

The Trisula of Kuningan

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Received: 22 November 2017; **Accepted:** 15 December 2017; **Published:** 11 January 2018

Abstract:

The existence of a long history of Kuningan society there is uniqueness. It appears in the way that the Kuningan used to defend heirlooms for hundreds of years. The existence of heirloom weapons found in Talaga began to unfold; there is a construction that in the early stages of history in Kuningan, humans use their weapons for self-protection. Stone, bone, and horns are used as weapons, because the material is easy to obtain. The purpose of weapons is protection from disturbance or attack of wild animals. The existence of the weapons chronicle, it takes an arts historical approach, anthropology (human right), symbols, and aesthetic form. A system capable of strengthening from within, considered capable of counteracting the disintegration of the nation and attacks from outside, asylum sanctuary and long-term protection of cultural heritage can be done to maintain the sustainability of its goals. Thus, the inheritance culture that has resulted from the ethnic group should be applied retrofit system, which is digging, rediscovering, applying and preserving to strengthen the Nusantara. The way deliberation of consensus was able to defend the royal heritage. This is a symbol of local wisdom even in the press by the colonial power. It has existed since prehistoric and history times, then stored in Indonesia and European museums. Although under Colonial pressure, the ethnic continued to rely on ancestral heritage as a symbol of unity and wisdom. The abundance of manuscripts, weapons, jewelry, and attributes have been brought by the Colonials, need to be present in Kuningan today (given or lent). Its function is no longer need to find a new identity, because it already has an identity before. Searching for a new identity, can cause chronic division and great energy to make it happen. In addition, it is shown to deviate from the previous protective form.

Keywords:

Trisula, Symbols, Kuningan

1. Introduction

Tens of thousands of manuscripts, weapons, jewelry, and attributes have been brought by Colonial; can be knit back, into a history of art development. For Nusantara ethnic, no longer need to find a new identity, because it already has an identity before. The search for a new identity creates chronic aberrations and consumes too much energy to make it happen. In addition, this can deviate from the previous of form.

The Kuningan people reconstructed their lives socially and geographically in several different groups. There, the beginning of the emergence of intergroup dominance. Competition for dominance is very common. In addition to strengthening doctrine, they also strengthen the weapons physically. Thus, his ancestors developed powerful weapons, such as bows and arrows, swords, spears, and clubs. They started using this weapon in order to gain victory, so the goal became widespread about the weapon's products. When man becomes a social being, they use the weapon for everyday needs, such as knives, axes, and needles.

Contact with outside cultures, giving a nuances and forms of related cultural art, for example a mixture of traditional Indonesian culture with Europeans, it can show intercultural influences (Fendi Adiatmono, 2016). It is important, to identify the causes and instability factors appropriately in order to create a successful strategy to provide construction of the resolution of endemic disintegration. The essence of this paper is the handling of multidisciplinary methods and approaches. Application of methods and approaches adapted to micro history, to explain more extensively (Frank Ankersmit, 1985).

A linkage to the belt and road objective of tribal partnerships becomes a solid foundation for the sustainability of community development. Thus, the strengthening of the heritage of ethnic culture in Indonesia is marked by the reduction of cases of destruction, disappearance, and disintegration (Karima Benounne, 2012). It is seen to cause the unrest that has been built NKRI (The United of Republic of Indonesia) decades.

Kuningan is able to achieve parity with other nations in the world, because the historical background that encompasses it concretely to be an insight into nationality. The situational awareness attitude that did not been built up to the level of continuity implementation is an indication of the commencement of an appropriate method to be implemented. That is as a way to break the deadlock.

Special events (micro history) of tribal civilizations in Indonesia in the past have proved successful and the considered capable of being the foundation and shield of national identity strengthening. The method induces the thought that departs from the specific rules (events) to determine of the law (rules) are generally more widespread. The point is that each tribe (representative, like Kuningan) in Indonesia (small entity) is always in a state of standby against other countries or large entities (F.W. Dillistone, 2002).

National commission on human rights members personal skills are an important factor in applying the involvement to promote human rights principles and then advocating the field of cultural heritage into something urgent to be held soon. Cultural activity is one way to build mutual understanding, and then to be continued with cooperation to improve its capability.

This means re-research, repair, renewal, and transfer if any other country is taking. The effect of this system is that the abandonment of past artifacts that once became a real doctrine of the visual image became more functional again through the meaning of a new generation based on the old traditional pattern.

The colonial authority, seeking to maintain a superior dominance built on the field of research applied as a *divide et impera* (divisive politics) and cutting-edge technology of war equipment, takes a long time to develop. It can provide a risky situation because the technology diffuses rapidly. The Indonesian nation provides

contra with traditional customs and cultural heritage proved to have survived stronger and longer term. Thus, Indonesia can show a more real self-image and physical energy savings more maximally.

The advanced greed of Colonial technology could not be followed the Indonesians, formerly playing an important role in ensuring the success of the mastery. Nevertheless, the quantity, tactics, training of cultural heritage results can outperform the advanced technology. That it cannot be separated from the doctrine of unity and unity in it. The right to own the work and develop it is absolutely necessary in the field of human rights enforcement regarding the heritage of culture (Mochtar Kusumaatmaja, 1949: 10).

Basically, ethnic groups refer to groups with similarities in ancestry, history and cultural identity such as the similarity of tradition, values, language, and patterns of behavior in real or imagined. The ethnicity of some primordially has been taken and held firm since childhood, of tradition, customs, beliefs, and everything that is in its first environment. As part of a nation, constructively ethnic is not rigid, but is more open to social relations and various layers of experience. The existence of continuous social communication, causing the emergence form of acculturation of culture. The acculturation can eventually be just as powerful (diffusion), imitative (adoptions), and interplay and then create a new culture (acculturation), if one of the cultures disappears then there is a form of assimilation.

The intensity of communication and cultural contact that occurs is the reality of cultural exchange (Koentjaraningrat, 1958). In the course of the culture of society in Indonesia experiencing dynamic changes to the influence of small entities and large entities. Thus, Indonesian form of culture in multiethnic mix that grows and fits with intrinsic and extrinsic meaning (Fendi Adiatmono, 2016). The context of the multiethnic work becomes the right of their ownership. Human rights are related to two things. First, about rights and second, about man. The linking of both human rights is primarily a part of the moral rights that exist in one's humanity. Moral rights are rights based on norms and moral values. Thus, the direct source of human rights is the noble dignity, which is the inherent value in every human being. Therefore, literally, human rights mean the rights that a person possesses solely because he is human (Ceunfin, 2004: 6).

The conscious attitude about the importance of human rights is strengthening, along with the growing moral awareness of mankind. Reward and recognition of rights, integrating integrally with values, especially morals. In relation to human rights, the award is a moral imperative and a personal decision or sympathy (Ceunfin, 2004: xxi). The imperative belief is present in response to the human virtues that convert the fundamental right order to life. Violation or degradation of rights may diminish the dignity of the human being so that for any reason, the right should not be diminished, violated, and ignored. Although a person makes an agreement to surrender or reduce his freedom, the contract will not be considered valid and the essence of his or her human rights will not be reduced (Onaga & Manuel, 2004: 8). Accordingly, the moral imperative is a response that deterrent effect of human goodness and improvement.

All the heirlooms were successfully documented by the Secretary of Bataviasch Genootschap in 1900. In the visual image of the heirloom, the Europeans have made documentation in detail the shape of the heritage. For hundreds of years, the Kuningan people used the heritage for the protection and the greatness of the greatness of the

work. This heritage is calculated from the years of the *Majapahit Maritime Empire*, *the Kingdom of Sunda*, and *the Kingdom of Old Mataram* (Fendi Adiatmono, 2017).

The people of Kuningan become a magnet for the ongoing mixing of culture or acculturation. This is due to the abundant natural wealth. Some of these attractions are cotton, rice, and wood especially in the area of Mount of Tellu which is useful for shipbuilding (Fendi Adiatmono, 2016). The natural potential of the area, also good for plantations. Natural area of Kuningan in the shade by Mount of Ceremai. This is what makes other nations interested in mastering the area of Kuningan. Contract agreement the Linggadjati is a symbol that Kuningan as a neutral premises that became the goal of the Indonesian and Europe (CIA Historical Review Program Release Full, 9 Juni 1947).

2. Literature Review

The literature used as the foundation is as follows.

1. *Kuninganologi* (2017) described as artevaktual found encountered in Telaga, then obtained a foothold that in the early stages of history in Kuningan, humans use weapons for self-protection.

2. Had been analyzed of A.N.J. Th. Th. Van der Hoop (1949: 70) which reveals about Javanese ornamental varieties placed on heirloom weapons.

3. Script of Jaka Mursita in "Spear Eyes the Kasepuhan of Cirebon" (2012), explains the type of heritage of the kingdom of Cirebon, it is a relation with Kuningan.

4. Ekadjati, Edi S. at *History of Kuningan* (2003), explains the behavior of the Kuningan people in their self-defense efforts against outside attacks.

5. In 1871 J.T.F. Riede describes in the sketch of the people conducting deliberations continued the death ritual. The sketches can be explained by the opinion of Koentjaraningrat that explains the religious principle.

From the literature review decomposed above, it is concluded that there has been no similar study with this research topic, so it can be stated originality.

3. Problems

In broad outline, culture and human rights, its relevance can be influenced by several things, namely: (1) The small entity can be a word, a utterance, an object, an event, a pattern, a drama, or a person; (2) Large entities, meaning, reality, ideals, values, circumstances, institutions, or concepts; And (3) Representation, in the form of representations, illustrations, signs, memories, references, or arbitrary features (Dillistone, 2002: 20).

Kuningan region with a history of the kingdom, through a long journey produces some sharp weapons, especially the type of *trisula* and *kujang*. Not without cause, Kuningan in its history sometimes faced with war situation that require strong defense and resistance.

An Indian study of Devender Gupta (2015: 4) on the *trisula*, indicates that in the early stages, the trident or *trisula* symbol is a major component. The worship of *Siva*, commonly seen as the first symbol of the high value of a *trisula*.

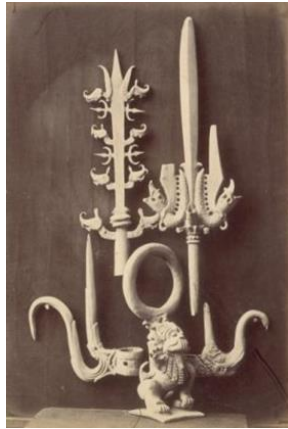


Figure 1. *Trisula of Kuningan (KITLV Leiden, 1900).*



Figure 2. *Trisula of Limbangan Kendal Middle of Java (KITLV Leiden, 1900).*



Figure 3. *Trisula of Jogjakarta/Mataram Kingdom (KITLV Leiden, 1880).*

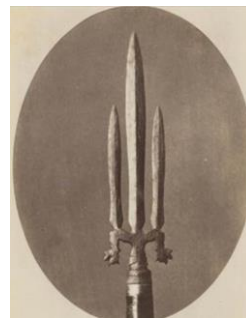


Figure 4. *Smooth trisula of Sultan Jogjakarta (KITLV Leiden, 1880).*



Figure 5. *Kujang and Java trisula (KITLV Leiden, 1900).*

The trisula of Kuningan, made of wrought iron (Fe) with three branches. The form of in the middle it is higher than both branches. It is a symbol of Ceremai mountain, as the highest mithos after Balong and Cigugur. The symbol of the trisula is also considered a representation of Siva. The form of three-dimensional had become the reference of functional object of Kuningan people.

Based on the comparison of the results of visual image KITLV Leiden analyzed and Jaka Mursita script in "Eye Spears from Kasepuhan Cirebon" (2012), the authors conclude that there is a difference of eye spear of the Kuningan *trisula*, between Kuningan, Kendal, Jogjakarta, and Cirebon Kingdom. The difference lies in the dragon's motif, fin, and texture of the central *trisula* eye dimension.

There are two dragon motifs on the handle of the *trisula* of Kuningan. The dragon in the metaphysical world it identified with big snakes and sea rulers as well as dragon legend in China, Middle East, and even Indonesia itself know the figure of a serpent and headed human *Nyai Roro Kidul* as the ruler of Java Sea.

Nagari has the origin of the word from the dragon *o'reyi* which means dragon and *reyi* or dragon that lined up (Mansoer Pateda, 1977: 200 & 246), as a symbol of prosperity. Chinese ethnic from Bugis carries various influences such as motifs on *ceki* cards in which dragon images are the highest God. For the Kuningan ethnic in seeing the Chinese, it is a symbol of a power of power for the Chinese. On the dragon ornament motif (*Draco*) the Chinese in Kuningan means symbolic. The motive is

thought to have disappeared, the same time with the disappearance of the Kuningan Royal motifs. Dragon motif used and applied well in Cirebon, but different from Kuningan, who do not wear that motif at the present time. The dragon's motif becomes an important element so it is placed right on the royal building as a symbol of the government holder. In Kuningan, the dragon motif of form with *hulangili-hulalata*, is on the board of horses applied to the temple. Dragons that attempt to swallow pearls are a sign of a solar eclipse and a moon. Helmut Nickel (1991: 139) explains that the pearl literature is not referred to as one of the celestial bodies, but is seen as an object to tame a dragon. Dragon symbols were discovered during the Han Dynasty period of 206 BC, but two combinations of dragon and pearl motifs appear to have appeared only in the early Tang Dynasty. Under the Tang Dynasty in 618-907 BC, the motif spread to Central Asia to Indonesia. The Chinese pray to the dragon to ask for rain. The dragon/*nagari* motif is used to represent imperial powers considered to be dragon or "dragon-throne" dragons. According to Christopher Livanos (2011: 4), in Europe, the motif of the dragon is symbolized as the embodiment of evil beings. By Ong Hean Tatt (1993: 25-28) dragon motif is also called lung, which means wisdom, welfare, majesty, might, and long life.

The dragon concept mythology is codetermination (as a high decision). Social interaction, action, knowledge, strength, virtue and interdependence and many based on the supreme spiritual power of the dragon, his strength and wisdom. The dragon lives in water and in the sky brings people's hope, prosperity, cognitive world and becomes an individual agent and lives as a symbol in the perception of the masses. Thus, the Kuningan dragon is representing the celestial (terrestrial) and terrestrial forces (land). It is a mythical creature that has great power to fly and walk with great power and has the ability to change power quickly. To illustrate that the dragon flies, there are two *Copsychus malabaricus* above the head, and the fan as a symbol of the spirit. As proof of good self-esteem, the Kuningan people are seen holding a three-pronged dragon tail.

The meaning of the three eyes of the spear on the *trisula* of Kuningan is a triple relationship on the dimensions of human life. The dimension is to know itself, God, and creation. The application of symbolic meaning to the ornament is an effective medium in communication, interaction, and socialization.

4. Problem Formulation

This study relates to the heirlooms of the Kuningan kingdom as a cultural heritage of the archipelago and the relevant sociocultural supporting factors. The existence of historical chronicles in the late nineteenth to early twenty-first centuries is important in this manuscript. The chronology of interest increase is as follows.

1. After doing the research of cultural heritage in Kuningani, starting with finding some of the weapons of the Kuningan people in the 19th century. There is something unique that raises some questions about the background of Kuningan cultural heritage. In addition, there is a void of cultural heritage research that causes historical blindness. After conducting historical literature studies in Indonesia and the Netherlands, there are historical events and evidence of monumental original artifacts.

2. The turning point of Kuningan society after the inter-royal dispute and the economic crisis, 1800-1900 began to be resolved. Then, the Kuningan ethnic began searching for the lost in their cultural heritage.

3. Increased activity in ports in European, then many visits and migration of people from the Netherlands to Sulawesi in the 20th century showed the decline of Kuningan ethnic artifacts.

4. The existence of cultural heritage tradition through the media of unification in Kuningan. The above description, it is necessary to take appropriate action for data collection that has lost inheritance and brought it.

5. Purpose

The results of this study are expected to provide a human rights perspective in the field of cultural heritage in Kuningan as a foothold in the development of multi-ethnic identity in Indonesia, to increase the symbolic capital of culture. For educational institutions, it is possible to stimulate people's sensitivity to be more concerned in making dynamic cultural traditions.

6. Limitations

The scope of this study is the cultural heritage of the *trisula* in Kuningan, studied in the late nineteenth and early twenty-first century. Some limitations are used as a sign in the exposure. The formal object boundary, is the method of limiting the research to be unbiased, is in the form of:

1. The object of *trisula* from Kuningan
2. The deadline is the end of the 19th century to the beginning of the 21st century
3. The Limitations of research areas, namely Kuningan, West Java, Indonesia

7. Method of Approach

Efforts to prevent the problematic, it is necessary to strengthen and protect the existence of Human Rights as the creator of cultural heritage. Selection of appropriate strategies used to protect and promote human rights can address the causes of violations. The offense it caused by the complexity of factors and forces, namely: economic conditions, social structural factors, and political wisdom. For the most part, human rights violations are causing by human actions that fail to act in a certain way.

The impulse of selfish motives and greed for wealth and power creates a violation of the social submission, are friction between the elements of society. It is necessary to identify and eliminate the problem (functional debugging problematic), to evoke social compliance order in the multi-ethnic community of Indonesia. The approach taken in this study is extrinsic and intrinsic. Extrinsic approach is a multidisciplinary and conceptual approach (idea). The intrinsic approach is to apply the study to the object itself. Historical approach is the understanding of art based on a certain time with the grouping and interpretation of various information chronologically.

The derivation and diversity of the discourse on the practice of exercising the right to the heritage of ethnic culture, has implications for justice and peace. The method is interesting than ever because an interdisciplinary approach has been made in its analysis. The history culture of humanity can be divided into three stages, namely mythic, ontological, and functional. These things also can be seen in Kuningan an inheritance. Moreover, Kuningan traditional heritage named that *trisula* spear with the existence of that things can be observed in the study. This qualitative study used

theories and concepts from several disciplines such as acculturation, symbol, and human rights heritage field. Thus, it can be done with a multidisciplinary approach

7. 1. Micro History Approach

The Kuningan ethnic used to be and are now a series of history. The person's current behavior is related to the behavior of his ancestors and becomes continuity. According to Simuh, in the past ethnic society in Indonesia generally adheres to animism and dynamism belief (Simuh, 1996: 110). This paper using the approach scope of micro (Kuningan, West Java), to be explored into a macro history (FR Ankersmith, 1990).

7. 2. The Generation Rights Method

The contents of the Indonesian government's policy on cultural preservation are: 1) Law No. 5 of 1992, that the obligations of the Central Government with all its members and the Regional Government together with all its citizens to develop the culture in a broad sense, so that the cultural life of the citizens concerned can Progressed. 2) Law Republik of Indonesia Number 4 of 1982, that the obligations of the Regional Government concerned as well as the Central Government to pay attention to various cultural phenomena which among others revealed in the past architectural works relics of the past with the values attached to it, then create a special regulation Regulates the biological, spatial and social environments that are related to its regional peculiarities. If the heritage artefactual had been recovered, then the method that should be implemented is conservation, preservation, rehabilitation, reconstruction, and maintenance.

The "brotherhood" or "third generation right" is represented by the demands of "right of solidarity" or "common right" (Karel Vasak, 2 July 1979). This right arises from the persistent demands of developing countries or the Third World over a fair international order. Through, the demands for the right of solidarity developing countries want the creation of an economic order and international law conducive to the assurance of the following rights: (i) the right to development; (ii) the right to peace; (iii) the right to own natural resources; (iv) the right to a good environment; And (v) the right to its own cultural heritage. This is the content of the third generation of human rights (Philip Alston, 1982: 307-322). This third-generation right is merely conceptualizing the value demands relating to the two generations of early human rights.

7. 3. Entity Approach and Representation

Subjects, in accordance with the outline are the large entities, small entities, and representations described below.

7. 3. 1. Large Entity

In a democratic country, the government seeks to reflect the diversity of ethnic groups within the institutional structure of the state so that the distribution of power and resources an exercised based on fair ethnic arithmetic (David Brown, 2000). In the view of the great international entity on Indonesia through Christopher Bond (2015) in his thesis explains that U.S.'s third largest trading partner is Southeast Asia, and Indonesia as the axis of that point of view. In addition, China as a superpower, (Dean Cheng, September 16, 2016), a senior research fellow at the Asian Studies

Center, that China is the first continental power that relies on the sea as a vital area of national economic interests. Thus, China's economic center of gravity has shifted toward the sea (Robert William, September 16, 2016). The presence of a *domino* effect (*domino card* falling one, overwriting the other so falling down) was, obviously and unmistakably indicated and identified as a form of disorder and structured attack. This indicates that there is contact with the Indonesian territory of Natuna, the raising of an outer country flag in the Sulawesi Sea, and some forms of infiltration in the form of terrorism in the Central part of Sulawesi. The heterogeneity of external threats can be drawn an imaginary line, that the outside state always identifies Indonesia on some lines that are considered weak. It is not difficult to do on Indonesia's most complete land of natural resources among potential targets from other countries. Walter Lohman (March 4, 2010) explains how valuable Indonesia is, so that this multi-ethnic unity of states needs to continuously maintain, renew and improve national resilience by keeping the existing order in line with national insights.

The diversity of discourse on the exercise of rights has implications for justice and peace. This method is interesting from the previous because an interdisciplinary approach has been done in its analysis. Chronicles add to the anthropological perspective debate. The author claims that theoretical exploration of the concept of rights and citizenship is established through empirical studies, so that it can be solved contextually. This becomes urgent because the problems of local culture can become universal. The objectives to be analyzed are whether the appropriate category is implemented, rejected, or altered.

The spread of global geopolitics about the value of rights, especially any particular struggle cannot be solved empirically through the methodological focus on the local self-community. There is a need to seek access to social areas (from land, employment and education to freedom of belief and recognition of group identity) through the language of rights in a more capable manner.

Exploration of tensions between local and global, is a more comprehensive action in formulating rights, and mutual attitudes with institutions at multiple levels, from local through to transnational. It is a striking feature of the spread of rhetoric of 'culture'. Human awareness to introduce culture in rights talks has made both appear as keywords from the end of the 20th century. Both of them are in relevance to one another, historically and in the present, arranged in sufficient variables. The identification of a shift in political life in making claims has the potential for some differences, and that characterizes Nancy Fraser's 'post-socialist' condition (1997: 2).

7. 3. 2. *Small Entity*

The Kuningan people associate themselves with nature, so they try to grow in harmony within their environment. In subsequent developments, the *trisula* also fits a triangle symbol. The triangle is a symbol of the mountain of *Ceremai* as a force. The basic form of three-dimensional *trisula* pattern motif for the Kuningan people, moved from three elements, namely the bottom (human), the middle (nature), and the top (Illahi Rabbi). The symbol of the *trisula* ultimately has a power to show identity search, which is a picture of self-defense and group in its existence.

In the symbolism of traditional cultural heritage, there is a symbol of Firth's (2001) matching function. The implications of this study conclude that in reconstructing the social order, people in Kuningan use the legacy of cultural heritage as a reminder of behavior and ignore the ban, as do the *trisula*. Thus, there is a symbolic meaning in

the form of motives embodied and peeled through an understanding of the behavior, suggestions, and restraints depicted through weapons, manuscripts, and clothing. Some inherited cultural heritage is also still traceable to visual imagery, although many have been lost and deliberately omitted.

7. 3. 3. Representation

In essence, there is intimacy of the Kuningan people in various forms intended as a means to get closer to his God. That is a form of self-union, surrender and exaltation that makes man with God and nature. The ethnic make a dense relationship with the element of affection and protection, which is shown by the three dimensions of life.

As an abstract entity, the Unitary State of the Republic of Indonesia may not be able to act on its own, it is necessary for the organs to perform certain tasks. According to René Provost (2012: 183-216), the organ is then filled by individuals who are agents (*apparatus*) state and have certain authority from the state. Thus, each country has a certain organizational structure as an extension of the state with special powers such as the National Commission on Human Rights (Julio A. Barberis, 1983: 353-354).

In the introductory section, the explained that the author had researched, analyzed, compiled, and proved that the cultural heritage was actually stored by the Dutch Government at KITLV Leiden and KIT Amsterdam. KITLV is now closed and subsequent management submitted to Leiden University (Fendi Adiatmono, 2017). The immediate recommendation makes the first framework of the code of conduct towards the cultural heritage belonging to ethnic peoples of Kuningan which had been forcibly held in the past that serves as the basis for the finalization of the negotiations. It is a balance against the requisite UN Law.

Mechanisms that have previously been done are methods applied by the people of the Special Territory of Yogyakarta in recovering heirloom weapons and thousands of manuscripts of the period of Colonial robbery in Mataram Kingdom. The existence of cultural agreements between the Netherlands and the Special Region of Yogyakarta, through Sri Sultan Hamengkubuwono IX (Kompas, 15/05/2012). Finally, the Dutch government restores the thousands of Mataram royal heritage and now Yogyakarta people have possessed it. According to the Sultan, the ancient manuscripts of the Sultan's Palace are in England and the Netherlands has been returned, as well as in the form of microfilm. Most of the ancient manuscripts of lost palace collections were looted during the British and Dutch colonies. Therefore, now the palace can examine microchip, manuscripts, and weapons.

8. Conclusions

The existence of problems caused, it can be taken some conclusions, which is described as follows.

8.1. General

Trisula is a weapon like a spear. An appropriate data on KITLV, then the specification of the weapon is straight-form, curved, triangular, and “*belah ketupat* or rhombic”. Kuningan weapon variance, found two types of forms, namely straight eye and eye 23 (twenty three).

Trisula style of Kuningan people, still rarely found in the Nusantara. The spear blade is impressed substantially for its plain. Two dragons as balancing the main of

blade, appearing to open the mouth in a position ready to pounce or exhale poison spittle. On a single eye spear, found something unique and rare, with 33 blades facing up, right, and left. This element becomes a distinguishing determinist with spears from Jogjakarta, Kendal, and Cirebon.

A detailed list of equipment and weapons are mentioned in the ancient of *Sanskrit* text. The use and purpose of some of these weapons is unknown. Even the meaning of some words of the tool in question here is *awanama* or anonymous.

Men use weapons for protection and household daily needs. Thus, the purpose of the weapon is shifting. The Kuningan ethnics, have made an advances in the medical field, they developed tools like scissors, knives, and surgical equipment. Such equipment it's used to save human life or to heal the sick/injured. It includes material under the tool category. Here the doctrine of the concept of weapons seems to change.

The manuscript data on *Government op India Archaeological Survey of India Archaeological Library Accession no. 57057* can be manifested, the effort that is done is to return the heirloom weapon to the owners, which are the Kuningan people. It needs to be fought for that, because there are many in their museum.

The abundance of manuscripts, weapons, jewelry, and attributes have been brought by the Colonial people, it is worth giving to lend to the creator. For Kuningan ethnic, they do not need to look for another new identity. The search for a new identity, can lead to chronic divisions and great energy to make it happen. Moreover, it indicates to deviate from the previous patron of form.

The derivation and diversity of the discourse on the practice of exercising the right to the heritage of ethnic culture, has implications for justice and peace. The method is interesting than ever because an interdisciplinary approach has been made in its analysis. The history culture of humanity divided into three stages, namely mythic, ontological, and functional. These things also can be seen in Kuningan an inheritance. Moreover, Kuningan traditional heritage named that *trisula* spear with the existence of that things can be observed in the study. This qualitative study used theories and concepts from several disciplines such as acculturation, symbol, and human rights heritage field. Thus, it can be done with a multidisciplinary approach.

8.2. Specifically

The existence of responsive action to the potential of heirloom weapons as a cultural heritage character and Nusantara insightful. The output is putting the local art culture more valuable objectively by organizing the local art and culture to its full potential.

For Kuningan, ethnicity deserves to regain social and cultural rights, as well as to accept justice in the treatment of procedural rights. This is perfectly acceptable, given that there is no longer a balance between the visual history and its reality, between the inheritance tribe and the Colonial ruler.

Acknowledgments

This manuscript was published in collaboration and supporting grants of the University of Kuningan. The manuscript is also a material at the Brussels Belgium at "Conference on World Heritage", on November 4, 2017.

Conflicts of Interest

Authors declare all potential interests, there are no Conflicts of Interest and declare that there is no conflict of interest regarding the publication of this article.

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