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FOREWORD FROM EDITOR IN CHIEF

Praise to God for the publication of Kapata Arkeologi Volume 14 Issue 1, July 2018. After three years of Nationally accredited, Kapata Arkeologi can go further in an effort to improve its quality to become an internationally reputable journal. Starting from this edition, Kapata Arkeologi publishes all articles in English. Although this effort is probably still far from being expected, at least the step toward achieving that goal has already begun. Some articles published in this edition not only consist of Indonesian authors but also there is the collaboration of several overseas authors. We hope this edition will be a good starting point in our effort to register Kapata Arkeologi to Scopus next year. In order to meet of Scopus requirements, in 2018 there are some changes, especially about the article templates.

In this issue, ten articles are published with the total number of paper pages of 122 pages. The authors come from Australia, Indonesia, and United States. Started from this edition, each edition publishes in Kapata Arkeologi will consist of seven archaeological articles and three articles about cultural studies. We hope with this quality improvement effort, can make Kapata Arkeologi became the international journal and can be indexed in Scopus. In addition, we expect more and more quality articles published in Kapata Arkeologi. Hopefully.

Ambon, July 2018

Editor in Chief

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ABSTRACTS SHEET

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The descriptions given are free terms. This abstract sheet may be reproduced without permission or change.

<p>DDC: 930.1 Shimona Kealy *, Lucas Wattimena, Sue O'Connor</p> <p>A Geological and Spatial Approach to Prehistoric Archaeological Surveys on Small Islands: Case Studies from Maluku Barat Daya, Indonesia</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 1-14</p> <p>Archaeological surveys are essential to the discovery and interpretation of remains left by past human activities. While remote sensing and predictive models have greatly improved the reach and success of archaeological survey, pedestrian surveys to develop model parameters and ground-truth predictions is still imperative for successful discoveries. Here we present the results of the 2017 archaeological survey of islands Babar Besar and Wetang in the Babar Island Group, Maluku Barat Daya, Indonesia. A total of 62 archaeological sites were recorded between the two islands; seven of which represent new rock art sites on Wetang island. Our survey results indicate the successful use of geological and topographic maps alongside satellite images in detecting prospective regions for survey. Results also indicate however that a more detailed and comparative understanding of the regions geology is required before more advanced forms of remote survey are conducted in the Maluku Barat Daya region.</p> <p>Keywords: Survey; Babar; Maluku; Archaeology; Prehistory</p>	<p>DDC: 930.1 Irsyad Leihitu *, Raden Cecep Eka Permana</p> <p>Looking For a Trace of Shamanism, in the Rock Art of Maros-Pangkep, South Sulawesi, Indonesia</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 15-26</p> <p>Rock art is an archaeological phenomenon which spread all over the world. Generally, this prehistoric art consists of various forms, motifs, and also meanings. This article discusses Indonesian rock art, particularly the Maros-Pangkep region in South Sulawesi. According to David Lewis-Williams and David S. Whitley's theory about the neuropsychology approach to rock art, they describe "some" motifs as a depiction of stages or metaphors of the Altered State of Consciousness (ASC) that relates to shamanism. The aim of this study is to demonstrate how the ASC theory can be tested in Maros-Pangkep Rock Art, and also shows an indication of the existence of shamanism in Indonesian rock art. The research methods are formal analogy and comparative studies on the selected motifs of rock art in the Maros-Pangkep region with African, Siberian, and also American rock art. The result shows that the ASC theory can be applied in Indonesian rock art and there are some indications of shamanism in rock art motifs in the Maros-Pangkep region.</p> <p>Keywords: Rock art; Shamanism; Neuropsychology; Altered State of Consciousness; Trance; Maros-Pangkep, Formal Analogy</p>
<p>DDC: 930.1 Marlon NR Ririmasse</p> <p>Sharing Knowledge: Archaeology and Education in the Maluku, Indonesia</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 27-36</p> <p>Developing representational historical content for school curricula is a challenge in Indonesia. The wide range of ethnicities and cultural backgrounds in the country has created a unique education management situation. An unconventional approach emphasizing local content (<i>muatan lokal</i>) has been developed by the national government in the last two decades to address the demand for more representation of local issues in history and related subjects at schools. Despite this creative approach, the implementation of the program at the national level is still far from effective due to the underdevelopment of the concept and shortage of human resources. The participation of institutions, groups or individuals with the particular knowledge and expertise on local culture outside the formal educational institution has recently been adopted as a possible effective solution. This is a role in which archaeology might also make a positive contribution. This paper will discuss this issue by focusing on the contribution of archaeology to develop the local content in the education of Moluccas region in Indonesia. The discussion will include the examples of the program and project, which has been conducted in the last ten years.</p> <p>Keywords: Archaeology; Education; Indonesia; Maluku</p>	<p>DDC: 930.1 Heri Purwanto *, Coleta Palupi Titasari</p> <p>The Worship of Parwatarajadewa in Mount Lawu</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 37-48</p> <p>Evidence of the mountain as considered sacred and sanctified have been obtained since the Prehistoric Period. One mountain that is still believed to be a sacred place is Mount Lawu. Based on archaeological remains, Mount Lawu seems to have played a significant role in the past, even persisting up till now. Mount Lawu is used as a place to live and religious activity from the past. This study traces the worship of <i>Parwatarajadewa</i> residing on Mount Lawu. In order to solve the problem, it used data collection methods including literature review, observation, and documentation. The analysis used qualitative assisted by Religious theory. The results of this study indicate that Mount Lawu has an ancient name that is <i>katong</i>. Although the name had changed but its meaning still have a resemblance. Community' activities that move on Mount Lawu around the 15th to 16th century are the <i>rsi</i> and the ascetic who seem to glorify the <i>Parwatarajadewa</i> (the god of the mountain ruler). This is based on many findings of archaeological remains in the area of Mount Lawu and also supported with inscriptions ever found in Sukuh Temple. The name of the god according to <i>Serat Centhini</i> is Hyang Girinatha.</p> <p>Keywords: Mount Lawu; parwatarajadewa; worship</p>

<p>DDC: 930.1 Wuri Handoko, Muhammad Al Mujabuddawat *, Joss Whittaker</p> <p>Islamicization Strategies in Kao Ancient Village, North Halmahera</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 49-62</p> <p>The Kao Ancient Village settlement site is located in the hinterland of North Halmahera, standing on relatively wet ground flanked by the river Aer Kalak, Ake Ngoali, and Ake Jodo and surrounded by sago and swamp forests. The settlement conditions on the site make it limited for residential space, but a community of Kao people settled in this area for a relatively long period of time between 100-200 years and even recorded in history that Kao region is the main food supplier for Ternate in the past. This research conducted surface surveys and limited excavations, then mapped the areas of artifactual findings, and identified patterns of spatial use by analyzing surface features and artifact scatters. Variety of archeological data both artifacts and oral traditions are then analyzed guided by relevant reference sources. The results show that Kao Site is an advanced settlement and has a significant role as the center of Islamicization in Halmahera. The Kao people settled for a long time in one location supported by water sources and the potential of farming lands making the Kao area a part of bustling trade networks. Kao became part of a strategy in spreading Islam to other inland areas, as well as coastal areas in North Halmahera.</p> <p>Keywords: Kao; North Halmahera; archaeology; Islamicization; Islam conversion</p>	<p>DDC: 930.1 Lia Nuralia</p> <p>Traces of the History of South Cisarua Plantation: Archives and Inscription of the Dutch Tomb in Kebon Jahe Cisarua-Bogor, Jawa Barat</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 63-78</p> <p>The Dutch tomb (<i>kerkhof</i>) with the inscription in Kebon Jahe is the source of archaeological data, becoming the initial guidance for searching colonial archives as a source of historical data. The source of historical and archaeological data becomes a collaboration of complementary data, which could explain the existence of a now-defunct Dutch plantation. What and how these two sources of data become important evidence of the existence of South Cisarua Plantation in the past, is a problem in this paper. Thus, this paper aims to reveal traces of the history of South Cisarua Plantation based on colonial archives and inscription of the Dutch tomb. The method used archaeological research with historical approach and symbolic meaning, which explains about the existence of South Cisarua Plantation in the past, through the meaning of inscriptions and decorative graves of the tomb, as well as the identity of people buried through the source of the Dutch archives. The results obtained certainty about the existence of South Cisarua Plantation in Cisarua Bogor area, with physical evidence in the form of seven Dutch Tombs in Kampung Kebon Jahe, as well as written documents as historical record in Colonial Archive of <i>Indische Navorsher</i> 1934 and <i>Staatsblad van Nederlandsch-Indie</i> 1920 No. 72.</p> <p>Keywords: History traces; South Cisarua Plantation; Archives; Dutch tombs inscription</p>
<p>DDC: 930.1 I Nyoman Rema, Ni Putu Eka Juliawati *, Hedwi Prihatmoko</p> <p>Doro Bata Site in Dompu, Nusa Tenggara Barat: Study on Form, Space, and Time</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 79-88</p> <p>Doro Bata site is a site that has an important value for cultural history of Dompu society, of which traces can still be witnessed to this day. The purpose of this research is to recognize the form, space, and time of Doro Bata Site. Data collection was done through observation by excavation technique, literature study, and interview. The collected data was then analyzed and summarized. Based on the research activities on this site, it can be evident that the Doro Bata Hill is a seven-step terrace (berundak) and a stairway entering from the west, and at the top part was found a structure presumably as the foundation of a building with wooden construction. This site is located on a hill that deserves to be occupied into the settlement given the support of natural resources in the vicinity area. Based on the information from a number of cultural experts and the results of literature studies, it is known that this site was created when Dompu got the influence of Majapahit culture in the 14th century, and allegedly abandoned in the 19th century during the eruption of Mount Tambora.</p> <p>Keywords: Doro Bata; form; space; time</p>	<p>DDC: 930.1 Irfanuddin Wahid Marzuki</p> <p>Rise and Fall of Kema Port in Sulawesi Sea Trade Routes During Colonial Period: Based on Infrastructure Data</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 89-100</p> <p>Kema is one of the districts in Minahasa Utara Regency located on the southern coast of Sulawesi Utara. Currently, Kema is known as a densely populated fishing village which is divided into Kema Satu, Kema Dua, and Kema Tiga. Based on historical data, Kema has been known since the 16 century by European sailors who stopped to fill drinking water, then expanded into a port city. This study aims to determine the rise and fall of the existence of Kema in the global trade of the Sulawesi Sea in the colonial period based on archaeological and historical data. This study uses a historical archeology approach that combines archaeological data with historical data. Research stages include data collection phase, data analysis, and conclusion. The results indicate archaeological evidence shows that Kema was an advanced settlement, covering the settlement patterns and road networks, ports and supporting facilities, houses of worship, residential buildings, markets, and communications networks. Archaeological evidence and historical data reveal that Kema is known as a seaport that plays an important role in global trading during the Colonial period. Kema is even designated as one of the free ports in Sulawesi Sea. The role of Kema is currently declining, only as a fishing port no longer as an ocean port.</p> <p>Keywords: Kema; Sulawesi sea trade; colonial period</p>

<p>DDC: 930.1 Hasanuddin</p> <p>Banggai in Shipping and Trading in the Eastern Region of Sulawesi in the 19th Century</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 101-110</p> <p>Banggai has a strategic role in the shipping and trading networks in eastern Sulawesi. Its geographical location connects between Gorontalo, Tomini Bay, Ternate, Buton, and Makassar. This condition is reinforced by the availability of various commodities, such as iron ore, sea cucumber (<i>teripang</i>), sea turtle scales, bird's nest, sandalwood, resin, rattan, and copra. This article looks at Banggai and its role in trade and shipping in the eastern region of Sulawesi in the 19th century. This article aims to describe the condition of Banggai which includes among others; Banggai position in the archipelago shipping lanes, dynamics of inter-island trade, dynamics and activities of pirates in the Banggai region, and the presence of settlements in the form of merchant and immigrant villages. This study used historical method of archive search and literature study by collecting historical data, then describing an event into its parts in order to understand the shipping and trading of Banggai in the 19th century. This article proves that Banggai maritime network has become an important factor in integration of the waters of eastern Sulawesi, both in terms of community and inter-royal and power connections. The traders and migrants from Bugis, Buton, Gorontalo, Mandar, Bajo, China, and Arab became the forming factor of a multi-faceted community in Banggai. This condition gave birth to a new situation through communication links between traders and immigrants with local residents which have shown a dynamic cultural process with different backgrounds. This situation creates the integration of eastern Indonesia and encourages development of shipping and trading networks in eastern Sulawesi.</p> <p>Keywords: Shipping; Trading; Merchant Village; Banggai</p>	<p>DDC: 930.1 Cahyo Pamungkas</p> <p>Building Social Resilience on Asmat People: Social and Cultural Perspective</p> <p>Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 111-122</p> <p>Various studies on Asmat ethnicities tend to focus on carving art and cultural richness of wood. Since the malnutrition and measles affecting children under five in this area from September 2017 to mid January 2018 has opened the eyes of international communities that the sustainability of Asmat tribe is questioned. Various scientific analyzes explain that the mass death of children resulted from low health culture, the less supportive environment, and the difficulty of providing health services to isolated areas. It implicitly says that the people, culture, and environment of Asmat tribes are the main causes of this disease. It is as if the Asmat people and culture and the geographical situation are the cause of this disease. Therefore, this article aims to describe the epidemic from a social and cultural perspective, namely the low social resilience of the Asmat. The research method is conducted by using literature studies and a focused discussion in Jayapura. The theoretical framework used is the ecological and cultural approach to viewing the sustainability of a community to be able to cope with environmental change. The argument of this study is to save Asmat tribes in the extended period only by restoring them to their habitat and reducing the dependence on the food consumption provided by the market. Results of this study indicate that the underlying cause of Asmat outbreaks is the gratuity of Asmat people from their ecological habitats so that they depend on the food provided by the market.</p> <p>Keywords: Asmat People; Social Resilience; Cultural Perspectives; Sustainability</p>