

Cultural Heritage and Historical Awareness: Cultivating An Inclusive Global Perspective In The 21st Century

Yusuf Budi Prasetya Santosa¹, Wardo², Leo Agung³

{prasetyabudi29@student.uns.ac.id¹, prasetyabudi29@gmail.com², warto2013@staff.uns.ac.id², leoagung@staff.uns.ac.id³}

Universitas Sebelas Maret, Indonesia¹, Universitas Sebelas Maret, Indonesia², Universitas Sebelas Maret, Indonesia³

Abstract. In an era of globalization characterized by the intensification of cultural contacts and increasing identity-based tensions, the significance of cultural heritage and historical awareness take center stage. This paper explores how cultural heritage-both tangible and intangible-serves as a tool to foster an inclusive global perspective through education, public memory, and cross-cultural dialogue. Drawing on interdisciplinary scholarship and recent empirical studies from Indonesia and other regions, this article critically analyses the relationship between cultural heritage and the development of historical consciousness, particularly in educational and socio-political contexts. The paper also examines the challenges posed by politicization, digital disruption, and cultural homogenization, while proposing transformative strategies for inclusive heritage engagement in the 21st century. By advancing an integrative approach, the study offers theoretical and practical insights to educators, policymakers, and cultural institutions aiming to promote awareness of history and global citizenship.

Keywords: Cultural Heritage, Historical Awareness, Inclusive Education, Global Perspective, Collective Memory, Identity

INTRODUCTION

Globalization that occurs today not only has a positive impact on human progress such as technological development, scientific progress and the flow of information that facilitates interaction between nations, cultural exchange, and broadening World Vision. For example, today we can easily access information and knowledge from different parts of the world, or can collaborate across countries without being hampered by distance and time. However, globalization also brings negative impacts, such as the depletion of cultural boundaries, and the seizure of cultural identity. Globalization can give rise to cultural homogenization, in which local identities are slowly eroded, and replaced by the dominance of more popular global cultures. This will raise concerns about the loss of cultural uniqueness of a nation, and the loss of knowledge of a generation of its own culture. Every nation has a cultural heritage that can act as an alternative media in maintaining the continuity and transformation of history. In the context of historical continuity, cultural heritage is not only seen as inanimate objects or limited to relics of the past that have no value, but as a medium for learning that connects the past, present and future. In this context cultural heritage can serve as a symbol of the sustainability of the values and knowledge of previous generations. Through cultural heritage, humans living in the present can learn about their origins, where we come from, and what values were passed on by previous generations.

Meanwhile, in the context of historical transformation, cultural heritage is not only preserved as 'relics' – both objects and objects – but can be used creatively for the benefit of Education, Tourism, and cultural diplomacy. For example, in the context of Education, an object of cultural heritage can be a medium of learning or learning resources in schools, as well as a tourist attraction that attracts both local and international tourists. In the context of cultural heritage diplomacy can be a means of cultural diplomacy, for example batik cloth which is an Indonesian cultural heritage that has been recognized by UNESCO can be used as souvenirs, given in an international event. This is in line with the idea that cultural heritage is dynamic, can always be reinterpreted, and adapted to the needs of the generations living in it.

Apart from its aesthetic and tourist value, cultural heritage carries a much deeper meaning. Cultural heritage is a representation of the knowledge, life experience, struggle of past generations. Therefore, as a legacy of the past, it serves as an important resource that can help people in the present to understand the past, and position themselves in the present, as well as provide material for reflection and interpretation of the future. Thus, cultural heritage as a relic of past generations is a medium for storing collective memory, connecting between generations, and giving direction to civilization.

But in the midst of the current globalization, when cultural boundaries are increasingly fluid and the influence of global culture is strong, we need to rethink about how cultural heritage as history and culture, can then be taught, orchestrated, and reinterpreted for the benefit of national identity, and build an inclusive global consciousness. According to Smith (2006), cultural heritage is a social construction, so its meaning is not static, but is always produced and reproduced by each generation or community according to its needs. In this context, the preservation of cultural heritage not only aims to strengthen national identity, but also to build a global awareness of inclusiveness and mutual respect.

Even so, historical narratives of history are often dominated by the interests of small groups in power (elites), and present in a linear and uniform interpretation. This makes the historical narrative as if it can only be understood through a single interpretation, and tends to marginalize different or critical narratives. According to Smith (2020), such a historical narrative approach, not only marginalizes subaltern groups – minority groups, indigenous peoples, or women – but also has the potential for conflict because it reinforces a sense of ethnocentrism, xenophobia, and cultural amnesia. In other words, history, which should be a collective space for learning together and building relationships between groups through collective memory of the past, has turned into a tool of legitimizing power. Therefore ideally history education should be provided in an inclusive, and cultural heritage management that promotes plurality, fosters intercultural understanding, and contributes to democracy (Andreotti, 2011; Wansink et al., 2018).

Indonesia as a country with a high level of cultural diversity, and has a long and complex colonial history experience, has an urgency to foster inclusive historical awareness through cultural heritage. The challenge is not only in presenting an inclusive historical narrative, but also in bringing together diverse, and conflicting, historical memories. In this condition, cultural heritage acts as a medium to strengthen collective identity, as well as to negotiate differences. In addition, it is how to present learning through a global, critical and dynamic cultural heritage, dialogically for learning and unity. This article aims to address these needs by analyzing how cultural heritage can shape an inclusive global perspective through historical awareness.

RESEARCH METHOD

This research uses the literature study method as the main approach in understanding the relationship between cultural heritage, historical education, and the formation of inclusive historical awareness. This method was chosen because the issues studied are not only empirical, but also conceptual and reflective. Cultural heritage and historical awareness is a social phenomenon that is rich in meaning, which needs to be understood through in-depth reading of existing ideas, experiences, and research results (Creswell & Creswell, 2017).

Sources used in this research include academic books, journal articles, policy reports of World institutions such as UNESCO and ICOMOS, as well as the results of cutting-edge research on heritage studies, historical consciousness, and heritage-based education. The selection of this method is not merely to collect theories, but also to reinterpret how these concepts live and develop in the social and educational context in Indonesia (Booth et al., 2009).

The research process is carried out through several stages that are systematic but open to reflection. The first stage is the identification of key themes and keywords, such as heritage inclusivity, authorized heritage discourse, historical consciousness, and heritage learning. The next stage is the selection of literature, where each source is considered based on academic credibility and relevance

to the context of history education in Indonesia and the world. After that, a content analysis is performed to find patterns, similarities, and differences in ideas between various sources. The results of the analysis are then synthesized reflectively, linking global theory with local reality in order to produce a complete and meaningful understanding (Bowen, 2009).

RESULT AND ANALYSIS

Cultural Heritage: Definition And Functions

Heritage is considered an important link between the past and the present, capable of transmitting the historical and cultural heritage it contains into the present moment (Jin et al., 2024; Moore et al., 2021). The concept of cultural heritage is a multidimensional and constantly evolving concept. In general, cultural heritage can be a legacy left from generation to generation, which has an important value for the present and future life of people. Cultural heritage has two types, namely tangible (tangible) and intangible (intangible).

In the Convention for the Safeguarding of the Intangible Cultural Heritage, Cultural Heritage includes practices, representations, expressions, knowledge and skills, as well as cultural products, such as instruments, artifacts and cultural spaces recognized by individuals, groups and communities as part of the heritage of the past (Deacon, 2003). UNESCO emphasizes the importance of Historic Urban Landscape which attributes the importance of sustainable development to cultural heritage. Therefore, cultural heritage is not only a static legacy, but also part of the contemporary social life of a community.

Cultural heritage is often narrowly understood as a meaningless, static relic of the past. Laurantjane Smith (2006) in his book *Uses of Heritage* proposed the concept of authorized heritage discourse (AHD) which recommends cultural heritage to be legitimized by authoritative institutions, such as the state, UNESCO, cultural preservation agencies, as well as archaeological and historical academics. The legitimization of cultural heritage is considered important, because cultural heritage not only serves as the identity of a community, but also a compromise space for memory and power.

In Indonesia, cultural heritage is closely related to cultural heritage. In Law No. 11 of 2010 on cultural heritage, it is explained that cultural heritage is objects, buildings, structures, sites, and areas that have important value for history, science, education, religion and/ or culture. When viewed from the law, the cultural heritage (cultural heritage) must have value for life. Koentjaraningrat (2005) explained that cultural heritage is a reflection of the value system, knowledge, and symbols that are passed down from generation to generation. According to Ayatrohaedi (1986) in Sartini (2004), Indonesian cultural heritage emphasizes the concept of local genius that maintains local identity in the midst of global dynamics.

Historical Awareness

One of the keys to the success of man in maintaining his existence is to take care of memory through history. Within human civilization, history has a fundamental foundation. This is because history provides an understanding of the origin, identity, and direction of development. Through History man not only knows the events of the past, but also learns to interpret the meaning behind a historical event in order to understand the present situation, and prepare for the future. Therefore, history as a science aims to make people have historical awareness.

Historical consciousness is a fundamental concept in understanding collective identity and the development of civilization. In the context of studying history, historical awareness can be said to be the ultimate goal. By having historical awareness, individuals can meaningfully understand the relationship between Past, Present, and future. According to Seixas & Morton (2013), historical awareness is a condition in which individuals have the ability to interpret and understand, that the current conditions that include, identity, values, and other things are formed from past experiences.

As the ultimate goal of studying history, historical awareness has a broad purpose. By having historical awareness, individuals and communities can understand the roots of culture, values and struggles that will foster a sense of belonging and solidarity (Kartodirdjo, 1992). Furthermore,

historical awareness will encourage reconciliation and multicultural awareness which will be a unifying means, because it opens a dialogue space for different past experiences (Herlina, 2020). In addition historical awareness will provide the ability to formulate strategies and determine relevant values in the face of global challenges.

An Inclusive Global Perspective

In the current era of globalization with technological advances expressed in the spirit of Revolution 4.0 and Society 5.0, it is important to have a global insight and a global perspective, both of which are equally important. Global insight or global awareness is the ability of individuals to see, know, and understand the world in general, such as climate change, poverty, human rights, and economic globalization (Mansilla & Jackson, 2011). A global perspective is an individual's way of analyzing, interpreting, and placing oneself critically in the context of today's interconnected world.

Globalization has an impact on the disappearance of imaginary boundaries between states and citizens, which encourages relationships that influence each other. As a result of this openness, the current global perspective is inclusive. An inclusive global perspective emphasizes respect for diversity, equality, and shared responsibility in facing global challenges.

An inclusive global perspective must be accompanied by an awareness of interdependence and sensitivity to cultural differences (Merryfield, 2008). In the context of interdependence consciousness all individuals, communities, and countries of the world are interconnected and dependent to maintain the sustainability of life, well-being, and global peace (Hanvey, 1982; Noddings, 2013). In addition, Banks (2008) complements the inclusive global perspective, namely the awareness of global citizens who reject ethnocentric views, and encourage the growth of tolerance, appreciation for plural identity, and commitment to social justice values.

Thus, an inclusive global perspective means recognizing the plurality of human experiences and recognizing that global citizenship requires an awareness of cultural diversity, historical injustices, and power asymmetries. With this in mind an inclusive global perspective opposes monoculturalism and embraces intercultural dialogue, mutual respect, and the co-creation of knowledge (Andreotti, 2011).

Cultural Heritage As A Medium Of Historical Awareness

Case Study: Local Heritage In Indonesian History Education

Cultural heritage is not only in the form of physical relics, such as sites, monuments and artifacts, but also non-physical relics, such as oral, traditional ceremonies, and local knowledge that is passed down from generation to generation (Deacon, 2003). Cultural heritage is a relic of the past that is rich in value and meaning, which must be preserved and passed on to the next generation. In the context of historical education, cultural heritage is a source of learning and an entrance to foster historical awareness that participates in the formation of national identity (Kartodirdjo, 1992).

The integration of cultural heritage in history education can also strengthen cultural identity and a sense of pride in the diversity that characterizes the Indonesian nation. For example, as an example of the integration of physical cultural heritage (material) in history education is the use of Borobudur Temple. Through learning with a contextual approach, history teachers can invite students to analyze the reliefs found in Borobudur Temple. Various reliefs found in Borobudur Temple can be interpreted as a track record of life and traditions of the Indonesian people, especially the ancient Javanese community in the past.

Other examples include the integration of nonphysical cultural heritage (immaterial) such as ceremonies or indigenous traditions, such as Ngaben in Bali or Gunungan in Yogyakarta, or other oral traditions can be a source of learning and learning media to understand the social, moral and spiritual values that are passed down between generations. Through the integration of these cultural heritages, students are trained to analyze the symbolic and philosophical meanings contained in them, and their relation to the formation of the nation's cultural identity (Abdullah, 1987).

The learning process of history heritage based learning with such a contextual approach can provide insights to students, if history learning is not just learning the hard facts of history, but exploring and understanding history in the context of humans, culture, and their living spaces (Riyanto, 2018). In addition, the integration of cultural heritage in learning history with a contextual approach also

makes learning history more meaningful and relevant to the lives of learners (Gruenewald, 2003). Therefore, cultural heritage plays a strategic role as a link between the memory of the past and the historical awareness of young people living with the present, as well as relating to the collective memory of the entire community.

The Power Of Community-Based Memory Practices

History does not produce its own history, and it does not tell itself. History must be preserved, interpreted and transferred in order to remain learnable and memorable. These activities can not only be carried out by historians or historical activists, but can also be carried out community-based, so-called community-based memory practices. The practice of community-based memory places society as a community, as the main actors who participate in preserving, interpreting and transferring history. This approach is in line with the view of Pierre Nora (1989) that society stores its memory through symbols, rites, or collective activities that provide meaning.

Community-based memory practices play a positive role, especially in communities that have historical trauma or conflict memory, such as Indonesia which has several dark histories, such as the 1965 PKI Rebellion, The Di/TII rebellion, the PRRI/Permesta rebellion, and so on. Where community-based memory practices can help social healing by creating dialogue spaces or various other activities, such as colossal drama activities involving many people, documenting the stories of survivors or even perpetrators, local traditions that exist in the community (Zurbuchen, 2005). In addition to creating spaces for dialogue, community-based memory practices also play a role in fostering understanding across generations and helping to reduce historical tensions.

Based on the explanation of community-based memory practices, it can be concluded that community-based memory practices can connect knowledge, identity, and social participation in a complex manner. A community that in this case refers to a group of people, such as a group of historical activists, or even the wider community in general, can be a guardian of memory or memory, as well as an active role as a producer of historical narratives.

Global Strategy To Promote Inclusive Heritage Engagement

Global Principles Of Inclusiveness And Democratization Of Heritage

In the global context of cultural heritage preservation has undergone a shift in preconditions. The preservation of cultural heritage is now no longer considered elitist and exclusive, but inclusive and Democratic. The existence of this shift stems from public awareness, that cultural heritage is not only interpreted as a responsibility and belongs to the government or state, but also belongs to the community, which is the result of social construction that lives in the community and interprets identity, experience, and human values (Smith, 2006).

On the principle of inclusiveness all groups of people have the same right, regardless of ethnicity, race, religion, or social status to determine, interpret, and manage their cultural heritage. Cultural heritage does not belong to a handful or a group of individuals, but belongs to all generations. According to UNESCO's definition of cultural heritage is a set of objects or sites, cultural practices, traditions, local knowledge, and values that are inherited between generations (Deacon, 2003). Thus the principle of inclusive cultural heritage rejects the narrow view that considers if cultural heritage can only be legitimized and interpreted by certain countries or experts. In the concept of Authorized Heritage Discourse (AHD), cultural heritage should not negate the voice of the local community (Smith, 2006).

Democratization in cultural heritage is no different from the inclusiveness of cultural heritage. democratization of cultural heritage is essentially liberating anyone in managing and interpreting cultural heritage. This encourages greater public active participation in preserving, managing and interpreting cultural heritage. As stated in the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, which emphasizes the active role of society in the preservation of Cultural Heritage (Deacon, 2003). As well as in the World Heritage Education Programme, which encourages the preservation of cultural heritage with sustainable development, social empowerment and education (Keough, 2011).

Inclusiveness and democratization of Cultural Heritage aims to produce narrative justice in interpreting cultural heritage. This is in line with the approach of critical heritage studies which emphasizes the importance of seeing cultural heritage as a container for meaning and identity (Harrison, 2012). With the realization of inclusiveness and democratization of cultural heritage, opening up space for the diversity of historical narratives, and cultural heritage no longer only serves as a means of preserving the past, but also a means of cross-cultural dialogue that will strengthen global solidarity, and strengthen humanitarian empathy (Silverman & Ruggles, 2007).

Challenges In Promoting Inclusive Historical Awareness: Perspectives On Cultural Heritage And Historical Education

As a valuable relic of the past cultural heritage, in addition to the need to be preserved and inherited also need to be promoted. This is because cultural heritage is a container for the collective memory, social values, and identity of a community, or even a nation that shapes the consciousness of its members (Harrison, 2012; Smith, 2020). In the context of historical education, cultural heritage can function as a learning resource and Learning media, which provides a reflective and critical view of the diversity of human historical experience (Barton & Levstik, 2004).

However, in preserving, passing on and promoting an inclusive and historically conscious cultural heritage there are challenges. This challenge illustrates the existence of a tug-of-war effort between the desire to preserve the diversity contained in cultural heritage with preservation practices that are oriented to the dominant and exclusive discourse. There are at least three main and urgent challenges in promoting inclusive historical awareness through cultural heritage and historical education, including the dominance of single historical discourses and narratives, low community participation in cultural heritage management, and pedagogical challenges in historical education.

The first and main challenge in promoting a historically conscious cultural heritage is the dominance of a single discourse and narrative in history. During this time, the preservation, management, and interpretation of cultural heritage is still more dominated by official institutions and cultural elites. This makes cultural heritage often narrowly understood, which results in the marginalization of the voice and memory of local communities, minorities, and indigenous groups. These conditions give birth to homogeneous historical narratives, and hinder the formation of a critical and inclusive historical consciousness (Harrison, 2012; Smith, 2006).

The second challenge is the low participation of communities in the management of cultural heritage. The involvement and involvement of the community to manage cultural heritage is still limited. The community as the owner of cultural heritage should actively participate in preserving, managing, and promoting cultural heritage. This is because cultural heritage is a symbol of value and meaning in society. The low participation of the community or community, also due to the top-down management model, which makes the community only seen as the object of preservation, not the subject who helped determine the narrative and value of their cultural heritage. The low participation of the community or society has an indirect impact on the learning of history. Students who incidentally are part of the local community, where cultural heritage resides, become deprived of the opportunity to learn directly from local experiences and social and cultural interactions (Wijesuriya, 2018).

The third and final challenge is the pedagogical challenge in history education. It must be admitted that the process of history education in Indonesia is more directed to ideological interests, rather than focusing on the development and preservation of cultural heritage. In addition, in the practice of learning history is still dominated by rote approach, and oriented to the chronology, not to the critical reflection that will arouse awareness of history. History teachers also focus more on how history learning is technically acceptable and preferable. In addition, history teachers often lack local resources-which are very little produced, lack of heritage-based pedagogical training, and access to relevant digital media. This resulted in the loss of interest and motivation of students to see history as a space for dialogue and participation. History education needs to be transformed to be more oriented towards the relationship of cultural heritage with the contextual life of students, as well as fostering empathy and historical responsibility (Barton & Levstik, 2004; Seixas & Morton, 2013).

CONCLUSION

Cultural heritage in its essence is not just a relic of the past, but a reflection of the long journey of man in understanding himself and his environment. It lives on through language, rituals, buildings, as well as collective memories passed down across generations. In the context of today's global life, cultural heritage has an important role as a binder of identity as well as a space for dialogue to learn from each other and appreciate differences. Through historical education, heritage can be processed into a means of learning that brings awareness to life not just about what happened in the past, but also about who we are today and where we are going in the future.

However, building a truly inclusive historical awareness is not simple. There are still real challenges. First, the discourse of history and heritage is often dominated by a single narrative that positions a particular view as the “official truth”, while the voices of local communities or marginalized groups rarely get space. Second, community participation in preserving and interpreting heritage is still limited; in fact, without their involvement, heritage loses its meaning in life. Third, the study of history in schools is often still stuck on memorizing facts and years, not on trying to understand the human values behind the events.

Therefore, there needs to be a change in the way of seeing and acting. Cultural heritage must be understood as something dynamic — one that grows through dialogue, collaboration and shared reflection. History education needs to provide a space for students to experience history, not simply study it. Teachers, communities, and cultural institutions need to walk together in caring for memory and fostering empathy across generations. Thus, cultural heritage is not only a marker of the past, but also a light that leads us to build a more humane, just and civilized future.

References

- Abdullah, T. (1987). *Sejarah dan masyarakat: Lintasan historis Islam di Indonesia*. Pustaka Firdaus.
- Andreotti, V. (2011). *Actionable postcolonial theory in education*. Springer.
- Ayatrohaedi, A. (1986). *Kepribadian Budaya Bangsa (local Genius)*. Pustaka Jaya,.
- Banks, J. A. (2008). Diversity, group identity, and citizenship education in a global age. *Educational Researcher*, 37(3), 129–139.
- Barton, K., & Levstik, L. (2004). *Teaching history for the common good 2004* Lawrence Erlbaum Associates Mahwah. *New Jersey*.
- Booth, W. C., Colomb, G. G., & Williams, J. M. (2009). *The craft of research*. University of Chicago press.
- Bowen, G. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9, 27–40. <https://doi.org/10.3316/QRJ0902027>
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Deacon, H. (2003). *Convention for the safeguarding of the intangible cultural heritage*. Unesco.
- Gruenewald, D. A. (2003). The best of both worlds: A critical pedagogy of place. *Educational Researcher*, 32(4), 3–12.
- Hanvey, R. G. (1982). An attainable global perspective. *Theory into Practice*, 21(3), 162–167.
- Harrison, R. (2012). *Heritage: Critical approaches*. Routledge.
- Herlina, N. (2020). *Metode sejarah*.
- Jin, Y., Hou, B., & Kong, X. (2024). The practice characteristics of authorized heritage discourse in tourism: Thematic and spatial. *Land*, 13(6), 816.
- Kartodirdjo, S. (1992). *Pendekatan ilmu sosial dalam metodologi sejarah. (No Title)*.

Keough, E. B. (2011). Heritage in peril: A critique of UNESCO's world heritage program. *Wash. U. Global Stud. L. Rev.*, 10, 593.

Koentjaraningrat. (2005). *Pengantar Ilmu Antropologi*. Rineka Cipta.

Mansilla, V. B., & Jackson, A. (2011). *Educating for global competence: Preparing our youth to engage the world*. Asia Society New York.

Merryfield, M. M. (2008). Scaffolding social studies for global awareness. *Social Education*, 72(7), 363–366.

Moore, K., Buchmann, A., Månsson, M., & Fisher, D. (2021). Authenticity in tourism theory and experience. Practically indispensable and theoretically mischievous? *Annals of Tourism Research*, 89, 103208. <https://doi.org/10.1016/j.annals.2021.103208>

Noddings, N. (2013). *Education and democracy in the 21st century*. Teachers College Press.

Nora, P. (1989). Between memory and history: Les lieux de mémoire. *Representations*, 7–24.

Riyanto, D. (2018). PEMANFAATAN NILAI BUDAYA CANDI BOROBUDUR DALAM PEMBELAJARAN SEJARAH. *Kalpataru: Jurnal Sejarah dan Pembelajaran Sejarah*, 3(2), 83–83. <https://doi.org/10.31851/kalpataru.v3i2.1631>

Sartini, S. (2004). Menggali kearifan lokal Nusantara: Sebuah kajian filsafati. *Jurnal Filsafat*, 14(2), 111–120.

Seixas, D. P., & Morton, T. (2013). *HISTORICAL THINKING CONCEPTS*.

Silverman, H., & Ruggles, D. F. (2007). Cultural heritage and human rights. In *Cultural heritage and human rights* (pp. 3–29). Springer.

Smith, L. (2006). *Uses of heritage*. Routledge.

Smith, L. (2020). *Emotional heritage: Visitor engagement at museums and heritage sites*. Routledge.

Wansink, B., Akkerman, S., Zuiker, I., & Wubbels, T. (2018). Where Does Teaching Multiperspectivity in History Education Begin and End? An Analysis of the Uses of Temporality. *Theory & Research in Social Education*, 46(4), 495–527. <https://doi.org/10.1080/00933104.2018.1480439>

Wijesuriya, G. (2018). Living heritage. *Sharing Conservation Decisions: Current Issues and Future Strategies*, 43–56.

Zurbuchen, M. S. (2005). *Beginning to remember: The past in the Indonesian present*. NUS Press.