 201900906 | Silat Troktok |
| 7 | 2019 | 201900925 | Silat Sabeni Tenabang |
| 8 | 2020 | 202001097 | Silat Sutera Baja |
| 9 | 2021 | 202101410 | Silat Gerak Saka |
| 10 | 2022 | 202201584 | Silat Sekojor |

Source: Kemdikbud, 2023

As stated in Table 1, Silat Utama Putera Betawi Jaya (Steel Silk) is an Intangible Cultural Heritage designated in 2020, which has been pursued through collaborative efforts between the cultural community and the local government. This study was a case study of efforts to safeguard Silat Sutera Baja in Kemayoran using the stipulation program.

The Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 106 of 2013 concerning Indonesia's Intangible Cultural Heritage implements the protection of Intangible Cultural Heritage in Indonesia through registration and stipulation. The registration and stipulation process are carried out by filling out forms. Both forms are completed through an integrated database system managed by the Ministry of Education and Culture. The registration and determination process are carried out by filling out a form. Both forms are completed through an integrated database system managed by the Ministry of Education and Culture.

Records or archives and archival works supported the information on both of those forms. The archives used in this approach belong to the community and are created from their archival work. A single person does not have the authority to gather archives in archival activities but rather spread and develop them (Mikkola, Olsson, & Stark, 2019). The Silat Sutera Baja is a Community Archive in this instance. Community archives are, first and foremost, archival initiatives that come from within the community; as they evolve, the community retains ownership and control of the archives and the management of the collections (Mattock & Bettine, 2023). They also refer to collections of community-collected material (Bastian & Flinn, 2020).

More research needs to be conducted on the idea of community archives in Indonesian cultural communities. The importance of archives in preserving cultural heritage has been studied previously. One of the studies demonstrates how archives serve as identity. This study also sheds light on the issue of improper archive management, where some records are lost and others are improperly stored. The study goals also include document tracing. The Pekalongan City Office of Industry and Manpower then re-stored the certificates and copyright registration letters as important archives because of this tracing (Syadiyah & Jumino, 2020).

Another research related to the role of archives in the protection of intangible cultural heritage examines the opportunities for community archives in the protection of Karo Batak Tribe Traditional Medicine. Community archives can be empowered to do archiving with the protection and preservation of traditional medicines. Documentation of traditional medicine through community archives can be evidence that the traditional medicine belongs to the Karo Batak. In addition, managed traditional medicine facilitates the publication and dissemination of traditional medicine as traditional knowledge through archival networks (Lavenia & Dewi, 2020).

These earlier studies examine the function of archives in safeguarding cultural heritage, but neither of them mentions the archives of particular cultural groups or links them to the process of intangible cultural heritage stipulation programs. Therefore, this study aimed to explain the role of the cultural community archives of Silat Sutera Baja in

safeguarding their cultural heritage. With the use of the study of community archives, the function of archives in identifying one intangible cultural heritage after another can be articulated and used to identify other intangible cultural heritages.

RESEARCH METHODS

This study used a case study method and a qualitative research design. A case study is a qualitative methodology that explores a phenomenon that is limited in time and area and can be used to explain, describe, or investigate situations (Alpi & Evans, 2019). The objective of using the case study method was to describe the process of safeguarding the intangible cultural heritage of Silat Sutra Baja in terms of its supporting aspect. The description focused on 2020, when the process was performed. The subject of this study was Silat Sutra Baja, which was positioned as a community archive, and the object of the research was their role in safeguarding the intangible cultural heritage they possessed.

Data were collected through interviews and documentation investigations from May 2023 to July 2023. Face-to-face interviews took place at the research site. The interviews were carried out in a free-guided fashion. It means that the interviewer has pre-planned interview parameters but also has the freedom to create questions to get more in-depth information (Herdiawanto & Hamdayama, 2021).

Data obtained through interviews came from informants selected through a purposive sampling method. The criteria specified in the selection were informants involved in the process of registering and proposing Silat Sutra Baja to be the

Intangible Cultural Heritage of Indonesia and willing to be involved in this research. Based on these criteria, three informants involved in this research are Sigit and Deni from the Silat Sutra Baja Community, and Subakti Muttaqin, former staff from the DKI Jakarta Cultural Office. The documents used in this study were documents of registration and stipulation of Silat Sutra Baja as an Intangible Cultural Heritage.

Research interviews with informants from Silat Sutra Baja took place at a field of RW 10, Gang Mantri 4 Kemayoran, Central Jakarta, where the Silat Sutra Baja training activities were held. The first interview was conducted on May 20, 2023, after the training was completed. The informants were interviewed alternately, starting with informant Sigit, then with informant Deni. The second interview was conducted on July 3, 2023, with informant Subakti Muttaqin to complete the research data.

A research interview with an informant from the Cultural Office of DKI Jakarta took place at the Tebet Arts Building on May 22, 2023. Data analysis was carried out by transcribing interviews, reviewing the field notes, winnowing the data based on themes, and interpreting meaning and description.

RESULTS AND DISCUSSION

The Silat Sutra Baja community is a community archive in the framework of the Intangible Cultural Heritage Stipulation Program since they are the ones who conduct archival activities during the application process. According to Millar (2017), archives refer to documentary material created, received, used, and stored by a person, family, organization, government, or other public

or private body in the course of daily work and life. Archives are preserved because they have enduring values as evidence and information about activities and events. Archives can also refer to an agency or archival institution responsible for acquiring and preserving archival materials and making them available for use. From this definition, archives refer to material objects and to organizations that carry out archival activities. This definition also applies to Silat Sutera Baja as community archives.

The archival life cycle can serve as a reflection of the role of the community archive. As a community that proposes its cultural heritage to be designated as Indonesia's Intangible Cultural Heritage, Silat Sutera Baja has acted as the archive manager for its community. Community archives retain ownership and control of the archives and the management of the collections (Mattock & Bettine, 2023). They also retain some degree of control over the assessment, description, and use of archives (Caswell, Migoni, Geraci, & Cifor, 2017). By using these points of view, Silat Sutera Baja has become a distinct subject with distinct roles in safeguarding their cultural heritage. Their roles are reflected throughout the life cycle of the records.

Records have a cycle that begins with the records creation, distribution, use, maintenance, and records disposition (Read & Ginn, 2016). The cycle refers to activities carried out on records. If community archives are viewed as archival activities, then the role of community archives is as actors in these activities. The roles of community archives in the perspective of archival activities are as a creator, distributor, user, custodian, and records disposition manager.

Silat Sutera Baja created the submission form, photographs, and video during the registration and stipulation processes. Based on the Silat Sutera Baja submission form, the cultural description included a brief history of the founding of Silat Sutera Baja, the traditions practiced, the philosophical meaning of the movements, explanations of movements and steps, descriptions of transmission practices, and information about the Maestro of Silat Sutera Baja. Silat Sutera Baja created this form to submit the stipulation program. The submission was completed by Sigit as an informant from Silat Sutera Baja and Subakti Muttaqin from the DKI Jakarta Province Tourism and Culture Office.

This process was a collaboration between informant Sigit and Subakti Muttaqin. The stipulation form contained information about the history and philosophical values of Silat Sutera Baja. To complete this information, informant Subakti Muttaqin transcribed the information while informant Sigit was explaining his knowledge. This process was carried out face to face. Informant Sigit also provided related records, such as video and photographs, to support the form. Since the submission of cultural heritage could only be made by the Provincial office and through the submission system, the submission was performed by informant Subakti Muttaqin as the account holder of the system. He also held the status of a reporter.

The original Silat Sutera Baja application form required a revision in light of the movement's philosophical basis. Together with informant Sigit, informant Subakti Muttaqin revised this document. They collaborated to make it easier to create an application form for

Silat Sutera Baja to be designated as an Intangible Cultural Heritage.

Other records created in addition to the submission form were photos, as the submission form required photos as supporting evidence. The provided photos must correspond to what was stated on the form. A photograph of the Maestro, who is still alive, and photographs of ongoing

training sessions were included in the Silat Sutera Baja submission form. As shown in Figure 1, the photo is used to confirm that the tradition of transmitting cultural knowledge is still ongoing. These photographs were created in the framework of the Silat Sutera Baja submission process.



Figure 1. A photo of the training activity

Source: Kemendikbud, 2020

To support the information about the Maestro, Silat Sutera Baja submitted the photograph of H. Siswo Waspodo as one of the elders of the community. However, the Maestro title was labeled on him by Silat Sutera Baja. Regarding the title, informant Subakti Muttaqin explained that the figure who was considered a Maestro was an elder or an older person. For the Maestro himself, this label was presented by the Ministry of Education and Culture in a process similar to applying for Intangible Cultural Heritage.

“So, here is one more thing: someone to be called a Maestro actually has to be appointed by the Ministry of Education and Culture. Pak Haji Oot was an elder, we could say that. The process was more or less the same as for intangible cultural heritage: there was a form that must be filled in with

the achievements attained. What has the Maestro done? What are his works? He is the Maestro. Indeed, there are recognized works” (S. Muttaqin, Interviewed, May 22, 2023).

Based on the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 83 of 2014 concerning Guidelines for Giving Awards in the Field of Culture, the criteria for a Maestro of traditional arts are: 1) Over 60 years of age and have been active in their field for at least 35 years 2) Have the ability to be a pioneer in the field of creativity he is pursuing 3) The scarcity of traditional art that he occupied is something unique, rare or almost extinct and 4) Transferring knowledge or passing on their skills to the younger generation. Maestro of Silat Betawi, who has been

appointed by the Indonesian Ministry of Education and Culture, is H. Sanusi, also known as Babe Uci. H. Sanusi is a distinguished senior of Putera Betawi martial arts (PPS) and was appointed as Maestro in 2014 (Wildan, 2017).

Another record created by Silat Sutera Baja was a video. Initially, Silat Sutera Baja submitted a video for the cultural heritage registration program. This video was a recording of Silat Sutera Baja's performance at the Seminar on History and Culture of Kampoeng Kemajoran on February 21, 2016. The video recording was 1 minute and 18 seconds long and contained the movements of Silat Sutera Baja demonstrated by the informant Sigit, one of the teachers of Silat Sutera Baja Kemayoran. This record had previously been published via the YouTube platform using the informant Sigit account. This video was then used to support the cultural heritage registration program, which was carried out in 2019.

Initially, this record was part of the supporting records for Silat Sutera Baja in the stipulation program. However, the information contained in this video needed to be stronger to support the application for Silat Sutera Baja to be stipulated as an Intangible Cultural Heritage. Therefore, another video containing more comprehensive information and more supporting the description stated on the form was created. The informant stated this:

"As far as I know, it (submission form of intangible cultural heritage) went through three stages of revisions, as far as I can remember. So, the form needs more information on description, and so does the video. The content of the video lacks

historical stories and philosophical meaning. We were not experts at making videos at that time. I also made it impromptu. I asked Bang S to please make it right away and gather his crew" (S. Muttaqin, Interviewed, May 22, 2023).

The second video was created to be used in the stipulation program of intangible cultural heritage. It was specially made for the submission's purpose so that the content contained information that was different from the previous video. The duration of this video recording was 14 minutes and 53 seconds. In supporting the description contained in the submission form, this video contained a narrative about the transmission of knowledge from the second and third generations of Silat Sutera Baja. The videos also featured ongoing knowledge transfer activities. This record was created by the Silat Sutera Baja community but was published via the YouTube platform of informant Subakti Muttaqin using his account on February 19, 2020. This video was then used to support cultural submissions that started in 2019.

It was apparent from the submission process and the types of records used in the process that the vast majority of the records involved were created or generated by Silat Sutera Baja. The creation stage is the stage when records are created or received from outsiders (Read & Ginn, 2016). However, as a community archive, Silat Sutera Baja did not act as a recipient since they generated the records involved in the submission process, whether they created them themselves or contributed to the creation of those records. At this stage, the first role of Silat Sutera Baja in safeguarding their heritage was as a record maker.

The second role of Silat Surtera Baja was as a distributor. The records that Silat Sutera Baja created were then distributed to the DKI Jakarta's Cultural Office. This distribution was done by informant Sigit by sending them via WhatsApp message to informant Subakti Muttaqin. Apart from that, there was a video previously uploaded by informant Sigit to the YouTube platform, and informant Subakti Muttaqin got it through that platform and was carried out in the context of the records' usage. These two activities can be performed in the same stages, as stated by Rifauddin (2016), and the distribution and use of electronic records can also be done in one stage or cycle.

Although most of the records used by Silat Sutera Baja in submitting their cultural heritage were their creations, there was one required document that they still needed to create, namely an academic paper. Academic papers in the process of submitting intangible cultural heritage are scientific works or studies regarding the proposed cultural heritage. Scientific works included in the stipulation program are journal articles, research reports, books, or student final assignments such as theses and dissertations. In the process of submitting Silat Sutera Baja, the scientific study used as an academic manuscript was the book "Maen Pukulan" written by G. J. Nawi. This book was published by Yayasan Pustaka Obor Indonesia in 2016. Mass-published and traded books are not records. It refers to how records are created. Records are created when activities are carried out in an organization and serve as documentation of completed activities (Polo et al., 2017).

Based on the definition of the record above, this academic manuscript could not

be categorized as a record. However, in the context of this activity, the "Maen Pukulan" book was included as a record because it was attached as part of the Silat Sutera Baja submission form. The information contained in this book, "Maen Pukulan," provides information about the history of the emergence of Silat Betawi and its "perguruan", including Silat Sutera Baja. Therefore, the use of this book made the role of Silat Sutera Baja a records user.

The next record life cycle is maintenance. Silat Sutera Baja is a cultural community that never had any training or education program regarding records or archival management. The role of the community as creators, distributors, and users of archives runs organically due to their participation in the stipulation program. However, after their cultural heritage was stipulated as Indonesia's Intangible Cultural Heritage, copies of the records they created needed to be properly maintained. Records maintenance includes storage, security, and retrieval activities (Read & Ginn, 2016). The storage of Silat Sutera Baja records was carried out without using special equipment. They were decentralized and stored in several places. The reason was that there needed to be a building or place specifically built for the Sutera Baja Silat Community.

Records of cultural heritage submission were kept by Silat Sutera Baja's teacher, particularly by informant Sigit, who kept these records at his house. This condition caused the absence of maintenance supervision and the difficulty of retrieving the records. The need for more awareness of the importance of records protection could also be seen in the loss of records in digital forms such as digital submission forms and photos. Loss of archives was caused by the offline

storage media used, such as laptops. Damage to the laptop resulted in the loss of archives that were stored on it. At this stage, Silat Sutera Baja played the role of records custodian. However, they only performed their role in storing the records.

The last stage of the record life cycle is disposition. In order for the Silat Sutera Baja community to be more optimal in maintaining the records, the role of the community archives as a records disposition manager needs to be further enhanced. Records disposition is an assessment activity that results in actions to destroy records that are no longer of use value or to maintain and continue to store them because they still have value for the community. An assessment of records' value does not cause the loss of records; instead, the cause is a lack of protection for the records and their storage media.

The storage of records in printed form is also one of the causes of the loss of the records. Storage in physical copy results in records loss because they might be tucked away or lost, causing problems and requiring a long search (Lestari & Rafdhi, 2020). The remaining records, in digital form, can still be accessed because they have previously been uploaded on the YouTube platform and have been distributed to other parties so that records access can be done. YouTube can serve as a repository, as one can find what one missed by searching for it (Pires, Masanet, & Scolari, 2021).

When viewed from the perspective of the record's life cycle, the archive community's role is more emphasized on its role in carrying out technical archival activities such as creator, distributor, and custodian. However, community archives as community documentary managers have a more inclusive role because they

will have an impact on parties outside the Silat Sutera Baja community.

Apart from referring to archival activities, community archives also refer to the material collected. Community archives in this form can be recorded in various media. As previously explained, the community archives that were part of the submission process included a submission form, photos, and videos. All three, respectively, could be accessed in pdf, jpg, and mp4 formats.

The first archive created in the submission process was an application form in which historical information, types of movement, and transmission activities were described. This form was supported by other archives in the form of photos and videos that reinforced the form description. These archives were the records created by Silat Sutera Baja and used for their purposes. As Bastian (2017) stated, community archives are not waiting for archivists to document them but are documenting themselves. Archives in the submission process emphasized the information element, not the quality of the recording media or storage media, because they documented it in their way. Limited tools and capabilities for documenting had an impact on the results of recording or presentation of archives, especially video.

Regardless of the quality of the presentation, the archives in the submission process succeeded in bringing Silat Sutera Baja to be Indonesian Intangible Cultural Heritage. Community archives can basically be used as historical sources, accountability tools, and memory and identity (Millar, 2017). However, the community archives produced by the Silat Sutera Baja community did not serve as a historical source for their establishment because there were no archives that

supported this information. The history of the forerunner of Silat Sutera Baja was described in the book "Maen Pukulan", which was used as an academic study. However, this book or monograph could not be categorized as an archive because it was not created as a result of activities, and from a provenance point of view, the Silat Sutera Baja community was not the one who created this book.

Community archives in the submission process described what Silat Sutera Baja is, who the people in the community are, and how they have survived to this day. The information contained in these archives could help both the community itself and those outside the community to understand Silat Sutera Baja. The existence of these archives shows their identity and also forms the individual memory of those in the community, the collective memory of their community, and the national collective memory because they are part of Indonesia's intangible cultural heritage. The role of community archives in the submission process is as memory and identity. According to Millar (2017), archives can also communicate facts and information that help preserve individual and collective memory, position ourselves more clearly within a historical framework, and understand more fully who we are, where we came from, and where we are going in our society.

Archives of Silat Sutera Baja involved in the submission process have proven that the safeguarding of Silat Sutera Baja is the responsibility of the community members. For the Cultural Office of DKI Jakarta and the Ministry of Education and Culture of the Republic of Indonesia, these archives prove their responsibility to preserve Intangible Cultural Heritage, as

stated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 106 of 2013 concerning Indonesia's Intangible Cultural Heritage, article 11, namely that the Government and Regional Governments are obliged to ensure the Preservation of Indonesia's Intangible Cultural Heritage through a program of raising awareness for preservation. In the submission process, the archives of the Silat Sutera Baja community indirectly played as accountability tools for the community, the Cultural Office of DKI Jakarta, and the Indonesian Ministry of Education and Culture. Archives are also important for supporting accountability, protecting individual and collective rights, and ensuring power holders fulfill their responsibilities (Millar, 2017).

CONCLUSION

Community archives refer not only to archives as material but also to the activities and people who carry out archival activities in the community. The Silat Sutera Baja community and its archives are a community archive. Even though it is not supported by archival knowledge, the community archive is able to play roles in the stages of the record's life cycle, even though the dominant role is as the creator. For a broader role, the community archive has advocated for the Silat Sutera Baja cultural heritage to become an Intangible Cultural Heritage of Indonesia. Their archives act as accountability tools for the implementation of cultural protection and voice the identity and memory of both individual members of the community and the nation's collective memory. Although community archives and knowledge transmission have ushered in Silat Sutera

Baja as an Intangible Cultural Heritage, there are still obstacles and limitations that must be overcome to safeguard the cultural heritage in the future. Therefore, some recommendations for the Silat Sutera Baja Community are: The community needs to disperse their archives, digitize archives for printed archives, and use cloud-based repositories such as Google Drive to avoid losing archives. This preventive action can avoid the impact caused by the damage to the storage media; the information contained in the archives will still be accessible. For further understanding of community archives in Indonesia, more studies are needed to highlight other aspects of archival works conducted by cultural community archives. Since cultural communities are attached to cultural tradition, the diversity of how cultural communities carry their archival works is necessary to be explored.

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