

Reconstructing the cultural heritage in the designation of Penyengat islands in Tanjung Pinang city Indonesia as a world heritage based on justice value

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Abstract

Penyengat Island is an island located in the State of Indonesia. It is one of the islands with high economic potential because it is a region of cultural heritage. The problem that occurs at this time is the environmental conditions around the area of the cultural heritage area is very alarming. This happens because of the high population growth, so that housing needs also increase, resulting in land use conflicts. The result that can be seen is that the area of cultural heritage objects (sites) has become increasingly narrow, and there is even a tendency for people to build buildings over the area of cultural heritage objects that only remain in ruins. Based on the background, the researchers used a sociological normative legal research method as method of research to solve The main issue raised that is what is the weakness of the law governing the protection of cultural heritage based on cases that occur on Penyengat Island and what is the solution. The research results show that to be able to overcome the weaknesses of the protection of cultural heritage in Indonesia based on the case that occurred on Penyengat Island, a legal reconstruction is needed which regulates the spatial boundaries of the Cultural Heritage Site and Cultural Heritage Area to suit the needs and is mutually agreed upon by a team of experts, Local Government, Central Government and the community who own the land in determining zoning boundaries.

Keywords: reconstruction, penyengat island, world heritage, justice

1. Introduction

Penyengat Island is a village in the city of Tanjung Pinang, Riau Islands, Republic of Indonesia, which was built based on Malay history, culture and customs ^[1]. Penyengat Island, which is directly opposite the countries of Malaysia and Singapore has a strategic condition that supports the potential of tourism to be developed professionally which will lead to benefits both in the development of the region as well as the country's foreign exchange in terms of tourism ^[2]. Penyengat Island has a rich cultural heritage in the form of buildings, structures, and unique cultural landscape. The island with its various buildings forms an exclusive government complex bounded by the ocean. Based on its characteristics, there is no doubt that Penyengat Island is one of the centers of Malay culture. Malay culture is the "spirit" of Indonesian culture, which has developed and influenced for a long time ^[3]. The economic activities of the Penyengat Island community are very diverse. These different types of livelihood are influenced by the natural conditions that exist and the expertise possessed by the community. While the main types of residents' livelihoods are fishermen, civil servants, Army, private employees, agriculture, private sector workers, trade, laborers, and the

informal sector. In general, the economy level of Penyengat Island is good, and the majority of the productive age population has jobs according to their expertise and desires ^[4]. The potential of cultural heritage objects in Penyengat Island is one of the historical and cultural tourism destinations. Cultural tourism objects are human cultural resources that can be used as tourist objects and attractions, so people will be interested to travel to Penyengat Island. Art and culture as well as unique and unique ways of life need to be maintained and developed, in addition to being a special attraction as well as national pride and identity. The problem that occurs at this time is the condition of the surrounding environment and physical objects of cultural heritage are very alarming. This happens because of the high population growth, so that housing needs also increase, because of land use conflicts. The effect that can be seen is the area of cultural heritage objects (sites) becoming increasingly narrow, there is even a tendency for people to build buildings over the area of cultural heritage objects that only remain in ruins. In addition to the increasingly dense population of settlements, the maintenance of cultural heritage on the Penyengat Island is highly dependent on the concern of the Central and Regional Governments ^[5]. Preservation of Cultural Heritage sites is mandated in the Law of the Republic of Indonesia Number 11 of 2010

¹ Meitya Yulianty, 2005. Partisipasi Masyarakat dalam Memelihara Benda Cagar Budaya di Pulau Penyengat sebagai Upaya Pelestarian Warisan Budaya Melayu. Thesis. Program Studi Magister Pembangunan Wilayah dan Kota. Semarang: Universitas Diponegoro.

² Aplin, Graeme, 2002. Heritage: Identification, Conservation, and Management. Oxford: Oxford University Press.

³ Appadurai, Arjun 2001. "Grassroots Globalization and the Research Imagination." In Arjun Appadurai (ed.) Globalization. Durham; Duke University Press.

⁴ Sanyi, Ari, 2014. "Partisipasi Masyarakat dalam Pengelolaan Objek Wisata Pulau Penyengat Kota Tanjungpinang". JOM FISIP 1 No. 2 Otober.

⁵ Maulana, M, 2015. Perubahan Perilaku pada Masyarakat Pulau Penyengat. Tesis. Fakultas Ilmu Sosial dan Ilmu Politik Universitas Maritim Raja Ali Haji Tanjungpinang.

concerning Cultural Heritage, Statute Book of the Republic of Indonesia Number 130 of 2010, hereinafter referred to as Law No.11 of 2010 concerning Cultural Heritage. The regulation is derived from Article 32 paragraph (1) and Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia, hereinafter referred to as the 1945 Constitution. Article 32 paragraph (1) of the 1945 Constitution explains that the state has the authority to advance the national culture Indonesia is in the midst of a world war, for that the existence of cultural sites must be protected by the Indonesian state which is based on the Statutory Regulations. Article 33 paragraph (3) explains that the earth, water, and natural resources contained within the territory of the Indonesian state are the power of the Indonesian state and are used for the prosperity of the Indonesian people, so that in preserving and exploiting cultural sites the priority is for the prosperity of the people [6].

Pursuant to Article 1 number 1 of Law No.11 Year 2010 Concerning Cultural Heritage, Cultural Heritage is a material property in the form of Cultural Heritage objects, Cultural Heritage buildings, and Cultural Heritage structures, Cultural Heritage sites, and Cultural Heritage areas on land and / or in water that needs to be preserved because it has important values for history, science, education, religion, and / or culture through the process of determination. Penyengat Island has been designated as a Cultural Heritage site which is a royal site which still has architectural and artifacts and grave sites examined by a team of Cultural Heritage experts determined by the state [7]. Noting the background that has been presented by the researchers, the researchers believe it is necessary stipulation for Tanjungpinang's Penyengat Island as a *World Heritage* as implementation of Law No.11 of 2010 on Heritage. Those problems led to the idea of researchers to create a research paper titled "Reconstructing The Cultural Heritage In The Designation Of Penyengat Islands In Tanjung Pinang City Indonesia As A World Heritage Based On Justice Value". Based on the above background, the problem formulation are:

1. What are the weaknesses in establishing Penyengat Island in Tanjung Pinang City as *World Heritage* ?
2. What are the solution to the the weaknesses in establishing Penyengat Island in Tanjung Pinang City as *World Heritage* ?

Method of Research

Based on the background and research methods in this study, researchers used a sociological normative legal research method. It is effective in solving (*Legal Issues*) [8] which can be raised in the normative sociological research, as the scope of the legal social problems are very wide.

This study uses primary legal materials and secondary legal materials, primary legal materials are legal materials that consist of regulations which are ordered according to the hierarchy of laws and regulations. On the other hand, secondary law is a law material consisting of textbooks

(*textbooks*) written by lawyers who have influence (*de herseende leer*) [9], legal journals, jurisprudence, symposium in advance to the topic research [10].

Primary legal material in this research are law relating to the determination of the region into the Cultural Heritage and *World Heritage*. While the secondary legal materials that is empirically comes from books or other references that are still associated with the establishment of the region into the Cultural Heritage and *World Heritage*. So that the legal materials can be combined to form the basis of this determination.

The research method can be interpreted as an important tool in finding, developing and testing the truth of knowledge [11]. Therefore, before conducting research, it is important to first determine what method will be used. According to Soerjono Soekanto [12] the methodology is an absolute element that must be present in the research and development of science. Research is a series conducted by researchers to test the truth of a science that aims to get results that are empirical and can be explained through scientific methods.

Research result and Discussion

1. The Weaknesses In Establishing Penyengat Island In Tanjung Pinang City As World Heritage

The Local Government Policy to establish Penyengat Island as a National Cultural Heritage Area on several structures and structures on Penyengat Island through Ministry of Education and Culture Decree No. 112 / M / 2018 concerning the Cultural Zone of the Penyengat Island as a National Level Cultural Heritage Area has its own weaknesses. When reviewed from the mandate of Law No. 11 of 2010 concerning Cultural Heritage, it is necessary to re-determine according to the criteria established to cover only one area not per building or structure. If it has been designated as an area and will be managed, spatial boundaries should be determined at each site. As mandated in the laws of cultural heritage, what if a location has been determined to be a site or region, the zoning must be immediately determined [13]. In zoning, it is necessary to determine spatial boundaries and their perforations as core zones, buffer zones, development zones, and / or support zones. The determination of the boundary of each zone is based on archeological, geographical, anthropological, spatial, administrative, and other considerations. In making the sites or regional zoning signs must be made clear so as to minimize the threat of site damage especially on the heritage area. In reality, there arose various obstacles in the implementation of site zoning activities. The zoning of the site which has been carried out has turned out to be more likely to be applied to sites that have a wide area so that it can be divided into core zones, buffer zones, development

⁶ Tanudirdjo, Daud Aris, 2004. "Kriteria Penetapan Benda Cagar Budaya". Makalah dalam Rapat Penyusunan Pedoman Penetapan Benda Cagar Budaya. Cirebon 16 Juni 2004.

⁷ Skeates, Robin, 2000. "Debating the Archaeological Heritage". London; Duckworth Publishers.

⁸ Dicey, A.V., 1971. An Introduction to study of the Law of the Constitution, Language Book Society and MacMillan, London.

⁹ Friedman, W, 1990. "Teori dan Filsafat Hukum ; Idealisme Filosofis dan Problema Keadilan", Indonesian Translation of Legal Theory by Muhamad Arifin, Edited by Achmad Nasir Budiman and Suleman Saqib, Rajawali, Jakarta.

¹⁰ Ibrahim, Johnny, 2007. Teori dan Metodologi Penelitian Hukum Normatif, Cet. 3, Bayu Media, Malang.

¹¹ Alvesso E, Mats and Kaj Skoldberg, 2000. Reflexive Methodology: New Vistas for Qualitative Research. London: Sage Publications.

¹² Soerjono Soekanto, 1990. Metodologi Penelitian Hukum, InHilCo., Jakarta.

¹³ W.Djuwita Sudjana Ramelan, Dkk, 2017. "Konsep Zonasi Pulau Penyengat: Sebuah Alternatif". AMERTA, Jurnal Penelitian dan Pengembangan Arkeologi Vol. 35 No. 1, Juni 2017 : 1-74.

zones, and / or support zones. Obstacles appear on sites that are in a dense residential community or sites that are currently in development without considering the preservation of the site. That is what happened in the Penyengat Island region. The application of zoning to such sites will certainly be different from the usual. Thus, the zonation that will be applied must be able to accommodate such conditions. Thus, in order to improve this condition, an activities particularly zoning the site as an effort to preserve the structures and heritage buildings, have been carried out and based on the provisions, both academically and legally applicable ^[14]. In increasing the cultural resources of the Penyengat region, the local government actually has a great concern. Proven by the issuance of Tanjungpinang City Regulation No. 10 of 2014 concerning Spatial Planning for Tanjungpinang City in 2014-2034, the Regional Government has established Penyengat Island in various statuses, namely structuring:

1. Penyengat Island as the Cultural Heritage
2. Penyengat Island as a cultural shopping center;
3. Penyengat Island as a feeder port ;
4. Penyengat Island in the network of water resources;
5. Penyengat Island as kawa and cultural protection;
6. Penyengat Island as a tourism area;
7. Penyengat Island as a strategic area of Tanjungpinang City.

On the other hand, the Indicators of Weakness as the World Heritage Island as follows:

1. Policy or Coordination between the central government and the Regional Government.
2. Penyengat Island people are still compartmentalized with private interests.
3. The lack of concern in Making Penyengat Island as a World Heritage.
4. The absence of a Regional Regulation (Perda) on "Management of Cultural Tourism Development in the Penyengat Island.
5. The Still-lacking regulations governing the reserve Region Cultural Studies a National (KCN).

2. Solving the Weaknesses using Legal Reconstruction in the establishment of Penyengat Island of Tanjung Pinang City as a Justice-Based World Heritage

Koentjaraningrat ^[15] gives the definition of culture as a system of ideas, actions and results of human work in the context of community life that belongs to human beings by learning. Culture has 3 forms, as follows:

- a. Idea (Real Form),
- b. Activity (Action Form), and
- c. Artifact (Creation Form).

One form of culture in the form of artifacts is cultural preservation, cultural preservation is a wealth of national cultural heritage. Cultural heritage has important significance for science, historical development, culture, as forming national identity, forming national unity and unity, relationship as the greatness of the past, strength and means

to strengthen the love of the motherland (nationalism) and national identity ^[16]. One of the regions in Indonesia that has a cultural heritage that is quite interesting to look at is a cultural preservation located in Tanjung Pinang City. Formerly Tanjungpinang was the center of the Johor-Pahang-Riau Malay Sultanate in 1722-1784. Tanjungpinang City has many objects, buildings and structures of cultural preservation, such as Cultural Heritage contained in Penyengat Island. Based on the Law of the Republic of Indonesia Number 11 Year 2010 concerning cultural heritage chapter 1 general provisions paragraph 1 number 21, management means an integrated effort to protect, develop, and utilize cultural heritage through planning, implementing, and controlling policies for the greatest welfare of the people. Based on Tanjungpinang City Regulation Number 8 of 2010, management is a series of activities that include assessment, protection, maintenance, development, and utilization in the archeology, historical, traditional and museum values. In this case, the role of the City Government of Tanjungpinang is expected to be able to coordinate and manage related agencies, namely the Office of Education and Culture of Tanjungpinang City in the management of existing cultural heritage in order to remain sustainable through efforts to protect, develop and utilize them to strengthen the national identity and national pride, to form unity and the unity of the nation, it becomes a cultural endurance and can increase the important value that exists in the object of cultural heritage. In the management of cultural heritage, in order to remain sustainable there are 3 efforts that can be made by local governments as autonomous regions as stipulated in law No 11 Year 2010, Article 1 verse 23, 29, 33), that is :

- a. Protection, an effort to prevent and overcome damage, destruction and destruction by saving, securing, zoning, maintaining and restoring cultural heritage.
- b. Development, to increase the potential value, information and promotion of cultural heritage as well as its utilization through research, revitalization and adaptation in a sustainable manner and not in conflict with the purpose of preservation.
- c. Utilization, the utilization of cultural preservation for the benefit of the greatest welfare of the people while maintaining its sustainability.

Indonesia's Cultural Heritage Law No. 11 of 2010 is the spirit of regional autonomy in managing cultural heritage in order to remain sustainable, as it has :

- a. The mechanism of the national register of cultural registries, starting from the registration, assessment, and determination of tangible cultural heritage to be designated as cultural heritage or not.
- b. The pattern of relationship between the government and the regional government in presenting the results of the determination of cultural heritage, including the removal of cultural heritage.
- c. Management of national registers for cultural reserves .
- d. Ranking of status of cultural heritage, in relation to criteria, intervention handling, and management of a cultural preservation in each level of authority area.

¹⁴ Williams, Harold, 2001. "Historic Cities: The Sense of Place, Sacred and Secular." In Ismail Serageldin, Ephim Shluger and Joan Martin-Brown (eds) *Historic Cities and Sacred Sites: Cultural Roots for Urban Futures*. Washington, D.C.: The World Bank in Cooperation with UNESCO.

¹⁵ Koentjaraningrat, 1988. *Manusia dan Kebudayaan di Indonesia*, Djambatan ,Jakarta.

¹⁶ Piachter, Harald and Mechtild Rossler, 1995. "Cultural Landscapes: Reconnecting Culture and Nature." In Bernd von Droste, Harald Piachter and Mechtild Rossler (eds) *Cultural Landscapes of Universal Value: Components of a Global Strategy*. New York: Gustav Fischer Veriag Jena in cooperation with UNESCO.

- e. The zoning system in protecting cultural heritages according to their level of authority.
- f. Involving community participation, starting from the stage of registration, assessment, and determination of cultural heritage both as a registrar group and as a team of cultural heritage experts. In addition, the community is also actively involved in conservation activities, namely the protection, utilization, and development, as well as the supervision of cultural heritage.
- g. Communities can own and control cultural heritage.
- h. Cultural heritage is used for the benefit of many people both as identity, strengthening identity, and community welfare.

According to Indonesia's Law Number 11 Year 2010 Concerning Cultural Reserves, Chapter VIII Article 95, the tasks of the government and regional governments in managing cultural heritage through protection, development and utilization are as follows :

- a. The Government and / or Regional Government has the duty to protect, develop and utilize cultural heritage.
- b. The Government and Regional Governments in accordance with their level have the following tasks:
 - 1. To realize, grow, develop, and increase awareness and responsibility for the rights and obligations of the community in the management of culture;
 - 2. developing and implementing policies that can guarantee the protection and utilization of cultural heritage;
 - 3. to carry out research and development of cultural reserves;
 - 4. to provide cultural heritage information for the people;
 - 5. to organize cultural promotion;
 - 6. to facilitate everyone in carrying out the use and promotion of cultural art;
 - 7. to organize disaster management in emergency situations for objects, buildings, structures, sites, and areas that have been declared cultural defenses as well as providing support to areas affected by disasters;
 - 8. to supervise, monitor and evaluate the preservation of cultural heritage; and
 - 9. to allocate funds for the benefit of preservation of cultural heritage.
- a. As for the authority of the central and regional governments in managing the cultural heritage according to Law No. 11 of 2010 are as follows:
 - b. establishing ethics preservation of cultural heritage;
 - c. coordinating preservation of cultural heritage in li NTAS sectors and regions ;
 - d. collect the data of cultural heritage;
 - e. assign rank of cultural heritage;
 - f. assign and revoke stat us of cultural heritage;
 - g. build a cultural heritage management regulations;
 - h. held cooperation preservation of cultural heritage;
 - i. doing investigation on offense case;
 - j. Managing the cultural heritage area;
 - k. build and disband the technical and operational units of preservation, research and museum;
 - l. developing human resources policy, a in the field of archeology;
 - m. give award to people for their achievement in preservation of cultural heritage;

- n. moving and / or save the cultural heritage for the benefit of the lawyer of security;
- o. do a sorting of importance of cultural heritage into the national rankings, ranking provincial and district ratings upaten / city;
- p. establish a site boundary and the region; and
- q. stop process of utilization of space or the development process that can cause damaged, lost, or the destruction of cultural heritage, both wholly and or in parts.

Meanwhile, the duties and authority of the Regional Government in archeology are:

- a. Data Collecting, recording and documentation of cultural remains scattered in various regions and or controlled by the public;
- b. Perform saving of the discovery of cultural still buried in the ground;
- c. Reevaluating of the discovery of cultural;
- d. Set utilization for the benefit of, religious, social, cultural, educational and tourism.

Regional Government has the authority in terms of archeology (cultural heritage objects), namely:

- a. Do an effort to conserve, managing, protection and utilization of cultural remains, the site and its surroundings;
- b. Do an archaeological socialization in accordance with the technical standards of archaeological to the public in a systematic and purposeful.

Based on the fact above, It can then be fully realized that the management system of the Cultural Heritage is not optimal, each agency have their own sectoral ego. All aspects of management starting from planning, implementation and organization, as well as supervision are still running alone. In accordance with Republic of Indonesia Law No. 11 of 2010 Concerning Cultural Heritage, the management of Cultural Heritage must be carried out by the Management Board consisting of the Central Government, Regional Governments, Business World, and the community including the university community. The new paradigm for managing Cultural Heritage in Indonesia is to use an *Integrated Management System*, which is a Cultural Heritage management system that is carried out in a planned, integrated and sustainable manner by all stakeholders. The disharmony / contradictions between Law Number 11 Year 2010 Concerning Cultural Heritage and legislation products from related institutions are also their own problems in the management of Cultural Heritage. For example, Local Government policy through the Minister of Education and Culture Decree No. 112 / M / 2018 by establishing Penyengat Island as a National Heritage Area. In some buildings and structures on Penyengat Island. According to *Harold* ^[17], cultural heritage objects or *the Tangible Cultural Heritage* is a legacy of tangible objects include historic buildings and places, monuments, artifacts, and others, which needs to be preserved for the future. This includes objects that are important for archeology, architecture, science or technology of a particular culture. Because of the plagues, it can be said that cultural objects as

¹⁷ Williams, Harold, 2001. "Historic Cities: The Sense of Place, Sacred and Secular." In Ismail Serageidin, Ephim Shluger and Joan Martin-Brown (eds) *Historic Cities and Sacred Sites: Cultural Roots for Urban Futures*. Washington, D.C.: The World Bank in Cooperation with UNESCO.

cultural objects or the Tangible Cultural Heritage are all kinds of objects or materials that are important to archeology, architecture, science or technology of certain cultures so that they need to be preserved for the future.

Armed with Law No.11 of 2010 on this Cultural Heritage, all sites in the Penyengat Island area as one of the historic buildings can be maintained through the reuse of buildings by including new functions that are in line with current needs based on certain zonation points agreed upon together with a between-related experts in the field with the Local Government and Governing Center, so that reconstruction must be done about regulation on Riau Province, Penyengat Islands in Law Number 7 Year 2015 concerning the conservation and management of Heritage in Riau Province and decisions of other Regional Governments so that it does not violate the mandate of Law No. 11 of 2010 concerning the Cultural Heritage as described in the following table:

Conclusion

1. Riau Islands Province Regional Regulation Number 7 Year 2015 article 3 that preservation and management of cultural heritage has its own weaknesses. As seen in the indicator that is:

- a. The Regulation right or coordination clash between the Regional government and central government;
- b. The People of Penyengat Island that are still ruling out the importance of their very own creation heritage protection ;
- c. the lack of seriousness from stakeholders in realizing the Penyengat Island As the World Heritage ;

- d. There is no Regional Regulation on " Management of Cultural Tourism Development on Penyengat Island ;
- e. There is still my overall lack of regulatory in Region National cultural heritage (KCN) in this case the Government Regulation (PP) of the Republic of Indonesia .

2. The determination of zoning is regulated in Law No. 11 of 2010 concerning Cultural Heritage Article 1 point (26) which reads:

"Zoning is determining the boundary limits of the Cultural Heritage Site and Cultural Heritage Area as needed."

In order for the Ministry of Education and Culture Decree No. 112 / M / 2018 concerning the Penyengat Island Cultural Heritage Area as a National Level Cultural Heritage Area and other regional government decisions so as not to violate the mandate of Law No. 11 of 2010 concerning Cultural Heritage , it should be reconstructed into:

"Zoning is determining the spatial boundaries of the heritage and Reserve Region Cultural Heritage according to the early needs and mutually agreed both of the team of experts, local government, central government and the local land owners in defining the limits of zoning."

Table 1: Reconstruction on Law No. 11 Year 2010 and Provincial Regulation No. 7 of the Riau Islands in 2015 on National Heritage to make Penyengat Island Become World Heritage

No	Before Reconstruction	The Weakness	The Solution (Reconstruction)	The Results
1.	reads : <i>"Zoning is the determination of the spatial boundaries of the Cultural Heritage Site and the Cultural Heritage Area in accordance with the needs."</i>	Determination of zonation which is not regulated carefully opens a one-sided claim room both by the Regional Government and the Central Government.	Law No. 11 Year 2010 Article 1 point (26) concerning Cultural Heritage, the reconstruction should be: <i>"Zoning is the determination of spatial boundaries of the heritage and cultural preservation area Sesua i needs as well as mutually agreed by both the team of experts, Government of tah Region , the Central Government and public land owners in the p enetapan boundaries of zon her milk ."</i>	Law No. 11 of 2010 concerning Cultural Heritage because it is appropriate that the Pulau Penyengat is categorized as an area of cultural heritage, so it is necessary to immediately establish a team of cultural heritage experts so that the status and ranking of Penyengat Island can be increased from being a site to a cultural heritage area.
2.	Law No. 11 of 2010 concerning Cultural Heritage Article 3 : Preservation of Cultural Heritage aims : a. Preserve the National Cultural Heritage and the legacy of mankind . b. M Enhancing the dignity and m artabat nations through cultural heritage . c. Strengthen the nation's personality . d. Improving Community Welfare Promoting the nation's cultural heritage to the international community al .	The recommendation on the inheritance of the National Cultural Heritage and the legacy of mankind has not yet been arranged as a World Heritage under the organization UNESCO or ISESCO	Law No. 11 of 2010 concerning C in order for Culture Article 3 Preservation of Cultural Heritage aims: a. Preserve the nation's cultural heritage and humanity's heritage. b. Increasing the nation's value and dignity through cultural preservation. c. Strengthen the nation's personality. d. Recommend the nation's cultural heritage and the cultural heritage of humankind in Indonesia to become World Heritage or Islamic World Heritage e. Enhancing People's Welfare at Promoting the nation's cultural heritage to the international community.	The role of the state is very important in melaku right strategic review of actions and policies that raise the culture of the local into the national culture and cultural achievements into the world. World heritage. This needs a central Government Regulation (PP) to follow up on the existing cultural heritage law.
	Riau Islands Province Regional Regulation Number 7 Year 2015 About : Preservation and Management of Cultural Heritage in Riau	In article 3 Perda No. 7 of 2015 belem fully confirms the participation of the Regional	Regional Regulation of Riau Islands Province Number 7 Year 20 15 About : Preservation and Management of Cultural Heritage in Riau Islands Province	Regional Governments Together with Regency and or Municipal Governments Collaborate in formulating their respective regions in order to obtain national achievements in becoming

<p>Islands Province Article 3: Preservation and Management of Cultural Heritage aims:</p> <ol style="list-style-type: none"> a. preserving regional cultural heritage and humanity's heritage; b. maintaining local wisdom; c. improve national honor and dignity through Cultural Heritage; d. strengthen the nation's personality ; e. improve people's welfare; and f. promoting regional cultural heritage to the community. 	<p>Government in recommending Regional Cultural heritage and human heritage to be the cultural heritage of the region towards <i>World Heritage</i></p>	<p>Article 3: Preservation and Management of Cultural Heritage aims :</p> <ul style="list-style-type: none"> . preserving the cultural heritage of the region and the legacy of humankind; . maintaining local wisdom; . increase the dignity and nation of the nation through the Cultural Heritage; . strengthen the nation's personality; . m Enhancing people's welfare; . recommend cultural heritage area as a reserve bud aya ranking nationally towards world heritage. . promoting regional cultural heritage to the people. 	<p>national level cultural heritage as a joint manifestation in encouraging regions to recommend to the level of World Achievement (<i>World Heritage</i>)</p>
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