

VALUES-BASED HERITAGE MANAGEMENT STRATEGY FOR THE PRESERVATION OF THE KLANCENG SITE, JEMBER REGENCY

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Abstract:

The conservation of cultural heritage requires not only the protection of the physical remains of archaeological resources but also the preservation of their archaeological contexts and the diverse values associated with them. The Klanceng Site in Jember Regency, East Java, contains megalithic remains, including *batu kenong* and dolmens. Changes in land ownership have led to the relocation of several megalithic remains from the Klanceng Site to the Duplang Site, potentially diminishing the contextual value of these remains. This study aims to formulate a conservation strategy for the megalithic remains of the Klanceng Site based on a *Values-Based Heritage Management* approach integrated with *Cultural Resource Management*. The research employed direct observation and a literature review, with an analysis of the site's condition, archaeological context, heritage significance, conservation issues, threats, and conservation needs. The findings indicate that conservation efforts need to balance the physical protection of archaeological remains with the preservation of their archaeological contexts and heritage values. The proposed strategies include pre-relocation documentation, technical conservation, the protection and arrangement of archaeological remains, interpretation, digital documentation, scholarly publication, and collaborative management involving government authorities, academics, local communities, and heritage conservation institutions. This approach is expected to support the sustainable and participatory management of the megalithic remains from the Klanceng Site while maintaining their archaeological context and associated heritage values.

Keywords: Klanceng Site; *Values-Based Heritage Management*; *Cultural Resource Management*; contextual preservation; megalithic remains.

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1. Introduction

Jember Regency is one of the regions in East Java Province that is particularly rich in archaeological resources, especially megalithic remains. According to Prasetyo (2008),

the megalithic remains in Jember include dolmens, menhirs, stone mortars, and *batu kenong*. These remains are widely distributed across the southern slopes of the Hyang-Argopuro Mountains (Prasetyo, 2008). Consequently, Jember represents one of the major concentrations of megalithic remains in eastern Java, alongside Bondowoso and Situbondo.

One of the most commonly encountered megalithic remains in Jember is *batu kenong*. The term refers to cylindrical stones with protrusions on their upper surfaces. Their shape resembles that of the traditional kenong musical instrument, from which the term *batu kenong* is derived (Suprpta, 1987). *Batu kenong* generally has a single protrusion on its upper surface. However, examples with two or more protrusions have also been documented. To date, the function of *batu kenong* remains a subject of scholarly debate. Suprpta (1987) interpreted these stones as components of building foundations or post bases (*umpak*) and as symbols of fertility. This interpretation is supported by research conducted by Sulistyanto (2003) at the Kodedek Site. Meanwhile, Hidayat (2007) proposed another interpretation, suggesting that *batu kenong* may have functioned as a medium for ancestor worship.

In Jember, particularly in the Hyang-Argopuro Mountains, *batu kenong* are widely distributed. These stones are frequently found in association with other megalithic remains, such as dolmens, *pandhusa*, and menhirs (Hidayat, 2007). This pattern can be observed at several megalithic sites in Arjasa District, including the Kamal (Duplang), Krajan, Kebunjurang, and Kendal Sites (Prasetyo, 2000, 2008). However, *batu kenong* are also occasionally found without other associated megalithic remains, as observed at the Calok Site in Arjasa and Sucopangepok in Jelbuk. These remains are distributed across agricultural landscapes, including rice fields and plantations. Some *batu kenong* have also been documented within residential areas, including on privately owned house plots.

Archaeological remains, particularly megalithic remains, are frequently discovered in plantation and agricultural areas. However, a considerable number of archaeological finds have also been documented in areas adjacent to residential settlements and even within private household compounds. This situation presents an important source of information for archaeologists seeking to reconstruct past settlement patterns. At the same time, the discovery of megalithic remains in residential areas, such as *batu kenong*, poses significant challenges to their conservation. Conservation efforts may sometimes conflict with the interests and needs of local communities. More broadly, the discovery of archaeological remains within built-up areas has considerable potential to generate land-use conflicts. One example is the land-use conflict surrounding the Bojongmenje Temple Site in Bandung, where the discovery and subsequent tourism potential of the cultural heritage site contributed to changes in the site's economic land value (Muhammad & Paskarina, 2018). Therefore, the conservation of megalithic remains, including *batu kenong*, requires carefully designed and context-sensitive strategies that can be implemented effectively while taking into account both heritage values and the interests of local communities.

One of the sites containing a substantial concentration of batu kenong megalithic remains is the Klanceng Site in Jember Regency, East Java. The Klanceng Site contains Suspected Cultural Heritage Objects (*Objek Diduga Cagar Budaya*, ODCB), including batu kenong of various sizes and a stone grinder (*batu giling*) (Jupriono et al., 2018, p. 80). Relocation of the megalithic remains from the Klanceng Site to the Duplang Site began on April 27, 2026, undertaken by Jember Regency's Youth and Sports, Culture, and Tourism Office (*Dinas Kepemudaan dan Olahraga, Kebudayaan dan Pariwisata*, DISPORABUDPAR) in collaboration with the East Java Cultural Preservation Center (*Balai Pelestarian Kebudayaan*, BPK). The relocation was prompted by changes in ownership status of the land on which the site is located (DISPORABUDPAR Jember, 2026).

To date, archaeological site conservation has often placed greater emphasis on the physical protection of archaeological remains, with insufficient attention to documenting archaeological contexts and associated data. This condition makes archaeological data particularly vulnerable to contextual loss. The novelty of this study lies in applying an archaeological site management framework that accounts for both the contextual integrity of archaeological data and the heritage values embedded in the site. Archaeological conservation has traditionally prioritized the physical protection of heritage remains (Avrami et al., 2000, p. 3; Mason & Avrami, 2002, pp. 15, 19, in Fouseki & Sandes, 2009). Meanwhile, documentation of archaeological contexts, relationships among cultural resources, and the diversity of values associated with a site has not always been a primary consideration in heritage management. This condition may result in the loss of contextual information and a diminished understanding of the values that contribute to a site's overall significance.

In the context of the Klanceng Site in Jember Regency, this study offers a novel approach by integrating Values-Based Heritage Management with a Cultural Resource Management framework. This approach positions contextual documentation, value identification, significance assessment, assessment of the condition of cultural resources, and identification of conservation needs as interconnected components of the management process. Such an approach enables conservation strategies to move beyond merely maintaining the physical existence of the Klanceng Site toward safeguarding its context, meanings, and historical, archaeological, social, cultural, and other associated values. Consequently, the resulting conservation strategy can be more context-sensitive, evidence-based, and oriented toward long-term sustainability.

The concept of Values-Based Heritage Management is particularly relevant to the conservation strategy for the Klanceng Site because cultural heritage conservation should not be concerned solely with a site's physical condition and archaeological characteristics. It should also take into account the diverse values associated with heritage and the meanings it holds for different stakeholders. This approach enables conservation processes to be structured around the identification, understanding, and management of historical, archaeological, social, cultural, educational, and other values that are considered significant by local communities and other relevant stakeholders (Clark, 2014). Accordingly, the conservation strategy for the Klanceng Site can shift from an object-centered approach focused primarily on protecting individual remains toward

a more contextual, participatory, and adaptive management framework. Such a framework enables decisions concerning what should be conserved, how it should be conserved, and for whom conservation is undertaken to be justified on both academic and social grounds.

2. Method

This study employs a *Cultural Resource Management* approach to examine the conservation of the Klanceng Site as a cultural resource. The *Cultural Resource Management* approach was selected because it enables the research process to address not only the physical characteristics of the site but also the identification of cultural heritage resources, their use, threats, and management needs in an integrated manner (Adetunji & MacKee, 2026). Data were collected through direct observation and a literature review. Field observations were conducted at the Klanceng Site in Jember Regency, East Java Province, to obtain data on the site's characteristics, the condition of its archaeological remains, the surrounding environment, patterns of use, state of maintenance, development potential, and various factors that may affect the sustainability of its conservation. The literature review examined books, scholarly articles, research reports, policy documents, heritage conservation regulations, and other relevant sources concerning the Klanceng Site, *Cultural Resource Management*, and *Values-Based Heritage Management*. These two data collection techniques were employed complementarily to obtain a comprehensive understanding of the site.

Data analysis was conducted by organizing and interpreting the collected information based on the frameworks of *Cultural Resource Management* and *Values-Based Heritage Management*. Data obtained from field observations and the literature review were initially classified according to the site's condition, heritage values, potential, conservation issues, threats, and conservation needs. An assessment was then conducted to examine the relationship between the values embodied in the Klanceng Site and the conditions and management challenges affecting it. The results of this analysis served as the basis for determining conservation priorities, including protection, maintenance, utilization, interpretation, and the development of management strategies that safeguard the site's heritage significance.

The research conclusions were formulated through a synthesis of findings from the identification and assessment of heritage values, the evaluation of site conditions, and the analysis of conservation issues at the Klanceng Site. This process resulted in a values-based conservation strategy that considered the characteristics of the cultural resources, the relative significance of the various values associated with the site, its current condition, and the requirements for sustainable management. By integrating *Cultural Resource Management* with *Values-Based Heritage Management*, the resulting strategy is intended not only to protect the archaeological remains but also to preserve the site's heritage significance and guide its responsible use for educational, research, cultural, and community purposes.

3. Results and Discussion

3.1. Study Context

The Klanceng Site is administratively located in Klanceng Hamlet, Kamal Village, Arjasa District, Jember Regency, East Java (see Figure 1). Kamal Village is located approximately 14 kilometers from Jember city center and contains several other prehistoric sites, including the Krajan, Kendal, Kopang, and Duplang (Kamal) Sites. The Klanceng Site lies at an elevation of approximately 270 meters above sea level and is situated within a residential area, specifically to the northeast of the Kamal Village Office. The site was inventoried in 1996 as a cultural heritage object under inventory number 39/JBR/1996 (Jupriono et al., 2018, p. 80).

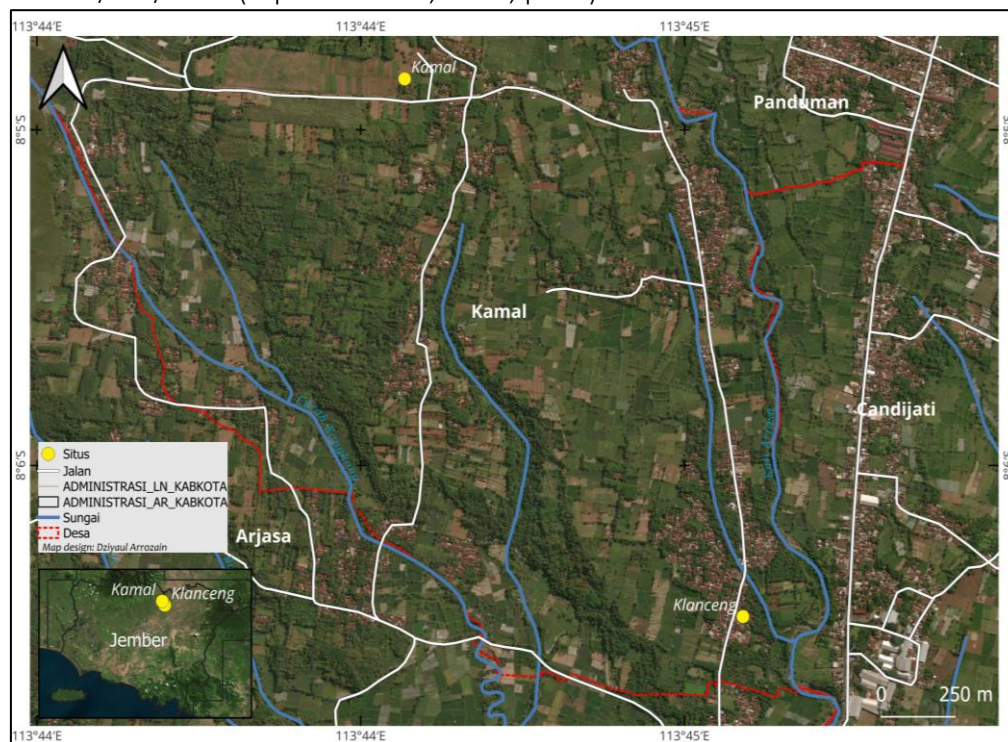


Figure 1. Location map of the Klanceng dan Duplang (Kamal) Sites.

Source: Dziaul Arrozaain (2026).

The megalithic remains at the Klanceng Site comprise 19 *batu kenong* (kenong stones), which are interpreted as offerings to ancestral spirits; a small cylindrical monolith, interpreted as a grave offering; a large stone mortar; and four dolmens, which also functioned as stone burial structures (see Figure 2). The *batu kenong* weigh up to approximately one ton. These archaeological remains are generally scattered across dry agricultural fields and cultivated rice fields, where they are found lying on the ground or in fallen positions. The *batu kenong* at the site are characterized by a single protrusion on their upper surfaces (Jupriono et al., 2018, p. 80). The site has subsequently been used to accommodate other archaeological finds, including a stone grinder and additional *batu kenong* recovered from several different locations. Thus, not all of the archaeological remains currently present at the site can be considered *in situ*. In total, the Klanceng Site contains 61 megalithic remains.

Considering the relatively limited number of remains, it is possible that the Klanceng Site once formed part of a prehistoric community settlement in the Kamal area. The communication skills developed among the people of Kamal may have fostered a sense of mutual dependence within the community. The selection of leaders for groups or subgroups would have resulted in the assignment of specific social roles to individual members. As population size and dependence on natural resources increased, competition among community members may have emerged. Eventually, a social order was established, requiring each member of the community to adhere to collectively recognized norms and rules (Jupriono et al., 2018, pp. 80–81).



Figure 2. Original look of the Klanceng Site before the relocation.

Source: Akbar Gadang Abhiseka (2025).

As mentioned previously, the Klanceng Site has recently undergone the relocation of its archaeological remains. According to a report published on the website of Jember Regency's Information and Documentation Management Officer (*Pejabat Pengelola Informasi dan Dokumentasi*, PPID), the relocation was prompted by a change in ownership of the land on which the Klanceng Site is located. The new landowner reportedly requested that the megalithic remains be relocated promptly for security reasons.

The Jember Regency DISPORABUDPAR, in collaboration with the BPK of East Java, carried out the relocation of the megalithic remains from the Klanceng Site. The evacuation process took place from April 27 to 30, 2026. The remains were carefully relocated to minimize the risk of physical damage and loss of their historical significance.

The two institutions deployed teams and specialists to carry out the transportation process, assisted by pickup trucks and several handcars (see Figure 3).

The Duplang (Kamal) Site, which is also located in Kamal Village, was selected to accommodate the archaeological remains relocated from the Klanceng Site. The selection of this location was reportedly based on its proximity to the Klanceng Site and its assessment as a safer and more representative area for the storage of cultural heritage objects. In terms of accessibility, the Duplang Site was described as being easier to reach than the Klanceng Site. However, field observations indicate that the Duplang Site is actually located considerably farther from the main Bondowoso–Jember highway. The road leading to the Duplang Site is relatively winding and includes numerous uphill and downhill sections. In addition, the Duplang Site is situated at a higher elevation at around 300 meters above sea level, on the summit of a small hill. Nevertheless, the Duplang Site has considerably more comprehensive visitor facilities, including a clearly designated and relatively spacious parking area, toilets, and a *musala* (prayer room), all of which contribute to greater visitor comfort.



Figure 3. Relocation process of the *batu kenong* from Klanceng Site towards the Duplang Site.
Source: <https://ppid.jemberkab.go.id/berita/semangat-pelestarian-hari-pertama-dan-kedua-pemindahan-batu-situs-klanceng-ke-situs-duplang-berlangsung-lancar-20260429>

At the Duplang Site, the megalithic remains relocated from the Klanceng Site have been placed on both the left and right sides immediately after the entrance. The *batu kenong* are arranged in several irregular groups and in two rows along the western and northern sides of the site's perimeter fence (see Figure 4). According to the site caretaker, the Duplang Site currently contains 64 megalithic remains from the Klanceng Site, which differs from the information reported on the Jember Regency's PPID website, which mentions only 61 remains. The addition of the *batu kenong* does not appear to

have significantly altered the original arrangement of the archaeological remains at the Duplang Site; rather, it has added to the site's assemblage of megalithic remains.



Figure 4. Arrangements of the Klanceng Site's *batu kenong* within the Duplang Site.

Source: Akbar Gadang Abhiseka, 2026.

3.2. Significance Value

The Klanceng Site possesses significant heritage values within the value framework established by Law No. 11 of 2010 on Cultural Heritage (Undang-Undang Nomor 11 Tahun 2010 tentang Cagar Budaya), encompassing historical, scientific, educational, religious, and cultural values. The historical value of the Klanceng Site is reflected in the presence of 19 *batu kenong*, one small cylindrical monolith, one large stone mortar, and four dolmens, which constitute material evidence of past human activities. These remains indicate practices associated with beliefs in spirits or ancestors. Collectively, the remains are also significant because they provide insights into the development of megalithic traditions in the Jember region and into the existence of communities that produced and used various stone monuments.

From a scientific perspective, the Klanceng Site provides an archaeological dataset that can be used to investigate various aspects of the lives of communities associated with the megalithic tradition. The forms, functions, and relationships among the archaeological remains can provide valuable evidence for understanding stone-working technology, ritual practices, social organization, and patterns of spatial use in the past. The site's educational value is associated with its potential as a source for learning about history and culture, enabling people to acquire knowledge directly through archaeological remains situated within their original environmental context. Meanwhile, its religious value can be associated with indications of ritual practices, offerings, and reverence for spirits or ancestors, as reflected in some of the remains. This value demonstrates that the Klanceng Site preserves not only information about the material

dimensions of past life, but also records spiritual dimensions that once shaped the lives of the communities associated with the site.

The cultural value of the Klanceng Site is reflected in its megalithic remains as part of a cultural heritage that represents the knowledge, traditions, beliefs, and ways in which past communities established relationships with their surrounding environment. Remains such as dolmens and *batu kenong* should not be understood merely as material objects but should instead be situated within the cultural context in which they were created and used. The existence of a site with these characteristics provides Jember with a distinctive historical and cultural identity while serving as a source of knowledge about the diversity of past cultures. The significance of the Klanceng Site is therefore multidimensional, encompassing the interrelationships among material evidence, knowledge, belief practices, educational functions, and cultural identity as they developed within their social and environmental contexts.

This diversity of values subsequently serves as the basis for developing a *Values-Based Heritage Management* strategy for the Klanceng Site. This approach positions heritage significance as the primary foundation for determining conservation priorities, forms, and directions, ensuring that management decisions are not based solely on the physical condition of the remains but also take into account the historical, scientific, educational, religious, and cultural values associated with the site. Within a *Cultural Resource Management* framework, the identification and assessment of these values can be used to determine integrated measures for site protection, maintenance, research, utilization, interpretation, and monitoring. *Values-Based Heritage Management* at the Klanceng Site is therefore intended to ensure that conservation actions preserve both the significance and contextual integrity of the archaeological remains while creating opportunities for responsible and sustainable use for scientific, educational, cultural, and community purposes.

3.3. Review on Archaeological Context as a Basis for In-Situ Preservation

Within archaeological research, artifacts are understood as components of a broader cultural system that cannot be separated from the contexts in which they were found. Hodder (1988) argues that the meaning of an artifact is constructed through its relationships with objects, spatial settings, human activities, and the surrounding cultural landscape. Accordingly, contextualizing the archaeological remains at the Duplang Site requires consideration not only of their physical characteristics, such as form, material, and manufacturing techniques, but also of contextual information regarding their original position, orientation, associations with other features, and the environmental conditions under which they were initially discovered. Such contextual information enables researchers to reconstruct the functions, symbolic meanings, spatial organization, and social practices of communities associated with the surrounding megalithic tradition.

This understanding positions archaeological context as an integral component of the historical significance of the archaeological remains associated with the Klanceng Site. From the perspective of *contextual archaeology*, relocating artifacts from their original locations may result in the loss of information that cannot be subsequently

recovered because the spatial relationships between the artifacts and their surrounding environments have been altered (Newson et al., 2022). If such practices continue, the contextual integrity of archaeological remains may be progressively diminished, resulting in the irreversible loss of valuable archaeological information. Therefore, the conservation of archaeological remains should ideally focus not only on maintaining the physical integrity of individual objects but also on preserving the continuity of their archaeological contexts, which constitute an important source of evidence for archaeological interpretation (Sala et al., 2012).

In terms of its archaeological context, the Klanceng Site represents a megalithic archaeological site. Tilley et al. (2004) explain that the archaeological context of megalithic remains encompasses several interconnected dimensions. These include stratigraphy and soil layers, which provide evidence for understanding chronology and site formation processes; associations with other features and artifacts, which offer insights into human activities and cultural practices; original position and orientation, which provide information about spatial organization and the significance of directional arrangements; landscape and environmental settings, which reveal past relationships between human communities and their environments; and symbolic meanings, which contribute to interpretations of belief systems and cultural values.

The role of cultural heritage specialists and scholars in the humanities discipline is particularly significant in identifying and interpreting the values embedded within megalithic sites. They play an important role in safeguarding not only the physical integrity of the site but also the heritage values embodied within its *in-situ* context. For the Klanceng Site, strengthening such efforts represents an urgent priority for relevant stakeholders.

In-situ preservation is an important principle in cultural heritage conservation (Scalercio et al., 2021), although its implementation often faces various challenges in practice. Threats such as theft, vandalism, environmental deterioration, natural disasters, and changes in land use may increase the risk of damage or even the permanent loss of archaeological remains. Under such circumstances, relocating artifacts may serve as an alternative mitigation strategy to safeguard the physical survival of cultural heritage.

Nevertheless, artifact relocation also has consequences for the contextual values associated with archaeological remains. The principle of *in-situ preservation* regards relocation as an exceptional measure or 'last resort', to be undertaken only when all feasible conservation alternatives at the original location have been evaluated and determined to be insufficient to provide adequate protection (Bos et al., 2025). Accordingly, decisions concerning relocation should not be based solely on technical conservation considerations but should also take into account the need to balance the physical protection of archaeological remains with the preservation of the archaeological information embedded within their original contexts.

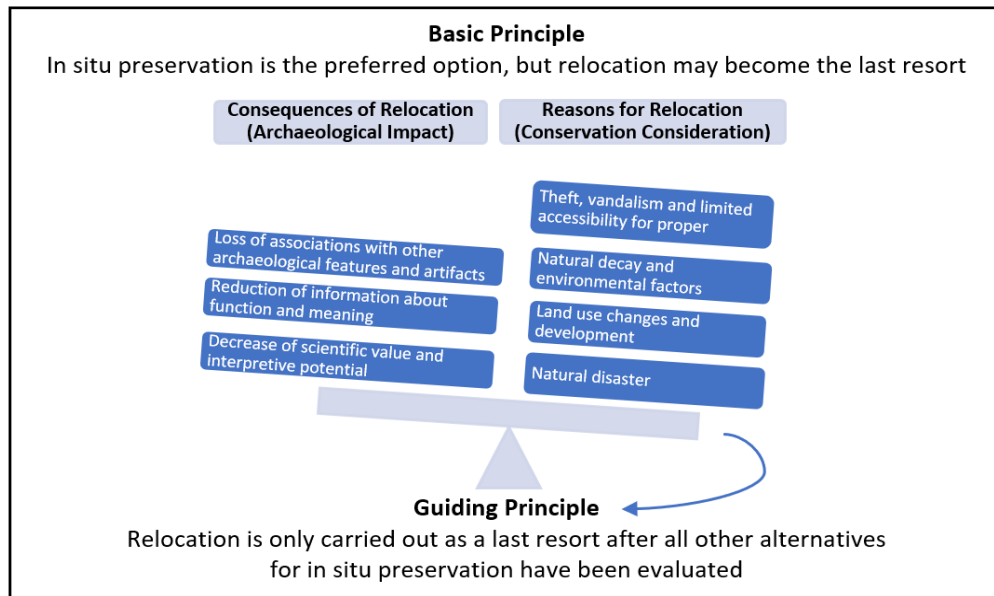


Figure 5. The Dilemma of Relocation in the Conservation Perspective.

Source: Rofi Surya Aryanto (2026).

3.4. A Values-Based Heritage Management Strategy for the Preservation of Archaeological Finds from the Klanceng Site

The development of conservation paradigms has increasingly recognized that cultural heritage possesses multidimensional values. Szromek (2022) explains that cultural heritage may embody scientific, historical, social, spiritual, aesthetic, and economic values that should be considered collectively in the management process. Therefore, decisions concerning the relocation of archaeological remains should not be based solely on the need for physical protection but should also take into account the diverse values embedded within those remains. In the context of relocating archaeological finds from the Klanceng Site in Jember, a *Values-Based Heritage Management* approach provides a conceptual framework for reconciling the interests of conservation, archaeological research, and local communities (Rossitti et al., 2025). This approach promotes participatory decision-making, ensuring that management policies are not only effective in protecting archaeological remains but also capable of maintaining the social, educational, and cultural identity functions associated with the archaeological finds and the site.

The case of relocating archaeological finds from the Klanceng Site in Jember demonstrates that conservation should not be understood as a binary choice between retaining archaeological remains at their original location and moving them to a safer place. A more appropriate approach is *contextual preservation*, which seeks to maintain the relationships between archaeological remains and their original contexts, even when relocation is undertaken for conservation purposes (Azzopardi et al., 2023). The implementation of this approach should begin with comprehensive archaeological documentation prior to relocation. Such documentation should include spatial mapping, photographic documentation, three-dimensional scanning, recording of stratigraphic

relationships and associations among archaeological remains, and the development of a digital database. At the same time, the original location should continue to be maintained as part of the archaeological site by providing replicas, interpretive panels, and educational media that explain the original position and significance of the archaeological remains within the cultural landscape. In this way, the physical protection of the original artifacts can be achieved without completely eliminating the scientific and interpretive values associated with their findspot.

At the level of standard operating procedures, a *Values-Based Heritage Management* approach can be operationalized through five principal stages. These include: (1) pre-relocation assessment and documentation; (2) technical conservation treatment; (3) protection and placement of the archaeological remains; (4) interpretation of the archaeological remains and their contexts; and (5) post-relocation documentation and dissemination. The pre-relocation stage should include mapping the site and its surrounding environment within an appropriate spatial radius to establish the archaeological context. Documentation should encompass detailed photographic and video records of the archaeological remains, including their original positions and spatial relationships. Where archaeological excavation is undertaken, this stage should also incorporate stratigraphic analysis and the documentation of associations with other archaeological remains. Such procedures are essential for preserving contextual information that may otherwise be lost following the relocation.

The technical conservation of archaeological remains from the Klanceng Site and its surrounding area should likewise follow a systematic procedure. Conservators should establish an appropriate treatment framework before undertaking any intervention. This process should begin with the identification of the material composition and type of each object, followed by an assessment of the type, extent, and causes of deterioration. Based on these assessments, appropriate conservation materials and treatment methods can then be selected. Detailed documentation should be produced before and after conservation treatment to record the condition of each archaeological remain and the interventions undertaken. The process should subsequently proceed to preventive preservation and physical protection measures designed to minimize future deterioration and ensure the long-term survival of the archaeological remains.

At the preservation and protection stage, the archaeological finds can be relocated to a secure and adequately protected location. Before relocation, however, each find should be assigned a unique identification or inventory number to prevent it from being mixed with other finds already housed at the Duplang Site. Preservation and protection should begin with the systematic arrangement and placement of the relocated finds at the Duplang Site to maintain their individual identities and provenance. Environmental control is also an important component of preventive conservation, particularly in minimizing processes that may contribute to the deterioration of the finds and the site. Preventive measures should include site security and regular monitoring by site custodians. Furthermore, preservation efforts and management strategies should involve the surrounding community to ensure comprehensive site protection.

Community participation can provide an important form of social protection that contributes to the broader preservation of the site's cultural landscape.

The next stage concerns the interpretation and development of narratives based on the excavation processes and analyses of the archaeological finds. This stage may begin with the production of replicas of individual finds using fiberglass, a composite material consisting of resin and glass fibers, particularly when original objects are to be relocated to enclosed spaces such as museums or conservation studios. This measure can help reduce the need to move or handle original objects while maintaining their interpretive value for visitors. The process should be followed by the interpretation of the form, function, and significance of the finds, as well as their relationship to the surrounding cultural landscape. The resulting narratives can then be presented at the Duplang Site, which currently serves as the repository for finds from the Klanceng Site, through interpretive media such as information panels. These panels should include information on the original locations of the finds, particularly where their spatial positions and archaeological contexts have been documented and analyzed, as well as their respective inventory numbers.

The final stage concerns the dissemination of processed archaeological information to the wider public. A digital database of the archaeological finds should be developed and made accessible to researchers, practitioners, and the general public. The database should provide information on the original locations of the finds, their respective morphometric characteristics, and photographic documentation where appropriate. Such a database would facilitate further academic research and professional analysis. In addition, analyses of the finds based on their archaeological contexts should be disseminated through scientific publications, thereby establishing a body of literature to support subsequent research on archaeological sites in Jember and the surrounding areas. Further dissemination can take the form of public-oriented publications through social media and other digital platforms, as well as site tours organized by local communities. Through these efforts, the megalithic remains originally associated with the Klanceng Site and now located at the Duplang Site can become more accessible to the wider public while retaining their true identity and contextual significance.

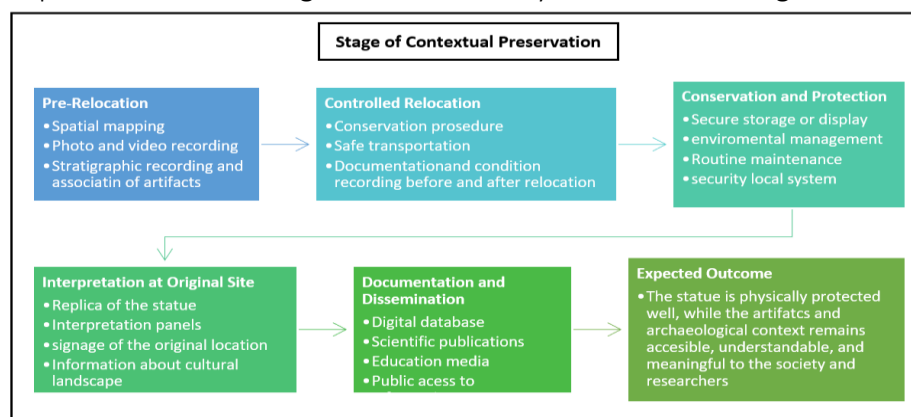


Figure 6. Scheme of Contextual Preservation as A Model for Managing Artifacts in Around Klanceng and Duplang Sites.

Source: Rofi Surya Aryanto (2026).

3.5. Implications of the Contextual Preservation Model for the Management of Suspected Cultural Heritage Objects (ODCB)

Contemporary conservation approaches emphasize that successful heritage preservation should be measured not only by the physical survival of artifacts but also by the preservation of their authenticity, integrity, and associated meanings (Theodoridou et al., 2019). Therefore, the management and treatment of megalithic finds from the Klanceng Site require a collaborative model involving government institutions, academics, local communities, and heritage conservation agencies at every stage of decision-making. The principle of 'shared stewardship' is particularly important because it enables all stakeholders to participate in safeguarding the sustainability of heritage values (Wallace, 2022). Furthermore, 'shared stewardship' is intended to ensure that decision-making is not dominated by any particular stakeholder, with collective decisions based on the outcomes of focus group discussions. In the case of preserving archaeological finds from the Klanceng Site at the Duplang Site while maintaining the potential for recovering their archaeological contexts, at least four key stakeholder groups need to work collaboratively.

These four stakeholder groups comprise local government, academics, local communities, and heritage conservation institutions. The local government, represented in this case by the Jember Regency's DISPORABUDPAR, plays a central role in policy-making and in facilitating collaboration with academic institutions. Academics, meanwhile, provide expertise in relevant fields and contribute to knowledge generation through archaeological research. Their roles include conducting research, documenting archaeological resources, and formulating recommendations based on scientific evidence. Jember Regency is home to higher education institutions that can provide academic expertise to support conservation efforts through scientifically grounded research. In the context of scientific research, the local government can also facilitate multidisciplinary studies to develop sustainable approaches to site preservation.

The third stakeholder group comprises the local community, particularly residents of Kamal Village. This group may include site custodians and local tourism-awareness groups (Kelompok Sadar Wisata, POKDARWIS), who can play an active role in monitoring and safeguarding the archaeological resources. The fourth stakeholder group consists of heritage conservation institutions, represented by the BPK of East Java Province. This institution can provide technical assistance, capacity building, and training related to the conservation of megalithic finds from the Klanceng Site and surrounding areas.

Through these approaches, artifact relocation is no longer understood simply as a loss of site identity, but rather as part of a conservation strategy that seeks to maintain the relationships among artifacts, their archaeological contexts, and the communities associated with them (Tenzer et al., 2024). Accordingly, conservation policies can establish a balance between physical protection, scientific research interests, and the continuity of socio-cultural functions, thereby contributing to an equitable and sustainable solution for all stakeholders.

4. Conclusion

Efforts to preserve the megalithic finds from the Klanceng Site and its surrounding areas require a conservation approach that integrates the physical protection of archaeological remains, community empowerment, strengthened institutional governance, and the development of sustainable forms of utilization. The success of preservation efforts depends not only on technical interventions for the treatment and maintenance of archaeological objects. Equally important is collaboration among government institutions, academics, local communities, and the tourism sector to raise public awareness, strengthen local capacity, and generate socio-economic benefits without compromising the authenticity and integrity of the site and its surrounding environment. Accordingly, a community-based preservation model supported by research, digital documentation, public education, and adaptive management can serve as a preventive strategy for sustaining the Duplang Site as cultural heritage and as a source of knowledge accessible to diverse segments of society.

The concept of *Values-Based Heritage Management* is particularly important for developing a preservation strategy for the megalithic finds from the Klanceng Site in Jember Regency. This concept emphasizes the diversity of values and meanings embedded in cultural heritage. It enables preservation processes to be structured around the identification, understanding, and management of historical, archaeological, social, cultural, educational, and other values considered significant by communities and relevant stakeholders.

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