

PRESERVATION OF CULTURAL HERITAGE THROUGH NUSANTARA SCRIPTS LITERACY CLASSES

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Abstract. *This study aims to examine the implementation of Nusantara scripts literacy classes organized by the National Library of the Republic of Indonesia in preserving cultural heritage and supporting the achievement of the Sustainable Development Goals (SDG 4: Quality Education and SDG 11.4: Protect the world's cultural and natural heritage). This study adopts a descriptive qualitative approach, using methods such as observation, interviews, and documentation to gather data. The findings reveal that the Nusantara scripts literacy classes--which include Javanese script, Jawi script, Batak script, Balinese script, Lontara script, and Merapi-Merbabu script--contribute to enhancing cultural literacy, introducing Nusantara scripts and ancient Indonesian manuscripts, and raising public awareness of the importance of preserving cultural heritage, especially Nusantara scripts and ancient Indonesia manuscripts. However, challenges such as limited resources, the lack of standardized teaching modules, and low public participation. To overcome these barriers, the study proposes several strategic recommendations, including leveraging social media, integrating script literacy classes into school curricula or extracurricular programs, collaboration with other stakeholders, conducting the script literacy classes online. The Nusantara scripts literacy classes represent a concrete step in providing culture-based education and in safeguarding national identity.*

Keywords: *Cultural Heritage; Cultural Preservation; Quality Education; Script Literacy Class; Sustainable Development Goals*

1. INTRODUCTION

Indonesia is renowned for its ethnic, cultural, and linguistic diversity. This diversity reflects the nation's wealth as well as its heritage, which must be maintained and preserved. Knowledge of cultural heritage is something that needs to be passed down from generation to generation so that it is maintained and not lost in the midst of rapid globalization.

There are tangible cultural heritages, such as temples, artifacts, wayang (traditional shadow puppets), keris (traditional daggers), among others. There are also intangible cultural heritages, such as arts, customs and traditions, languages—including local scripts, and other cultural expressions. According to research conducted by the Agency for Language Development and Books, Ministry of Education and Culture, from 1991 to 2019, Indonesia has 718 languages, 11 of which have been declared extinct: 9 languages from Maluku, 1 language from West Papua, and 1 language from Papua.

In fact, the long-form results of the 2020 population census indicate that the population aged 5-14 years is the group of local language speakers with the lowest or least frequent use of local languages, while the population aged over 75 years is the group of speakers with the highest or most frequent use of local languages. It can be inferred that the younger the population, the lower the usage of local languages. This is further supported by data from Statistics Indonesia (BPS), which shows that from 2010 to 2020, the Sundanese language has lost approximately 2 million speakers.

This situation raises concerns about the future condition of cultural heritage. In this fast-paced era of globalization, the preservation of cultural heritage and local history has become increasingly relevant. Libraries are one of the primary institutions capable of

playing a central role in the preservation of cultural heritage. The National Library of the Republic of Indonesia, as a preservation library, by collecting, conserving, and providing access to cultural heritage, thereby enabling the community to reconnect with their local cultures.

In addition, libraries function as centers of education and learning. In support of cultural heritage preservation, the National Library of Indonesia organizes literacy classes for the public, particularly targeting younger generations. These literacy classes include script literacy, music literacy, cultural literacy, cinema literacy, and classical literacy. The purpose of these programs is to introduce Indonesian cultural heritage and local history.

This study focuses on the Nusantara Scripts Literacy Class in the context of preserving cultural heritage. Unlike other studies on local script literacy that typically examine a single local script, this study explores multiple local scripts based on ancient manuscripts. This study discusses script literacy in Javanese, Jawi, Lontara, Batak, Balinese, and Merapi-Merbabu scripts—all based on ancient texts. This study aims to explore the benefits and challenges in implementing Nusantara Scripts Literacy Classes, as well as to propose effective strategies to achieve the Sustainable Development Goals (SDGs).

2. LITERATURE REVIEW

2.1 Preservation of Cultural Heritage

According to the Indonesian Dictionary (KBBI), cultural heritage is a form of past culture that remains visible and can still be practiced in the present. Cultural heritage can be categorized into three types:

1. Tangible cultural heritage, which includes visible and touchable physical objects such as temples, fortresses, and traditional architecture;
2. Intangible cultural heritage, which consists of elements that are not physically tangible but can be perceived through other senses, such as music, literature, performing arts, and culinary traditions; and
3. Abstract cultural heritage, which includes cultural concepts and values that are more philosophical or conceptual in nature.

Preservation refers to efforts to safeguard cultural resources, not only in terms of their physical existence but also the information and meanings they carry. The preservation of cultural heritage aims to protect, maintain, and sustain the existence of cultural heritage from being lost or extinct due to the passage of time and modernization. This preservation encompasses physical protection (such as restoration, conservation, and digitization), education, and the revitalization of cultural practices.

2.2 Literacy Class

Literacy is the ability of an individual to utilize their potential and skills in processing and comprehending information during reading and writing activities. A literacy class serves as a platform for learning activities aimed at enhancing literacy skills. Literacy class activities encourage participants to sharpen their abilities in analyzing information and presenting arguments logically and persuasively, as well as to receive guidance and feedback from expert instructors to improve their quality. These literacy classes are facilitated by instructors who have expertise and experience in their respective fields.

2.3 Sustainable Development Goals

The Sustainable Development Goals (SDGs) represent a global framework that was agreed upon by United Nations member states during the 2012 UN Conference. According to the United Nations, the SDGs are a collective action plan aimed at ending extreme poverty, reducing inequality, and ensuring environmental sustainability by the

year 2030. The SDGs are an integral part of the 2030 Agenda for Sustainable Development, which aspires to create a more equitable and environmentally responsible future. This agenda is designed to address various global challenges, including poverty, social inequality, climate change, environmental degradation, and social justice (Prabu Aji & Kartono, 2022).

The SDGs comprise 17 core goals to be achieved by 2030, with a focus on poverty eradication, the improvement of human well-being, and environmental preservation. The illustration below outlines the details of these 17 goals.



Figure 1. Sustainable Development Goals
(Source: Global Goals www.globalgoals.org)

To facilitate implementation, the 17 SDGs are grouped into four pillars:

1. Social pillar, which includes goals 1, 2, 3, 4, and 5;
2. Economic pillar, which includes goals 7, 8, 9, 10, and 17;
3. Environmental pillar, which includes goals 6, 11, 12, 13, 14, and 15; and
4. Governance and legal pillar, which includes goal 16.

3. RESEARCH METHODS

This study employed a qualitative descriptive research method. A qualitative approach is defined as a research mechanism that relies on descriptive words or sentences, systematically arranged from the process of data collection to the reporting of research findings (Ibrahim, 2015, p. 52). The purpose of this descriptive approach was to understand the actual conditions occurring in the Nusantara Scripts Literacy Classes organized by the National Library of the Republic of Indonesia.

The researcher utilized both primary and secondary data sources. Primary data were obtained through direct observation of literacy class activities, interviews conducted with key informants including participants and instructors, and documentation during the implementation of the script literacy program. Secondary data were collected from journal articles, reports, and news sources related to local scripts. After collecting data through interviews, observations, and documentation, the researcher conducted data analysis through three main stages: data reduction, data display, and conclusion drawing (Sugiyono, 2021, p. 134).

4. RESULTS AND DISCUSSION

The National Library of the Republic of Indonesia has adopted a new motto: "The Library Serves for the Dignity of the Nation", which reflects the institution's substantial, fundamental, and instrumental role in fostering literacy skills for the advancement of

national civilization. In the context of cultural heritage, the National Library plays a strategic role not only as an information center but also as an institution that supports cultural preservation. It serves as a space for younger generations to learn about cultural heritage and acts as a guardian to ensure that this heritage is not lost or forgotten. For the period 2025–2029, the National Library has outlined three priority programs:

1. Strengthening the reading culture and enhancing literacy skills,
2. Mainstreaming the Nusantara manuscripts, and
3. Standardizing and accrediting libraries.

The Center for Library Information Services and Management of Nusantara Manuscripts is the designated unit responsible for providing library and information services, as well as managing and utilizing Nusantara manuscripts. As part of the mainstreaming program, this center organizes script literacy classes, which aim to introduce local scripts to the general public and preserve Indonesia's rich cultural legacy. Additionally, these classes aim to raise public awareness, foster understanding, and encourage community participation in the preservation of cultural heritage.

The script literacy classes organized by the National Library cover a variety of traditional Indonesian scripts, including Javanese, Jawi, Lontara, Batak, Balinese, and Merapi-Merbabu scripts. These classes are conducted as intensive training sessions, focusing on reading and writing in local scripts, introducing ancient manuscripts, and developing the ability to read ancient manuscripts/historical texts. Each class consists of 25 participants and is held over four sessions. Classes take place on Saturdays or Sundays, with each session lasting for three hours, from 09:00 to 12:00 WIB.

4.1 Javanese Script Literacy Class

The first literacy class organized was the Javanese script literacy class. This class is guided by an instructor who is a philologist and librarian at the National Library of the Republic of Indonesia. In the first session, the class studied the history and development of Javanese script, the forms of characters in Javanese script, how to read and write it, and learned about *Pasangan*—a symbol or mark used to mute the basic vowel sound and insert a consonant in the middle of words.

In the second session, the instructor discussed material about *Sandhangan* in Javanese script, which is a diacritical sign attached to Javanese script characters to modify vowel sounds. The third session, the instructor elaborates on *Sandhangan Swara* which is a symbol used to replace the basic vowel sound of a character; *Sandhangan Panyigeg Wanda* which is used to add consonants at the end of words or mute vowels in the middle of syllables for specific characters; and *Sandhangan Pangkon* which is used to mute vowel sounds at the end of words or mute consonants and simultaneously act as a substitute for separator symbol (commas). In the fourth session, participants will learn *Aksara Swara*, which is typically used for naming individuals or places, then learning to read ancient manuscripts written in Javanese script. Additionally, a final quiz will be conducted using an application, covering all the material discussed.

Throughout the Javanese script literacy course, each participant will receive a module and assignment sheets. After each session's material discussion, participants will be given practice questions to assess their understanding of the content. The instructor will also assign homework to be completed before the next meeting, which will then be reviewed and discussed.

In the Javanese script literacy class, each participant will receive a module and assignment sheets. After each session's material discussion, practice exercises will be provided to assess the participants' understanding of the material studied. Additionally, the instructor will assign homework to be completed at home, which will then be reviewed and discussed in the following session.



Figure 2. Javanese Script Literacy Class

The Javanese script literacy class has been conducted three times, with the first batch held on February 1, 8, 15, and 22, 2025; the second batch on April 12, 19, 26, and May 3, 2025; and the third batch on May 10, 17, 24, and 31, 2025. Each batch was taught by a different instructor: the first batch by Tio Cahya Sadewa, S.S., the second batch by Adi Wisnurutomo, S.S., and the third batch by Erma Purwati, S.S. Each instructor has their own teaching module, though all remain within the same context.

4.2 Jawi Script Literacy Class

The Jawi Script Literacy Class has been conducted in two batches: the first batch on February 2, 9, 16, and 23, 2025, with the instructor Fatkhu Rohmatin, S.S., M.Sos., and the second batch on May 18, 25, and June 15 and 22, 2025, with the instructor Haniatur Rosidah, S.Hum. Both instructors are librarian at the National Library of the Republic of Indonesia.

In the first session, enrichment activities will be provided, along with an introduction to Jawi Script and its writing system. Participants will also be given assignments at the end of the session. The second session will focus on the writing of vowel letters that do not appear at the beginning of a word or syllable, with these vowels classified as either closed or open vowels. This will be followed by practical exercises in reading ancient Jawi manuscripts, with homework assigned for participants to complete at home.

The third session will cover the topic of Diftong, or double vowels, which are two vowels pronounced together, changing in quality from the beginning to the end when spoken. The session will also include an introduction to Jawi-Malay web tools and applications, followed by practical exercises in reading ancient Jawi manuscripts, and assignment of homework.

In the final session, participants will learn how to install Jawi-Malay fonts and keyboards. A review of all the material covered will take place, followed by an evaluation through a quiz and the reading of Jawi manuscripts.



Figure 3. Jawi Script Literacy Class

4.3 Balinese Script Literacy Class

The Balinese Script Literacy Class was conducted over four sessions, held every Sunday on March 2, 9, 16, and 23, 2025. The class was facilitated by I Wayan Pande Sumardika, S.S., a librarian at the National Library of the Republic of Indonesia.

In the first session, participants were introduced to a brief history of the Balinese script, followed by an introduction to the characters of the script, including wreastra and pengangge aksara. This session also included practical exercises in reading and writing Balinese script, and homework assignments were given to reinforce the material. The second session focused on phonological variations in the Balinese script, the use of pangangge, gantungan, and gempelan (diacritical marks and affixes), as well as the numerical system in Balinese script and the anceng characters. Participants engaged in further reading and writing exercises and were assigned homework for the subsequent session.

In the third session, the instructor covered the topic of ceciren pepaosan (punctuation marks) and the uger-uger pasang aksara Bali (rules and conventions of writing in Balinese script). This session also included practice in reading traditional Balinese manuscripts and writing exercises, followed by homework assignments. The final session provided a brief review of the materials from the previous three meetings. Participants practiced writing Balinese script on lontar (palm leaves), and the session concluded with an evaluation of the program through a questionnaire aimed at collecting feedback for improving future literacy classes.



Figure 4. Balinese Script Literacy Class

4.4 Batak Script Literacy Class

The Batak Script Literacy Class was held on Saturdays and conducted in two batches. Batch 1 took place on March 1, 8, 15, and 22, 2025, while Batch 2 was held on June 21,

28 and July 5, 12, 2025. The class was facilitated by Yosua Victor Purba, S.S., a librarian at the National Library of the Republic of Indonesia.

In the first session, the instructor presented material on the history of the Batak script, the writing materials and contents of Batak manuscripts, the structural features of the Batak script (including base letters or *indung ni surat* and diacritics or *anak ni surat*), as well as the phenomenon of Batak script usage across different contexts. This session concluded with writing exercises using Batak characters. The second session focused on the Batak Toba and Batak Karo scripts. Participants were given structured writing exercises consisting of 20 questions to practice forming Batak Toba and Karo characters, followed by a collective review and discussion of the answers.

The third session introduced the Batak Mandailing and Batak Simalungun scripts. Participants engaged in reading exercises using original Batak manuscripts and practiced writing in both the Mandailing and Simalungun variants. The final session was dedicated to reading a Nusantara manuscript titled *Pangulubalang* (“The Village Guardian”), written in the Batak Toba script. The manuscript narrates the story of a mystical village guardian tasked with protecting the community from both physical threats and supernatural forces.

During the Batak Script Literacy Class, participants encountered difficulties in reading Batak manuscripts due to the script’s regional variations, which include Batak Karo, Batak Toba, Batak Mandailing, Batak Simalungun, and Batak Pakpak. The Mandailing, Toba, Karo, and Pakpak scripts exhibit notable differences in the shapes and nomenclature of both base characters and diacritics. Nevertheless, there are structural similarities among the Batak Toba, Pakpak, and Karo scripts, which helped facilitate comparative learning.

	Mandailing	Simalungun	Toba	Pakpak	Karo
a	ᵛ	ᵛ	ᵛ	ᵛ	ᵛ
ha	ᵛᵇ	ᵛᵇ	ᵛᵇ	ᵛᵇ	ᵛᵇ
ka	ᵛᵇᵇ	ᵛᵇᵇ	ᵛᵇᵇ	ᵛᵇᵇ	ᵛᵇᵇ
ba	ᵛᵇᵇᵇ	ᵛᵇᵇᵇ	ᵛᵇᵇᵇ	ᵛᵇᵇᵇ	ᵛᵇᵇᵇ
pa	ᵛᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇ
na	ᵛᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇ
wa	ᵛᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇ
ga	ᵛᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇ
ja	ᵛᵇᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇᵇ	ᵛᵇᵇᵇᵇᵇᵇᵇᵇ



Figure 5. Batak Script Literacy Class

4.5 Lontara (Bugis) Script Literacy Class

The Lontara (Bugis) Script Literacy Class was conducted over four sessions held on Sundays, specifically on April 13 and 27, and May 4 and 11, 2025. The class instructor was Munasriana, S.S., a librarian at the National Library of the Republic of Indonesia.

In the first session, the instructor explained that the Lontara script is often mistakenly identified solely as the Bugis script. In fact, Bugis is one of the regional languages that is written using the Lontara script. The session also covered the history of scripts in South Sulawesi, an introduction to Lontara characters, reading exercises using excerpts from the *La Galigo* manuscript, and writing practice in Lontara script. The second session focused on the introduction of punctuation marks, words, and sentences; basic vocabulary, pronouns, and conjunctions; followed by writing exercises in the Lontara script.

The third session discussed *loroseng ada* (sentences in Bugis language), colors in Bugis, and cultural dimensions in Bugis communication—particularly in speech acts such as requesting, agreeing, and refusing. Participants also practiced sentence construction and were assigned homework. In the final session, the instructor reviewed the previous

assignment, which involved transliterating Lontara script into Latin script using Indonesian language, and converting Bugis texts from Latin script back into Lontara script. The session also included reading practice of the Lontara script and further discussion on the La Galigo manuscript.

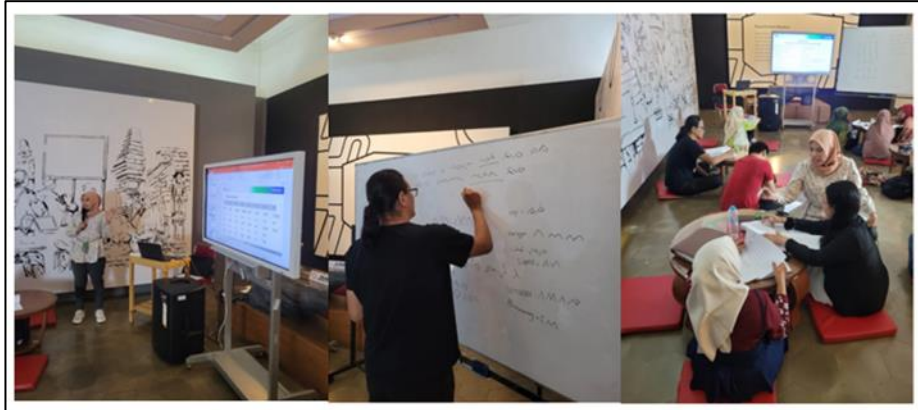


Figure 6. Lontara (Bugis) Script Literacy Class

4.6 Merapi-Merbabu Script Literacy Class

The Merapi-Merbabu Script Literacy Class was conducted over four sessions held on Sundays, specifically on June 29 and July 6, 13, and 27, 2025. The class instructor was Agung Kriswanto, M.Hum., a librarian at the National Library of the Republic of Indonesia.

The first session covered materials on Merapi-Merbabu manuscripts and the Merapi-Merbabu script (consonants and vowels), drawing from manuscripts titled Swarawyañjana and Canda Kiraña, followed by writing practice in the Merapi-Merbabu script.

The second session included an explanation of the Darmawulan manuscript, a discussion on closed syllables, writing practice in the Merapi-Merbabu script, and reading exercises using the Merapi-Merbabu script from the Prasasti Pabanyolan inscription. The third session focused primarily on reading and writing practice of the Merapi-Merbabu script. The final session was scheduled to take place on July 27, 2025.



Figure 7. Merapi-Merbabu Script Literacy Class

4.7 Benefits

The role of libraries in preserving local cultural and historical heritage plays a crucial part in maintaining the identity and cultural wealth of a region. In today's fast-paced era of globalization, the preservation of cultural and historical heritage has become increasingly relevant. Libraries serve as one of the primary institutions capable of playing a central role in these efforts. Understanding the essential values of cultural heritage enables communities to recognize the roots of their cultural identity.

Cultural heritage preservation is a significant issue within the context of sustainable development, given that culture is an inseparable part of a nation's identity. Sustainable development requires attention not only to economic and environmental aspects but also to social and cultural dimensions that must be preserved for future generations. In this regard, cultural heritage is a vital element in achieving sustainable development, as culture can serve as a resource supporting social and economic well-being. Script literacy classes act as platforms to educate the public, especially the younger generation, to understand and appreciate cultural heritage as a component of social sustainability.

Script literacy classes are not merely aimed at developing reading and writing skills but also serve as forums to impart knowledge about local history, languages, scripts, and Indonesia's ancient manuscripts. Literacy classes with a cultural theme can take various forms, including teaching local languages, local history, traditional arts, as well as knowledge of rituals and customs. This approach is expected to help learners realize the importance of preserving their culture as part of their national identity and honor. Through teaching that involves historical aspects and noble cultural values, literacy classes not only educate participants to be more knowledgeable but also to become more aware of the cultural diversity around them.

One of the Sustainable Development Goals (SDGs) is quality education (SDG 4). Sustainable development can be achieved through education, as it is a means to transform human perceptions, attitudes, and behaviors (Siahaan et al., 2023). Education is necessary in human life as it shapes ways of thinking, attitudes, character, language, and how individuals contribute to their nation and country. According to Pratomo & Herlambang (2021), education is a structured and deliberate effort to optimize individual capabilities so that they are ready to contribute to social life.

The National Library of the Republic of Indonesia plays a role in supporting the implementation of SDG 4 by organizing Nusantara scripts literacy classes aimed at introducing local scripts to the public, especially the younger generation, enabling them to write local scripts and read Nusantara manuscripts. Through these literacy classes, the National Library contributes by providing equitable and quality educational access to the public, particularly youth, to introduce cultural heritage and enhance knowledge of Indonesia's diverse cultural legacy. This aligns with the benefits of script literacy classes as expressed by participants:

"It is very important to study local culture and local scripts so that the Indonesian community recognizes the richness of the nation's scripts." (Informant 1)

"It is very important to study local scripts because they are cultural heritage that should not be forgotten for future generations." (Informant 2)

The Nusantara Scripts Literacy Classes organized by the National Library of Indonesia directly support SDG 11.4, which aims to protect and safeguard the world's cultural and natural heritage. By teaching Nusantara scripts such as Javanese, Jawi, Lontara, Batak, Balinese, and Merapi-Merbabu, the program contributes to the preservation of intangible cultural heritage at risk of extinction.

These classes foster intergenerational knowledge transfer, raise cultural awareness, and promote national identity, especially among younger generations. Furthermore, the initiative ensures inclusive access to cultural education, both through in-person and digital platforms, aligning with SDG 11.4's emphasis on community engagement and institutional responsibility in heritage preservation.

Thus, the literacy classes serve not only as an educational platform but also as a strategic cultural intervention supporting sustainable development through heritage-

based learning. In summary, local script literacy classes represent a tangible step toward ensuring that cultural heritage does not become extinct but is continuously transmitted and given meaning by subsequent generations.

4.8 Challenges

Local scripts are one of the nation's cultural assets that must be preserved and developed. When a cultural tradition is no longer practiced or discussed, it faces the risk of gradually fading and eventually becoming extinct—particularly under the pressure of globalization. There is growing concern that, in the near future, perhaps within the next decade, the younger generation may no longer be familiar with local scripts, meaning they will be unable to read or write them as they should.

One of the key challenges in organizing Nusantara scripts literacy classes lies in maintaining program quality following the issuance of Presidential Instruction (Inpres) No. 1 of 2025, which regulates expenditure efficiency in the implementation of the 2025 State Budget (APBN) and Regional Budgets (APBD). In response, the National Library of the Republic of Indonesia has adopted several alternative measures, including appointing literacy class instructors from among its staff who possess competencies in local scripts. However, out of ten instructors, only three have prior experience in teaching scripts, while the remaining seven have not previously served as instructors.

Furthermore, teaching modules used in the literacy classes are still individually developed by each instructor. For example, the Javanese script literacy class has been conducted three times with three different instructors—each of whom used different instructional modules. Another challenge faced by instructors is the irregular attendance of participants, which requires additional time to review and reteach previously covered material.

One of the key challenges that requires attention is how to attract the younger generation to participate in Nusantara script literacy classes. Although the promotion of these literacy activities has adapted to the habits of young people—primarily through the use of social media—the number of registered participants remains low. Moreover, participant attendance has been inconsistent across the Nusantara script literacy classes from session 1 to session 4, as shown in Table 1 below.

Table 1. Data on the number of applicants, the number of participants, and the number of attendees

Literacy Classes	Number of Applicants	Number of Participants	Number of Attendees			
			Session 1	Session 2	Session 3	Session 4
Javanese Script #1	52	25	17	14	16	15
Javanese Script #2	34	25	18	11	14	16
Javanese Script #3	18	25	15	15	11	15
Jawi Script #1	35	25	19	16	16	15
Jawi Script #2	40	25	20	15	8	14
Balinese Script	23	25	18	16	15	16
Batak Script #1	36	25	16	14	14	12
Batak Script #2	20	25	14	14	11	10
Lontara (Bugis) Script	17	25	14	13	9	10
Merapi-Merbabu Script	30	22	19	13	13	

4.9 Strategies

The preservation of cultural heritage is not solely the responsibility of the government, but rather a collective obligation shared by all segments of society. Cultural heritage represents the legacy of the past, passed down by the ancestors of the nation. Therefore, the government, the private sector, and the general public must demonstrate a shared commitment and responsibility in safeguarding this cultural inheritance as an essential part of national identity. Through the legacy of the past, contemporary society can understand, connect with, and communicate with earlier generations by engaging with the historical traces they have left behind.

In this context, the involvement of multiple stakeholders—both governmental and societal—is essential. To protect cultural heritage, particularly regional scripts, in alignment with the goal of providing quality education and supporting the broader agenda of sustainable development, script literacy classes can be integrated into the extracurricular programs of both schools and higher education institutions. While the National Library of the Republic of Indonesia plays a central role in the preservation of cultural heritage, regional libraries also share this responsibility. They can contribute by organizing script literacy classes tailored to their respective local scripts.

Furthermore, the National Library of Republic Indonesia has initiated online script literacy classes to reach wider audiences across Indonesia. This digital approach expands access and inclusivity, allowing individuals from various regions to engage with their cultural heritage. To attract younger generations to participate in Nusantara script literacy programs, several strategic approaches can be implemented. These include frequent promotional efforts using digital content, such as short videos disseminated through social media platforms like Instagram, TikTok, Twitter, and Facebook. Additionally, collaboration with local cultural figures and community groups, as well as the organization of regional script exhibitions and engaging competitions, can enhance public interest and foster a sense of pride and ownership over Indonesia's diverse cultural legacy.

CONCLUSION

Preserving cultural heritage, particularly regional scripts, is a crucial component in safeguarding national identity and fostering social sustainability. Amid the challenges of globalization and the declining use of regional languages and scripts among younger generations, the Nusantara script literacy classes organized by the National Library of the Republic of Indonesia represent a strategic initiative to preserve cultural heritage, especially the increasingly marginalized regional scripts.

Through these literacy classes, participants study various traditional scripts based on ancient manuscripts—including Javanese, Jawi, Lontara, Batak, Balinese, and Merapi-Merbabu scripts. Participants are not only trained in reading and writing these regional scripts but are also introduced to ancient texts that form an integral part of Indonesia's historical and cultural identity. This initiative directly contributes to the achievement of the Sustainable Development Goals (SDGs), especially SDG 4 (Quality Education) and SDG 11.4 (Protect the world's cultural and natural heritage).

Nevertheless, several challenges remain, including a shortage of experienced instructors, the lack of standardized teaching modules, and limited youth participation. Nusantara script literacy classes serve as an educational platform that reinforces cultural values and acts as a reflective medium linking contemporary society with ancestral heritage. The most pressing challenge lies in how to attract and engage younger generations in script literacy activities. Therefore, innovative strategies are required, such as leveraging social media, collaborating with cultural communities, and integrating script literacy classes into school curricula or extracurricular programs.

Collective efforts by the government, libraries, communities, and educational institutions are essential to ensure the continued existence of regional scripts as an inseparable part of Indonesia's national identity. Script literacy classes can serve as a model for culture-based education that contributes to the development of a literate, culturally aware, and socially empowered society. The potential for expanding script literacy classes remains significant, including partnerships with schools and universities, extending programs to regional libraries, and delivering online classes to reach broader audiences across Nusantara.

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