

## **ABSTRACT**

### **Vol. 16 No.1, Mei 2013**

Dyah Hidayati (Balai Arkeologi Medan)

Fungsi dan Makna Simbolis Kursi Batu dan Replika Kursi Batu Pada Masyarakat Nias

*Chairs are commonly interpreted as man-made tools for sitting. Others may uniquely assign certain social or religious interpretations upon the shape of a chair. This paper specifically discusses stone chairs and wooden chair replica in Nias, which are represented by findings in South Nias, especially at the villages of Hilimondregeraya, Bawömataluo, dan Hilisimaetanö. Thus, such question of what are the symbolic functions and meanings of stone chairs and wooden chair replica for Nias people from the aspects of materials, ornaments, dimensions, and positioning is the subject matter of this paper. The paper is aimed at answering the proposed question above through a survey (observation) method supported by a library study. Having been thorough data analysis, it is concluded that the symbolic function and meaning of the stone chair and wooden chair replica are closely related to the aspects of material, ornament, dimension, and positioning. Material determining is merely of a technical reason. Sculptured ornaments symbolize grandness, nobility, and power. The dimension aspect of the stone chair, on one hand, has a normal size that suggests a functionality as a sitting place, while the wooden chair replica on the other hand functions as a base for the statue adu zatua. The positioning aspect tells of the display of the stone chair among other megalith stones stretching in front of the house and the wooden chair being sculptured at the wall completing the interior omo sebua. The stone chair generally functions as a seating place. In Hilisimaetano, for instance, the stone chair specifically is used for a tribe traditional leader presiding a traditional meeting. The wooden chair replica, on the other hand, embodies a quite different significance as a base or a throne of the ancestor statue adu zatua as well as an aesthetical meaning as an interior decorator omo sebua Bawömataluo. Furthermore, the stone chair in Nias has a symbolic meaning as a social status. The ornament at the wooden chair replica symbolizes a high social status of the owner. As a matter of fact, the shape resembling a throne suggests symbolically a higher position as it bears a hope for the ancestor spirit to reach an important place in his afterlife as he attained in his earthly life.*

Ery Soedewo (Balai Arkeologi Medan)

Prasasti Padang Candi: Tinjauan Epigrafis Temuan Data Tertulis dari Situs Padang Candi, Kabupaten Kuantan Singingi, Provinsi Riau

*Padang temple inscription is one of the few written records of the ancient Indian culture in Indonesia. The written record unfortunately still fails to provide a data of the period and background. This paper uses an inductive reasoning that comprises such processes of data collection, detailing, analysis, interpretation, and conclusion. This gold plate inscription containing the Buddha formula ye te mantra may relatively be from between the 9th and 10th centuries A.D. The content of the inscription suggests that the Padang temple site may be the remains of a Buddha temple complex.*

Ketut Wiradnyana (Balai Arkeologi Medan)

Pengaruh Kebudayaan Hoabinh dan Austronesia Prasejarah di Dataran Tinggi Tanah Gayo

*Tanoh Gayo' is a cultural area of the Gayo ethnic situated at the highland of the Aceh province. The Tanah Gayo highland possesses an archeological site the Loyang Ujung Karang and Loyang Mendale that keep information of the ancient Hoabinh and Austronesian cultures. Such information that was acquired from an excavation has been learned through various cultural elements whose morphological and technological aspects identified through ethnoarchaeology method. The results show not only the two prehistoric cultures existence in the past but also their continued appearance in the beginning of the coming of Islam in the area.*

Nenggih Susilowati (Balai Arkeologi Medan)  
Simbol Pertanian dalam Budaya Masyarakat Karo

*The Tanah Karo's natural landscape has been known such a fertile area with a climate that is perfect for agricultural activities. The ancient Karo people used to live the old way known as the megalith culture or tradition that is always related to ancestral and animism beliefs. When Islam and Christianity started to influx and flourish, the old beliefs gradually vanished. The material culture heritage, however, shows various influences from the past. The old well-rooted concept and element that used to live in the society has left such a strong legacy to some aspects of the culture material and tradition in the present day, especially the building or the symbolic ornament and the traditional building element. The agricultural life in the past can be traced back through the symbols available, which then will become proposed questions in search for answers. This paper applies explorative-descriptive method with inductive reasoning. The ornaments, building materials and elements available are proofs of agricultural activities in the forms of farming. The fertile soil and conducive climate provide a perfect back up to the farming. The traditional buildings for the ancestors' skulls at Tanah Karo settlements are the perfect examples of the ancient megalith.*

Taufiqurrahman Setiawan (Balai Arkeologi Medan)  
Permukiman Gua di Kabupaten Bener Meriah (Sebuah Analisis Pendahuluan)

*Since the year 2009, the Archaeological Office of Medan has carried out various research in the hinterland of Aceh, at the Regency of Central Aceh. The research resulted in the finding of cave settlements that have been inhabited since 7000 thousand years ago. The data then raises a question on how people at that time found and settled there. This question later inspires a research trying to discover the possible route taken by the people at that time to reach the caves. A preliminary research was conducted at Bener Meriah Regency at the north of Central Aceh Regency by considering the existence of a river begins in the area and ends at the eastern coast of Aceh as well as the formation of limestone where caves and niches can be found. Landscape archaeology approach is used in this paper to answer the question matter that focuses on physical and cultural aspects of the area. The research began with a topographic map study, a geological map, and digital elevation model (DEM). The second phase was a field survey to acquire caves and niches data and continued with archaeological testing. The sites data was then analyzed for potential archaeology and relation patterns between the sites and their surrounding. The provide pictorial description of such patterns, the nearest neighbouring analysis is used through the use of Arc-View 3.2 and ArcGIS 9.3 softwares with the extension of Network and Spatial analyses. The analyses of the settlement potential of the caves in Bener Meriah Regency show two caves of potential category I, five caves of category II and four caves of no potential. The patterns of settlement are of scattered ones following the random patterns of limestone distribution.*

Defri Elias Simatupang (Balai Arkeologi Medan)  
Dilema Pemugaran Bangunan Rumah Candu dalam Menghindari Miskomunikasi Pemberantasan Narkoba

*This writing aims at reviewing a conservatory activity over a heritage building of an opium house, which may provoke miscommunication. Such miscommunication may arise from the misinterpretation that the conservation attempt of the opium house as a heritage building is counterproductive to the illegal drug eradication program. The two seemingly contradictory sides are the history conservation activist and the people who support the illegal drug eradication. This paper uses an inductive reasoning that commences from the discussion of any data available then draws a general conclusion. The acquired data is then analyzed and interpreted to be concluded into a proposed solution model of an archaeological conservation policy to prevent from a possible miscommunication that will lead to a conflict.*

Lucas Partanda Koestoro (Balai Arkeologi Medan)

Sekilas Tentang Pengelolaan Objek Arkeologis Bagi Upaya Pelestarian Warisan Budaya

*The current conditions of development in the country should encourage upgrade of Indonesian archaeological resource management. The present-day management vision that still focuses on the cultural heritage management for the country must be reformed and be integrated into the society through communal archaeological resource management. Such reformation shall bring a new mindset to the government apparatus involved in the management of archaeological resource to prioritize the public interest. Future challenges along with their complexities will need archaeological resource management, especially by the local government directly responsible for the public interest, backed up with professional human resources. Furthermore, the socialization of archaeological information through cultural fairs, youth museum and cultural visits as well as the use of the internet must be enhanced. The management of archaeological resources is closely related to the use of archaeological resources for the public welfare improvement efforts.*

## **Vol. 16 No.2, November 2013**

Churmatin Nasoichah (Balai Arkeologi Medan)

Naskah Bambu *Namanangon Ribut*: Salah Satu Teks dari Batak Mandailing Yang Tersisa

*Studies on ancient scripts have been deemed significant nowadays due to past cultural heritage that may provide valuable information on social, cultural, economic, religious, or other aspects. This importance, however, is hampered by the reduced, broken, or sold heritage abroad. This study focuses on an ancient script 'Namanangon Ribut' in the Regency of Mandailing Natal, North Sumatera. Through inductive and qualitative methods, the research has resulted various poems or work of literature of rich meaning such as the making of scripts, messages, and mantra.*

Dyah Hidayati (Balai Arkeologi Medan)

Potensi Kepurbakalaan di Pulo Aceh

*Pulo Aceh is sub-district in the Regency of Aceh Besar, Aceh Province that consists of groups of islands. In 2002, a survey aimed at inventorying archaeological data in Pulo Aceh was conducted on the two biggest inhabited islands, Nasi and Breuh. The research questions proposed were the potential archaeology and the factors that underlined the varieties of the archaeological remains on the islands of Nasi and Breuh. The research resulted in the discovery of the potentials of Islamic archaeology of cemeteries on the island of Nasi and colonial remains of the Dutch buildings in the island of Breuh. The archaeological differences are concerned with the use of them. The external Breuh Island was used by the Dutch to place their marine navigation surveillance over the Malacca strait and the Weh Island as Sabang free port. The internal Nasi Island was used as a settlement and as the food sustainer to the mainland Aceh.*

Ketut Wiradnyana (Balai Arkeologi Medan)

Makna Penguburan Bersama Masa Prasejarah dan Tradisinya di Sumatera Bagian Utara

*Limited prehistoric archaeological data has hampered the interpretation process of a culture. Thus, comparing information in terms of cultural appropriateness, space and time is required. The discovery two of human skeletons in one burial is an example of the need for such comparison act to acquire a preliminary interpretation of the implied meaning of an archaeological discovery. The comparing method is ethnoarchaeology which involve onsite observation of the communal burial procession around Aceh Tengah Regency, namely the cultural territories of Batak Toba, Karo and Nias. The acquired interpretations of the communal burial activities in those cultural areas are what have been understand the same as the one burial chamber of Loyang Ujung Karang site. Cultural evolutions may explain the possible pioneering nature of such burial at Loyang Ujung Karang site as a secondary entombment in North Sumatra.*

Stanov Purnawibowo (Balai Arkeologi Medan)

Studi Kelayakan Arkeologi di Situs Kota Cina, Medan (Studi Awal Dalam Kerangka Penelitian Arkeologi)

*The archeological feasibility research is an initial step to the preservation of archaeological resources. This article aims at observing the feasibility of Kota Cina preservation and the proper research type of the site. The review of the feasibility study begins with the exposition of the legal base followed by an analysis through the value assessment and potential analysis. The review is expected to result in the recommendation of a proper archaeological research type and a preservation feasibility of the site.*

Baskoro Daru Tjahjono (Balai Arkeologi Medan)

Syailendrawangsa: Sang Penguasa Mataram Kuno

*The history of the ancient Mataram has been an intriguing discussion matter due to a seemingly endless problematic arising from the lack of data. However, increasing historical, archaeological researches, and new data findings complicate the issue. This article does not aim at providing justification over any of various perspectives proposed by any archaeologists or historians; rather, it tries to reveal and comprehend the historical matter of the ancient Mataram from one point of view. The historical approach suggests that there was only one ruling dynasty in the ancient Mataram, the Syailendrawangsa. Sanjaya was one of the descendant kings of Syailendrawangsa. The origins of the dynasty can be traced back through the Sojomerto inscription found in Batang, Central Java Province. The Syailendrawangsa was established by Dapunta Selendra, a native Indonesian. Mantyasih and Wanua Tengah III, under the instruction of Balitung, tell records about the lineage of the Syailendra dynasty or Syailendrawangsa from Sanjaya through Balitung. Some of the kings believed in Siva and others in Buddha. The inscriptions also have reports on four (4) names of the capital cities of the ancient Mataram: Poh Pitu, Mamratipura, Tamwlang, and Watugaluh; the locations which are not identified exactly. The different locations of the capital suggest the constant mobility of the kingdom centre of power. Early study predicts that the first two mentioned capitals are located in Central Java, while the latter two are in Jombang, East Java Province.*

Defri Elias Simatupang (Balai Arkeologi Medan)

Komunikasi Efektif Dalam Penyelamatan Patung Pangulubalang Terhadap Potensi Konflik Dilema Vertikal di Kabupaten Simalungun

*This article initiated from a review made by the Archaeological Office on the discovery of Pangulubalang statue in Simalungun Regency, North Sumatra Province. It was such an urgent review due to the salvation of the statue from the destructive intent by the inheriting society. In the face of imminent vertical conflict, the research team head for home to consult the head of the archaeological office for strategic measures. The incident drove a conduct of a review on the urgency of an effective communication when the government apparatus attempts to save the suspected cultural heritage object while avoiding potential vertical conflict. Inductive reasoning used in this article commenced from the discussions of every data from which a general conclusion will be drawn. The collected data will be analyzed and interpreted as an offered solution model for a salvation policy of the cultural heritage suspected object such as the Pangulubalang statue in Simalungun Regency.*

Lucas Partanda Koestoro (Balai Arkeologi Medan)

Kelapa Dalam Catatan Arkeologi dan Historis: Upaya Pengembangan Kebijakan Tanaman

*Historical and archaeological sources in this article suggest the Indonesia's coconuts cultivation and varied uses of the tree parts, such as their flowers which produce sap (an ingredient of brown sugar and fermented palm wine), leaves for fish traps/breeding place, roofing materials, and banners. Copras, the main ingredient of oil making, butter, and soap, which are acquired from the coconut flesh, were used to be a worldwide export commodity in Indonesian pre-independence period. Once was only processed into copras, coconut flesh has now product varieties. Nowadays, the demand for coconut has soared but the production ironically is declining. As a matter of fact, Indonesia's coconut plantation is actually the largest in size in the world, yet the products are unfortunately not well-organized as strategic commodity.*

*Furthermore, the plant production is so low that the supply suffers from it. The government seems to focus only on coconut palms, which is ironic due to the horrible environmental damaging effect caused by the exploitative land clearing for the plantations. Coconut palm plantations are mostly owned by rich business people, while the coconuts plantations belong to common people. Most of the people's coconut plantations have old and unproductive trees, which need replanting for the sake of the people welfare improvement.*

**Berkala Arkeologi SANGKHAKALA**  
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**Author Indeks**

**A**

Aceh, lihat Setiawan, Taufiqurrahman; Hidayati, Dyah (b)  
Aceh Tengah, lihat Wiradnyana, Ketut (a,b)  
Aksara, lihat Nasoichah, Churmatin; Soedewo, Ery  
*andung*, lihat Nasoichah, Churmatin  
Analisis Tetangga Terdekat, lihat Setiawan, Taufiqurrahman  
Austronesia, lihat Wiradnyana, Ketut (a)

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Bahasa, lihat Nasoichah, Churmatin  
Bambu, lihat Nasoichah, Churmatin; Susilowati, Nenggih;  
Batak, lihat Nasoichah, Churmatin  
Batu Aceh, lihat Hidayati, Dyah (b)  
Bener Meriah, lihat Setiawan, Taufiqurrahman

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Cagar Budaya, lihat Koestoro, Lucas Partanda (a); Purnawibowo, Stanov; Simatupang, Defri Elias (a,b)  
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Candu, lihat Simatupang, Defri Elias (a)

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Danau Toba, lihat Wiradnyana, Ketut (b)

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Hidayati, Dyah(a). *Fungsi dan Makna Simolis Kursi Batu dan Replika Kursi Kayu Pada Masyarakat Nias*.  
15(1): 1—15.  
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*Hoabinh*, lihat Wiradnyana, Ketut(a,b)  
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Koestoro, Lucas Partanda (b). *Kelapa Dalam Catatan Arkeologi dan Historis: Upaya Pengembangan Kebijakan Tanaman Serba Guna*. 16(2): 217--233.  
Komunikasi, lihat Simatupang, Defri Elias (a,b)  
Konflik vertikal, lihat Simatupang, Defri Elias (b)  
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Kuantan Sengingi, lihat Soedewo, Ery  
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Megalitik, lihat Hidayati, Dyah (a); Susilowati, Nenggih; Wiradnyana, Ketut(b)  
Mongoloid, lihat Wiradnyana, Ketut(a)

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Naskah, lihat Nasoichah, Churmatin  
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Nisan, lihat Hidayati, Dyah (b)  
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*Pangulubalang*, lihat Simatupang, Defri Elias (b); Wiradnyana, Ketut (b)  
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Pertanian, lihat Susilowati, Nenggih  
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Pulo Breuh, lihat Hidayati, Dyah(b)  
Purnawibowo, Stanov. *Studi Kelayakan Arkeologi di Situs Kota Cina, Medan (Studi Awal Dalam Kerangka Penelitian Arkeologi)*. 16 (2): 170--186  
Patung, lihat Simatupang, Defri Elias (b)

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Religi, lihat Hidayati, Dyah(a); Simatupang, Defri Elias (b); Wiradnyana, Ketut(a)  
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Simbol, lihat Hidayati, Dyah (a); Susilowati, Nenggih; Wiradnyana, Ketut (a,b)  
Soedewo, Ery. *Prasasti Padang Candi: Tinjauan Epigrafis Temuan Data Tertulis dari Situs Padang Candi,  
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Sumatera Utara, lihat Wiradnyana, Ketut(a, b)  
*Sumatralith*, lihat Wiradnyana, Ketut(a)  
Survei, lihat Hidayati, Dyah (b); Setiawan, Taufiqurrahman

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Takengon, lihat Wiradnyana, Ketut (a,b)  
Tanah Karo, lihat Susilowati, Nenggih; Wiradnyana, Ketut(b)  
Tanjung Pinang, lihat Simatupang, Defri Elias(a)  
*Tanoh Gayo*, lihat Wiradnyana, Ketut (a)  
Tjahjono, Baskoro Daru. *Syailendrawangsa: Sang Penguasa Mataram Kuno*. 16(1): 187--200  
Tradisi, lihat Susilowati, Nenggih; Wiradnyana, Ketut (a,b)  
Transliterasi, lihat Nasoichah, Churmatin; Soedewo, Ery

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Warisan Budaya, lihat Koestoro, Lucas Partanda(a)  
Wiradnyana, Ketut(a). *Pengaruh Kebudayaan 'Hoabinhian' dan Austronesia Prasejarah di Dataran Tinggi  
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