



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## Sustainable Heroes of the Malay Archipelago and Cultural Tourism: A Study of Hang Tuah, Kumang Keling and Ngurah Rai

Mohamad Luthfi Abdul Rahman, Jelani Harun, Asniza Zakaria, Puganeswari Balakrishnan

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v10-i10/7741>

DOI:10.6007/IJARBSS/v10-i10/7741

**Received:** 06 August 2020, **Revised:** 28 August 2020, **Accepted:** 19 September 2020

**Published Online:** 24 October 2020

**In-Text Citation:** (Abdul Rahman, Harun, & Zakaria, 2020)

**To Cite this Article:** Abdul Rahman, M. L., Harun, J., & Zakaria, A. (2020). Sustainable Heroes of the Malay Archipelago and Cultural Tourism: A Study of Hang Tuah, Kumang Keling and Ngurah Rai. *International Journal of Academic Research in Business and Social Sciences*. 10(10), 556-566.

**Copyright:** © 2020 The Author(s)

Published by Human Resource Management Academic Research Society ([www.hrmars.com](http://www.hrmars.com))

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

**Vol. 10, No. 10, 2020, Pg. 556 - 566**

<http://hrmars.com/index.php/pages/detail/IJARBSS>

**JOURNAL HOMEPAGE**

Full Terms & Conditions of access and use can be found at  
<http://hrmars.com/index.php/pages/detail/publication-ethics>



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## Sustainable Heroes of the Malay Archipelago and Cultural Tourism: A Study of Hang Tuah, Kumang Keling and Ngurah Rai

Mohamad Luthfi Abdul Rahman, Jelani Harun, Asniza Zakaria,  
Puganeswari Balakrishnan

Puganeswari Balakrishnan, School of Humanities, Universiti Sains Malaysia

Email: luthfi@usm.my, jelani@usm.my, asniza70@yahoo.com, puga\_810@yahoo.com

### Abstract

This study focuses on three heroic characters in the Malay Archipelago, namely Hang Tuah, Kumang Keling, and Ngurah Rai. All three figures are hailed as legendary heroes by the communities in their respective surroundings. The discussion will start off with a brief explanation of the concept of sustainable heroes, some background information on Hang Tuah, Kumang Keling, and Ngurah Rai, and will then touch upon the connection between all three legendary figures and the concept of sustainable heroes. This study will also touch on the measures taken by both central and local authorities in elevating the status of the three legendary characters through the concept of maintenance, such as the protection and conservation of existing relics such as artifacts, and also through more contemporary measures such as infrastructure branding which is in line with the concept of sustainable heroes. Towards the end of the discussion, apart from drawing some conclusions, certain recommendations are made to bring nostalgia to the current and future generations based on the concept of cultural tourism, demonstrating that the Malay Archipelago is indeed a region abundant with historiographical treasure troves, which include these three legendary figures.

**Keywords:** Sustainable Heroes, Malay Archipelago, Preservation, Contemporary, Cultural Tourism, Traditional Literature

### Introduction

A hero is a person who is admired and looked up to due to his courage, impressive achievements, and the honorable characteristics he displays. In both myth and folklore, a hero is pictured as a person with superhero or supernatural powers and qualities, associated with the gods or being descendants of great past figures. Meanwhile, the term 'sustainable' is defined as unchanging, permanent, protected, and shielded from destruction. Sustainable also means enduring or continuing for a long time.

Thus, the term 'sustainable heroes' refers to figures or heroes who are no longer alive but who remain revered and remembered for their contributions, struggles, sacrifices, greatness, and uniqueness. Although we are now living in the modern age, there are still certain places which take great care to preserve and protect their legacies, especially in relation to heroes such as Hang Tuah, Kumang Keling, and Ngurah Rai.

The objective of this study can be point out as below:

- i. Identify the measures taken by the ruling government to honor these three sustainable legendary figures, either through the preservation and conservation of artifacts or through more contemporary measures such as the branding of infrastructure which involves naming buildings, roads, and other infrastructures after these heroes.
- ii. This study also seeks to explore the potential of these nostalgic heroes to become products of tourism, capable of attracting the attention of tourists and drawing them to a particular location. For the current generation, such efforts indirectly bring back nostalgic memories. Meanwhile, the new generations are introduced to these three legendary heroes who remain to be famous figures in the Malay Archipelago.

This paper will also present arguments regarding a few key issues which will become the focus of this study. Among them is the lack of research on efforts made to preserve and honor the memory of legendary heroes in the Malay Archipelago. Research which have been done on these heroes are generally textual in nature, especially from the aspect of their great standing, loyalty, the value of their struggles, and others. Preserving the memory and nostalgic remembrance of these figures are indeed necessary to keep alive the spirit of patriotism among the young generation in the future. The second issue involves taking a look at the measures taken by the government or ruler to preserve the memory of these figures. Also, are such efforts merely for show or have they been effective in generating revenue through tourism?

The methodologies adopted for this research are textual study and field work at a few strategic locations where there are monuments or certain landmarks which have been built for the community to commemorate the relevant figure. The field study is also intended to analyze how society gives meaning to these heroes and what steps are taken to preserve their memory. Various efforts have been implemented by central and local authorities towards this purpose. Textual study involves studying literary works written based on the three figures, namely *Hikayat Hang Tuah*, *Keling of the Raise World*, and *Perang Bali*. These are important texts that must be read in order to obtain a clearer picture of these heroes and their life stories, thus instilling appreciation of their greatness and uniqueness.

### **The Concept of Sustainable Heroes**

In actuality, there is no single concept or specific theory on sustainable heroes. Although this concept has been introduced in the West, it more aptly refers to a person who has succeeded in preserving the environment and the likes. It can mean an individual, government agency, or a ruler who is committed to caring for the environment. However, for this study, the meaning of this concept is quite different because the 'sustainable hero' in the context of this study refers to a legendary figure

who continues to be revered, with many efforts taken to ensure that the memory of the said hero lives on.

Therefore, the general concept of sustainability will be used in this study. Most theories or organizations have conceptualized sustainability to mean the efforts taken to retain something in its original condition. There are a few portals which have also conceptualized sustainability in the same context and almost all of them make a connection between sustainability and the environment.

However, Universiti Sains Malaysia has presented a rather different definition of sustainability. Sustainability in this case is associated not only with the environment, but also the preservation of a particular society's culture and tradition. Universiti Sains Malaysia has defined "sustainability" as follows:

Sustainability means to realize the intellectual awareness as well as the efforts made, from caring for the environment to the conservation of tradition and local wisdom found in society, the agenda of volunteerism and the implementation of various initiatives to instill a spirit of sustainability and realizing the holistic efforts made in taking care of the environment.

Source: Universiti Sains Malaysia website  
<https://www.usm.my/index.php/ms/my-usm/apex/9-teras-apex>

The above definition can be appropriately linked to the discussion in this paper. As this concept involves the upholding of tradition and local wisdom, it also indirectly contributes to the preservation of historical figures' greatness and uniqueness, which today serves as a source of pride for past, current, and future generations.

Thus, legendary heroes form part of the tradition and splendor of society in the Malay Archipelago since long ago. It is an immense source of pride capable of instilling a spirit of love towards the people and the nation, seeing that the hero usually plays a big role in maintaining peace and harmony in the society of a particular country. Hang Tuah is the pride of the Malays, Keling is a legendary hero of the Ibans, whilst Ngurah Rai is a legendary Balinese warrior who fought courageously against the Dutch in the past. Therefore, the pride in these heroic figures should be maintained for the appreciation of the younger generation.

### **Background of the Three Legendary Heroes**

Hang Tuah is a legendary Malay warrior who lived during the era of the Malacca Sultanate in the 15<sup>th</sup> century, between year 1400 until 1511. As recorded in history, Hang Tuah was born in a village called Sungai Duyong, Malacca in year 1444 or thereabouts. However, based on the latest research carried out by Universiti Putra Malaysia (UPM) and headed by Professor Emeritus Dr Hashim Musa that Hang Tuah was born in 1431. His existence was confirmed through empirical evidence which for the first time consisted of sources and artifacts from overseas, as compared to previous studies which were based on local literary works such as Hikayat Hang Tuah (Meor Ahmad, 2015). Hang Tuah's father, Hang Mahmud, was a great armed guard of the palace whilst his mother Dang Merdu Wati was of palace handmaiden descent. Hang Tuah has been described as handsome, intelligent, strong, and

possessing magical powers - an admiral well-known in the Malay Archipelago for his courage, gallantry, and unparalleled skill in the martial art of *silat*, as well as for his undivided loyalty to the Sultan of Malacca. Hang Tuah is also synonymous with a dagger known as Keris Taming Sari, his main weapon. Keris Taming Sari passed into Hang Tuah's hands after he managed to defeat a Majapahit warrior named Taming Sari. The occasion when Hang Tuah, at the age of 12, defeated a man who ran amok marked the start of his fame as a legendary warrior which has lasted till today.

The legend of Keling and Kumang is well-known amongst the Ibans in Sarawak, for whom the name 'Keling' brings a specific meaning, is highly respected and closely connected with the customs and traditions of the Ibans. Keling is the name of a legendary Iban warrior who lived in the Panggau Libau Lendat Dibiau Takang Isang longhouse. His wife, Kumang, was from the Gelong Batu Nakong Nyingit Nyingong Nyimbang Nyerabang longhouse. The Ibans described them as a well-matched couple who were both physically attractive and had impeccable manners. Donald (1991), in his book *Keling of the Raised World*, wrote that Keling had a personality desired by every man in the Iban society. He was wise, brave, strong, fearless, and handsome. Keling managed to fulfill his father's condition which was to bring back to him seven heads of enemies which he has beheaded, as proof of his bravery and capabilities as an Iban warrior. Keling's success in fulfilling his father's request made it possible for him to marry Kumang. Keling was believed to possess special powers (*tau ajih*) such as the ability to become invisible to enemies, change his facial features and even transform into another character. As an Iban warrior said to be privy to 'mystical help', he was indestructible. The Iban society today holds Keling and Kumang in the highest regard as role models.

Lieutenant Colonel Ngurah Rai (born: 30 January 1917 – passed away: 20 November 1946) was a national hero who remains to be the Pride of Indonesia. He lost his life in the Battle of Margarana. Ngurah Rai was born in Carangsari, Bandung Regency, Bali. He received his schooling at a Dutch elementary school, before furthering his education at Malang High School, East Java. He then attended military training at the Cadet Military School at Gianyar, Bali and Magelang, Central Java. Upon completing his training, he joined the Dutch army in Bali as a second lieutenant. After Indonesia gained independence, Ngurah Rai set up the People's Security Army in Sunda Island. He later received instructions from Yogyakarta to return to Bali in order to oppose the Dutch army troop, numbered at around 2,000, which landed there on 2 and 3 March 1946. He then launched his first attack on the Dutch army headquarters in Tabanan. According to Ngurah Pindha (2013), on 20 November 1946, the Dutch army, armed with military assistance from Lombok and even fighter jets, launched a large-scale attack in Marga. Lieutenant Colonel Ngurah Rai issued the Puputan order, which meant an order to fight the enemy through frontal assault in battle, even though it would mean sacrificing their own lives. Together with his entire army, he lost his life in the said battle. His remains were buried in Marga on 9 August 1975. Lieutenant Colonel Ngurah Rai was declared a national hero by the Presidential Decision No. 063/TK/TH 1975.

Whilst Hang Tuah and Ngurah Rai are historical figures, the story of Kumang Keling was passed down verbally to the younger generations in the Iban society. All three legendary warriors can be regarded as sustainable heroes who remain relevant until today.

### Analysis and Findings

To answer the first research question on the measures taken by the central and local authorities to elevate the prestige of these three legendary figures, the discussion is divided into two parts. The first part is concerned with the concept of preservation such as the protection and conservation of existing relics such as artifacts, whilst the second involves more contemporary steps such as infrastructure branding.

According to the Department of National Museum, 'artifact' means man-made articles or items which are relics from a past era. Some examples include pottery, weapons and *kijang emas* gold coins. Conservation is a process to protect, preserve, and conserve in order to enable long-lasting use. For example: items in the museum such as artifacts from the past are protected from the threat of damage and destruction, whilst preservation means to care for particular items in an organized manner and having in place measures to look after them and to protect them from damage or destruction.

#### i. Maintenance of artifacts

As part of the efforts to elevate the status of these heroes, the maintenance of artifacts (through preservation and conservation of existing relics) has been carried out by central and local authorities. The first method is through maintenance, namely the preservation and conservation of existing relics such as artifacts. In the context of Hang Tuah, Keris Taming Sari is a clear example of preservation and conservation of artifacts. Although its originality and authenticity cannot be confirmed, its name remains a source of pride for the Malays in the Malay Archipelago. The tale of Hang Tuah's victory in defeating a Majapahit warrior and being gifted with Keris Taming Sari has been recorded in history and can be read by visitors, indirectly helping to preserve the image of Hang Tuah as a legendary Malay warrior.

The same goes for Perigi Hang Tuah (Hang Tuah's Well) which remains well-preserved until today. This well is located in Hang Tuah's birthplace, Kampung Duyung. Meanwhile, the tomb of Hang Tuah is located at Tanjung Kling, Malacca. Based on the latest research by Universiti Putra Malaysia (UPM), Hang Tuah's last whereabouts was in Temasik (now Singapore) in 1511 at the age of 80. However, Hang Tuah may have afterwards moved to Riau, Indonesia, before passing away in Palembang. This is supported by claims made by the residents of Palembang who had discovered his grave. Such discovery gave rise to the possibility that the tomb of Hang Tuah, all this while believed to be in Tanjung Keling, Malacca, may merely be a commemorative tomb. According to the Chairman of the Duyung Malay History and Heritage Society (Pesawad), not long before the fall of the Malacca sultanate, Hang Tuah had wandered to Palembang, Indonesia after feeling let down by Sultan Mahmud. The steps taken by the Malacca state government to carefully maintain the well and the tomb of Hang Tuah have contributed to the upholding of Hang Tuah's image as a renowned hero of the past.

Historical books and written works, either locally or internationally, have also played an important role in this regard. In Malaysia, there are three famous books on the subject of Hang Tuah, namely *Sejarah Melayu*, *Sulalatus Salatin*, and *Hikayat Hang Tuah*. Whilst *Sejarah Melayu* dan *Sulalatus Salatin* contain narratives about Admiral Hang Tuah, this only makes up part of the texts (Ahmad,

1979), whilst Hikayat Hang Tuah is a manuscript fully dedicated to this legendary warrior. Although some differences have been noted between them, these are all scholarly works which record the glory of Hang Tuah. The Malaysian Education Ministry has made it compulsory for the *Sejarah Melayu* text to be studied by Form Six students. Similarly, the Institute of Teacher Education Malaysia and universities which offer programs on Malay Language and Malay Literature have made *Sejarah Melayu* a compulsory examination material. *Hikayat Hang Tuah* and *Sulalatus Salatin* also form part of the research materials on this legendary hero. The study of these texts has contributed towards keeping the memory of Hang Tuah alive and proves that resources such as books can contribute towards the preservation and elevation of his status and image.

A similar case is seen with other manuscripts containing information on Hang Tuah. The federal government in collaboration with the National Library of Malaysia has carefully kept manuscripts related to Hang Tuah. Khalid Hussin said that the original manuscript of *Hikayat Hang Tuah Duyong* written by Tun Kola (said to be Hang Tuah's cousin who also moved to Palembang) can be found at the National Library of Malaysia (Mad Aros, 2016). Hussin also claimed that his family member was in possession of a translated copy of the *Hikayat Hang Tuah Duyong* manuscript. The original manuscript, written in Old Malay Script (Jawi kuno), had been translated into the Roman alphabet script in order for it to be more widely understood by others.

According to Hashim Musa (Meor Ahmad, 2015), the research findings indicated that Hang Tuah had once set foot in Okinawa, Japan. Due to his valor and strength, he was indeed feared by many, including Alfonso De Albuquerque, the conqueror from Portugal. Based on his personal memoirs, Alfonso De Albuquerque stated that when Malacca was conquered in year 1511, a male admiral who was 80 years old with astounding reputation and knowledge had moved to Singapore after Malacca fell to the Portuguese. Meanwhile, Tome Pires wrote that Sultan Mansur Shah had sent an admiral who single-handedly defeated 200 Siamese soldiers. Further, Hashim Musa (Meor Ahmad, 2015) also stated that although the writings did not explicitly mention his name, Hang Tuah was identified as the warrior in question based on the name of the Sultan who ruled Malacca at the time. Such written works have been carefully preserved, serving as materials for research and reference, so that Hang Tuah will continue to be talked about, honored, and remembered.

The deep admiration and interest in Hang Tuah can also be seen from efforts made by the production house *Malay Film Production* to bring Hang Tuah to the silver screen in 1956. The film was based on *Hikayat Hang Tuah*, with Allahyarham Tan Sri P. Ramlee playing the main role. This film was screened in Brunei and won a trophy at the 3<sup>rd</sup> Asia Pacific Film Festival, 1956 (Hong Kong) for Best Music Score category (won by Tan Sri P. Ramlee) and it was also nominated in the *Golden Berlin Bear* category, the highest prize to be awarded in the Berlin International Film Festival in 1957. Although this film is now 61 years old, it is still aired on television until today and can be regarded as one of the indirect measures taken to commemorate the greatness of Hang Tuah.

These artifacts are able to bring society closer to Hang Tuah despite his demise hundreds of years ago.

## ii. Infrastructure Branding

Physical sustainability can also be seen from other evidence such as infrastructure branding. Infrastructure branding means to give the brand name Tuah to buildings, recreational parks and other key infrastructures, as a tribute to the legendary hero Hang Tuah.

Khalid Hussin highlighted that the state government has promoted Kampung Duyong as Hang Tuah's village which has existed for 600 years (Mad Aros, 2016). There exists actual physical evidence such as Masjid Hang Tuah (Hang Tuah Mosque), Perigi Hang Tuah (Hang Tuah's Well) and hundreds of ancient graves, with Sungai Duyong being the connector between the people of the village and the rest of Malacca. Other buildings which have adopted the name Hang Tuah are Plaza Hang Tuah and Hang Tuah Jaya in Malacca, as well as Masjid Jamek Laksamana Hang Tuah in Kuala Lumpur. Additionally, certain infrastructure facilities have also adopted the name Hang Tuah such as Jalan Hang Tuah in Malacca and Kuala Lumpur, and Hang Tuah Monorail Station in Kuala Lumpur.

Such evidence of sustainability has stretched beyond the borders of the country, reaching Indonesia. The recognition given to this exceptional Malay legendary warrior by the central and local authorities in Indonesia brings pride, with a few learning institutions adopting the name Hang Tuah such as Universiti Hang Tuah in Surabaya and Sekolah Menengah Kejuruan Pelayaran Hang Tuah in Kediri, Jawa Timur. Similarly, certain infrastructures also adopted the name 'Tuah' such as Jalan Hang Tuah in Jakarta, Jalan Hang Tuah in Riau, Jalan Hang Tuah in Padang, STMIK and STIKES Hang Tuah in Pekanbaru. This tribute does not only elevate the prestige of Hang Tuah but also retains the branding of Hang Tuah as a sustainable hero.

A lot of similarity can be seen in the case of Lieutenant Colonel Ngurah Rai. His face is displayed on the 50,000 rupiah bank notes issued by Bank Indonesia. The Ngurah Rai Memorial Monument stand tall in Bali and even the Bali International Airport is named after him. There is also a private university in Bali known as Universitas Ngurah Rai. The naming of such important buildings after Ngurah Rai shows that he is indeed a figure deeply admired by the local community. In fact, such acts of commemorative naming help to ensure that this hero continues to live on in the memories of the Balinese people.

The above clearly demonstrates that efforts to elevate the status of these three heroes based on the concept of infrastructure and artifact preservation have been carried out by the authorities, either at a local or international level.

The spirit and personal characteristics of the heroes also spur the efforts to preserve their legendary status. Hang Tuah is not only a symbol of the greatness of the Malacca Sultanate, he is also a symbol of the absolute loyalty of a subject to his king, embodying the concept of "*pantang derhaka*" (meaning "never be disloyal to your king"). This story of a true hero is passed down through verbal storytelling as well as through historical and literary texts, especially the duel between Tuah dan Jebat. The iconic phrase uttered by Hang Tuah "*Takkan Melayu Hilang di Dunia*" (meaning "Never shall the Malay(s) vanish from the earth") is still often used and it is one of the ways which the memory of Hang Tuan will always live on. Meanwhile, the phrase "*Raja Adil Raja Disembah, Raja Zalim Raja Disanggah*" (meaning "a just king is a king saluted, a tyrant king is a king disputed") which was included as part of the script in the film *Hang Tuah* is also still cited today. This phrase is also part of the display that can be seen in the Malacca State Museum, as part of the efforts taken by the Malacca state authorities to protect and preserve the spirit of Malay patriotism and pride, as embodied by Hang Tuah.



In ensuring that the warrior spirit lives on, the Royal Malaysian Navy named one of their navy ships 'KD Hang Tuah'. Similarly, the National Indonesian Navy named one of their war ships 'KRI Hang Tuah'. In fact, their very first war ship was named Hang Tuah. This is a symbolic gesture to honor the memory of Hang Tuah who always emerged victorious at sea.

### **The Sustainability of Legendary Heroes and Cultural Tourism**

The sustainability of heroes is not limited to the preservation of their nostalgia and memory. The extent to which they are well-loved can be seen through how far they are able to evoke interest in the cultural tourism sector. The concept of cultural tourism can be manipulated by "selling" historical stories of famous figures who once existed. In the case of Hang Tuah, the "sale of mystical stories" will be able to attract local and foreign tourists. For example, Perigi Hang Tuah (Hang Tuah's Well) has its own story to tell. According to folklore, Hang Tuah himself dug the well for his own use. Upon his death, it is said that the well became the abode of his spirit, which took the form of a white crocodile. It is believed that this crocodile could not be seen by just about anyone; only the holy and the pure would have the opportunity to see it once in a while. It has also been said that the water in the well remains clear even after many years, never drying up even during prolonged droughts. The locals believe that water from this well contains special healing properties that can cure various diseases. There are also stories claiming that this well was originally smaller and had expanded over time. When effectively communicated by a tour guide or staff, such stories will be interesting enough to attract the attention of tourists and keep the memories of these heroes alive.

The same goes for Keling and Kumang. The legendary Keling is famous for his courage, especially the incident where he rescued his wife Kumang from Apai Sabit Berkait. The story of Keling, a brave and noble hero, has been passed down orally from one generation to the next and in fact his personality is one that every Iban in Sarawak wants to emulate. Meanwhile, the story of Kumang, who was beautiful, virtuous, and clever, was conveyed to every girl of Iban descent.

To elevate the status of Keling and Kumang as role models, and to ensure the preservation of their story of courage, the local authorities, especially the Sarawak state government, had their stories commemorated through a competition. In this competition, a Keling Gawai is selected among men and a Kumang Gawai is selected among women. This celebration is held every year in conjunction with the Gawai Dayak festival in Sarawak. The General Manager of SCV, Jane Lian Labang said that the competition forms part of the annual program carried out at the well-known tourist center in conjunction with the Harvest Festival and Gawai Day (Stanley, 2015). She further added that the competition is part of the initiative taken to preserve traditional arts and the cultural heritage of the local community, giving foreign tourists the opportunity to learn and witness the uniqueness of the multiracial way of life in Sarawak. Several criteria have been set to select the winner, extending beyond the aspect of beauty alone. The contestants will also be judged based on their elegance when posing in classic Iban attires, especially the weavings on *Pua Kumbu* and matching silver accessories, as well as their gracefulness when performing the traditional dance *Ngajat* in front of the panel of judges. In addition, a contestant's intellectual level is also tested through a question and answer session, to ensure that they fulfil the required regal criteria.

Apart from holding the said competition to attract tourists from within and outside the country, the "selling" of this couple's story together with its magical elements will also attract tourists. There is the story that tells of how Keling managed to bring back the heads of seven enemies to fulfil the condition set by Kumang's father before the couple was united in a lively wedding ceremony,

followed by the story of their son who was born in the form of a golden egg before hatching into an adorable baby. As with the legend of Hang Tuah, this story can also be told by tour guides or conveyed through performances, such as the play entitled 'Legend of Kumang' which was staged in conjunction with the World Harvest Festival 2015. In fact, activities related to Keling and Kumang Gawai have become part of the tourism activities in Sarawak. The sustainability of these heroes as cultural symbols is thus preserved.

The Indonesian people in general, and the Balinese in particular, continue to hold Lieutenant Colonel Ngurah Rai in high regard. The story of his resilience and fighting spirit battling against the Dutch colonialist which in the end took his life in Marga, has been told again and again either verbally or in writing. His struggles and heroism as a true warrior are recorded in the pages of Indonesian history. Thus, memorial areas dedicated to him have been built in Margarana and Karang Sari, serving as tourist attractions<sup>1</sup>. At these locations, tourists will have the opportunity to see for themselves the location of military battles against the Dutch which took place under the leadership of Ngurah Rai. In Margarana, for example, monuments were also erected above the graves of Balinese fighters who lost their lives in the battle. Generally, all these elements have attracted tourists who are interested to learn about the history and culture of a particular nation, especially the history of the Malay Archipelago society.

### **Conclusion**

Ensuring the sustainability of these legendary heroes is a very important and unique endeavor in today's society. Commemorative monuments, dedicated war memorial parks, the printing of a national hero's face on banknotes, and naming important places after these legendary heroes are all measures which will indirectly ensure that their greatness continue to be preserved in the community. Efforts to keep alive the stories of these heroes will indirectly contribute to the state or country's tourism industry. Locations associated with the existence of these heroes have become tourist attractions today. Cultural or heritage tourism still pulls in many visitors, especially literary and cultural enthusiasts, as well as students who are keen to study the lives of this historical figures. Certain inscriptions and pictures that are put on display are often looked at by visitors and have indirectly become part of the attraction. Perigi Hang Tuah (Hang Tuah's Well) and Makam Hang Jebat (the tomb of Hang Jebat) have also become tourist attractions in Malacca. Meanwhile, Perkampungan Budaya (Cultural Village) in Sarawak regularly hosts the Keling and Kumang theatre performances, while the Sarawak Museum exhibits human skulls. Visitors are reminded of the Ngayau tradition or the beheading tradition, as performed by Keling. In fact, in Bali, tourist locations such as the museum on Ngurah Rai in the city of Renon and the Ngurah Rai battle area are often visited by tourists. Thus, preserving the glory of these heroes have indeed conferred benefits to the surrounding communities.

Therefore, two significant contributions knowledge in the writing of this paper which is from aspects of sustainability concept and also the potential towards commercialization tourism. First, it has proven that the concept of sustainability refers not only to the environment but also the cultural

---

<sup>1</sup> A field study was also conducted in 2015 at the site of the battle and the cemetery of Balinese fighters on Bali Island, Indonesia. This location has been developed into one of the tourist attractions in Bali.

sustainability and heritage of a nation. The greatness of a nation or society must be preserved for the present and future generations. Second significant is that the sustainability of the entrepreneur has also indirectly contributed to commercial values when the location associated with the heroes has used as a tourist spot in both Melaka and Sarawak (Malaysia) and Bali in Indonesia. This paper has proven that the heroes character name continues to be used as one of the attractions of tourism through specific constructions, graves or certain parties till these days.

### Acknowledgment

Article based on FRGS Grant (Ministry of Higher Education Malaysia) entitled “Pembentukan Sistem Pertahanan Melayu Nusantara Berdasarkan Karya-karya Tradisional” (203/ PHUMANITI/ 6711622) lead by Dr. Mohamad Luthfi Bin Abdul Rahman, Universiti Sains Malaysia.

### References

- Ahmad, A. S. (Ed). (1979). *Sulalatus Salatin*. Kuala Lumpur: Dewan Bahasa Dan Pustaka.
- N.d. (2010). *Filem Hang Tuah*. Retrieved from <https://sejarahhangtuah.wordpress.com/2010/06/04/filem-hang-tuah/>
- Jabatan Muzium Malaysia. (N.d). Glosari Jabatan Muzium Negara Malaysia. Retrieved from <http://www.jmm.gov.my/ms/glosari>
- N.d. (2010). *Hikayat Hang Tuah, Antara Sejarah dan Mitos*. Retrieved from <https://sejarahhangtuah.wordpress.com/2010/06/04/sejarah-hang-tuah-hulubalang-melayu/>
- Mad Aros, A. (2016). “Hang Tuah difitnah, meninggal di Palembang?”. *Utusan, Rencana*. Retrieved from <http://www.utusan.com.my/rencana/utama/hang-tuah-difitnah-meninggal-di-palembang-1.180007>
- Pindha, N. I. G. (2013). *Perang Bali Satu Kisah Nyata*. Jakarta: Penerbit Dolphin.
- Stanley, J. (2015). “Legenda kejelitaan, kesaktian Kumang”. *Berita Harian*, BHPLUS. Retrieved from <https://www.bharian.com.my/bhplus-old/2015/05/58214/legenda-kejelitaan-kesaktian-kumang>
- Donald, J. (1991). *Keling of the Raise World*. Petaling Jaya: Fajar Bakti.
- Ahmad, K. (Ed). (1997). *Hikayat Hang Tuah*. Kuala Lumpur: Yayasan Karyawan dan Dewan Bahasa dan Pustaka.
- Meor Ahmad, M. R. (2015, December 7), “Pewaris ke-12 Pusaka Hang Tuah”. *Harian Metro*, Setempat, pp. 10-11.
- Hamid, M. H., & Adnan, A. S. (2015, November 26). “Hang Tuah akhiri hayat di Palembang”. *Berita Harian*, Nasional. Retrieved from <https://www.bharian.com.my/berita/nasional/2015/11/100259/bhplus>
- Ibrahim, M. (2009). *Konteks Sastera dan Budaya*. Shah Alam: Karisma Publications.
- Mohamad, M. D., & Hussin, H. (2006). *Rangkaian pemikiran dalam karya sastera*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Sulastri, S. (2017). “Unsur-Unsur Budaya Dayak Iban Dalam Novel Keling Kumang Karya Ray Masri Sareb Putra”. *Jurnal Pendidikan Bahasa*, Vol 6 (1), 37-50.
- Mohd. Tahir, U. M. (2010). *Kedudukan ilmu dalam kesusasteraan: teori dan praktis*. Bangi: Universiti Kebangsaan Malaysia.
- N.d. (2008). *9 Teras APEX*. Retrieved from <https://www.usm.my/index.php/ms/my-usm/apex/9-teras-apex>.