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Bandung, Juni 2026
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Semoga kerja keras bapak ibu Mitra Bestari dalam menjaga kualitas terbitan Purbawidya menjadi nilai ibadah dan dibalas oleh Tuhan Yang Maha Kuasa.

Bandung, Juni 2026

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Abstrak

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THE RITUAL OF MBAH-MBEH STONE AND ITS MEANING FOR THE COMMUNITY OF WATUGALUH VILLAGE, JOMBANG

M. Kharis Majid, M. Nurrosyid Huda Setiawan, Amanda Puspa Rachima, Alysha Putri, dan
Utdmah Mazirotus Sakinah

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Abstract

This research focuses on the rituals related to the ancient stone “Mbah-Mbeh,” which is still preserved by the community of Watugaluh Village, Diwek District, Jombang Regency, East Java. The stone, believed to possess supranatural powers, serves as the center of various rituals to seek blessings, fertility, and protection. Using a phenomenological approach and qualitative descriptive methods, data were collected through participatory observation, in-depth interviews, and documentation. The findings showed that belief in the Mbah-Mbeh stone plays an important role in the spiritual and social life of the community. These rituals connected Islamic teachings, Javanese traditions, and local dynamism, while also serving as a form of ancestral reverence and a social bond that strengthens community cohesion and identity in the midst of modernization.

Keyword: Mbah-mbeh, Tradition, Ritual, Cultural Heritage, Watugaluh

DDC: 930.1

ARSITEKTUR MASJID RAYA BAITURRAHMAN BANDA ACEH: REPRESENTASI POLITIK DAN SELERA PENGUASA

Laila Abdul Jalil, Hasrianti, Mifani S Manalu, dan Andreas Satria Wibowo

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Abstract

Baiturrahman Grand Mosque is one of the historic mosques located in the center of Banda Aceh City. During the Aceh War against Dutch colonialism, the mosque was burned down. As an effort to quell the anger of the Acehnese people, the Dutch rebuilt the Baiturrahman Grand Mosque in a new architectural style that featured a dome, which later became a milestone in modern mosque architecture in Aceh. This research methodology uses a historical, architectural, and political approach. This approach is used to observe the development of the architecture of the mosque over time, exploring information about the mosque's architecture from various perspectives, including cultural characteristics and the political reasons behind its construction. The purpose of this study is to examine the representation of the rulers' tastes in mosque architecture and the political motives behind the construction of mosques. The study revealed that mosque architecture has undergone a transformation from traditional to modern forms, influenced by various political interests and reflecting the architectural preferences of

rulers from its inception to the post-independence period . The construction of mosques served political purposes: to demonstrate royal identity and the presence of Muslim communities, to garner sympathy, to control public activities, and to strengthen the image of the leadership.

Keywords: *Islamic architecture; Baiturrahman Grand Mosque; politics; power*

DDC: 930.1

**LOCAL WISDOM-BASED TOURISM ZONING IN YARO WORA VILLAGE,
EAST NUSA TENGGARA**

Hannif Andy Al Anshori, An Nuur Khairune Nisa, Dina Oktavia, Reiza D. Dienaputra,
Bambang Hermanto, Heru Nurasa, Awaludin Nugraha, dan Kasno Pamungkas

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Abstract

Yaro Wora traditional village, located in West Sumba Regency, East Nusa Tenggara Province, is a unique cultural landscape rich in indigenous wisdom, but it lacks a solid scientific basis for spatial planning and tourism zoning. The absence of empirical studies on customary-based tourism zoning has hindered the creation of an integrative model linking cultural preservation with tourism development. This study aims to formulate a cultural protection strategy for Yaro Wora by developing a tourism zoning framework rooted in local values, indigenous knowledge, and traditional Sumbanese spatial organization. Using a qualitative participatory approach, the research combines Participatory Rural Appraisal (PRA) and Focus Group Discussions (FGDs) to understand community perceptions of sacred, communal, and public spaces. Data were gathered through observation, interviews, and documentation, and then analyzed thematically through spatial ethnography and participatory planning principles. Findings show that implementing Community Use Zones (CUZs), including core multifunctional areas, critical linkage areas, and service connectivity areas, creates a spatial management system that harmonizes ecological, cultural, and spiritual dimensions. This zoning model functions as both a cultural heritage protection tool and a governance framework supporting ecological sustainability and community empowerment. The study strengthens conceptual and empirical foundations for adaptive, inclusive, and equitable tourism zoning policies rooted in local wisdom within Sumba's indigenous communities.

Keywords: cultural heritage protection, indigenous spatial planning, Sumba culture, tourism zoning, Yaro Wora Traditional Village.

DDC: 930.1

**THE CONSOLIDATION OF THE COLONIAL STATE AND RESISTANCE
IN GORONTALO, 1908–1942**

Joni Apriyanto, Yety Rochwulaningsih, Singgih Tri Sulistiyono, Haryono Rinardi

Purbawidya Vol. 15(1) Juni 2026: p. 49 – 64

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Abstract

This article focuses on the study of the strengthening of the Dutch colonial state in Gorontalo, the accompanying dynamics of local conflict, and the forms of resistance carried out by

nationalist movement groups during the period 1908–1942. The aim of this study is to explain why and how the process of colonial state consolidation took place in Gorontalo, while also analyzing the relationship between repressive colonial policies, local conflicts, and the emergence of resistance by nationalist movements within the context of Indonesia’s national awakening. The method employed in this article is the historical method, which includes the stages of heuristics (source collection), source criticism, interpretation, and historiography, in order to analytically reconstruct colonial dynamics and the socio-political responses of Gorontalo society. The findings of this study indicate that the strengthening of the Dutch colonial state in Gorontalo occurred alongside the implementation of modern administrative systems, economic commercialization, and hegemonic colonial social stratification. These policies not only triggered local conflicts but also opened spaces for political mobilization and education, which were utilized by nationalist movement groups to build resistance, both through organizational activities and collective actions. These findings are significant because they demonstrate that local dynamics in Gorontalo constitute an integral part of Indonesia’s national historical process. The resistance of nationalist movements in Gorontalo represents a local articulation of opposition to colonial hegemony, while simultaneously affirming Gorontalo’s position in the history of the formation of national consciousness and the collapse of Dutch colonial rule.

Keywords: Strengthening of the Colonial State, Dynamics of Local Conflict, Nationalism, Resistance, National Movements.

DDC: 930.1

**TRANSFORMASI KUDA LUMPING DARI RITUAL TRADISIONAL MENUJU
ATRAKSI WISATA BERKELANJUTAN DI DESA WISATA MEKARLAKSANA**

Vani Yuniastoeti Sri Susilawati, Gitasiswhara

Purbawidya Vol. 15(1) Juni 2026: p. 65 – 84

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Abstract

This study examines how Kuda Lumping has transformed from a traditional ritual into a sustainable tourism attraction in Mekarlaksana Tourism Village, Bandung Regency. The commercialization of traditional performing arts creates a dilemma between preserving authenticity and meeting economic needs. Research objectives are to describe Kuda Lumping's characteristics and philosophical values, analyze its role in sustainable tourism, identify transformation challenges, and formulate development strategies. The study employs a descriptive qualitative approach with participant observation, in-depth interviews, and documentation. Data analysis uses Miles and Huberman's model. Findings indicate Kuda Lumping transformed from a sacred communal ritual into a scheduled tourism attraction while maintaining spiritual elements such as opening rituals, the pawang's role, and authentic trance phenomena. The transformation contributes positively to three sustainability pillars: economic (increased income and MSME multiplier effects), socio-cultural (strengthened local identity and intergenerational knowledge transfer), and environmental (eco-friendly materials). Major challenges include the authenticity versus commodification dilemma, declining youth interest, infrastructure limitations, and mystical controversies. Recommended strategies include sacred-profane balance principles, elder councils as guardians of tradition,

educational approaches, and community-based decision making. The research confirms that traditional performing arts transformation can support tourism village sustainability through participatory principles, respecting local values, and balancing economic, cultural, and environmental interests.

Keywords: *cultural transformation, Kuda Lumping, sustainable tourism*

DDC: 930.1

**FUNGSI SOSIAL DAN NILAI BUDAYA CERITA SEHARUK DALAM
KEHIDUPAN SUKU KOMERING DI KABUPATEN OGAN KOMERING ULU
TIMUR SUMATERA SELATAN**

Alviiswari, Halimah, Sumiyadi, dan Rudi Adi Nugroho

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Abstract

This study aims to analyze Cerita Seharuk as Komerling folklore by examining its social function, cultural value, and narrative context in East OKU Regency. The study uses a qualitative approach with a descriptive-interpretative method. Data were obtained through in-depth interviews with two informants consisting of Komerling people and the author of the book Cerita Seharuk, as well as through documentation and observation of performances in cultural activities. Data analysis was carried out using reduction, categorization, and symbolic interpretation techniques. The results of the study show that Cerita Seharuk has a social function as a means of entertainment, moral education, traditional validation, and social control. The cultural values contained therein include obedience to parents, hard work, ingenuity, solidarity, simplicity, and religiosity, which reflect the Komerling community's outlook on life. The context of storytelling has undergone a transformation from the domestic sphere of the family to the realm of education and formal cultural activities, demonstrating the dynamic and adaptive nature of folklore in response to the changing times. Theoretically, this research reinforces the study of folklore as a cultural text that not only records social values and functions but also plays a role in maintaining the sustainability of local cultural identity through storytelling practices that continue to undergo transformation. Practically, these findings can form the basis for the development of digital-based media for the preservation of Komerling folklore.

Keywords: *Cultural Values, Literary Anthropology, Seharuk Stories, Komerling, Social Function*

DDC: 930.1

**SURVIVAL ABILITY AND MENTAL HEALTH OF WOMEN CONFLICT
SURVIVORS IN ACEH (1989–2005): A REFLECTION ON
TWENTY YEARS OF PEACE**

Reni Nuryanti, Zaujatul Amna, Ardian Fahri, Bachtiar Akob

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Abstract

Two decades after the end of the armed conflict in Aceh (1989–2005), issues related to the mental health of women survivors remain highly significant. Military operations conducted during the periods of the Military Operational Zone (DOM), the Humanitarian Pause, Martial Law, and Civil Emergency generated profound trauma that shaped the chronicity of Acehnese women life experiences. This study aims to analyze the forms of survival ability developed by women affected by the conflict and their implications for mental health, drawing on Vigh's (2008) concept of chronicity. This research employs historical literature studies and fieldwork based on feminist oral history through in-depth interviews and focus group discussions (FGDs) with 42 informants from Pidie, North Aceh, and East Aceh. The findings reveal that women experienced cumulative and multi-layered psychological trauma, manifested as Post-Traumatic Stress Reaction (PTSR), Post-Traumatic Stress Disorder (PTSD), and chronic depression at the same time, women developed survival abilities across four main domains: psychological, social, political, and cultural. The psychological domain is reflected in the optimization of spiritual and emotional coping through religious practices. The social domain is supported by children, families, relatives, communities, and assisting organizations such as Flower Aceh. The political domain is evident in women's participation in peace movements, while the cultural domain is embodied in local wisdom, including *meusare-sare*, lullabies such as *Dodaidi* and *Aneuk Yatim*, literary works, and traditional dances. These findings confirm that survival abilities rooted in local wisdom and community support play a significant role in strengthening resilience and psychological well-being among women survivors of the Aceh conflict.

Keywords: Women Conflict Survivor; Survival Ability; Mental Health; Post-Conflict Aceh

DDC: 930.1

**MEDICAL TOURISM MASYARAKAT INDONESIA KE MALAYSIA:
FENOMENA TINDAKAN KESEHATAN DI TAHUN 2000-2020**

Imas Emalia, Nurul Azizah, Lili Sudria Wenny

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Abstract

This article examines the phenomenon of medical tourism among Indonesians to Malaysia for health care from 2000 to 2020. This paper aims to analyze the reasons why Indonesians choose Malaysia as a medical destination. It also aims to analyze medical practices shaped within the social, cultural, and regional health system contexts. The method used is a historical method to reconstruct past medical tourism practices between 2000-2020. The sociological approach to health utilizes Talcott Parsons' action systems theory. In the theory of social action,

individual and group actions result from interactions among goals, means, norms, and conditions within the cultural, social, and personality systems of humans. This paper reveals that the medical tourism actions of Indonesian people to Malaysia include both personal and group actions that are structured and repetitive. In terms of social means, medical treatment in Malaysia is influenced by easy access to information integrated into the health system, the Malaysian tourism industry, which is a source of knowledge, norms, culture, and other social systems. Since the early 2000s, medical tourism has developed in Malaysia, which has then become a major destination for people in Southeast Asia, including Indonesia. These medical tourists practically chose their visit due to geographical proximity to their homes. However, this was also due to the assumption of satisfaction with healthcare services and the success rate of treatment from Malaysia's healthcare system, whether modern, traditional, or a combination of both. The analysis in this paper shows that medical tourism by Indonesians to Malaysia from 2000 to 2020 was a health action realized by individuals and social groups after gaining knowledge about the healthcare system, cultural norms, and interactions between the two parties, namely the Indonesian and Malaysian communities.

Keywords: *Health, Indonesia–Malaysia, Action System, Medical Tourism*

DDC: 930.1

**VALUASI KOLEKSI MUSEUM DALAM PERSPEKTIF PENGELOLA MUSEUM
DI INDONESIA**

Archangela Y. Aprianingrum, R. Cecep Eka Permana, dan Agi Ginanjar

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Abstract

Collections are the primary objects owned by a museum. Museum management in Indonesia has diverse conditions. This research attempts to reveal the perspective of museums in Indonesia to conduct collection valuation, the methods used, its implementation, and the obstacles encountered. This inquiry aims to formulate recommendations for museum managers in Indonesia in order to improve the professionalism of museum management. The research method employed a descriptive quantitative approach to capture museum managers' views on collection valuation. Data were collected through a survey of 78 museum manager respondents. The survey results indicate that museum professionals agree that collection valuation is important for museums. Several museums have practiced collection valuation using various methods. Collection valuation consists of culture value and economical value. By carrying out museum collection valuations, it is expected to improve the museum management to be more professional and be the basis of policy and decision making. To achieve ideal conditions for collection valuation, joint efforts are required among museums, the government as policy makers, and experts to develop museum collection valuation methods and to publish references, regulations, and guidelines, as well as to enhance the human resource capacity of museum managers.

Keywords: *valuation; valuing collection; museum management; collection assessment; museum collection*

DDC: 930.1

**ALEGORI POLITIK “KAKAWIN ARJUNAWIWĀHA”: PENOKOHAN ARJUNA
SEBAGAI REPRESENTASI RAJA AIRLANGGA**

Galang Adhi Pradipta

Purbawidya Vol. 15(1) Juni 2026: p. 170 – 193

DOI: <https://doi.org/10.55981/purbawidya.2026.15201>

Abstract

Traditional historiography positions Kakawin Arjunawiwaha as a political allegory of King Airlangga, yet systematic textual evidence regarding this mechanism remains limited to philosophical and ethical dimensions. This research aims to map the narrative structure to identify character functions and reveal the ideological meaning legitimizing Airlangga's power post-crisis. Employing a qualitative method with A.J. Greimas' structural narratology approach and dhvani theory, this study dissects the configuration of Arjuna's role. The results indicate that Arjuna's transformation through three phases—Yogi, Knight, and King—possesses a precise functional correspondence with Airlangga's political biography in restoring the kingdom following the Wurawari attack in 1006 AD. The Yogi phase represents spiritual authenticity during exile, the Knight phase symbolizes military strategy (niti) in defeating enemies, and the King phase affirms power ethics oriented toward welfare. It is concluded that Kakawin Arjunawiwaha functions as a medium of political legitimacy that reconstructs the collective memory of destruction (pralaya) into a narrative of divine resurrection, paralleling Arjuna's struggle with Airlangga's efforts to restore the world order (sthiti) and establishing his position as a legitimate ruler bearing a spiritual mandate.

Keywords: *Kakawin Arjunawiwaha; King Airlangga; political legitimacy; narrative structuralism; Arjuna.*

DDC: 930.1

**SEMIOTIC ANALYSIS OF SUKUH TEMPLE RELIEF: FERTILITY SYMBOLS IN
HINDU-JAVANESE COSMOLOGY**

Menul Teguh Riyanti, Bambang Tri Wardoyo, dan Ekananda Haryadi

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Abstract

A study of the reliefs at Suku Temple is needed as visual archaeological evidence of Hindu-Javanese culture through semiotic interpretation. The purpose of this study is to explain how fertility, cosmological, and religious motifs convey ritual functions and regulate sacred movements at Suku Temple. The research uses a descriptive qualitative design through on-site observation, systematic visual recording (photos, measured sketches, and panel mapping), and in-depth analysis of primary reports and the latest scientific works. The data was interpreted to identify themes and narrative structure, then read semiotically to trace denotative forms and connotative cultural meanings. The results showed an integrated sign system dominated by images of fertility and body symbolism, including *lingga-yoni*. Anthropomorphic figures, turtles, garudas, and kala heads collectively articulate cosmic balance, purification, and spiritual renewal. The spatial distribution of these motifs on terraces

and gates directs pilgrims along a sequential route, transforming movement into a symbolic process of transformation and rebirth. Tantric-oriented objects further position the body as a microcosm of the universe. This study concludes that the Suku relief program is inseparable from its ritual itinerary and spatial design, reinforcing the value of archaeological iconography for the interpretation and preservation of heritage.

Keywords: cultural expression, Hindu-Javanese, linga-yoni, semiotics analysis, Suku Temple

DDC: 930.1

SEJARAH RUMAH SAKIT PADA PERKEBUNAN N.V. DELI MAATSCHAPPIJ DI SUMATERA TIMUR (1869—1940)

Junaidi, Budi Agustono, Kiki Maulana Affandi, Muhammad Rasyidin, dan Asrika Sari Harahap

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Abstract

This article focused to explain the history of hospitals at N.V. Deli Maatschappij in East Sumatra and their role in maintaining the health of plantation workers during the period 1869–1940. Improvements in health standards were seen among plantation workers, who initially faced dire conditions. As the plantations developed and the need for a sustainable workforce grew, the company invested in health improvements, particularly through the construction of health facilities and infrastructure, such as hospitals, clinics, medical equipment, and the implementation of a health system. This study employs a four-stage historical method: heuristics, source criticism, interpretation, and historiography. The findings indicate that N.V. Deli Maatschappij provided healthcare facilities and services for plantation workers employed by the company. The economic dynamics of the plantation sector in the late 19th century led to a shift in corporate paradigm towards a focus on the future and the sustainability of the plantation industry. As a result, companies sought to improve health standards by strengthening curative measures through the construction of hospitals and healthcare facilities. Throughout its history, there have been three hospitals dedicated to improving the health of plantation workers: the Deli Maatschappij Central Hospital in Medan, the Bangkattan Hospital in Binjai, and the Tanjung Selamat Hospital in Langkat.

Keywords: *N.V. Deli Maatschappij; Hospital; Plantation; Medan-Deli; Bangkattan; Tanjung Selamat.*

DDC: 930.1

MALARIA CONTROL AND MEDICAL SERVICES IN CILACAP UNDER DUTCH COLONIAL RULE IN THE EARLY 20TH CENTURY

Ilham Nur Utomo, Fauzan Syahru Ramadhan, Khairana Zata Nugroho, dan Desi Susanti
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Abstract

This study examines health problems and healthcare services in Cilacap Regency in relation to malaria outbreaks during the Dutch colonial period in the early 20th century. Cilacap was known as the largest port in southern Java yet faced numerous complex health problems. This study employs the historical method, which is categorized into four stages: heuristics, source criticism, interpretation, and historiography. In analyzing the research problems, biopower theory is used, which positions the role of the Dutch colonial government in controlling biological aspects and public health. The findings of this study indicate that the health of Cilacap Regency's population was under threat from diseases, particularly malaria. Inadequate environmental conditions were one of the main factors in the spread of malaria. Furthermore, efforts to eradicate malaria through healthcare services remained limited. The Dutch colonial government's health interventions were solely aimed at serving their economic interests. This made Cilacap Regency one of the areas with the lowest quality of public health despite the implementation of the Dutch Ethical Policy and economic activities at Cilacap Port.

Keywords: Health Services, Cilacap Regency, Disease, Dutch Colonial Government.

DDC: 930.1

**INTERTEKSTUALITAS LEGENDA NINI ANTEH DAN LEGENDA CHANG'E:
KOMPARASI BUDAYA SUNDA DAN TIONGHOA**

Yostiani Noor Asmi Harini, Arief Dwinanto, dan Dina Srirahayu

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DOI: <https://doi.org/10.55981/purbawidya.2026.1561>

Abstract

This article seeks to examine the intertextual relationship between the Sundanese legend of Nini Anteh and the Chinese legend of Chang'e as a reflection of cultural harmony between the two societies. The research adopts a qualitative approach, using comparative textual analysis grounded in Julia Kristeva's theory of intertextuality, alongside cultural diffusion theory to explore potential historical links shaped by migration and trade interactions between Sundanese and Chinese communities. The findings indicate that both legends are connected through the shared motif of "the woman in the moon," creating a web of cross-cultural meanings. Nini Anteh, associated with her saepi knowledge, and Chang'e, known for her elixir of immortality, are portrayed as female figures who exercise agency over their destinies, undergo isolation as a transformative process, and reflect societal ideals of womanhood within their respective cultures. The similarity in narrative shows a symbolic resonance that reflects a shared cosmological imagination concerning the moon across different cultural traditions. In addition, the Ngabungbang tradition in Sundanese society and Zhōngqū Jié in Chinese society represent collective respect for the full moon as a symbol of cosmic harmony. This study

concludes that the intertextual connection between these two legends not only reveals shared symbolic meanings but also offers potential for their use in enhancing Intercultural Communicative Competence (ICC) through education rooted in local wisdom, ultimately promoting harmonious intercultural dialogue.

Keywords: *intertextuality; the legend of Nini Anteh; the legend of Chang'e; cultural diffusion; intercultural communicative competence.*

DDC: 930.1

**POLITIK RAHIM MELALUI ILUSTRASI DEWI KILISUCI DALAM NASKAH
PANJI JAYAKUSUMA**

Khanza' Qutrunnada Azzahro, Munawar Holil

Purbawidya Vol. 15(1) Juni 2026: p. 258 – 278

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Abstract

Dewi Kilisuci has long been recognised in Javanese history and literature as a sanctified woman who chose an ascetic life, remaining unmarried and childless. This image has become so firmly entrenched that Kilisuci is commonly understood as a static symbol of purity, detached from political affairs. Previous scholarship has largely reinforced this view, treating Kilisuci as an unchanging emblem of sanctity and consequently limiting analysis to philological readings, ascetic symbolism, and the aesthetic dimensions of her character. However, the manuscript Panji Jayakusuma (PJK) MSS Jav 68 presents a strikingly different narrative. In this text, Kilisuci performs a ritual invocation of the Sun God, Surya, through the Adityahrdaya mantra in order to obtain a child. This episode directly contradicts her established image as a celibate ascetic and raises a fundamental question, why is the body of a holy woman transformed into a medium of birth? This study seeks to address that question by reading PJK as a textual response to a crisis of sovereignty in Kediri, represented by the figure of an infertile ruler, Ratu Gabuk. By integrating textual analysis with an examination of the manuscript's illustrations, this research demonstrates that changes in Kilisuci's body and attire are not merely narrative embellishments but deliberate political strategies. Kilisuci is depicted as undergoing a shift in function, from a secluded ascetic to a spiritual embodiment of the state whose role is to secure dynastic survival. The findings reveal that PJK mobilises the female body as a mechanism for legitimising power. Kilisuci's pregnancy is not framed as a moral transgression but as a solution to the failure of male authority. In this way, the manuscript suggests that within Javanese literary imagination, sanctity is not a rigid or immutable category but one that can be renegotiated in the interest of preserving the continuity of the state.

Keywords: *Dewi Kilisuci; Panji Jayakusuma; iconology; mobility of ideas; womb politics*

DDC: 930.1

LANSKAP PERTAHANAN MILITER JEPANG DI JAWA

Daya Negri Wijaya, Firza Azzam Fadilla, dan Gema Budiarto

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Abstract

This study examines Japan's active military defense system in Java during the Asia-Pacific War period. In addition, this study also aims to analyze and identify the distribution patterns, number, types, and functions of Japanese military defense structures in Java based on Japan's three-layer defense theory. This study used a mixed-methods and historical approach by adapting cultural mapping methods in urban areas. The data collection stages consisted of (1) observation and documentation; (2) interviews; (3) field expeditions; (4) remote geoinformation analysis methods, including the use of satellite imagery and Geographic Information Systems (GIS). This research combined historical sources, quantitative data from GIS geospatial analysis, and qualitative data from observations and interviews. The results of this study have enabled the development of a digital historical map of the Japanese Cultural Heritage Information System in Java. This digital map records the types, functions, numbers, and distribution patterns of Japanese military building remains in Java. A total of 101 military defense building sites have been recorded. Bunker or pillbox defenses were used in coastal and inland defense systems to counter amphibious attacks by Allied forces on the coastline. Meanwhile, natural caves and protective tunnel networks were used as defense systems in forest and hill areas on the island of Java to counter jungle warfare, final defense areas, weapons depots, logistics centers, command centers, medical facilities, and evacuation routes for Japanese military forces.

Keywords: *Active Defense Strategy, Digital Map, Japanese Bunkers, Defense Caves, Japanese Tunnel Networks*

DDC: 930.1

ARCHAEOLOGICAL RESOURCES OF BUTON SULTANATE AS TOURISM ASSETS AND POTENTIAL RESOURCES FOR THE RELIGIOUS HARMONY IN INDONESIA

Budi Sulistiono, Anissa Windarti

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Abstract

The Buton Sultanate has given birth to many glorious past legacies, which we can now see in the form of historical relics, customs, and archaeological resources. The Buton Sultanate has produced several archaeological resources worthy of being fantastic historical tourism destinations, one of which is the Buton Palace Fortress. This study aims to analyze the Buton Sultanate's archaeological resources as tourism assets and potential resources for the religious harmony in Indonesia. This research uses a qualitative descriptive method with an archaeological and historical approach. Data were obtained through focus group discussions, interviews, and observations. Based on the data obtained through historical research and field observations, historical traces of the Buton Sultanate in the Baubau City area and its surroundings still exist as archaeological resources. The Buton Palace Fortress demonstrates

the evolution of Buton's socio-cultural system and serves as an educational historical tourist attraction, thus becoming one of Baubau City's tourism assets. These archaeological resources at least show that the Buton Sultanate has given birth to a wealth of history and culture that is very thick with Islamic values in the lives of its people, making Islam the basis of the local culture of the local community.

Keywords: Archaeological Resources; Tourism Assets; Religious Harmony

DDC: 930.1

**RELIEF ASTADIKPALAKA CANDI SIWA PRAMBANAN: MATERIALISASI
ASTABRATA PENGUASA MATARAM KUNO**

Luthfan Nur Rochman, Agus Aris Munandar

Purbawidya Vol. 15(1) Juni 2026: p. 318 – 337

DOI: <https://doi.org/10.55981/purbawidya.2026.15004>

Abstract

This study examines the Astadikpalaka reliefs (the eight guardian deities of the cardinal directions) at the Siwa Temple of Prambanan as the materialization of the Astabrata political ideology during the reign of Rakai Pikatan (9th century CE). By applying Anthony Giddens' structuration theory as adapted in archaeology by Andreas G. Orphanides, this research analyzes the reliefs not as passive objects but as active components in the reproduction of power structures. Using a qualitative-interpretative approach, data were collected from iconographic studies, the Siwagrha inscription (856 CE), and Astabrata texts. The findings indicate that the Astadikpalaka reliefs represent the eight ideal kingly virtues of Astabrata while also functioning as a legitimizing medium that naturalizes Rakai Pikatan's authority through cosmic symbolism. This study concludes that Prambanan Temple served not only as a sacred site but also as a political instrument that reinforced the hegemony of the Ancient Mataram rulers.

Keywords: structuration, Astadikpalaka, Astabrata, Prambanan, power legitimization, ideology materialization.

DDC: 930.1

**FUNGSI KOMPLEMENTER GENDER DALAM KESEIMBANGAN SISTEM
SOSIAL WARGA KANEKES**

Muhamad Isyam Firdaus, Yusran Ilyas, Syaripulloh, Nurlia Safitri, dan Azizah Nurazizah

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Abstract

The Kanekes people demonstrate a complementary gender function system in which each gender fulfills distinct yet mutually dependent roles to sustain the overall social system balance. This study analyzes how complementary gender functions are constructed and maintained through the Sunda Wiwitan belief system. Using a historical method heuristics, source criticism, interpretation, and historiography and oral data from in-depth interviews. Findings show that Kanekes men and women carry out complementary functions: men handle agricultural labor and external representation, while women govern sacred seed management and household production. Both roles are grounded in the theological concepts of Ambu and

Nyi Pohaci, rendering each function indispensable to the social system. This study's novelty lies in its integrative analysis of how sacred obligation and subsistence rationality together sustain gender complementarity a dimension underexplored in prior literature. The conclusion is that complementary gender functions constitute the primary mechanism for preserving the social balance of Kanekes, maintained through internalized customary norms across generations.

Keywords: *complementary gender functions; Kanekes people; social system balance; Sunda Wiwitan; customary norms*

DDC: 930.1

NARASI SPASIAL DALAM MUSEUM NASIONAL: ANALISIS PEMBENTUKAN IDENTITAS KEBANGSAAN MELALUI STORYLINE “MENJADI INDONESIA”

Punto Wijayanto, Ahmad Zuhdi ‘Allam

Purbawidya Vol. 15(1) Juni 2026: p. 354 – 372

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Abstract

Museums function not only as repositories of historical artifacts, but also as representational spaces that participate in shaping narratives of national identity. This study aims to analyze how national narratives are constructed through the spatial organization of exhibition spaces in the curatorial storyline “Becoming Indonesia” at the National Museum of Indonesia. The research adopts a qualitative approach through a case study of the permanent exhibition spaces in Building A of the National Museum of Indonesia. Data were collected through spatial observations of exhibition spaces, analysis of curatorial documentation, and a literature review on museum studies and museum architecture. The findings indicate that the “Becoming Indonesia” storyline functions not only as a curatorial framework but also as a spatial narrative structure that tends to guide visitors’ experiences in understanding the process of nation formation in Indonesia. The arrangement of gallery sequences, visual relationships among collections, and patterns of visitor circulation create a storytelling mechanism that connects archaeological, ethnographic, and historical collections into a coherence narrative about cultural diversity and the historical development of Indonesia. In this way, museum exhibition spaces can be understood as interpretive media that organize visitors’ experiences in reading the relationships between objects, history, and national identity. This study suggests that spatial analysis of exhibition spaces can provide insights into how national museums produce narratives of nationhood through spatial organization and visitor experience. The findings contribute to museum and architectural studies by emphasizing the importance of the spatial dimension in curatorial practices.

Keywords: *exhibition architecture; national identity; national museum; spatial narrative; built environment*

DDC: 930.1

DUTCH EAST INDIES, ITS PEOPLE, AND JAPAN AT THE 1903 OSAKA EXHIBITION

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Abstract

This article examines the participation of the Dutch East Indies in the 1903 Osaka Industrial Exhibition and analyzes how the exhibition functioned as a site of negotiation between colonial interests, imperial ambition, and representational politics in early twentieth-century Asia. The study analyzes the motivations behind the Indies' participation and the representation of "Indonesianness" amid colonial concern over Japan's rise. Using historical methods, namely heuristics, criticism, interpretation, and historiography, the research finds that the motivation to participate in the exhibition was not only economic but also symbolic and diplomatic, as a Western power with a long history of friendship with Japan. At the same time, the exhibition, especially the Human Pavilion, revealed how Japan articulated its modern identity by adopting and modifying international exhibition practices previously developed in Europe. Through the Human Pavilion, Japan positioned itself differently from other Asian nations, including Java and Malay. This article argues that the Osaka Exhibition represented an early expression of a hierarchical worldview and colonial imagination that was in line with patterns later seen in Japanese imperial ideology, while also revealing the Dutch's ambiguous perception of Japan as both a modern partner and a potential threat to Western colonial domination in Asia.

Keywords: Dutch East Indies; Osaka Exhibition 1903; Japan; colonial concerns

DDC: 930.1

**EKSISTENSI KESULTANAN BANTEN DI LAMPUNG BARAT ABAD XVIII
BERDASARKAN NASKAH DALUNG SUKAU**

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Abstract

The global demand for pepper at the end of the 17th century led the Sultanate of Banten to attempt to expand its influence on Lampung. This study aims to determine the influence of Banten on the expansion of black pepper cultivation through a study of the Sukau dalung in West Lampung. The method used in this study is the historical method with four stages, namely heuristics, source criticism, interpretation, and historiography. The primary source was the Sukau dalung, and the secondary sources were books, manuscripts, and articles related to the Sukau dalung and black pepper cultivation during the Banten Sultanate. The Sukau dalung was an agreement on pepper cultivation between the Banten Sultanate and the traditional leader of Buay Nyerupa, who was based in Tapak Siring in the Sukau region of West Lampung. This dalung was issued during the reign of Sultan Abdul Mahasin Muhammad Zainal Abidin in 1692. The dalung manuscript contains agreements on, among other things, the position of Punggawa, rules on debt and credit, the obligation to plant 500 pepper plants, pepper trade

transactions, taxes and rules on travelling to and from Lampung, and a ban on war between fellow Lampung people. The Sukau Dalung, from the perspective of Gramsci's theory of hegemony, is a tool for legitimising Banten's power over a region through political and cultural work by granting a few attributes and titles, as well as spreading Islamic ideology in West Lampung.

Keywords: *Dalung Sukau, Black Pepper, Lampung, Sultanate of Banten*

DDC: 930.1

**POLITIK PENGETAHUAN KOLONIAL DALAM RELASI GURU DAN MURID DI
HINDIA BELANDA: HUBUNGAN SNOUCK HURGRONJE DAN HOESEIN
DJAJADININGRAT**

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Abstract

This article examines the politics of colonial knowledge through the teacher and student relationship in the Dutch East Indies, with particular focus on the relationship between Snouck Hurgronje and Hoesein Djajadiningrat. The study aims to analyze Snouck's motives in maintaining a long-term relationship with his indigenous student, to identify the personal dimensions that extended beyond formal academic ties, and to explain how this relationship shaped Hoesein's intellectual orientation and career trajectory. This study draws on correspondence between Snouck and Hoesein from 1913 to 1935, correspondence between Mangkoenagoro VII and Snouck, and several articles published in Djâwâ magazine. The findings indicate that their relationship was not neutral, but rather functioned as an important mechanism in the production, validation, and circulation of colonial knowledge. This relationship was sustained not only through academic supervision, but also through personal closeness, financial patronage, and symbolic recognition, all of which strengthened intellectual loyalty. Hoesein's transition from an academic path to the colonial bureaucracy reveals the ambivalence of colonial education: while the system succeeded in producing an educated indigenous elite, it failed to fully control how that knowledge was later used. This article concludes that colonial education functioned as a social system in which knowledge, power, and emotion were intertwined in shaping the modern indigenous elite. Thus, this study demonstrates that colonialism operated not only through political and bureaucratic domination, but also through affective mechanisms that shaped obedience, loyalty, and ambivalence among indigenous elites within the colonial structure of power.

Keywords: *Knowledge politics; Colonialism; Teacher–student relations; Snouck Hurgronje; Hoesein Djajadiningrat*