

PRESERVATION OF MULYOSARI SITE: AN INITIAL PLAN

Pelestarian Situs Mulyosari: Perencanaan Awal

Putri Novita Taniardi¹⁾, Bakti Utama²⁾, Citra Iqliyah Darojah³⁾, Anggara Nandiwardhana³⁾

¹⁾ Research Center for Prehistoric and History Archaeology, National Research, and Innovation Agency

Jalan Condet Pejaten No. 4, Pasar Minggu, Jakarta Selatan, Indonesia

²⁾ Center for Standard and Education Policy, Ministry of Education, Culture, Research, and Technology

Jalan Jenderal Sudirman, Senayan, Jakarta, Indonesia

³⁾ IAAI Komda DIY-Jawa Tengah

E-mail: putri.taniardi@gmail.com

Naskah diterima: 24 Juli 2021 - Revisi terakhir: 20 Juni 2022

Disetujui terbit: 23 Juni 2022

Abstract

This paper aims to explain the management plan of the Mulyosari site in accordance with the social and cultural potential of Banyuwangi. There are two methods of data collection, through literature studies and Focus Group Discussion (FGD). The study of literature comprises archaeological and historical data from the prehistoric to the historic era. It also comprises social and cultural data for the present-day Banyuwangi. Meanwhile, FGD comprises an overview of stakeholder perceptions of the Mulyosari site and the expected management plan. Based on that, the Mulyosari site shortterm management plan was compiled. The management plan is still open to any adjustments in the future. It has adaptive sense in line with the ongoing archaeological research at the Mulyosari site. There are two actions that need to be taken immediately: first, conducting comprehensive archaeological research, and second, official stipulating the Mulyosari site as a cultural heritage site. Such actions are considered an initial plan for the management of the cultural site. It adheres to the principle of preservation as stated in *UU Cagar Budaya No 11 Tahun 2010*.

Keywords: site; megalithic; adaptive; management plan; preservation

INTRODUCTION

Mulyosari Site is administratively located in *Afdeling* Mulyosari, Mulyosari Plantation, Kebonrejo Village, Kalibaru District, Banyuwangi Regency, East Java Province. This site location is within a coffee plantation area under the management of PTPN XII. The plantation area was established during the Dutch East-Indies Government in the early twentieth century. The earliest accounts related to megalithic remains are from Van Heekeren. He mentioned that there were megalithic remains found during the construction of the railway line at a location that was used as a plantation area in 1903 (van Heekeren 1958). Meanwhile, the data that mentions the history of this area before it was turned into a plantation area needs to be further explored and is not yet provided in this article.

Archaeological research at the Mulyosari site was intensely carried out by the *Balai Arkeologi Provinsi D.I. Yogyakarta* in 2018 and 2019. From the results of this study, it is known that there are megalithic remains in the form of dolmen and circular stone arrangements. There are also other findings that correlate with megalithic culture such as beads, stone statues, and pottery shards. The megalithic culture found in archaeological research complements the historical timeline in Banyuwangi (Kasnowihardjo 2017; Taniardi et al. 2019). Banyuwangi has a long span of history, from the prehistoric-Neolithic period (Malik 2018; Noerwidi 2013; Muasomah 2011), the Hindu-Buddhist period (Wibowo 2015), the Islamic period (Masyhudi 2007), and into the colonial period (Margana 2007; Yaqin 2020). Mulyosari Site's megalith add to the diversity of previously studied megalithic cultures in Java's eastern tip, including Probolinggo, Situbondo, Jember, Bondowoso, Situbondo, and Bojonegoro (Figure 1).

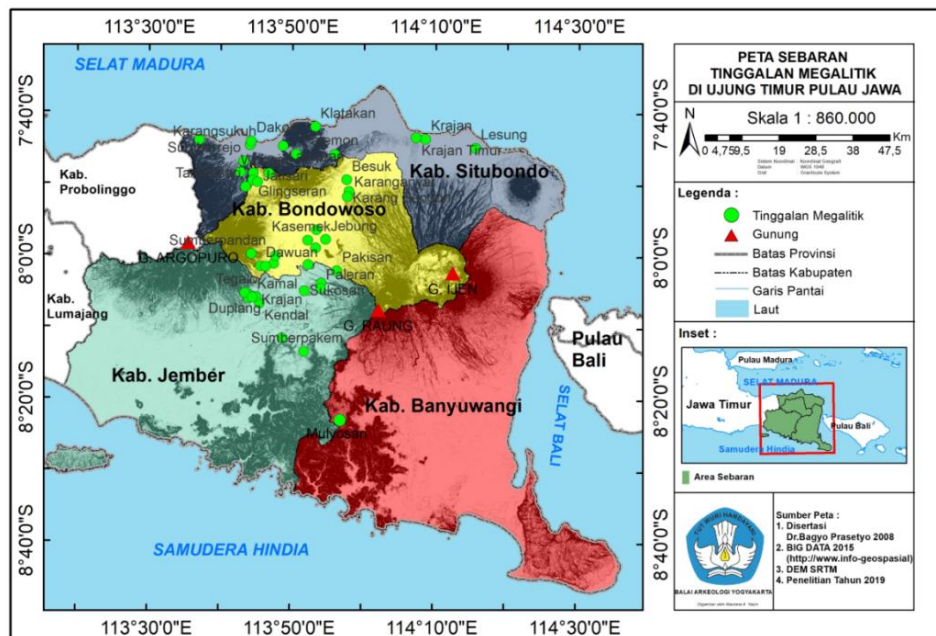


Figure 1. The location of Mulyosari Site in the context of East Java's megalithic culture distribution area. (Source: Balai Arkeologi Provinsi DIY, 2020)

The AMS dating method reveals that megalithic culture has existed at the Mulyosari site since the 4th century AD. It indicates that the megalithic culture in Banyuwangi existed before other regions in eastern East Java. The scientific values of the site made it possible to use it as a practical laboratory for various scientific disciplines other than archaeology, such as anthropology, geology, geomorphology, and geography. Those disciplines can help reconstruct the megalithic culture on this site. Students and the general public can learn about the site's educational values of cooperation and social organization. The existence of megalithic structures with a large stones in a particular

arrangement can teach us about the technique of ancient stone culture. It requires organized cooperation and a clear division of roles within a community. Last, the religious and cultural values of the site depicted ancestral worship presumably practiced by ancient people (Sukendar 1993).

Regarding the existence of various important values such as historical, scientific, educational, religious, and cultural, a management plan for the Mulyosari site needs to be proposed. On the one hand, the existence of cultural heritage must be protected, while on the other hand, the wider community also needs to benefit from cultural heritage (Prasodjo 2000). Mulyosari site management strategy begins with an initial mapping of social and cultural potential as the basic formulation of management strategy about how to bring the past to the present and future.

However, there is a large time gap between the past megalithic culture and the present megalithic culture. Thus, people who lived in the past and in the present also had different interactions with megaliths and had different social and cultural aspects. They went on a dynamic change for a long period of time. The purpose of conducting an initial mapping of social and cultural potential in Banyuwangi is solely to compile a comprehensive management plan for the Mulyosari site in light with the current dynamic change of people. It also aims to determine the extent to which presentday community is able to participate in the preservation of the Mulyosari site.

This research begins with the first assumption that historical or archaeological sites have at least two important functions, educational and recreational. Educational function allows a historic area to serve as a learning source or learning center. It is possible to transmit knowledge about the values of ancient people and respond to their problems in daily life. Learning on this matter is important because from the values learned, a model can be made for making solutions to presentday problems (Semedi 2007). Meanwhile, recreational function allows a historic area to be utilized as community recreational facility. The development of this second function certainly has a positive impact on improving people's welfare around historic areas. A second assumption is that in the process of preserving and managing historical areas, community participation is important. It is based on the principal that community participation will be encouraged if the community feels that the activity to be carried out is important, brings change, rewards, support, and inclusivity (Ife and Tesoriero 2008).

This community participation will ensure capacity enhancement and at the same time make the community an active agent during the preservation and management processes. Based on the assumptions that have been described, this study will be focused on stakeholder perceptions and is expected to increase community participation in the future.

Formulating the management plan for the Mulyosari site is an initial step in Cultural Resource Management (CRM). Cultural Resource Management (CRM) began to emerge as a theoretical framework in America in 1974. CRM developed as a response to the need for cultural resource management in public areas. Hence, CRM is defined as the application of management skills (planning, organizing, directing, controlling, and

evaluating) to achieve goals set through the political process to preserve important aspects of our cultural heritage for the benefits of the American people (Kusumorhatono 1993). Cultural Resource Management is supposed to bring benefits to people, both those who directly interact with cultural resources and those who benefit indirectly. CRM is more than just jargon to save archaeological resources. More than that, CRM is a manifestation of a new social philosophy that has contributed to understanding the past (Schiffer and Gummerman 1977). Archaeological resources are often interpreted as cultural resources. Indeed, the framework of cultural resources is closely related to the archaeological context, which studies material culture as the object of research. Then, cultural resources are interpreted as natural and man-made objects with valuable meanings for history, architecture, archeology, and the development of human culture. A notable aspect is that cultural objects, inherited to this day, are considered unique and non-renewable resources (Kusumorhatono 1993).

The significant value of cultural resources requires special management that has been studied academically. So, the preservation of a cultural resource that represents the significant value of history, architecture, and archeology can be guaranteed for its sustainability. By preserving cultural resources through management in the form of CRM, these resources not only contribute as records or relics of the past, but also as a lesson in the future. The main problem for CRM practitioners is to hold on to what people value about the cultural past and present (which is often the natural world as well) while moving on to the future (King 2002). CRM management supposedly brings the human relationship closer to the environment. However, the existence of a cultural resource cannot be separated from human's existence as cultural actors. Even though humans who live around cultural resources no longer support the culture behind these resources, they still provide interpretations of the existence of these resources. For this reason, CRM comprises as a direction or baseline of matters pertinent in objects related to behavioral systems, values, ideologies, and social arrangements by which humans interpret the universe and deal with their environments (King 2002).

As a cultural resource, the Mulyosari site faces a number of challenges, including plantation land use, looting, and a lack of heritage awareness. Further, the potential aspect of the Mulyosari site needs to be explored in the future. The question arises: how is the most effective and sustainable strategy to manage the Mulyosari site? To answer the question, the theoretical framework of CRM and community participation used in this research. Hence, the preservation of the Mulyosari site became the basis and goal of ongoing archaeological research, leading to the conservation action. Conservation and research on the site should go hand in hand. The first step taken to prepare for the management of Mulyosari site is to know the archaeological, social, and cultural potential of the Banyuwangi area in general, and to know the community's perceptions of Mulyosari site.

METHOD

This research was conducted using the desk study method through qualitative data sources. Literature studies and Focus Group Discussion (FGD) are used in the data collection sequences. The research was conducted in Yogyakarta and Banyuwangi. Firstly, literature studies were carried out to obtain an overview of the social and cultural conditions of the presentday Banyuwangi community. The source of data is derived from previous research published in journals, books, and research reports. Also, creating compilation data in Banyuwangi from previous research. Secondly, FGD was conducted to get an overview of stakeholders' perceptions of the Mulyosari Site. Stakeholders selected for the FGD consist of various actors such as *Balai Arkeologi Provinsi D.I. Yogyakarta* (Balar DIY), PT. Perkebunan Nusantara XII (PTPN XII), *Dinas Kebudayaan dan Pariwisata Kabupaten Banyuwangi*, *Badan Perencanaan Pembangunan Daerah (BAPPEDA)*, *Dinas Pekerjaan Umum Cipta Karya*, *Tim Ahli Cagar Budaya (TACB)*, and non-government organizations of cultural heritage and tourism. The data obtained both from literature studies and FGD were analyzed using SWOT analysis (Strength, Weakness, Opportunity, and Threat). The analysis identifies the strengths, gaps, opportunities, and threats in the management of the Mulyosari site. Based on the identification of those four aspects, a management strategy or management plan is proposed.

DISCUSSION AND RESULT

Archaeological Potency of Mulyosari Site

In 2018, *Balai Arkeologi Provinsi D.I. Yogyakarta* conducted research on megalithic culture in Banyuwangi. The research aims to collect data through surveys and excavations. The team conducted a survey to determine the distribution of megalithic remains in *Afdeling Mulyosari*, while excavation within the Mulyosari site aims to determine the characteristic and variations of megalithic structure. From the results of excavations so far, there are at least three types of megalithic remains. The first is Dolmen with circular stones arrangement, second is stone chamber formed by flat stones arrangement, third is dolmen without circular stone arrangement (Figure 2) (Taniardi et al. 2019).

The results of the 2018 research were then followed up by research in 2019. In summary, the results of the 2019 research are as follows. Excavations in Sector I were carried out with the aim of obtaining a spatial distribution of dolmen structure. Charcoal samples were also taken from the excavation that were in contact with pottery and burned pottery. The charcoal samples are sent to Beta Analytic for radio-carbon dating analysis. The results were 323-424 cal AD (1627-1526 cal BP), 1697-1530 cal BC (3646-3479 cal BP), and 322-417 cal AD (1628-1533 cal BP). These result indicates that the dating series range from the 4th to the 5th century AD, although there is one result that shows an older age date (Taniardi et al 2019).

Next, the excavation carried out in Sector II in 2019 was a continuation of excavations in 2018. The result indicates that the stone boulders revealed by excavation did not show any megalithic features. The first possibility is that these boulders were collected by people from the fields during the coffee plantation process. Meanwhile, the pottery fragment findings indicate modern pottery. This interpretation is even stronger based on macroscopic pottery analysis. The second possibility is that these stones were deliberately collected for a ritual. Such rituals usually involves making *sesaji* (offerings) using pottery. The pottery fragments found may have been an offering container, and these stones became a marker of the place where the offerings were placed.

The results of research conducted at the Mulyosari site in 2018 and 2019 provide an overview of the megalithic culture in Banyuwangi. This research still has the potential to be continued because there is still possible archaeological data at the Mulyosari site that has not been revealed. Previous research has limitation due to time constraints, while the Mulyosari site covers a large area.



Figure 2. Dolmen Structure in Sector I, Mulyosari Site. (Source: Balai Arkeologi Provinsi DIY, 2019).

Socio-Cultural Potential in Banyuwangi

The location of the Mulyosari site within the PTPN XII coffee plantation area is considered to be relatively far from present-day settlement areas (there is only a plantation worker hamlet nearby the site). Hence, this study sees that the socio-cultural potential of Banyuwangi generally has an important role in supporting Mulyosari site management. One of the socio-cultural potentials presented in this paper is the diverse expressions of arts and crafts in Banyuwangi. Banyuwangi is well-known for its arts and culture, which deserves special attention. As in many other aspects of Banyuwangi life, art has strong historical and traditional roots. The emergence of several arts in Banyuwangi can even be traced to around the 14th century AD, during the reign of the Blambangan Kingdom.

During the colonial period, even during the Japanese occupation in Banyuwangi, art still survived and existed. This is an important notion given the tendency of the repressive Japanese occupation at that time towards matters related to arts and culture. Art that still thrived during the Japanese occupation, for example, such as *ludruk*, *wayang kulit*, *barong*, *seblang*, and *gandrung*. Art performances were allowed to appear during the Japanese occupation due to the need for the Japanese army to spread propaganda and gather masses (Muryantoro 2012).

The existence of art as part of the cultural tradition in Banyuwangi is a cultural expression of the ethnic community there, *Osing*. Some arts are considered “traditional” arts or contemporary arts. Some local arts are the results of inter-ethnic cultural acculturation, such as *gandrung*, *barong*, *angklung caruk*, *kuntulan*, *kundaran*, *hadrah*, *patrol*, *barong*, *janger/jinggoan/damarwulan*, *praburara/rengganis*, *jaranan*, *reog*, *mocoan*, *campursari jowoan*, *wayang kulit*, *ludruk*, *samroh*, *bardah*, and modern theater (Tim Penyusun 2004). Apart from these arts, there are still traditions that are inseparable from traditional and ancient beliefs, including traditional ceremonies of *seblang*, *petik laut*, *kebo-keboan*, *barong ider bumi*, *mocoan lontar*, *endhog-endhogan*, *mantu kucing* and *ruwatan* (Sunjata and Sukari 2017; Mumfangati 2009). Some people claim that the Osing community in Banyuwangi is a closed society. However, it turns out that the Osing community has a high level of creativity (Budhisantoso et al 1994/1995). The traditional arts of the Osing community have a relationship with religious values and local wisdom in agriculture (Purwaningsih 2007).

Several well-known performing arts are linked to historical locations. For example, *gandrung* and *barong* dances, which are the main arts in the villages of Kemiren and Glenmore (Munawaroh 2004; 2007; 2011). Meanwhile, other arts have a historical context related to characters in local stories. One of them is the *keboan* ritual, which has the nuances of the fertility tradition. The tradition is considered a kind of earthly ritual after the rice harvest. *Keboan* entails the performer entering a trance state and visiting sacred sites such as *pepunden* or village ancestors (Buyut Wongso Kenongo, Buyut Wadung (the spirit of Mount Bayur), and human buffalo processions (Salamun et al 2013).

Apart from performing arts, Banyuwangi is also rich in diversity of distinctive handicrafts related to the traditions and history of its inhabitants, especially the Osing. One example of this is the Batik craft. The origin of Banyuwangi Batik is relatively difficult to trace. However, it can be estimated that the Blambangan Kingdom was one of the triggers for batik-making in Banyuwangi. In addition, there is a tradition in the Osing community to pass down batik cloth to their daughters. Banyuwangi Batik motifs characterize the coastal Batik motifs. It is because the motifs tend to be casual, and the colors are bold or striking. The unique and genuine motif of the Banyuwangi batik is the *gajah oling* (Figure 3). This motif symbolizes the strong and tenacious character of Banyuwangi people. Apart from the *gajah oling* motif, there are also *kangkung setingkes*, *alas kobong*, *paras gempal*, *kopi pecah* (Figure 4), *gedekan*, *ukel*, *moto pitik*, *sembruk cacing*, *blarak semplah*, *gringsing*, and *sekar jagad* (Purwaningsih 2013).



Figure 3. *Gajah Oling* as Genuine Motif of Banyuwangi. (Source: “Motif Batik Gajah Oling,” n.d.).



Figure 4. Coffee Seeds Motif Applied on Batik Cloth. (Source: “Motif Batik Kopi Pecah,” n.d.).

Apart from Batik, there are the *Panjer Kiling* crafts of the Osing that are closely related to agricultural traditions. It consists of a mill made of wood propellers. The mill is installed on a large tree to produce a loud sound when the wind comes in (a kind of windchime) (Figure 5). *Kiling* is an agricultural tool that deter birds with its sound. *Kiling* was typically installed in rice fields for both entertainment and to repel (Salamun et al 2013). Nowadays, Panjer Kiling is a children's game and entertainment that is often used by boys (Purwaningsih 2011).



Figure 5. Panjer Kiling Located in The countryside of Banyuwangi. (Source: “Panjer Kiling,” n.d.)

In contrast to the living traditions mentioned above that we could still find today, we couldn't find traditions that were directly related to the megalithic culture of the Mulyosari site anymore. That is because the present-day community, which lives around the site, does not have any socio-cultural relations. Most of them are workers from various regions (the later inhabitants). There are no locals or indigenous people who have lived there for longer than in the early 20th century. The oldest people who lived there were the descendants of plantation workers that had not lived permanently in the plantation area (based on plantation worker information).

Perception of Local Government

The local government's perception of the Mulyosari site management plan was obtained through the Focus Group Discussion (FGD). The participants came from several levels of local government, including *Badan Perencanaan Pembangunan Daerah* (Development Planning Agency at Sub-National), *Dinas Kebudayaan dan Pariwisata* (Regional Office of Culture and Tourism), *Dinas Pekerjaan Umum Cipta Karya* (Regional Office of General Human Settlements Cipta Karya), and *Tim Ahli Cagar Budaya (TACB)* (Cultural Heritage Expert Team). Participants in a FGD are stakeholders who are expected to provide insight and ideas about the rationale or reasoning for the management plan. (Slaiby and Mitchell 2013).

In general, local government officials provide support for the Mulyosari site management plan, especially for tourism and education purposes. Lusi (the Development Planning Agency at Sub-National) stated that in the last decade, local government development goals prioritized education, health, tourism, agriculture, and infrastructure. Of the several development priorities, tourism is considered an “umbrella” for various policies in Banyuwangi. *"In tourism, there is a consolidation of culture, consolidation of community behavior, and consolidation of infrastructure,"* said Lusi. In relation to this priority, culture is also seen as having an important role. In this context, there are two cultural strategies in Banyuwangi, (1) giving recognition to the community so that they are proud of their cultural heritage, for example through various cultural events, and (2)

supporting cultural aspects to improve community welfare. Thus, if the Mulyosari site will be managed as a tourist destination, it will be in line with development priorities in Banyuwangi.

Several FGD participants also emphasized that in the management plan, protection of the Mulyosari site must be highly considered. Titin (Cultural Heritage Expert Team) said that there must be protective acts from both the government and security forces. If there is no particular attention given to the site's protection, it is feared that the site's existence will be lost. Consequently, Ilham (Cultural Heritage Expert Team) also said that all this time, historical remains in Banyuwangi have been the target of treasure hunters (looters). Based on information gathered by local people, these treasure hunters look for various relics from the prehistoric and historic eras. One of the relics commonly found is beads. It can be purchased on the market for IDR 70,000/gr. The high selling price of these relics and the large number of treasure hunters create urgency for a heritage protection act.

A great challenge in the Mulyosari site management plan is related to the land status. Refer to the official law of District Regulation Number 8/2012 concerning the Banyuwangi spatial plan, the site located in the central western Banyuwangi area focused on plantations and agriculture. In this context, agricultural and plantation-supporting activities are still permitted but must be limited in the alteration of land use. If this area is to be developed as a tourist destination, the opportunity remains.

Another challenge is the location of the Mulyosari site within PTPN XII plantation area. Accordingly, all actions to ensure PTPN's commitment to the site management plan are very crucial. Every step of management applied on site must be based on coordination with PTPN XII. Coordinating relevant actions is also important with other stakeholders (for example: *Balai Konservasi Sumber Daya Alam, Perum Perhutani*, etc.). Therefore, management of this site must be based on integrated perceptions.

Furthermore, in the matter of land status, it is very urgent to have a clear status on the Mulyosari site. Bayu (Regional Office of General Human Settlements Cipta Karya) said that in 2021 a management program for land and environmental had been planned. In this program, *Dinas PU* is looking for several locations for green open spaces (*Ruang Terbuka Hijau*), public facilities, and tourism facilities. In this regard, if the status and size of the Mulyosari site are clear, it can be proposed as one of the objectives of this program.

The participants' perceptions showed that in general, regional offices in Banyuwangi provide full support for the Mulyosari site management plan. All the representatives of the regional offices who took part in the FGD as participants agreed to the possibility. It could be developed as an educational tourism destination that was integrated with various existing tourist destinations around it. Moreover, the development

of the Mulyosari site as a tourism destination will be in line with the direction of development in Banyuwangi Regency.

Perception of Culture and Tourism Non-Government Organization

There are at least four things that can be drawn from discussions with these communities. First, like the regional office representatives in Banyuwangi, the community representatives also gave support to the Mulyosari site management plan. According to them, besides being able to preserve various existing historical relics, the management of this site can also have the potential to improve the welfare of the surrounding community. The community needs to be involved from the beginning in the management plan of the Mulyosari site. Second, the development of the Mulyosari site can be directed toward making it a tourist destination. In relation to this, Aji (the Banyuwangi Royal Volunteer) suggests an alternative plan to make the Mulyosari site an educational tourism destination with an open museum concept. Third, there are various potential places in Banyuwangi that can be used to support the development of the Mulyosari site. Some of these potentials include a coffee plantation attraction and an art center managed by the community around the Mulyosari Site. Fourth, because the location of this site is under the management of PTPN XII, coordination is highly required. The coordination will guarantee security and protection of both the site and the plantation.

Perceptions of PT Perkebunan Nusantara (PTPN XII)

PTPN XII is an important stakeholder in the Mulyosari site because the location of this site is in the concession area of the state company. Therefore, it is important to know their perception in an attempt to manage the Mulyosari site. In a discussion with PTPN XII representatives, the research team has captured their views on the Mulyosari site management as cultural resources, including the following: Firstly, a management plan for the Mulyosari site needs to be initiated by establishing its status as cultural heritage (according to *UU Cagar Budaya No.11 Tahun 2010*). If this site has been established as a cultural heritage site, the basis for the company's involvement in the site's management becomes clear. On the contrary, if this site has not been established as cultural heritage, the action to preserve it will also be very limited. Especially at this time, this site also began to be used as local religious worship place. If in the future these worship practices continued, it might cause complication on the site preservation. Secondly, PTPN XII has not made any plans to develop the Mulyosari site as a tourism destination yet. As previously stated, the lack of development planning for the site is due in part to Mulyosari not being officially designated as a cultural heritage site. Another reason is that site development will be considered costly, so it requires careful planning.

Currently, PTPN XII has already built several structures in its plantation area for recreation, including playgrounds and outlook posts (*gardu pandang*). PTPN XII has also built coffee processing facilities that can be opened and enjoyed by the public. In the future, the management plan of the Mulyosari site can be integrated with the existing

facilities. However, PTPN XII also provided several notes regarding the expected management plan of the Mulyosari Site. First, if the Mulyosari site will be a tourist destination, it is best managed by a subsidiary of PTPN XII. This is due to its location in the PTPN XII plantation area. Second, in managing the site as a cultural heritage, PTPN XII needs good communication with *Balai Pelestarian Cagar Budaya (BPCB), Provinsi Jawa Timur*.

Management Strategy by SWOT Analysis

Based on the perceptions of stakeholders by FGD the various information are analysed using SWOT analysis (Strength, Weakness, Opportunity, and Threat). It is also based on the physical and non-physical potentials of the Mulyosari site and its surroundings. For this reason, we will first describe the strengths, weaknesses, opportunities, and threats surrounding the existing site. Furthermore, various alternative strategies will be formulated based on the identified strengths, weaknesses, opportunities, and threats. A similar analysis was carried out by Siswanto at the Patiayam site, Central Java (Siswanto 2011).

Strength

Previous studies conducted by *Balai Arkeologi Provinsi D.I. Yogyakarta* at the Mulyosari site have found various data related to megalithic culture. These findings have significant value. In the context of science, the discovery of megalithic cultural heritage in Mulyosari will expand information about human history, especially in Banyuwangi. In the context of education, these findings can be used as a medium to learn about human civilization. In the context of tourism, these findings have great potential for recreational purposes. The various significance values of the Mulyosari site are the strength that must be developed in order to broader understanding of these important values.

The diversity of socio-cultural potential in Banyuwangi is also considered a strength. It is shown by the literature study and the FGD. The socio-cultural potential appears in various forms of art, cultural centers, and tourism destinations. If these various potentials are integrated in efforts to develop the Mulyosari site, it will further strengthen the various values that have been identified in advance. Furthermore, the FGD process with stakeholders also showed great enthusiasm for the Mulyosari site management plan. This enthusiasm must be captured as strength when the site management plan is applied in the future.

Weakness

Although archeological data regarding megalithic culture has been obtained from previous studies, other archaeological data has not been identified yet. The previous research is still an initial study, which needs to be continued with more comprehensive

research. It is hoped that future studies will shed more light on cultural heritage and its significance values.

In connection with the still on-going research, another weakness is the lack of clarity on the extent of the Mulyosari site. As stated by several FGD participants, the clarity of the site area will be an important basis of the management plan. Apart from the two things above, the weakness that occurred is the limited access to the site location. Mulyosari is about 23 kilometers from Banyuwangi's town center. Its current location within the PTPN XII plantation area is on a dirt road and considered difficult to access. If it is going to be a public tourist destination, then access to the site must also be an aspect of concern.

Opportunity

In recent years, the Banyuwangi regency government has made tourism the priority of regional development. During FGD, representatives of Regional Body for Planning and Development (BAPPEDA) also said that through various tourism programs that have been held so far, the image of Banyuwangi has changed. Banyuwangi was once known as a city of witchcraft or black magic; it carried a stigma and negative reputation amongst another town in Java. Nowadays, the stigma has gradually gone away, and it has begun to be recognized as a tourism destination town. With development priorities in this sector, supporting acts from local governments in tourism destination programs will have a positive impact in the future. In correlation with the development of Banyuwangi as a tourist destination, the tourism potential in Banyuwangi is increasingly being recognized. The number of tourist visits to Banyuwangi has also increased in recent years. This condition is an opportunity that must be captured in the management plan for the Mulyosari site.

In line with the enthusiasm and spirit of local government, PTPN XII has the same enthusiasm to develop the educational aspect of its production area. For now, the development of the Mulyosari site as an educational destination is a priority for PTPN XII. Meanwhile, the development of tourist destinations as part of agro-tourism attractions is underway in another area (*Afdeling* Ledoksari) in the Malangsari plantation.

Threat

The threat that generally occurs to archaeological sites as cultural heritage comes from treasure hunters' or looters' activity. It is known that looters unearthed artifacts or relics from specific locations. The results of these activities are then sold to collectors. If it is not immediately anticipated, these kinds of practices will eliminate the potential cultural heritage that exists on the Mulyosari site.

Another threat is the production activities of PTPN XII. Because the site is located in the PTPN XII concession area, various plantation production activities have the potential to destroy or disturb the site, especially those that have not been identified in previous studies. To protect the existing condition, an official agreement needs to be

established between the Ministry of Education, Culture, Research, and Technology, PTPN XII, and also the provincial and regencies governments.

Strategy Projection

The description above identifies strengths, weaknesses, opportunities, and threats in efforts to develop the Mulyosari site. By looking at the combination of the four elements above, we can determine the Mulyosari site development strategy. The combination of these four elements will produce four columns, where each column will produce a different strategy, as shown in Table 1 below.

Table 1. The Matrix of SWOT analysis result.

	Opportunity (Tourism development priority, raising Banyuwangi popularity)	Threat (Seeking and looting activities, Plantation Production, and It's Supporting Activities)
Strength (Diversity of cultural remains, social and cultural potential of local community, supportive action by local community)	Strategy 1 Developing Mulyosari Site as a tourism destination by inventorying all archaeological findings and significance values of at the site, strengthening coordination with SKPD, strengthening community engagement, and optimizing the socio-cultural potential surrounding the site.	Strategy 2 Eliminating various forms of threats to the Mulyosari site by designating it as a <i>Cagar Budaya</i> (Cultural Conservation), coordinating with BPCB to protect the site, and encouraging cooperative agreements between the Ministry of Education and Culture, Local Government, PTPN XII to preserve the Mulyosari Site.
Weakness (The physical value and significance value are not entirely been identified yet, the entire site area is not been marked yet, difficult access)	Strategy 3 Conducting follow-up research to uncover all potential past cultural remains and their importance as well as to determine the definitive area of the Mulyosari site, and encouraging relevant SKPD to build roads as the main access to the Mulyosari site.	Strategy 4 Prior to the stipulation of the Mulyosari Site as a <i>Cagar Budaya</i> , we encouraged PTPN XII to participate in the protection efforts of the location around the site, especially facing the threats from looters. Encouraging PTPN XII to publish the locations of possible archaeological sites based on the previous research results within the production area of PTPN XII.

Source: Bakti Utama, 2020

Strategy 1 is a step taken to seize various opportunities by exploring the strengths they have., Possible steps that can be taken in the context of the Mulyosari site management plan include encouraging the acceleration of Mulyosari site development as a tourism destination, recording and describing all findings and significance values of Mulyosari site, strengthening Mulyosari site development efforts and strengthening

coordination to support these efforts among local government, strengthening cultural and tourism community engagement in Banyuwangi, and optimizing the Mulyosari site .

Strategy 2 is a step to eliminate various forms of threat so that their strengths can be optimized. Various actions that can be made in this context include registering the Mulyosari site as cultural heritage as soon as possible, encouraging BPCB Jawa Timur to take immediate protection measure, encouraging an agreement between the Ministry of Education, Culture, Research, and Technology, the local government, and PTPN XII.

Strategy 3 is a step to anticipate various weaknesses so that existing opportunities can be optimized. Further archaeological research and enhancing the significance values of the site, as well as determining the definitive area of this site, are steps that can be taken. In addition, supporting and encouraging the local government to make the Mulyosari Site accessible is also substantial.

Strategy 4 is a step to eliminating the various threats that exist so that their weaknesses are handled. In this context, steps that can be taken prior to registering the Mulyosari site as a cultural heritage are to encourage PTPN XII to take part in protecting this site, especially in locations that have been researched so far. Next, it is necessary to take various approaches that allows PTPN XII to secure the identified location points containing archaeological remains from production and their supporting activities.

CONCLUSION

The Mulyosari site, as one of the cultural resources in Banyuwangi, has important values that need to be preserved. Preservation is possible with the help of local community participation in the development of natural and socio-cultural potentials. The site is in a coffee plantation managed by PTPN XII, which is both an advantage and a challenge. However, PTPN XII has the power to manage the site but also requires clarity on the status of cultural heritage. Access is also considered as one of the main challenges in managing this site. The required access is not only in the form of physical roads, but also permits for outsiders to come to the site.

In general, the perception obtained from stakeholders, both government and non-government, agrees that the Mulyosari site needs to be preserved and developed. The management plan for Mulyosari as an educational and recreational center needs to be facilitated and realized through the coordination of various stakeholders. Related to these efforts, two things that need to be done immediately are sustainable archaeological research and the establishment of the Mulyosari site as cultural heritage protected by law. These two steps are the initial steps for site management that adheres to the principle of preservation according to the *Undang-undang Cagar Budaya No. 11/2010*.

Management planning for the Mulyosari site is still limited to short-term planning while research is still ongoing, at least until 2022. The management of the Mulyosari site is still prioritized on the educational front by PTPN XII itself. One of them is by continuing to support research conducted by the *Balai Arkeologi Provinsi D.I. Yogyakarta*. Meanwhile, the local government and the non-government organizations involved in cultural heritage and tourism hope that access to the Mulyosari site can be

open to the public. The two perceptions, namely education and tourism, obtained from the Focus Group Discussion. Based on the identification of the problems that have been described previously, a careful research plan is now required involving various scientific disciplines. The main problem in Mulyosari is how to protect cultural resources obtained by people and by research.

RECOMMENDATION

In the future, *Balai Arkeologi Provinsi D.I. Yogyakarta* can coordinate with *Departemen Arkeologi Fakultas Ilmu Budaya UGM*, *BPCB Provinsi Jawa Timur*, and other stakeholders to manage the archaeological data obtained so far. Currently, the communication between stakeholders is still partially done, so it seems that they are on a different path. It is necessary to consider establishing solid cooperation between stakeholders.

The Mulyosari site also needs to be immediately established as a cultural heritage site through the recommendation of the Cultural Heritage Expert Team. Sufficient legal force is important for the cultural resource management at Mulyosari. It is also in coherence with state law, which is *Undang Undang No 11 Tahun 2010 tentang Cagar Budaya*. Through a stipulation process, cultural heritage in the form of objects, buildings, structures, sites, and areas on land and / or in water where its existence must be preserved because it has important values for history, science, education, religion, etc. and/or culture is conserved. To run the management plan of the Mulyosari site, each stakeholder must actively participate. Cooperation between these stakeholders and a memorandum of understanding are required. This involves *Kementerian Pendidikan dan Kebudayaan*, local government of Banyuwangi, and PT. Perkebunan Nusantara XII.

ACKNOWLEDGEMENT

We would like to express our heartfelt gratitude to Drs. Sugeng Riyanto, M. Hum as Head of *Balai Arkeologi Provinsi D.I. Yogyakarta*, for allowing the authors to publish their findings based on research finding at 2020. We would also like to give our heartfelt gratitude to the Board of Directors of PTPN XII and its staff and the management of Malangsari Plantation, for giving full support to archaeological research at Mulyosari site. In addition, to all people who have provided information and thoughts for the management of the Mulyosari site, we dedicated this article to them.

REFERENCES

- Budhisantoso dkk. n.d. "Nilai-Nilai Kemasyarakatan Pada Masyarakat Using Di Banyuwangi."
- Heekeren, H. R. van. 1958. *The Bronze Iron Age of Indonesia*. Springer Science &

- Business Media.
- Ife, Jim, and Frank Tesoriero. 2008. *Alternatif Pengembangan Masyarakat Di Era Globalisasi Community Development*. Yogyakarta: Pustaka Pelajar.
- Kasnowihardjo, Gunadi. 2017. "Hasil Ekskavasi Situs Malangsari, Banyuwangi: Data Baru Dolmen Di Jawa Timur." *Berkala Arkeologi* 37 (1): 1–14.
- King, Thomas F. 2002. *Thinking About Cultural Resource Management Essays from the Edge*. London: Altamira Press.
- Kusumorhatono, Bugie M.H. 1993. "Manajemen Sumberdaya Budaya: Pendekatan Strategis Dan Taktis." *Berkala Arkeologi* 13 (2): 46–57.
- Malik, Fiqi Kamalia. 2018. "Kajian Ulang Terhadap Penerapan Teknik SAWING Pada Artefak Batu Di Situs-Situs Neolitik Di Banyuwangi Selatan." Universitas Gadjah Mada.
- Margana, Sri. 2007. "Java's Last Frontier: The Struggle for Hegemony Blambangan, c. 1763-1813."
- Masyhudi. 2007. "Menjelang Masuknya Islam Di Ujung Timur Pulau Jawa." *Berkala Arkeologi* 27 (1): 31–42.
- "Motif Batik Gajah Oling." n.d.
- "Motif Batik Kopi Pecah." n.d.
- Muasomah. 2011. "Kemungkinan Pemanfaatan Tumbuhan Di Situs Kendenglembu, Kabupaten Banyuwangi, Provinsi Jawa Timur: Kajian Berdasar Analisa Residu." Universitas Gadjah Mada.
- Mumfangati, Titi. 2009. "Macaan Lontar Yusup Tradisi Lisan Sebagai Bentuk Pelestarian Nilai Budaya Pada Masyarakat Using, Banyuwangi." *Patrawidya* 10 (2): 251–520.
- Munawaroh, Siti. 2004. ".Masyarakat Using Di Banyuwangi: Studi Tentang Kehidupan Sosial Budaya." *Patrawidya: Seri Penerbitan Penelitian Sejarah Dan Budaya* 5 (4).
- . 2007. "Gandrung Seni Pertunjukkan Di Banyuwangi." *Jantra Jurnal Sejarah Dan Budaya* Vol.2 No.4 (Seni Pertunjukkan dan Pariwisata).
- . 2011. "Gandrung Seni Pertunjukan Di Banyuwangi." *Jantra Jurnal Sejarah Dan Budaya* 12 (2).
- Muryantoro, Hisbaron. 2012. "Banyuwangi: Situasi Dan Kondisi Politik, Sosial, Ekonomi, Budaya, Dan Militer Pada Masa Pendudukan Jepang 1942-1945."
- Noerwidi, Sofwan. 2013. "Analisis Cakupan Situs-Situs Permukiman Neolitik Di Banyuwangi Selatan." *Berkala Arkeologi* 33 (1): 13–32.
- "Panjer Kiling." n.d.
- Prasodjo, Tjahjono. 2000. "Pendekatan Partisipatoris Dalam Pengelolaan Sumberdaya Arkeologis Dan Kemungkinan Penerapannya Di Kawasan Arkeologis Gunung Kidul." *Berkala Arkeologi* 20 (1): 151–62.
- Purwaningsih, Ernawati. 2007. "Kebo-Keboan, Aset Budaya Di Kabupaten Banyuwangi." *Jantra Jurnal Sejarah Dan Budaya* No.4, (Vol 2): 273–77.

- . 2011. “Panjer Kiling: Tradisi Masyarakat Using Jawa Timur.” *Patrawidya* 12 (2).
- . 2013. “Batik Banyuwangi, Motif Dan Perkembangannya.” *Patrawidya: Seri Penerbitan Penelitian Sejarah Dan Budaya* 14 (4): 717–44.
- Salamun dkk. 2013. *Komunitas Adat Desa Aliyan Rogojampi Banyuwangi Jawa Timur: Kajian Ritual Keboan*. Yogyakarta: Balai Pelestarian Nilai Budaya (BPNB) Yogyakarta.
- Schiffer, Michael B, and George J Gummerman. 1977. *Conservation Archaeology A Guide for Cultural Resource Management Studies*. New York: Academic Press.
- Semedi, Pujo. 2007. “Mantra Pos-Modern Bernama Kearifan Lokal.” *Makalah Seminar “Dialog Budaya Dayak.”* Yogyakarta.
- Siswanto. 2011. “Pengelolaan Situs Hominid Patiayam Kudus, Jawa Tengah.” Universitas Gadjah Mada.
- Slaiby, Barbara, and Nora Mitchell. 2013. *A Handbook for Managers of Cultural Landscapes with Natural Resource Values*. Woodstock, Vermont: A Web based Publication of: The Conservation Study Institute QLF/Atlantic Center for the Environment, Conservation, and Stewardship Publication No.5.
- Sukendar, Haris. 1993. *Dinamika Dan Kepribadian Bangsa Yang Tercermin Dari Tradisi Megalitik Di Indonesia*. Jakarta: Departemen Pendidikan dan Kebudayaan Republik Indonesia.
- Sunjata, Wahjudi Pantja, and Sukari. 2017. *Pelestarian Kesenian Rengganis: Studi Kasus Grup Langen Sedya Utama Di Dusun Krajan Desa Cluring, Kecamatan Cluring, Kabupaten Banyuwangi, Jawa Timur*.
- Taniardi et al, putri novita. 2019. “Laporan Penelitian Arkeologi: Budaya Megalitik Di Banyuwangi Dalam Konteks Persebaran Budaya Megalitik Jawa Timur.” Yogyakarta.
- Taniardi, Putri Novita, Alifah, Hari Wibowo, Rizka Purnamasari, Citra Iqliyah Darojah, Maulana Ainul Yaqin, Bayu Indra Saputro, et al. 2019. “Laporan Penelitian Arkeologi: Budaya Megalitik Di Banyuwangi Dalam Konteks Persebaran Budaya Megalitik Jawa Timur.” Yogyakarta.
- Tim Penyusun. 2004. “Kearifan Lokal Di Lingkungan Masyarakat Using Banyuwangi Jawa Timur.” Yogyakarta.
- Wibowo, Bayu Ari. 2015. “Pemaknaan Lingga-Yoni Dalam Masyarakat Jawa-Hindu Di Kabupaten Banyuwangi Provinsi Jawa Timur: Studi Etnoarkeologi.” Universitas Udayana.
- Yaqin, Maulana Ainul. 2020. “Pabrik Gula Soekowidi, Banyuwangi: Rekonstruksi Tingkat Efisiensi Lahan Pendukung Produksi Tahun 1915 Dan 1926 Melalui Analisis Jaringan Lori.”