

# **VirtualNUSANTARA: A KNOWLEDGE MANAGEMENT SYSTEM FRAMEWORK FOR CULTURAL HERITAGE AND LOCAL WISDOM CONSERVATION in INDONESIA**

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## **ABSTRACT**

Indonesia as the largest archipelagic country in the world is destined to have rich culture and local wisdom in extraordinary number and diversity. Stretching from Sabang to Merauke, Indonesia has a unique character and diversity in society, the local language, the alphabet, folk songs, traditional clothing, traditional houses, traditional games, as well as local wisdom. The diversity and uniqueness of this course is the nation's cultural assets that are priceless and not owned by any other country in the world. But unfortunately, the globalization caused the lost of national culture.

According Sugiono, Head of Improvement and Control Language Body Language Ministry of National Education, there are hundreds of local languages in Indonesia are threatened with extinction because of the more rarely used. Even expected in late 21 century is only about 10 percent, or only about 75 of the 746 local languages who will survive.

Extinction of local culture in Indonesia is actually caused by our own people that are less concerned with the cultural assets in Indonesia. Our nation, especially the younger generation tends to be even more proud to imitate the western culture and to feel ashamed of our own local culture. It cause claim from other countries, like Malaysia against our own indigenious culture. This is very alarming and very unfortunate.

The extinction of the culture of this area should not be happening. Therefore, we as a great nation should be able to maintain the cultural heritage well. To deal with this problem, a knowledge management system framework so called virtualNUSANTARA is proposed in this paper. It manages to store, elicit, and share the knowledge of all aspect of Indonesia local heritage and wisdom. By doing so, it is expected to be sustainable knowledge repository of Indonesia local heritage and wisdom and later we can take benefit for future sustainable development based on our national culture root not just merely imitate the other countries' culture root.

**KEYWORDS:** *culture of Indonesia, cultural heritage, local wisdom, knowledge management system, cultural conservation and preservation*

## **1 INTRODUCTION**

Indonesia as a country with wealth and various biodiversity of the largest ocean in the world, currently has 13 000 islands stretching from Sabang to Merauke, with a coastline of more than 80 791 km and the territorial area of 7.89235 million km<sup>2</sup> (Maruli, 2010). With such property, Indonesia is also

known as an archipelagic country that has rich and remarkable culture and local wisdom in terms of quantity and diversity.

Indonesia as the largest archipelagic country in the world is destined to have rich culture and local wisdom in extraordinary number and diversity. Indonesia has local languages, custom clothing, traditional homes, folksongs, traditional dance as well as regional specialties to be an invaluable asset. Those cultures become an identity of Indonesia that expressed in “Bhinneka Tunggal Ika” as Indonesian slogan.

Besides the magnificent wealth of cultural treasures, local wisdom are scattered in various regions in Indonesia. For an example is in Papua, in which there is a belief called *te aro neweak Lako* (nature is me). Mountain Erstberg and Grasberg is believed to be the head of mother, land is considered as part of human life. Thus, they manage to use natural resources carefully. (Sartini, 2004).

However, along with the repeat development and global society impact, many cultural treasures are lost. According Sugiono, Head of Improvement and Control Language Body Language Ministry of National Education, as reported by Wardah (2011), there are hundreds of local languages in Indonesia are threatened with extinction because of the more rarely used. Even expected in late 21 century is only about 10 percent, or only about 75 of the 746 local languages who will survive.

Another problem is claim of Indonesian Culture by another country. For example there are at least five Indonesia genuine culture have been claimed by Malaysia. As reported by Saputra (2012) Reog Ponorogo from East Java, folk songs “Rasa Sayang Sayange” from Maluku, and Pendet Dance has been used by Tourism Ministry of Malaysia in the advertising of Visit to Malaysia. Angklung from West Java and Adan Krayan rice also have been claimed by Malaysian local heritages.

The extinction of local culture in Indonesia was also caused by our own people that less concerned with the cultural assets in Indonesia. Our nation, especially the younger generation tend to be even more proud to imitate the western culture and even to feel ashamed of our own local culture. According to Arie Paringkesit, a nusantara culinary community activist said there are three reasons why the Indonesia as a nation are weak in keeping and maintaining cultural wisdom as reported by Sasongko (2011). These three reasons should make Indonesians to be introspective. First, the people of Indonesia has not made the effort to maintain and preserve it as a necessity. Second, information regarding local cultural wisdom is not yet widespread. Third, the lack of curiosity of the next generation of its own people related to culture. In other hand, Meliono (2011) suggested that the Nusantara thought, local wisdom, and multiculturalism are appropriate teaching material for the education of the Indonesian youth as they edify some values such as nationalism, harmony, and moral to build an identity.

Along with development in information and communication technologies that have evolved from information management to knowledge management, the preservation and conservation of local knowledge and cultural heritage is supported. Utilization of information and communication will be the solution for the lack of information and insight knowledge that helped lead to impaired preservation of local heritage and wisdom.

To deal with this problem, a knowledge management system framework so called virtualNUSANTARA is proposed in this paper. It manages to store, elicit, and share the knowledge of all aspect of Indonesia local heritage and wisdom. By doing so, it is expected to be sustainable knowledge repository of Indonesia local heritage and wisdom and later we can take benefit for future sustainable development based on our national culture root and identity not just merely imitate the other countries' culture root

## **2 LITERATURE REVIEW**

This section is divided into three folds. The first fold discusses the theory about culture, local heritage, and local wisdom that are objects of discussion of this paper. Subsequently, the second fold discusses the fundamental concepts about knowledge management and knowledge management system. Finally, the third fold reviews some related work with the proposed idea in this paper.

## 2.1 Cultural Heritage and Local Wisdom

Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways Banks, J.A., Banks, & McGee, C. A. (1989).

Another definition of culture is defined by UNESCO:

*...the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs (UNESCO, 1982).*

Czermak, et.al. (2003) added that integrated in this broad framework are all aspects of people's lives—their ideas and values, their knowledge about and ways of interacting with the surrounding world and their verbal and visual creations and expressions. The universal culture has seven element: religion, language, knowledge, arts, system of organization, system of economic and technology (Koentjaraningrat, 2009).

According to 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, other than tangible cultural heritage, intangible Cultural Heritage includes:

- (a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- (b) performing arts;
- (c) social practices, rituals and festive events;
- (d) knowledge and practices concerning nature and the universe;
- (e) traditional craftsmanship.

Other than cultural heritage, Indonesia also has many local wisdom that originated from various knowledge of the Indonesian ethnics. Local genius is also Local wisdom. Meliono (2011) defined Local wisdom as a form of expression of the ethnics of Indonesia, out of which, the people do their activities and behave accordingly adjusted to the idea, and at last, their actions generated certain works. The sources of Local wisdom is presented by Table 1.

Table 1 The Source of Local Wisdom (Source: Meliono, 2011)

Type of nanoparticles	Average size (nm)
Empirical aspects	- Social interaction of human being. - Habitat or meaningful action.
Symbol of culture	- Local myths. - Ritual. - Arts. - Literary. - Architecture, etc.
Characteristic of knowledge	- Logical perception on local wisdom. - Unlogical perception on local wisdom

Some examples of local wisdom are *Subak*, an irrigation system in Bali; *te aro neweak lako* in Papua for conserving natural resources, *celako kumali* in Serawai Bengkulu in farming system; and *tana' ulen* in Dayak Kenyah East Kalimantan for land management system.

## 2.2 Knowledge Management and Knowledge Management System

Davenport and Prusak (2005) defined knowledge management (KM) as exploitation and development of the knowledge assets of an organisation with a view to furthering the knowledge objectives. The purpose of knowledge management is to enhance organisational performance by explicitly designing and implementing tools, processes, systems, structures, and cultures to improve the creation, sharing, and use of different types of knowledge that are critical for decision-making (despres, 2001). In this context, we can see Indonesia as an organization.

Newman and Conrad (1999) explained that General Knowledge Model organizes knowledge flows into four primary activity areas: knowledge creation, retention, transfer and utilization as shown by Figure 1.

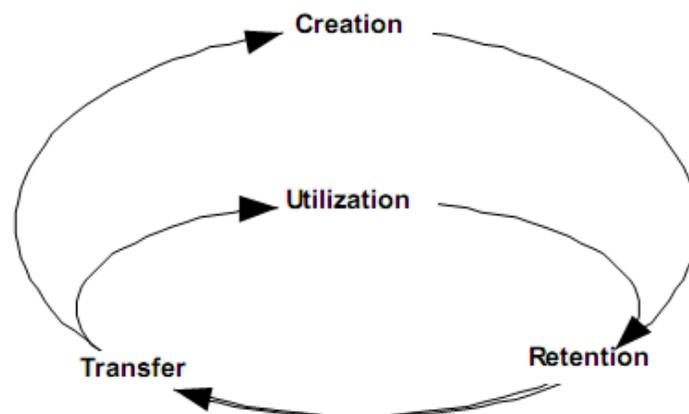


Figure 1: The General Knowledge Model (Source: Newman&Conrad, 1999)

Knowledge Creation comprises activities associated with the entry of new knowledge into the system, and includes knowledge development, discovery and capture. Knowledge Retention includes all activities that preserve knowledge and allow it to remain in the system once introduced. It also includes those activities that maintain the viability of knowledge within the system. Knowledge Transfer refers to activities associated with the flow of knowledge from one party to another. This includes communication, translation, conversion, filtering and rendering. Knowledge Utilization includes the activities and events connected with the application of knowledge to business processes.

In business organizations, KM are consequently increasingly becoming important and many of them are making significant IT investments in deploying knowledge management systems (KMS). Knowledge Management Systems (KMS) are tools to effect the management of knowledge and are manifested in a variety of implementations (Davenport et al., 1998) including document repositories, expertise databases, discussion lists and context-specific retrieval systems incorporating collaborative filtering technologies.

According to Hahn, J., Subramani, M.(2000), the primary focus of KMS has been on developing new applications of information technology such as data warehousing and document repositories linked to search engines to support the digital capture, storage, retrieval and distribution of an organization's explicitly documented knowledge. KMS also encompass a variety of technology based initiatives such as the creation of databases of experts and expertise profiling and the hardwiring of social networks to aid access to resources of non-colocated individuals.

## 2.3 Related Work

Some related works regarding with Indonesia cultural heritages conservation and preservation effort are proposed by Czermak, et.al. (2003), Mancacaritadipura, G.(2007), and Ministry of Culture and Tourism. (2009).

Czermak, et.al. (2003) proposed a pilot project on oral tradition and language preservation by exploring ways that indigenous people can preserve their cultural heritage, including their ingenious knowledge (IK), so that it remains a vibrant and self-identified part of community life. Mancacaritadipura, G.(2007) come up with idea of safeguarding the Intangible Cultural Heritage of Indonesia. These two works more focuses on making policy and act than technical solution for cultural heritage preservation and conservation.

In other hand, Ministry of Culture and Tourism. (2009) published a Practical Handbook for Inventory of Intangible Cultural Heritage (ICH) of Indonesia. The main objective of this Handbook is to increase understanding and appreciation of the people of Indonesia regarding cultural values which have developed in all districts as a basis for culture-conscious development which has to be carried out among others. Along with the Practical Handbook, inventory of ICH with a manual system was conducted and an inventory of ICH system with online systems by using web 2.0 ([www.budaya-indonesia.org](http://www.budaya-indonesia.org)) was established.

From Knowledge Management prespective, the prior initiative in developing Inventory of Intangible Cultural Heritage (ICH) of Indonesia either the manual version or online version only tackle the knowledge creation and retention aspects only. Thus, the novelty of proposed virtualNusantara knowledge management system framework is that it not only cope with knowledge creation and knowledge retention only, but also knowledge transfer and knowledge utilization aspect as well. From technological aspect, if the prior work was proposed to be implemented in Web 2.0 virtualNusantara is also proposed to be implemented in Semantic Web (Web 3.0).

## 3 CULTURAL HERITAGE AND LOCAL WISDOM EXTINTION THREAT

The United Nations Education, Scientific and Cultural Organization (UNESCO) has pointed out that many forms of intangible cultural heritage are in danger of extinction. Therefore, governments, non-governmental and local organizations are encouraged to appraise, protect and utilize their national heritage in order to maintain the cultural diversity of all countries, within the overall trend of globalization Hitipeuw, J. (2010). UNESCO stated that intangible cultural expressions such as oral traditions and literature, visual arts, music and performing art especially of minority peoples, are fragile and easily lost (Ibid.)

Although UNESCO has been recognized 11 Indonesian cultural heritage items including Batik, the Angklung (traditional musical instrument made of bamboo, Wayang (traditional Javanese puppets featuring in shadow plays), Gamelan (tradition percussion music instrument from f Bali and Java) as an Indonesian cultural treasure and world cultural heritages. There are many other cultural heritages are under extinction threat and claim by another country.

Alarming fact about the extinction threat of Indonesian cultural heritage is the extinction of local or ethnic languages. According Sugiono, Head of Improvement and Control Language Body Language Ministry of National Education, as reported by Wardah (2011), there are hundreds of local languages or ethnic languages in Indonesia are threatened with extinction because of the more rarely used. Even expected in late 21 century is only about 10 percent, or only about 75 of the 746 local languages who will survive.

Abdul Rachman Patji from Research Center for Social and Cultural LIPI, there are four causes of extinction of ethnic languages. First, the speakers think of themselves as socially inferior. Second, the attachment to the past. Third, the traditional and fourth due to stagnant economic life (Samantha, 2011). In other hand The globalization of culture also caused significant changes in lifestyle pa, even the values and order of human life. In the era of globalization, there are three aspects of life are changing and are

likely to keep changing, namely 3-F cultures, cultures eat (food), fashion culture (fashion) and meet the cultural pleasures of life (fun). (Rochaeti, 2006).

Another problem with Indonesian cultural heritage is claim by another country. It is so regretful. Indonesia Ministry of Tourism has released list of Indonesian cultural heritage that have been claimed by other countries in [budaya-nusantara.org](http://budaya-nusantara.org) as shown by Table 2.

Table 2 The Source of Local Wisdom (Source: [budaya-indonesia.org](http://budaya-indonesia.org), 2011)

No	Culture Artefact	Originating Source	Claimer
1	Batik	Jawa	Produsen sepatu Adidas
2	Ancient manuscript	Riau	Malaysian Government
3	Ancient manuscript	Sumatera Barat	Malaysian Government
4	Ancient manuscript	Sulawesi Selatan	Malaysian Government
5	Aancient manuscript	Sulawesi Tenggara	Malaysian Government
6	Rendang	Sumatera Barat	Individual Citizen of Malaysia
7	Sambal Bajak	Jawa Tengah	Individual Citizen of Holland
8	Sambal Petai	Riau	Individual Citizen of Holland
9	Sambal Nanas	Riau	Individual Citizen of Holland
10	Tempe	Jawa	Beberapa Perusahaan Asing
11	Folksong Sayang Sayange	Maluku	Malaysian Government
12	Dance: Reog Ponorogo	Jawa Timur	Malaysian Government
13	Folksong Soleram	Riau	Malaysian Government
14	Folksong Injit-injit Semut	Jambi	Malaysian Government
15	Music Instrument: Gamelan	Jawa	Malaysian Government
16	Dance Kuda Lumping	Jawa Timur	Malaysian Government
17	Dance Piring	Sumatera Barat	Malaysian Government
18	Folksong Kakak Tua	Maluku	Malaysian Government
19	Folksong Anak Kambing Saya	dari Nusa Tenggara	Malaysian Government
20	Jepera Carving Seat	Jawa Tengah	Individual Citizen of France
21	Jepera Carving Frame	Jawa Tengah	Individual Citizen of England
22	Motif Batik Parang	Yogyakarta	Malaysian Government
23	Design Kerajinan Perak Desak Suwarti	Bali	Individual Citizen of USA
24	Herbal and Spices	Asli Indonesia	Shiseido Co Ltd
25	Badik Tumbuk Lada	-	Malaysian Government
26	Coffee Gayo	Aceh	Multinational Company (MNC) Holland

According to Arie Paringkesit, a nusantara culinary community activist said there are three reasons why Indonesia are weak in keeping and maintaining cultural wisdom as reported by Sasongko (2011). First, the people of Indonesia has not made the effort to maintain and preserve it as a necessity. Second, information regarding local cultural wisdom is not yet widespread. Third, the lack of curiosity of the next

generation of its own people related to culture. Thus, real effort is urgently required to cope with this problem.

#### 4 PROPOSED KNOWLEDGE MANAGEMENT SYSTEM FRAMEWORK

Concisely, the idea of virtualNusantara is a knowledge management system that can be accessed online (virtualnusantara.com) that implement proposed knowledge management system (KMS) framework as shown by Figure 2. It is not merely a website or information repository, but a knowledge management system dealing with knowledge creation, retention, transfer and utilization for all aspects of Indonesian Cultural Heritage and Local Wisdom (ICH & LW) knowledge. ICH & LC can be either tacit or explicit knowledge.

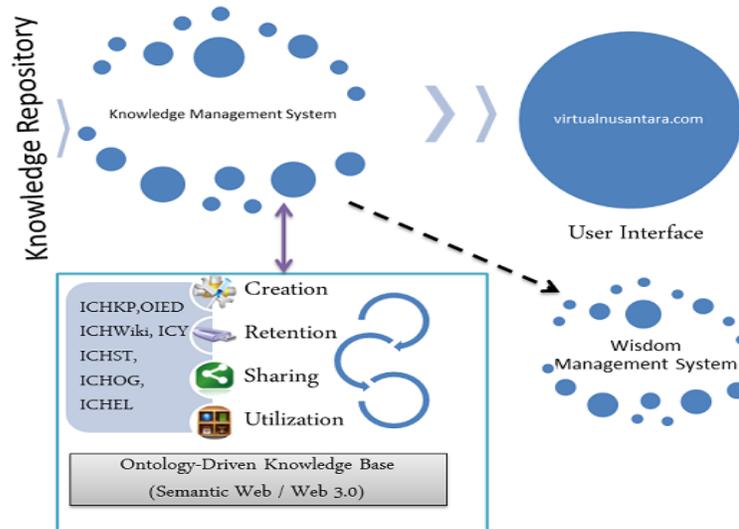


Figure 2: The High Level Framework of virtualNusantara

As depicted by Figure 2, the virtualNusantara framework consists of three main layers. The front-layer is user interface designed for dealing with end users interacting with system. The middle layer is the knowledge management system. It includes knowledge management tools developed for knowledge creation, retention, sharing and retention. The explanation of each KM tool is concisely explained by Table 3. All these KM Tools are developed under Ontology-Driven Knowledge Base, the heart of semantic web or Web 3.0 Technology. The future development of the existing framework is wisdom mangement system. It will be dealing with Indonesian local wisdom / local genius safeguarding problem. Finally, The back-end layer of this framework is knowledge repository. All KM Tools are proposed to create, update, and reuse the knowledge repository.

Table 3 Knowledge Management Tools

No	KM Tools	Purpose	Type of Knowledge
1	ICHKP	Indonesian Cultural Heritage Knowledge Portal	Explicit
2	OIED	Online Indonesian Ethnic Dictionary	Explicit
3	ICHWiki	Indonesian Cultural Heritage Wikipedia	Explicit
4	ICY	Indonesia Culture Youtube	Tacit
5	ICHST	Indonesian Cultural Heritage Story Telling	Tacit
6	ICHOG	Indonesian Cultural Heritage Online Education Game	Explicit
7	ICHEL	Indonesian Cultural Heritage Elearning	Explicit

The successful implementation of this virtualNusantara knowledge management system framework is surely not merely depended on the technology its self. It is supposed to be supported by good policy and governance as well. Thus, it requires strong collaboration with related stakeholders as depicted by Figure 3. The stakeholders includes Government especially the body dealing with education, culture, and tourism either in central, provincial or distric level. Government body should deliver good governance and policy related with safeguarding effort for Indonesian cultural heritage. It must be supported by public society including schools and universities as well.



Figure 3: Stakeholders Participation

Scope of cultural heritages that will be concern of this effort is all aspect of cultural artefact. However since it has been pointed out by UNESCO and Ministry of Culture and Tourism in Practical Handbook of Inventory Indonesian Cultural Heritage, the scope includes (but not limited to): oral traditions and expressions, including languages as vehicles for ICH, folk stories, ancient manuscripts, traditional games; performing arts, including visual arts, theater, vocal arts, music and film; social customs and traditions, rites and festivals, including traditional economic systems, systems of social organization, traditional ceremonies; knowledge and practices related to nature and the universe, traditional knowledge, local genius, traditional medicine; traditional craftsmanship, including painting, sculpture, architecture, dress, clothing, traditional food/cuisine/drinks, traditional modes of transportation.

## 5 CONCLUSION

Effort for safeguarding Indonesian cultural heritage is urgently required to make it sustainable in the future development. This virtualNusantara knowledge management system framework is one of efforts to cope with this issue. Other than sophisticated technology, the succesfull of implementation needs good governance and policy from government and continous participation from schools, universities and public community. This effort is also in accordance with UNESCO convention in World Cultural preservation and conservation. By doing so, it is expected to be sustainable knowledge repository of Indonesia local heritage and wisdom and later we can take benefit for future sustainable development based on our national culture root and identity not just merely imitate the other countries' culture root.

## 6 ACKNOWLEDGEMENTS

The author thank to Ministry of Culture and Tourism and UNESCO for publishing Practical Handbook for Inventory of Intangible Cultural Heritage of Indonesia that is coincidentally in the same tone with author idea presented in this paper.

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