REPRESENTATIVE LIST OF
THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

Deadline 31 March 2022
for possible inscription in 2023

Instructions for completing the nomination form are available at: https://ich.unesco.org/en/forms

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Republic of Indonesia

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Jamu Wellness Culture

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Budaya Sehat Jamu

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

Jamu, Jampi, Wejahan, Oesodo (Jawa, Toraja) Loloh/Usada (Bali), Sanrego/Lamatu (Sulawesi), Ata Mbeko (Flores), Swansea (Papua), Banyu Kinca (Kalimantan) (Interview, 13/11/2021, Indrawati, N.L, S.Farm, Apt.) Bii (Papua, Titus Pekei SH. M.Sc, interview, 30/1/2022). Batatamba (Banjarmasin, Kalimantan)

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.
The communities of jamu wellness culture consist of jamu makers or craftspersons, jamu distributors, suppliers of jamu ingredients, farmers who grow jamu ingredients, jamu experts, and those who like to consume or use jamu. In order to complete this form, 304 jamu community members, (251 female, 53 male) were interviewed using a questionnaire of 42 questions reflecting the parts of form ICH-02, in geographic locations mentioned in part D.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

The geographical location of jamu wellness culture encompasses the whole of Indonesia. Concentrations of jamu wellness culture are found in the provinces of Central Java, Yogyakarta Special Province and East Java. Jamu makers from Java have spread all over Indonesia. Traditional medicines are found in various regions with different names (see B.3 above). The scope of jamu wellness culture is traditional craftsmanship and cultural values associated with traditional natural medicines made from herbs and spices along with traditional methods of treatment which aim to promote health by increasing immunity through the eight stages of human life, for both females and males of all ages. The Vice Mayor of Yogyakarta, Mr. Heroe Poerwanto says that Indonesian people are accompanied by jamu throughout all stages of their life (Interview 29/1/2022)

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Mr.</th>
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<tr>
<td>Family name:</td>
<td>Yuwono</td>
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<td>Given name:</td>
<td>Jony</td>
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<tr>
<td>Institution/position:</td>
<td>GP Jamu, Chairman of Research Team on Jamu Wellness Culture</td>
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<tr>
<td>Address:</td>
<td>Landmark Pluit E1 Lantai 7</td>
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<td>Jakarta Utara 14450, INDONESIA</td>
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E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

1. Identification and definition of the element

For Criterion R.1, States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined
Jamu is a wellness culture in the form of herbal medicine and traditional treatment heritage of the Indonesian people.

According to Soedibyo Mooryati: Soetarjadi et.al; Tilaar and Widjaja and confirmed by a majority of 304 community members interviewed (Question No.2) jamu culture has existed in Indonesia/Nusantara since the 8th Century CE. This is proven from relief carvings on Borobudur Temple (8th Century) and ancient manuscripts (eg. Ramayana Kekawin, sarga 1-9, pada 989 (910 CE) (Tilaar, Martha, Dr. et al, p.62) Serat Centini 1814 M, and palmleaf manuscripts (12. Sutarjadi, et al, p.,xxi, 2-3, 4, 7. Beers, Susan Jane, p. 14,17). Western researchers noted jamu since 17th Century (12. Sutarjadi, ibid p. 5-11) Jamu wellness culture derived from observing sick humans and animals or from incidental or spiritual sources. (Suprana, Jaya, p.5-6),

Jamu is not the same as ordinary medicine, being for health, beauty, happiness, etc. (Suprana, Jaya, p.3). According to jamu concept there are hot diseases cured by medicines of a cold nature, and cold diseases cured by medicines of a hot nature. A healthy condition being a balance between hot and cold elements in the body.

According to Soedibyo et al (ibid. p.x, 1), jamu increases the body’s immunity, maintains health and helps treat diseases, according to a heritage system. This is very much relevant in the world at the present time of Covid-19 pandemic. Jamu craftpersons have even created special jamu recipes to enhance immunity (Example: Mooryati Soedibyo (Mustika Ratu, Jakarta) and Mr. Sutrisno (Kiringan, Interview 26/11/2021)
(ii) Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Jamu bearers and practitioners include housewives (Sutarjadi et al, p. 26), jamu makers, jamu distributors, jamu ingredients distributors, farmers who cultivate jamu ingredients, experts/researchers and people who like to drink or use jamu.

Communities (291/304 Question 3), (Sutrisno, Kiringan, Interview 26/11/2021, also Lestari, Interview, Yogyakarta 27/11/2021) explain jamu recipes are appropriate for health at eight phases of a person's life from birth till old age. Communities relate colours and forms of plants with colours and forms of organs whose health they promote (248/304 Question 4).

People of all ages drink jamu for good health (275/304) Question 5. All people can produce jamu. Most jamu makers are adult (213/304) women (158/304).

Communities (282/304 Question 15) explain jamu is made from herbs and spices often planted by jamu makers themselves (111/304), and contain no chemicals. Some buy jamu ingredients in markets (282/304). Farmers who cultivate jamu ingredients, fresh herbs and spices, play important roles. Ibu Lasmi makes and distributes jamu in Jakarta bringing ingredients grown by farmers in Java. (Interview, Jakarta, 7/12/2021)

Jamu makers mix various jamu recipes according to age of each customer whom they generally know personally, and what they know of their life and complaints. All people may drink or use jamu (Question 5 (275/304) A research report by the Indonesian Ministry of Health in 2010 found 59% of Indonesian people drink jamu. People who prepare jamu at home using simple implements, and distribute it in a small area agreed upon between jamu makers and distributors

(iii) How are the knowledge and skills related to the element transmitted today?

Most communities interviewed admitted learning about jamu from their parents or grandparents (Question 7 (250/304)) Some learned from neighbours (52/304) or were self taught (67/304).

Most communities interviewed said they would teach jamu to their children or family members (Question No. 8 (288/304) Some said they would teach jamu to their employees or assistants (33/304). Few said they would not transmit it. (10/304).

Clearly, all this time, jamu wellness culture is mostly taught informally (Question No.10 (257/304), generally among family members. Very few said that jamu was taught by a teacher at school (23/304). Some had learned from books 84/304) (Question No. 10)

Many community members said those who had learned jamu had a responsibility (Question No.9). The responsibilities identified were practising jamu well, (215/304), keeping secrets (56/304) and transmitting it to family members or trustworthy persons (168/304).

However, jamu is taught in universities, particularly in pharmacy faculties and other institutions eg.Surakarta Health Polytechnic, Jamu Studies. Some jamu experts who are university graduates include Dr. BRA Moonyati Soedibyo, Dr. Martha Tilaar, Prof Dr. Soetarjadi Apt. from Airlangga University, Prof. Dr. Bernard Widjaja, Indarto S.Pd, M.Kes, and Ni Luh Indrawati S.Farm, Apt.

(iv) What social functions and cultural meanings does the element have for its community nowadays?

Almost all community members admitted jamu is part of their cultural heritage (Question No.11 (299/304)). Most said jamu recipes differ between jamu makers (Question No. 12 (286/304)) indicating cultural diversity

Many jamu makers concentrate on three kinds - beras kencur, kunyit asem and pahitan
Question No. 13 (99/304). Some make eight kinds, corresponding to eight phases of human life (84/304) or more than eight (109/304). Ibu Lestari, admitted that she can mix more that 100 jamu recipes, specially for each patient (Interview, Yogyakarta, 27/11/2021).

Many community members have made jamu for decades (Question 14), (30 or 50 years). Eg. Ibu Lestari 66 years (Interview, Yogyakarta, 27/11/2021), Ibu Kamini 70 years of Wonolopo, and Ibu Lasmi (51 years of Jakarta interview 8/12/2021). Jamu is an important part of their lives.

Daily interaction between makers and consumers results in their knowing each other personally (Question No. 16 (270/304)). Ibu Lestari admitted knowing her continuing customers from decades before. Jamu makers feel by making jamu they are carrying on cultural heritage of their forefathers (Question 17, (298/304)). Jamu makers admit making and distributing jamu “while praying for the health of the patients”

Communities consider the number of jamu users and makers is increasing Question 18 (273/304), Question 19 (244/304). Most report jamu ingredients are easily obtainable Question 20 (255/304). Few find getting ingredients difficult (49/304). Jamu remains popular (191/304), despite competition from modern medicine (Question 21 (110/304) Many report children are busy at school, having less time to learn jamu (Question 22 233/304)

(v) Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?

Not fewer than 150 or more than 250 words

In the opinion of almost all jamu community members interviewed, there is no part of jamu wellness culture which contravenes or violates human rights (Question 23 (275/304)).

In jamu wellness culture we do not find any parts which are contrary to the Introduction or 30 Articles of the 1948 Universal Declaration of Human Rights. There are also no parts which contravene the Introduction or 106 Articles of Law No. 39 of 1999 of the Republic of Indonesia on Human Rights. Jamu wellness culture does not contain discrimination in any shape or form. Jamu wellness culture promotes good health, which is a human right as defined in Article 25 of the 1948 Universal Declaration of Human Rights abovementioned.

Jamu wellness culture involves both women and man of all ages (Question 5 275/304), though indeed in the opinion of the jamu community, women (158/304) adults (213/304) appear to be more (Question No. 6). Ingredients for making jamu are completely natural and do not damage the environment. Jamu is not toxic or addictive. Virtually no communities report using chemicals to make jamu (Question No. 15 2/304). Narcotics or alcohol are not part of any jamu recipes.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that ‘Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

Not fewer than 100 or more than 150 words

Almost all community respondents (Question 24 292/304) expressed the opinion that if jamu wellness culture inscribed by UNESCO, it will increase visibility of UNESCO and intangible cultural heritage both in general and on the local level. How the community envisage would be more visible on the local level include that the inscription of jamu would be frequently discussed on social media (Question No. 26, (202/304), the general public would want to know more about jamu wellness culture and about the intangible cultural heritage programme of UNESCO
The jamu community would be more enthused about jamu wellness culture (208/304). Moreover, during these times of pandemic, attention of local people and people of the world is very much directed to health. Thus intangible cultural heritage related to health or wellness culture is very likely to get attention, and thus attention to intangible cultural heritage too would be enhanced.

(i.b) Please explain how this would be achieved at the national level.

Not fewer than 100 or more than 150 words

Communities’ suggestions regarding how jamu wellness culture might be more visible on the national level (Question No.25) are that jamu would be frequently discussed on social media all over Indonesia (196/304). People would like to know what jamu is (184/304), and jamu communities would become enthused and confident (191/304). Jamu communities like to gather, eg. at Kampung Jamu Wonolopo, Semarang, Pasar Jamu Sukoharjo, Pendopo Kiringan, Yogyakarta, Bekasi or Kuningan Barat, Jakarta. They would certainly actively discuss the UNESCO nomination and be more enthusiastic in safeguarding and developing jamu wellness cultural heritage.

If jamu wellness culture is inscribed by then there would surely be extensive coverage by national print and television media including interviewing community members.

Nomination of jamu has attracted attention and support by Local and Municipal Governments. For example, by the Sukoharjo District Head (Interview 29/11/2021), the Vice Mayor of Yogyakarta (Interview, 29/1/2022) Mayor of Bekasi (Interview 24/2/2022)

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

How jamu would become more visible at the international level envisaged by the community are as follows (Question No.26). Jamu wellness culture would be discussed more on world social media and internet (202/304). People in the world would like to know what jamu is (164/304). People who like to drink or use jamu overseas would become enthused as a result of inscription (208/304).

Jamu wellness culture is related to the 2030 SDGs. Including No.3 Good Health and Wellbeing, which are clearly promoted by jamu. No.5 Gender Equality. Jamu involves both women and man without discrimination. More women are involved. No. 12 Responsible Consumption and Production. Jamu culture does not pollute the environment and promotes the cultivation of medicinal plants used to make jamu. No. 16. Life on the Land (the environment). Jamu safeguards the environment by fully utilizing only natural ingredients.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words

The majority of jamu community interviewed considered that inscription of jamu would advance dialogue amongst communities, groups and individuals of jamu wellness culture, (Question 27) by jamu culture being discussed more through social media among the said community (179/304), as well as through direct discussion (147/304). It could also stimulate discussion amongst jamu communities in different places (163/304).

In places of jamu communities, they generally form paguyuban associations or cooperatives. Examples of such groups are given in section 4 below. Dialogue among jamu communities frequently takes place in such groups, and this will surely advance if jamu is inscribed by UNESCO. Dialogue will be advanced by the UNESCO nomination and later by its inscription, and the communities will become more enthused to further safeguard and develop jamu wellness culture.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?
The majority of jamu communities interviewed consider inscription of jamu wellness culture would advance human creativity especially that of jamu communities Question 28 (289/304). Communities explained that the jamu recipes mixed by each jamu craftsperson were different Question 12 (296/304) and develop continually. Jamu wellness culture is a living culture, is not static and goes on developing. Such creativity will be stimulated by UNESCO inscription, as will respect for cultural diversity.

Mutual respect among jamu distributors is a habit among them. For example, respecting the areas where each jamu maker distributes their jamu. Jamu makers and distributors mostly wear traditional dress when they are distributing jamu. In the streets and public places we often see jamu ladies wearing sarong and kebaya, smiling and with bright faces, carrying their basket with bottles of jamu, along with their prayers for the health of those around them through the jamu they have mixed.

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’.

3.a. Past and current efforts to safeguard the element

(i) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

Not fewer than 150 or more than 250 words

Efforts to ensure viability of jamu wellness culture according the majority of the communities interviewed (Question No. 30 (275/304), include establishing associations or cooperatives meeting on a regular basis to discuss. Examples include: Paguyuban Jamu Gendong Sumber Husodo in Wonolopo, Semarang (guided by Kholidi, 60 yrs. Interviewed 24/11/2021), in Sukoharjo (guided by Suwarsi Moertedjo, 72 yrs, Interviewed 30/11/2021) and in Jakarta (guided by Ibu Lasmi, 51 yrs. Interviewed 6/12/2021).

One significant and ongoing effort is the establishment of Jamupedia website (www.jamupedia.com), revised on a daily basis by the communities themselves.

There are also events of drinking jamu together, gathering together makers, distributors and those who like to take jamu. One such event was held in Central Java with 1500 community members present (Kholidi, Interview, Wonolopo, 24-11-2021). Mrs. Putri Kus Wisnu Wardani, a member of the Presidential Advisory Board, held such events in Ministries in Jakarta (Interview, Jakarta, 2/9/2021), Ibu Suwarsi Moertedjo 72 yrs had held such events. (Interview, Sukoharjo, 30/11/2021)

Joni Wijanarko 57 yrs. (Interview Yogyakarta, 27/12/2021) suggested that jamu be offered as a free welcome drink at hotels in Yogyakarta and Surakarta.

Sutrisno 63 th. (Interview, Kiringan, Bantul, 26/11/2021) desires to teach jamu wellness culture to the younger generation, for its safeguarding.

Around 60 books have been written about jamu.15 of these books are referred to in the bibliography below. Many academic papers have been written by pharmacy students about various aspects of jamu. The titles and information of these research papers are quoted in Soedibyo et al, ibid.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:

- [ ] transmission, particularly through formal and non-formal education
- [ ] identification, documentation, research
- [ ] preservation, protection
- [ ] promotion, enhancement
(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?

Not fewer than 150 or more than 250 words

Most of the community interviewed confirmed that there have been efforts by the government to safeguard jamu (Question 31 (250/304) For example, by organizing training and guidance for jamu craftpersons and distributors. The Health Service and Food and Drug Administration most often interact with the jamu community. Food Resilience Seas and Agriculture Service gives guidance (Sri Suryati, Wawancara, Kuningan Barat, 7/12/2021)

The head of Kuningan Barat neighbourhood in Jakarta has collaborated with Ibu Lasmi to promote jamu and facilitate jamu community. The neighbourhood hall is used for jamu community meetings. The neighbourhood has made a garden for cultivating jamu medicinal herbs within the yard of the neighbourhood office (Lurah Kuningan Barat, Interview, 6/12/2021).

Yogyakarta Municipal Government has and will organize events of drinking jamu together (Vice Mayor of Yogyakarta, interview, 29/1/2022)

The Presidential Advisory Board has organized events for drinking jamu together at several Ministries (Ibu Putri Kus Wisnu Wardani, Interview, 2 September 2021)

Sukoharjo District Government has and will organize programmes for drinking jamu together in collaboration with the Jamu Makers’ Group guided by Ibu Suwarsi Moertejo (Interview, 27 December 2021). Sukohardjo District Government has constructed a special market for sellers of jamu ingredients and hand made jamu. They have also erected a statue of a jamu lady at the entrance to Sukoharjo City, as a symbol of Sukoharjo District.

The Ministry of Health regularly organizes events for drinking jamu together in collaboration with Laskar Jamu Gendong Jakarta group under guidance of Ibu Lasmi (Wawancara, 27 December 2021)

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:

- [ ] transmission, particularly through formal and non-formal education
- [ ] identification, documentation, research
- [ ] preservation, protection
- [ ] promotion, enhancement
- [ ] revitalization

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

(i) What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?

Not fewer than 500 or more than 750 words

The following are the safeguarding measures proposed by jamu community members: (Question No. 32)

1. Preparation of jamu wellness culture teaching materials in the form of books and videos (282/304).

Goal: To increase public awareness, especially among the younger generation, regarding the basics of jamu wellness culture

Result Expected: Books and videos appropriate as teaching materials at various educational strata, and also for giving presentations to the public.

Time Frame: Production 8 months
Budget: USD 21,000,-

Source of Funding: Self funded, or by the Government

Executing Organization: Jamupedia (Erwin Skripsadi) in collaboration with jamu community

Key Activities: Books and video materials prepared appropriate for Elementary, Junior and Senior High School, regarding basics of jamu wellness culture. Books to contain material by jamu experts and by jamu craftspersons, and many pictures so as to be attractive to younger generation. May also be prepared in the form of games and applications

2. General materials about jamu wellness culture to be inserted in school curricula as local content and extracurricular material (291/304)

Goal: Jamu wellness culture to be inserted into school curricula at various strata, as local content or extracurricular.

Result expected: Students would learn basics of theory and practice of jamu wellness culture using the teaching materials from Activity No.1, and through non-formal instruction. Workshops directly by jamu community members, or by their teachers trained by community members through training of trainers.

Time frame: Continuously

Budget: USD 34,900 for 50 schools

Source of funds: Local Educational Services and CSR

Executing Organization: Local cooperatives or jamu organizations, in collaboration with local Educational Services.

Key Activities: Workshops on jamu theory and practice given by jamu community members or school teachers trained through training of trainers.

3. Training in preparing simple jamu (294/304)

Goal: So interested members of the public can know the basic philosophy of jamu culture and become able to make their own simple jamu

Result Expected: Those interested can know jamu culture and be able to make three kinds of jamu (beras kencur, kunir asem and pahitan)

Time Frame: Continuously with interest.

Budget: USD 745 per training programme

Source of Funds: Local jamu communities, interested persons or sponsors

Executing Organisations: Local jamu associations/cooperatives

Key Activities: Interested persons are gathered together and given workshops in philosophy, ethics and practice of jamu and taught how to make three basic kinds of jamu.

4. Revitalization of the function of jamu in society. For example, gathering together to drink jamu. (302/304)

Goal: Socializing knowledge and use of jamu, to enhance immunity and public health.

Result expected: Enhanced awareness and appreciation of jamu. Mutual respect through drinking jamu together. Increased immunity and health.

Time Frame: Periodically, after initiation. Has been tried at Ministry and local government levels.

Budget: USD 375 per event

Source of funding: Sponsors such as Ministries, Local and Municipal Governments.

Executing Organization: Jamu communities along with Government or Local Government. Vice Mayor of Yogyakarta, Drs. Heroe Poerwanto, held such events, and will hold them again. (Interview, Yogyakarta, 29/1/2002). Similarly stated by the Sukoharjo District Head (Interview 29/11/2021) and Bekasi Mayor (Interview 25/2/2022)

Key Activities: Jamu community members gathered together with the public and officails to drink
jimu together, sponsored by Government or Local Government. At that time the proposed nomination of jamu to UNESCO and the UNESCO 2003 Convention are presented,

5. Promotion of jamu by local government (298/304). Proposed by jamu craftsperson Kholidi (60 years) (Interview, Wonolopo 27/11/2021)

6. Tutorials in making jamu on youtube. (Asmara, Nur Intan, 41 years, Interview, Bogor 04/12/2021) . Note: Almost the same as No.1 above. Videos for transmission to younger generation proposed by Kholidi (63 years) (Interview at Wonolopo, 26/11/2021) and by Dewi Ratih Hapsari (Interview, Wonolopo, 22/11/2021)

7. Holding a jamu making competition (Lasmi, 51years, Interviews, 06/12/2021, 27/1/2022).

Goal: To enthruse communities and inform of ingredients and standards of making jamu.

Result expected: Increase in jamu quality and awareness of jamu cultural values.

Time Frame: Periodically

Budget: Ro. USD 137 per participant, for transport, lunch and goody bag.

Source of funds: TMII and Martha Tilaar

Executing Organization: Laskar Jamu Gendong Jakarta

Key Activities: Had been held at TMII, usually on 20 April. Jury from GP Jamu, Dharma Wanita, and Ministry of Health. Jamu brought from home. Evaluated: cleanliness, taste, customer service, standard and innovation.

Note: Same as Nos. 1, 5 and 6 above.

9. Prof. Dr. Bernard Widjaja (56 years) suggested further systematic scientific safeguarding of jamu.

Almost all community members stated their desire to join in actions to safeguard jamu culture (Question No. 33, (294/304)

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words

Central and local government officials interviewed stated that support for action plans to safeguard jamu wellness culture (Question No. 35 67/67), as follows:

Sri Suryati of Food Sustenance, Maritime and Agriculture Sub Service of Mampang Prapatran Subdistrict, South Jakarta, has given guidance and support to jamu craftpersons, facilitated licensing, promotion, and assisted with capital and utensils for making jamu (Interview, 7/12/2021)

Sri Sultan Hamenkubuwono X (Governor of Yogyakarta Special Province) gave awards to jamu craftpersons (eg. Mr. Joni Wiljanarko of Jamu Cekok Asli Kulon Kerkop, and Mr. Rudy, Jamu Ginggang behind Pakualaman).

Sukoharjo District Head (Central Java), Hj Elik Suryani, SE,MM, in two meetings (29/11/2021, 10/12/2021) stated her continuing support for safeguarding and development of jamu wellness culture, and for its nomination to UNESCO. Such support has included and would include organizing events of drinking jamu together for jamu craftpersons and people of Sukoharjo. One event broke a record by having 15,000 persons drink jamu together. She had declared Nguter village for sustainable jamu tourism, and built a Jamu market including jamu cafes. She holds jamu drinking events every Friday for local government officials.

Head of West Kuningan Village, Mampang, South Jakarta has given support by allowing the village office and hall to be used by Jamu Cooperative for meetings and events.

Vice Mayor of Yogyakarta Drs. Heroe Poerwadi MA. stated support for safeguarding of jamu wellness culture eg. by facilitating drinking jamu together with community and officials, within limits imposed by Covid pandemic. Bekasi Mayor has supported such events.

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures,
Almost all community respondents, women and men, (Question No. 35 296/304), stated that they had been interviewed for filling a questionare on nomination of jamu wellness culture to UNESCO. They also stated that their input had been recorded (Question No. 36 (297/304) by an interviewer. Including their suggestons as to how jamu wellness culture might be safeguarded and developed. Those interviewed consisted of women (251 persons) and men (53 persons). It appears that more women than men are involved in jamu culture In addition, a majority of community respondents stated that if there was a plan to safeguard jamu wellness culture, then they wanted to join in. The planned safeguarding activities are described in section 3 (b) (i) above. Each action is elaborated in terms of goal, result, budget, funding source, executing organization and key activities for the activities proposed by communities.

Some of these activities had been tried by the communities, received good response, and thus considered repeatable. It is hoped that these activities will be executed with even greater enthusiasm in the context of the UNESCO nomination. All these proposed activities will be executed by jamu communities themselves, as elaborated in 3.b.1 above

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: JAMUPEDIA

Name and title of Erwin Skripsiadi

the contact person:

   Address: Jalan Derkuku No. 9, Manahan, Banjarsari, Surakarta, Jawa Tengah

Telephone number: +62 82134000684

Email address: erwin@jamupedia.com

Other relevant information: redaksi@jamupedia.com

4. Community participation and consent in the nomination process

For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

Form ICH-02 Version 2022-2023 and Guidance for Filling the Form were first translated into Indonesian, in order that the jamu community, most of who are not fluent in English or French, can understand clearly and then give their input for filling in the form (in the Indonesian version). The form was then analyzed in relation to jamu wellness culture, and a questionnaire of 42 questions was drafted, to be replied and filled by the community. Besides the 42 questions...
based on form ICH-02, there were also some columns for them to write anything they considered important to write related to the nomination. Including their suggestions regarding the safeguarding action plan for jamu. The filled forms containing contact information of all those interviewed have all been kept at the nomination Secretariat in the form of hard copy and digital data. The names of communities interviewed and their contact information as well as their replies to the questionnaire, are evidence that they have been involved in drafting the nomination file and the safeguarding action plan.

Form ICH-02 has been filled based on interviews of 304 jamu community members -- 251 women and 53 men. Communities were interviewed in Wonolopo Semarang, Surakarta, Yogyakarta, Bantul, Jakarta and Surabaya and other places, using the questionnaire of 42 questions based on analysis of form ICH-02 mentioned above. The communities were free to give any input based on their opinions. Their commentary has been included in the form at the appropriate places.

(Question No. 35 (296/304) confirms that community members have been interviewed for completing the nomination form of jamu wellness culture to UNESCO and that their replies have been noted (Question No. 36 (297/304). Those interviewed were both women and men. But it appears that more women are involved in jamu wellness culture than men.

On 20 January 2022, a Public Hearing via Zoom on the jamu nomination was held. A presentation was made of the nomination file based upon input from the community and also questions asked. 162 participated in the Zoom meeting, 141 of whom supported the nomination of jamu wellness culture to UNESCO. Their opinions were conveyed by polling.

After drafting of the form, photographing and film shooting are completed, a verification session is to be held before representatives of jamu communities as well as jamu experts. During this verification session, the file is to be presented in Indonesian, and the community may present corrections and additions to the file. Once the verification is done and the community representatives are satisfied and given their consent, the corrected file is to be translated into English to be signed by the Director-General of Culture to be sent to UNESCO.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

On 2 March 2022, in the Pendopo Hall of Sukoharjo District, a Verification Seminar on the Nomination File of Jamu Wellness Culture was held. The Seminar was chaired by the Head of Sukoharjo District, Mrs. Etik Suryani, SE. MM and Chairperson of GP Jamu Mrs. Ranny Zarman, and attended by jamu communities, jamu experts and officials, both directly and by Zoom. The entire nomination file was presented part by part, while accommodating corrections and additions from those present.

At the end of the presentation, consent was requested of those present regarding the corrected file. Those present signed a Declaration of Free, Prior and Informed Consent. They also signified their agreement by drinking jamu together. A jamu craftsperson from Wonolopo, Kamini (92 years) who had been making and distributing jamu for 50 years, but who is unable to read or write, signed her consent to the file by applying her thumbprint to the Declaration. The original signed Declaration is appended to this nomination file, as is a declaration signed by those who attended online.

During the interviewing process, almost all community members interviewed (Question 37 (299/304) have stated their agreement that jamu wellness culture be nominated to UNESCO. Their enthusiasm for the nomination has also been recorded in the documentary film.
During the Public Hearing of the jamu nomination file by Zoom on 19 January 2022, joined by 162 participants, 141 have stated their approval and support for the nomination of jamu wellness culture to UNESCO.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

Opinions of community members interviewed as to whether there exist customary practices as to who may or may not drink jamu (Question No. 38) were (32/304) that there exist rules, and (272/304) that there are no rules. A majority thus were of the opinion that there are no rules about who may use jamu.

Opinions of the community as to whether there exist customary rules as to who may or may not make jamu (Question No. No. 39) (285/304) stated that no such rules exist. Similarly, according to the community, (Question No. 40) there are no customary rules as to where and when jamu may or may not be used. (270/304).

However, the recipes of individual jamu craftspersons are generally kept secret except from family members or trusted employees (Quote from Ibu Lestari, 66 years, Interview, Yogyakarta 27 November 2021). Only some of those interviewed (56/304) Question No. 9, considered that keeping secret matters related to jamu was a duty of the community. The desire of part of the jamu community to keep secret recipes or formula of each jamu craftsperson will continue to be respected if that is the desire of the community. If someone wishes to learn jamu, then the candidate student must the known and trusted first, only then will they be allowed to learn. The method of learning about jamu wellness culture is generally informal.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

a. Name of the entity;
b. Name and title of the contact person;
c. Address;
d. Telephone number;
e. Email address;
f. Other relevant information.

a. Name of the organization; Koperasi Jamu Sukoharjo
b. Name and Title of the Contact Person; Suwarsi Moertedjo, Chairman
c. Address; Jalan Mayad Sunaryo No. 8, Sukoharjo, Jateng
d. Telephone number; +62 81570826910
e. Email address;
f. Other relevant information:.

a. Name of organization; Laskar Jamu Gendong Jakarta
b. Name and title of contact person; Lasi, Chairperson/ Steering Committee
c. Address; c/o Kelurahan Kuningan Barat, Mampang Prapatan, Jakarta Selatan
5. Inclusion of the element in an inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.

The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

Inventory of Intangible Cultural Heritage, Directorate of Safeguarding in Culture, Directorate General of Culture, Ministry of Education, Culture, Research and Technology of the Republic of Indonesia


JAMUPEDIA, Jalan Derkuku No. 9, Manahan, Banjarsari, Surakarta, Central Java
(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:

Inventory: Directorate of Safeguarding in Culture, Directorate General of Culture, Ministry of Education, Culture, Research and Technology of the Republic of Indonesia. Inventory is in Indonesian language only

Inscription by the Minister of Education, Culture, Research and Technoogy of the Republic of Indonesia

JAMUPEDIA, Surakarta. Erwin Skrepsiadi, Chairman. The entire inventory is in Indonesian and English languages

(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

Inscription: Decree of the Minister of Education, Culture, Research and Technology No. 362/M/2019 regarding Intangible Cultural Heritage dated 24 September 2019

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

Date of inscription of Jamu by the Minister of Education, Culture, Research and Technology: 24 September 2019.

Inventory on Jamupedia has been going on continuously since establishment of Jamupedia website in 2018.

(v) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

Inventory is conducted by having the respective community, both women and men, fill in a form. Then the content of the form is verified in the field by experts from the National Committee for Intangible Cultural Heritage. If conditions are not yet completely fulfilled, then those concerned will be asked to complete them, and the form will be reverified. If all requirements are considered complete and acceptable, then the element will be inscribed by Decree of the Minister of Education, Culture, Research and Technology

JAMUPEDIA inventory is in the form of a website, established since 2018. Presently, the content of the website is 43 web pages, with hundreds of articles, videos and pictures regarding various aspects of jamu culture, eg. recipes, names and activities of community members, and herbs and spices used in making jamu. Data can be submitted at any time by the community via email to redaksi@jamupedia.com or directly by the GUI (Generated User Interface). Data from the community will be verified and corrected as needed by Jamupedia. There are on average 2 articles loaded daily, and 2 video tutorials monthly loaded to the website. Content of Jamupedia website is currently available in Indonesian and English.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

Information comes from research by Jamupedia staff and from data submitted by jamu communities by email and direct to the website. After the data is accepted, it will be verified by Jamupedia staff. Only after that the data about Jamu Wellness Culture will be uploaded to the Jamupedia website. Data can be updated at any time upon the suggestion of the jamu community or by the general public.

Information on the Jamupedia website is updated almost every day, and on average two new articles are uploaded daily. And two new videos every month. Data is in Indonesian and English languages.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein
(Article 12.1 of the Convention) (max. 200 words).

Explain the periodic updating of the inventory at the Ministry of Education and Culture. The first data is made by filling in a form, which is then uploaded to a website. Much data is collected through the Bureaus for Safeguarding of Cultural Values established in 11 places in Indonesia. Jamupedia data is upgraded on a daily basis since Jamupedia was established in 2018. Data is collated by Jamupedia staff in the form of written articles, photographs and videos. Every day 2 new articles are uploaded to the website, and every month 2 new videos are uploaded. The general public may send material to be uploaded to the website of Jamupedia by email to redaksi@jamupedia.com, or through a Generated User Interface (GUI). Both new data and upgraded data is verified by Jamupedia staff. Only after verification will the data be uploaded to the website. Existing data is upgraded on a continuous basis Jamupedia website also contains an alphabetical encyclopedia about jamu.

(vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element. Attach to the nomination print-outs of relevant sections of the content of these links. The information should be provided in English or French, as well as in the original language if different.

b. If the inventory is not available online, attach exact copies of texts concerning the element included in the inventory. These texts should be provided in English or French as well as in the original language if different.

Indicate the materials provided and— if applicable— the relevant hyperlinks:

https://jamupedia.com/. All information contained in the Jamupedia website is available in both Indonesian and English. There are also translations of some ancient manuscripts which are written on palm leaves in Old Javanese language.

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

☑ documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;

☑ documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different;

☑ ten recent photographs in high definition;

☑ grant(s) of rights corresponding to the photos (Form ICH-07-photo);

☑ edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;

☑ grant(s) of rights corresponding to the video recording (Form ICH-07-video).

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.
7. **Signature(s) on behalf of the State(s) Party(ies)**

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

<table>
<thead>
<tr>
<th>Name:</th>
<th>Hilmar Farid, Ph.D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title:</td>
<td>Director-General of Culture, Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia</td>
</tr>
<tr>
<td>Date:</td>
<td>23 March 2022</td>
</tr>
<tr>
<td>Signature:</td>
<td>[Signature]</td>
</tr>
</tbody>
</table>

*Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)*