

THE IMPORTANCE OF UNIVERSITY MUSEUMS FOR PTKI AS LIBRARY PARTNERS IN PRESERVING ISLAMIC HERITAGE

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Abstract - As pioneers of university museums among PTKI, the UIN Banda Aceh and UIN Malang Museums act as important library partners, especially in preserving Islamic heritage. This research aims to find out the role of university museums as library partners in preserving and studying the identity of the academic community regarding Islamic cultural heritage based on the perspective of the academic community of UIN Malang and Banda Aceh. By using a qualitative approach and phenomenological methods, interviews and observations are the main data collection techniques. Research findings show that as Islamic heritage preservation institutions, both the UIN Banda Aceh and UIN Malang museums not only preserve various tangible and intangible academic heritage of higher education, but also Islamic and Indonesian heritage from time to time. Meanwhile, as institutions for studying the identity of Islamic heritage, these two museums facilitate both the academic community and the off-campus community in carrying out object-based learning. The findings of this research can be an inspiration for other UINs to develop university museums, therefore support is needed from the Ministry of Religion and UIN, both in the form of conducive policies and financial support.

Keywords: university museum, library partner, Islamic heritage, UIN Malang, UIN Banda Aceh

INTRODUCTION

The existence of university museums in Indonesia as collective memory institutions with various unique characteristics has facilitated the academic community in exploring their identity in the past and developing it for the present and the future. Apart from that, the university museum can also support educational and research activities and community service (Ajana, 2015).

Collective memory or social memory refers to a society's shared perception of ensuring cultural continuity by connecting the past, present, and future in a group narrative. How the past is remembered and interpreted plays an important role in the creation of individual and group identities in the present and future (Olick, 1999).

Museums are committed not only to collecting, preserving and documenting material evidence from the past, but also to making it accessible to the public. Museum managers in collecting various museum objects must ensure that important principles in the form of historical, religious, cultural, artistic, scientific and technological values are fulfilled. Museum collections, which constitute collective memory, must also display and interpret material evidence, so that it has meaning for society (Black, 2011).

The existence of university museums in Indonesia that have not been officially supported by clear regulations and policies has implications for the lack of attention from university leaders in their development efforts. Likewise, among lecturers and students, university museums have not been used as well as libraries. What's more, libraries have been recognized (recognized) as very important institutions so that even the State Accreditation Board for Higher Education (BAN-PT) includes libraries as one of the assessment elements in higher education accreditation and study program accreditation. Because of this, the existence of libraries is evenly distributed throughout

universities. Meanwhile, the existence of museums in several universities in Indonesia is still very rare.

However, the existence of university museums at several reputable universities is an indication that university museums are also information institutions as well as very important cultural institutions. University museums, which are not only able to connect the rich cultural heritage of the past with the present and the future, can become important library partners who can complement each other.

Currently, many campus communities (among students and lecturers) still do not or do not know about the existence of university museums, let alone about the important role and function of university museums. In fact, there are still many lecturers who never care about whether or not there is a university museum.

Thankfully, some of them also think that museums have a very important function as collective memory. There are still some parties such as lecturers, researchers and policy makers (university leaders) who are concerned about fighting for the existence of university museums, which is a signal of hope that university museums are important institutions. Because if the existence of a university museum is not considered important for some of them then it is impossible for some well-known and reputable universities to have museums such as the University of Indonesia (UI), Gajah Mada University (UGM), Airlangga University (Unair), Indonesian Education University (UPI) and more.

In Indonesia, several leading universities, such as UI, UGM, UNAIR, UPI, UNY, UMY, UMN, UII and others, also have museums that play a dual role, not only narrating the historical activities of these educational institutions but also facilitating the alma mater to carry out activities. education and research as well as providing services to the general public as a community service function. Although the existence of university museums in public universities in Indonesia is not yet as advanced and popular as libraries, their presence in almost all leading public universities in Indonesia is growing.

As part of the global community of universities in Indonesia and the world, in Islamic religious universities (PTKI) the existence of a university museum is actually important. So far, only two PTKI have museums, namely the Ar-Raniry State Islamic University (UIN) Banda Aceh and Maulana Malik Ibrahim Malang.

The importance of the existence of the university museum at PTKI as a source of primary information is relevant to the policy of the Directorate of Islamic Higher Education (Diktis) which currently tends to encourage and facilitate researchers to carry out various studies on primary sources of information such as manuscripts and various archaeological objects in the form of artifacts and other replicas for the purpose of improving the quality of scientific studies.

As information resource centers and cultural institutions, libraries and museums are related to each other as units or institutions that play a role in making efforts to preserve cultural heritage and establish institutional identity and develop academic culture. Regarding this matter, although museums and libraries have very deep differences from each other, in particular, in terms of assets,

personnel, professional training and the terminology they use, both libraries and museums are believed have similarity in terms of their role in preserving cultural transmission(Storey, 2003, pp. 12–14).

METHOD

The qualitative approach with phenomenological methods used in this research is to find out that university museums are able to act as library partners in supporting efforts to preserve Islamic cultural heritage. In-depth interviews, observation and literature review of data collection techniques were carried out as data collection techniques. Data analysis was carried out in 3 stages, namely data reduction, data presentation and drawing conclusions.

Some of the informant criteria in this research are those who have authority and are competent at each UIN in explaining the importance of university museums as library partners in preserving Islamic heritage, namely university museum managers at UIN Ar-Raniry, Banda Aceh and UIN Maulana Malik Ibrahim, Poor. Apart from museum managers, informants in this research also consisted of students and lecturers.

FINDINGS AND DISCUSSION

As a cultural institution and also a center for information resources, museum has consistently dedicated its existence for a long time to always making service efforts in preserving the heritage of civilization and human knowledge. Various heritages, both in the form of tangible and intangible collection objects, are important because they have historical and scientific value. In carrying out the mission of preserving the heritage of human civilization, the university museum is not passive, but actively and even facilitates all groups (anyone) to carry out various educational and research activities. The museum then systematically planned and communicated the various findings from the study to the wider community for the purposes of education, learning and entertainment (recreation). The form of communication between museums and the public that is often carried out is through various exhibitions, both permanent and contemporary, with certain themes (T.K. & R., 2021).

Referring to government regulation no. 66 of 2015 concerning Museums Chapter I Article 1 paragraph 1 states that museums are defined as follows "Museums are institutions whose function is to protect, develop, utilize collections and communicate them to the public". To complete the definition of the museum, Article 2 further emphasizes that the task of the museum is: "Museums have the task of study, education and enjoyment (Indonesia, 2015).

University Museums role in preserving Islamic Heritages

Like library and archive collections, museum collections also have a very important role. The very important role of museum collections is because museum collections, such as artifacts and artworks, are primary sources of information in various formats. Primary sources of information are very important because they function as authentic evidence about an event and work. Museum collections can also reveal the value behind these cultural works which are expressed in the form of writings, drawings, paintings and other artifacts.

The closeness between archeology and history is because both have similar goals, namely revealing the journey of humans through their various works in the past. The use of data sources is the most obvious difference between archeology and history. Previously, history mostly/dominantly used written sources, so archeology used tangible cultural heritage sources in the form of objects or artifacts left over from the past and intangible cultural heritage, namely traditions that have been preserved from generation to generation by a society that has cultural, artistic, aesthetic, religious values, as well as scientific and technological values of its time.

As a science that is very close to museum studies, archeology is a science that systematically studies ancient objects as a medium that has the greatest potential for reconstructing the past. So that reconstruction of the past can reveal the identity of a nation or society(Clark, 1960).

Now it is almost impossible to express historical facts solely using written sources. Therefore, museum objects, both in the form of artifacts (original objects) and replicas (objects reproduced from the original), as long as they have historical, artistic, cultural, scientific and technological aesthetic value, these objects or artifacts are worthy of being historical sources as media that can be studied.

Revealing historical facts does not always begin with or be based on written sources, for example regarding several narrations of the early history of Islam in the archipelago, several finds of archaeological objects in the form of tombstones in *Samudera Pasai* and *Leran*, East Java and so on can be evidence that strengthens the authenticity of the narration's argument. about the early history of Islam in the archipelago¹.

Although history tends to be recorded based on written sources, in fact, to strengthen the authenticity of historical narration from written sources, gradually the writing of revealed history also requires and uses non-written sources, namely in the form of objects or artifacts which are even obtained through excavation efforts(Azyumardi Azra, 2009).

Libraries in higher education institutions whose function is to procure, process and disseminate information in the form of written sources in printed or digital form are institutions that play a role in supporting the educational, research and community service activities of the academic community.

University museums, like libraries, are institutions of collective memory and also as centers of cultural resources, the existence of which in higher education institutions such as universities is actually as significant as the library. University museums as collections repositories managed by universities were established with the aim of assisting various teaching and research activities in higher education institutions (universities) (Hamilton, J., 1995).

There is archaeological evidence about Islam and Islamic society in various regions of Indonesia (Nusantara) which can be used as a basis for writing the history of Islam in Indonesia, so Prof. Budi Sulistiono, M.Hum firmly stated that this archaeological source evidence can be considered

¹ Uka Tjandrasmita, *Arkeologi Islam Nusantara* (Jakarta: Kepustakaan Populer Gramedia, 2009).

as a primary source for material. historical reconstruction, especially about Islam and its society (Sulistiono, 2016, p. 46).

University museums whose collections serve as primary sources do not always have to be in their original form (artefacts) but also in replica form (reproductions of original objects). Although object-based studies of cultural heritage objects are very important because these cultural heritage objects are also primary sources for scientific studies. However, unfortunately there are still many object-based studies of heritage objects that have not received the attention of academics in Islamic Religious Universities (PTKI), which should be an important note in developing academic culture on Islamic campuses.

Conditions like this can actually be a great opportunity and the right argument for Islamic academics and researchers, especially at Islamic Religious Universities such as State Islamic Universities, to take an active part, especially in conducting exploration of Islamic archaeological studies, which relatively still need a lot of research. revealed.

Unfortunately, Islamic Religious Higher Education (PTKI) campuses, both state and private, such as the State Islamic University (UIN), State Islamic Religious Institute (IAIN), and State Islamic Religious College (STAIN), are still not conducive to forming culture. academic (academic culture) with primary source-based learning which is not only sourced in libraries but also in university museums in the form of cultural heritage in the form of artifact objects, both originals and replicas, manuscripts and others. Even though Islamic Religious Universities in Indonesia are very numerous, PTKIN also has a lot of Human Resources whose capacity and qualifications are now increasingly reliable in carrying out various Islamic studies.

In fact, archaeological studies are like what academics wanted to convince widely by the professor at the Faculty of Adab and Humanities at UIN Syarif Hidayatullah (at that time it was still the Faculty of Adab at IAIN Syarif Hidayatullah Jakarta), the late Prof. Dr Hasan Muarif Ambary said that archeology is essentially a science that studies the past for guidance on the present and projections for the future (Ambary, 1996).

University Museums as institutions for studying the identity of Islamic heritage

The collective memory aspect is a very important aspect but is also one that is often overlooked. Starting from each individual, community groups up to the state level, collective memory often does not receive serious attention.

Collective memory is usually understood simply as something that refers to a collection of shared memories, knowledge and information from a social group that is significantly related to group identity. More broadly, the meaning of collective memory is a shared perception of the past, where people ensure the continuity of their culture and civilization by connecting the past, present and future in a group narrative (Roediger & Abel Magdalena, 2015).

Because the past is remembered and interpreted, collective memory plays an important role in the creation of individual and group identities, represented by oral history, traditions, myths, and language. Collective memories can be built, shared, and passed on by large and small social groups. Due to the importance of collective memory, university museums are very reliable in being

able to play a role in storing various collective memories in the form of various artifacts, photos, replicas and cultural heritage products from the university.

Museums are committed not only to collecting, preserving and documenting material evidence from the past, but also to making it accessible to the general public today and in the future. In choosing what to collect, they determine and ensure its historical value and even other related values, namely scientific value, artistic value and aesthetics. In maintaining collections that have collective memory value, they must forever play a role and act as permanent memory stores. In this way they are required to be able to display the material evidence that they construct and transmit meaning.

Cultural heritage can refer to practices or characteristics passed down over the years, from one generation to the next. Heritage is often used to discuss aspects of culture or traditions that have been passed down from generation to generation.

The existence of a university museum at a higher education institution can be relied upon to carry out its duties towards the cultural heritage which is the legacy of a university. The cultural heritage of an educational institution (university) can be in the form of artifacts in physical form (tangible) and intangible attributes (intangible) from a group or society inherited from past generations. Then what is collected and preserved from the past can be seen, felt, studied in the present and gifted for the benefit of future generations (Canada Museums Association., 2005).

Culture and its heritage reflect and shape the values, beliefs, and aspirations, thereby defining the identity of a particular community even within the national scope of a nation. It is important to preserve our cultural heritage, because it maintains our integrity as human beings (Pusa & Liisa Uusitalo, 2014).

CONCLUSION

University museums within higher education institutions are very important as are libraries and archives. The importance of this university museum is because it can preserve and explore the identity of a university community or nation. For this reason, in almost all universities of national and international reputation, university museums have long been developed. In almost the leading universities in Indonesia, both state and private universities, museums are one of the most important information and cultural institutions. Several state and private universities that are developing museums as library partner institutions include the University of Indonesia (UI), Gajah Mada University (UGM), Bandung Institute of Technology (ITB), Airlangga University (Unair), Bogor Agricultural Institute (IPB), Islamic University Indonesia (UII), Atmajaya Christian University, Pelita Harapan University (UPH). Meanwhile, within the Islamic State University (UIN) environment, currently only UIN Ar-Raniry Banda Aceh and UIN Maulana Malik Ibrahim Malang. Even though currently there are only two UINs, the two university museums at both UINs can actually be a factor that can inspire and stimulate other UINs to develop university museums at their respective UINs.

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