

CIÊNCIAS SOCIALMENTE APLICÁVEIS:

INTEGRANDO SABERES E
ABRINDO CAMINHOS

JORGE JOSÉ MARTINS RODRIGUES
MARIA AMÉLIA MARQUES

(Organizadores)

VOL IX



EDITORA
ARTEMIS

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APRESENTAÇÃO

O nono volume desta colecção segue a lógica dos livros anteriores. Procura apresentar ao leitor uma coletânea de artigos sobre problemáticas que são transversais ao campo das ciências sociais aplicadas.

Sendo discutível, na metodologia seguida na organização dos vários volumes procurou-se privilegiar artigos que abordassem novas tendências e/ou problemáticas transversais relevantes, adotassem metodologias mais holísticas e/ou modelos de investigação aplicada, apresentassem estudos de caso nacionais e/ou internacionais e procurassem ser reflexivos. Nesse contexto, o nono volume está organizado em quatro grandes eixos – Planeamento e informação, Turismo, Saúde e ergonomia, Direito.

Na construção da estrutura de cada eixo procurou-se seguir uma lógica em que cada artigo possa contribuir para uma melhor compreensão do artigo seguinte, gerando-se um fluxo de conhecimento acumulado que se pretende fluido e em espiral crescente.

Assim, o eixo Planeamento e informação, é constituído por um conjunto de quatro artigos. O planeamento dos territórios urbanos influencia a arquitectura das cidades e os seus equipamentos. Assim, o recurso aos sistemas de informação geográficos e cadastrais, enquanto sistemas geradores de informação e conhecimento, poderão ser bons preditores e auxiliares de gestão do risco, quer das cidades quer dos seus equipamentos.

O eixo Turismo junta um conjunto de sete artigos que, em comum, contribuem para otimizar os serviços e melhorar a imagem do turismo e do património cultural. A afectação ágil de recursos às actividades que mais deles necessitam, em cada momento, é um bom indicador de eficiência e de qualidade do serviço prestado. Esta flexibilidade permite redireccionar os diferentes imaginários e expectativas culturais e espaciais dos turistas, nas diferentes épocas do ano.

No eixo Saúde e ergonomia, composto por seis artigos, subjaz que uma política de avaliação de serviços de saúde necessita da medição dos seus efeitos, da comparação com outros indicadores e de incentivos. Este pressuposto contraria a falácia de quanto mais idade se tem mais se sabe sobre sexualidade e reprodução. Os riscos associados a tal ideia induzem à forte necessidade de formação contínua e treino de competências para a prevenção e promoção da saúde, onde se incluem os métodos ergonómicos, por forma a poupar energia.

O eixo Direito é composto por quatro artigos. Os normativos legais, em geral, obedecem a princípios éticos universais. Contudo, ainda há muitas lacunas a superar, nomeadamente quanto aos direitos femininos, com a ganância e a corrupção sempre à espreita.

Com a disponibilização deste livro e seus artigos esperamos que os mesmos gerem inquietude intelectual e curiosidade científica, procurando a satisfação de novas necessidades e descobertas, motor de todas as fontes de inovação.

Jorge Rodrigues, ISCAL/IPL, Portugal

Maria Amélia Marques, IPS/ESCE, Portugal

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MEGALITHIC TERM IN INDONESIAN CULTURE PROBLEM AND ALTERNATIVE FOR SOLUTION PROPOSED

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ABSTRACT: The megalithic cultural complex has never ceased to occupy a prominent place in the popular imagination or scientific debate, including its terminology. From the etymology, there are two basic variables contained in the term megalithic (mega: large, lithic: stone), the first is related to size (large), and the second is related to the material aspect (stone). In the field of cultural knowledge and Indonesian cultural studies, the word megalithic appears in several terms such as megalithic culture, megalithic era, megalithic tradition, and megalithic cultural traditions which are often found. Meanwhile, when viewed from the results of archaeological research and local trade, the forms of material remains that are described as megalithic are not all large in size, in fact only less than 50 cm in size, in some cases wood is categorized as megalithic.

Even more interesting, there are also those who call it the megalithic period. This article tries to explain the use of the term megalithic, both etymologically and not. For more details, descriptive reviews related to materials and material sizes are the main things that are analyzed. The analysis is carried out by using the relationship between form, size, and function. It can be concluded, the term megalithic cannot be applied in general. It's just applied casually. To be more applicable if it is brought closer to its function as a medium for ancestor worship.

KEYWORDS: Indonesian. Culture. Megalithic. Term. And Expression.

1 INTRODUCTION

Culture in Indonesia has a dynamic, it was grown and developed from the prehistoric era until now. The dynamic of Indonesian culture during the prehistoric era had been exhibited on several steps of its development. The prehistoric remains that had been found can be classified into three categories such as hunter-gather, agriculture, and the era of skill in metallurgy. Especially in the agricultural era, it has one of the cultural products called the megalithic culture, which was symbolized by huge stones (Ayatrohaedi. 1978). At last, as a

tradition, it had been changed and visualized in several kinds of sources or materials in media. Based on archaeological findings, some of the scientists concluded the megalithic is one of the main traditions that ever existed. It was called the main tradition because it has spread almost in every area in Indonesia, and can expand within a short time since its first appearance when agriculture was first known. In Indonesian region, this culture not only find in cult, burial media, also in profane structure (Yondri, 2016).

Sites with megalithic remains in Indonesia have long been known, studied, and discussed by R.D.M Verbeek (1891), N.J Krom (1914), Schnitger (1964), Geldern (1945), Wales (1957), Loofs (1967), Bintarti (1981), Soejono (1984); Mulia (1985); Sukendar (1993), Sutaba, (1996), Prasetyo (2013), Yondri, (2016), Sellato (2016), etc. Some of Indonesia scientists follow Geldern's theories who envisioned two successive 'waves' –an 'Older Megalithic' and a 'Younger Megalithic', reaching this region respectively at Late Neolithic times and in the early Metal Age– or a unique 'megalithic culture', but some interested to analyzed and then try to make a new opinion like Sukendar done in 1993 with the new suggestion about menhir status, and Prasetyo in 2013 in cultural chronology of this culture.

Till now, all of scientist in Indonesia always definite the term megalithic as a huge stone (mega for measurement the size (huge/big) and lithic for material (stone), without seeing its context and how it adapts with the environment. Related to this, several problems about megalithic culture and how its term was implemented in Indonesia occurred. Loofs in his book *Element of the Megalithic Complex in South East Asia* (1967) says "The megalithic cultural complex, la plus grande enigma de la prehistory as it has recently termed, has never ceased to occupy a prominent place in the popular imagination as well as in a scholarly debate. In the last few years, however, this debate not only seems to have gained in strength but also to have brought about the recognition of the importance of this question for our understanding of the history of civilization (Loofs 1976). Especially in Indonesia culture, the first problem about megalithic occur in chronology when its arrival to Indonesia, and term and its expression in Indonesian culture.

2 RESEARCH METHODS

The object of this research is the material cultural which is classified as megalithic in Indonesian culture, both included in the group of relics from prehistoric periodization and which then continues as a tradition in some traditional societies in Indonesia. To analyzed the object using the classification in choice of shape, decoration, and resultant of artifact. Asloby Rouse (1960). Fig.1 and Fig 2. and then using the descriptive analysis

which is associated with material that used and functioning both related to sacred (cult and burial), and profane activity.

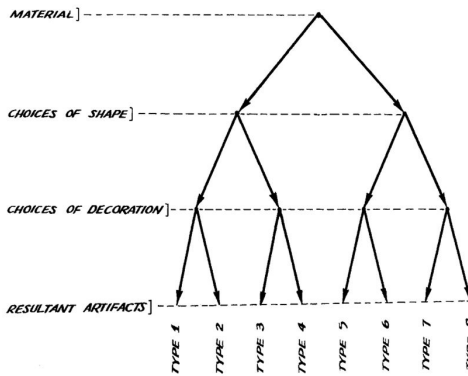


Fig. 1. Procedure of making artifacts.

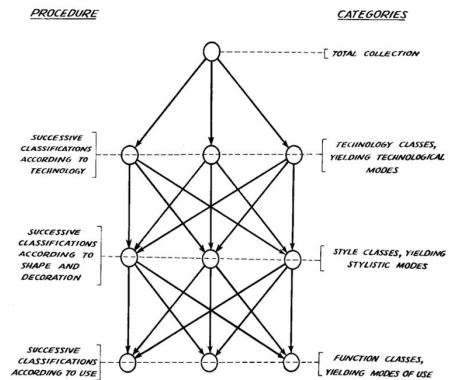


Fig. 2. Example of the analytic approach to classification.

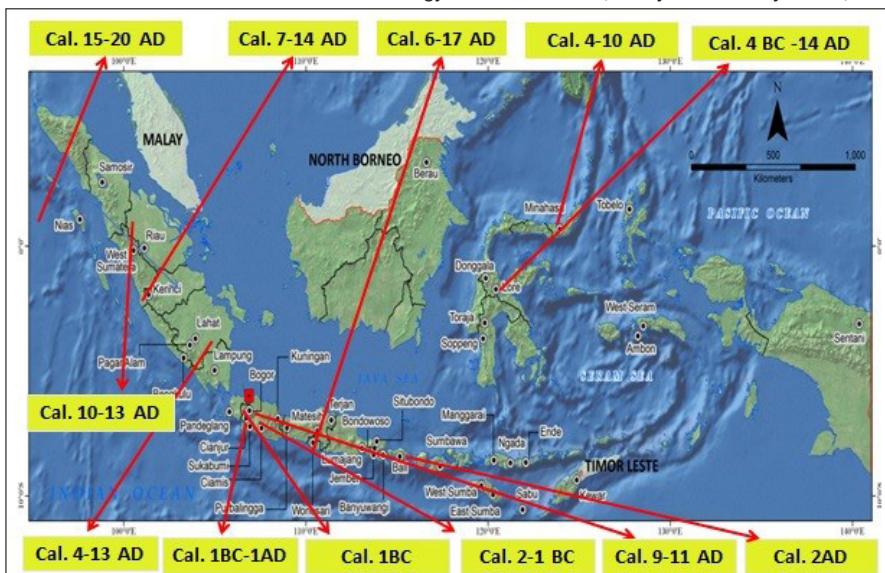
3 RESULT AND DISCUSSION

3.1 MEGALITHIC CHRONOLOGY IN INDONESIAN CULTURE

According to Heine Geldern, he grouped it in two waves. The first wave, known as the Old Megalithic culture, presumably extended during the Neolithic Period, between 2500-1500 BC, whereas the second wave called the New Megalithic culture, was presumed to emerge about the early first millennium BC. From Geldern's point of view, it can be assumed that the arrival of megalithic culture in Indonesia was caused by the cultural migration or human migration to Indonesia in the past. Some experts concluded it related to progress out from Asia mainland through Taiwan, and then arrived in Indonesia, but it didn't occur on Geldern chronology. Based on the views expressed by Blust (Blust n.d.), Bellwood (Bellwood 1985), Tanudirjo (2001) concluded the Austronesian up and growing in Indonesia through five stages. Phase I is the stage of the migration of farmers from southern China reached Taiwan (5000 years BC), Phase II, migration from Taiwan to the Philippines (2500 BC), Phase III, the migration from the Philippines to the south and southeast (towards 2000 BC), Phase IV, migration from North Maluku to the south and east (2000 BC), and the phase V migration of northern Papua westward and eastward (Tanudirjo 2001). According to Munandar (2012) when the migration was rarely done, and Austronesia people had settled and steady in some areas of Southeast Asia, there is an opportunity to further develop the culture better. Based on the artifacts, it can be interpreted to mean that between 5 BC and 2 A.D, there is a form of culture that is based on intelligence that was later known as the Dong Son culture (Thomas, 1996; Munandar, 2012). Simanjuntak (2019) also noted several sites related to Austronesian inhabitants in the Indonesia area in the past period.

Related to the interpretation about stages and when the Austronesian settled in Indonesia until now no artifact also archeological site had chronology like Geldern's says. Numbers of archeological sites with megalithic remains such as upright stone (Menhir), dolmen, stone terraces, etc. are coming from later periods. According to Sutaba (1996) with his statement as megalithic culture in Indonesia had developed around the late prehistoric era or pale metallic period, but it doesn't support by any kind of data and absolute dating or chronology. Prasetyo (2013) tried to count several megalithic sites in Indonesia and found that all of the sites are coming from a long time after Geldern's chronology, such as: Hiligeo (Nias): cal. 15-10 AD; Tundrumbaho (Nias): cal. 15-17 AD; Guguk Nunang (West Sumatra): cal. 10-13 AD; Bukit Batu Larung (Jambi): cal. 10-13 AD; Bukit Arat (Jambi): cal. 7-11 AD; Dusun Tinggi (Jambi) cal. 4-7 AD; Renah Kemumu (Jambi): cal. 11-13 AD; Banua Keling 1, 2, 3, 4 (South Sumatra): cal. 13-17; 11-13; 7-10; 3-6 AD; Tebat Gunung (South Sumatra): cal. 11-14 AD; Pajar Bulan 1 dan 2 (South Sumatra): cal. 10-13 and 7-12 AD; Pasir Angin 1 dan 2 (West Java): cal. 9-10 and 10-11 AD; Kidangan (East Java): cal. 15-17 AD; Krajan Bayeman (East Java): cal. 6-11 AD; Pedaringan (East Java): cal. 10-14 AD; Dawuhan (East Java): cal. 7-9 AD; Doplang (East Java): cal. 13-15 AD; Woloan 1, 2, and 3 (North Sulawesi): cal. 4-7; 8-10; 7-9 AD; Tatelu 1 and 2 (North Sulawesi): cal. 4 SM BC – Early Century and 11-14 AD [11]. New chronology coming from Gunung Padang site (West Java) with carbon dating analysis, around 117 until 45 BC [18] and Subanglarang site 1850±95 BP or 45 BC (Yondri, 2020). (Pic.1).

Pic1. The distribution of site and its chronology in Indonesia area (Modify from Prasetyo. 2013).



3.2 MEGALITHIC TERM AND ITS EXPRESSION IN INDONESIAN CULTURE

In such culture, we often found cultural concept with similar root in several areas. Variety would be happened in shape, form or element, which was chosen to be used. On this matter one cultural value could change structurally and how was efficiency of environment resources and how did adaptive pattern form their material culture. Theoretically, men need to survive in nature, which according to Sumarwoto (1994), consisted of: (1) basic need of physical survival; (2) basic need of human survival; and (3) basic need to choose. From the three different basic needs mentioned above, which was connected directly to cultural issues is the basic need to choose. To fulfill the basic need, the ability to choose is not only to fulfill physical survival, but also to express its culture (Sumarwoto, 1994). Therefore, basic needs to factor of choose exerted on emerging material culture form one culture. Then, all of that are making the community and culture not withstanding in some characteristic culture. From that matter, three factors influencing each other could be desired (Soejono, 1984; Thomas, 1996).

Likewise, ancestral worship tradition, basically remains of culture accumulated on one site was part of a residential region in a holistic way in the past. Besides sacred site, there were also other variables in that region such as dimension of thought, landscape, dwelling place, wet/dry rice field, water, and material resources and so on. From ecological view, megalithic sites were also one of part of settlement in that dimension of society were able to visualize their cultural values with various symbolic systems which have mutual agreement according to resources provided on their settlement. Therefore, visualized forms of the same root of cultural values with different will emerge different visualization. The difference would happen on the basic of material that as used, because an environment can limit in usual resources to make monument with similar cultural values in another area. In course of the long history of development, the spread of ancestral worship tradition also has the undergone cultural dynamics. The dynamics belongs to a system of thought which occurs in various contexts, values of concepts those exist in cultural tradition undergoing various changing on their visualization. On certain areas ancestral worship tradition community used wood and smaller stones. The cultural values can be change in material, also in structure. It is very related with the utilization of environmental resources and how the cultural adaptation patterns. Through a semiotic approach in the study of megalithic culture in Indonesia Sudarmadi (1999) concluded that Indonesian megaliths are very large in type, date and distribution, in most parts of Indonesia, they are still associated with myths, and ancestor worship, and some of these ideas embedded in aspects of Indonesian culture.

Research on megaliths in Indonesia so far seems to have not broken down in more detail from the remains that are categorized as megalithic culture, most of them have not applied large concepts (mega) in the variety of materials found, and also the types of materials used to make cultural objects. It can be seen from the objects used in ritual activities, the variety of materials for making containers in burial tradition, as well as profane buildings in the community both in the context of the past and in communities that still continue the tradition of ancestor worship.

The worshipping of ancestor worship in Indonesia indicated by the monuments built, was one of the characteristics of people life in Neolithic and Paleometalic era, which is able to extend through endless time. Even in several places in Indonesia, the evidences can be found up till now. In that cultural progress, various values and material shifting happened. Monumental shapes that were used as worshipping ancient/ancestor spirits instruments can be classified chronologically. Earlier, the objects that were considered as symbol of the death were menhir or long-shaped stones that are vertically built (Prasetyo, 2012). In the next development, the position of menhir was replaced by a simple stone statue, which was called a megalithic statue or a Polynesian type statue. Generally, wooden statues called by westerners as primitive art objects, are particular statue, which are connected with worship (cult object). The statue is that appearance could evoke empathy between the worshipper and the object of worship. The cult instruments in archeological found very different with another site in the world like at the Easter Island witch's build in a big size, in Indonesia it made in various size and dominantly not in a big size, not more than 1 m high.

In several places (areas) in Indonesia, those statues were not just made from stone material, but also made of wood. Traditions of using stones or wooden statues as ancestor magical elements context (ancestor poles) are still known at several local ethnic group (tribe) such as *Sapundu* (Dayak in Borneo), *Mbis* (Asmat in West Papua), and *Ai Tos* (Timor). One of the examples of progress can be seen on *Manene Solemn* (ceremony) at Tana Toraja (South Celebes) as worshipping instruments in ceremony wooden statue are built, which they called *Tau-Tau*. By the Tana Toraja community (especially on community with *Auk Todolok* belief) Tau-Tau is considered as statues as concrete forms of ancestor spirits. At given times those statues are dressed and given sacrifices.

Cult of ancestor spirits, as a matter of fact is still a belief among isolated tribal communities in Indonesia until now, i.e. the Dayak tribe (Borneo), the Tajio (Middle Celebes), the To Pembuni and To Seko (South Celebes), the Asmat (West Papua), the people of Nias (Sumatra), Mentawai, Anak Dalam, and so on. The belief in ancient spirits who occupying their surroundings, that had been appeared in the cult ceremonies of

worshipping ancestor's spirits conducted by the Dayak community, in Kalimantan. They made wooden statues (*hampatong* and *parekan*), which were considered as concrete form of ancestor spirits. Statues are built in the front yard and on the balcony of the house (*b'tang*) (Ave, and T King (1986).

Some tribes in Indonesia actually show the cult of ancestor worship that uses materials other than stones, like wood, sometimes without used material culture, and also expression by symbol like expression by Anak Dalam tribe (Hasanah, 2022), Mentawai tribe (Mulhadi, 2008), etc. This matter cannot be separated from the ancestral worship concept that already existed, though that monument was not made of a huge stone. With these data existence of the development of cultural worship value can be seen. The cult monuments for the ancestor spirits that are made of stones then are replaced by another material.

The changes in the material used to build the cult monument also adapt to the availability in the environment where the monument was built. At several locations in the western part of Java Island, the stone terrace as a ritual site is built by stone blocks (*columnar joint*), slabs (*sitting joint*), boulders, or combination of slabs and boulders. Among others found on stone terrace of Gunung Padang site (Cianjur) which was used the stone blocks, Lebak Cibedug (Banten) by stone boulders, Arca Domas (Bogor) by stone slabs, and Hululingga (Kuningan) which constructed from the combination of slabs and boulders stone.

Like the cult or worshipping aspect, burial processes also show the shift of the use of material, although the making of burial case still comprises ancestor worship values. At several places though hard to determine claim the exact date burial cases generally were made from stones. Burial cases are named according to local terms like waruga, kalamba, pandusa, etc. Besides using stone as basic material for the making a case of burial, they also used wood. The use of wooden material as a burial case can be seen at later times, particularly in burial process at an advanced level or precisely at communities who are still having the ancestral beliefs concept, like the Toraja, and Dayak. In such community, burial case made of wood comprises two parts like a stone burial case, a case, and a cover.

So, for the technical making wooden coffin was applied similar technique as the making of sarcophagus, waruga and so on. An example of a wooden coffin was the *sandung*, which was used by the Dayak community in Kalimantan. The technical making of the sandung is similar to the making of sarcophagus. Sandung was made from a huge chopped wood. On one part the hollowed part was made according to the size of the body. Then after the body was put in, the wood was covered like original wood (Kartawinata, 1993). The form of burial was called the primary burial system. At Dayak

community, *sandung* also means as secondary burial, where the bones/skeleton of the dead in one family are put in together in one *sandung*, and then placed in the *Balai Anting* or above the front door of the house (Subagya, 1981). Here can be seen that after the era of using stones as burial case, later the stone is replaced by wood. However, a question arises whether the wooden burial case represents other form of megalithic burials like sarcophagus, and stone coffin, or the other way rounds. Because van Heekeren ever proposed that people who came to their places using boat might spread the sarcophagus and if they're any deaths, then they move to island. They made coffin from wood with resembled a boat. Then, those materials are replacing by stones (Soejono, 1984).

Besides being used as material to build sacred monuments, wood also used to make a profane media which were represented the ancestor worship tradition. One of them is a rice- pounding mortar, generally found in Kalimantan (Ave and T.King, 1986); Subagya, 1981; Sellato, 2016). That matter can be described as other form of stone mortars in other districts in Indonesia. Like the stone mortar, they use centrifugal process to make the wooden mortar. The wood is cutting down with subtractive method as a basin, on the top were made a hollow or more.

The emergence of mortar in human life, either made of stone or wood, actually could not separate from the ability of human to produce raw material that they need in daily life, like pounding rice or produce other materials such as medicine. It can be concluded here that wooden mortar was other form of stone mortar. This form in later tradition might happen because material was limited or practical reasoning.

4 CONCLUSION

Referred to site chronology above, the author thinks it can used as the adding data in interpretation about when this culture was arrived and developed in Indonesia. With the extent of development, cultural values of it had emerged among various contexts and times in Indonesia culture. Also related to archeology found the meaning of megalithic didn't always made by huge stones, but sometimes use smaller stones and wood material. If the people of the community in a certain area could not find a stones to make a media, then they used wood to substitute them. Other objects like wooden statues, which are found in Indonesia, are rarely above 200 years old. All of this remain cannot classified as a megalithic culture.

Very clear in Indonesia culture, the ancestor worship activity in past culture, also in cultural tradition, the elements used to build monuments were not only made from the huge stones but were also made in small sizes and other materials such as wood. Based

on archeological remains and various forms of media used in ancestral breeding traditions in the past it can be concluded that the term megalithic that has been used is no longer by its etymology. The materials used in cultural expression coming from various source. All of that is related to its function in ritual practice in the past for ancestor worship. The cultural value with various materials can be assumed as represented a concrete form of a symbolic system not in measurement of stone. It related to function as a worship media in their society in past and in tradition of Indonesian culture.

In the future, I think the term megalithic in Indonesian culture cannot be used in general because not all objects are made by the large stones. The classification of functions in this cultural product should not be placed in the first but in the last part, so the appropriate term used for this culture in Indonesia is not a megalithic culture but the ancestor worship culture.

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