



**REPORT OF THE
SECOND EXPLORATION OF HISTORICAL
AND CULTURAL SITES OF ASEAN**

**Borobudur, Prambanan, Trowulan, Penanggungan
INDONESIA**

1 - 15 December 1993

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**DIRECTORATE GENERAL FOR CULTURE
MINISTRY OF EDUCATION AND CULTURE**

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MINISTRY OF EDUCATION AND CULTURE**

PERPUSTAKAAN.
Direktorat Perlindungan dan Pembinaan
Peninggalan Sejarah dan Purbakala
NO. INDUK
T G L.

TABLE OF CONTENTS

Perpustakaan
Direktorat Perlindungan dan
Pembinaan Peninggalan
Sejarah dan Purbakala

1. Letter of Transmittal

2. Summary Report of the Second Exploration of Historical and Cultural Sites of ASEAN, Indonesia from 1st to 15th December, 1993

ANNEXES

- A. Project Proposal of the Second Exploration of Historical and Cultural Sites of ASEAN
- B. List of Participants
- C. List of the Resource Persons and Committees
- D. Report by Chairman of the Organizing Committee at the Opening Ceremony
- E. Opening Address by Director General For Culture
- F. Technical Information of exploration
- G. Programme
- H. Indonesian Cultural Policy on Historical and Archaeological Sites, by Prof.Dr. Edi Sedyawati. (Indonesian Law No. 5/1992 on Cultural Properties)
- I. Paper: Indonesian Cultural Tourism Policy on Historical and Archaeological Sites, by Drs. Andi Mappisammeng.
- J. Paper : Archaeological Research and Preservation in Indonesia, by Prof. Dr. R. Soekmono

- K. Paper : Cultural History of Indonesia :
Pre-historical period, by Prof.Dr.R.P.Soejono
- L. Paper: Cultural History of Indonesia:
Classical period (Hindu-Buddha), by
Dr. Endang Sri Hardiati
- M. Cultural History of Indonesia: Islamic period,
by Prof. Dr. H. Hasan Muarif Ambary
- N. Information of the sites visited
- O. Summary of the slide presentation
- P. Paper : Preservation problems of monuments
by Mr. Samidi
- Q. A Challenge: Majapahit, Trowulan City-site
by Dr.Mundardjito
- R. Exploitative Management of Archaeological
Heritage by Mr. Hari Untoro Dradjat
- S. Technical and Journalistic Report
- T. Evaluation Report
- U. Speeches at Closing Ceremony
- V. Article in Indonesian Newsletter "KOMPAS" by
Mr. Mindra Faizaliskandiar
- W. Photographs

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SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



Letter of Transmittal

LETTER OF TRANSMITTAL

Perpustakaan
Direktorat Perlindungan dan
Pembinaan Peninggalan
Sejarah dan Purbakala

Mojokerto, East Java
December 15, 1993

Sir,

We have the honour to transmit herewith the Report of the Second Exploration of Historical and Cultural Sites of ASEAN, held in Indonesia from 1 to 15 December 1993.

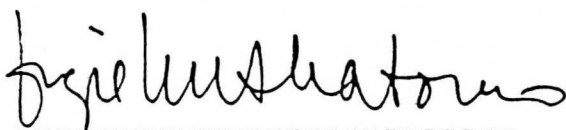
Accept, Sir, the assurance of our highest consideration.



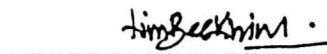
HAJI OSMAN bin A. SALLEH
Brunei Darussalam



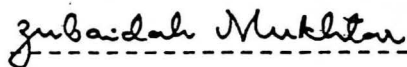
MS. EVELYN I. ESGUERRA
Philippines



MR. BUGIE KUSUMOHARTONO
Indonesia



MS. LIM BEE KHIM
Singapore



MS. ZUBAIDAH MUKHTAR
Malaysia



MR. ANUCHA THIRAKANONT
Thailand

The Chairman
ASEAN Committee on Culture and Information
INDONESIA



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



Summary Report of
the Second Exploration of Historical
and Cultural Sites of ASEAN

SUMMARY REPORT
OF THE SECOND EXPLORATION OF HISTORICAL AND
CULTURAL SITES OF ASEAN

I. Background

Pursuant to the decision of 8th Meeting of the ASEAN Working Group on Literary and ASEAN Studies, Brunei Darussalam, 19th - 21st October 1992 which was approved by 27th Meeting of the ASEAN Committee on Culture and Information, Singapore, 1-5 February 1993, Indonesia hosted the project "2nd Exploration of Historical and Cultural Sites" funded by ASEAN Cultural Fund FY 93/94.

Second Exploration of Historical and Cultural Sites of ASEAN was held on 1-15 December 1993 . The sites chosen for the exploration were Jakarta, Cirebon, Borobudur, Prambanan, Trowulan and Penanggungan.

II. Objectives of the Project

The main objective, as stated in the project document were

- a. To expose ASEAN historical and cultural sites to ASEAN Youths and make them more aware of the rich history and cultural heritage of ASEAN.
- b. To offer them an opportunity to explore ASEAN historical and cultural sites through adventure activities and imbue in them the spirit of adventure and an appreciation of outdoor life.
- c. To provide ASEAN youth a chance to experience together the spirit of adventure in locations with rich history to promote the spirit of ASEAN solidarity and to help in the development of leadership qualities and mental resilience of youths after undergoing the arduous programmes.

The target of the project in Indonesia was exploration of historical and cultural sites involved evaluation of sites existence and their preservation condition thereof, including their beneficial function or presentation as cultural tourism assets.

The Purpose of Activities were:

- a. To expose historical sites such as Borobudur and Prambanan, which have been preserved accordingly, advancedly used as cultural tourism objects and have even been established in the World Cultural Heritage list;

- b. To evaluate the existence and preservation condition of Penanggungan site, which has not been fully preserved yet;
- c. To evaluate the utilization of Trowulan site which has been preserved as a cultural tourism object.

The Outcome of Activities were:

- a. The participants were expected to provide input of their evaluation;
- b. The participants were expected to present their recommendation on the explored sites regarding the sites preservation and promotion.

The project proposal appears as Annex A

III. Participants

The participants were ASEAN youths who has the experience and interest in the field related to archaeology, history, anthropology, or other social sciences and/or in the field of journalism/media and actively involved in the promotion and development of cultural resources management. They actively engaged in cultural educational and information activities such as university students, archaeological survey officers, teachers, free lance writer, museum curators, who has selected by the National Committee set up for this purpose.

They were two participants from Brunei Darussalam, Malaysia, the Philippines, Singapore, Thailand and five participants including one journalist from Indonesia. Altogether there were 15 persons : 8 males and 7 females.

List of participants and their curriculum vitae appears as Annex B.

IV. Resource Persons

Indonesia provided resource persons who delivered background lectures on Southeast Asian cultural history, cultural heritages, cultural and related tourism policy, archaeological sites visited, culture and environment and site preservation. They also supervised practical exercises and gave guidelines for writing reports.

The resource persons were university professors in the field of cultural heritages, and officers from the Directorate General of Culture, Department of Education and

Culture, from the Department of Tourism, Post and Telecommunication of Indonesia.

List of the resource persons and their curriculum vitae appears as Annex C.

V. Insurance

Although, according to the information from the ASEAN Secretariate that the fund for the insurance was not approved by the ASEAN Standing Committee, however the Organizing Committee has arranged the insurances againsts accidents to cover the period of their staying in Indonesia, because the visited sites have high risks.

VI. ACTIVITIES OF THE PROJECT:

a. OPENING CEREMONY

Opening Ceremony was held in the meeting room of the Directorate General for Culture in Jakarta on 2nd December 1993. The opening ceremony was participated by all participants, officials, as well as cultural attache of ASEAN member countries.

Mr. I G.N. Anom, Director of Protection and Development of Historical and Archaeological Heritage as Chairman of the Organizing Committee welcomed the participants. In his report, he also stressed the expected outcome of the exploration activities.

The full text of his report appears as Annex D.

Prof Dr. Edi Sedyawati, Director General for Culture, Ministry of Education and Culture officially opened the Exploration following her address. On her address she highlighted that through the exploration, the participants will have ample opportunities to experience together the spirit of adventure in locations with rich history to promote the spirit of ASEAN solidarity and to help in the development of leadership qualities and mental resilience of youths after undergoing the arduous programme to their respective countries. She hoped that the exploration would enhance their competence in preserving and developing historical and cultural sites in their countries.

The full text of her address appears as Annex E.

b. ORIENTATION

Mr. Samidi, vice chairman of the Organizing Committee explained the general information of the exploration and its technical information as well, including its programme which appears as Annex F and G.

c. LECTURES

On 2nd December 1993, after the opening ceremony, the participants attended lectures on the cultural heritage aspect in Indonesia. The lectures were:

1. Indonesian Cultural Policy on Historical and Archaeological Sites, by Prof.Dr. Edi Sedyawati

Prof.Dr. Edi Sedyawati, Director General for Culture explained about the cultural policy in Indonesia, which among others mentioning:

- a) The cultural policy relates to cultural heritage at present and for the future;
- b) National culture and local cultures;
- c) Policy for safeguarding the cultural heritage .

The summary of her lecture and the Indonesian Law No. 5/1992 on Cultural Properties appears as Annex H.

2. Indonesian Cultural Tourism Policy on Historical and Archaeological Sites, by Drs. Andi Mappisammeng

Paper of Drs. Andi Mappisammeng, Director General of Tourism was presented by Mr. M.A.A. Winarno, Director of Travel Development Service, Directorate General of Tourism.

He explained about the cultural tourism which consist of among others:

- a) Cultural Tourism as a form of sustainable development;
- b) Trilogy of Cultural Tourism;
- c) Development of Cultural Tourism in Borobudur and Prambanan

Paper of Mr. Andi Mappisammeng appears as Annex I.

3. Archaeological Research and Preservation in Indonesia, by Prof. Dr. R. Soekmono

Prof. Dr. R. Soekmono, former Director of the Borobudur Restoration Project for 1970 - 1983 explained that Indonesia has a long history of conserving and restoring monuments.

Since the first decades of the present century special principles and techniques of "maintenance and repair" have been developed. The experience gained from the restoration of Candi Borobudur has proved that by combining chemical and architectural conservation is the adequate way to get the best result.

Prof. Dr. R. Soekmono's paper appears as Annex J.

4. Cultural History of Indonesia : Pre-historical period, by Prof. Dr. R. P. Soejono

Prof. Dr. R. P. Soejono explained that there are three aspects of development which was important to gain integrated knowledge of Pre-history, namely man, culture and environment. Man during the Pleistocene in Indonesia of which its period lasted until 10.000 B.C., until now found only in Java includes the types of *Meganthropus palaeojavanicus*.

Further information paper of Prof. Dr. R. P. Soejono appears as Annex K.

5. Cultural History of Indonesia: Classical period (Hindu-Buddha) by Dr. Endang Sri Hardiati

Dr. Endang Sri Hardiati explained that in Indonesia the classical period began in early 5th century AD and lasts until 15th AD, when the Islamic influence arose and replaced the domination of Buddhist and Hindu religions. The historical and cultural remains of Indonesian classical period are spread in several region in Indonesia. The oldest evidence of the development of Indian culture can be found in West Java and East Kalimantan.

The full text of her paper appears as Annex L.

6. Cultural History of Indonesia: Islamic period, by Prof. Dr. H. Hasan Muarif Ambary

Prof. Dr. H. Hasan Muarif Ambary explained that the Islamic period actually began in the 11th century. After examining aspects of monuments and architecture of Islamic period, we were able to assume that the Islamic belief penetrated slowly into the minds of the Indonesian and without force. This may thank to the fact that the Islamic propagators and the Indonesians themselves have always our tolerance, which is not only obvious in architecture and decorative art, but also in other aspects of their culture.

The full text of his paper appears as Annex M.

d. VISIT TO THE SITES

On 3rd and 4th December 1993 the participants visited several sites which have been restored, and sites which are still in process of restoration and several cultural sites as well, which were situated on the way from Jakarta to Trowulan. This was intended for enriching the participants knowledge and experience as well as for comparative studies before their real exploration in Trowulan and Penanggungan sites. They travelled by bus and stayed for two days in "Pondok Tingal" Guest House, Borobudur.

The Sites which have been visited were:

1. Museum and Sunyaragi Watercastle in Cirebon, the Islamic historical sites in West Java;
2. Borobudur temple (Candi Borobudur), Conservation Laboratory and Borobudur site museum;
3. Yogyakarta Royal Palace;
4. Candi Prambanan, Sewu, Plaosan, Ratu Boko, and Sambi Sari.

Detail information of the sites visited appears as Annex N.

e. SLIDE PRESENTATION

Slide presentation was held at the Borobudur Study and Conservation office on 4th December 1993 as scheduled. The participant(s) from each member country presented their slide of their respective countries, followed by discussions. Concluding remark of the slide presentation could be elaborated as follows:

- 1) Through the slide presentation we realize that ASEAN countries have a rich of historical and cultural heritage. It varies from pre-historic, Hindu-Buddhist temples, churches, mosques, etc. as well as colonial historic buildings.
- 2) Participants of ASEAN member countries did not present only the historical and cultural heritage of their respective countries, but also analyzed the problem and preservation concept as well.
- 3) By the slide presentation, their knowledge and experience of ASEAN historical and cultural sites is simultaneously able to strengthen ASEAN solidarity.

The summary of the slide presentation appears as Annex O

f. SPECIFIC LECTURES

On 6th December the participants travelled by bus directly to PPLH "Indonesia Hijau" Guest House at

Penanggungan resort where the main exploration activities would take place.

Prior to the exploration, specific lectures concerning the Penanggungan and Trowulan sites was given at Indonesia Hijau Guest House on the 6th, 7th and 8th December 1993 at night, by the Leader and Assistant Leader/Conservators as follows:

1. Penanggungan Sites by Dr. Mundardjito

Dr. Mundardjito, Leader of the exploration described the situation and condition of the sites to be explored. Regarding to the exploration purpose, the participants were divided into three groups based on the exploration objectives. Each group responsible in preparing the following reports:

- a) Technical Report on Trowulan Site;
- b) Technical Report on Penanggungan Site;
- c) Journalistic Report on Trowulan and Penanggungan Sites.

Seven of the 81 sites have been selected as samples to be explored, namely: Candi Jalatunda, Putri, Pura, Gentong, Sinta, Lurah, and Carik. At the explored sites, participants were required to:

- a) observe the form, size, ornamentation, building material, construction technique, preservation state and environmental condition;
- b) analyze the gathered data;
- c) formulate and propose recommended actions.

2. Preservation problems of monuments by Mr. Samidi

Mr. Samidi gave a brief lecture regarding the deterioration factor and process of monuments, namely:

- a) Intrinsic factor, such as the building material, construction technology, foundation, nature of ground ;
- b) Extrinsic factor, such as biotic, abiotic and catastroph factors.

The degradation process of the building may be classified into mechanical, physical, chemical and biological process. The conservation measures is conducted to slowing down the deterioration process of the monuments.

The full text of Mr.Samidi's paper appears as Annex P.

3. A Challenge: Majapahit, Trowulan City-site by Dr.Mundardjito

On 8th December 1993 at night, Dr.Mundardjito explained the Trowulan site which is going to be explored on 9th December 1993. He underlined the importance of Trowulan as a city-site, and its site preservation efforts. The urgency to salvage the site has been long felt realized, and perhaps a national and international campaign is needed.

Dr. Mundardjito's paper appears as Annex Q.

4. Exploitative Management of Archaeological Heritage by Mr. Hari Untoro Dradjat

Mr. Hari Untoro Dradjat, Assistant Leader introduced the concept of Exploitative Management of Culture Resource Management (CRM). The basic idea of what some archaeologists called exploitative management is not only emphasize on one aspect-- whether it concerns with research, preservation or presentation-- but the three related aspects that have to be considered and treated in one whole integrated system. The application of this holistic concept refers to balancing of various interest which might be conflicting if a mismanagement happened.

The full text of his paper appears as Annex R.

g. EXPLORATION ACTIVITIES

Exploration activities at Penanggungan sites was intended to offer participants an opportunity to explore some sites and archaeological remains which are located at the mountain slope through adventure activities, which in fact are quite far from the settlements. Beside that, the main reason of the exploration is to identify problems of preservation and consequently to propose site preservation and utilization.

These sites are situated approximately 500 up to 1200 meters above sea level, and functioned as ceremonial centres of the Majapahit communities. The uniqueness is that the features remind us as a megalithic structure of prehistoric period which is made of stone and have simple terrace construction, while most of the Penanggungan buildings itself are of Majapahit period.

Participants were requested to observe preservation and conservation problems as well as site development to present it to public.

The explored sites were: Candi Jolotundo (bathing place, 530 meters from sea level, under restoration), Candi Putri (terrace structure , 1120 m), Candi Pura (1140 m), Candi Gentong (1180 m), Candi Shinta (1180 m), Candi Lurah (1210 m), and Candi Carik (1180 m).

The exploration was implemented in two stages:

- a. First stage was held on Tuesday, 7th December 1993, for warming up before tracking on steep slope of Mt. Penanggungan. All participants went to Candi Jolotundo by walking in a distance of 1200 m from the base camp in 30 minutes. The road is convenient enough to pass by but the steepness is between 5' - 15'.
- b. Second stage, which was held on 8th December 1993 was a real adventure . All participants went to the other candis which were located at several places in the jungle on the slope of the Penanggungan mountain by climbing and tracking along a narrow, slippery, risks and unsmooth pathway.

On 9th December 1993, participants were guided to explore Trowulan site (30 km southwest of the base camp) which have been determined by archaeologists as a large settlement or a city of Majapahit kingdom. They were given enough chance to observe and discuss on sites and archaeological remains such as buildings that are still standing and other structures or features, as well as different types of artifacts deposited in the Regional Office.

These visited buildings were: Candi Brahu (brick temple, under restoration), Gapura Wringin Lawang (brick split gate, under restoration), Kolam Segaran (restored man-made lake of 6 hectares, functioned as water reservoir), and city-cannals of 20 m width. Besides that, Candi Tikus (restored brick temple, functioned as water purification temple), and Gapura Bajangratu (restored brick gate) as well as remains of a Majapahit house floor furnished with hexagonal floor tiles, 13 huge stone pillar basis, and unrestored temple at Sentonorejo village were also visited and discussed.

Before leaving Trowulan participants were shown to a present brick home industry which destroys the sites containing ancient structures and artifacts.

On Friday, 10th December 1993, after having discussion with Mr. Soedjarwo Soerono, Director of East Java Government Tourism Service in Surabaya on the policy of tourist development in East Java, all participants visited Tantular Museum, still in Surabaya. The ASEAN Team then proceeded to

Trowulan site (70 km from Surabaya) and visited site museum where all kind of artifacts are displayed. They also discussed problem in excavating Majapahit settlement sites as well as its interpretation of the pattern.

Before leaving Trowulan, participants kindly proceeded to a wellknown bronze home industry owned by skilled technician with long experience in copying ancient figures.

g. WRITING REPORT AND PANEL DISCUSSION

The final task of the participants was writing report on their activities, that should be presented in the panel discussion. The report writing and panel discussion were conducted in PPLH Meeting Room, respectively on 11 - 12 December 1993 and 13rd December 1993.

To facilitate the report writing, the participants were divided into 3 groups that each group did the reporting on Trowulan, Penanggungan, and Journalistic reports covering both sites. The Trowulan and Penanggungan Groups were requested to submit their reports in accordance with the given outline mentioned in the Technical Information, comprising Site description, problem analysis, as well as their proposal on preservation and development concept of the sites. While the Journalist Group was requested to submit similar report but in the journalism point of view, including public relation matters and a draft of an article accesible to be published in mass media.

Technical Report on Trowulan and Penanggungan sites, as well as Journalistic Report on both sites appears as Annex S

Panel discussion was conducted on 13th December 1993 from 08.30 - 11.30 a.m, which was attended by all participants and observer, from the Direstorate for Protection and Development of Historical and Archaeological Heritage, East Java Provincial Office for Education and Culture, and East Java Provincial Tourism Service. The panel discussion was moderated by Dr. Mundardjito and Mr. Samidi.

The panel discussion was held to improve the Group reports with ideas coming up based on whole participants experiences, in order to have an integrated concept on preservation and development. This was also an effective mean in strengthening our ASEAN solidarity and in developing leadership qualities as well as mental resilience of ASEAN youths.

VII. Evaluation of the Report

Participants were given evaluation forms to complete at the end of the Project. The forms were based on the ASEAN COCI Evaluation Form of completed ASEAN COCI Projects. The completed forms were collected and analyzed by the Organizing Committee.

The evaluation session was followed by discussion on evaluation and recommendation proposed by the participants and resource persons.

The evaluation report appears as Annex T

VII. CLOSING CEREMONY

Closing ceremony was held on Monday, 13th December 1993 at 19.00 - 21 00 hrs at Sabha Nugraha Room of East Java Provincial Office for Education and Culture, Surabaya; the second largest city of Indonesia. The ceremony was attended by participants, officials from provincial instances and other guests.

Organizing Committee reported the exploration activities and Head of East Java Provincial Office for Education and Culture delivered a speech, which was then officially closed by Director of Protection and Development of Historical and Archaeological Heritage on behalf of the Director General for Culture. Certificates and souvenirs were presented to the participants. The closing ceremony which was started by farewell dinner, was assumed by cultural performance.

The full text of Speeches appear as Annex U.

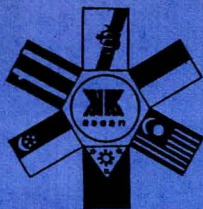
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SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



ANNEXES



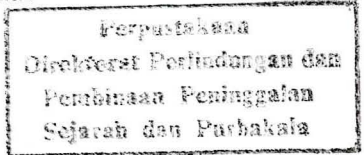
SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX A

Project Proposal of
the Second Exploration of
Historical and Cultural Sites of ASEAN

INTRA-ASEAN CULTURAL PROGRAMME
TO BE FUNDED BY ASEAN CULTURAL FUND



1. Programme Area : ASEAN Studies
2. Project Title : 2nd Exploration of Historical and Cultural Sites of ASEAN
3. Coordinator : Indonesia
4. Introduction/Rationale:

ASEAN has a rich history and a rich cultural heritage. Archaeological and historical site abound in some member countries with some dating back to the early Indianised empires in S E Asia. These historical sites offer primary information of the countries glorious past with throws light on some of the shared historical, social and cultural features of S E Asia societies. Some of these historical sites have been turned into historical parks which are made accessible to the public.

Although research has been conducted on the historical developments of ASEAN societies, there are all serious academic efforts confined to scholars and academicians. An effort should now be made to access and explore them. In many of these remote parts of ASEAN tribal cultures abound and expeditions into these regions could also afford an unparalleled opportunity to get to know more of the culture and society of these people.

5. Objectives

- i) To expose ASEAN historical and cultural sites to ASEAN nationals and make them more aware of the rich history and cultural heritage of ASEAN
- ii) To offer ASEAN nationals especially the youths an opportunity to explore ASEAN historical sites through adventure activities and imbue in them the spirit of adventure and an appreciation of outdoor life. Such explorations should yield concrete results in the form of a report or paper that should be published in journals of archaeology or history.

- iii) To provide ASEAN nationals - especially the youths a chance to meet and experience together the spirit of adventure in locations with rich history to promote the spirit of ASEAN solidarity. The project also helps in the development of leadership qualities and mental resilience of youths after undergoing the arduous programmes. (Youth in this context refer to ASEAN nationals between 25 to 35 years of age).

6. Activities

A historical site in an ASEAN country will be identified. It could either be unexplored or one which is relatively unknown. The participants will explore the sites and camp there in search of information and adventure such as tracking, hiking or tracing/surveying the landscapes. Each ASEAN delegation would comprise 2 explorers/adventurers.

Participants will have to be carefully selected as the work will be arduous, the terrain difficult and they have to endure hardship during the exploration. The host country will provide a leader, who is expert in the selected historical site, to lead the way. To give publicity to the exploration, a journalist from the host country could accompany the group and report/publicise its activities.

7. Qualification of Participants

The participants should possess the qualification as follows:

- i) ASEAN nationality;
- ii) those who has the experience and interest in the fields related to archaeology or other social sciences and/or in the field of journalism/media and actively involved in the promotion and development of cultural resources management;
- iii) between 25 to 35 years of age;
- iv) good command of English language, and
- v) good health, both physically and mentally.

8. Budget Estimate

I.	Airfare for 10 participants from ASEAN countries = 10 x US \$ 650	US \$ 6,500
II.	Board and Lodging	
	2 days in Jakarta for Arrival of 10 ASEAN participants at US \$ 50 = 2 x 10 x US \$ 50	US \$ 1,000
	12 days in sites for 15 participants (4 participants from the host country, 1 press representative) 12 x 15 x US \$ 30	US \$ 5,400
III.	Daily allowance for 15 participants for 14 days= 14 x 15 x US\$20	US \$ 4,200
IV.	Per diem for a leader (an academician or scholar), 1 assistant from host country = 2 x 14 x US\$60	US \$ 1,680
V.	Organizing expenses for host country	US \$10,550
	Internal transportation costs (Jakarta - sites) 20 x US \$ 300	US\$ 6,000
	Hospitality for 2 receptions at US\$15 per persons for 35 persons 35 x 2 x US \$15	US\$ 1,050
	Secretariat and administrative service and support, honorarium field trip, souvenir, helpers etc	US\$ 3,500
VI	Publicity	US\$ 5,000
VII	Insurance 20 x 14 x US\$5	US\$ 1,400
	Total	US\$35,730
	Contingency 10 %	US\$ 3,573
		US\$39,303
		=====



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX B

List of Participants

LIST OF PARTICIPANTS

Brunei Darussalam

1. Haji Osman bin A. Salleh
2. Hj. Malek bin Hj. Duraman

Indonesia

1. Mr. Bugie Kusumohartono
2. Mr. Edi Triharyantoro
3. Miss Ratna Suranti
4. Mr. Bambang Budi Utomo
5. Mr. Mindra Faizaliskandiar

Malaysia

1. Ms. Zubaidah Mukhtar
2. Ms. Safna Asaruddin

Philippines

1. Ms. Evelyn I. ESGUERRA
2. Miss. Sandra B. CASTRO

Singapore

1. Miss Lim Bee Khim
2. Miss Theresa

Thailand

1. Mr. Anucha Thirakanont
2. Mr. Jaruk Vilaikaew

CURRICULUM VITAE

Name of Officer : Hj. Osman Bin A Salleh
Country : Brunei Darussalam
Male/Female : Male
Date and Place of Birth : February 20, 1952, Brunei
Marital Status : Married
Religion : Moslem
Occupation/Profession : Senior Archaeological Assistant
Brunei Museums
Correspondence Address : Archaeology Division Brunei Museums
2018 Jalan Kota Batu, Negara
Brunei Darussalam
Phone: 02-244545/6
Fax : 02-42727

Qualification and School Attended : 1. o' Level General Certificate of Certificate (Malaysia) S.O.A.S. College Brunei 1972
2. Six months practical training on Archaeology Philippine
3. 5th Intra ASEAN Archaeology, Survey, and Conservation Thailand, November-December 1988
Areas of Study : Archaeological Resque and Survey
Other Information :
Height : 1.50 m
Weight : 85 kg

Name of Officer : Hj. Malek Bin Hj. Duraman
Country : Brunei Darussalam
Male/Female : Male
Date and Place of Birth : 20th December, 1956, Brunei
Marital Status : Married
Religion : Islam
Occupation/Profession : Draughtsman Archaeology Section
Brunei Museum
Correspondence Address : Museum Brunei, Jl.Kota Batu
Brunei Darussalam
Phone: 244545/6
Fax : 02-42727

Qualification and School Attended : General Certificate of Education S.O.A.S. College
Tertiary Education :
Areas of Study : Survey and Archaeological Resque
Other Information :
Height : 1.50 m
Weight : 64 kg

CURRICULUM VITAE

Name of Officer : **Bugie Kusumohartono**
Country : Indonesia
Male/Female : Male
Date and Place of Birth : Kediri, East Java, July 2, 1960
Marital Status : Married
Religion : Islam
Occupation/Profession : Researcher (National Research Center of Archaeology/NRCA)
Correspondence Address : c/o NRCA-Yogyakarta Regional Sub Center, Jl. Gedong Kuning 174 Yogyakarta
Phone: (0274) 77913
Qualification and School Attended : 1. Department of Archaeology, Gadjah Mada University, Yogyakarta 1985
2. Environmental Impact Assessment, Course in Gadjah Mada University Yogyakarta, 1986
Tertiary Education Areas of Study : 1. Environmental and Settlement Archaeology
2. Cultural Resources Management
Other Information : Joining in several tourism Development Studies and Several Conservation Studies since 1987 up to now
Height : 1.80 m
Weight : 70 kg

Name of Officer : **Bambang Budi Utomo**
Country : Indonesia
Male/Female : Male
Date and Place of Birth : August 7, 1954, Jakarta
Marital Status : Married
Religion : Moslem
Occupation/Profession : Archaeologist
Correspondence Address : The National Research Centre of Archaeology
Phone: 7998187, 7998171, 7998131
Fax : (021) 7998187
Qualification and School Attended : 1. Faculty of Letter, University of Indonesia
2. Training Course of Conservation Bronze Object, Thailand 1983
3. Course of Environmental impact Assessment, 1993
Tertiary Education Areas of Study : Study of Sriwijaya and Melayu in Padang Lawas (Sumatera Utara)
River Banks of Batang Hari River (Jambi, Sumatera Barat)
River Bank of Musi River (Sumatera Selatan)
Other Information :
Height : 1.60 m
Weight : 56 kg

CURRICULUM VITAE

Name of Officer : Edi Triharyantoro
Country : Indonesia
Male/Female : Male
Date and Place of Birth : January 13, 1956 Yogyakarta
Marital Status : Married
Religion : Moslem

Occupation/Profession : East Java Office of Directorate of Protection and Development of Historical and Archaeological Heritage

Correspondence Address : Jl. Raya Trowulan
Mojokerto, Jawa Timur
Phone : (0321) 95515

Qualification and School Attended : Archaeological Department
1. Department of Archaeology
Faculty of Letters
University of Gadjah Mada, 1985
2. Training Course of Museology & Museum Contribution to community, Malaysia 1991.

Areas of Study : Classical Archaeology

Other Information :
Height : 1.50 m
Weight : 49 kg

Name of Officer : Ratna Suranti
Country : Indonesia
Male/Female : Female
Date and Place of Birth : November 13, 1958
Marital Status : Single
Religion : Christian
Occupation/Profession : Archaeologist
Correspondence Address : Directorate of Protection and Development of Historical and Archaeological Heritage
Phone: 021-3158272

Qualification and School Attended : Department of Archaeology
Faculty of Letters
(Archaeology Dept)
University of Indonesia

Tertiary Education :
Areas of Study : Classical Period of Indonesian Archaeology
Study of Geoarchaeology on several Archaeological Sites in Indonesia

Other Information :
Height : 1.68 m
Weight : 55 kg

CURRICULUM VITAE

Name of Officer : Mindra Faizaliskandiar
Country : Indonesia
Male/Female : Male
Date and Place of Birth : Bandung June 24, 1958
Marital Status : Married
Religion : Islam
Occupation/Profession : Journalist/Archaeologist
Kompas morning Daily
Jl. Palmerah Selatan 26-28
Phone : (021) 5302200 Ex. 6235
Fax : (62) (021) 5486085
5483581

Qualification and School Attended : Archaeological Department
Faculty of Letter, University
of Indonesia

Tertiary Education :
Areas of Study : - Prehistory Archaeology
- Archaeological Method

Other Information : - Former Lecturer of Archaeological
Department, Faculty of Letter
University of Indonesia
(1986-1993)
- Secretary of Indonesian Archaeologist Association (1992-1995)

Height : 1.60 m
Weight : 60 kg

CURRICULUM VITAE

Name of Officer : Safna Asaruddin
Country : Malaysia
Male/Female : Female
Date and Place of Birth : July 22, 1967, Selangor
Marital Status : Married
Religion : Islam
Occupation/Profession : Museum Assistant
Correspondence Address : National Museum 50566
Kuala Lumpur, Malaysia
Phone: 03-2380255
Fax : 03-2306294

Qualification and School Attended : **Sijil Tinggi Pelajaran Malaysia**
(Higher Certificate of Education),
Selangor

Tertiary Education :
Areas of Study :
Other Information : 3 years experience in Archaeological Surveys

Height : 1.62 m
Weight : 59 kg

Name of Officer : Zubaidah Mukhtar
Country : Malaysia
Male/Female : Female
Date and Place of Birth : April 20, 1968
Marital Status : Married
Religion : Islam
Occupation/Profession : Culture Officer
Correspondence Address : Ministry of Culture Arts and
Tourism Malaysia 34th Floor
PWTC, Kuala Lumpur.
Phone: 03-2937111 Ex. 243
Fax : 03-2938972

Qualification and School Attended : B.A. Degree (Hons) in Anthropology
University of Alabama, USA

Tertiary Education :
Areas of Study :
Other Information : Participated in Archaeological
Excavation for three semesters in
Tennessee and Alabama, USA

Height : 1.52 m
Weight : 40 kg

Areas of Study : 1. Classical Civilisations of
Southeast Asia
2. Major Issues in Malaysian
History
3. Emperors, Conquerors and
Rebels in China
4. The Mughai Empire in China

Other Information :
Height : 1.64 m
Weight : 52 kg

CURRICULUM VITAE

Name of Officer : Evelyn I. Esguerra
Country : Philippines
Male/Female : Female
Date and Place of Birth : Marikina, Metro Manila, Philippines
November 19, 1959
Marital Status : Married
Religion : Catholic
Occupation/Profession : Employee/National Museum of the
Philippines
Correspondence Address : 45 Chorillo St. Barangka, Marikina
Metro Manila
Phone: 48-81-92
Fax :
**Qualification and
School Attended** : Bachelor of Science in Architec-
ture, University of Sto. Tomas
Manila
Tertiary Education : -
Areas of Study : -
Other Information : Practicing Architect in Philippines
Height : 1.52 m
Weight : (100 lbs.) 50 kg

Name of Officer : Sandra B. Castro
Country : Philippine
Male/Female : Female
Date and Place of Birth : Manila, 11 August, 1959
Marital Status : Single
Religion : Roman Catholic
Occupation/Profession :
Correspondence Address : 67 J. Escaler Street, Loyola Height
Quezon City, Philippines
Phone: 99-40-68
Fax :
Tertiary Education : - University of the Philippines
Bachelor of Arts, Humanities
- Post Graduate Diploma, 1987-88
University of Manchester, UK
Art Gallery and Museum
Studies
Areas of Study : Philippine Decorative Art,
Museology
Other Information :
Height : 1.55 m
Weight : 48 kg

CURRICULUM VITAE

Name of Officer : Lim Bee Khim
Country : Singapore
Male/Female : Female
Date and Place of Birth : 24 July 1968, Singapore
Marital Status : Single
Religion : Protestant
Occupation/Profession : Information Officer Gr. VII
Correspondence Address : Media Research Section
Ministry of Information and the
Arts, 460 Alexandra Road, PSA Building
Singapore 0511
Phone: 2799818, Fax: 2799893

Qualification and School Attended : 1. GCE "O" Level
Tanjong Katong Girls' School
1981-1984
2. GCE "A" Level
Victoria Junior College
1985-1986

Tertiary Education : - Bachelor of Arts
English Language
History
English Applied Discourse
National University of Singapore
1990
- Bachelor of Arts (Hons Class II Upper)
History
National University of Singapore
1991

Name of Officer : Theresa d/o Wilson Devasahayam
Country : Singapore
Male/Female : Female
Date and Place of Birth : May 20, 1964, Singapore
Marital Status : Single
Religion : Christian
Occupation/Profession : Curator
Correspondence Address : National Museum
Stamford Road, Singapore 0617
Phone: 3309557
Fax : 3309568

Qualification and School Attended : M.A. (International Affairs)-OHIO
University.
B.Soc.So. (Honours)-National
University of Singapore

Tertiary Education Areas of Study : M.A.; B.Soc. Science (Honours)
: Anthropology (Social and Cultural)
Sociology

Other Information :
Height : 1.64 m
Weight : 39 kg

CURRICULUM VITAE

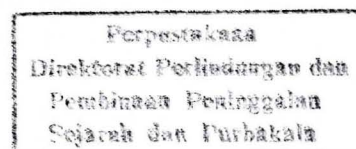
Name of Officer : Anucha Thirakanont
Country : Thailand
Male/Female : Male
Date and Place of Birth : February 25, 1968, Bangkok
Marital Status : Single
Religion : Buddhism
Occupation/Profession : Lecturer/Communication Arts Faculty
Saint John College
Correspondence Address : Saint John College Ladprao,
Bangkok, 10900, Thailand
Phone: (662) 5138585, 5122271-5
Fax : (662) 5138576

Qualification and School Attended : B.A. Journalism and Mass
Communication: Thammasat Univ.
Tertiary Education : MA. Communication Arts
Chulalongkorn Univ. (Candidate)
Areas of Study : - Public Relations
- Development Communication
Other Information : - 3 years experience in an
advertising agency
- Participated the Friendship
Youth Programme for the 21th
Century in 1992

Height : 1.67 m
Weight : 58 kg

Name of Officer : Jaruk Vilaikew
Country : Thailand
Male/Female : Male
Date and Place of Birth : January 2, 1961
Marital Status : Single
Religion : Buddhism
Occupation/Profession : Archaeologist
Correspondence Address : 81/1 Archaeology Division
Sri Aytthaya Road
Dasid, Thailand, 1030
Phone : 2823768, 2817014
Fax :

Qualification and School Attended : B.A. in Archaeology
Tertiary Education :
Areas of Study : I have been studying Archaeological
Sites in Central and East Thailand
Other Information :
Height : 1.70 m
Weight : 60 kg





SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX C

List of the Resource Persons and Committees

LIST OF RESOURCE PERSONS

1. Prof. Dr. Edi Sedyawati
 - Director General for Culture,
Ministry of Education and Culture
 - Lecturer, University of Indonesia
2. Drs. Andi Mappisammeng
 - Director General of Tourism
 - Ministry of Tourism, Post and Telecommunication
3. Mr. M.A.A. Winarno
 - Director of Travel Development Service
 - Directorate General of Tourism
4. Prof. Dr. R. Soekmono
 - Director of the Borobudur Restoration Project
for 1970-1983
 - Emeritus Professor in Archaeology
5. Prof Dr. R.P. Soejono
 - Senior Researcher
 - Professor in Prehistory, University of Indonesia
6. Prof. Dr. H. Hasan Muarif Ambary
 - Senior Research Specialist on Archaeology
 - Professor at Graduate School of the University of
Indonesia and of the Institute of Islamic Religion,
7. Dr. Endang Sri Hardiati
 - Researcher/Archaeologist
 - National Research Centre for Archaeology
8. Dr. Mundardjito
 - Lecturer, University of Indonesia
 - Consultant, Candi Borobudur Restoration and
Conservation Project (1974-1983, 1983-1987)
9. Mr. Samidi
 - Archaeologist
 - Directorate of Protection and Development of
Historical and Archaeological Heritage.
10. Mr. Hari Untoro Dradjat
 - Archaeologist
 - Directorate of Protection and Development of
Historical and Archaeological Heritage
11. Suyud Winarno
 - Conservator
 - Directorate of Protection and Development of
Historical and Archaeological Heritage

CURRICULUM VITAE

PROF.DR. EDI SEDYAWATI

Name of Officer : Edi Sedyawati
Male/Female : Female
Place & Date of Birth: Malang, October 28, 1938
Home Address : Jl. Lembang No.21, Jakarta 10310
Phone : 021-3106161
Office Address : Jl. Cilacap No. 4, Jakarta Pusat
Phone: 021-3141819
Education : - Graduate of University of Indonesia
Doctor in Archaeology/Art History
Profession : - Professor in University of Indonesia
- Director General for Culture, Ministry of Education and Culture
Experience : - Assistant, University of Indonesia
(1962 - 1963)
- Lecturer, University of Indonesia
1963 - present
- Head of Dance Department, the Jakarta
Institute of the Arts (1971-1977)
- Head of Archaeology Department,
University of Indonesia (1972-1974)
- Head of Javanese Department,
University of Indonesia (1987-1990,
1990-1993)
- Head of Research Centre for Humanities
and Social Science, Research
Institute, University of Indonesia
(1989-1993)
- Director General for Culture (1993)

PROF.DR. R. SOEKMONO

Name of Officer : Soekmono
Male/Female : Male
Place & Date of Birth : Brebes, 14 July 1922
Home Address : Tebet Barat Dalam IV/25
Jakarta 12810
Phone : 021-8292433
Education : Doctor in Archaeology,
University of Indonesia
Profession : Emeritus Professor
Experience : - Director of Archaeology (1953-1973)
- Director of Borobudur Restoration
Project (1970 - 1983)
- Director of SPAFA Subcentre
Indonesia (1979 - 1980)
- Professor in Archaeology (1978-1987)

MR. M.A.A. WINARNO

Name of Officer : Mat Amin Achmad Winarno
Male/Female : Male
Place & Date of Birth: Sidoarjo, 2th July 1934
Occupation/Profession: Director of Directorate Travel
Development Service,
Directorate General of Tourism
Education : Graduate of the National
Administrative Institute
Experience : - Special Assistant (1961-1963)
- Head, Travel Division (1964-1969)
- Head, Special Tourism Office
(1969-1973)
- Secretary of Directorate of Tourism
Development (1972-1974)
- Head of Provincial Office of Dept.
of Tourism, Post and Telecommunication
- Chairman of the OC-PATA Travel Mar-
keting and Development of Information
Seminar in Jakarta (1990)
- Project Manager Tourism Education
Development
- Participant of PATA Conference in
Bangkok (1969)

4. PROF.DR. R.P. SOEJONO

Name of Officer : R.P. Soejono
Male/Female : Male
Place & Date of Birth: Mojokerto, November 1926
Home Address : Jl. Cipete VII/87 A/25
Jakarta Selatan, Phone : 021-7690354
Office Address : Jl. Raya Condet Pejaten No.4
Jakarta Selatan
Phone: 021- 7998171
Education : - Graduate of University of Indonesia
- Doctor Degree from UI
- Doctor Honoris causa from Universite
D'AIX MARSEILLE, France
Profession : Professor in Prehistory
Experience : - Previous Head of National
Archaeology Research Centre
- President of Association of Pre-
historian of Indonesia
- President of Indo-Pacific Prehis-
torian Association
- Life member of Pacific Science
- Council member of Pacific of UISPP
(Union Internationale des Sciences
Pre Historique)
- SPAFA Sub Centre for Prehistory
- Previous Chairman of SPAFA
Governing Board

DR. MUNDARDJITO

Name of Officer : Mundardjito
 Male/Female : Male
 Place & Date of Birth: Bogor, October 8, 1936
 Home Address : Jalan Rawamangun Muka No. 11-B
 Jakarta 13220, Phone : 021-4897622
 Office Address : Department of Archaeology,
 University of Indonesia, Depok
 Education : Doctor in Archaeology, UI
 Profession : Senior Lecturer
 Experience : - Assistant, UI (1961-1963)
 - Lecturer, UI (1963 - present)
 - Consultant, Candi Borobudur
 Restoration and Conservation Project
 (1974-1983 , 1983-1987)
 - Consultant, Borobudur and Prambanan
 National Parks Project(1981 - 1983)
 - Delegate, First Intra ASEAN Exca-
 vation and Conservation of Cultural
 Heritage and Workshop (1986)
 - Director, Indonesian Fieldschool
 of Archaeology (1990 - 1993)
 - Archaeological Research in Java,
 Bali, Sumatera and Kalimantan.

R. SAMIDI

Name of Officer : Samidi
 Male/Female : Male
 Place & Date of Birth: Yogyakarta, July 21, 1949
 Home Address : Jl. Tutul I/285 Pondok Bambu
 Jakarta 13430, Phone : 021-3158272
 Office Address : Jl. Cilacap No. 4
 Jakarta 10310, Phone: 021- 3158272
 Education : Graduate in Archaeology,
 Gajah Mada University
 Profession : Archaeologist, Conservator
 Experience : - Training in Conservation: Borobudur
 (1971-1974), France (1976),
 Italy & Belgium (1978)
 - Training in Museum Management
 USA & Canada (1987)
 - Seminar on Conservation: Australia
 (79), Thailand (79,88), Philippines
 (82), Japan (84,90,93), France (1993)
 - Head Conservation Dept. (Borobudur
 Restoration Project) 1975-1987
 - Manager, Borobudur Conservation
 Project: 1987-1991
 - Head, Sub Directorate for Preservation
 (Directorate for Protection and Deve-
 lopment of Historical and Archaeolo-
 gical Heritage

MR. HARI UNTORO DRADJAT

Name of Officer : Hari Untoro Dradjat
 Male/Female : Male
 Place & Date of Birth: Yogyakarta, September 28, 1956
 Home Address : Blok G.2 No.11, Pondok Duta
 Cimanggis, Depok, Phone: 021-8713424
 Office Address : Jl. Cilacap No. 4
 Jakarta 10310, Phone: 021- 3158272
 Education : - Graduate in Archaeology, UI
 - Graduate in Archaeological Heritage
 Management, Univ.of York, England
 Profession : Head of Rescue Excavation, Directorate
 of Protection and Development of His-
 torical and Archaeological Heritage.
 Experience : Excavation at the several archaeolo-
 gical sites in Indonesia.

MR. SUYUD WINARNO

Name of Officer : Suyud Winarno
 Male/Female : Male
 Place & Date of Birth: Sleman, January 25, 1953
 Home Address : Peninggilan Permai Blok D/15, Ciledug
 Office Address : Jl.Cilacap No.4, Jakarta 10310,
 Phone: 021- 3158272, 5204063
 Education : - First Grade in Geology, Proklamasi
 University, Yogyakarta, 1973
 - Graduate in English, Tidar University,
 Magelang
 Profession : Head of Preservation Section, Directo-
 rate of Protection and Development of
 Historical and Archaeological Heritage
 Experience : - Technician of Borobudur Conservation
 Laboratory, 1973-1990
 - Instuctor of Conservation Training
 National/Regional level (77-93), of
 Stone Conservation Training at Jakar-
 ta Museum (92), of Wooden Conservation
 Training at the National Museum (93)
 - Participant of INTRA ASEAN Workshop
 of Conservation and Excavation in
 Malaysia, 1985
 - Participant of UNESCO Six month Train-
 ing Course in the field of Conservat-
 ion of Cultural Property in Lucknow,
 India, 1989-1990
 - Participant of ASEAN Workshop for
 Conservation Laboratory of Cultural
 Property, Bangkok, 1991
 - Participant of Seminar on Conservat-
 ion of Wooden Cultural Property,
 Kyoto, Japan 1992

I. Committees

- Steering committees

1. Prof. Dr. Edi Sedyawati
2. Drs. Nunus Supardi
3. Anak Agung Gde Raka, SH
4. Prof. Dr. H. Hasan M. Ambary

- Organizing committees

Chairman

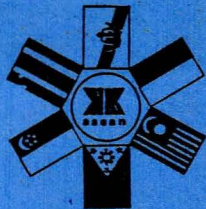
1. Drs. I.G.N. Anom
2. Drs. Samidi (Vice chairman)

Members

1. Drs. Djasponi
2. I.G.N. Widja, SH
3. Drs. M. Romli
4. Sri Rahayu Mulati, SH
5. Drs. M. Munasih
6. Drs. Hari Untoro Dradjat, MA
7. Drs. Suyud Winarno
8. Dra. Ruliah Hasyim
9. Subiyantoro, BSc
10. Drs. Heri Siswanto
11. Drs. Aft. Eko
12. K a s t i n
13. Wargiyanti
14. Yanti Marni

II. Exploration Instructors/Assistants

1. Drs. I.G.N. Anom
2. Drs. Samidi
3. Dr. Mundardjito
4. Drs. Hari Untoro Dradjat, MA
5. R. Budiyo, BA (Documentation)
6. Drs. Tony Winston Mambo (Local Guide)
7. Suparno (Documentation)
8. Ismijono (Draftman)
9. Bambang Siswoyo (Draftman)
10. Hartanto (Local Guide)



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX D

Report by
Chairman of the Organizing Committee

Report by
Chairman, Organizing Committee at the Opening
Ceremony of the Exploration of Historical
and Cultural Sites of ASEAN

Ibu Direktur Jenderal yang kami muliakan,
Honorable Cultural Atache of ASEAN Countries
Honorable guests,
Distinguished participants,
Ladies and Gentlemen,

On behalf of the Steering and Organizing Committees, first of all, may I express my gratitude and appreciation to all of you for attending the opening ceremony of the Second Exploration of Historical and Cultural Sites of ASEAN. On this occasion allow me to extend my warm welcome to distinguished participants. I would like also to thank the ASEAN COCI who entrusts Indonesia to hold this Second Exploration of Historical and Cultural Sites of ASEAN.

Ladies and gentlemen,

This is the Second Exploration of Historical and Cultural Sites of ASEAN after the first one in Thailand, which was conducted in 1991. The present exploration is being held from 1 until 15 December 1993, after having been postponed from last September due to administrative reason.

The exploration of historical and cultural sites involve evaluation of sites existence and their preservation condition thereof, including their beneficial function as cultural tourism assets. The sites chosen for the exploration are Borobudur, Prambanan, Trowulan, and Penanggungan sites.

Purposes of the Exploration are as follows:

- a. To observe the site management of Borobudur and Prambanan, which have been preserved and established in the World Cultural Heritage List and become cultural tourism object;
- b. To evaluate the existence and preservation condition of Penanggungan site, which has not been fully preserved yet;
- c. To evaluate the utilization of Trowulan Site which has just been preserved, a.o. as a cultural tourism object.

While the expected Outcome of the Activities are:

- a. The participants are expected to provide input of their evaluation;
- b. The participants are expected to present their recommendation on the explored sites regarding the sites preservation, development and promotion;
- c. The report of the activities should be accessible for further publicity in mass media.

For the purpose of the exploration, we are providing resource persons, leaders, and assistants, lectures on Southeast Asian cultural history, cultural heritages, archaeological sites visited, culture and environment, and site preservation. They will also supervise practical exercises and guidelines for writing reports.

The resource persons are university professors in the field of cultural heritage and officers from the Directorate General for Culture, Department of Education and Culture. They are the experts who have the experience and interest in the field related to archaeology, history, anthropology, Conservation or other social sciences and actively involved in the promotion and development of cultural resources management.

Ladies and Gentlemen,

Now, let me introduce the official participants from the member countries in alphabetical order:

From Brunei Darussalam :

- Mr. Hj. Malek bin Hj. Duraman
- Mr. Hj. Osman bin A. Salleh

Indonesia :

- Mr. Bambang Budi Utomo
- Mr. Bugie Kusumo Hartono
- Mr. Edy Triharyantoro
- Mr. Mindra Faizaliskandiar
- Ms. Ratna Suranti

Malaysia:

- Ms. Safna Asaruddin
- Ms. Zubaidah Mukhtar

The Philippines:

- Ms. Evelyn I Reguerra
- Ms. Sandra Castro

Singapore:

- Ms. Lim Bee Khim
- Ms. Theresa

Thailand:

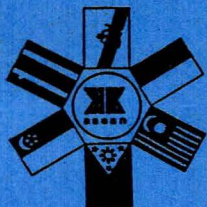
- Mr. Anucha Thirakanont
- Mr. Jaruk Vilaikew

Ladies and gentlemen,

On behalf of the Committees, I would like to offer my humblest apologies for all shortcoming and inconveniences might be occurred during the exploration, I hope this exploration will meet the objectives laid down by and I wish all participants will always in good conditions and are under the protection of God Almighty.

May I request Ibu Direktorat Jenderal Kebudayaan to open the Second Exploration of Historical and Cultural Sites of ASEAN

Thank you for your kind attention.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX E

Opening Address
by Director General For Culture

Speech by
Director General for Culture
at the Opening Ceremony of the Second Exploration
of Historical and Cultural Sites of ASEAN
Jakarta, December 2nd, 1993

Honorable

Distinguished guests, participants, lecturers,
Ladies and gentlemen,

It is indeed my pleasure in extending my warmest welcome to you, honorable guests, distinguished participants and lecturers to the opening ceremony of the Second Exploration of Historical and Cultural Sites of ASEAN.

Ladies and gentlemen,

ASEAN has a rich history and a rich cultural heritage. Archaeological and historical sites abound in some member countries, many of them dating back to the early Indianized states in Southeast Asia. These historical sites, which offer primary information of the glorious past of the respective countries, have thrown light on some of the shared historical, social and cultural features of Southeast Asian societies. Some of these historical sites have been turned into historical parks which are made accessible to the public.

Research has been conducted on the history and archaeology of ASEAN societies; and these are all serious academic efforts confined to scholars and academicians. Efforts, moreover, should then be made to enable a wider

circle of people to have access to and explore them.

Pursuant to the decision of the 8th Meeting of the ASEAN Working Group on Literary and ASEAN Studies conducted in Brunei Darussalam, 19th - 21st October 1992 which was approved by 27th Meeting of the ASEAN Committee on Culture and Information, Singapore, 1-5 February 1993, Indonesia is now hosting the project "2nd Exploration of Historical and Cultural Sites of ASEAN" funded by ASEAN Cultural Fund Fiscal Year 93/94.

The sites chosen for the exploration will be Jakarta, Cirebon, Borobudur, Prambanan, Trowulan and Penanggungan.

Ladies and Gentlemen,

As stated in the project document the objectives are:

- a. To expose ASEAN historical and cultural sites to ASEAN Youths and make them more aware of the rich history and cultural heritage of ASEAN.
- b. To offer them an opportunity to explore ASEAN historical sites through activities which imbue them with the spirit of adventure and an appreciation of outdoor life.
- c. To provide ASEAN youth a chance to experience together the spirit of adventure in locations with rich history to promote the spirit of ASEAN solidarity and to help in the development of leadership qualities and mental resilience of youths after undergoing the arduous programmes.

Ladies and Gentlemen,

Knowing that the participants has high responsibilities and broad experiences in their respective countries, I am confident that this exploration will be able to attain its objectives. Through this exploration, the participants will have ample opportunities to experience together the spirit of adventure in locations with rich history to promote the spirit of ASEAN solidarity and to help in the development of leadership qualities and mental resilience of youths after

undergoing the arduous programme to their respective countries. It is my sincere hope that this exploration will enhance your competence in preserving and developing historical and cultural sites in your country.

Ladies and gentlemen,

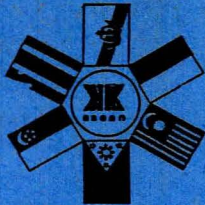
In this occasion I would like to extend my sincere gratitude to the Committee who has worked hard to make this Second Exploration of Historical and Cultural Sites of ASEAN a success, hopefully.

Ladies and gentlemen,

let me now conclude my speech by declaring the Second Exploration of Historical and Cultural Sites of ASEAN officially opened.

Jakarta, 2 December 1993

Prof. Dr. Edi Sedyawati



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX F

Technical Information of exploration

I. TECHNICAL INFORMATION

DATA COLLECTING	PROPOSAL SHOULD BE SUBMITTED BY PARTICIPANT
A. Site existence (Archaeological aspect)	1. Problem
B. Preservation State	2. Proposed Action (objective)
C. Presentation/Utilization	3. Preservation Programme
	4. Site development programme
	- Implementation
	- Promotion

II. JOB DESCRIPTION

I. Participants are divided into three groups.

1. Technical Group on Trowulan Site
2. Technical Group on Penanggungan Site
3. Journalistic Group on Trowulan and Penanggungan Sites

II. Participants will work in group. Each group select a chair person of the group.

III. At the first phase, each group should develop a plan for the exploration of historical and cultural sites in their respective topics :

- A. Site Existence
- B. Preservation State
- C. Presentation/Utilization

In order to have some idea as to what items to bring up as important subject, the group members may discuss problems of the topic.

- IV. The second phase is the field observation, diagnosis, and analysis of the sites to be explored.
- V. At the third phase, assuming the result of the observation and analysis of the cultural heritage, the group discuss the proposal to be submitted. Although the focus of the discussions are Trowulan and Penanggungan sites, the experiences of the exploration of Borobudur, Prambanan, and other sites should be used for references.
- VI. Each group presents the written report to be discussed at the Panel Discussion. Dead line for the submission of the written report is 12 December 1993 at 5.00 p.m.

The reports consist of :

- 1. Technical Report on Trowulan Site
- 2. Technical Report on Penanggungan Site
- 3. Journalistic Report on Trowulan and Penanggungan Sites

III. GROUPING

I. TECHNICAL REPORT ON TROWULAN SITE

- 1. Ms. Zubaidah Mukhtar
- 2. Mr. Jaruk Vilaikew
- 3. Ms. Evelyn I. Esguerra
- 4. Mr. Bambang Budi Utomo
- 5. Ms. Ratna Suranti
- 6. Mr. Hj. Osman bin A. Salleh

II. TECHNICAL REPORT ON PENANGGUNGAN SITES

- 1. Ms. Safna Asaruddin
- 2. Ms. Sandra Castro
- 3. Mr. Hj. Malek bin Hj. Duraman
- 4. Mr. Bugie Kusumohartono
- 5. Mr. Edi Triharyantoro
- 6. Ms. Theresa d/o Wilson Devasahayam

III. JOURNALISTIC REPORT ON TROWULAN AND PENANGGUNGAN SITES

- 1. Mr. Mindra Faizaliskandiar
- 2. Mr. Anucha Thirakanont
- 3. Ms. Lim Bee Khim

IV. SUBJECT MATTERS OF
THE GROUP REPORT

Work Description		INPUT			OUTPUT			
Group		Archaeological Data	Preservation State	Site Development	Problem	Proposed Action	Preservation Programme	Site Development Programme
I	Trowulan	A	B	C				
II	Penanggungan	A	B	C				
III	Jurnalistic Report	Edited summary report of the Trowulan and Penanggungan sites, regarded from the journalistic point of view						

Notes :

A : 1. Type of archaeological data, size, material, technology (Form)
2. Location, Landscape, Matrix, (space)
3. Chronology, style (time)

B. : 1. Factors of preservation state
2. Monument preservation state
3. Site preservation state
4. Conservation activity

C. : 1. Accessibility
2. Utility
3. Facility
4. Greenery
5. Visitor

V. OUTLINE OF THE REPORT TO BE SUBMITTED BY THE GROUPS :

1. Introduction
2. Description of the sites
3. Problems
 - a. Site existence
 - b. Preservation state
 - c. Presentation/utilization
4. Proposed Action (objective)
5. Preservation Programme.
6. Site Development programme.

METHOD OF ANALYSIS AND SYNTHESIS OF THE EXPLORED SITES

1. Field Observation (December 3-10, 1993)
2. Group Discussion (December 3-10, 1993)
3. Report Writing (December 11-12, 1993)
4. Panel Discussion (December 13, 1993)



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



ANNEX G

Programme

PROGRAMME

Wednesday, 1st December 1993

- Arrival of Participants in Jakarta
- Check in at the Atlantic Hotel
Jl. Salemba Raya, Jakarta Pusat

Thursday, 2nd December 1993

- 08.30 - 09.00 hrs - Registration
- 09.00 - 09.30 hrs - Opening Ceremony
- 09.30 - 10.00 hrs - Coffee break
- 10.00 - 10.30 hrs - Orientation
- 10.30 - 11.15 hrs - Lecture: Prof.Dr.Edi Sedyawati
Director General for Culture:
"Indonesian Cultural Policy on
Historical and Archaeological Sites"
- 11.15 - 12.00 hrs - Lecture: Drs. Andi Mapisammeng
Director General of Tourism:
"Indonesian Cultural Tourism Policy on
Historical and Archaeological Sites"
- =
- 12.00 - 13.00 hrs - Lunch
- 13.00 - 13.45 hrs - Lecture: Prof. Dr. R. Soekmono
University of Indonesia:
"Archaeological Research and Preservation
in Indonesia"
- 13.45 - 14.30 hrs - Lecture : Prof.Dr.R.P.Soejono
University of Indonesia:
"Cultural History of Indonesia"
(Pre-historic period)
- 14.30 - 15.15 hrs - Coffee break
- 15.15 - 16.00 hrs - Dr. Endang Sri Hardiati
National Research Centre of Archaeology
"Cultural History of Indonesia",
Classical period (Hindu-Budha)
- 16.00 - 16.45 hrs - Prof.Dr. Hasan M. Ambary
National Institute of Islamic Religion/
IAIN--University of Indonesia
"Cultural History of Indonesia"
(Islamic period)

19.00 - Welcome Dinner
Hosted by the Director General for Culture

Friday, 3rd December 1993

06.00 - 11.00 hrs - Leave the hotel for Cirebon
11.00 - 14.00 hrs - Visit Sunyaragi Site
- Friday praying
- Lunch
14.00 - 20.00 hrs - Proceed to Borobudur

Saturday, 4th December 1993

08.00 - 10.00 hrs - Visit Borobudur Conservation Laboratory
10.00 - 14.00 hrs - Visit Borobudur Temple
- Visit Borobudur Museum
- Lunch
14.00 - 17.00 hrs - slide presentation of historical sites
of each ASEAN member country and
discussions
19.00 - 22.00 hrs - slide presentation (continued)

Sunday, 5th December 1993

07.00 - 08.00 hrs - Leave for Yogyakarta
08.00 - 16.00 hrs - Visit Yogyakarta and surrounding
- Visit Prambanan
- Lunch at Prambanan
16.00 - Return to Borobudur

Monday, 6th December 1993

07.00 - 16.00 hrs - Leave for Trowulan, East Java
Check in at Indonesia Hijau Guest House
Penanggungan
16.00 - 18.00 hrs - General Information
20.00 - 22.00 hrs - Technical Meeting

Tuesday, 7th December 1993

07.00 - 17.00 hrs - Exploration: Candi Jolotundo
19.00 - 21.00 hrs - Discussions

Wednesday, 8th December 1993

07.00 - 17.00 hrs - Exploration: Candi Sinto Group
19.00 - 21.00 hrs - Discussions

Thursday, 9th December 1993

07.00 - 17.00 hrs - Exploration: Trowulan
19.00 - 21.00 hrs - Discussions

Friday, 10th December 1993

07.00 - 17.00 hrs - Exploration: Trowulan
19.00 - 21.00 hrs - Discussions

Saturday, 11th December 1993

09.00 - 21.00 hrs - (Report) Data Integration

Sunday, 12th December 1993

09.00 - 17.00 hrs - (Report) Finalizing

Monday, 13th December 1993

09.00 - 12.00 hrs	- Presentation of Group Reports and discussions
12.00 - 14.00 hrs	- Lunch
14.00 - 17.00 hrs	- Evaluation session
	- Preservation of Certificates
	- Closing
19.00 hrs	- Farewell party

Tuesday, 14th December 1993

08.00 hrs - Departure from Surabaya to
 Jakarta
 - Check in at the Hotel

Wednesday, 15th December 1993

- Departure of Participants to their home country.

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SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX H

Indonesian Cultural Policy on
Historical and Archaeological Sites,
by Prof.Dr. Edi Sedyawati.

(Indonesian Law No. 5/1992 on
Cultural Properties)

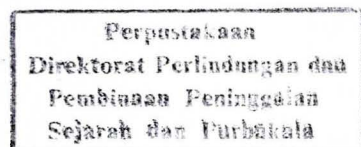
President of the Republic of Indonesia
Law No.5/1992

regarding
Items of Cultural Property

By the Grace of Almighty God
The President of the Republic of Indonesia

- Considering :
- a. that items of cultural property represent important resources of the national culture relating to the understanding and promotion of history, knowledge and culture, require protection and conservation as well as for the fulfilling of an understanding of national characteristic and the national interest.
 - b. that to take care of the preservation of items of cultural property measures for the administration, ownership, discovery, seeking, conservation, care and maintenance, management, use and supervision of items of cultural property;
 - c. that the regulations governing items of cultural property as set out in the Monumnten Ordonnantie Number 19, in the year 1931 (National Gazette 1931 Number 238), as amended in accordance with the Monumnten Ordonantie Number 21 in the year 1934 (National Gazette 1934 Number 515) is at the present time no longer appropriate with the means of conservation and preservation for items of cultural property; and it is therefore considered necessary to draw up regulations concerning items of cultural property by means of legislation.

- Remembering :
1. Section 5 paragraph (1), section 20 paragraph (1) and section 32 of the 1945 National Constitution;
 2. Law Number 4 1982 regarding principal stipulations concerning the Management of the Environment 1982 (National Gazette Addition Number 2315);
 3. Law Number 9 1990 concerning Tourism (National Gazette 1990 Number 8, National Gazette Addition Number 3427);



With the Agreement of
HOUSE OF REPRESENTATIVES

IT IS DECIDED THAT:

It is determined that : LAW CONCERNING ITEMS OF CULTURAL PROPERTY

CHAPTER I

GENERAL PROVISIONS

Section 1

In this Law it is meant that :

1. Items of Cultural Property are:

- a. artifacts made by man, movable or immovable, individually or in groups, or parts thereof or remains thereof, which are at least 50 (fifty) years of age, or represent a specific stylistic period at least 50 (fifty) years of age, and are considered to possess value of importance to history, science and culture.
 - b. natural objects which are considered to possess value for history, science and culture.
2. A site is a location which contains or is thought to contain items of cultural property together with the surroundings which require safeguarding.

CHAPTER II

PURPOSE AND SCOPE

Section 2

To provide protection of items of cultural property and sites in order to conserve and utilise these for the advancement of the national culture of Indonesia.

Section 3

The scope of this law covers items of cultural property, items which are considered to be of cultural value, valuable items whose owners are not known and sites.

CHAPTER III

CONTROL, OWNERSHIP, RECOVERY AND SEARCHING FOR CULTURAL ITEMS

First Part

Control and Ownership

Section 4

- (1) All items of cultural property are controlled by the State.
- (2) The authority concerning cultural property as meant in Section (1) includes cultural property found within the boundaries of the legal territory of the Republic of Indonesia.
- (3) The return of items of cultural property which are outside of the legal boundaries of the Republic of Indonesia at the time this law comes into force, within efforts made by the State, will be undertaken by the Government in accordance with international conventions.

Section 5

- (1) Within the framework of efforts meant in section 4, items of cultural property which due to their value, characteristics, quantity, and type as well as their historical, research and cultural importance, are declared National Property.
- (2) Stipulation concerning the determination of items of cultural property as intended in section (1) are determined by Governmental regulations.

Section 6

- (1) Certain items of cultural property may be owned or authorized by each individual person considering their social function and providing that this is not contradiction with the provision of this law.
- (2) Cultural items as determined in paragraph (1) are cultural items which:
 - a. are owned or inherited by descent or are heirlooms;
 - b. there are sufficient numbers of any given type and a representative number are already owned by the State.
- (3) In so far as the persons intended in paragraph (1) are Indonesian nationals, they may own or authorize of cultural items as intended in paragraph (2) a and b.

- (4) In so far as the persons intended in paragraph (1) are foreigners, they may own or authorize of cultural items as intended in paragraph (2) b.

Section 7

- (1) Transfer of ownership of specific cultural items comprising heirlooms owned by Indonesian nationals may only be made to the State.
- (2) Transfer of ownership of cultural property as intended under paragraph (1) will be made with appropriate compensation.
- (3) Stipulation regarding the arrangements and manner in which compensation will be given as intended in paragraph (1) and paragraph (2) is defined by Governmental regulation.

Section 8

- (1) Each ownership, transfer of right (of ownership), and movement of location of items of cultural property as intended under Section 6 and 7 must be registered in accordance with the regulation.
- (2) Stipulation regarding the registration as intended in paragraph (1) are defined by Governmental regulation.

Section 9

Each and every person as defined in section 6, who is in possession of an item of cultural property which is lost and/or damaged is obliged to report any such occurrence to the Government within a time limit 14 (fourteen) days from the time that such incident of loss or damage took place.

Second part

Discovery

Section 10

- (1) Whomsoever discovers or has knowledge of the discovery of items of cultural property or such object which may be considered cultural property, the ownership of which is not known, is obliged to report the aforesaid discovery to the Government within 14 (fourteen) days of the discovery or knowledge of such discovery.
- (2) On the basis of the above mentioned report, an investigation relating to the item intended in paragraph (1) must be carried out as soon as possible.

- (3) From the moment that the above mentioned report is received and during the period of investigation the discovered item is subject to protection as cultural property.
- (4) On the basis of the result of the above mentioned investigation as intended in paragraph (2), The Government will decide whether or not the above mentioned item is or is not cultural property, and confirm :
 - a. National ownership of the item together with appropriate compensation for the finder or finders;
 - b. partial ownership of the item of cultural property by the finder or finders in accordance with the Section 6 paragraph (2) b;
 - c. return to the finder or finders, should it be proven that the above mentioned item is not valuable property with no known ownership.
- (5) Stipulation as intended in paragraph (1), paragraph (2), paragraph (3), and paragraph (4) will be in accordance with Governmental regulation.

Section 11

The Government will define the location of the discovery of cultural property or item which is considered to be cultural property as intended in Section 10 as a site and will define the limits thereof.

Third Part

Search

Section 12

- (1) Each and every person is forbidden to search for items of cultural property or items of value that have no known owner by means of excavation, diving, taking away or any other means of removal, without authority of the Government.
- (2) Stipulation regarding the search of cultural items or objects of value without ownership together with conditions and manner of authority to be given as intended in paragraph (1) is defined by Governmental regulations.

CHAPTER IV
CARE AND PROTECTION

Section 13

- (1) Whomsoever owns or has authority over items of cultural property is obliged to take care and protect it.
- (2) The care and protection of items of cultural property as intended in paragraph (1) must be undertaken with due attention to the safety, historical value and original form of the aforesaid property.

Section 14

- (1) In the case of a person or persons owning or having authority over any specified item of cultural property as intended in section 6 and who does not undertake his or her obligations to take care of and protect that cultural property as intended under section 13, the Government will give a warning.
- (2) If, within a period of 90 (ninety) days from the date of issue of the warning as intended in paragraph (1) remedial steps for protection of the aforementioned cultural property have not been taken by the owner, person or persons having authority over the cultural property, then the Government may take over the right to protect that aforementioned cultural property.
- (3) Action regarding the stipulations intended in paragraph (2) are governed by Governmental regulations.

Section 15

- (1) Each and every person is prohibited from causing damage to cultural property and to sites as well as their surrounding area.
- (2) Without express authority from the Government, each and every person is prohibited from:
 - a. convey items of cultural property outside of the territory of the Republic of Indonesia
 - b. remove items of cultural property from one region to another;

- c. take away or remove items of cultural property either in part or the whole, except in a case of emergency;
 - d. alter the form and/or the colour or repair items of cultural property;
 - e. take away a part of any cultural property from the whole;
 - f. involve in any dealing or buying or selling or trade of cultural property.
- (3) The enforcement and granting of authority as intended in paragraph (2) is stipulated in Governmental regulations.

Section 16

The Government may seize or otherwise order the return to their place of origin of cultural items which have been taken or otherwise removed without authority as intended in Section 15 paragraph (2) at the expense of the person or persons taking away or so removing them.

Section 17

- (1) Each and every activity connected with the defining of a location as a site is to be combined with recompense for the landowner concerned.
- (2) The implementation of payment of recompense as intended in paragraph (1) is to be carried out in accordance with stipulations in current legislation.

CHAPTER V

ADMINISTRATION

Section 18

- (1) Administration and management of items of cultural property and sites is the responsibility of the Government.
- (2) The public, severally and individually, are involved in the management of items of cultural property and sites.
- (3) Stipulations regarding the method of administration and management of items of cultural property and sites are to be determined by means of Governmental regulations.

CHAPTER VI

UTILISATION

Section 19

- (1) Items of cultural property and specific cultural objects may be utilized for religious, social, touristic, educational, research and cultural purposes.
- (2) Utilisation intended in paragraph (1) may not be undertaken in a manner which is contrary with the provisions protection of items of cultural property intended in Section 15 paragraph (2) if or When it is:
 - a. contrary to the means of preservation of items of cultural property as intended in Section 15 paragraph (2);
 - b. simply and solely for the pursuit of profit either individually and/or severally.
- (3) Stipulations regarding items of cultural property which may be utilized for purposes such as those intended in paragraph (1) are to be determined by Governmental regulations.

Section 20

The Government may stop any activity relating to the utilisation of items of cultural property if the implementation of that utilisation is carried out in a manner such as that intended in Section 19 paragraph (2).

Section 21

Cultural property which at the time of its discovery is no longer used in the manner for which it was intended in its original function, may not be so used again.

Section 22

- (1) Cultural property, either movable or immovable, owned by the State of individually, may be placed in or taken care of by museums.
- (2) Care of cultural property which is either placed in or taken care of by museums as intended in paragraph (1) is to be stipulated by Governmental regulations.

Section 23

- (1) Utilisation of items of cultural property for the production of copies requires authority from the Government.

- (2) Stipulations for the issuance of authority as intended in paragraph (1) is to be stipulated by Governmental regulations.

BAB VII

SUPERVISION

Section 24

- (1) The Government is to undertake supervision of cultural property and all sites which have been determined as such.
- (2) Stipulations regarding the supervision as intended under paragraph (1) are to be undertaken in an integrated fashion and determined by Governmental regulations.

Section 25

Based upon the characteristics of cultural property, there are to be Civil Servants who have the right to implement and the task of implementation of regulations in accordance with current legislation.

CHAPTER VIII

STIPULATION OF PENALTIES

Section 26

Whomsoever intentionally damages or destroys cultural property and sites together with the area surrounding in which such property is located or carries off, moves, takes away, or changes the shape, form or colour, repairs, or dismantles part of cultural item or property without the authority of the Government as intended in

Section 15 paragraph (1) and paragraph (2) is to be penalised with a penalty of a maximum of 10 (ten) years jail and/or a maximum fine of Rp. 100.000.000 (one hundred million rupiah).

Section 27

Whomsoever intentionally searches for items of cultural property or valuable goods that has no known owner by means of excavation, diving, taking away or any other means without the authority of the Government as intended in Section 12 paragraph (1) is to be penalised by a maximum jail sentence of 5 (five) years and/or a maximum fine of Rp. 50.000.000,- (fifty million rupiah).

Section 28

Whomsoever intentionally:

- a. fails to fulfil their obligation to register their ownership, inherited right and movement of location as intended in Section 8 paragraph (1);
- b. fails to undertake their obligation to report the loss or damage to cultural property as intended in Section 9;
- c. fails to undertake their obligation to report the discovery or science of the discovery of cultural property or object which may be considered cultural property or valuable object without ownership as intended in Section 10 paragraph (1);
- d. reuses any cultural object of which the original function has been abandoned as intended in Section 21;
- e. makes use of any cultural item as a basis for reproduction or copying without the authority of the Government as stipulated in Section 23; for each and every offence to be sentenced a maximum of 1 (one) year in jail and/or a fine of Rp. 10.000.000,- (ten million rupiah).

Section 29

Actions such as those intended in Section 26 and Section 27 are criminal actions and provisions as intended in Section 28 are penalties for collision actions.

CHAPTER IX

STIPULATIONS REGARDING TRANSFER OF CULTURAL PROPERTY

Section 30

- (1) Each and every person who at the time of legalisation of this law has not yet registered his or her cultural property which is owned or over which he or she has authority in accordance with the provisions of this law, is required to register with the Government within a maximum period of 2 (two) years commencing from the time this legislation becomes law.
- (2) At the moment this legislation becomes law all regulations for the enforcement of Monumnten Ordonnatie Number 19, 1931 (National Gazette 1931 Number 238), as were amended in the Monumnten Ordonnantie Number 21, 1934 (National Gazette 1934 Number 515) are not declared null and void providing that they are not in contradiction with this law or not yet replaced with stipulations of this new law in accordance with the execution of this law.

CHAPTER IX

CLOSING PROVISIONS

Section 31

At the moment that this legislation becomes law, the Monumenten Ordonnantie Number 19, 1931 (National Gazette 1931 Number 238), as having been amended by Monumenten Ordonnantie Number 21, 1934 (National Gazette 1934 Number 515), is declared null and void.

Section 32

This law becomes enforcable upon its legalisation.

In order that everyone may know of this legislation, it is ordered that this Law be placed in the Gazette of the Republic of Indonesia.

Legalised at Jakarta
on the 21st. day of March 1992
PRESIDENT OF THE REPUBLIC OF INDONESIA

Signed by

SOEHARTO

Legalised at Jakarta
on the 21st. day of March 1992
MINISTER / SECRETARY OF STATE
OF THE REPUBLIC OF INTONESIA

Signed by

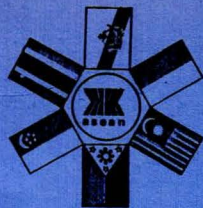
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NATIONAL GAZETTE OF REPUBLIC INDONESIA 1992 NUMBER 27
Copied in accordance with the original

CABINET SECRETARIAT RI

Head of the Bureau of Legal Affairs and Legislation

Bambang Kesowo, S.H., LL.M.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX I

Paper: Indonesian Cultural Tourism Policy on
Historical and Archaeological Sites, by
Drs. Andi Mappisammeng.

INDONESIAN CULTURAL TOURISM POLICY ON HISTORICAL AND ARCHEOLOGICAL SITES

ON THE OCCASION OF SECOND EXPLORATION OF THE HISTORICAL
AND CULTURAL SITES OF ASEAN

PRESENTED BY THE DIRECTOR GENERAL OF TOURISM,
DRS. ANDI MAPPISAMMENG

DECEMBER 2, 1993

I. INTRODUCTION

In most countries in the world, tangible cultural heritage is always threatened by different kinds of dangers such as vandalism, industrial development, population growth, gravity, less than perfect restoration. These threats from human behavior must be prevented by proper legislation and law enforcement designed to protect these tangible cultural heritage objects, or national monuments.

The objectives for protecting these national monuments are as follows:

- a. Strengthening the national identity;
- b. Educating people, especially the young generation to appreciate cultural values.
- c. Promote research in archeology, history, technology, architecture, and other sciences.
- d. Promoting and developing cultural tourism.

For developing countries like Indonesia, the objectives of the protection of cultural heritage is motivated by cultural, and economic values. These values also coincide with the national development policy.

Because of the variety of factors that threaten cultural heritage object's size type, and shape there needs to be a variety of types of protection, or preservation. The ways of protecting objects exposed to natural forces are conservation, consolidation, and reconstruction. These types of protection work for ancient objects through process of renovation.

There is a government regulation (UU. No. 5 Th. 1992) especially designed to preserve such objects. For these regulations to be effective there is a special effort to educate people about these regulations by way of mass media, and education programs so that people become aware of the importance of preserving culture for generations to come.

These regulations must also be followed by developers. Development meaning taking advantage of cultural heritage while raising the quality of life and preserving the environment.

II. CULTURAL TOURISM AS A FORM OF SUSTAINABLE DEVELOPMENT

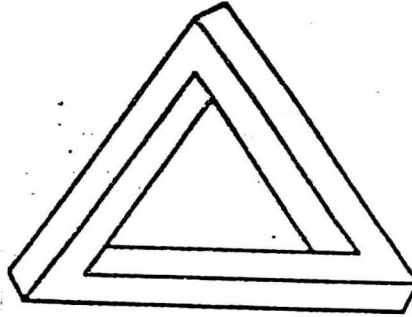
In the report entitled *Our Common Future* written by The World Commission on Development and Environment introduced the concept of Sustainable Development in the context of the relationship of humankind to the environment. The basic idea is that future generations should have the same access to natural resources that the present generation does. Development must be directed toward preserving natural resources. Natural diversity can only be maintained through selective development.

The same can be said for the case of cultural environment which undergoes pressures just like the natural environment. Overpopulation, uncontrolled modern technology, urbanization, heavy tourism, and drastic changes in the infrastructure are all threats to human cultural heritage. Within the last 50 years many of our cultural heritage has been lost. Cultural heritage used in this context is broadly defined. Approximately five languages are lost each year, and customs, values, skills, oral history, artistic objects, and monuments are under threat.

Sustainable development policy is not meant to arrest development, nor to create cultural conservatism, or to restrain development, but to balance development between different generations. If cultural tourism is examined from the angle of sustainable development there are three key points that must be examined: the quality of tourism experience, the quality of marketable human resources, the quality of life in the area of available resources. These three key elements and the constructive relationship amongst them forms the basis for sustainable cultural tourism.

Trilogy of Cultural Tourism.

Community Integration
Viability: Social and Economy
Quality of Life



The Quality of Experience
Cultural Awareness
Three As: Attraction, Amenity,
Access

Quality of Resources
Integrity: Cultural, Environment,
Sustainability

The Quality of Experience

This cannot be experienced without active preservation of resources and the quality of life. If these two factors are not maintained than a high quality of experience cannot be obtained.

The Quality of Resources

The quality of resources depends on how they are economically utilized. If a cultural heritage site is not utilized then there is no motivation for preservation of this site. The quality of resources includes the community and environment surrounding the historical landmark. This community has to be involved both directly and indirectly in the restoration, and preservation of these historical sites. This process must be managed in such a way that the community becomes a positive strength in the preservation of these valuable cultural assets.

The Quality of Life

The quality of life must be improved by the development of Cultural Tourism. From the development of this Cultural Tourism the local community must receive economic benefit either through work opportunities or through the chance to do business. The improvement of existing infrastructure should provide opportunities for local people, as well as encourage more chances for their education. The local community will benefit by developing skills, craft production, and other artistic endeavors.

Based on this concept the development of cultural tourism is a link between the past and the future. To make this business successful the visitor should be able to expect a pleasant experience, while the local community should feel their social and economic position is improved by playing host to visitors. If this relationship between visitor and host works out the ultimate benefactor is the historical site which will most likely be restored and preserved in an effort to keep everyone satisfied.

To achieve this target there must be investment in services and facilities for visitors. Visitors should be educated in a scientifically genuine, but interesting manner. In order to educate visitors there must be professional individuals schooled in management and preservation of cultural sites, as well as management of visitors. With the rise in economic strength and attractiveness of the historical site both the local community and the visitor benefit.

III. DEVELOPMENT OF CULTURAL TOURISM IN BOROBUDUR AND PRABANAN

1. Goals and Means

The Permanent Preservation of Monuments will be Achieved through Government Intervention.

The archeological monuments of Borobudur, of Prambanan are the cultural fruit of the zenith of the Sailendra Dynasty from the middle of the 8th Century to the latter half of the 9th Century, and it is estimated that a large number of archeological monuments are still buried in the area. Government funds will have to be appropriated for the purpose of the comprehensive and organized unearthing of these yet undiscovered archeological remains.

Furthermore, it will be necessary to take early steps for the restoration and preservation of the monuments that have already been unearthed in view of the fact that most of them are in very poor condition.

Solutions:

- * The carrying out of an archeological survey over a broad area in advance of park construction, the designation of cultural asset protection site and increasing of public land.
- * Early restoration and maintenance and control of the monuments that are in a state of destruction.
- * Scientific study of the monuments, systematic arrangement of literature concerning them, and the keeping of records.
- * Systemization of administrative, legal and fiscal measures for such research, preservation and control activities as well as of the organization that will undertake them.

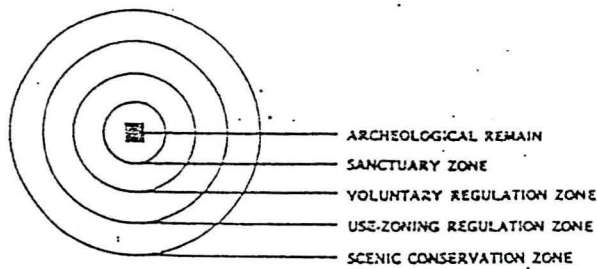
The Importance of Preserving the Archeological Climate

Borobudur and Prambanan temples are archeological monuments located in the Kedu basin and the Kewu plain in the broad skirts of Mount Merapi, the richest grain producing area of Java. In the same natural setting centuries ago, the ancestors of present day Indonesians gave rise to the Hindu-Japanese culture complete with its particular art forms. These significant archeological monuments should not be preserved simply by themselves, but rather be passed on to future generations as a historic climate in which they and the natural environment are integrated.

Solutions.

- * Designation of proper areas encompassing the monuments as national archeological parks.
- * Application of legal regulation to such areas for the purpose of preservation of the environment.
- * Landscaping to improve the state of the environment.
- * Reorganization of the existing agricultural structure and regional structure, drafting of land use plans that are compatible with park utilization, and efforts for preservation and maintenance of the environment.

Zoning Concept



The Forming of Cultural Nodes As Symbols of National Unity

It is important to place the national archeological parks as living cores of historical, and cultural enlightenment in the Indonesian public's consciousness. Therefore it is necessary to reinforce their cultural symbolism and devise cultural administrative measures for their diversified utilization.

Solutions.

- * Location of a national center for culture and education within the parks.
- * Promotion of diverse activities related to historical research, education, and preservation of traditional culture.
- * Personnel exchanges with different provinces in Indonesia, and countries throughout the world, particularly in the field of cultural and educational activities.
- * Publicizing the significance of the projects among the people.

2. Policies and Strategies

National Project

The Borobudur and Prambanan National Archeological Parks Project is included as part of the goals for the Indonesian government's Second Five Year Plan.

This project will have to have a systemized administrative, legal, and fiscal system so that it can become a pilot model for the future. In order to achieve this it will be necessary to enact a special national law for the preservation of archeological cultural assets, and establishment of a national park system.

This project should be based on public investment funds of the national government, with site acquisition and restoration of monuments being undertaken directly by it. The project is to be publicized on the national level as to apprise as broad a segment of the population as possible.

Archeological Park Special Law

A Special Law Concerning the Preservation and Development of Archeological Parks will be enacted by Presidential order. The following is an outline of what the provisions of this law will be:

- * All necessary measures are to be taken to ensure that the archeological monuments of the parks can be enjoyed by the public, and passed on to future generations as cultural assets of the Republic of Indonesia.
- * For the purpose of permanent preservation of the archeological monuments themselves and their historic setting, preservation plans shall be drafted, archeological park preservation areas shall be designated, and adequate environmental controls shall be applied.
- * For the sake of making the use of the parks convenient by the people, a park development and improvement plan shall be drafted on the basis of which the environment of the parks will be made adequate, and facilities will be built in special development zones.
- * A Park Authority directly under the Central Government shall be responsible for the preservation, construction and operation of the parks and shall assume unified control of their administrative, legal, fiscal, and organizational aspects.

Dual Project

Borobudur and Prambanan will be the first two archeological parks of the Republic of Indonesia to be created on the basis of this special law.

Construction will begin at the same time for both the Borobudur and Prambanan archeological parks.

The parks will be specialized according to their particular features, Borobudur is classified as an "Historical Education Park" while Prambanan as a "traditional Culture Park" so that visitors to this area will be encouraged to visit both parks on the same trip.

Promotional and public relations efforts will be made to correct the disparity between the two parks in terms of the number of visitors to them.

Park Authority

A park Authority will be established as the executive organization for the promotion of the project. It will be the upper level decision making entity in the preparatory construction, and operation stages of the project and will administrative legal and fiscal authority in connection with the projects execution.

In the construction phase a Park Development Corporation will be established under the Park Authority for the purpose of undertaking the park construction as well as related public works on behalf of the provincial governments.

In the operational stage a Park Operation Corporation will be established under Park Authority(or as a renamed carry-over of the Park Development Corporation with new functions) for the purpose of comprehensive operation of the parks from the standpoint of regional development.

Sanctuarization

The following measures are to be taken expeditiously in order to save the archeological monuments from the state of disrepair into which they have fallen over the years:

- * Preparation of materials and data on the basis of archeological surveys and research for the perfect restoration of the monuments and the grounds to their original state.
- * Designation of special zones for the preservation of archeological monuments (Category 1 zones) on the basis of historical and environmental studies.

- * Public acquisition of land within the designated zones.
- * Restoration and repair of the monuments.
- * Landscaping around the monuments.
- * Permanent maintenance and management by the archeological bureau.

IV. THE YOGYAKARTA DECLARATION ON NATIONAL CULTURES AND UNIVERSAL TOURISM

Gadjah Mada University, Yogyakarta, Indonesia, November 26, 1992

Recognizing that universal tourism has become a major global activity and the third most important in international trade and therefore has tremendous potential impact on all aspects of life;

Recognizing that national cultures and universal tourism are interdependent because all forms of tourism exercise a cultural effect on tourists and host countries.

Recognizing that universal tourism can have both beneficial and harmful impacts on the cultural life of a community;

Recognizing that cultural tourism in particular also enhances our insight into cultural pluralism as a manifestation of human existence;

Recognizing that we are all stewards of our common heritage having a responsibility to sustain it for future generations.

We, the participants in the International Conference on Cultural Tourism held at the Gadjah Mada University in Yogyakarta, Indonesia on November 24-26, 1992,

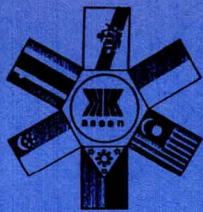
Resolve that

1. The relationship between tourism and the natural and cultural environment must be managed so that the environment is sustainable in the long term. While recognizing that tourism can be a positive activity, it must not be allowed to damage the resource, prejudice its future enjoyment or bring an unacceptable impact.
2. In any location, harmony must be sought between the needs of the visitor, the place, and the community.

3. Tourism development should be guided by a planning process involving broad community participation which ensures a proper balance between economic, social, cultural, and human objectives.
4. The success of any proposed action is dependent on the interrelationship of the government, the host community, and the tourism industry.

Urge

1. Governments to introduce and enforce legislation which will ensure the protection of national cultures while facilitating the optimal development of suitable forms of tourism activity.
2. Governments give priority to education which leads to national cultural awareness at all levels of the community, including the teaching of comparative religion as part of understanding of other cultures.
3. Members of the Tourism Industry to train their staff and prepare their clients to be sensitive to and respectful of the national cultures of host countries.
4. Members of the Tourism Industry to sustain natural and cultural resources by investing in programs for conservation, preservation, and interpretation.
5. Educational institutions at all levels to understand that sustainable tourism development requires a high level of skills in many interrelated disciplines and that adequate resources must be allocated for programs to this end.
6. Host communities including young people working in special interest groups and Non Government Organizations to participate actively in the tourism development process and advocate action that sustains the balance between national cultures and universal tourism.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



ANNEX J

Paper : Archaeological Research and
Preservation in Indonesia, by
Prof. Dr. R. Soekmono

ARCHAEOLOGICAL RESEARCH AND CONSERVATION IN INDONESIA

by SOEKMONO

I. Archaeology is the science that aims at the unveiling of Man's past through the study of the remains of the material culture that has come down to us to-day. Since these remains are in fact nothing but the product of Man's mind, the study of these tangible remains concurrently involves the probe into the essence of the spiritual culture. It subsequently means that archaeology is the supplier of the elements to be pieced together in our efforts to reconstruct our cultural history and to identify our personality.

The remains of the past are in general not at hand. They have to be retrieved, in most of the cases by diggings. Indeed, excavation is the particular feature of archaeology, so that there is a saying that archaeology is but a technique to dig up the past. It is said further that an archaeologist should be in the field, and not at office. Though these sayings are not true, it cannot be denied that fieldwork is essential, indeed, in archaeology. Moreover, this must is not confined to the search for and the retrieval of the archaeological object, but even more important for the safeguarding and the perpetuity of what has been dug up from the past and from the earth.

The cultural remains of the past are in accordance with the Monument's Act designated monument, ranging from finger rings to lifesize statues and even architectural achievements. Being the nation's cultural heritage, those monuments are not protected by

law only but also by tradition. Many items of Indonesia's cultural property are even considered pusaka, which involves a mystical flavour as well.

II. Indonesia may boast of an extremely rich cultural heritage, varying from the oldest prehistoric tools to the most recent colonial art and architecture. A striking feature in the Indonesian cultural history is the great tradition of building religious edifices, called chandi. A building boom was evident in Central Java from around the year 700 A.D. until the first decades of the 10th century, and a equal vitality in architectural construction was apparent in East Java since the middle of the 13th until the end of the 15th century with the fall of the Majapahit empire.

Hundreds, may be even thousands, of these monuments were erected, varying from small single buildings to vast complexes of 200 and even more shrines. The sites chosen for the chandis show a great variety of locations: not only in the open plains and valleys, but also on the slopes and even the tops of mountains.

The majority of the chandis is accumulated on the island of Java. A fair number is also to be found in Sumatra and Bali, whereas on the islands of Kalimantan, Lombok and Sumbawa several heaps of building material are the only evidence of a building activity in the past.

III. A chandi is commonly counted as an archaeological monument, whereas the architecture of the later period - which can be either sacral or profane - is denoted a historical monument. This difference in labeling becomes significant when coupled with another more technical distinction: there are dead monuments, and there are living monuments. The first category comprises those monuments that at the time of its re-discovery were no longer in use and had even fallen into oblivion. Living monuments, on the other hand, are those buildings which were still functioning in accordance with the original purpose, when recognized as having a historical value. A certain community was still involved in the use of the building.

Needless to say that chandis fall under the category of dead monuments. As a matter of fact, after the fall of the Hinduistic Majapahit empire and the rise of Islamic kingdoms, the chandi lost support from the community and were left to nature. Consequently these architectural milestones of the Indonesian history had to be re-discovered one by one, before they came up in our present horizon. That is why the chandis were generally found in a deplorable condition. Many of them have even lost the slightest feature of an edifice. A shapeless heap of stones is the only remnant of a glorious past.

Quite different was the condition of the living monuments, which consists of old mosques and churches and other religious buildings, ancient graveyards and royal cemeteries, royal palaces, colonial fortresses and resthouses, adathouses (a kind of town houses for traditional gatherings), and also private as well as

public houses of particular significance. When identified as ancient buildings and recognized as having particular historical value, they were fit for use. It doesn't mean, however, that no renovations and minor repairs had taken place. And it is these changes that often cause a serious constraint in the efforts to prevent further decay and eventual total loss.

Indeed, the distinction in dead and living monuments is not only a formality, but involves the principles and the technique to be applied to the conservation and the restoration of the monuments. The care of the dead monuments is fully a government's matter, so that the efforts for safeguarding can be conducted on the basis of mere scientific considerations. The control over the living monuments, however, is mainly in the hands of the community of the users. The Monuments Act authorizes the government, indeed, to take the necessary steps for the perpetuation of such a living monument, but the proper human approach should not be neglected. The wishes of the users should be taken into consideration, and their approval should be obtained, before conservation methods can be applied and restoration work can be undertaken. After all, the main aim of maintaining the historical value of a living monument is providing a better functioning of the monument for the benefit of the user or owner while securing the integrity of its architecture.

IV. Indonesia has a long history of conserving and restoring monuments. Since the first decades of the present century special principles and techniques of "maintenance and repair" have been developed. In the twenties thorough studies were carried out and

lengthy deliberations were held to bridge over the pros and cons with respect to the tolerable extent of reconstructing monuments. The results are laid down in reports and guidelines of the Archaeological Service. These guidelines have been translated into instructions and principles to be followed rigidly by the officers in charge of a restoration work. Restoring dead monuments is, therefore, the full responsibility of the Archaeological Service, whereas the restoration of living monuments may be carried out by private enterprises, but on the condition that the execution be supervised by the Archaeological Service.

The term "conservation" is in fact quite new for Indonesia, and was introduced during the recently completed restoration of Chandi Borobudur. The connotation is confined to the chemical treatment of the building material, in order to improve its resistance against weathering processes. As a matter of fact, there is to-day a distinction between chemical conservation and architectural conservation. Nevertheless, the objective remains one and the same, viz. to safeguard a monument from further disintegration. The way to do so may be different, depending on the state of decay of the monument.

The experience gained from the restoration of Chandi Borobudur has proven that combining chemical and architectural conservation is the adequate way to get the best results. It should be understood, however, that conservation and restoration are not at all meant to bring back a monument into its former splendour and grandeur, or to make it sound and complete. Such effort of safeguarding is in the first instance concerned with the fortification

and the consolidation of the crucial parts of the monument. Many a time partial repairs are either not feasible or even not possible. Further steps and more drastic measures are to be taken, eventually resulting in a systematic dismantling and rebuilding of the greater part of the monument or even the entire structure.

The rebuilding of the monument to be restored has to follow strictly the principles of the method of anastylosis. Provided with a more solid base and the necessary reinforcements the reconstruction should guarantee that as far as possible original stones are used and that every individual stone is put back at its original place in the monument. Replacement by new stones is only admitted if for technical reasons the soundness of the restored monument will be at stake.

The method of anastylosis is in principle also applicable to the restoration of monuments built of brick or other material. In the case of living monuments, however, there is a great tolerance with respect to the replacement of structural elements. The factor of utility, the aim to a better functioning of the monument, plays a more prominent and inavoidable part of the restoration program.

For the safeguarding of monuments the conservation and restoration activities do not provide the necessary security against vandalism and theft. Indeed, the legal and physical protective measures cannot cope with the illwill and bad conduct of certain groups of people. The pooling of loose objects like statues and structural fragments in the temple compound and the establishment of site museums, supplementing the dozens of governmental and private or semi-private museums in the cities all over the country may be viewed as again another way of conservation.

V. In conclusion, dealing with conservation and restoration of monuments will not be complete as long as the educational sector is not touched upon. The awareness of the people of their invaluable cultural heritage, and the adequate appreciation towards the achievements of their forefathers, are to be attained through education, indoors and outdoors as well. Interesting to note is that the necessity of such an education is not confined to the common people in the villages, but is even more urgent for the intellectuals who only see Indonesia's cultural heritage as a source for financial benefit through tourism. For the sake of the tourist, a monument may fall a prey to destructive additions. The establishment of inadequate tourist facilities is in many cases disturbing and even polluting the entire atmosphere rather than providing enjoyable comfort to the visitor. And to fight this mis-conception is even more difficult than the technical conservation and restoration.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX K

Paper : Cultural History of Indonesia :
Pre-historical period, by
Prof.Dr.R.P.Soejono.

PREHISTORY OF INDONESIA

Three aspects of development are important to gain integrated knowledge of Prehistory, namely man, culture and environment. At the early stage of Pleistocene ca 2 million years ago, parts of Southeast Asian islands were populated by large mammals such as elephant, rhinoceros, hippopotamus, deer, buffalo etc. which migrated from the mainland to the archipelago by way of landbridges. The waves of migration to Indonesia are from western as well as from northern direction. The series of faunal migration since Early Pleistocene, divided into Cijulang/Kaliglagah-, Trinil-, and Ngandong Fauna occurred successively within the stages of geological formation during the Lower-, Middle-, and Upper Pleistocene, denoted as Pucangan-, and Notopuro Beds. The Pleistocene period was marked by a series of catastrophic events in particular frequent volcanic eruptions which had destroyed life as well as dwelling places of man and animal during that time. The Pleistocene period lasted until ca 10.000 B.C.

Man during the Pleistocene in Indonesia, found until now only in Java, includes the types of Meganthropus paleojavanicus, Homo erectus erectus, Homo erectus soloensis and Homo sapiens wajakensis. Chopper-chopping tools and flake tools are found associated with Homo erectus.

During the Holocene period Indonesia was populated by races of Homo Sapiens namely Palaeo-melanesoids, Negritos and Mongoloids through a series of successive waves. Those Holocene migrants lived throughout the islands of Indonesia in caves and open settlements and had achieved a complex pattern of life which indicate developed stage of social structure and technical skill at the terminal stage of the prehistoric period, before the arrival of Indian influences.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX L

Paper: Cultural History of Indonesia:
Classical period (Hindu-Buddha), by
Dr. Endang Sri Hardiati.

CULTURAL HISTORY DURING THE INDONESIAN CLASSICAL PERIOD

Introduction

Indonesian classical period is characterized by the development of Indian influence such as Buddha and Hindu religions.

The classical period began in early 5th century AD and lasts until 15th AD. This period came to an end when the Islamic influence arose and replaced the domination of Buddha and Hindu religions. If the cultural development based on Indian influence has existed in 5th AD, there is a great possibility that there has been some forms of contacts between Indonesia and India long before. During the first century AD, sailing route along the Indonesian shore became evenmore lively with the production of sailing boats that were use to cross the waters of the Persian Gulf and China Ocean. That period was the beginning of contacts with China and India.

The remains of Indonesian classical period are spread in several regions, namely Sumatera, Java, West Kalimantan, South Kalimantan, East Kalimantan, South Sulawesi, Bali and West Nusa Tenggara (Sumbawa and Lombok).

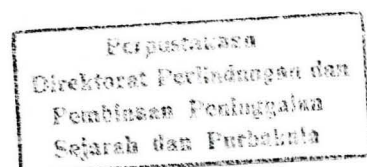
The oldest evidence of the development of Indian influence, which started the classical period, can be found in West Java and East Kalimantan. Archaeological remains there originated from ± early 5th AD and proved that in those regions Hinduism had been develop. It is a pity that we don't know the continuation of Hinduism development in those regions, because there are no more archaeological finds that can give us further evidences.

Inscription from 7th AD show the fact of Buddhist development in Sumatera from the Sriwijaya Kingdom.

The next decade yielded remains from Central Java which indicate the Buddism and Hinduism development in that region during the period of 8th AD until 10th AD.

The end of the classical period was the East Javanese era, which cover the period from the 2nd half of 10th AD and 15th AD. This period is characterized by the development of 3 kingdoms: Kadiri, Singhasari, Majapahit; and also cover similar cultural development in Bali and Sumatera.

According to some source, due to the arrival of Indian influence, kingship institutions were developped to replace tribal communities headed by tribal chiefs.



Data about ancient kingdom were mainly obtain from inscription and Chinese source. According to those sources we can arrange the chronology of the development kingdoms in Indonesia, such as:

Table 1

No.	Dating (cent)	Province	Kingdom	Name of King
1.	5	East Kalimantan	-	Mulawarman.
2.	5	West Jawa	Tarumanagara	Purnawarman.
3.	7-11	Sumatera Selatan, Lampung, Jambi	Sriwijaya	-Dapunta Hyang (Sri Jayanasa) (ab.7)
				-Balaputradewa (ab.9)
				-Sri Udayadityawarman (ab.11)
				-Sri Cudamaniwarman (ab.11)
				-Sri Marawijayatunggawarman (ab.11)
				-Sanggramawijayatunggawarman (ab.11)
4.	7	Central Jawa	Mataram	-Dapunta Selendra
5.	8	Central Jawa	(Medang di- Poh Pitu)	-Sanjaya
6.	8	East Jawa	Kanjuruhan	-Gajayana
7.	9	Central Jawa	Mataram	-Rakai Panangkaran
8.				-Samaratunga
9.				-Pramodawarddhani
10.				-Rakai Pikatan
11.				-Rakai Kayuwangi
12.				-Rakai Gurungwangi
13.	9-10	Central Jawa	Mataram	-Rakai Watukura dyah Balitung
14.				-Rakai Kalungwarak pu Daksa
15.				-Rakai Layang dyah Tlodong
16.				-Rakai Sumba dyah Wawa
17.	10	East Jawa		-Pu Sindok
18.				-Sri Isana Tunggawijaya
19.				-Sri Makutawangawardhana

Table 2

No.	Dating (cent)	Province	Kingdom	Name of King
20.	10-11	East Jawa	Mataram	-Dharmawangsa
21.	11	East Jawa	-	-Airlangga
22.	12	East Jawa	Kadiri (Pan- jalu)	-Bamswara
23.				-Jayabhaya
24.				-Sri Sarweswara
				-Sri Kameswara
				-Srengga (Krtajaya)
25.	13		Singhasari	-Rangga Rajasa (Ken Arok)
26.				-Anusapati
27.				-Tohjoyo
28.				-Ranggawuni (Sri Jaya Wisnuwardhana
29.				-Krtanagara
30.	13		Majapahit	-Krtarajasa (Wijaya
31.	14			-Jayanagara
32.				-Tribhuwanottunggadewi
33.				-Hayam Wuruk
34.				-Wikramawardhana
35.	15			-Suhita
36.				-Kertawijaya
37.				-Rajasawardhana (Bhre Pamotan)
38.				-Dyah Suryawikrama Girisawardana
39.				-Bhre Pandan Salas (Dyah Suraprabhawa)
40.				-Girindrawardhana Dyah Ranawijaya

II. Discussion regarding the culture during the classical period of Indonesia can be divided into two aspects, i.e: 1. Religion
2. Archaeological remains

1. Religion

It is true that religion during the past run on parallel lines on account of parallelism in culture development.

The development of this idea can be traced with the grew up of the Hindu-Javanese kingdom from the fifth century A.D. During this period the Buddha religion did not flourish. It was due to the earliest pilgrim report of Fa-Hian, who told that in the fifth century in Ye-po-ti (Jawa) there were many Brahmins while the faith of Buddha was a very unsatisfactory condition.

We learn in the days of the Srivijaya in the seventh century A.D. that Srivijaya was the great centre of Mahayanist. According to Chinese annals there were 1000 Buddhist monks in Srivijaya.

I-ching sailed from Canton on the north-east monsoon and arrived in Srivijaya towards the end of the year 671 A.D. He learned Sanskrit language before he continued to India.

Afterwards the Hindu and the Buddha religions lived in peace. Archaeologists have proven that there were Buddhist and Hindu temples in the same compound in Central Java.

It was proved by inscriptions, temples, and sculptures that Sivaism and the Buddha Mahayana flourished in Indonesia.

The rise of a new centre of political power in East Java in the second half of the tenth century was called the East Javanese period. During this period the religious life was marked by the growing of syncretism. Sivaism and Buddhist cults overlapped and the fused, both strongly tinged by Tantric conceptions and practices. Some scholars are of the opinion that not syncretism but coalition with the idea that Sang Hyang Siwa-Buddha was the Ultimate Reality.

During the end of the Majapahit period the religious life was marked by the growing of a new sect of Sivaism that was the Saiwa- Siddhanta. This Saiwa-Siddhanta sect came from South India and spread to South East Asia in the 13th century A.D. It seems that this sect also flourish in Bali and inspired the Hindu religion at the present.

2. Archaeological remains

As it was mentioned before, Indonesian ancient culture seems to be dominated by religious life. Therefore it is understandable that most archaeological remains that we found were the ones related to religious activities. The dominant remnants of the classical period in Indonesia are religious monuments known as Candis, as well as statues and sculptures which were usually placed on those Candis.

There are several types of chandis namely temples (shrine), gateways, and water sanctuaries.

Based on their styles, monuments from the classical period can be classified into:

- central Javanese style (8th - early 10th A.D), which consists of monuments found on central Java area.
- east Javanese style (10th - 15th A.D), which consists of monuments found on East Java, as well as Bali and Sumatera.

The difference between the two styles can be seen on the form of monuments and style of carving.

The form of central Javanese architecture tends to be "heavy" and thick; while the East Javanese architecture is usually more slender. On the other hand, the style of carving of the Central Javanese architecture seems more naturalistic than the East Javanese style which is more plastic and dynamic.

Both Central and East Javanese architecture have Hindu as well as Buddhist influence, in line with the development of two religions at the time. One interesting fact is the emergence of a new tradition in the East Javanese period: the founding of holy shrine for deceased kings. Statues were also made for kings in the form of the gods that they worshipped during their life. These are mentioned in written sources such as the Nagarakertagama. Several candis that serve as places where kings were *dhinarma* (their *dharma*s being eternalized) are among others: Kidal, Jago, Simping, and Boyolangu.

During the East Javanese period, there was a tendency to put forward original Indonesian elements of culture. It can be seen such as the sanctuary on the slope of the Penanggungan which resemble the terraced structure of the prehistoric period.

III. Description on the Candis

Several candis among the Central-Javanese and East-Javanese sanctuaries will be describe as follows:

Central Java

1. Temples on the Dieng, Wonosobo.

The monument built on the plateau are exclusively Sivaitic. The inscriptions from A.D. 809 are found there. The names given to the candis derived from heroes of the *wayang*, it does not seem to date from those early times. Those are Arjuna, Srikandi, Puntadewa, Semar, Sembadra, Bima, Gatotkaca, and Dwarawati.

The general shape of the Dieng temples is very simple: it has a square ground plan with an antechamber and has turrets on its corners. A *kala-makara* ornament ornates the door and the niches in the outer walls. The roof has three storeys, successively decreasing in size.

Candi Bima has a character entirely of its own, different from other temples on the Dieng. A remarkable decorative element of its roof is the niches, that are closely related to the so-called *kudu* of South Indian architecture. They are shaped as a horse-shoe and frame a human head.

The statues of Sivaitic deities are also found on the Dieng. Some of them show the gods as seated on the shoulders of their *vahana*, which are depicted here in an unusual manner: in human shape with the head of a bull, a *garuda*, or a goose.

2. Gedong-sanga, Semarang.

The group of Gedong-sanga on Mount Ungaran consist of seven group of temples, arranged around a ravine with sulphurous springs. Their architectural design are resemble with those of the Dieng temples, so we could asume that both are derived from the same period.

3. Candi Mendut.

This Budistic monument has a rectangular groundplan with a large base decorated with panels filled with heavenly beings from whom spring curly branches with lotusflowers. Its body is ornated with Bodhisattwas and Taras. Inside the chamber there are three magnificent statues, those are Buddha which flanked by Lokeswara on his right hand and Vajrapani on his left.

4. Candi Borobudur.

This step-pyramid sanctuary is not only a unique piece of architecture but also the expression in stone of Mahayana Buddhist concepts.

It consists of a kind of step-pyramid of five storeys, surrounded by a wide processional path. This pyramid supports three circular terraces adorned with *dagobs* and surrounding a larger central *dagob*. The heavy wall of stones forming the processional path at the foot the monument is constructed around the original base of Borobudur. On four sides flights of steps and gateways lead to the top of the step-pyramid.

Borobudur is a very complicated specimen of stupa, it is also considered as replica of the universe, which according to Buddhist cosmology is divided into three major divisions, i.e.

- Kamadhatu : the lowest sphere, that is the phenomenal world in which we live.
- Rupadhatu : the sphere of forms
- Arupadhatu: the highest sphere, that is the sphere of detachment from desire and form.

The Kamadhatu is represented in Borobudur by the covered base, the quadrangular terraces represent the second sphere, while the central *dagob* represents the highest sphere or Arupadhatu.

There are an amount of 540 Buddha images which adorn the niches of the main walls of the five square terraces and inside the latticed-*dagob*. Beside those Buddha images, Borobudur is fully decorated with carvings, either narrative reliefs or decorative panels that depict semi-divine creatures, such as *yaksa*, *naga*, *widhyadhara*, and *apsara*.

The narrative reliefs depict Buddhist stories, listed as follows.

1. Covered Base: Mahakarmawibhangga.
2. Main wall of the first gallery (I):
 - upper series: Lalitawistara
 - lower series: Jataka and Awadana
3. Balustrade of the first gallery:
 - upper series and lower series: Jataka and Awadana
4. Balustrade of the second gallery: Jataka and Awadana
5. Main wall II and III and Balustrade III and IV:
 - Gandavyuha
6. Main wall IV: Bhadracarī

Borobudur's foundation might be assumed of c.800 A.D.

5. Candi Sewu

This large complex consists of a central temple surrounding by 240 minor temples (*candi perwara*) arranged in four rows. An inscription of 782 A.D found in the village nearby mentioned a sanctuary named *Manjusri-grha* (house of Manjusri). This inscription is considered as having connection with this temple complex.

The pantheon represented at the Candi Sewu was presumably the *Wajradhātu mandala* which consists of a great number of Dhyani-buddhas, their *saktis*, and four Wajrabodhisattwas.

6. Candi Plaosan

The Plaosan complex consists of a Northern and a Southern compound. The Northern compound has two main buildings while the Southern has one. The main buildings of both compound are surrounded by rows of smaller temples and stupas. This complex may date from the middle of the ninth century.

The main building of the Northern compound has a rectangular groundplan and two storeys. Inside the rooms of the main buildings there are very fine stone Bodhisattwa statues.

7. Candi Prambanan

This temple complex, also named the Lara Jonggrang complex, consists of three square courtyard. The central courtyard contains three large temples, a main temple dedicated to Siwa flanked by those of Brahma (south) and Wisnu (north). Opposite the Siwa temple there is a smaller temple containing an image of Nandi. The Nandi temple is also flanked by two more buildings. Besides these, there are two smaller court temples, called *candi Kelir*.

On the second courtyard there are 224 minor temples (*candi perwara*) arranged in four rows. The third courtyard is extending far outside the compound.

The Siwa temple has four cellas in which the statues are still intact. They are Siwa Mahadewa (in the main cella), Agastya (South), Ganesa (West), and Durga (North).

On the balustrade there are reliefs depicted Ramayana while sculpture of *apsaras* and *Lokapalas* carved on the temple body. The Ramayana story breaks off at the Siwa temple and continues on the Brahma temple. The Wisnu temple has the reliefs depicting Krisnayana story.

The Prambanan complex considered as having connection with the inscription of 856 A.D mentioned a sanctuary named Siwagraha.

East Java.

1. Candi Jalatundo

This Candi is actually a water sanctuary, built at the end of the tenth century. It seems to have been the earliest monument of East-Javanese period.

There are several reliefs depict the story from the Mahabharata and the Ramayana. The inscribed date shows A.D 977.

2. Candi Tikus, Trowulan

This water sanctuary consists of a rectangular basin and the terrace that may be supposed to be a replica of Mount Meru. Mount Meru is thought to be a source of *amrta* or nectar of bathing spouts. It is consequently a very suitable motif for a system of bathing spouts. This candi is one of specimen of the architecture of Majapahit period.

3. Candi Wringin Lawang

This gateway has the form of *candi bentar* or a split gateway.

4. Candi Bajangratu

Instead of having the form of *candi bentar*, candi Bajangratu is a *paduraksa* that means have a roof on top. Both this candi and candi Wringin Lawang are supposed to date from the 14th century.

5. Candi on Penanggungan

All the Candis on Penanggungan are actually the terraced

sanctuaries. The very conspicuous shape of Mount Penanggungan resembling that of Mount Meru or Mahameru, the cosmic mountain with a central summit surrounded by lower tops did not fail to strike ancient Javanese. According to the Tantu Panggelaran, the upper part of Mount Meru was brought to Java by gods in order to fasten down the island. Its crown, cracked during transport, was placed separately and became Mount Pawitra which, no doubt, is the Penanggungan.

No less than 81 monuments have been discovered under the dense growth of jungle grass which coats the mountain-slopes. Some of them have been restored.

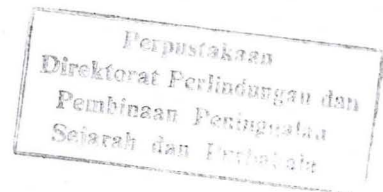
The reliefs decorating the walls of the terrace depict scene from the Ramayana, the Mahabharata, the story of Panji and some other legends such as the story of Bhima.

Generally speaking, the terraced monuments date from the 15th century.

On the top of the terrace usually found one or more altar. It is the seat of the ancestors, of the gods, of the souls of the deceased. Sometimes the backing of thrones was shaped like an arch. The arch-shaped upright stones as well as the stone seat are by no means restricted to the classical period. We find them also in various Islamic tomb stones and in Balinese surya-seats or *padmasana*.

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SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX M

Cultural History of Indonesia: Islamic period,
by Prof. Dr. H. Hasan Muarif Ambary

"CULTURAL HISTORY OF INDONESIA: ISLAMIC PERIOD"

Prof. Dr. Hasan Muarif Ambary

I

INTRODUCTION

The oldest form of Indonesian architecture is probably not its early temples of their ruins, but its shortest-lived buildings: the vulnerable, fragile and elegant vernacular that flourishes in dazzling variety throughout the archipelago. Indigenous architecture is typically shaped by local climate, local needs and locally available materials. A pervasive Indonesian type occurs in buildings raised on poles. The recurrent flooding so characteristic on monsoon regions, avoidance of ground pests and security all stimulated the buildings of these elevated houses. They can be found in many parts of Indonesia, from west Sumatera to Kalimantan, from north Sulawesi to Nusa Tenggara. Local materials are predominantly bamboo-used in its solid state for framing and also split into lathes and woven into gedek screens for walling - and leaves, particularly of the coconut palm. These are used for roofing (atap), as is sugar palm fiber (ijuk). Wood is also used, particularly in Java, Kalimantan and parts of Sumatera, but it is more expensive and requires greater preparation.

The physical properties of bamboo had a determining effect on the form of Indonesian vernacular architecture. Bamboo has great tensile strength, its supportive potential being greatest when it is flexed and counterbalanced on the principle inherent in the engineering of suspension bridges. Exploiting these tensile strength has led to spectacular curved roof structures in widely separated areas in Indonesia.

While it is logical to assume that Indonesia vernacular architecture, like the society's traditional epics, folk stories, genealogies, textile motifs and metal smithing skills, has survived by virtue of firsthand repetition from time immemorial, there is also tangible evidence to prove that some of its features are more than twelve hundred years old.

This evidence can be seen on the bas-reliefs of Buddhist Borobudur and Hindu candi (temple) Lorojonggrang at Prambanan. There is no dispute that both in mandala-like plan & terraced indented profile these monumental examples of eighth and ninth century Hindu Javanese architecture derive strongly from Indic models. What is at first less apparent is that the Indian-

derived Buddhist and Ramayana themes illustrated in the friezes draw on local imagery. The structures in which character sit or that form the background to many scenes do not resemble the form of the candis themselves, but depict buildings that the local sculptors must have known at first hand. These are remarkably similar in both roof form and pillared construction to one commonest and most versatile of Indonesian architectural types, the pillared open-sided hall known as a **pendopo**. One can confidently identify the carved pavilions as the ancestors of **pendopos** found throughout the Greater Sunda Island group. While there is a strong case to be made for locating the source of these roof-forms in the original Southwest China homeland of the Austronesians peoples, the general form has a stylistic link to an Indian model as well as to indigenous vernacular types.

The word **pendopo** probably derives from the Sanskrit **mandapa** a pillared hall. Originally the structure might have had purely religious connotations in Indonesia, though in the earliest temple ruins of Central Java there is no indication of the **pendopo** form: the model of terraces surrounding closed inner shrines as at Prambanan seems to have been dominant, and the **pendopo** appears only in the bas-relief depictions of social settings. The likeliest explanation is that autochthonous usage and exotic influence were close enough to coalesce.

The temples of the Singhasari-Kediri-Majapahit period of the thirteenth to the fifteenth centuries in Java and later temples in Bali have mostly adopted this form.

The temples of the later East Java period, such as candi Panataran, have raised plinths and column bases that are clearly exact predecessors of the **pendopos** of the palaces of later centuries, although their wooden superstructures have long since disappeared. They are equally the forerunners of the modest versions of the type to be found in the traditional Javanese village house, and in every small bale (pavilion) in temples and houses in Bali and Lombok. Moreover, as one of the most striking examples of syncretism in Indonesia, the **pendopo** has become the predominant form of the mosque and its uniquely Indonesian veranda-like **surambi** in Sumatera, Java and Kalimantan. The pervasive presence of the **pendopo**, in elegant palace and modest village house, in Hindu temple and Islamic mosque, demonstrates more forcefully than anything the strength of the links between vernacular and court culture in Indonesia.

II

OBSERVATION OF ARCHITECTURE AND DECORATIVE ART

A. The Mosque

While the Hindu-Indonesian candis were made and used as prayerhouses, in Islamic-Indonesian times the buildings were erected which were called mosque. The word masjid in Arabic is actually from Aramic and means probably "prostate oneself" while in Ethiopian there is the word mesgad which means temple or church.

Moslems can pray in any place they still think it necessary to build a special building which is called masjid, and also a small one for group prayers or for single prayer. It is also felt that the mosque or other prayer buildings are meant for religious meetings, and a place to practice equal rights and close ties of friendship. The masjid can therefore be considered as a cultural centre for Moslems.

But besides these useful considerations the reason to found a mosque or another prayer house is the effects of nature. Heavy rains or terrific heat, storms and other forces of nature may disturb the peace of mind and the prayer. Therefore the prayerhouse was built to guarantee the peace necessary during a prayer.

In Indonesia the names of the mosque vary with the location where they are found. It is masjid (Indonesian), masigit (Javanese), masigit (Sundanese), meuseugit (Aceh), mesigi (Sulawesi). In several places which were in the past centres of the Islamic power there are the Masjid Agung (Grand/Great Mosque) like in Banten, Cirebon, Yogyakarta, Demak & some other places. The prayerhouses which are not used for prayer meetings are called langgar (Javanese), Tajug (Sundanese), surau (West Sumatera), meunasah (Aceh) and langgara (Sulawesi).

There are at present in Indonesia masjids which aren't only in the big or small towns, but also in the villages and settlements (kampung) built for Friday prayer meetings, thus enough to contain all the devotees. In big towns there are of course several mosques, big and small, intended for Friday prayer meetings.

Since the first mosque was built during the lifetime of the Prophet till now Islamic architecture has undergone a development which varies different according to its local conditions and the period of building. In the countries where

Islamic power came first, like Syria, Egypt, Mesopotamia and other countries is not surprising that the supporters of this new religion and culture made use traditional elements of art which had already been there for countries. It was the same in Indonesia which before the coming of Islam had already a culture and art of its own, which was original Indonesian or Hindu-Indonesian.

But in some mosques in Java which have been built on the westside of alun-alun (square in the middle of the town) the mihrab is not oriented to the northwest, but to the west. This might have been misunderstanding in the past that the kiblat is to the west like the direction of the mosque which is in the west.

B. The Mimbar

Ancient mimbar as an example in the mosque Sendang Duwur is no longer in good shape and looks delapidated in the storeroom on the left side of the new mosque. But we can still see how fine it looked when we see the photograph. The mimbar was made of teakwood and its form is that of a high chair. The frontlegs are higher than the hindlegs. They are square in form, except that the frontlegs show also variation between square and octagonal.

The top of legs or pillars are connected with the arch which ends on both sides in a curl which looks like a makara. The center of these arches has a circle with rays, while inside an eye, nose and mouth are carved. This reminds us of the kalahead combined with a halo as we know from certain statues or reliefs from East Javanese art of the Hindu Indonesian period.

The archshaped arms of the mimbar are connected from the top of the pillars ast the back to the center of front pillars. These arms of the mimbar are decorated with leaf motifs or lotus motifs. The covering part on the left, right and below are even more richly decorated with even more visible floral and leafmotifs. This covering parts the left and right of the mimbarlegs which are connected with the makara motif are decorated with the same motifs.

We can compare the ancient mimbar of Sendang Duwur, with the mimbar in the Masjid Agung of Cirebon, Masjid Paramasana of the Keraton Solo. Though these two mimbars are not identical, they are similar in style and form. It is the same case with the decorations which all three of them consist of floral motifs ar lotus motifs which are made into scrolls. The two decorations of the pillar top of the two arches are like kala-makara motifs. As regards this mimbar of the paramasana mosque.

That mimbar not only gives the impression of a classical artistic Hindu style, but also shows the idea of the artist who shows heaven and earth according to Hindu tradition. The lotusses are symbols of life, forest and mountain, the kalahead symbolises the forest. In other words: the form and decoration of the of the ancient mimbar in Indonesia were not created by foreign Moslems, but by Indonesians who already knew the artistic tradition and the Hindu-Indonesian religious concepts. It is also proved by the fact that the form of the mimbars abroad like the one in the Masjid Sida Ukba in Qashroem and the Masjid Jauhar Syad in Mesjhed (Iran), and perhaps in other places show no similarities in shape or style to the ancient mimbar in Indonesia.

It is possible that the Islamic people from other countries only introduced the terms and function but left the style and forms to the Moslem people in Indonesia. Indonesians before the advent of Islamic culture have indeed already known forms of altars in the forms of thrones for the Gods they worshipped in mountain sanctuaries. Hindu Balinese art has its seats (padmasana) for the God Surya. Besides Indonesians have since prehistoric times especially in the megalithic period already known spirit-seats for their ancestors. H.R. van Heekeren held already the opinion that the Surya-seats in Bali might have been a development from those spirit seats. Dr. A.N.J. Th. van der Hoop has also explained the connection and the development of form of padmasana from the stone spirit seats for the ancestors in the megalithic period.

C. Tombstones

There are several mercantile harbours on the coast of East Java which since early times have played an important role as places where the local people could make contact with foreign merchants. One result of this cultural contact can be seen in the archaeological remains, in the form of very early inscribed graves, to be found in the vicinity of various East Javanese ports.

From a survey of the shape and development of the script it is possible to perceive a trend for social groups in East Java which had become Muslim to inscribe their muslim gravestones with Arabic letters. This fashion commences about the beginning of the 14th century. Graves which can be assigned to a period earlier than this are those which are made of materials which have obviously been imported from the outside Indonesia. Evidence for the use of Arabic script by the local inhabitants is thought to date from the second half of 14th century on gives a clear impression that it is written in a very simple form indeed and, sometimes, it is even written

in coreectly. This contrasts with the script found on the grave of Fatimah binti Maimun or no that of Malik Ibrahim In both these cases the gravestones had imported already inscribed.

Later, after the end of the 14th century, it is evident motif was not found on Candis of Central and Eastern Java. On the other hand we find this motif on certaint tombstones and tombs in northern Sumatera amongst others on the grave of a princess in Kuta Karueng (1428 AD). If some follow Moquette's opinion that the style on the tombstones or the graves in northern Sumatera of the oldest Islamic kingdom in Indonesia were imported from Cambay in India, we may say that the decorative motifs with the heartshaped leaf-gardends are perhaps also derived from Indian art. It is remarkable that on the mosque of Barwaza (about 1450 AD) in Jaunpur the same kind of decoration was used. Unfortunetely we can not find out whether this decoration was also on other mosques and building as the pictures are not so clear. But this decoration could also habe been used also in other bildings that Lal Barwazza. In Java it is on the tomb of the Queen of Kalinyamat in Mantingen where we find heartshaped floral and and leaves decoration.

We have naticed that the tombs of Northern Sumatera have these same decorations, so the Mantingan motifs could hsrve been imported from that place which had it originally form India. Islamic artistic influences from Sumatera to Java in perticular to Mantingan are maybe due to the connections between these areas during the rule of Queen Kalinyamat or even before. We know that in 1574 Queen Kalinyamat rushed to the assistance of Aceh during thew rule of Sultan Ri'ayat Syah in the attact of the Acehnece on the Portuguese in Malaca. There might have been older connections between Java and Northern Sumatera. Sunan Gunung Jati hailed from Pasei, he came to Demak and became the son-in-law of Trenggana.

Beside we may refer to the fact that a tombstone in Aceh from the cemetery in Teungku Peuet Ploh Peuet Gampong Minye Tujoh, Meunasa Minye Tujoh, Mukim Ara Keumidi, had Arabic script on one side and Old Javanese script on the other side. According to DR. F.D.K. Bosch, the form of this Old Javanese script is a continuation of the same script in East Java.

In the Arabic inscription it is said that a princess died on Friday 14 Dulhijah 791 H or Saturday 4, AD.

The decorative motifs on the body of the tombstones and the doors are mostly latus flowers and leaves. We have mentined above that the style of this decoration is similar to

that of Mantingan with the difference that it was carved in stone in Mantingan where as in Sendang Duwur in wood. The decorative panels which show a similarity to those in Mantingan is amongst others shown by the first, fourth and fifth panel from the door. Also the second, third and fourth panel from the door. Among the decorative motifs of the laotus flower are some which show the Yui Style in Chinese art and which might have also been in use in the Hindu-Indonesian period in Eastern Java as proved by the decorations on a relief of Candi Surawana. The decortaion on the door of yhe encient mosque which consists of a creeper with a gourd as fruit is also in the Mantingan decorations. This kind of vegetable id called "Langennaris leucantha rusby" or kukuk (Sundanese), waluh kendi (Javanese), labu aer (Malay).

Another decorative motif which might also be important for the Indonesian decorative art is that of the woven bamboo, as we have seen small decorative panel near the pillars on the tombdoors, and which look even more obvious on the doors of the ancient mosque. This motif is also found in Mantingan, but again, it could not have been derived from Hindu-Indonesian decorative art.

D. The Significance of the Royal Court: Cirebon, Mataram and Banten

At the time in Javanese history when the coincidence of divine and royal power was deliberately invoked, it is conceivable that what was originally sacred was later imbued with secular aspects.

First is the link with a mountain, the natural terrain, here offering the foundation, that in other monumental structures was partly built up, as at Borobudur and in the microcosmic

mountain symbolized in the creation of the raised and walled siti inggil (high place) in the Kraton Surakarta Hadiningraty and the Kraton Ngayogyakarta Hadiningrat in the eigteenth century. In the siti inggil the enthroned ruler appears to his subjects on ceremonial occasions.

On the most beautiful siti inggil, and indeed one of the finest architectural complexes in any court in Indonesia, is the early seventeenth century example in the Kasepuhan kraton in Cirebon. Symbolically and stylistically, it forms a link between the Hindu-Buddhist dynasties of Majapahit, which effectively came to an end in the mid-fifteenth century, and the Islamic era, which in Java had its first Moslem rulers around the turn of the siteenth century.

The oldest surviving building in the kraton in Cirebon is the exquisitely carved pendopo Langgar Alit of 1529. A little younger than the Mesjid Agung (Great Mosque) (which with the Mesjid Agung Demak) is one of the oldest and most venerated mosques in Indonesia, this small pavilion was originally a private worshipping place for the Sultan's family. It formed part of the first palace, the kraton Pakungwati. The form of its rare central column with its four curved branches is echoed in one of the five pendopos in the siti inggil, the Semar Tinandu in its northeast corner. The pendopo has a pair of columns with three curved branches and represents the kalimah sahadat, or Moslem confession of faith, and is the place where the representatives of Islam sat during ceremonies.

Dutch reporters include the 18th century writer Stavorinus, who described the waterworks for the garden of Sulatan Ageng Tirtayasa's Surosowan palace, near Banten, showing that water symbolism was important in West Java as well as in central and East Java. Over a century earlier, De Houtman (commander of the Netherlands fleet that reached Banten in 1596) mentioned the artificial lake Tasik Ardi with a manmade island and two-storied pavilion at its center a few miles from the Banten Kingdom's palace, a 17th century replacement of the earliest palace which was destroyed by fire. This palace in turn was destroyed by the Dutch early in the 19th century.

Remains of the terra-cotta pipes and holding ponds are visible in the ruins of this palace in Banten today, and the reconstructed pump-house shows how extensive the palace waterworks were. Originally under the control of the Hindu-Sunda kingdom Pajajaran, Banten was conquered around 1525 by Fadhillah Khan (Falatehan), born in Pasai - Sumatra, but coming from Demak. He became son-in-law of the wali (saint) Sunan Gunung Jati, whose son Maulana Hasanuddin became the first crowned sultan in 1552. Thriving on the pepper trade and as an important entrepot in Sunda Strait commerce (especially after the Portuguese capture of Malaka in 1511 made the Malaka Strait less attractive to international shipping, Banten eventually conquered Pajajaran and controlled Lampung in South Sumatra. Until the late 19th century it maintained a considerable independence from the Dutch, whose chief center moved from Banten itself to the port of Sunda Kalapa, later named Batavia and now Jakarta.

One of the best-known surviving palace pool-gardens in Java is the Taman Sari (pleasure garden), usually referred to as the Water Palace at the Yogyakarta kraton. Originally built by Sultan Hamengkubuwono I in 1758, in 1791 it was described by a Dutch major as having a colonnaded pavilion in the middle of an

artificial lake and underwater corridors leading from women's bathing pools to a partly underwater mosque. Today water links the garden's elements, and a restoration of the late 1960s did little to suggest its original purpose of meditation and pleasure.

Another extant palace complex combining water and cave elements is the elaborate taman sari Sunyaragi garden, a few miles beyond the Kasepuhan Kraton in Cirebon to which it belongs. Laid out in 1741, it was restored in the 19th century and is undergoing further restoration. It is a microcosm comprising three artificial mountains and numerous grottoes and caves linked by hidden passages. The palace was one surrounded by water, and access was by boat across a large artificial "sea" that Sultan could contemplate when sitting in the highest pavilion.

The decoration encrusting the elaborate structure resembles the Chinese derived megamendung and wadasan (clouds and rocks) pattern that is a pervasive motif in Cirebon and reflects the importance of Chinese influences in a coastal city where Chinese traders were active. Its incorporation into Royal motifs is another striking example of the ability of Indonesian civilization to absorb foreign elements and fuse them with the original culture. The megamendung and wadasan can be seen in the distinctive Cirebon batik's, in carving, in the architecture of the Kasepuhan Kraton Jinem gate and in the rock creations in the garden, complete with small lake with central man made island, behind the main kraton. At Sunyaragi the motifs reinforces the mountain and water elements of what is clearly a microcosm created for the enactment of spiritual purification and physical entertainments.

The garden features another primordial symbol, the tree. A gnarled kapilaya tree is associated with a garuda (giant mythical bird) sculpture and a sangkala (cryptogram) indicates the date 1703; whether this applies to the tree's age or another event is not certain, but it is clearly an integral part of the gotto-palace complex.

The Courts Found in Sumatera, Kalimantan, and Sulawesi

The symbolic feature of palace in Aceh, are imbued with the principles of Islam. Whereas in Sumatera the Islamic palaces are usually stylistically further from indigenous architecture than any others in Indonesia, the strange building in Banda Aceh known as the Ghunongan harks back to pre-Islamic themes, as the palace it was connected to also seems to have done.

The palace was known as Dar ad-Dunya (above of this world), a name implying a counterpart Dar al-Akhirah (heaven). Set on the junction of two rivers, it was laid out on a north-south axis like Javanese kratons, with three successive courts and a medan (square) to the north that corresponded to the alun-alun in Java. Its garden, Taman Ghairah, was laid out by Iskandar Thani, and the Bustan as-Salatin indicates that the mountain shape structure at its center, the Ghunongan, had connections with the Taman Sari, as microcosm of Indra's heaven, and the world mountain Mahameru.

Like the manmade mountain honeycombed with grottoes at Sunyaragi, the Ghunongan is composed of corridors that climb the structure, weaving in and out of small caves and opening onto small ledges. The meditation of the king in the chamber at the top led to an Islamic version of insight into the divine through the dissolution of the self. In a further parallel with microcosm of mountain, cave and water as place of meditation and enlightenment in other royal gardens of Indonesia, there is a diverted stream in the Taman Ghairah drawn from the river Krueng Daroy, or Dar ul-'isyq, which means river of love, and (as at Taman Sari at Yogyakarta) a mosque, which is called Isyqi Musyahadah, again invoking love in connection with a mystic insight into the divine.

Architecture may show close ties between the ruler and the ruled in West Kalimantan., South Sulawesi, and Nusa Tenggara, but the same can not be said about the Malay culture states of Sumatera. Archival photographs in the Netherlands collection show spectacular buildings in Langkat, Asahan, Medan, and Siak that are closer to fantasy conceptions of what palace should be than perhaps any others in Indonesia. While many of these structures are no longer standing, two notable examples remain: the Istana Maimun of the Deli Sultanate in Medan North Sumatera, and the Istana Siak Sri Indrapura in Riau.

The Istana Maimun which is domed roofs and colonnaded arcades in Moorish style, has clearly looked to Mughal India (or perhaps European colonial conceptions of Mughal architecture) for inspiration for an Islamic palace. The arches and columns have no visual connections with the pendopo or any other indigenous form. Furthermore, the mass of building related to the encompassing totality of closed European models, and not to the series of free-standing structures in walled courts strung along axis and separated by gates, each building designated to a specific function, characteristic of palace architecture in Java and Bali.

After climbing the double-tiered, roofed marble-steps-yellow ceremonial umbrellas making an arch for the honor guest-

it can be seen that the differences hold true for the interior as well. Walls richly patterned in mosaics and extravagantly carved and painted a coffered ceilings make the grand throne room a complete world of Islamic design. Geometric and curvilinear motifs, ogival Sassanian archways, gleaming marble floors and sumptuous silk draperies complete the contrast with the open *pendopo*, where the interpenetration of internal and external space, the indefinable nature of the space soaring above into the receding roof structures and the ambiguity of light and shadow combine to give the impression of infinity.

The palace at Siak Sri Indrapura, designed in 1889 with the help of an Italian architect, also expresses the Islamic themes so important in the Malay states of Sumatera. A glance at the map shows their closeness to the Malay Peninsula. Comparison with Malaysian buildings indicates the stylistic kinship between Sumatera and the Malay world, where monumental architecture also frequently adopted Mughal Indian models. In this case an eclectic free-wheeling use of pointed domes, orientalist arcades and pointed arches more Gothic than Sassanian, with corner turrets defining the symmetrically arranged masses, creates an ensemble that says "palace" from every perspective. As at Medan, the interior is lavish in the public reception rooms. Upstairs the spaces are simpler, the matted wooden floors and plain walls suggesting that the private life of the Sultan was not as removed from Sumatran style as his ceremonial setting indicated.

Perpustakaan
Direktorat Perlindungan dan
Pembinaan Peningkatan
Sejarah dan Purbakala

III

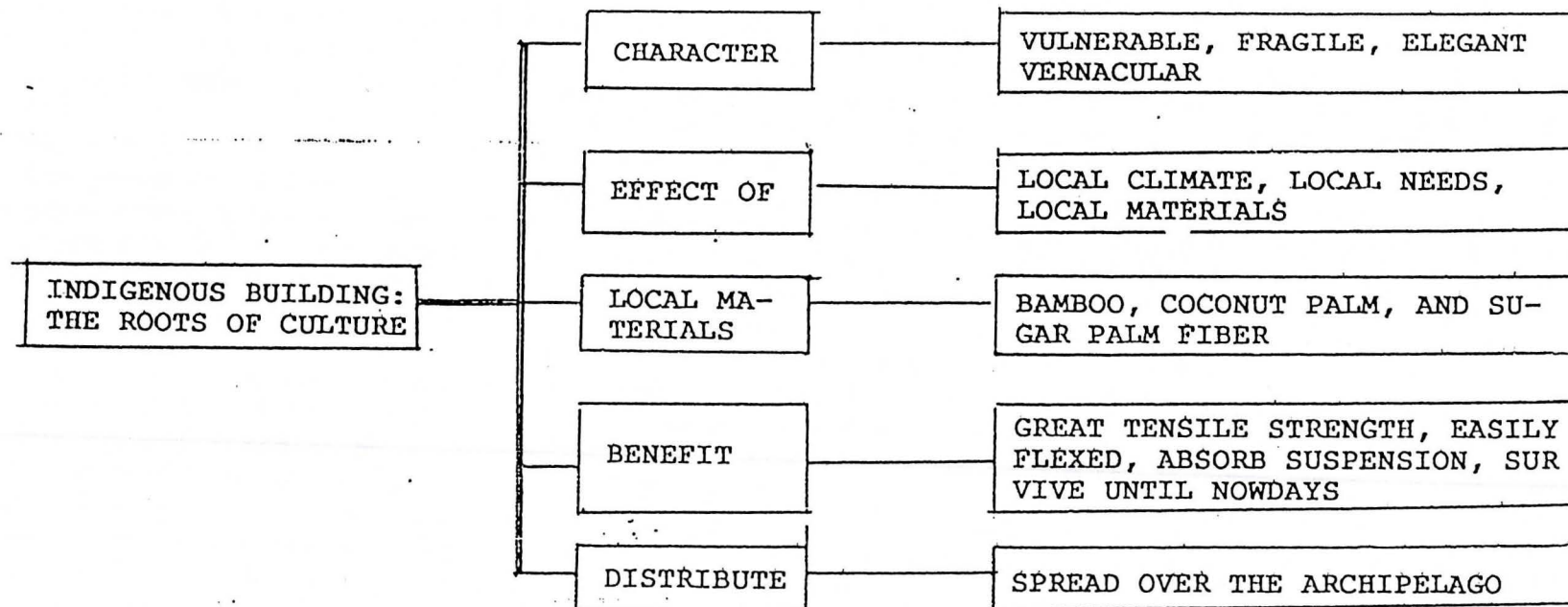
CONCLUSIONS

After examining aspects of monuments and architecture of Islamic period in Indonesia began in the XIth century, our impressions that Islamic belief penetrated slowly into the minds of the Indonesians and without force. This may be due to the fact that the Islamic propagators and the Indonesians themselves have always known tolerance, which is not only obvious in architecture and decorative art, but also in other aspects of their culture.

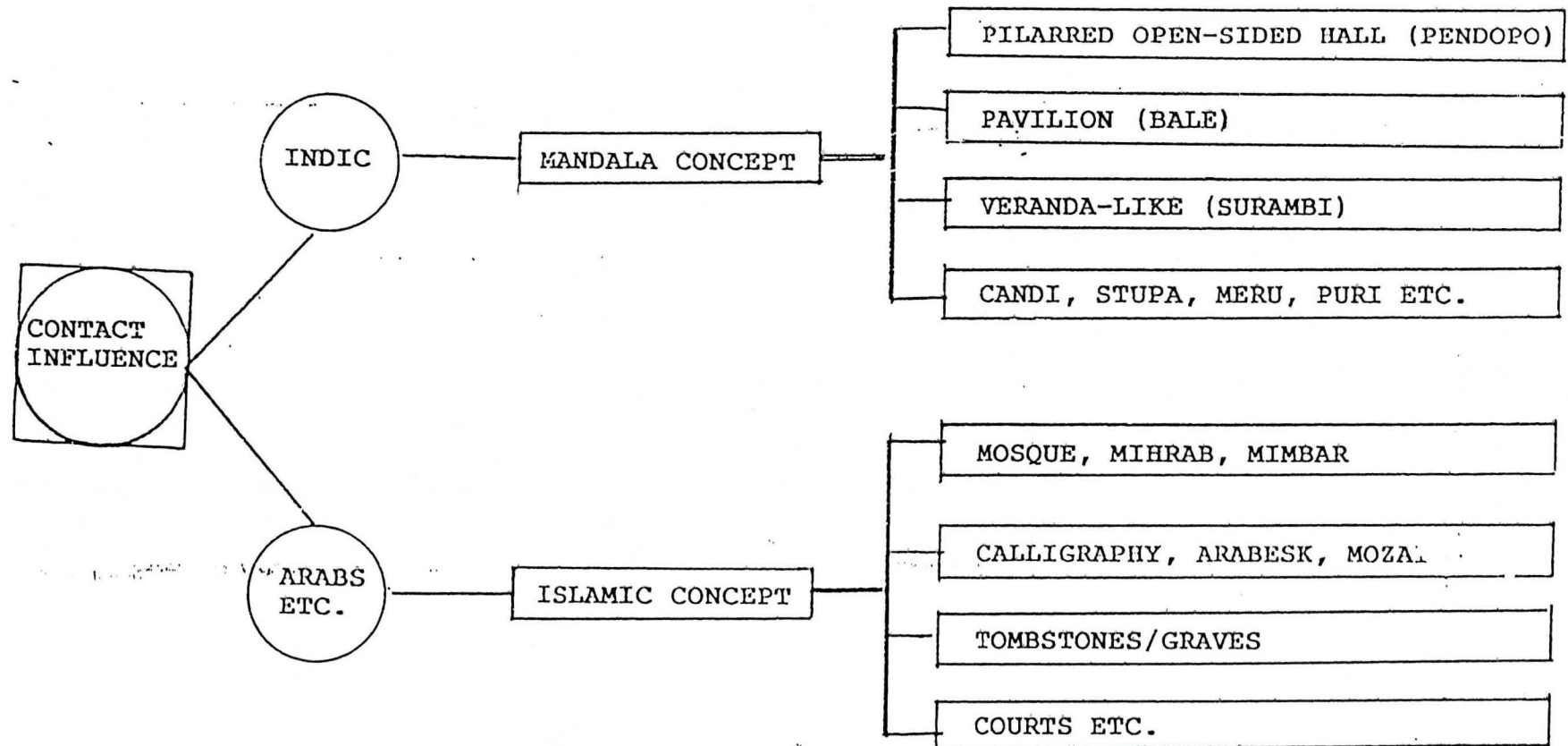
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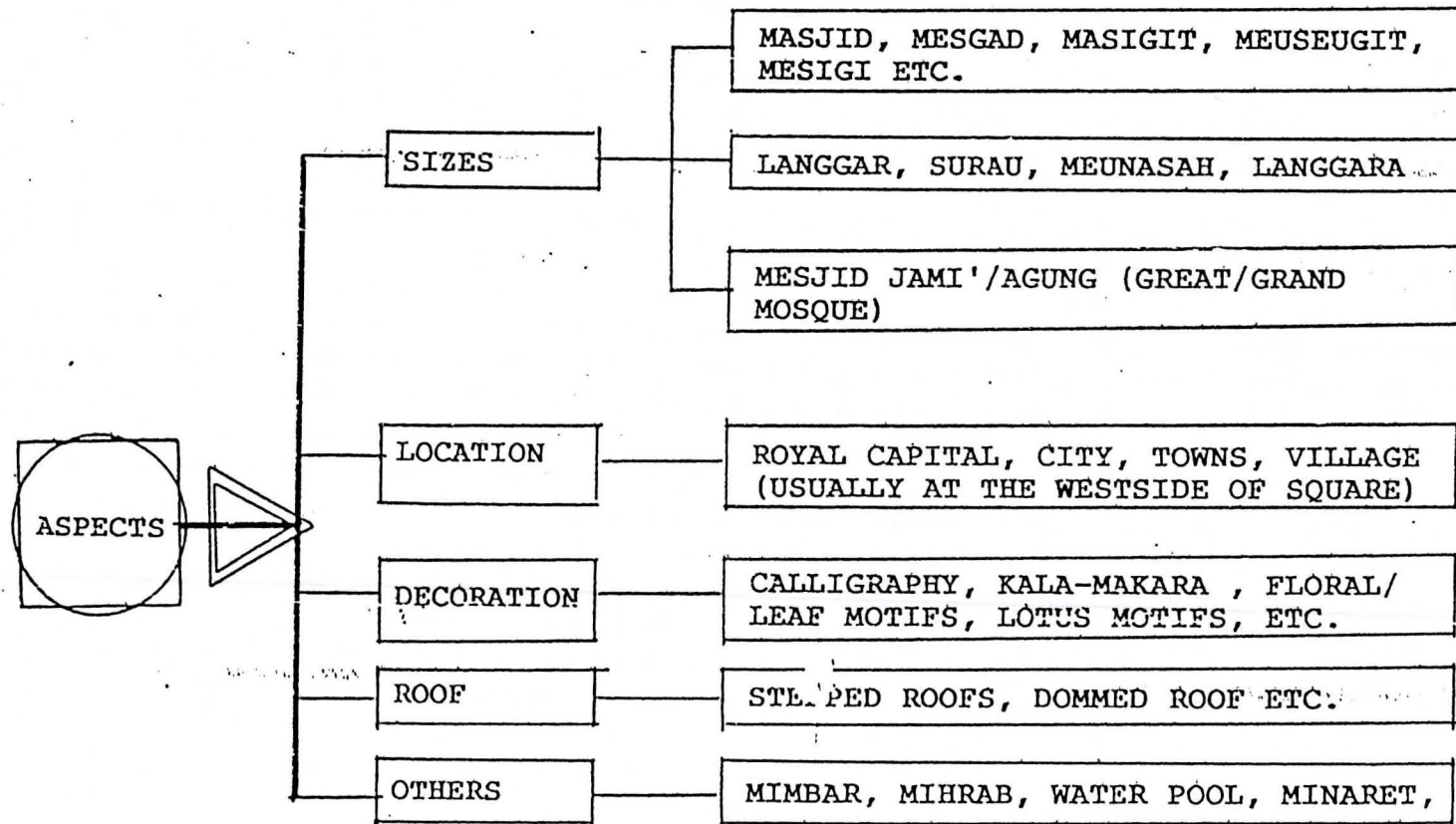


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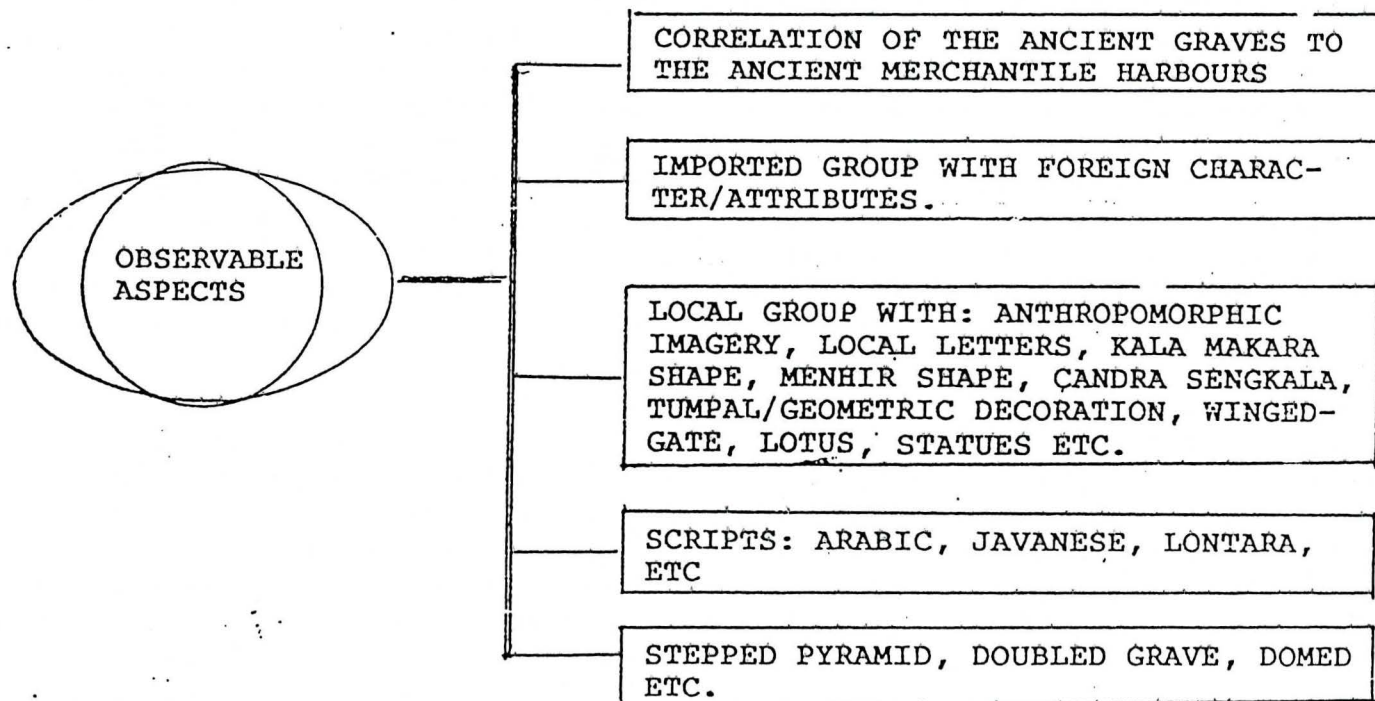


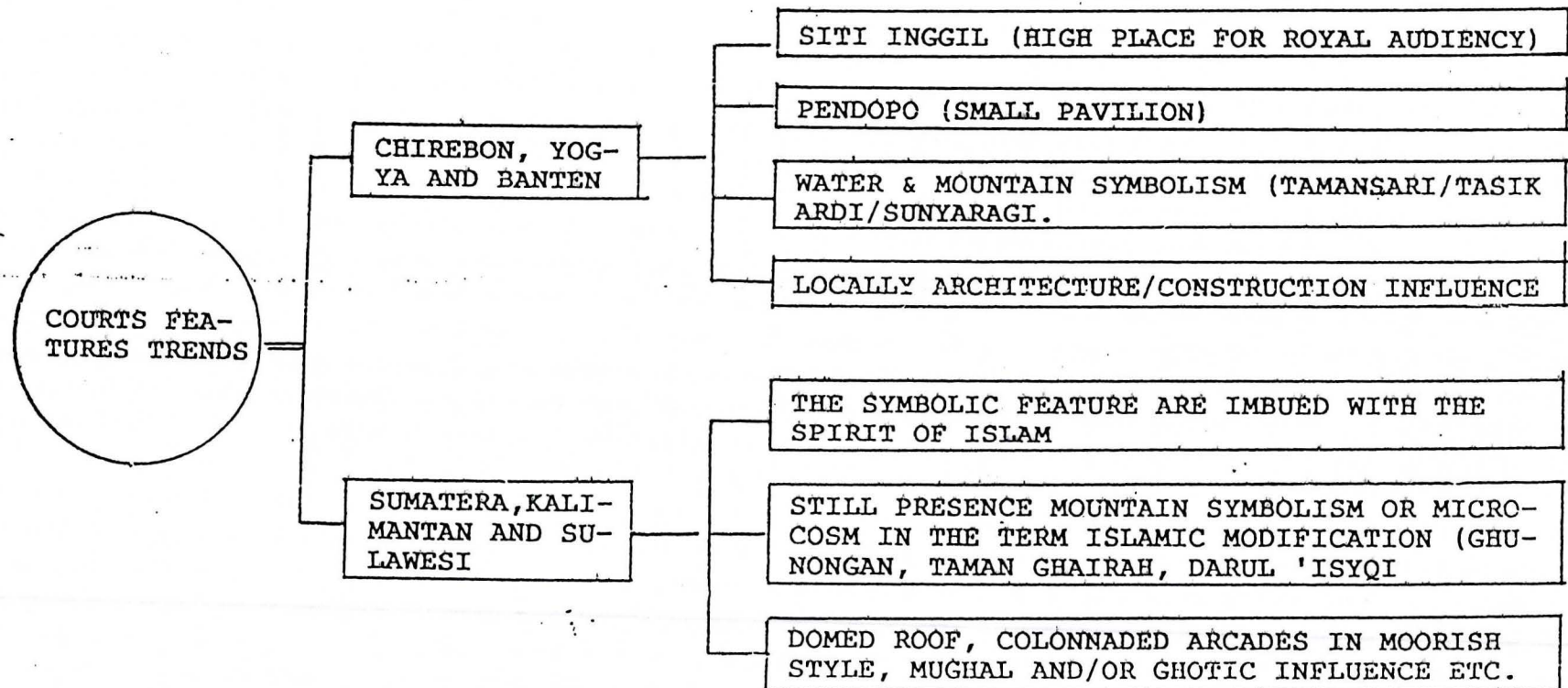
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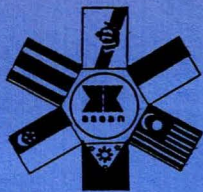
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THE ANCIENT TOMBSTONES/GRAVES







SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX N

Information of the sites visited

SUNYARAGI WATERCASTLE

I. Achitectural Description

Sunyaragi Watercastle is an Islamic Historical site situated in the Sunyaragi village, in Cirebon, West Java. The location of the Tamansari Watercastle is about several hundred meters from Brigjen Dharsono road.

Sunyaragi is a beautiful water castle measures 15.000 square meters, consists of several buildings with waterpool at its surrounding. Those buildings are :

1. Two main doors at the east and west part, which is built as Bentar temples.
2. Jinem Building, a waiting room, completed with Si Manyang pool and located between Gua Pengawal (Guard cave) and Mande Kemasan site.
3. Mande Beling Park, a timber construction building.
4. Gua Peteng (Dark Cave), the main complex of the site
5. Gua lawa (bat cave) and Gua Dapur (Kitchen Cave)
6. Taman Perawan Sunti (a Girl Entering Puberty Park)
7. Gedung Panembahan
8. Bale Kambang , a floating resthouse
9. Arga Jumut Cave, Padang Ati Cave, Kalanggengan Cave and Langse Cave.

II. HISTORICAL BACKGROUND

There is not mentioned clearly in any written script when was the Sunyaragi Watercatle built.

According to "Purwaka Caruban Nagari", a chronicle book written by Pangeran Arya Carbon in 1720, the Sunyaragi Watercastle was established in 1703 by Pangeran Kararangen. Pangeran Kararangen was actually another name of Pangeran Arya Carbon himself.

But according to the "Caruban Kandha" and Kasepuhan Palace'script was written that Sunyaragi Watercastle was built, because of the resthouse "Giri Nur Sapta Rengga" was used for Royalyard cemetary and the name was changed to be "Astana Gunung Jati".

History:

In 1483 - Mrs. Ong Ties, one of Sunan Jati's wives who was a Chinese died, she was burried at the cemetary on the Sembung hill near Giri Nur Sapta Rengga resthouse. So she had a given name as Nyai Rara Sumanding.

In 1529 Prince Cakrabuwana died, he was buried near the cemetery of Nyai Rara Sumandhing who has the famous name as Nyai Hajjah Syarifah Mudain. After that also Sunan Jati's mother and Sunan Jati's wife, Nyai Tepasari and the latest was in 1568 Sunan Jati died, he was also buried at those place. So "Giri Nur Sapta Rengga" became a Royalyard cemetery and nowadays is called "Astana Agung Gunung Jati". Pangeran Kararangen built "Gua Arga Jumut" and "Mande Kemasan" complex for the resthouse.

III. THE CONDITION OF SUNYARAGI WATERCASTLE

Since the establishment of the two kingdom (kesultanan) in Cirebon, namely Kasepuhan and Kanoman, Tamansari Sunyaragi was inherited to Kasepuhan. Kanoman built Taman Argasunya to be a resthouse of Kanoman.

According to the traditional believe, a visitor who visit the Sunyaragi Watercastle could follow the traditional right ways, as follows:

- a. First, the visitor come into the Sunyaragi Watercastle from east park, direct to Jinem Building, a waiting place, staying for a moment to enjoy the scene of Si Mayang pool, Pengawal cave and Mande Kemasan complexes;
- b. Enter to Mande Beling Park from the right hand side door, From that park the visitor can see the Bujenggi Obahing Bumi at north part, Gua Peteng complex at west part, Gua Lawa and Gua Dapur at south part of the park. In between Mande Beling and Gua Peteng there a stairs in Taman Perawan Sunti location;
- c. The visitor direct to come in to Gua Peteng which is a Perawan Sunti sculpture standing in front of the door;
- d. From the ground floor the visitor go to the second floor, a room of a chinese sculpture. There are many rooms which are called Keputran and Keputren, located at the west part of the Gua Peteng for the prince and the princess, with a pool in surrounding;
- e. From Gua Peteng the visitor go to Bale Kambang, a building with a pool in surrounding;
- f. By passing a bridge the visitor direct go to the Gua Arga Jumut complex where from there the visitor can see the scene of the Ciremai mountain;

- g. From the Arga Jumut the visitor go back to east by passing a beautiful park at north part of Keputren building;
- h. Finally, the visitor come in to Gua Padang Ati by passing the wooden bridge to go out.

IV. THE PRESERVATION EFFORTS

The first time the function of Sunyaragi Watercastle was as a Royal resthouse as well as for the military basis defence. After Sultan Mtangaji Tajul Arifin kingdom period, several buildings of Sunyaragi were destroyed by Dutch.

In 1852 Sultan Adiwijaya or Pangeran Syamsuddin IV, the King of Cirebon restored it by a Chinese architect.

After that, the restoration of the Sunyaragi Watercastle complex have done are as follows:

In 1937-1938 in Dutch period, the restoration of some parts of Sunyaragi Watercastle has been done. The restoration of Gua Pengawal and the wings T was conducted by Mr. Krijnsman from Cultural Office.

Since 1976 In our independence era, the restoration was conducted by the Directorate of Protection and Development of Historical and Archaeological Heritage, Directorate General for Culture, Ministry of Education and Culture.

V. TOURISM

After Sunyaragi Watercastle restored in 1984, many domestic and foreign tourisms, also the students were visit, and there was found in creasing the number of tourism visit.

The local Government also planned it as a cultural tourism by building an open theatre stage, art market and car park in surrounding the Sunyaragi Watercastle.

BOROBUDUR TEMPLE

A. Specific Location

- a. Country : Indonesia
- b. State Province or Region : Province of Central Java
- c. Name of the Property : Borobudur Temple Compounds
- d. Exact location on map and indication :

1. Administrative:

- Village : Borobudur
- Distric : Borobudur
- Regency : Magelang
- Province : Central Java

2. Astronomical:

Borobudur Temple Compound:

7° 7¹ South Latitude
110° 10¹ East Meridian

3. Geographical

Borobudur Temple Compound :

The Kedu Valley, at the Southern part of Central Java. Along the southern part of the valley stretches the Menoreh Range from east to west. Two volcanoes are found to the west and north of the valley, namely the Sumbing and the Sindoro. Both are extinct volcano's. To the east, is an active volcano, namely Merapi. The name means "one with fire". Closer to the compound, the confluence of two rivers, namely the Elo and Progo has led people to believe that in the past this confluence was considered as significant as the confluence of two holy rivers in India, the Gangga and Yamuna. The name Progo is interpreted as derived from the Sanskrit word "Prayaga".

B. Juridical Data

- a. Owner : the Government of Indonesia
- b. Legal Status : National Monument
Borobudur Compound registered No. 1379
- c. Responsible administration:
Ministry of Education and Culture
Directorate General for Culture
Directorate of Protection and Development
for Historical and Archaeological Heritage

3. Identification

a. Description and Inventory

The Borobudur Temple Compound actually consist of

three temples. Namely the Borobudur temple, and two smaller temples situated to the east on a straight axis line with the Borobudur. The two temples are the Mendut and the Pawon. The last mentioned stands closer to the Borobudur.

This configuration was interpreted by scholars as showing the stage in attaining Buddhahood. The culmination is symbolized by the highest terraces of the Borobudur which are surmounted by the main stupa soaring into the sky at a height of nearly 35 metres from ground level.

Considering the main architectural and religious features the Borobudur temple is definitely a stupa. But a stupa conceptualized on the basic idea of a stepped pyramid reminiscent of the pre-Hindu/Buddhist structures used in ancestor worship. The whole structure shows a unique blending of the very central idea of indigenous ancestor worship and the Buddhist concept of attaining Nirwana.

Based on epigraphical evidences scholars concluded that the Borobudur, aside from being a Buddhist edifice also signifies a dynastic monument of the Sailendra Dynasty which ruled Central Java for about five centuries until the centre of power moved to East Java around the 10th Century.

The Borobudur temple is divided into three horizontal segments. The vertical divisions of these segments comprises of the base which is termed the Kamadhatu, the body or middle segment termed the Rupadhatu, and at the top we find the segment which is Arupadhatu. Each segment depicts a stage that a Buddhist has to pass in attaining Nirwana. The stages of this passage is illustrated by appropriate reliefs based on stories derived from Buddhist religious literature.

The reliefs are executed in a highly artistic manner denoting a long and nature tradition of stone carving. Although Buddhist literature was used as reference in working the reliefs, but there was a significant artistic freedom in choosing the idioms as well as the objects to depict a certain mood or to convey a religious message.

Scene depicting the Karmawibangga story carved on the base of the stupa are naturalistic and shows scenes derived from the artists impression of contemporary daily life. These reliefs provide archaeologists with an invaluable source to study ancient societies. The whole series of reliefs were published by Professor Krom. Unfortunately only a very

small part can be seen in actuality. The whole base of the stupa with the reliefs are hidden under a layer of stones constructed in ancient time. Speculations were offered about the probable reasons for this step, but none has given any satisfactory explanation.

Reliefs adorning the higher terraces are depicting scenes which conveys messages or teachings which only the initiated might comprehend. Although the literary sources of the scenes have been indicated by scholars, it is still not easy for the laymen to follow the story. The superstructure consists of three circular platforms without ornaments. Each platform supports a row of perforated stupas. On top of this platform is the main stupa.

The whole design of the Borobudur is adorned with an intricate pattern of decorative and structural design. In addition to the reliefs mentioned before, structural parts such as stairs, drainages, are made into decorative elements which enrich the whole appearance.

Buddha statues which appears in different sizes, which includes life size and more than life size, accentuate the meaning of the Borobudur stupa as a sacred edifice to be utilized in the quest of Nirwana.

The whole mass of stone of the stupa of Borobudur, stands on a base consisting of combination of a natural and artificial hill. During the restoration of the stupa (1975-1982) when the base was dismantled, archaeologist and architects as well as soil engineers found a foundation designed according to an amazingly modern principle. The distribution of weight was done in a perfect way, which explain why the natural as well as the artificial hill was able to support the structure for more than one thousand years in a volcanic surrounding without apparent deterioration. The deterioration which necessitated the complete restoration was mostly caused by water seepage which weakened the earthen core of the stupa and caused the adherence of the stone in the structure to loosen.

Beside enabling engineers to examine the structure of the stupa, the restoration also reveals remains of ceremonial and magical rites which accompanied the progress of the construction. Semi precious stones were found in a number of places on the stupa. There is no satisfactory explanation about their presence. But they apparently were put at certain places with a purpose.

The technique used in joining stone elements

shows a reminiscence of building in wood which we may assume proceeded the building in stone. In this connection, Borobudur shows that the architects have a sound knowledge of the principles of the laying of foundation for big stone structures, but still retained certain techniques that show their background which points to a tradition of building in wood. Although judging from the execution of the stone carvings, the tradition of working in stone had already matured for a long time.

We may assume that the choice of the site for the Borobudur temple was done with the utmost care and consideration based on tradition and religious practise. Archaeologist and Geologist believe that the site was in the vicinity of a lake, the remains of which was indicated by Geologists.

After the restoration of the stupa, the main concern is now to maintain the improved conditions. This was done by deviding the area surrounding the stupa in protective zones. This zoning went together with the establishment of a park surrounding the stupa.

The idea of a park as a protective zone came from the Borobudur Consultative Committee. A thorough study to draw up a masterplan was carried out as a joint project by the Gajah Mada University in Yogyakarta and the Japan International Cooperation Agency.

The zonal divisions are as follows :

Zone I : 6,5 hectares of Government Land. This zone is to enhance the solemn atmosphere which should prevail around the stupa.

Zone II : 85 hectares of Government Land projected as an archaeological park with tourist amenities and other facilities.

Zone III: 10,1 square kilometres of privately owned land which act as a buffer zone to control encroachments on the other zones.

Zone IV : 26 square kilometres of privately owned land which is destined to preserve the historical milieu of the site.

Zone V : 78,5 square kilometres of privately owned land which is part of the National Archaeological Park zone and reserved for archaeological services and maintenance work as well as scholarly and scientific activities related to the Borobudur temple compound.

All the privately owned land are used by the park under the Land Use Regulation Act.

We earlier mentioned two other temples as part of the Borobudur Temple Compound. Mendut and Pawon are both closely related in style and general architectural atmosphere as well as in the forms of the sculptures. As mentioned before they stand on an axis line to the Borobudur temple. They might quite well be connected by a road and seamed by chapels as stories told in the beginning of this century have it. On the other hand it does not exclude the existence of other approaches toward the stupa.

As mentioned earlier, the two temples Mendut and Pawon were thought to represent phases in the attainment of Nirwana. Others are of the opinion that the relation between the three temples are not clear, despite the fact of their obvious proximity and resemblance in style and atmosphere. Mendut and Borobudur might represent two deferent systems in the sector of Mahayana Buddhism. Both systems might suplement each other.

Pawon temple poses another question. The name which means kitchen suggest a connection with cremation. It is also called Brojonalan. No convincing interpretation has been given, although there were several attempts. It was also regarded as a porch temple to the Borobudur stupa due to its location.

Coming back to the Mendut we might mention the sculpture inside the temple chamber. It is indeed a beautiful place of art which illustrates the high standard already attained at the time.

- b. Maps : Attached
- c. Photographs: Attached
- d. History : Constructed around 780 A.D. by the Shailendra Dynasty. An inscription dated 842 A.D. mentioned the upkeep of a sanctuary, called Bhumisambhara. Scholars has appointed out the probably connection with Borobudur.
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 1. AJ Bernet Kempers : Ageless Borobudur Servire, Wassenaar 1976
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4. State of preservation/conservation

a. Diagnosis

For about a century and a half the Borobudur had been the spiritual centre of Buddhism in Java. With the fall of the kingdom of Mataram, 919 AD, and the shift of political and cultural activities from Central Java to East Java, divine monuments in Central Java including the Borobudur had been completely neglected and given over to decay.

The sanctuary was exposed to volcanic eruptions and other revages of nature. Vegetation destroyed the stones, a part of the monument, especially the upper parts collapsed, while other parts were buried. People lost interest in the Borobudur, it fell into oblivion.

At the beginning of the 18th century the Javanese once more began to take interest in Borobudur, as can be deduced from some manuscripts dating from that period. In the Babad Tanah Jawa (Javanese Analn) mention was made of Mas Dana who rebelled against Pakubuwana I (1709-1710). He was captured at "redi Borobudur", the mount of Borobudur. Fifty years later, 1757-1758 a nobleman from Yogyakarta travelled to Borobudur to see the thousands of statues. Since the period of Sir Th. St. Raffles (1814) attempmts were made to remove the earth and underbrush and to draw plans and make descriptions.

Neglected and abandoned for almost one thousands years, Borobudur was in ruinous condition when it was rediscovered in 1814. Since then effort has been made to preserve it. Many parts of the walls and foundations, especially those of the four lower stages of the north-west, north and north-east part were slanting and sagging. Small-scale repairs have been made on several occasions, and various proposals were formulated for conservation measures of diverging nature, such as over-roofing the monument or evacuating the basreliefs to a museum and abandoning the monument itself.

In 1907-1911 a large-scale restoration was carried out by Th. van Erp. Although many parts of the structure were not put back in their original positions, nevertheless the able repair work undertaken safeguarded Borobudur for more than half a century. Since the second world war efforts have been made to continue its preservation. Since then, as a result of detailed examinations, in particular regular measurements of the walls of Borobudur carried out by the Archaeological Service, serious symptoms of instability were observed.

In 1956, at the request of the Indonesian Government, a Belgian expert came to make a general investigation of our monuments. He was especially interested in Borobudur. The main conclusion of his study was that preservation of Borobudur would require the elimination of the effect of water, this being the main destructive agent. This water erodes the slopes of the hill inside the monuments, weakens the foundations of the structure and causes chemical processes that destroy the reliefs.

An application for further expert advice was made by the Indonesian government to Unesco. Prof. C. Voute, a geologist and Mr. B. Groslier were sent to Indonesia in order to make a study on possible means of preservation of the edifice. They concluded, that the only solution to stop the further decay and to prevent the loss of the monument, is to strengthen the foundations with reinforced concrete slabs and to drain all rain and surface water through underground pipes, preventing seepage of infiltrated water by inserting filter layers. Preparatory work before the actual restoration started in 1963, consisting amongst other things of the making of boreholes inside and outside the monument to examine the physical conditions of the subsoil. This drilling programme proved much to our surprise that the hill on which Borobudur was constructed, and which was always believed to be a natural hill, was in reality artificial, using loamy soil from the immediate surroundings, mixed with stone and stone chippings.

It soon became apparent that this gigantic restoration project would require much time and money, and that it would also require cooperation of experts from a number of different fields.

The Indonesian Government appealed therefore again to Unesco and it submitted in 1968 to the General conference a report stating the outlines of the proposal works. The General Conference gave full support to the Indonesian appeal and a resolution of the General Assembly of Unesco authorized the Director General to raise funds for the cultural heritage of mankind.

Restoration completed in 1982.

b. Agent responsible for preservation/conservation

Ministry of Education and Culture, Directorate general of Culture, Directorate of Protection and Development of Historical and Archaeological Heritage.
Jl. Cilacap 4, Jakarta

c. History of preservation/conservation

It is unknown how long Borobudur was in active use. It was generally assumed that it was actively used until the 10th century or even the 15th century AD.

After Islam was introduced in the region, the temple went into oblivion. it was "discovered" and later on restored partially at the beginning of the 20th century (1907-1911). A total restoration was initiated in 1975 and finished in 1983.

d. Means for preservation/conservation

Interdisciplinary approaches based on experiments and experiences in the course of the restoration.

e. Management plan

The managements of the monuments and sites is being done jointly by the Directorate General of Culture, to preserve the monument and site, and Borobudur Archaeological Park Ltd. under the Directorate General of Tourism. The Directorate General of Culture is responsible for the preservation of the monuments, while the Directorate General of Tourism manages the tourist promotion aspects.

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PRAMBANAN TEMPLE

I. Specific Location

- a. Country Indonesia
- b. State Province or Region Province of Central Java
- c. Name of the Property Prambanan Temple Compound
- d. Exact location on map and indication:

1. Administrative

- Village : Prambanan
- District : Prambanan
- Region : Sleman
- Province : Special Region of Yogyakarta

2. Astronomical

Prambanan Temple Compound
110° - 110° 50' South Latitude
7° 32' - 8° 12' Meridian

3. Geographical

The Prambanan Temple Compound is situated at a distance of 17 Kms to the east of the city of Yogyakarta on the main road to Surakarta. Both cities were the capitals of two Sultanates which flourished in this region from the 17th century until subdued by the Dutch in the 19th century. The compound which consists of two temple complexes, namely the Loro Jonggrang and the Sewu, stands with a magnificent backdrop formed by the smoking volcano, the Merapi. Between the two complexes streams the Opak river with its source high on the Merapi. The Prambanan Compound which stands in the Sorogedug valley, looks to the south to an extension of the Menoreh range south of the Borobudur Compound. In this part the mountain range is called Gunung Kidul, the Southern Range. Although the Kedu Valley is less fertile compared to the Sorogedug Valley, both supported a fairly large number of the population since ancient time as shown by the many temple remains which are good indications of the size of the population. Apparently, the presence of the volcanoes aside from being a menace also brings fertility to the region.

II. Juridical Data

- a. Owner The Government of Indonesia.
- b. Legal Status National Monument Prambanan Compound registered No.1529 for Loro Jonggrang and 1359 for Sewu;

c. Responsible Administration

Ministry of Education and Culture
Directorate General of Culture
Directorate of Protection and
Development for Historical and
Archaeological Heritage

III. Identification

a. Description and Inventory

The Prambanan Temple Compound consists of the Loro Jonggrang Temple Complex and the Sewu Temple Complex. Between the two are to be found at least three minor temples, namely the Lumbung, the Bubrah and the Asu Temples. All these temples are part of the Archaeological Park.

The Loro Jonggrang Temple Complex

This complex is a Hindu temple complex consisting of three courtyards, adorned with various temples differing in size. The size and the position of each temple denotes a certain place in the hierarchy of the temples.

In the main courtyard are to be found the most important temples standing in a row consisting of a temple dedicated to Brahma, a temple for Ciwa and a temple dedicated to Wisnu.

In front of each of these temples is a smaller temple, probably related functionally to the big temple in front of it.

Beside the three temples in front of the main temples are two other. Beside the temples at the inner courtyard temples guarding the entrance to the inner courtyard, there were originally 224 minor temples. The main temples, namely the Wisnu, Siwa, and Brahma temples have been the centre of endeavours to restore the Loro Jonggrang Complex. At present the main temples are emerging from the ruinous condition of the past and regaining its former splendour.

A number of lesser temples, part of the 224 minor temples were restored. Others are still in ruins. Nevertheless the whole complex shows the work of highly competent designers. The whole complex containing more than two hundred shrines shows a balanced impression. Looking at individual temples we will see the result of the creative genius and skill of the artist. The reliefs telling stories from the Hindu Epics, as well as the decoration on structural elements of the temples are done with the highest degree of craftsmanship and artistic competence. Some decorative patterns are unique. Such as the Kalpataru motives and the dancing figures depicting

stances of the Bharatnatyam. The Ramayana scenes depicted on the walls of the Wisnu temple have been identified by scholars to be scenes from an Indonesian version of the Ramayana.

The Sewu Temple Complex

The other important part of the Prambanan Temple Compound is the Sewu Complex. This complex also consists of many shrines. Sewu means one thousand. Actually the whole complex consists of one main temple and 240 minor temples on an area of 185 x 165 square metres.

Sewu is Budhistic Temple Complex. But its proximity with the Big Hindu Temple Complex Prambanan, and a striking similarity in its general design may suggest that there existed a common denominator in designing such complexes which no doubt must have been important state temples related to the ruling families. Although different in design, these compound might also be of the same catagory as the Borobudur. Namely dynastic monuments.

At a first glance both complexes might look very similar. But on closer examination we will find differences in the design of the decorative pattern. It shows Buddhist symbolism.

The main temple has been under restoration for some time. The general design is the same like many temples of the same period in Central Java. This design consists of a main cella surrounded by niches on three side, while the fourth side on the three side on the eastern side contains the entrance. This pattern was elaborated at the Sewu temple. The niches became pavillions attached to the main cella but without any connecting passage with it.

Four entrances lead into the complex. The most important entrance being the one on the eastern side. Guardian figures in the form of fierce looking giants stand guard at the entrances.

The Lumbung, Bubrah and Asu Temples

The three temples are part of the Prambanan temple Compound. These three minor temples were found already in a state of ruinous condition which does not warranty a complete restoration. But nevertheless they are of importance due to their proximity to the two big temple complexes. Their significance is more archaeological than artistic.

b) Maps Attached

c) Photographs Attached

d) History

Scholars based on interpretation of epigraphic sources concluded that the Loro Jonggrang Temple complex was dedicated to the God Ciwa. The initial form of the complex might not be as elaborate as it is today. Several Kings ruling in Central Java until the 12th century must have contributed to the grandeur of the Loro Jonggrang Complex, or even the Prambanan Temple Compound as a whole.

Remains of a Buddhist statue, namely several curls, was found in the vicinity of the Sewu Temple Complex. Judging from the size of the curls, and the material which is bronze, scholars concluded that the finds must be part of a big Buddha statue which formerly stand in the main temple. Temple complexes in Indonesia, like other such remains all over the world attracted treasure hunters. In the case of the Prambanan Temple Compound, robbers dug for treasures or carried away bronze statues after these shrines were not used anymore. The population of the region had come to embrace an other religion. The Hindu and Buddhist dynasties were not ruling Central Java anymore.

Muslim Sultans, although still claiming to be descendants of former Hindu or Buddhist kings in the past, were not concerned about the preservation of these temples.

When western scholars became interested in these remains it coincide with the introduction of sugar cane plantation and the sugar producing factories. Many of the temples which were built of stones were sacrificed to provide stones for the foundation of sugar factories. Fortunately, scholarly interest in the remains of ancient Indonesia culture initiated research work and later also restoration of many important monuments such as the Borobudur and Prambanan Temple Compounds. After independence in 1945, the Indonesian Government continued to carry out responsibility for the conservation and preservation of these National Cultural Heritage. Although hampered by limited funding, archaeological research and restoration has always been on the Government's programme.

Epigraphical sources and Chinese annals mentioned Java as very advanced in the knowledge of Buddhism during the early ages of the Christian era. This may be attested by the Borobudur Temple Compound as well as Sewu Temple Complex.

Sailendra, the name of the dynasty mentioned in relation with the big temple complexes, had a resonance spreading over other islands in Indonesia and peninsular Malaysia as well.

The Borobudur and Prambanan temple Compounds are

connected with the illustrious part of the history of Central Java between the early century AD and the 12th century when it declined inexplicably. From then on the centre of power moved to the eastern part of Java. After the 16th century is moved back to Central Java as a Muslim Dynasty.

The Borobudur and Prambanan Temple Compound has always been considered as outstanding examples of Indonesian Classical Art. There are actually other monuments from the same historical period which might carry the same title. It appears that a high degree of artistic ability was evident in the whole region during a span of many centuries, which produces these beautiful monuments.

IV. State of preservation/conservation

a) Diagnosis

The Prambanan Temple Compound is undergoing continuous preservation and conservation. It is also being developed into an archaeological park as a measure of conservation and controlled development of tourism.

b) Agent responsible for preservation/conservation

Ministry of Education and Culture, Directorate General for Culture, Directorate of Protection and Development of Historical and Archaeological Heritage. Jl. Cilacap No. 4, Jakarta.

c) History of preservation/conservation

The presentation of the Loro Jonggrang complex was begun by restoring two court temples from 1930 to 1933.

In 1937 the restoration of the Ciwa temple begun, and finished in 1953. Continues work on the preservation of the Brahma and Wisnu temple is being conducted to the present.

Preservation of the Sewu Temple complex begun at small scale as far as 1927, During the 80's restoration of the main temple was commenced.

d) Means for preservation/conservation

An interdisciplinary measure in the preservation of the objects is being implemented. It covers consolidation of the structure, preservation/conservation of the building material, and controlling the environment by the installation of drainage systems.

e) Management plan

The sites of the Prambanan Temples Compound is being developed under management of the Directorate General for Culture for the Archaeological aspects, and the Directorate General for Tourism for the tourist promotion aspects.

V. Justification for inclusion in the World Heritage List

The Borobudur Temple Compound consists of the temples Mendut and Pawon, and the stupa of Borobudur. The last mentioned, incatagory a typical Budhist edifice related to the symbol of the Buddhas demise But the Borobudur stupa is unique because it is the only example showing the persistent indiginous believe incooperated into Buddhist teachings without losing its meaning.

The Borobudur as an architectural creation shows a genial creativity. The form of the structure partaining ancestor worship was preserved in the stepped base of the stupa reminiscent to the stepped pyramide found at ancient prehistoric sites.

The teaching of the Buddha was expressed in the choise of the reliefs. Not only in chosing the appropriate stories, but also in the pressentation of it. The higher one goes up the stupa the more abstract the presentation are. The culmination is found on the four terraces on the top of the stupa which has no story telling reliefs at all. The sparce decoration are abstract geometrical patterns on the stupas covering Dhanibudha statues. These geometrical decorations are holes indiamond shape. Through these holes one may see the statues inside in a semi darkness. It is symbolic of the fact that the highest state of spiritual achivement is beyond any description by the human faculty. Therefore no decoration or natural representation.

Considered from artistic as well as creative genius criteria, the Borobudur stupa satisfies the criteria :

- a. (i) unique artistic achievement
- (iii) unique or at least exceptional testimony to a civilization which has disappeared
- (iv) a type of building or architectural ensemble which illustrates a significant stage in history.
- b. (ii) have adequate legal protection and management mechanism to ensure the conservation of the nominated cultural property.

The Prambanan Temple Compound has two significant complexes, namely the Loro Jonggrang and Sewu complexes. They belong to two defferent religions. Sewu is Buddhist, while Loro Jonggrang is Hindu.

Sewu is unlike Borobudur not a stupa. It is a shrine with a cella where a bronze statue used to be the centre of ceremonies.

Like the Loro Jonggrang Temple Complex, in the Sewu Complex we find rows of smaller shrines surrounding the main shrine. Loro Jonggrang is more elaborate with its courtyard infront of the three main temples, while the smaller shrines are arranged on the other courtyards or terraces.

Except for the symbolism, the quality of the sculptures and reliefs do not differ in its outstanding quality and workmanship.

The creativity of the artists in Prambanan may be discerned by the presence of unique designs and patterns, such as the Kalpataru design and the Bharatnayam scenes. These patterns or designs were chosen as appropriate decorative illustration of the millieu in heaven, the abode of the Deva's.

The Sewu complex, which is Buddhist, is thought by scholars to be part of structure which relates it with the Hindu Loro Jonggrang Complex. This idea might not be acceptable for those who are not familiar with religious concepts in Java or Indonesia in general at those times which is inclined towards syncretism. It was suggested that Loro Jonggrang represented the lower stage, while Sewu was the higher stage to be attained.

Architecturally, both complexes were styled according to principle which created an impression of "reaching for the sky" to carry the idea of achieving the highest spiritual goals in the physical form of the buildings. This impression was created by the accentuation of vertical lines. This is done by structural means as well as by the arrangements of the decoration.

Considering the above mentioned, the Prambanan Temple Compound may satisfy the following criteria :

- a. (i) a unique artistic achievement.
- (iii) unique or at least exceptional testimony to a civilization which has disappeared.
- (iv) a type or building or architectural ensemble which illustrates a significant state in history.
- b. (ii) have adequate legal protection and management mechanism to ensure the conservation of the nominated cultural property.

VI. Tourism

After Borobudur and Prambanan Temple being restored, the total of visitor increased every year. Based on data in 1992, the visitor of Borobudur Temple are 2.109.604 persons which consist of foreign tourist are 1.806.919 and domestic tourist are 302.685. Whereas the visitor of Prambanan Temple are 919.354 persons which consist of foreign tourist are 146.883 and domestic tourist are 772.354.

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IV. 4 TROWULAN : ANCIENT SITE OF MAJAPAHIT KINGDOM

1. Specific Location

- | | |
|---|--|
| a) Country | Indonesia |
| b) State Province or Region | Province of East Java |
| c) Name of the Property | Trowulan: Ancient Site of Majapahit Kingdom |
| d) Exact Location on Map and Indication | <ul style="list-style-type: none">1. Administrative<ul style="list-style-type: none">- Village : Trowulan- Districts: Trowulan and Sooko- Regency : Mojokerto- Province : East Java2. Natural Environment and Geological Condition |

The natural environment and geological condition of Trowulan site and the surrounding areas are potential enough to support an urban life. The relatively even texture of these wide areas is provided to urban life development.

These areas are rich in natural resources, such as natural fertilizer from the volcano lying on the south, and the rivers watering these area are special gifts for a well development of agricultural cultivation.

The environmental wisdom adopted by Majapahit population of Trowulan in efficient and effective use of their natural resource, such as clay, has enhanced their skill in clay technology where clay processed materials are needed for the development and construction of their towns.

But it was the natural factors themselves which brought disasters to these areas, such as volcanic eruptions, lava flows, floods, and river sedimentation, which disturb, and some times, even totally destroyed many lives, both people and animals.

The misuse of natural resources, such as excessive use of clay and fire woods, perhaps might have contributed to the total destruction of this ancient town.

2. Juridical Data

- | | |
|-------------------------------|---|
| a) Owner | The Government of Indonesia |
| b) Legal Status | It has not been established yet |
| c) Responsible Administration | Ministry of Education and Culture, Directorate General of Culture, Directorate of Protection and Development for Historical and Archaeological Heritage |

3. Research and Use

There are two main sources of information to describe the physical structure of this ancient Majapahit town. Firstly, the ancient monument which is relatively well preserved in the present Trowulan, and the second is the stories and records of events of this ancient town written by Prapanca in his ancient book Nagarakertagama.

In the effort to reconstruct the Majapahit town, both by Stutterheim (1924) and Pigeod (1962), the reference they used was only Nagarakertagama, Maclaine Point, in addition to this ancient book, had included ancient structures he himself dug out in the vicinity of Trowulan site.

The result of a combination of written data and those from the ancient construction remnants had provided a more accurate description, as shown by a Dutch Engineer through his sketches of the reconstruction of Majapahit's Kingdom in Trowulan.

4. Identification

a) Description of the Site and the Monuments

As an archaeological site there are numerous monuments of the ancient Kingdom of Majapahit, whereas other historical reminiscences are widely distributed in the surrounding areas, namely Candi Rimbi, Candi Surawara, Candi Tigawangi, Candi Kepung, Candi Jawi (as reflected by their first names Candi meaning temple, even though they are not temples but villages), Penanggungan temple complex, and Jolotundo.

The present Trowulan preserves a large number of types of our ancestor's magnificent work and these monuments are widely distributed in the vicinity of the site. As the site of the capital of Majapahit Kingdom, the most powerful ancient super power in the history of Indonesia, even in south east Asia, in classical period (V to XV centuries) Trowulan is the only urban site in Indonesia. These monuments continue to deteriorate due to both human intervention and natural condition changes.

As an archaeological site, Trowulan is quite a wide area (10 x 10 sq. km), Preserving thousands of artifacts and echofacts, hundreds of features both above and underground. Trowulan is also an ancient urban site, because it also preserves the monument of residential areas, which by the layouts and furnitures of the houses, these residential areas must have been parts of a very large city in ancient period.

Most of these construction are in total ruin, even some of them left only foundations, and some are totally lost, due to human intervention, both in the past and now. Any strong and relatively complete structures are selected for references to the site reconstruction.

Candi Wringin Lawang

This candi (temple) lies in Jatipasar village. This is an ancient gate which looks like the familiar gates in Bali. According to old records by Krom, J. Knebel and Raffles, this construction is also known as Gapura Jatipasar or Gapura Gapit (gapura = a gate with left and right main structures). The residents named it Wringin Lawang because in the past there were two Wringin (sophomores) stood to from a gate. The word lawang means door.

Candi Brahu

This temple is located in Bejijong Village, about 2 kilometers north of Trowulan Museum. The actual spot is in the mid of sawah (paddy field), and it is far from settlement.

The structure is made of large stones just like large stones generally found in the vicinity of Trowulan. The compass characteristics is this temple faces west. The ground plan is rectangular measuring 8 meters each side. On the west side there is a protruded part, about 3 meters long, probably, was used as the base of steps to the inside elevated room, about 8 meters above ground level.

Kolam Segaran

The name implies a refreshing pool of ancient Majapahit with four-sided of 375 meters long. When Raffles visited this pool in 1815 the pool was totally buried, but the surrounding wall was visible with creeping plants on it. Now this pool has been reopened, and is totally enjoyable to its original shape and function.

Troloyo Cemetery Complex

The Troloyo cemetery complex is located in Sentonorejo village, about 2 kilometers from Putri Cempa cemetery, in the south of Pakis village.

Troloyo is a wide cemetery surrounded by wall where there is a group of cemetery inside with inscribed Tomb stone written Arabic script.

Menakjinggo Temple

Menakjinggo temples located about 300 meters east of Kolam Segaran. This temple is only a heap of soil surrounded by fence, where we could find a group of Andesit which show the ruin of the temple. The other name of Menakjinggo Temple is Sanggar Pemelengan.

It is named as Menakjinggo because there is a 1,48 meter high statue that looks like a giant, traditionally called Menakjinggo.

Pendopo Agung

In 1966 Kodam VIII/Brawijaya (The VIII Regional Military Commando Brawijaya) built a big house (locally called as Pendopo Agung) in Trowulan. Near Kubur Panggung.

To reach that place people can walk west way about 600 meters from Kolam Segaran. From there we follow the south way to Sentonorejo village. About 150 meters in the right side of the lane we can find Bentar Temple as the gate of Pendopo Agung.

Sumur Upas

From Pendopo Agung we continue to walk by following a soil path to Sentonorejo village. About 300 meters in the south, we reach an alley. From there we walk to the west about 100 meters, we can find an archeological site called Sumur Upas.

Sumur Upas is a small cave covered by stone and with a "Cungkup" over it. Besides that we also find a stone that looks like a foundation of temple made of brick which is 1.50 meters high, 12.50 meters long and 7.50 meters wide.

Bajangratu Temple

About 3 kilometers east of Kedaton in Temon village, we find an archaeological site called Bajangratu Temple.

This monument made of brick and shaped as a gate with roof. In archaeological term this gate called "Paduraksa"

Klinterejo Site

Klinterejo Site is located in the south of Trowulan in Soko resident. This site is a land in the center of rice - field surrounded by wall made of brick. Inside of a land we find a foundation of a temple made of andesit. With four-sided model this monument is about 5,60 meters long. On top of this monument there is a big Yoni measuring 1.27 meters high, 1.83 meters long, and 1.91 meter wide decorated by the Dragon head relief.

Tikus Temple

Tikus Temple is located in Dinuk village, in Temon residence about 1 kilometer east of Bajangratu temple. Tikus name is not the real name of this temple (Tikus mean rate).

This name was given by the people because when it was found and was excavated in 1914 there were many rats. Since then

the temple is known as Tikus Temple (literary mean = Rat temple) - Tikus Temple constitute a bathing place with four-Sided Pool.

Makam Putri Cempaka

It means The Tomb of Lady Cempaka lies to the northeast of Kolam Segaran. Actually, it is a complex surrounded by a wall. There are tomb, and each tomb is well separated and spaced from another. On an elevated place is surrounded by a special wall and terraces, about 3.6 x 3.6 m. This elevated tomb is known as the Tomb of Lady Cempaka. The tomb bears 1370 C similar to 1338 AD. And this year belonged to the final era of Majapahit.

b) Maps Attached

c) Photographs Attached

5. Cultural and Tourism Aspects

One of preserved ancient construction is Gapura Bajangratu. This building is now an object of continuous reconstruction. The existing facilities of this site are open to visitors. Tourists may safely leave their cars here while they go somewhere around the ancient sites, because this project provides a wide parking area of 1,125 sq. meters. Other facilities include :

- Management Office 1 Unit
- Ticket gate 1 Unit
- Souvenirs kiosk 1 Unit
- Food & drink shelter 5 Units
- Toilets 2 Units
- Water wells 2 Units

There is also an information office where tourist can get information on historic background, reconstruction project, and archaeological aspects of the Gapura Bajangratu.

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Perpustakaan
Direktorat Perlindungan dan
Pembinaan Peninggalan
Sejarah dan Purbakala

GUNUNG PENANGGUNGAN : AN ARCHAEOLOGICAL SITE

1. Specific location

- a) Country Indonesia
- b) State Province or Region Province of East Java
- c) Name of the Property Gunung Penanggungan Archaeological Heritage

- d) Exact location on map and Indication

1. Administrative

Villages : Seloliman, Jedong,
Belahan, & Mojosari
Districts: Pasuruan & Malang
Regency : Mojokerto
Province : East Java

2. Astronomical

$112^{\circ} 41^1$ South latitude
 $07^{\circ} 40^1$ East Meridian

3. Geographical

Gunung Penanggungan (1653 meters) surrounded by :
Gunung (Mount) Bekel (1240 meters), Gunung Gajah Mungkur (1089 meters), Gunung Jambe (1025 meters), Gunung Bende (1075 meters), Gunung Wangi (982 meters), Gunung Sarahklopo (1250 meters), and Gunung Kemuncup (1300 meters).

4. Climate

Based on observation, the prevailing climate temperature of this area is between 19° Centigrade during the night and 25° Centigrade during the day. Kedungweringin (local) Geophysical and Meteorological Station Data show that for the latest decade (1979 to 1988), the average monthly highest rainfall was between 217 mms- 246 mms during rainy season, especially in February, and the lowest level happened from June to October between 22 mms to 43 mms.

5. Geological and Morphological

The Geological and Morphological environments seem to have a close relation with the layout designs of the Gunung Penanggungan Archaeological Heritage. The Geological condition influenced the selection of rocks for structure construction, and morphological condition affected the levels and positions of the Monuments. Both Geological and Morphological condition affected the conservation of the archaeological heritage; the most immediate risks are local

volcanic eruptions and earth quakes as well as the continuous erosion due to the site hilly condition.

Therefore, data identification of Geology, Geomorphology, and natural disasters are very significant for the preservation programme of those monuments.

2. Juridical Data

- | | |
|----------------------------------|---|
| a) Owner | The Government of Indonesia |
| b) Legal status | It has not been established yet |
| c) Responsible
administration | Ministry of Education and Culture
Directorate General of Culture,
Directorate of Protection and
Development for Historical and
Archaeological Heritage. |

3. Identification

a) Description

Most of the Archaeological Monuments of the site and adjacent villages are structure on elevated platforms surrounded by steps, and some are constructions probably meant for meditation and some look like altars.

The elevated platforms (locally called punden) is a construction of terraced circle or circular terraces, the lower terrace being smaller than one above, and between the lower and higher terraces there is a connecting steps, that the whole structure look like a terraced, circular pyramid, and the main building is on top of the structure. This type of basic model structure originated from prehistoric period of megalithic tradition. This megalithic traditional construction was based on a belief in an afterlife, and they believed that the spirits of life ancestors prefer to stay in high spots, like hills and mountains, and a more comfortable ones are structures on pundens.

The construction which look like an altar is made by using available natural features, such as caves found around the site; some of these altars have door-like walls. Materials for the altar itself are made of readily available stones and carved for an altar and seats around the altar; some of the seats have back support in accolade forms. The structures on top the pundens seem to have a uniform type with only small differences after a close identification, but these differences are due mostly to different types of pundens, those pyramid like and those coupled pundens. Some top of pundens have large structures but simple platforms with simple altars for offerings and accolade look seats around the altars.

From the viewpoint of candra sengkala or soka period found in the sculpture, relief and linecuts of the monuments one may conclude that most of the monuments were made during the final period of Majapahit Kingdom (around the 15th century), although this period is still controversial due to the various aspects of the site.

An overage observation over a number of the Gunung Penanggungan Archaeological Heritage has made it clear of the grandeur work of ancient people, which slowly but sure those monument will finally reach a point of total destruction by natural process, because, condition, as one may see from ancient report of the site.

b) Maps Attached

c) Photographs Attached

d) Research and Conservation located in Gunung Penanggungan and surrounding have been observed by:

Broekveldt in 1900, Leydie Menvile in 1955, Devink in 1921, Mr. A Gall and Mr. Stutterheim in 1935-1936, Van Romondt in 1951, Archaeological Office of the Republic of Indonesia in 1936-1937-1941, Team of the Project of Protection and Development of Archaeological Heritage, Archaeological Academicians from University of Indonesia in 1983, Junus Satrio Atmodjo in 1983, Agus Aris Munandar in 1990, Nurman Sahid in 1989.

From the observation by Van Romondt in 1951 has been recorded about 81 monuments of archaeological heritage. Van Romondt recorded the Roman number for each archaeological monument because it was anonym.

Archaeological academicians from the University of Indonesia continued to observed Gunung Penanggungan site in 1983. They have recorded 41 names of Archaeological Heritage in Penanggungan site and Surrounding. The names given followed the names from Penanggungan residents without erased the Roman number given by Van Romondt in order to avoid the miscounted. The names of the Monuments and surrounding are :

1. Pura Temple (LVII)
2. Gentong Temple (XVII C)
3. Lurah Temple (L)
4. Siwa Temple (XLVIII)
5. Guru Temple (XLVII)
6. Wisnu Temple (XLVI)
7. Botol Temple (X)
8. Kama I Temple

9. Bayi Temple (XV)
10. Selokelir Temple (XXIII b)
11. Putri Temple (LVI)
12. Telong Belondong Temple
13. Shinta Temple (XVII a)
14. Wayang Temple
15. Gajah Mungkur Temple (XXII)
16. Griya Temple (XX)
17. Kerajaan Temple (III)
18. Dharmawangsa Temple
19. Batu Jolang Temple
20. Mbah Lipah Cemetery
21. Carik Temple (I)
22. Pendawa Temple (LXVII)
23. Yudha Temple (LX)
24. Lemari Temple (LIX)
25. Merak Temple (VI)
26. Naga II Temple (LXVI)
27. Kendalisodo Temple (LXV)
28. Kama III Temple
29. Kursi Temple (LXX)
30. Buyung Cave
31. Jedong I Temple
32. Jedong II Temple
33. Pasetran Temple
34. Bale Kambang Temple (XII)
35. Bergambar Stone (XIII)
36. The Gate of Belahan Jowo (North)
37. Jolotundo Temple
38. Bayi Temple (XV)
39. Cave I, Cave II, Cave III
40. Widodaren Temple (LXXX)
41. Sumber Tete Temple
42. The Gate of Belahan Jowo (South)

4. Cultural and Tourism Aspects

Gunung Penanggungan site and the surrounding landscapes are potential for development especially for tourism purposes, such as an area for camping, hiking and mountain climbing, as well cultural adventures. The climate of the site is favorable in addition to beautiful natural panoramas and landscapes. The following items are minimum suggestions for site development:

- specific designs of the route layout, both up routes and climbing well-spaced shelters and resorts.
- public facilities, such as camping grounds and climbing spots, as not to disturb the existing Archaeological Monument.
- an integrated coordination between related agencies for the maintenance and management of the site, for the maximum efficiency of the Penanggungan site surrounding areas.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



ANNEX O

Summary of the slide presentation

SLIDE PRESENTATION

By: ASEAN Member Countries

Prior to slide presentation, Mr. Samidi gave explanatory speech about the purpose of the programme, which are as follows:

1. To understand our ASEAN cultural heritage.
2. To understand our problem about cultural heritage.
3. To enrich our knowledge on presentation and development of historical and cultural heritage.

I. The first presentation, by Brunai Darussalam: (Mr. Hj. Osman bin A Saleh).

The subject matters delivered are:

1. Historical and Archaeological Activities

- In 1953, the first excavation in Kota Batu
- In 1965, the National Government established Kota Batu as an Archaeological Site.
- In 1967, the National Government established four sites as Archaeological Sites, they are:

1. Muara District Site
2. Muara Tutung Site
3. Muara tengkurung Site
4. Terusan Kupang Site,

In Muara Kupang site, it was found plenty of Chinese Ceramics from the 779 Tsung Period.

- In 1984, the archaeologist found prehistoric site in Tanjung Batu.
- In 1986, the National Government built a Mosque of Sultan Arifuddin.

2. Some of Historical and Cultural Sites in Brunai Darussalam

- Water Village Site: Mostly of 13.000 people live in
- Museum
- Industrial of Coal Mine (Karang Batu)
- Cermin Island (Pulau Cermin)
- Teno Mas, it has been excavated in 1974. Teno Mas is a sandy land. In this site, it was found ceramics from Ming Period.
- Tanjung Batu Site
- Tasik Marimbun, in Tutung Area.
- Monument of Sultan Bolkiah built in 1521
- Kota batu Site.

3. Others

- Population : 1.260.000
- Area : 5765 kilo meters
- Independence: in 1985

After the slide presentation, Mr. samidi gave a chance to the participants for asking and giving comments regarding to slide presentation. Mr. Bugie Kusumohartono, participant from Indonesia, told that in geomagnetic method and geoelectronic method is sometimes used. He wanted to know if the method is used in Brunai Darussalam. Mr. Osman answered that since Brunai Darussalam has just been independent in 1985, the archaeologist still used conventional method.

II. The second presentation by participants from Indonesia (Mr. Edi Triharyantoro and Mr. Bambang Budi Utomo).

1. Historical Background

In 1959, Van Romond observed Gunung Penanggungan Site. From this observation, he recorded 81 monuments of archaeological heritage at the site.

2. Brief Description of the sites to be explored

1. Candi Shinto

Candi Shinto is a small candi and it is only an altar for meditation. Based on the story, this candi was built when Majapahit Kingdom would collapse.

2. Punden Berundak-undak

It is the architecture of terrace pyramid. The function of its site as a spiritual place. Each step idealized the stage of a human spiritual life.

3. Candi Lemari

This temple is from Hindu/Majapahit period. Lemari name is not the real name of this temple (Lemari mean case or cupboard). This name was given by inhabitants around Gunung Penanggungan.

4. Kendali Sodo

5. Candi Jedong

The body of this temple divided by three parts:

- Buroka
- Waroka
- Swaloka

6. Candi Belahan

The function of this temple is as a bathing place. The water is very important for Pancamaha Budha. It means five elements in nature which have the power; water, land, air, fire, and stone.

7. Candi Jolotundo

This temple is prepared to be reconstruction.

3. Historical and Cultural Site in Sumatera

The historical and Cultural Site in Sumatera consist of 4 parts, namely :

- Melayu
- Sriwijaya
- Panai
- Melayu Muda

There are 2 archaeological sites in Toba Lake namely:

- Ambarita and Tomok.

In Ambarita Site, it was found stone conference table for meeting of King Batak. Whereas in Tomok Site, it was found Sarkofagus from the Batak Kingdom Sarkofagus Carving. Next, presentation was continued with some slide performances of archaeological remains in Sumatera.

They are:

1. Maccara, from Padang Lawas
2. Kedaton Temple, in Muara Jambi
3. Ceramics, from Tang Period
4. Grinder Stone was used to grind traditional medicine
5. Water management from Musi river, Palembang
6. Gedung Suro temple, from the eastern Palembang
7. Budha Statue, from Tingkip
8. Ganesha, from Palembang
9. Bodisatwa Awalokiteswara, from Komerling Ulu
10. Stupika Clay Miniatur
11. Budha Amisaka Stupika
12. Settlement in Musi and Batang Hari rivers are Water Village.
13. The debris of Ship, South East Asia Tradition
14. Phinisi Ship in river bank of Batang Hari

III. The third presentation, given by Participants from Malaysia (Mrs. Zubaidah Mukhtar).

1. Historical Background

The development of traditional shipping trade by several Asian countries in the first centuries of the Christian Era:

- The Chinese World in the far East
- The Arab World in the far West
- The Indian World in between

These three nations mentioned above, created an international trade and supplied varying important points on shores of Malay Peninsula and Indonesian Archipelago. They

had a leading role and an original civilisation developed. They are ruled by the King of Sriwijaya but the exercise of the leadership is unknown.

These International trading places are characterized today by several archaeological remains, ceramics and glassware which can be discovered in large quantities. The ceramics and glassware are local origin but some of them are imported from China, Persia, Iraq, and Middle-Eastern.

In South Kedah, approximately forty structures of temples are found and there are two sites in connecting this area. The temples devoted to Buddhism and Hinduism.

2. Geographical Features of South Kedah

In South of Kedah lies Gunung Jerai (1217 metres) and Sungai Bujang, whose name is sometimes used improperly to describe the local civilisation. Approximately 8 km from this area, flows Sungai Muda. There are two height coastal areas, namely Bukit and smaller than Bukit is called Permatang. The landscape now is covered with rice fields. At present it has a lot of influence on the archaeological remains.

3. Some Slide Presentations of Archaeological Remains

1. Gudangbari, rich in archaeological items
2. Stupa, identified as a Buddhist sculptures
3. Vimana and Mendapa, function as Hindu temple
Vimana was for local people and Mendapa was for Demang
4. Kupang Sungai Batu. It is found some artefacts on this location.
5. Foundation of a Pillar, it is found in Sungai Mas Site
6. Stupa, which belongs to the Mahayana form of Buddhism

IV. The forth presentation, presented by Participants from Philippines (Mrs. Evelin I. Esguerra and Ms. Sandra Castro).

Slide Presentation of Archaeological Sites

A. Tabon Caves

- Excavated in 1962-1966
- Recovered human bone fragments which is considered as the earliest skeletal evidence for Homo Sapiens in Philippines.
- These Caves and rockshelter were used as habitual, burial, and ceremonial sites for the early Filipinos.

B. Balanghail

- It is a wooden boats known as Balanghail
- Approximately 15 meters length and 3 meters wide

C. Angono Rockshelter

- There are 127 drawings are still visible in animate figure
- Existed before the metals
- Preserved and Protected by National Museum.

D. Spanish Colonial Structures

- Church and Schools were built when the Spanish came.
- Church of Bantai was erected in 1590 and made of bricks
- Church of Lalo in Cagayan Province
- Vigan Cathedral was built before the 18 Century
- San Agustin Church was made of stone, built in 1587 in the walled city, Intramuros
- Manila Cathedral is another stone church.
- The first convent and church of San Sebastian were built in 1621
- The foundation of Cebu Cathedral was built in 1670 and it was restored in 1960
- Lighthouse (observatory post) was used for attacker and approaching visitor.
- The biggest lighthouse in Asia is Cape Bojedor lighthouse.
- Fort Pilar was built to protect the village from the pirates. Now it was stated as a national cultural property.
- Some Settlements were built in Tal Batang and Intramuros Manila in the 18th to 19th Century.

After the slide presentation by Participants from Philippines, Mr. Bugie Kusumahartono gives a question how to solve the problem in reconstruction. Ms. Sandra Castro answered it by organizing the reconstruction regularly.

V. The fifth slide presentation, given by the participants from Singapore (Ms. Lim Bee Khim and Ms. Theresa Wilson)

In Singapore almost the city is covered by new buildings. This condition affects less archaeological and cultural remains. However there are still a lot of historical and cultural sites.

Some Slide Performances of Archaeological Remains

- Gajahmada, Majapahit, and Negarakertagama Sites. The Government of Majapahit Kingdom lied on the Indonesia Archipelago and Singapura.
- Chinese Site
- Melayu Site consist of two districts: Malaka and Empaya.
- Map showing the sites around the Johore Straits where stone tools were discovered.
- Old cemetery from the 9th Century
- Old Map of Singapore in 1829
- Ruins of Last Kingdom of Singapore conducted by Sultan Iskandarsyah shown by Keramat cemetery and site. Most of Indian Moslems go to this place.

- When the government built a subway, the workers found some fragments of ceramics from 14th century.
- In 1926 It was found some gold treasures : necklaces and rings.

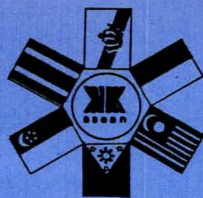
VI. The last slide performance, presented by the participants from Thailand (Mr. Anucha Thirakanont)

I. Historical Background

Ayutthaya city was built in 1350 by King U thong. It is located 76 kms north of Bangkok. It was a prosperous capital of Thai for 417 years. As the Kingdom of Ayyuthaya expanded and constructed cultural and religious city. Exchange occurred between Ayyuthaya and Chinese, Japanese, Arab, India, Portugis, English, French, and Dutch.

II. Some Slide Presentations of Historical Remains

- The old Royal Palaces were located in the north and the west of this island city.
- The first church was founded in 1555 for the Portugese Dominian.
- Wat Maheyong was built in 1435 and restored in 1703-1732
- Lion in the Khmer style
- Crowned Budha in the ordination hall
- Underwater excavation got 12.000 ceramics
- A Statue which look like a doll



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



ANNEX P

Paper : Preservation problems of monuments
by Mr. Samidi

PRESERVATION PROBLEM OF MONUMENT

By: Mr. Samidi

I. FACTORS.

When we discuss preservation problem of monument in a historical or cultural site, we must make a systematic analysis of the problem. The preservation problem is closely related to weathering or degradation mechanism, namely factors contributing to degradation and deterioration process of the monument structure and its building materials, which in turn will exert to the result of the process; the monument becomes degraded and deteriorated.

Conservation measures of monument have to be conducted in line with the diagnose of the problem, of which method and technique applied should be based on the archaeological guideline and conservation science.

Weathering, degradation, and deterioration process of monument occur due to the interaction between the monument and causes inherent to their position with its environment. The interaction can be stated normal as it is innavoidable; everything in the world suffers an ageing, nothing will stay forever. But in case the ageing process is accelerated by weathering factors, the process sometimes going fast and become a disease.

The factors consist of intrinsic and extrinsic. The intrinsic factor is comprised of type and quality of building material, the monument construction technology, and its foundation or nature of the ground as the causes inherent to the position of the monument. While the extrinsic factors can be divided into three aspects, namely biotic and abiotic environment and natural catastroph. Man made damage could be considered as related with biotic factor.

A. Intrinsic Factors.

1. Based on its type, bulding material of monument can be divided into organic and inorganic materials. The organic materials are paper, textiles, leather, bone, ivory, and wooden objects, whilst, stone, brick, ceramic, and metals objects are identified to the inorganic materials.

The quality of the building materials depend on porosity, compressive strength, tenacity, etc.

2. Construction Technology

Construction technology of the monument depends on the materials used (wood, stone, brick, etc). Construction technology of brick or stone monument may be dry or wet measuring technique.

3. Foundation

Foundation may also contribute to the deterioration process of stone monument. Type of foundation are bed rock, natural soil, filled soil, or sand and gravel.

The artificial foundation is sometimes made with compaction technique.

B. Extrinsic Factors

1. Biotic

The biotic factors affecting to the deterioration process of the building materials are as follows:

- a. Flora (algae, moss, lichen, bacteri, spermathopyte, pteridophyte).
- b. Fauna
- c. Human (man made damage due to habit, vandalism, theft).

2. Abiotic

Abiotic factors may influence to the deterioration process of the building materials involved:

- a. Rainfall
- b. Temperature
- c. Humidity
- d. Wind

3. Catastroph

Whereas, the catastroph process which contribute to the damages of monument are:

- a. Earthquake
- b. Erosion
- c. Eruption
- d. Floating
- e. etc.

II. DEGRADATION PROCESS

Degradation process of the building materials can be categorize into four process, namely:

- a. Mechanical process (bulging, slanting, sagging, cracking).
- b. Physical process (erosion, degradation, effloressence, superficial, scalling).
- c. Chemical process (corrosion, dissolution)
- d. Biological process (staining, biodeterioration).

The classification is merely to facilitate the technical discussion. In the field, those type of degradation are complex and intermingled. Even they are sometimes becoming a misery cycle of degradation process and each other

influencing. An example of the complex weathering process is the occurrence of postule on stone or brick monument (technically called as stone cancer) which is a combination among physicochemical and biodeterioration.

III. CONSERVATION MEASURES

To overcome the deterioration of the monuments, conservation measures which might have to be conducted are as follows:

1. Conservation

The activities involving cleaning, repairing, consolidating, and protective treatment.

a. Cleaning

Based on the method, cleaning can be divided into two parts, namely manual and chemical cleaning. Manual cleaning is mainly intended to clean calcareous deposits, clay, dirt, soil, etc. by using needle, brush, or water. Whereas, chemical cleaning is intended to eliminate the biological growth, such as moss, lichen, algae, by using chemical.

b. Repairing

The activities involves glueing, joining, bonding, injection, and camuflase. The chemical used for repairing can be epoxy resin, which has effective result to the building materials themselves.

c. Consolidation

This action is generally intended for strengthening the building material by using low viscosity resin.

d. Protective Treatment

After the building materials having been conserved, then they are given a protection treatment to prevent further deterioration.

2. Restoration

The restoration of monuments consist of :

- a. Installation of foundation/structural reinforcement.
- b. Architectural reconstruction.

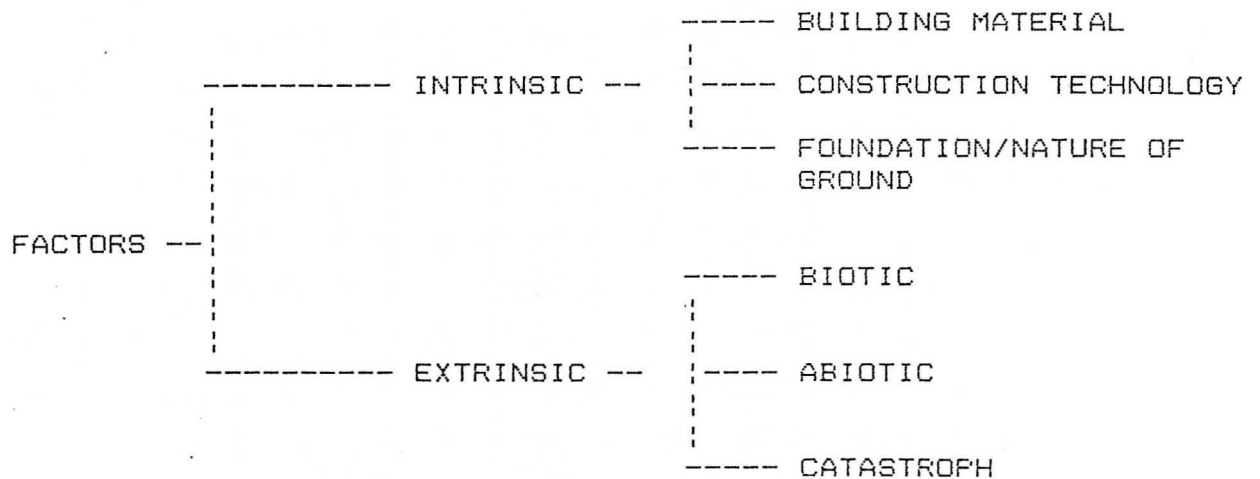
3. Maintenance

Maintenance activity which have to be done after the monuments being restored are:

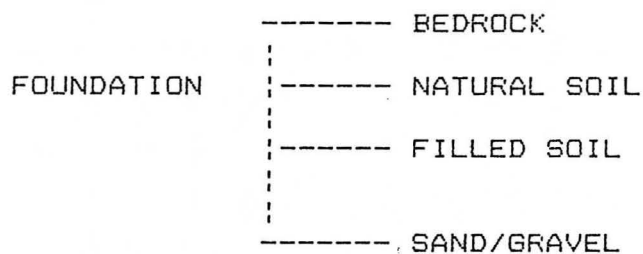
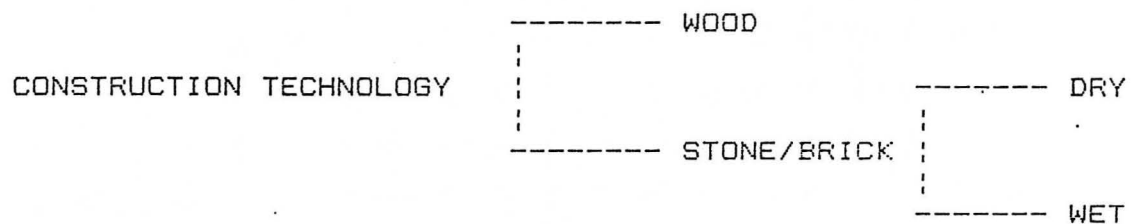
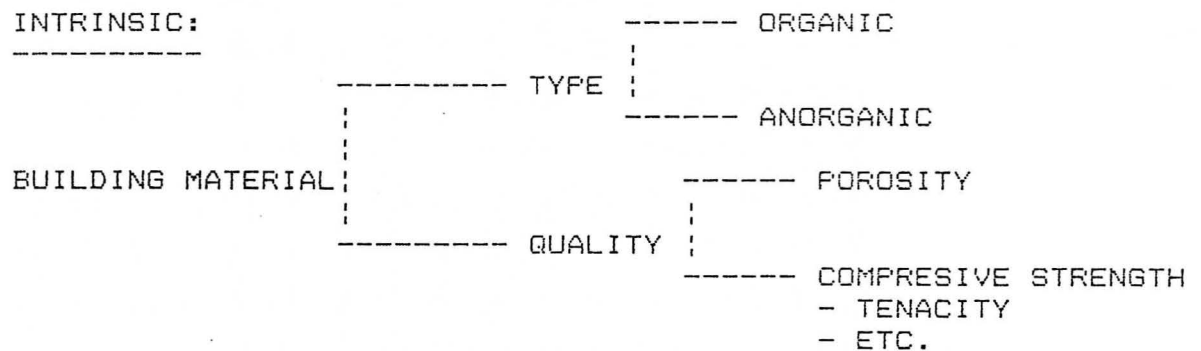
- a. Daily upkeep
- b. Security
- c. Periodical observation/treatment

The maintenance should be done on a routine basis.

I. FACTORS CONTRIBUTING
TO PRESERVATION STATE
OF MONUMENT



INTRINSIC:



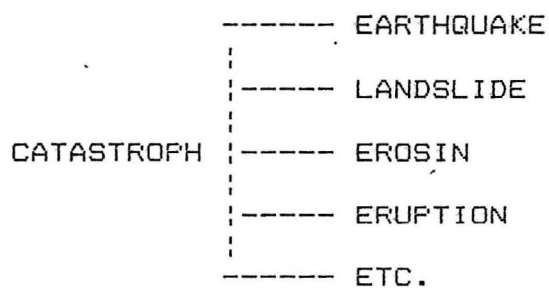
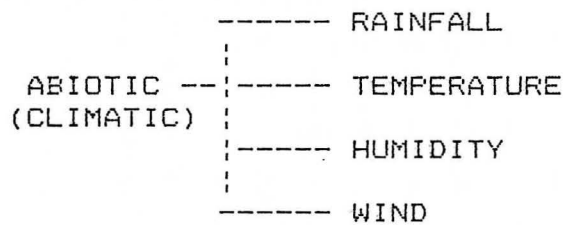
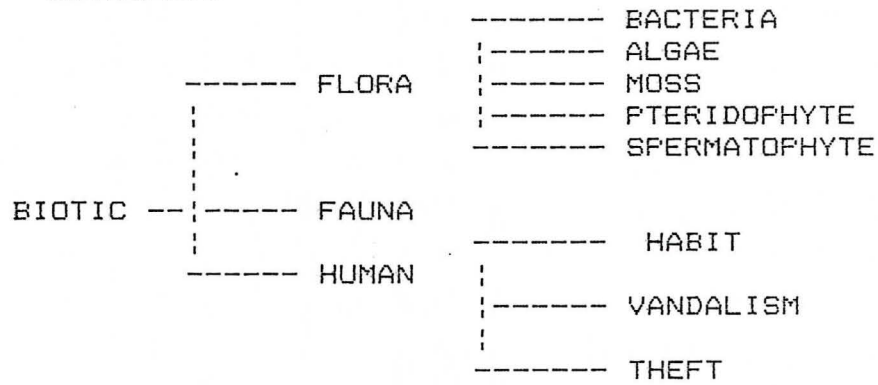
II. DEGRADATION PROCESS AND RESULT

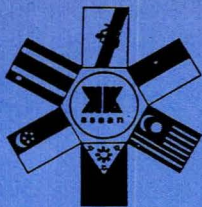
1. MECHANICAL
 - SUBSIDENCE, SAGGING, SLANTING, BULGING, DEFORMATION
 - CRACKING
2. PHYSICAL
 - EROSION, DEGRADATION
 - EFFLORESCENCE, SUPERFICIAL SCALING
3. CHEMICAL
 - CORROSION
 - DISSOLUTION
4. BIOLOGICAL
 - STAINING
 - BIO DETERIORATION
 - (PHYSICAL, CHEMICAL, MECHANICAL)

III. CONSERVATION MEASURES OF MONUMENTS

1. CONSERVATION
 - CLEANING
 - REPAIRING
 - CONSOLIDATION
 - PROTECTIVE TREATMENT
2. RESTORATION
 - FOUNDATION/STRUCTURAL
 - REINFORCEMENT
 - ARCHITECTURAL RECONSTRUCTION
3. SITE CONSERVATION/ARCHAEOLOGICAL PARK CONSTRUCTION
4. MAINTENANCE
 - DAILY UPKEEP
 - SECURITY
 - PERIODIC OBSERVATION/TREATMENT

EXTRINSIC





SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX Q

A Challenge: Majapahit, Trowulan City-site
by Dr.Mundardjito.

A CHALLENGE-MAJAPAHIT, TROWULAN CITY-SITE

Mundardjito

The Importance of Trowulan as a city-site

The Trowulan site of East Java have been determined by archaeologists as a true city-site. This is due to the abundance and variety of archaeological remains found scattered throughout a vast area (Tjandrasasmita 1987). A site so rich with ancient ruins and relics as those found in the Trowulan site have been regarded by archaeologists and historians, not only appropriate but most befitting of the activities, environment and grandeur of the Majapahit capital city of the great Majapahit Kingdom (Stutterheim 1948) as described in the Old Javanese of Nagarakertagama Scriptures written by Prapanca in 1365 (Pigeaud 1960-3). Corresponding data obtained from chronicles and archaeological evidence strengthens the justifications that the capital city of the great Majapahit-Kingdom from the 13th century until 15th century was at the site of Trowulan. So important and yet so rare are cases where results of present-day archaeological findings corresponds successfully with ancient scriptures, where attempts have been made to determine principal capital cities.

Taking for example, the capital cities of the Kingdom of Kutei, the reign of Mulawarman during the 5th century in East Kalimantan (Chabra 1940, Poerbatjaraka 1952), and the Tarumanagara Kingdom of west Java, during the 7th century in the reign of King Purnawarman (Vogel 1925), have not until this done been determined. And the hypothesis the the location on the capital city of the Kingdom of Kutei is in East Kalimantan and that the capital city of Tarumanagara Kingdom is located in the area between Bogor, Jakarta and Banten (Noorduijn & Versteppen), are based mainly on stone inscriptions in situ. The impossibility to determine the location is due to the non-existence of archaeological findings. Also, the area of the location determined is too vast an area, differing to the Trowulan site, where the exact location of the capital city could be pinpointed on the map.

Location of the capital city of the Sriwijaya Kingdom (Soekmono 1958) are still to the present day a matter of great mystery. Palembang, Jambi, and Riau are all plausible candidates. Some even theorize the possibility that all three sites were alternative capital cities. Correlative data were obtained from location of stone inscriptions and monuments, artifacts and ancient Chinese chronicles.

The capital city of the Mataram Kingdom in Central Java, beginning in the 7th century until 10th century, left behind hundreds of temples and numerous inscriptions, is hypothetically

assumed that the capital city of Medan (Soekmono 1967) is still a point of constant debate (Chihara 1987), due to the lack of archaeological evidence such as settlement remnants.

The Kingdom of Kadiri and Singasari in East Java, of the 12th century (prior to the Majapahit Kingdom), still presents a dilemma to the ancient historians and archaeologists. Even though there are two cities at present that hold the name of the Kingdoms (Tjandrasasmita 1987).

The inability and unsuccessful attempts of archaeologists and historians to locate the site of capital cities of ancient kingdoms; before the Majapahit Kingdom, proves the importance and significance it brings forth regarding the Trowulan site. Very often, academic debates occur, and studies for ancient cities and settlements—in this case, the city of Trowulan—becomes the only example available in the study of capital cities in ancient classical Hindu-Buddhist kingdoms (1st century till the 15th century).

Human and environment activities create the destruction and elimination of vital archaeological evidences. And because of this, intensive preservation, conservation and restoration efforts are urgently needed. In conjunction with the above stated, this paper is basically discussing the destruction as result to human action to the site of Trowulan. And in this case, where destruction is greater as caused by human action than in comparison to natural environment effects. The presentation of this paper contains the hope that a wider public interest, attention and understanding would be aroused in the Trowulan site.

Trowulan Site and Remains

The site of Trowulan is situated approximately 55 kilometers southwest of Surabaya city, the capital city of East Java Province, or to be more precise, about 10 kilometers southeast of Mojokerto city. Astronomically situated between $112^{\circ} 18'$ and $112^{\circ} 28'$ eastern longitude, $7^{\circ} 30'$ and $7^{\circ} 40'$ latitude. Geographically situated beneath the Jatirejo alluvial-fan 11, elevated 30-40 meters above sea level (Sampurno & Bandono 1980).

A near flat land surface, possessing and mere two to three per cent gradient 10 kilometers, north of Trowulan site, is situated on the vast flood-plain of the Brantas River. Approximately 25 kilometers southeastwards, lies the volcanic ridge of Anjasmoro, Welirang and Arjuna, looming heights between 2.000 and 3.000 meters above sea level.

Endowed with a fertile and pleasant natural environment, the Trowulan site becomes an ideal location for city life. The landscape, possessing a flat and vast terrain, was most suitable for the development of ancient civilization; Ideal for settlement and agriculture. Towards the south, volcanoes provide the essential volcanic ash required to fertilize the surrounding land. Water ways make wet-agriculture possible.

The site measures approximately 10 x 10 kilometers and is on the Trowulan and Soko district, both in the Mojokerto regency. All the ancient artifacts, excavated and found by archaeologists, or noted by others were obtained in the Trowulan district, which consists of the Trowulan village, Sentonorejo village, Temon village, Jatipasar village, and Bejijong village.

Information obtained from the 14.804 inhabitants residing in these villages, show that their livelihood and income depend on agriculture. This can be seen from the comparison of farmer population and acreage of land-use. In the category of income acquiring, from the total amount of 8021 people, a majority of 81, 4 % were farmers, and the remaining 18,6 % were craftsmen, traders, government officials and others. Thereupon also that within a total area of 1.438 hectares, 78,6 % were agricultural land (Mundardjito et. al 1986).

Our knowledge of Majapahit Kingdom (Slametmuljana 1976), which is the last of the Hindu-Buddhist kingdoms in Java that developed and reigned for nearly 200 year (1293-1478), is that it was the continuation of the Kadiri and Singasari Kingdoms (1222-1292), both located in East Java. Beside the scriptures from Nagarakertagama (Kem 1917-1918) and Pararaton (Brandes 1896), and other foreign chronicles of Chinese and Portuguese origin (Tjan-drasmata 1987), not to mention other various data sources such as inscriptions, ancient monuments and artifacts found above ground and excavated in the Trowulan Site (Verbeek 1889) Over the years, many large and important artifacts and remains have been discovered. Among the many there are 9 temples that are still standing, 2 gates, a man-made lake of 6 hectares, drainage, 6 reservoirs, many cylindrical and square-shaped wells of brick construction, numerous brick ruins, thousands of foreign and local ceramics, thousands of monetary nuggets, tools and domestic (household) utensils of stone and metal, many statues of various deities, casted or sculpted, 60 stone inscriptions, numerous tombstones, miniature brick buildings and ancient bricks (Satari 1980). And as mentioned previously, all these artifacts and remnants were discovered exposed and, on the surface, or excavated from different strata of the ground, carried on by archaeologists, non archaeologists and scavengers.

Present-day activities of Trowulan Inhabitants

As already mentioned previously, the majority of population in Trowulan area are farmers. Most of the land are used for wet agriculture (sawah) and dry agriculture (tegal). During the past decades, many local inhabitants of Trowulan have been digging dry agriculture land, to obtain groundwater in order to irrigate their land. In their attempts to make the surrounding land more fertile, the artifacts, and ancient bricks were also dug out and put aside on the surface.

Apart from that, many inhabitants dig on their own land, whether it is sawah, tegal or the perimeter of their homes. These endeavours were made to obtain clay underneath the cultural layer, required as raw material for brick industries. With the development and physical construction in the immediate and surrounding areas, the need for building materials, especially bricks were needed. With the result of numerous brick home industries emerging on Trowulan site, the destruction of ancient evidences becomes rapid.

Another activity that creates a more severe damage is the dismantling of ancient brick from structures and ruins, which are then pounded and then sold to the factories that require red cement as raw materials (Badil 1983). Included in the diggings are sand and gravel which are also used as raw materials. Land around riverbanks and ancient canals are being dug up by the inhabitants to provide more planting ground.

The existence of gold artifacts, left behind by the Majapahit Kingdom is also one of the reasons for the so many non archaeological diggings, conducted by the local inhabitants.

As a result it can be assumed that the activities of farmers, at Trowulan site, is basically lowering the original ground surface of the site in the attempt to obtain irrigation water. Digs of 4 meters depth have been known to occur. The excavation for brick, gravel, sand and others encouraging the lowering of surface level, and also destroying important archaeological evidences. The activities by the inhabitants are in the manner of natural livelihood to increase personal income.

Site preservation efforts

Until now, restoration attempts have been conducted by the government, over the years until now, with a truly limited budget. The restoration program is based on the conservation

concept, due to the destruction of anient buildings, by nature and the environment. Natural factor are as the following (Mundardjito et al 1986); (1) the growth of micro and macro organisms, which create holes and brittlenes of structure surfaces; (2) the fluctuation of air temperature causing cracks; (3) wind and pounding rain that cause erosion; (4) the process of saltation of air that produces cracks, fragility and peeling of brick-skin, (5) high water contents in along period of time that also causes fragility; (6) roots of trees that cause inclination, crack and structural disjoining; (7) certain birds that cause small cavities on the surface of brick structures.

Besides the stage by stage systematical restorations efforts (Tjandrasasmita 1987), the government has also compiled a zoning plan of Trowulan site, published in one of the major plans in conjunction with the building restoration programme. This act of zoning is trully necessary and imperative, due to the increase of activies of the inhabitants on this site. Lately, with the in crease of the activies, the zoning act becomes truly necessary if not imperative to prevent the increasing destrucstion, wich caused a ne-gative impact to the site and the cultural heritage. The act of new zoning is a necessary due to the fact that the old area surrounding the ancient buildings owned by the government was too narrow (Badil 1983)

Actually due to the fact that Trowulan is a city site, it would be ideal if the entire site area be vacated completely. This is of course, realistically impossible, since the inhabitants have resided on the site for generations, and claim the land they live on as private property.

Taking this into consideration, the government conducts the new zoning plan by blockading not the entire area of the Majapahit capital city, but only the surrounding land of several ancient monuments wich are still standing. These cluster of ancient structures and the surrounding land, specified in the new zoning programme, become a nucleus inside the Trowulan city, and will act as the centre for future zoning developments. Which the accasios arises, in the future, where new ruins and structures are discovered on other plots of land, another nucleus will be established for futher development. In the case, where 2 nucleus development-sites are discovered close to each other, they will be merged as one territory.

The major problem arises, when in anticipation of a much wider zoning area -- in comparison to previous zoning --the government is obliged to acquire the land currenty owned by private citizens.

This new zoning programme is basically aimed at : (1) protecting and securing destruction of various forms of ancient artifacts and structures, preventing and preserving other existing structures from damage due to non-archaeological diggings, reducing the speed rate of instability of structures; (2) providing facilities, management and control of various activities required to establish nation wide benefits, such as; research centres, restoration workshop, public facilities for visitors and others.

Generally the rezoning of ancient building sites consists of three zones :

1. Sanctuary area, is an area that provides a protection for the ancient structure and artifacts, and also to provide interested visitors and tourists who wish to view the ruins as a focal point, which also determines that there should be no obstacles (facility building, trees, etc) on this area, which would be obstructive to the viewers.
2. green area, is an area that provides shades, security and panoramic beauty of greenery for visitors, and functioning as protection against the environment such as heat, rain and wind. On this zone trees that provide beauty and abundant shade will be planted, and if needed, shelter and other facilities that do not cause interferences.
3. Facility area, is an area that provides facilities required for public service. Such as kiosks information centre, plazas, parking area, public toilet etc.

Concluding remarks

What occurred in Trowulan is a unique case in a developing country when such site is actually an invaluable source of archaeological and cultural data. Nevertheless, lack of appropriate interest, understanding and reaction decreases the site's potential to reveal an ancient civilization and to development of tourism. Destruction of Trowulan site by local inhabitants, who have resided on this land for generations, and claim their right to carry out illegal diggings can not be prevented. This would seem to make the ineffectiveness of the Law no 5 1992 Relating to Items of Cultural Property (Undang-undang Benda Cagar Budaya).

The situation worsens due to the lack of anticipative actions taken to curb the vandalism in the form of pure archaeological research and extensive rapid excavation as conducted by Maclaine Pont (1924). Meanwhile, progressive programme that demand the purchase of plots of land owned by the local inhabitants within the rezoning area do not yet exist, and yet imperative for national benefits.

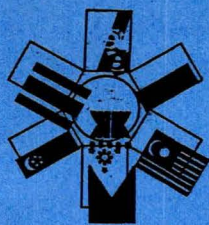
If the most minimal effort in rezoning the area is not aken immediately, the rate of vandalism can not be contained, and the destructions of site and artifacts will increase (Mundardjito 1985). The activities of local inhabitants causing the drop of land surfaces not only destroy the potential of Trowulan as an archaeological site but also resulting land abuse causing negative impacts to inhabitants of the whole area.

The urgency to salvage the Trowulan site has been long felt, and perhaps a national and international campaign is needed for this to be possible.

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SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 - 15 DECEMBER 1993



ANNEX R

Exploitative Management of Archaeological
Heritage by, Mr. Hari Untoro Dradjat.

EXPLOITATIVE MANAGEMENT OF THE ARCHAEOLOGICAL HERITAGE

By: Hari Untoro Dradjat

Introduction

Indonesian government policy, for some of the archaeological resource, is to attempt to make proper and appropriate use of archaeological sites for the purpose of tourist attraction and leisure facilities.

The conflict of interest in regard to the archaeological site, between conservation, research and active display has been a major issue. A particular problem has been that of the tourist attraction which has the negative impact of destruction of the site and the cultural environment.

Indonesian Government policy has been to display some sites; while recognizing that this is expensive, display to the public is one of the consequences of the fact that conservation overall is financed by the public. The primary objective of exploit archaeological site is to secure the preservation and restoration of the archaeological resource, with a secondary objective being creation of tourist attractions and leisure facilities.

The reconstruction of the site for amenity or leisure, and the provision of recreational areas must be weighed against issues such as the destruction of the cultural environment due to tourism; but the aim of development in the rural areas is to increase rural incomes.

Academic research should be seen to have a crucial role in policy formulation, if informed decisions are to be made about the destiny of archaeological sites. The need to assess the impact of development on the site and environment is widely recognized; this cannot be done in physical terms alone, but must involve an understanding of the legal and administrative contexts, economic potential, and the national cultural policy statement: the decision-making and the realities which surround those who make decisions about the site.

II. Exploitative Management

The term "exploitative" may be used in several different ways. It has two possible meanings. The primary meaning is "The action of turning to account", ie the use of something for benefit. An example could be the use of an archaeological site for some specific purpose, for example as a tourist attraction, or for a research excavation. But the second meaning is "the action of utilizing for selfish purposes". One would

expect and hope that when the word 'exploitative' is used in the context of the archaeological resource it will have the primary and not the secondary meaning.

The concept of exploitation of the archaeological resource is different to the concept used with other non-renewable resources, in which the concept of exploitation is opposed to the concept of conservation, meaning that conservation is not exploitation and vice versa. But in archaeology the concept of conservation and the concept of exploitation can be combined and joined together in balance and the resulting strategy called "exploitative management".

In the report of ICOMOS, the committee (ICAHM) at a symposium in Stockholm in 1988 stated:

" The archaeological resource can be exploited for a variety of purposes ; academic, educational or recreational. Such uses almost inevitably alter the character of the site and some times contribute to its decay or destruction. (ICAHM 1988:326) ".

The archaeological resource can be exploited in the sense of presenting and displaying monuments for educational or recreational purposes. This can range from the simple clearance of vegetation to improve their visibility, to reconstructions, reconstitution (anastylosis) or reproduction of the archaeological remains either on the original structures or near them. All these schemes have to be balanced against the survival of the resource as a whole and the various sources and amounts of funding that might be available.

III. Factor in Exploitative Management

The most important positive factor in the management of the archaeological resource is communication with the public. In terms of describing the result of investigations and discussing the nature of archaeology and of exploitative management, it is difficult to handle what is in effect a three-cornered triangle comprising the Academic world, Government and the Public (Macleod : 1977; 63). Each corner has its own particular strength. If we consider knowledge for its own sake, the academic salient looms largest, followed by government and public in sequence. If we consider the power to regulate and coordinate, government overshadows both the academic and the public sector. But if we seek a widespread and popular basis that will provide economic support, then it would be the public estate that wields the most weight, trailed by government and the academic.

In the field of archaeology, two issues dominate relations with the public: One, the complexity of the data recovered and two, the continued availability of the data to the public. Balancing these two issues is the important key for archaeological heritage manager. Without public involvement there has not been and there cannot be effective public support for archaeology,

and without public support there cannot be legislative protection and funding of adequate programs to recover and protect archaeological sites (McGimsey: 1972 ;7). Without public appreciation of the importance of archaeological sites, or of the information they contain, there can be no effective protection of sites.

IV. Assessment of Site for Presentation

In the development and use of archaeological resources in Indonesia there has been much conflict, mainly because there is a lack of understanding about how decisions on the use of resources should be made. There is a lack of real scientific knowledge about our resource, as well as the problem of deciding how the archaeological resource should be used in the best interests of the whole community.

I believe that we need to be extremely judicious in choosing an archaeological resource for presentation, and neither raise expectations which cannot reasonably be fulfilled, nor encourage visitors on a scale which can lead to willful vandalism. A crucial point about exploitation of the archaeological resource is that it takes place within the context of the present day.

The archaeological resource is defined by the basic assessment of the monument or building and the evaluation of the deposit of the site. It must be weighed with another non-archaeological factors which exert indirect influence the archaeological resource, or holistic such as historical, ethnical etc. The general assessment of the archaeological site, which is called the "Feasibility Study", is a basis of assessment before any exploitative management.

The many kinds of value that need to be taken into account when assessing resources often immerses the investigator deeply in the most fundamental questions, among them, the nature of archaeological data and the relationship between archaeology and society. The concept of significance is an important one for archaeologists.

There is still some distance away from reaching total agreement on the major varieties of archaeological significance and criteria for use in evaluating an archaeological resource. For this reason I wish to present in diagrammatic form the concept of the management plan, and making some modification to allow for what I have called Exploitative Management (see Fig no.1). In this diagram, stages one to five (determining of significance, data collecting, assessment, discussion and debate, and decision making), are processes required before presentation of archaeological site.

V. Conclusion

In my opinion, the future will place much higher demands upon archaeological heritage management to develop a reflective and critical approach about the relation between the archaeological goal and other socio-economic factors.

The development of the archaeological resource for tourism is part of the economy. Tourism is an important dynamic but should not be developed too quickly. Rather it should be allowed to grow so that the capacity of the site and the supporting infra-structure are not exceeded. Tourism must aim to improve the quality of the life of the local population, and should not lead to devaluation of the ethnic or indigenous culture.

The significance or value of the archaeological resource, evaluated by using many different points of reference, (and thus the problems related to responsible exploitative management), cannot be viewed as a static strategy inherent within archaeological resources. There is no universal applicable set of significance criteria that can be used to define of such factors as site type, or cultural affinity. In recognition of the need for retaining flexibility in defining archaeological significance, it is here proposed that there should be general category under which significance should be considered: historical, scientific, social, and monetary.

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SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



ANNEX S

Technical and Journalistic Report



EXPLORATION REPORT

By Participants :

1. Technical Report on Trowulan Site
2. Technical Report on Penanggungan Site
3. Journalistic Report on Trowulan and Penanggungan Sites

1 - 15 DECEMBER 1993

BOROBUDUR, PRAMBANAN, TROWULAN, PENANGGUNGAN
INDONESIA

TABLE OF CONTENTS

1. List of Groups
2. Exploration Report by Participants
 - a. Technical Report on Trowulan Site
 - b. Technical Report on Penanggungan sites
 - c. Journalistic Report on Trowulan and Penanggungan Sites
3. Summary of the Panel Discussion



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



LIST OF GROUPS

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II. TECHNICAL REPORT ON PENANGGUNGAN SITES

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2. Ms. Sandra Castro
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5. Mr. Edi Triharyantoro
6. Ms. Theresa d/o Wilson Devasahayam

III. JOURNALISTIC REPORT ON TROWULAN AND PENANGGUNGAN SITES

1. Mr. Anucha Thirakanont (Leader)
2. Mr. Mindra Faizaliskandiar
3. Ms. Lim Bee Khim



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



EXPLORATION REPORT BY PARTICIPANTS:

Technical Report on Trowulan Site

I. INTRODUCTION

The southeast Asia region namely Brunei Darussalam, Indonesia, Malaysia, Philippine, Singapore and Thailand has a rich share of historical and cultural legacy. Almost all of their cultural relics have Indian influenced especially in Indonesia, Thailand, and Malaysia. The archaeological sites prove that there was once a developed civilization in the region. To date, sites like Ayuthaya, Sukothai, Borobudur and Prambanan have gained a recognition as the World Cultural Heritage. Nevertheless, there are still more important past glorious kingdoms to be uncovered and to preserve the sites that is being irreplaceably depleted by man and nature.

Trowulan is one of the significant sites that faces a serious deterioration problem. Historians and archaeologists believe that Trowulan was the capital city of Majapahit Kingdom and had a highly demographic society. The fact was proven by the widespread of the surface findings of the whole area. Through time and consequences, this large and compact ancient city has turned into a common village. The remnants of this past magnificent kingdom is fading, leaving just a few locations that could be uncovered and excavated, for instance Candi Tikus, Bajangratu, Wringin Lawang, Candi Brahu and Kolam Segaran.

In the archaeological resource management, there is a close relationship between conservation and developments. The development of the National Cultural Heritage is essential for conservation. In other word, the National Cultural Heritage can be developed and managed real good for cultural tourism purposes. When a particular cultural site is developed for tourism purposes we will gain a lot of benefits as follows:

- a. Strengthening the national identity;
- b. Studying and understanding the civilization development;
- c. Accomplishing the national economic growth in non-resource material sector.

HISTORICAL BACKGROUND

It was told that the true founders of the Majapahit Kingdom were Jayakatwang, Aria Wiraraja and Raden Wijaya. Jayakatwang was the last ruler of Kadiri which was under the Singhasari Kingdom at that time. Aria Wiraraja was the governor of Madura while Wijaya was the son-in-law of Kartanegara, the king of Singhasari.

In 1292, because of vengeance, Jayakatwang rebelled his superior, conquered Singhasari and changed the name to Kadiri. Meanwhile Raden Wijaya fled to Aria Wirajaya's province called Madura. When the war was over, Raden Wijaya was requested to come

back. Raden Wijaya took Aria Wiraraja's advice to be under Jayakatwang's wings with the condition of granting him a piece of land. So a jungle name "Triuk" was the offer. Raden Wijaya and his followers cleared the area for settlements which then developed as Majapahit. Even now, the so-called "Tarik" still exist as the name of a place near Mojokerto.

A year later, Kublai Khan, emperor of China and grandson of the Mongol conqueror Genghis Khan sent a punitive expedition to Java to bring the Singhasari King to his knees. However, the Mongolian did not know that Kartanegara had been murdered by his usurper, Jayakatwang who now held power. Through a cunning strategy, the rightful heir to the throne, Raden Wijaya, allied himself with the Mongol invaders, defeated Jayakatwang and then turned on the depleted foreign army, killing most of them and sending the rest running back to the ships.

Raden Wijaya became the only authority in Java and was enthroned as the king of Majapahit with the title "Kertarajasa Jayawarddhana" and ruled the kingdom from 1293-1309 A.D. Jayanegara, the son of Raden Wijaya and Parameswari inaugurated the throne and ruled for 19 years (1309-1328 A.D.). Tribhwana Wijayatunggadewi, the brother of Jayawarddhana continued his reign until 1350 A.D.

Majapahit reached its glory during the reign of Hayam Wuruk (1350-1389 A.D.) or known as Rajasanegara. Majapahit controlled not only the greater part of Indonesia but also the other part of the mainland south east Asia. Much of this success is due to the figure of the emperor's prime minister and commander in chief, Gajah Mada. A complete history of Majapahit during the reign of Hayam Wuruk can be found in a book entitled Nagarakertagama written by Prapanca.

II A. DESCRIPTION OF THE SITE

The site is approximately 10 kms. southeast of Mojokerto City, situated on the vast flood plain of the Brantas River. Approximately 25 kilometers lies the volcanic ridge of Anjasmoro, Welirang and Arjuna. The area is approximately 100 square kilometers located in Mojokerto Regency. Over the years, many large and important artifacts and remains were discovered by archaeologists, non-archaeologists and scavengers in these areas.

II B. DESCRIPTION OF THE OBJECT

Some of the archaeological object on the site are as follows:

1. CANDI BAJANGRATU

Candi Bajangratu is located in Temon Village, Trowulan District, Mojokerto Regency. It is made of bricks and andesite

stone blocks. It is 11 m. long, 16.70 m. wide and 6.74 m. high. It was named paduraksa or covered gate. The roof of the head is decorated with Kala head, lions, sunrays, dragon (Yuan style), eagle head, monocle cyclops, Ramayana and Sri Tanjung relief. Bajangratu is probably the gateway to a funeral temple commemorating the death of King Jayanagara, the third King of Majapahit.

2. CANDI WRINGIN LAWANG

Wringin Lawang is located in Jatipasar Village, Trowulan District, Mojokerto Regency. The monument, s, is 13 meters long, 11.50 meters wide, 9 meters high in the northern side 15 meters high in the southern side and has approximately 325 layers of bricks. It is a roofless gateway which resembles a candi vertically cut into two. It was called Candi Bentar. It is under restoration/rehabilitation since 1991.

3. KOLAM SEGARAN

Kolam Segaran is located in Segaran Village, Trowulan District, Mojokerto Regency. It is made of bricks, 375 meters long and 175 meters wide. The wall is 3.16 meters deep and 1.60 meters wide. According to folklore, the site is a former recreational place to entertain foreign envoys. It is said that after the banquet the dishes were thrown into the basin to show that Majapahit was a very rich kingdom. Archaeologist believe that this basin serves as a water reservoir. The restoration of the basin started in 1981 and was finished in 1985.

4. CANDI TIKUS

Candi Tikus is located in Temon Village, Trowulan District, Mojokerto Regency. It is made of bricks and andesite stone, it is 22.50 meters long, 22.5 meters wide and 5.20 meters deep. Tikus is an ancient bathing place with a rectangular basin into which one descends by means of a flight of steps on the northern side. On the opposite side there is a terrace projecting from the wall of the basin supporting an assemblage of turrets. The later is supposed to be a replica of the sacred Mount Meru, the Hindu's sacred mount in India. So this bathing place is thought to be used as a place for religious activities. The spouts formed as lotuses and makaras placed along the walls of the basin and received their water supply from a system which can be traced back to pass the southeast terrace.

The name Tikus was given by the local people because during the excavation in 1914 they found many rats on the site, since then the temple is known as Tikus.

5. CANDI BRAHU

Candi Brahu is located in Bejijong Village, Trowulan District, Mojokerto Regency. The structure is made of bricks, 18.20 meters long, 22.5 meters wide and 20 meters high. Based on the Alasantan inscription found in Bejijong Village, this temple is the oldest of all the Trowulan temples. The inscription was made by king Sindok on September 9, 939. At present, the temple is under rehabilitation program by the Projec Pelestarian and Pomantaatan Bekas Kota, Majapahit Kingdom. The temple is facing west and has no decoration except some traces of stupa on the roof.

6. SENTONOREJO SETTLEMENT SITE

It is located in Sentonorejo Village, Trowulan District, Mojokerto Regency. The remnants of the settlements which was excavated are 12 x 14 m. consist of wall brick, pebble stone and hexagonal terracota tiles. The site is protected by fence and roof top.

The floor foundation is 1.8 m deep from the present natural ground line. The hexagonal terracota floor tiles measures 6 cms/side and 4 cms thick. The brick wall is 5 x 20 x 30 cms.

7. CANDI KEDATON

It is located in Sentonorejo Village, Trowulan District, Mojokerto Regency. The main entrance is probably located on the west side of the temple. This enigmatic group of structures includes a brick foundation for a temple and two wells Sumur Upas (Poison Well) and Sumur Kuno (Ancient Well) and a brick tunnel, Sanggur Pamelangan. This site may have been used for religious initiation rituals.

8. TROWULAN ARCHAEOLOGICAL MUSEUM

Generally, the museum is an education, and information centre. Trowulan Archaeological Museum is located on an ancient ruin. It houses artifacts, reliefs, statues, ceramics, terracota and coins found in the Trowulan area. In front of the main building is an old pond called by the local people as "Balong Dowo" or long Pond. In the Southern part of the main building is the ruins of the foundation and floor of the ancient settlement. The museum exhibited relics from Majapahit and from Sunghasari periods.

III. PROBLEMS

A. SITE EXISTENCE:

Based on the observation of the five archaeological monuments on Trowulan Sites, we can derive the following problems:

1. Due to the fact that the sites are located in the heart of the residential areas, inhabitants' activities increase destruction of the ancient sites such as:

- a. The farmers are digging dry agricultural land to obtain ground water in order to irrigate their lands. The artifacts and remnants were also dug out and put aside on the surface.
- b. Many people dig their lands to obtain clay underneath the cultural layer, and use the clay as raw material for brick industry.
- c. Some inhabitants dismantle the ancient bricks from structures and ruins, which are then pounded and sold to the factories that required red cement as raw materials.
- d. Non-archaeological diggings were also conducted by the local inhabitants in search of gold artifacts which are present in the site.

2. Trowulan's location is not a strategic place compares with Malang which has a beautiful landscape and varieties of cultural heritage to offer the tourists. The road from Surabaya to Malang is better and wider. Eventhough Trowulan is only 70 kms away from Surabaya, the condition of the road is dangerous and loaded with heavy machinery vehicles. Due to these facts, Malang has a greater potential as a tourism object.

3. The sites in Trowulan are scattered and as a result of this tourists will not be able to grasp or picture the pattern of the Majapahit Kingdom.

4. The atmosphere in Trowulan is very hot with a temperature ranging from 32 - 38 degrees celsius, the air is arid and dusty. The tourists need a pleasant atmosphere in order to enjoy their visit.

B. PRESERVATION STATE:

During the exploration, mechanical, physical, chemical and biological problems were discovered. Most of the monuments were manually cleaned by brushing with water and by applying small portion of chemical solution to prevent the growth of algae, moss and other micro organism. Below is a list of problem discovered on the site:

MONUMENT	:	MECHANICAL	:	PHYSICAL	:	CHEMICAL	:	BIOLOGICAL
C. Brahu	:	-	:	-	:	-	:	:moss,algae, :lichens,etc.
C. Wringin	:	-	:	superficial:	:	-	:	:moss,algae, :lichens, etc.
	:		:	scaling	:		:	
Kolam Segaran	:	-	:	-	:	-	:	: moss,algae, : lichens,etc.
C. Tikus	:	-	:	superficial:	:	-	:	:moss,algae, : lichens,etc.
	:		:	scaling	:		:	
C. Bajangratu:	:	-	:	superficial:	:	-	:	:moss,algae, : lichens,etc.
	:		:	scaling	:		:	
Sentonorejo settlements	:	sagging, :deformation, : slanting	:	degradation:	:	-	:	:moss,algae, :lichens,etc :

Natural factors such as the following were also noticed:

- The growth of micro and macro organisms, which create holes and brittleness of structure surfaces;
- The fluctuation of air temperature causing cracks;
- Wind and pounding rains that cause erosion;
- The process of saltation that produces cracks, fragility and peeling of brick surface;
- High water contents in a long period of time that also causes fragility;
- The roots of trees that cause inclination, cracks and structural disjoining;
- Certain birds that causes small cavities on the surface of brick structures.

C. PRESENTATION/UTILIZATION

Based on the observation of some archaeological objects in Trowulan Sites such as Kolam Segaran, Candi Tikus, Candi Bajang Ratu, Candi Brahu, Candi Wringin Lawang, Sentono Rejo as well as the various artifacts/cultural properties that has been discovered and also based on the data of visitors, we can assume that the historical sites which has been presented or exposed to public still need a lot of improvements. The problems noticed are as follows:

- There are only certain groups of people who has the interest to visit the sites for meditation, "making wishes" and

made offerings for the gods and spirit.

2. The sites are also used by archaeologists for archaeological research in order to uncover the remnants of the Majapahit ancient city.

3. Most people can not imagine how the ancient city look like.

IV. PROPOSED ACTIONS OR OBJECTIVES

1. To study the environmental conditions affecting both the deterioration of the monuments and the state of preservation of archaeological site.

2. To study the basic methods and scientific techniques for conserving the monuments.

3. To implement the guidelines for the protection of archaeological and cultural sites as specified in Law No. 5/92.

4. To gather scientific data towards the preservation of archaeological sites and establish appropriate conservation measures for monuments.

5. To gain recognition at least as a National Cultural Heritage.

6. To attract a maximum number of visitors or tourists by providing convenient facilities and relevant and authoritative information for a better understanding of the temples, without causing harm to the monuments.

7. To establish a balance among conservation, education, costs, management of human and material resources.

8. To stress the importance of the national cultural heritage among the youth which can help develop and sustain a sense of national identity.

9. To develop policies and specific programs to improve site presentation while maintaining the sites archaeological integrity.

10. To encourage source departments and non-governmental organizations in promoting the conservation, development and public appreciation of archaeological resources.

11. To joint-venture with the private companies in promoting the Trowulan sites guarded by East Java Regional Office of Directorate of Protection and Development of Historical and Archaeological Heritage.

V. PRESERVATION PROGRAM

Since most of the sites and monuments have been cleaned and restored, proper maintenance of these archaeological findings are required. Preservation maintenance should be done only by authorized and experienced conservators. Laborers and local workers should be trained properly before they are hired.

Sites which are exposed to different kinds of elements such as sun, animals, rain, and others should be properly covered such as that in Sentonorojo settlement area. If possible chicken-wire walls or screen should be installed to prevent birds and other animals in spreading their discharge in the excavated area.

The authorities in charge should control the brick industry to prevent exploitation of the ancient site.

Biological problem should be treated by cleaning manually or using herbicides such as HYVAR XL 2% mixed in one liter of water and AC 322 for algae protection..

Big trees near the monuments which may cause destruction of the structure should be cut and small trees should be planted at least 10 meters away from the monuments.

Further studies should be undertaken to discover the fundamental components of the natural and historical landscape for example the significance of the existing axis that link man-made lake Segaran, Candi Tikus and Candi Brahu should be given its full value and respect.

VI. SITE DEVELOPMENT PROGRAM

A. INFORMATION DISSEMINATION

1. More educational tours for schools, and tertiary groups should be conducted.
2. Videos, slide presentations and pamphlets should be made available at central meeting areas such as museums, schools, etc.
3. Stressing the importance of the national cultural heritage among the youth by curriculum incorporation in school.
4. Safeguarding of the cultural values should be implemented to prevent a cultural pollution thru improper modernization and improper tourism promotion.
5. Providing tour-guide who could give full details about the ancient city of Majapahit to tourists.

B. INFRASTRUCTURE

1. To control traffic flow especially in the highway where tourists utilize the most. The efforts coincides with the Traffic and Transportation Law No. 14/1992.
2. To create a traditional vehicle like the horse carriage in Trowulan as a means of transportation from one site to another.

C. PARK AND LANDSCAPPING PROJECT

1. Landscapping should not be only concerned with the good view of the monument but also with the natural view from the monuments towards the surrounding areas.
2. No service centers should be built within certain areas.
3. Installation of directional signboards in English and Indonesian at each site.
4. To plant more trees in Trowulan and surrounding areas. This should be undertaken aggressively and the local community be encouraged to participate in managing and looking after the trees.

D. SOCIAL FACILITIES

1. Trowulan Archaeological Museum should be the center for archaeological study, research and restoration.
2. Facilities for visitor service should be provided i.e.:
 - a. guest house
 - b. restaurants
 - c. shelters
 - d. toilet facilities
 - e. souvenir shops
 - f. first aid centers
 - g. telephone booths
 - h. parking area

E. TROWULAN ARCHAEOLOGICAL MUSEUM

1. There should be information available in English language for foreign visitors such as books, brochures, etc.
2. The Trowulan museum is considered a site museum because it houses the artifacts collected from the site itself.
3. The Trowulan museum should have a multi-purpose cum audio-visual room which can accomodate at least 20 persons. Provide slide projector and other accessories needed for an informative audiovisual room.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



EXPLORATION REPORT BY PARTICIPANTS:

Technical Report on Penanggungan sites :

TABLE OF CONTENTS

1	Introduction	
1.1	Background	1
1.2	Objective	2
1.3	Method	2
2	Description of Archaeological Sites	
2.1	Archaeological Resource	3
2.2	Condition Report	6
2.3	Support System for Tourism	9
3	Potential and Problems	
3.1	The Archaeological Resource	12
3.2	Tourism	17
4	Proposed Action	
4.1	Preservation Program	20
4.2	Site Development Program	24

SECOND EXPLORATION OF HISTORICAL AND
CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993

PENANGGUNGAN GROUP REPORT

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MEMBER : Ms. Safna Asaruddin
 Ms. Sandra Castro
 Mr. Hj. Malek bin Hj. Duraman
 Mr. Edi Triharyantoro
 Ms. Theresa Wilson

PENANGGUNGAN GROUP REPORT

1. Introduction

1.1 Background

ASEAN has a rich history and cultural heritage. Archaeological and historical sites abound in a number of member countries with some monuments dating back to the early Indianised empires of Southeast Asia. These archaeological sites offer primary information on the glorious pasts of these countries, which serve to throw light on the historical and social features common among Southeast Asian cultures. Today, some of these sites have been turned into historical parks which have been made accessible to visitors.

In Indonesia, the majority of these archaeological sites have yet to be developed into historical parks. By and large, extensive maintenance programs are required to check the degradation process evident at these sites.

In archaeological resource management, there is a strong correlation between conservation and development. According to Macleod (1977), heritage development may be harnessed to support the conservation of heritage sites. For example, cultural tourism which could finance the conservation of archaeological sites. In the same vein, the conservation product is concomittantly useful for heritage development as illustrated in the numerous cultural presentation programs (Collins, 1990).

According to the sources mentioned above, three factors are said to contribute to the significance of the management of the archaeological resources :

- (i) Ideological
Proper managment of archaeological resources can strengthen the national character, especially when used in education.
- (ii) Academic
In preserving and presenting archaeological resources, there is a simultaneous preservation of data resources.
- (iii) Economic
This is linked to tourism which helps increase the financial resources of the site.

Of the above factors mentioned, the main thrust of this report focuses on the third factor.

Thus, an in-depth exploration program for heritage sites is needed to describe the existing condition of the historical resources (i.e. the supply aspects). The information gathered may be used to study the development of the various sites (i.e. demand aspects).

1.2 Objective

The exploration of historical and archaeological sites involves an evaluation of the site condition, its preservation condition and its impact as a cultural tourism highlight.

1.3 Method

1.3.1 Data gathering

The data gathered by the participants is divided into two sections :

- (a) data related to the existing condition of the objects and sites
- (b) data related to the development demand

Data gathering during this programme can be described as follows:

- (a) As far as possible, participant observation at the field site was the method employed.
- (2) Due to limited time and manpower, secondary data consisting of articles, reports, and publications were also used.

1.3.2 Analysis

According to the objectives mentioned above, the analysis will focus on the potential and problems of each site.

The analysis includes factors such as cultural significance, conservation/restoration potential, social amenities and accessibility. The analysis will be a useful tool in defining the relationship between the supply and demand factors.

The resulting material will be used as a foundation for heritage presentation and for development plans.

2 Description of Archaeological Sites

As far as possible, data gathering was comprehensive as it covered all related aspects, i.e. the archaeological research, condition report, and support system for tourism. Due to the limited time and manpower, this exploration focuses on seven sites only which are described later. Specifically, support systems will be divided into site development, and regional development respectively.

2.1 Archaeological Resource

All of the archaeological resource which were observed are located at Mount Penanggungan which is 1650m above sea level and lies south of Surabaya. It has been a place of meditation and worship at least since the tenth century AD. This is manifested by the number of bathing pools, temples, and artefacts for worship. Mount Penanggungan is a major historical and cultural site not only in East Java but in the whole of Indonesia. Coupled with its rich forest, Mount Penanggungan is a potential tourist attraction worth exploring.

2.1.1 Candi Jolotundo

This monument consists primarily of a rectangular bathing pool of andesite stone with brick filling. The whole monument measures 18m by 12.5m. There is evidence that the stones are interlocked by the tongue-and-groove technique. The east wall, 6.5m in height, forms its backdrop. There is a carving in relief which dates the structure to 977 A.D. The north and south walls are stepped, following the slope of the land, with a pillar built at midpoint. A leaf pattern is carved around the finial. The west wall is 35cm low and connects with a rock that also forms the end of the south wall.

The pool has a large central fountain and two smaller ones flanking it. The central fountain, 2m by 5.5m by 5.5m has two levels for collecting water, the lower one with depressions at regular intervals to allow the water to flow to the base of the pool. A few blocks are carved with cloud forms and a stylized Ganesha. The upper level, 2.5m in height, has a square pedestal at the center.

Each of the smaller fountains measure 2.5m by 3.75m by 2.7m. The one on the right side has an upper niche and a lower niche. Flanking the niches are jagged-shaped drain-holes. Below each niche is a water spout executed in the form of an animal.

The fountain on the left side directs water to a carved shelf before reaching its base.

Drain-holes are either plain or projections from the stone blocks.

2.1.2 Candi Putri

This is a temple consisting of four terraces forming a stepped pyramid. It measures 2.08m by 7.4m by 6.5m and is made of large andesitic basalt stones reinforced with earth filling. Tiles are assembled using dry construction technique. These vary in quality, some more compact or more porous than others.

The central staircase has thick sides (Indonesian; "pipi tangga") assembled from tiles. Its sides are 40cm wide and are rounded, each with a triangle motif carved in relief.

The first terrace is 1.19m high. The two upper terraces have been disturbed. Some blocks are decorated with triangle motifs carved in relief.

2.1.3 Candi Pura

Temple ruins of andesite stone. Three terraces are relatively well-defined, with the whole monument standing at approximately 2.7m by 5.3m by 1.1m. Some stones are carved with scroll or foliage patterns in relief while others are molded.

A circular mortar stone lies 4m in front of the temple. It is 17cm in height and 52 cm in diameter. The central depressed area is 20.5 cm in diameter. This is probably not original to the temple.

2.1.4 Candi Gentong

This shrine consists of an altar table and a water jar facing north, about 1.5m apart.

The altar table of brick tiles is 1.6 m by 1.1m by 0.9m. Below the table top are three layers of tiles, graduating in size and tapering towards the bottom. These are supported by a pedestal 31cm by 44cm by 44 cm on a square base. There are carved scrolls about 22 cm projecting from the front part of the pedestal.

The water jar of andesite is 0.4m high from the ground, its base embedded in the soil. The diameter of the whole object is 1.04m. Its mouth, which is molded, measures 38 cm in diameter.

2.1.5 Candi Sinta

The erected stones at the site represent ruins of the monument. The roughly shaped stones form four terraces, measuring approximately 4m by 4.8m by 0.9m. On top of the structure is a pedestal. The structure is not in good condition, except for the third terrace (starting from the bottom). Behind the ground terrace is a layer of stones (13cm thick) arranged in an oval fashion, approximately 1.06m by 0.84m. The oval structure is formed by ten stones carved with a deer design in relief.

Fronting the temple on the right side, 1.3m by about 6.4m away, is an altar table. This table measures 1.12m by 1.8m. The first layers of stone that form the upper portion graduate in size, and taper towards the bottom. The lower portion has larger stones making up three layers. The sixth layer from the top has scrolls in relief at the centre and lozenges at the corners. Scroll patterns and stylized lotuses are found in randomly placed stones.

2.1.6 Candi Lurah

This is a temple made from andesite stone. It consists of an altar-like structure and a low wall at the north side.

The structure at its right side is obliquely positioned. The temple is made up of four terraces with a shrine on top. It measures 6.24 m by 1.37m by 1.13m. Its walls are decorated with depressed rectangular outlines.

The temple has a central staircase with eight steps from the first terrace, six steps for the second and three steps for the third and two steps for the fourth. The sides of the staircase of the ground level depicts the "tumpal" (a triangular design) executed in relief. The shrine has decorative blocks carved with the Portuguese cross (22cm by 24cm) and medallions (2cm in diameter) in relief. The corners of the monument are decorated with the antefix while a crested slab of stone decorates its highest point.

The altar-like structure measures 80cm by 61cm by 52cm. It has a layer of stones with carved lozenges. Laid in the wide yard in front of the temple are piles of stones from the site.

2.1.7 Candi Carik

Observed at the site were ruins of the temple, measuring approximately 4.3m by 8.8m by 2.1m of andesite block. The whole temple is made up of four terraces. The walls of the terraces are decorated with a depressed rectangular outline with its base molded. The remains of the end pillars project forward in the first and second terraces.

Many of the stones of the monument are not in their original positions. Only the first level of the staircase is intact. There are about five layers of stone on either side of the front yard. These may not have been part of the original edifice.

2.2 Condition Report

2.2.1 Candi Jolotunda

(a) Biological Factors

Moss, algae and lichen were found in the pile of stones lying at the side of the monument albeit the main monument has not been affected. There is the possibility that there is also degradation of the stone.

(b) Chemical Factors

There is the absence of corrosion and dissolution in the monument.

(c) Mechanical Factors

As this is a newly restored monument, there is the absence of mechanical faults. However, bulging could occur in the future as a result of the impact of the two banyan trees flanking the monument.

(d) Physical Factors

There are no physical faults in the monument.

2.2.2 Candi Putri

(a) Biological Factors

Staining was observed on the surface of a number of stones. There is also bio-deterioration in the form of moss, algae, lichen and spermatophyta.

(b) Chemical Factors

There is the absence of corrosion and dissolution in the monument.

(c) Mechanical Factors

There is evidence of sagging, slanting and bulging in the monument.

(d) Physical Factors

The processes of erosion, degradation, efflorescence and superficial scaling were absent at the site.

2.2.3 Candi Pura

(a) Biological Factors

There was also bio-deterioration in the form of moss, algae, lichen and hyphomycetes.

(b) Chemical Factors

There is the absence of corrosion and dissolution in the monument.

(c) Mechanical Factors

It is impossible to ascertain if deformation in the form of sagging, slanting or bulging has occurred. This may be explained by the fact that the whole monument has been randomly constructed by the villagers. Following the above, it is not possible to discuss the process leading to mechanical faults of the monument.

(d) Physical Factors

There is the absence of erosion, degradation, efflorescence and superficial scaling in the site.

2.2.4 Candi Gentong

- (a) Biological Factors
There is bio-deterioration in the form of moss, algae, and lichen.
- (b) Chemical Factors
There is the absence of corrosion and dissolution in the monument.
- (c) Mechanical Factors
There are no traces of deformation in the form of sagging, slanting and bulging in both the water jar and the altar table. However, a crack was seen at the surface of the latter.
- (d) Physical Factors
The processes of erosion, degradation, efflorescence and superficial scaling were absent at the site.

2.2.5 Candi Sinta

- (a) Biological Factors
There is bio-deterioration in the form of moss, algae, and lichen.
- (b) Chemical Factors
There is the absence of corrosion and dissolution in the monument.
- (c) Mechanical Factors
Deformation processes such as sagging, slanting, and bulging are obvious in the monument. In particular, these have showed up in the second terrace.
- (d) Physical Factors
Erosion is the only factor affecting the stability of the monument. There was no degradation, efflorescence and superficial scaling observed in the site.
- (e) Human Factors
Vandalism is evident on the stones of the monument. These were made by a pen.

2.2.6 Candi Lurah

- (a) Biological Factors
Bio-deterioration in the form of moss, algae, and lichen was observed.

- (b) Chemical Factors
There is the absence of corrosion and dissolution in the monument.
- (c) Mechanical Factors
Of the forms of deformation, only slanting is seen in the monument. This is observed in the fourth and fifth terraces.
- (d) Physical Factors
Erosion is the only factor affecting the stability of the monument. There was no degradation, efflorescence and superficial scaling observed in the site.

2.2.7 Candi Carik

- (a) Biological Factors
Bio-deterioration in the form of moss, algae, and lichen was noticed.
- (b) Chemical Factors
There is the absence of corrosion and dissolution in the monument.
- (c) Mechanical Factors
Sagging, slanting and bulging are clearly noticeable in this monument. In the southern side of the third terrace and the northern side of the first terrace, slanting was observed. Sagging is also evident in the second and fifth terraces of the north side and the second terrace of the south side of the monument. The slanting has inevitably caused a great deal of bulging in the same terraces.
- (d) Physical Factors
Erosion is the only factor affecting the stability of the monument. There was no degradation, efflorescence and superficial scaling observed in the site.
- (e) Biotic Factors
Movement of the stones of the monument was detected.

2.3 Support System for Tourism

2.3.1 Site Development

2.3.1.1 Candi Jolotundo

The team explored the surrounding area in an attempt to study and record the facilities available at the site for the purpose of promoting cultural tourism. Based on the observation of the temple of Jolotundo and the surrounding area, its ambience with its natural beauty is an asset. Besides its physical beauty, the temple at Jolotundo presents the visitor an opportunity to see

other archaeological remains such as temples situated along the way to the summit of Mount Penanggungan. The possibility of developing the temple as a historical site has immense potential. Visitor statistics of 1989 have shown that there were 14,336 visitors at the site. Of these, 240 were foreigners. In 1990, visitorship increased from January to July with a total of 8,479. Of these, 343 were foreign tourists. Thus, there was a marked increase in visitorship of 13.28 % from 1989 to 1990.

In our investigation, we have found the following facilities at the site :

(a) Access Facilities

- leading to the site is a road of 1,300m by 3.5 m wide constructed by the local government.
- there are also two resting areas with benches along the road for those intending to walk to the site.
- there are also two small provision shops (warung) selling basic necessities.
- at the entrance to the temple site, there are two parking areas. While the lower section can be occupied by fifteen cars, the upper section has an area of 300 sq m.

(b) Visitor Facilities

- there is a concrete footpath around the temple site.
- for the convenience of visitors, there is a pendopo, 10 m by 10 m which provides shade for resting.
- there is also a play-ground for children (35m by 15m) constructed by the Forestry Department, Indonesia.
- the sale of tickets to the monument are available at the temporary information centre found at the entrance. The centre also records the number of visitors to the site.
- also provided are three public toilets, one of which may be used as a changing room.

(c) Maintenance Facilities

- the staff of SPSP East Jawa (Suaka Peninggalan Sejarah dan Purbakala Jawa Timur) are responsible for the maintenance of the monument, cleaning of site and overseeing its renovation. Also within its purview is its task of planting small trees to enhance the greenery of the area.
- there is also twenty-four hour security to minimize vandalism and theft.

2.3.1.2 Penanggungan Group

Because water is scarce in Mount Penanggungan, there are no facilities nor amenities available in the area from Jolotundo site onwards. The treks leading to the temples at a higher elevation are dangerous and are in poor condition. In addition, there is no signage available.

2.3.2 Regional Development

In fact, it is difficult to provide a description of regional development policies related to cultural tourism. From the development of facilities provided by SPSP East Java thus far (namely, the road, toilets, pendapo, etc), it can be deduced that the site is of importance to the local government. This shows that the site is treated as an economic trigger for the eventual development of the surrounding area.

As each regency plans to have tourist assets of its own to accumulate income, the Head of the Provincial Tourism Services hopes to support the development of Mount Penanggungan's cultural heritage sites as well as its natural heritage. .pa

3. Potential and Problems

As mentioned above, the management of archaeological resources should be considered in terms of three significant factors, namely ideological, academic and economic. In line with the report objective, the economic factor is the main concern of this report. Analysis of the archaeological resources for tourism must give appropriate attention to regional development and demand factors in relation to tourism. In discussing the above, their potential and problems must be evaluated.

3.1 The Archaeological Resource

The seven objects described in the previous chapter can be divided into two groups. While the Jolotunda group includes the temple itself, the Penanggungan group consists of Candi Putri, Candi Pura, Candi Gentong, Candi Sintia, Candi Lurah and Candi Carik. By and large, the potential of these sites lies in their cultural significance while it may be deduced that their problems are conservation-related.

3.1.1 Jolotunda Group

(a) Cultural Significance

Date : 9th century AD

Location : At the foot of the northwestern part of Mount Penanggungan

Substance : The temple is of Hindu origin with a variety of statues representing the different gods as well as the holy water which flows from the sacred mountain (Penanggungan). There are inscriptions and relief carving on the temple in the walls, which indicate the date of the temple and its religious function.

Architectural Form : This is a bath (see description below)

Representativeness : An example of one type of Javanese ancient bathing pool located in the elevated area.

(b) Conservation Problems

(a) Biological Factors

The presence of the two banyan trees flanking the monument may be responsible for degradation of the monument. The spores of the leaves of the tree may be carried by the wind and deposited on the surface of the stones of the monument, thus affecting its preservation state. In addition, the luxurious fauna of these trees also contributes to the humidity of the environment. This has a further encourages the growth of moss, algae and lichen.

(b) Chemical Factors

The absence of corrosion and dissolution may be explained by the fact that there is a balance of building material to water.

(c) Mechanical Factors

As the roots of the trees spread further into the ground, their proximity to the monument would be detrimental to the condition of the latter.

(d) Physical Factors

That there are no physical faults could be attributed to the fact that the monument has been recently restored.

3.1.2 Penanggungan Group

(a) Cultural Significance

Date : 12th - 14th century AD, especially 15th century AD

Location : On the northwestern slope on Mount Penanggungan

Substance : The temple is of Hindu origin and also manifests pre-Hinduistic characteristics. The mountain itself is sacred (instead of temple). There are several kinds of archaeological objects at the mountain - statues, stone jars, stone altars, stone seats, kamanak, inscriptions and relief carvings on the stone, caves for worship and meditation and the like.

Architectural Form : The stepped pyramid which is oriented towards the summit of Mount Penanggungan for worship.

representativeness : Archaeological Evidence of cultural change in the late Majapahit period, that is, the revival of the stepped pyramid, and indigenous structure used in pre-Hindu times.

(b) Conservation Problems

Candi Putri

Biological Factors

The moss, algae, lichen and spermatophyta have thrived because of the damp atmosphere and high humidity.

Chemical Factors

That there is no corrosion or dissolution may be explained by the fact that there is a balance of building material to the water.

Mechanical Factors

Slanting has occurred due to the fact that the stones were merely piled on top of each other. At the south side of the monument, bulging was also noted especially in the second terrace. This could have occurred as the foundation of the monument is weak. That the stones are not attached to one another by the interlocking technique could have caused the instability of the terrace.

Physical Factors

As the monument is situated on flat ground, erosion would not occur. Given that there are no wide fluctuations in temperature, degradation has also not occurred. Efflorescence and superficial scaling were not observed as these processes require high levels of rainfall and high temperatures.

Candi Pura

Biological Factors

The moss, algae, lichen and hyphomycetes have thrived because of the damp atmosphere and high humidity.

Chemical Factors

That there is no corrosion nor dissolution may be explained by the fact that there is a balance of building material to the water.

Mechanical Factors

As it is impossible to determine if sagging, slanting, or bulging has occurred, it may not be possible to discuss the possibility of any form of deformation that may have occurred.

Physical Factors

As the monument is situated on flat ground, erosion would not occur. Given that there are no wide fluctuations in temperature, degradation has also not occurred. Efflorescence and superficial scaling were not observed as these processes require high levels of rainfall and high temperatures.

Candi Gentong

Biological Factors

The moss, algae, and lichen have thrived because of the damp atmosphere and high humidity.

Chemical Factors

That there is the absence of corrosion and dissolution in the monument may be explained by the fact that there is a balance of building material to the water.

Mechanical Factors

Temperature fluctuations in the day and night are responsible for the crack.

Physical Factors

As the monument is situated on flat ground, erosion would not occur. Given that there are no wide fluctuations in temperature, degradation has also not occurred. Efflorescence and superficial scaling were not observed as these processes require high levels of rainfall and high temperatures.

Candi Sinta

Mechanical Factors

The moss, algae, and lichen have thrived because of the damp atmosphere and high humidity.

Chemical Factors

The above may be explained by the fact that there is a balance of building material to the water.

Mechanical Factors

The main cause of deformation in the structure may be a result of the poor construction of the monument.

Physical Factors

The heavy rainfall is the primary cause of landslides which are common in this area. This is further accentuated by the fact that the ground is very steep and the soil is not compact.

Human Factors

The vandalism was caused by people.

Candi Lurah

Biological Factors

The moss, algae, and lichen have thrived because of the damp atmosphere and high humidity.

Chemical Factors

There is the absence of corrosion and dissolution as there is a balance of building material to the water.

Mechanical Factors

The slanting may have occurred due to the foundation becoming weaker. However, it must be mentioned that the overall construction of the monument is exceptionally good.

Physical Factors

The heavy rainfall is the primary cause of landslides which are common in this area. This is further accentuated by the fact that the ground is very steep and the soil is not compact.

Candi Carik

Biological Factors

The moss, algae, and lichen have thrived because of the damp

atmosphere and high humidity.

Chemical Processes

The above may be explained by the fact that there is a balance of building material to the water.

Mechanical Factors

The mechanical flaws of the monument may be attributed to its weak foundation.

Physical Factors

The heavy rainfall is the primary cause of landslides which are common in this area. This is further accentuated by the fact that the ground is very steep and the soil is not compact.

Biotic Factors

This could have been caused by monkeys.

3.2 Tourism

After having identified the potential and problems of the archaeological resource itself, we will examine the tourism aspect, that is visitor attractions, amenities, accessibility and management issues. These should be derived from data pertaining to development matters which dovetail with the information provided above.

3.2.1 Attractions

From the point of view of tourism, the Penanggungan complex can be examined from the following angles : its uniqueness, setting and diversity.

Uniqueness : See section on Representativeness

Setting : Surrounded by secondary forest and mountaineous environment. The vicinity is occupied by villagers.

Diversity : There are forty-eight temples and several archaeological objects. These temples are located in a protected forest which is itself a potential tourist attraction.

3.2.2 Amenities

Tourism development deals with providing facilities such as toilets, rest areas, drinking stations, restaurants, shops and services such as tours, interpreters, and other forms of entertainments related with the historical site.

(a) Toilets : At the moment, there are only three toilets in the Jolotundo site, which resemble the traditional type rather than the modern sanitary model. However, a drawback is that water is extremely scarce in this area which may prove as a problem.

(b) Resting/Drinking Spots : A covered area for sitting and relaxing at the site has been built by the East Java Educational and Cultural Service. There

are also two small provision shops (Indonesian; warung) which sell basic provisions. Beyond the Jolotundo site, however, no food and drink shops can be found.

Restaurants : None

Shops : None

Interpretation Services: There are no information centers, museums, publications, or even personnel who can provide comprehensive details of the site. However, the maintenance staff and the security personnel are only able to provide basic information.

Man-made Environment : On entering the site, the visitor sees a "pendapa" and toilets. The presence of the "pendapo" (Indonesia; rest house), paths and toilets built at the site does not enhance the main attraction but rather tends to be a distraction to the visitor. Also, their proximity to the monument deprives the visitor of the best view of the latter. This also makes it difficult for photography purposes. The height of the pendapo also competes with that of the temple's. The design of this facility and coupled with the concrete footpath should be less conspicuous in order that the visitor may enjoy the natural beauty of the site (that is, its mountainous environment, flora and foliage, etc.).

The grass verge in front of the six other temples at the Penanggungan site have been landscaped although the area is usually limited, especially for those wishing to photograph the monument with a normal lens camera.

It must also be mentioned that the "grave" at the Sinta complex is distracting as it has been randomly erected by the villagers. Besides its negative impact on the ancient site itself, the materials for this "grave" probably taken from the ancient monument constitutes vandalism.

Accommodation : The nearest accommodation is found at the Environmental Education Centre (Pusat Pendidikan Lingkungan Hidup/PPLH). There are alternative accommodation in Trawas. From the Jolotundo site and onwards to the other temples, there is no accommodation facilities.

3.2.3 Accessibility

From the perspective of tourism, an evaluation of accessibility can be divided into five aspects, namely infrastructure, distance in travel and time to the site, transportation facilities, parking and communication services.

Infrastructure : There is an asphalt road leading to the Jolotundo site. Although narrow and dangerous as it is steep at various junctions, a car can be used.

Distance in travel from various towns to the Jolotundo site :

Surabaya : 1.5 hours (about 75km)

Mojokerto : 45 minutes (about 30km)

Trawas : 15 minutes (about 10km)

Public transportation : Possible

Parking : Available, but has not been fully developed yet.

Communication : Not available.

3.2.4 Management

Also of importance is the management aspect, which includes systematization, decision-making and implementation. Limited by the data available, there will only be an examination of management at the institutional level.

As mentioned previously, there have been at least three institutions that have cooperated in managing the tourist attractions at the Jolotunda site. These are the local government, the forestry department, and SPSP East Java. The local government's involvement in the development of the site stems from their interest in promoting it as a tourist venue. The forestry Department is also involved in the management of the site as it has been granted authority to manage the forests of Mount Penanggungan. SPSP East Java's main interest is to promote the temples at the site as tourist attractions.

The cooperative effort of these three institutions has resulted in the signing of agreements wherein the percentage of profits for each institution is shared. For the present, the management of archaeological resources is sufficient. However, for the maximization of its tourism potential, especially when combined with the site's natural and cultural significance the management system will have to be improved. The new management will face difficult challenges especially in keeping a fine balance between the development and conservation aspects. Aside from that, it has to :

- (a) accommodate the policies and programs of related institutions
- (b) revise formal agreements pertaining to percentage of profits
- (c) study, prepare and implement development programs, short- and long-term, to name a few.

4 Proposed Action

4.1 Preservation Program

Because Penanggungan is a mountain and forest area, it suffers from high levels of humidity. This causes the rapid growth of flora as evidenced by the presence of lichen, algae and moss.

To preserve the monuments, manual and chemical cleaning methods must be employed. Particularly, the surface of stones need to be coated with masonsil or silikosol to prevent further bio-deterioration and the ill-effects that water may have on the monument.

As the seven candis are located on the steep slope of Penanggungan, they are often threatened by erosion and landslides. A solution to the problem would be to construct walls at the part of the steep slopes to act as barriers, channelling the water away from the monument.

Special care must also be given to the candis with mechanical faults. If a part of the building is found to have faults such as slanting, bulging, or sagging, for example, this may lead to the eventual collapse of the entire structure. So, to prevent further decay and eventual total loss, there should be consolidation of the monument based on scientific considerations. A case in point is Candi Carik. As the condition of the structure is in disarray, there must be steps taken to conserve and restore the temple following careful feasibility study of the site. In addition, there must be the installation of a water-proofing layer in the monument when re-building it.

To minimise theft and vandalism, a good security system should be established.

4.1.1 Candi Jolotundo

(a) Biological Factors

To combat the effects of moss, algae and lichen, AC 322 may be employed. After this, the stones need to be treated with "round-up." Further reinforcement of the stability of the stones may be achieved by installing a water proofing layer with araldite. To reduce the chances of the degradation of the monument in the long run, it is wise that the trees be removed.

(b) Chemical Factors

Due to the above, there is no action to be taken to conserve the monument.

(c) Mechanical Factors

A solution to the above problem may be to cut down the trees and to inject them to ensure their slow "death."

(d) Physical Factors

For this monument, no conservation activity is necessary.

4.1.2 Candi Putri

- (a) Biological Factors
Mechanical cleaning of the stones should be undertaken. If the problem of bio-deterioration is not solved, chemical cleaning by using AC 322 should follow. "Round-up" may also be used in the treatment of the stones.
- (b) Chemical Factors
As there is no corrosion nor dissolution, no conservation activity needs to be taken.
- (c) Mechanical Factors
There should first be the construction of a concrete reinforcement to provide a good foundation for the monument. To achieve this, it is vital to measure that the level of the original monument to determine the degree at which the whole monument should be raised.
- (d) Physical Factors
Given that erosion, degradation, efflorescences and superficial scaling were not observed, there is no conservation action to be taken.

4.1.3 Candi Pura

- (a) Biological Factors
Mechanical cleaning of the stones should be undertaken. If the problem of bio-deterioration is not solved, chemical cleaning by using AC 322 should follow. "Round-up" may also be used in the treatment of the stones. For the hypatissae, thorough weeding may be conducted.
- (b) Chemical Factors
Given that there is no corrosion nor dissolution, no conservation action is required.
- (c) Mechanical Factors
As the monument requires detail and careful reconstruction, the proceeds of anastolysis may be employed. Via this method, the designs of the stones will first have to be identified and matched with stones of corresponding designs. The thickness of the stones could also be a useful index in the reconstruction trial. To ensure that the monument is strong, the foundation should be reinforced. Before joining the stones together, however, care must be taken in cleaning them through mechanical and chemical processes.
- (d) Physical Factors
Because erosion, degradation, efflorescences and superficial scaling were not observed, there is no conservation action to be taken.

4.1.4 Candi Gentong

- (a) Biological Factors
Mechanical cleaning of the stones should be undertaken. If the problem of bio-deterioration is not solved, chemical cleaning by using AC 322 should follow. "Round-up" may also be used in the treatment of the stones.

- (b) Chemical Factors
That there is the absence of corrosion and dissolution may be explained by the fact that there is a balance of building material to the water.
- (c) Mechanical Factors
The crack should be injected with epoxy to ensure its stability.
- (d) Physical Factors
Because erosion, degradation, efflorescences and superficial scaling were not observed, there is no conservation action to be taken.

4.1.5 Candi Sinta

- (a) Biological Factors
Mechanical cleaning of the stones should be undertaken. If the problem of bio-deterioration is not solved, chemical cleaning by using AC 322 should follow. "Round-up" may also be used in the treatment of the stones.
- (b) Chemical Factors
As there is a balance of building material to the water, there is no action to be taken to conserve the monument.
- (c) Mechanical Factors
To counteract the main cause of deformation in the monument, restoration of the monument should include building a concrete foundation.
- (d) Physical Factors
A sturdy wall should be erected as a barrier at the rear end to protect the candi from the heavy rain. There should also be a good drainage system at both sides of the monument to channel the water away from the monument.
- (e) Human Factors
The stones which used as "grave" should be back to its own place.

4.1.6 Candi Lurah

- (a) Biological Factors
Mechanical cleaning of the stones should be undertaken. If the problem of bio-deterioration is not solved, chemical cleaning by using AC 322 should follow. "Round-up" may also be used in the treatment of the stones.
- (b) Chemical Factors
Due to the above, there are no actions to be taken to conserve the monument.
- (c) Mechanical Factors
Unless further deterioration of the monument occurs, steps must be taken to reinforce its foundation.
- (d) Physical Factors
A sturdy wall should be erected as a barrier at the rear end to protect the candi from the heavy rain. There should also be a good drainage system at both sides of the monument to counteract the problem.

4.1.7 Candi Carik

- (a) Biological Factors
Mechanical cleaning of the stones should be undertaken. If the problem of bio-deterioration is not solved, chemical cleaning by using AC 322 should follow. "Round-up" may also be used in the treatment of the stones.
- (b) Chemical Factors
Due to the above, there are no actions to be taken to conserve the monument.
- (c) Mechanical Factors
To conserve this historical site, the foundation of this monument requires re-building.
- (d) Physical Factors
A sturdy wall should be erected as a barrier at the rear end to protect the candi from the heavy rain. There should also be a good drainage system at both sides of the monument to counteract the problem.
- (e) Biotic Factors
The stones that were moved will have to be re-constructed and placed back in their original positions.

4.2 Site Development Program

4.2.1 Attractions

- (a) The natural and cultural attractions of Mount Penanggungan should always be integrated when presenting it as a tourist spot. The diversity of its resources - its temples, the local community's pencak silat (Indonesian; martial arts), the mountain and its flora and fauna - can generate interest among the public.
- (b) The strategy for attracting tourists should take into account a variety of special interests such as adventure, health, culture, nature and the like.

4.2.2 Amenities

- (a) Three kinds of accommodation are suggested. First, camping grounds should be available for students and large groups. Second, chalet-type dwellings can be scattered around the mountain. Third, the existing guest house, EEC/PPLH in Seloliman can be promoted as a base for tourists interested in the Mount Penanggungan sites.
- (b) Water Supply, electricity and communication facilities such as telephones should be provided by the local and central governments to support the other tourist amenities.
- (c) The Jolotundo site should be developed to accommodate a restaurant and souvenir shop. The existing "pendopo" and toilets should be re-located nearer to the parking area. In building the above facilities, it is proposed that local materials such as bamboo and wood be used as they would dovetail with the ambience of the environment.

- (d) A centre providing first-aid services should also be set-up, preferably nearer the entrance to the site. There should also be a civil rescue team for cases of emergency.
- (e) The gate of the entrance should be moved in order that the visitor approaches the temple from the front and not from its side.
- (f) The footpath at the Jolotundo site should be lined with greenery instead of concrete.
- (g) A Museum that will educate the public on the cultural and natural resources of the sites should be established. An information centre is also needed. Reading materials such as pamphlets, journals, maps of Mount Penanggungan and guide books should be made available.
- (h) Guides, knowledgeable on the temple sites and the forest reserve should serve tourists daily.
- (i) A good drainage system and garbage bins should be provided to support the various amenities.

4.3 Accessibility

- (a) The existing road to Jolotundo site should be widened and fenced at the dangerous junctions.
- (b) The existing parking area in the site should be extended and improved.
- (c) Street lamps should be installed along the road to the site until the parking area.
- (d) The footpath to the mountain should be maintained regularly so as to prevent accidents. Signage in Indonesian and English should also be provided at various points.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



EXPLORATION REPORT BY PARTICIPANTS:

Journalistic Report on
Trowulan and Penanggungan Sites

REPORT OF THE JOURNALISTIC GROUP ON THE PENANGGUNGAN AND TROWULAN SITES

INTRODUCTION

The group tasked with writing the journalistic report set out with the following objectives: to examine the sites of the Majapahit period on Mt Penanggungan and in Trowulan, and to look at the possibilities of making these sites easily accessible to tourists. The group concerned itself with keeping out the technicalities related to site preservation and development, going straight to the core of the problem - concerns of the general public. The group set out with the aim of proposing developments to the sites, but at the same time, decided that there should be as minimal impact on the sites and the community as possible.

A public relations campaign on how to promote the sites to tourists was also a prime focus of the report, as successful marketing in the media is a prime factor that decides the success or failure of a project.

MT PENANGGUNGAN

Summary

Mt Penanggungan, about 75 km to the south of Surabaya, has a main peak surrounded by four smaller peaks, and boasts many archaeological sites devoted to Hinduism. Candis include ancient bathing places such as Jolotundo, as well as terraced worship places devoted to the worship of gods like Siva and Bhima. These candis were erected on the slopes of Mt Penanggungan and its surrounding mountains during the Majapahit period from the late 13th century to the 15th century.

Our exploration on 7 and 8 Dec 93 focused on the west of Mt Penanggungan. The 7 Dec expedition was to Jolotundo, 500m above sea level. The 8 Dec exploration covered the following sites - Candi Putri, Candi Pura, Candi Gentong, Candi Sinto, Candi Lurah and Candi Carik, with the starting point being the old pilgrimage trail from Jolotundo. At present, the trail which links the candis is narrow and faint, as well as slippery in the rainy season, making it inaccessible to large numbers of tourists.

Condition of the Sites

Jolotundo

At present, only Jolotundo is being restored. Jolotundo is easily accessible because a road already leads right up to the site itself. But the road is narrow, making the site accessible

only by small vehicles, which limits the number of visitors to the place.

The landscape surrounding Jolotundo is also undergoing construction, with a new pathway leading right up to the monument. A new building for meditation purposes has also been constructed near to the bathing place.

However, the complicated network of roads, coupled with the lack of clear signs, make it difficult for individual tourists to find the site. Tour groups may also not be attracted to the place because of the narrow road, as well as the lack of sufficient attractions for tourists, such as souvenir shops. Apart from toilet facilities, no other facilities exist for tourists at present, not even food and drink counters.

Six Sites of Mt Penanggungan

The visited sites only comprise a small fraction of the many sites scattered on the slopes of Mt Penanggungan, and were mainly of the same type of terraced structures. At present, the sites have not been restored, but 11 caretakers are employed for the general upkeep of some 55 candis. The sites are also generally left alone by the locals living in the vicinity, as they are Muslims. Vandalism is also not much of a problem, due to the distance of the candis from the local community.

However, many problems surround the access of the sites to the public. At present, tourists who want to visit the sites need to get written permission from the archaeological office in Trowulan. This would inconvenience tourists who are on a short trip to East Java, as the paperwork could take a few days. Guides are also not easily available. The faint, narrow trails, and the location of the candis in the jungle, make it highly possible for trekkers to get lost on their own. The lack of maps and proper signs also contribute to the unsafety of trekking in the area. This is not helped by the lack of a safety security system, which makes it impossible for there to be control of visitors entering the area without guides. Poor communications facilities between trekkers on the mountain and the starting point also makes it dangerous for inexperienced trekkers to attempt the mountain alone.

The sites also continue to be destroyed by microorganisms, erosion and other wildlife. All these make restoration work necessary, if the sites are to be preserved and made attractive for tourists. If the sites are not restored, their precarious condition would also result in the problem of letting many people visit them at any one time.

However, the sites hold several attractions, too. The many sites on Mt Penanggungan also serve as ideal resting points for trekkers. This also makes it possible for different treks to different groups of candis to be created. The sites are also

attractive as they are set amidst the beautiful tropical rainforest.

Proposals

The above-mentioned problems could be resolved by establishing facilities for tourists and by establishing a complex communications network to coordinate tourism in the area.

However, the aim should be to try and preserve the natural environment of the sites as much as possible, to attract a specific group of tourists - people interested in getting a feel of nature. The aim should be to promote the sites to the public, but not to exploit them to the extent that the environment suffers from the impact of tourism. Developers should bear in mind the importance of preserving the rainforest, as a forest once destroyed would take hundred of years to reforestate. Such a plan would also contribute to the diversity of tourist spots in East Java.

Suggestions are as follows:

1. The candis should be reconstructed to make them more attractive to tourists and to prevent further deterioration of the sites.
2. The surrounding area of the candis should be cleared so that tourists will not be in too close proximity to the sites when they rest or camp there.
3. A base camp should be established, for example, at Jolotundo, to enable trekkers to obtain food, water, guides and information. Trekkers would also be able to keep in contact with the base camp through the use of walkie talkies.
4. Proper information for tourists should be made available, for example, proper signs, brochures, leaflets and maps.
5. Trained guides should be made available to trekkers.
6. Different treks for tourists to different groups of candis could be planned, in cooperation with the tourism authorities. Treks of different durations could also be planned.
7. An agency could be set up to run the entire area. It would then be able to coordinate with travel agencies in Surabaya to arrange the arrival of tourists to the mountain.
8. A camping site at the base camp could also be built. This would attract other kinds of tourists to the area,

for example, school children on a holiday camp. At the same time, such an establishment would also help to bring in additional revenue which would contribute to the general upkeep of the mountain.

9. Zoning of the entire mountain area could be considered, as this would help in the preservation of the monuments. At the same time, it would help in the management of the entire site, preventing unauthorised visitors from gaining entry into the area.

However, to enable anything concrete to come out of the proposals, there should be cooperation between the Directorate-General of Culture, the tourism authorities and the Forestry Department, to enable the project to be a success. The East Java government would also need to be persuaded of the benefits of developing the area. Local residents should also be educated on the benefits that development would bring.

TROWULAN

Summary

In the districts of Trowulan and Sooko, 35km from Surabaya, lies the site of the ancient capital city of Java's most powerful kingdom, Majapahit. It covers a large area of 10 X 10 sq km. Founded in the late 13th century, its famous *patih* or Prime Minister, Gajah Mada, claimed suzerainty over an area larger than modern Indonesia. He was thus actually the first leader to establish the concept of a united Indonesia with an Indonesian identity.¹⁾

The Trowulan site is also important as it is Java's first urban site, and the only city of the Classical Period of Indonesia's history. The finds of ancient settlements in the site also give an idea of how early Javanese lived.

Our exploration on 9 and 10 Dec 93 covered seven sites: Candi Brahu, Candi Wrigin Lawang, Kolam Segaran, Candi Tikus, Candi Bajangratu, Sentonorejo and the Trowulan Site Museum. The visited sites were either being restored (Candi Brahu and Candi Wrigin Lawang) or had already been restored. Access to the sites was also fairly easy because of the presence of main roads near to the sites.

Entrance fees are also not being collected at the monuments, except for the Trowulan Site Museum.

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1) Eric Oey (ed), Java: Indonesia Travel Guides, Periplus Editions, Singapore: 1991, p. 327.

Condition of the Site

Advantages

The good condition of the monuments, helped by the presence of a road system, would help in promoting them as attractions for tourists. The rate of restoration is also good, which would enable tourists to have good views of the monuments, not just ruins.

Its relative closeness to Surabaya makes it a suitable choice for one day side trips from the city. Attempts could thus be made to promote the Trowulan monuments as a package to tourists.

It has a strong selling point as it was the capital city of the powerful Majapahit kingdom. This would aid in the marketing of the attraction.

The presence of local craftsmen in the area skilled in the traditional art of terracotta and bronze making could also be promoted together with the monuments.

Village performing troupes could also derive extra income from performing for tourists.

The site museum, with its interesting artifacts, could be further improved to draw in the tourists.

Disadvantages and Problems

There is no accommodation available in Trowulan; the nearest hotels are in Mojokerto regency and Surabaya city. This makes it inconvenient for tourists interested in cultural tourism who might want to view the ancient city over a few days.

There are not enough attractions for tourists, like souvenir shops, information counters, etc.

The area surrounding the monuments does not have proper facilities for tourists, for example, shelters and chairs, toilets, drink counters, etc.

Information on Trowulan, in the form of brochures and leaflets, is hardly available, contributing to the little known nature of the site.

The lack of proper signs in English also make it uninteresting and uninformative to foreign visitors.

The lack of proper guides at the monuments to provide visitors with descriptions of their significance.

The activities of present settlers on the site, like farming and home brick industries, result in possible ancient settlement sites being destroyed everyday. Yet, it is difficult to move these settlers as they have lived on the land for many years and because of the lack of money to buy over their land.

The distance between each of the monuments makes it inconvenient for tourists because of the lack of internal transport facilities linking the monuments, like at Candi Borobudur. At present, the main road system needs to be used.

Proposals

Promotion of the Trowulan site would be easier than for Mt Penanggungan, the prime reason being because it is situated on flat land. Promotion of the area could make use of the experience of Candi Borobudur and Candi Prambanan, to create some kind of zoning of the area. However, because of the presence of many settlers in the area, it might be more advisable to consider zoning in phases. Firstly, the areas around monuments should be zoned first, before progressively deciding whether or not to zone areas that currently have settlers. A plan could be worked out whereby the zoning could be done around the settled areas, progressively widening the zoned areas as and when funds are available to buy the settlers' lands.

Suggestions include:

1. Making the sites more attractive to tourists by having more facilities like:
 - a. tourist shops at the fringe of the various monuments;
 - b. shelters for tourists;
 - c. information counters;
 - d. toilets;
 - e. drink and food stalls.

Note: if the monuments are linked by an internal road system, these facilities could be in a facilities area (like at Candi Borobudur).

2. Creation of homestays and guest houses in Trowulan.
3. Creation of adequate information on Trowulan, for example, brochures which give descriptions of the monuments together with an informative map. These could be placed at airport and hotel information counters.
4. Proper training of guides, who will be stationed at various sites.

5. Collection of entrance fees at the site of the monuments, as the fees would bring in extra revenue for the upkeep of the monuments.
6. The East Java tourism office should coordinate with tour agencies in the region to promote the place. Special contracts could also be awarded to specific tour agencies to run Trowulan tours. Such a semi-monopoly would make the tours more lucrative for the tour agencies, as well as increase the interest of the agencies in clinching the contracts.
7. Creation of an internal road system to link the various monuments to each other. This would enable the easy movement of tourists by tram, bicycle or even foot.
8. Further development of the sites could also involve private companies. For example, the large size of Kolam Segaran could be put to commercial use, for example, for boating. The help of private companies to enable the Trowulan site to be fully utilised is a consideration, as the cost of conservation and preservation is a high one which the Government might find difficult to meet.

PUBLIC RELATIONS CAMPAIGN

A public relations campaign should be conducted during and after restoration works. As the restoration of the sites in Mt Penanggungan and Trowulan will take a few years, the areas should be progressively opened to the public as and when restoration is completed. This would also mean that the PR campaign needs to be a continuous process which extends over the years of restoration until the entire complex of facilities are open to the public.

The objectives of the PR campaign are as follows:

1. To build up national and local awareness of the importance of the sites, and how they can be generators of revenue.
2. To educate local community leaders on the importance of preserving the sites. Their cooperation would aid the Government in persuading the local community to accept that promoting the sites as cultural tourism objects would help improve their lives materially.
3. To educate the local community on how the sites are a part of their cultural heritage. The success of this education program would ensure that the villagers are more sympathetic and accepting of the projects.
4. To attract public interest in the projects. The ultimate aim would be to create enough interest in the projects to get the cooperation of the private sector in

financing parts of the projects.

Target Audience :

1. local opinion leaders (school teachers, village heads, etc.);
2. local community (land owners and those who live in the area);
3. media specialists (as they have the responsibility of educating the public through the mass media);
4. private sector (as they have the capital to fund different stages of the development).

Proposed activities:

1. Local Cooperation Programme.

Before promoting the sites to the general public, local awareness of the importance of the sites needs to be generated first. Considering the fact that the local community might be illiterate, the education process would need to be facilitated by local leaders such as village heads and school teachers. With the cooperation of such influential and respected leaders, the education process would be able to meet with a greater level of success.

The programme could start with personal home visits to the leaders to inform and educate them on the situation and the importance of preserving the sites. Subtly, their help to talk to the local community could be solicited. In attempting to educate the local community, the young should also not be neglected, as they are often the culprits of vandalism.

Next, an exhibition, together with information leaflets and brochures, could be prepared by the East Java Regional Office of the Directorate of Protection and Development of Historical and Cultural Heritage. The exhibition could first be staged at the office of the above, with buses to bring the local community to view the exhibition. The exhibition could then move to schools and village community halls. This would ensure that the exhibition reaches all sectors of the local community.

However, in proposing such an awareness program, we need to bear in mind religious sensitivities - the local populace is Muslim, and attempting to make them gain acceptance of the preservation of Hindu sites might strike a chord of resentment in them, this in spite of the syncretism of the Javanese.

2. Mass Media Programme

For the general public, the mass media would serve as the best means to make them aware of the Mt Penanggungan and Trowulan sites. Suggestions include:

- Generating pre-publicity in the media through press reports on the progress of the restoration work and the overall development of the sites.
- Launching the first phase of the project by arranging a large-scale press conference. For example, for Trowulan, a press conference could be held at Candi Bajangratu, followed by a guided tour for the media to the sites in the area. This would enable them to observe firsthand the extent of the ancient city and its potential. A press release and other general information (eg history of the Majapahit empire, statistical data of the Trowulan site) must also be prepared for the media.
- Academicians, conservators and tourist officials involved in the development of the sites could also be asked to generate informative articles on Mt Penanggungan and Trowulan. If printed in mass circulation newspapers and magazines, they could also serve as an additional means of publicity for the sites (for one example, see Annex).
- The tourism authorities could also pay a public relations agency or television station to film a documentary on Majapahit, to be shown on national television.
- Mobile exhibitions to various cities and provinces, eg, Surabaya, Jogjakarta, Bali and Jakarta to inform the public of the sites.
- The regional tourism office should undertake the publication of information leaflets and booklets to coincide with the official launch of the site(s).

3. Special Tours

- To promote the sites to the tourist industry, special tours for travel agencies to Mt Penanggungan and Trowulan could be organised. Posters publicising the sites should also be distributed to the agencies.
- For Mt Penanggungan, special attention should also be paid to environmental groups. Invitations could be issued to such groups to view the sites and try out the various treks available. Should their magazines subsequently carry feature articles on Mt Penanggungan,

it will again be an additional source of publicity for the site. The word of the development of Mt Penanggungan would then reach part of the target audience - nature lovers.

4. Official Inauguration

An official inauguration of the Mt Penanggungan and Trowulan sites should be organised, possibly to coincide with a Visit Indonesia Year, in order to generate maximum publicity for them. The expected increase in the number of tourists to Indonesia during a Visit Indonesia Year could then be tapped to the advantage of the sites.

LAPORAN PERJALANAN:

MENELUSURI WARISAN SEJARAH ASEAN

PENGANTAR:

Dalam rangka mempererat rasa persaudaraan ASEAN, limabelas pemuda dari enam negara ASEAN melakukan perjalanan studi di Pulau Jawa, Indonesia, pada tanggal 1 sampai dengan 15 Desember 1993. Perjalanan studi yang dirancang oleh ASEAN COCI (Committee on Culture and Information) itu juga bertujuan mengembangkan kesadaran pemuda ASEAN pada kekayaan warisan sejarah dan budaya ASEAN. Artikel ini merupakan laporan dari salah seorang peserta program tersebut.

Dengan nafas memburu dan keringat bercucuran, kelimabelas peserta "The Second ASEAN Exploration of Historical and Cultural Sites" itu dengan mantap mengayunkan langkah kakinya mendaki punggung Gunung Penanggungan (1653 meter) yang cukup terjal. Gunung Penanggungan adalah salah satu gunung api di Propinsi Jawa Timur. Konon menurut buku, terdapat sekitar 80 candi yang menyebar di punggung hingga puncak Gunung Penanggungan. Di awal pendakian seorang peserta terpaksa harus membatalkan pendakian, karena ada kelainan pada jantungnya.

Diiringi pengawal dan pengangkut barang yang jumlahnya hampir sama banyaknya dengan jumlah peserta, rombongan akhirnya berhasil mencapai candi pertama pada ketinggian 1031 meter. Kata-kata pelepas yang diucapkan Prof. Dr. Edi Sedyawati, Direktur Jenderal Kebudayaan, Departemen Pendidikan dan Kebudayaan Republik Indonesia, pada saat pembukaan terasa terngiang kembali: "Goodluck, selamat melakukan perjalanan yang melelahkan!"

Namun kelelahan tidak mengendorkan semangat para pemuda ASEAN itu untuk melaksanakan tugasnya. Pengamatan yang cukup teliti harus segera dilakukan. Retakan-retakan pada batuan candi harus segera dicatat. Jenis-jenis tanaman organik yang tumbuh di permukaan batu harus diidentifikasi. Kondisi bangunan candi secara keseluruhan harus segera dianalisis. Padahal semua kegiatan itu harus dilakukan bersamaan dengan turunnya kabut pegunungan yang cukup tebal, dan seringkali disertai dengan turunnya hujan. Sedangkan waktu untuk mengamati sebuah candi tidak lebih dari 30 menit saja. Akibatnya, rasa lelah terpaksa harus dilupakan dulu.

Dengan adanya keharusan melakukan studi pengamatan seperti itu, keindahan hutan tropis Gunung Penanggungan dapat dikatakan tidak sempat dinikmati berlama-lama. Pemandangan yang amat memukau itu seringkali hanya dapat dinikmati di antara ayunan langkah kaki. Itupun dengan resiko langkah terantuk batu atau terhalang akar pohon. Apalagi peserta yang seumur hidupnya belum pernah melakukan pendakian di gunung, konsentrasi sepenuhnya hanya dapat ditujukan pada jalan setapak yang terasa meliuk-liuk dan terus mendaki. Semakin lama, berat badan terasa kian bertambah, dan kaki terasa semakin berat untuk dilangkahkan.

Sebagian besar candi-candi Penanggungan berbentuk bangunan berteras dengan bentuk menyerupai "pundek berundak" dari masa prasejarah. Punden berundak merupakan bangunan dengan teras yang bertingkat-tingkat. Bentuk teras pada masing-masing tingkat dibuat sedemikian rupa sehingga makin ke atas makin kecil dan makin menjorok ke dalam. Setiap tingkat dihubungkan dengan tangga naik yang terdapat pada salah satu sisi bangunan. Punden berundak merupakan jenis bangunan yang sudah dikenal sejak zaman prasejarah dari tradisi megalitik. Mengingat bentuknya, para ahli menduga, Penanggungan merupakan daerah yang dinilai suci dan cocok sebagai tempat untuk melakukan meditasi.

Pendakian Gunung Penanggungan merupakan salah satu bagian dari program "The Second ASEAN Exploration of Historical and Cultural Sites". Perjalanan studi ini dimulai dari Jakarta, kemudian dengan bus menuju kota Cirebon untuk mengamati Istana Air Sunyaragi. Sunyaragi adalah sebuah situs dari periode Islam, didirikan pada 1703 oleh Sultan Cirebon, dan bangunannya terdiri dari belasan gua sempit yang dihubungkan dengan lorong sempit. Hampir seluruh areal Sunyaragi, yang luas keseluruhan mencapai 15.000 kilometer persegi, dikelilingi air.

Dari Cirebon, perjalanan dilanjutkan menuju Candi Borobudur di dekat kota Magelang, Jawa Tengah. Candi Borobudur kini ditangani oleh PT Taman Wisata Candi Borobudur dan Prambanan. Dengan telah selesainya pemugaran pada tahun 1983 dan selesainya penataan taman wisata di sekitar candi tersebut, Borobudur kini nampak lebih siap menyambut wisatawan. Candi Borobudur adalah

bangunan suci agama Buddha yang dibangun pada sekitar abad IX Masehi.

Setelah Borobudur, candi berikutnya yang dikunjungi adalah Candi Prambanan (Yogyakarta), yang kondisinya sekarang sudah hampir sama baiknya dengan Candi Borobudur. Termasuk dalam kompleks candi yang juga ditangani PT Taman Wisata Candi Borobudur-Prambanan ini adalah kompleks Candi Sewu dan Keraton Ratu Baka.

Hari berikutnya, setelah tidak lupa menyempatkan untuk mampir ke Keraton Yogyakarta, rombongan langsung berangkat menuju Gunung Penanggungan di Jawa Timur untuk memulai studi eksplorasi di Situs Penanggungan dan Situs Trowulan.

Saat ini, umat manusia di dunia memiliki banyak sekali "world heritage", dan lima di antaranya berada di kawasan ASEAN, yaitu Situs Ayutthaya, Sukhothai, dan Gua Ban Chiang, di Thailand; serta Candi Borobudur dan Prambanan di Indonesia. Selain kelima warisan budaya tersebut, sesungguhnya kawasan ASEAN masih memiliki banyak peninggalan sejarah lainnya, yang juga berpotensi untuk dikategorikan sebagai "world heritage". Sebut saja Situs Sangiran di Indonesia yang sangat kaya akan peninggalan fosil manusia purba yang amat penting untuk studi tentang asal-usul spesies manusia. Atau Situs Bujang Valley di Malaysia yang memiliki peninggalan arkeologis yang sangat beragam. Atau situs-situs lain di Thailand, Brunei, dan Singapura. Walaupun situs-situs itu belum dapat dikategorikan sebagai world heritage, barangkali paling tidak kita dapat menjadikannya sebagai "ASEAN heritage".

Berdasarkan pertimbangan perlunya mengembangkan rasa kebersamaan para pemuda ASEAN terhadap pentingnya melestarikan warisan sejarah dan budaya di Asia Tenggara, ASEAN COCI menciptakan program yang disebut "The Second ASEAN Exploration of Historical and Cultural Sites". Program tersebut direncanakan akan diselenggarakan secara bergiliran di setiap negara ASEAN. Kegiatan pertama telah diselenggarakan pada tahun 1991 di Thailand.

Program ini berbentuk semacam workshop, dengan tema kajian tentang bagaimana sebuah situs sejarah dan budaya dapat dikembangkan menjadi suatu obyek yang bermanfaat, baik untuk

kepentingan ilmu pengetahuan maupun untuk kepentingan lain, misalnya saja pariwisata. Setiap peserta diharapkan aktif dan kreatif dalam diskusi-diskusi maupun penyusunan laporan tertulis. Hasil akhir yang harus dihasilkan peserta adalah rekomendasi tentang cara pengembangan dan pemanfaatan situs yang dijadikan obyek bahasan. Rekomendasi itu akan diserahkan kepada pihak-pihak yang berkepentingan dalam penanganan situs-situs tersebut.

Dalam program ini, situs yang digarap adalah Situs Penanggungan dan Situs Trowulan, keduanya terletak di Propinsi Jawa Timur. Situs Penanggungan adalah suatu wilayah pegunungan yang terdiri dari satu puncak tertinggi yang dikelilingi tujuh puncak lainnya, antara lain Gn. Bekel (1240 meter), Gn. Gajah Mungkur (1089 meter), dan Gn. Sarahklopo (1250 meter).

Survei yang dilakukan oleh Van Romondt -- seorang arkeolog Belanda -- pada tahun 1951 di kawasan ini berhasil menemukan tidak kurang dari 81 candi. Akan tetapi survei terakhir yang dilakukan pada tahun 1991 hanya menemukan 44 candi saja. Banyaknya candi yang hilang diduga disebabkan oleh berbagai gangguan alam, mulai dari erosi, longsor, hingga ulah monyet-monyet yang suka memindahkan batu-batu candi. Bila tidak segera dilakukan upaya-upaya pengamanan, dikhawatirkan akan semakin banyak candi yang hilang atau runtuh. Candi-candi di kawasan Penanggungan diduga berasal dari periode akhir Kerajaan Majapahit (sekitar abad XV Masehi). Kerajaan Majapahit adalah salah satu kerajaan terbesar di Indonesia yang berkembang antara abad XIII sampai dengan XV Masehi. Dalam masa kejayaannya, Kerajaan Majapahit berhasil mengembangkan wilayah kekuasaannya hingga hampir seluruh wilayah Asia Tenggara Kepulauan (seluruh wilayah yang kini dikenal sebagai Indonesia, ditambah dengan Singapura). Arsitektur candi-candi Penanggungan dan sebarannya pada sebuah kawasan pegunungan merupakan keunikan tersendiri yang tidak pernah ditemukan di daerah lain di Indonesia atau bahkan di Asia Tenggara. Itu sebabnya, candi-candi Penanggungan memiliki arti yang cukup penting bagi dunia arkeologi di Indonesia dan Asia Tenggara.

Sedangkan Situs Trowulan merupakan satu-satunya situs perkotaan dari periode Klasik (abad IV - XV Masehi) yang selama ini

pernah ditemukan di Indonesia. Para arkeolog menduga, Situs Trowulan merupakan puing-puing ibukota Kerajaan Majapahit. Situs ini sangat kaya akan peninggalan arkeologis, baik yang berbentuk artefak, ekofak, maupun monumen. Mulai dari ratusan ribu pecahan keramik Cina, keramik lokal, peralatan sehari-hari, berbagai bentuk arca, hingga monumen-monumen megah seperti Kolam Segaran (danau buatan berukuran 375 x 175 meter atau sama dengan luas tiga lapangan sepakbola).

Namun kemegahan Situs Trowulan yang luasnya 10 x 10 kilometer persegi itu nyaris sulit dinikmati secara utuh. Kegiatan sehari-hari penduduk setempat, dari hari ke hari, terus berlangsung dan berakibat pada semakin hancurnya situs penting ini. Ratusan, atau bahkan mungkin ribuan potong artefak "dipaksa" muncul dari dalam tanah lewat ayunan cangkul petani, atau penambangan tanah bahan pembuatan bata, atau penggalian fondasi bangunan tempat tinggal yang kian megah. Mereka muncul di permukaan tanah untuk kemudian hilang tak berbekas, seringkali sebelum para arkeolog sempat menyelamatkannya.

Trowulan -- sebuah noktah kecil bila ditempatkan di atas peta Pulau Jawa -- yang lima atau enam abad silam memiliki peran penting sebagai ibukota Majapahit, kini berada di ambang bahaya. Bila upaya pelestarian yang tepat tidak segera ditemukan dan dilaksanakan, entah bagaimana nasibnya di abad-abad mendatang. Kedatangan para pemuda ASEAN diharapkan dapat memperbaiki nasibnya.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



SUMMARY
OF THE PANEL DISCUSSION

THE SUMMARY OF PANNEL DISCUSSION

I. Trowulan Sites

A. Summary of Presentation

Except for conservation and preservation of historical and cultural heritage in question, there were three important recommendations of the Trowulan Group which have to be searched further concerning with Trowulan sites a.o:

1. To create a traditional vehicle like the horse carriage in Trowulan as a means of transportation from one site to another.
2. Landscapping should not be only concerned with the good view of the monument but also with the natural view from the monument towards the surroundings area.
3. Trowulan archaeological museum should be the center for archaeological study, research and restoration.

B. Result of Discussion

1. To overcome the brick home Industry, it is proposed that local government managed a limited licence to the local people producing brick.
During the transition period, they should be educated to transfer their business.
2. Land acquisition of the site with archaeological spots is ideal but difficult and complicated to implement, so it must be carried out selectively.
3. Socio-economic culture assesment study as a part of environmental assesment analysis should be conducted synchronically.
4. Trowulan sites should be declared as a cultural site preservation in line with the implementation of the spatial Law number 24/1992.
5. Trowulan sites should be regarded as a National Cultural Heritage even if it is possible to be the World Cultural Heritage or at least Asean Cultural Heritage.

II. Penanggungan Sites

A. Summary of Presentation

1. They presented their report in analytical way to recognize the potential of Penanggungan Sites which has important cultural significant in our history, which is located in a beautiful natural environment.
2. Seen from the tourism point of view the site has a uniqueness in setting as well as in diversity.
3. As far as the site is concerned, it is conservation and preservation problem of monument and site.
4. Apart from the proposed preservation measures, they also propose the installation of the barrier on the area of the slope step where erosion and landslide possibly occur.

5. In managing the site, there should be an integration between natural and cultural aspect.

B. Result of Discussion

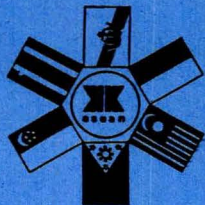
1. A tracking tourism strategy has been proposed. This is in line with ecotourism and back to nature concept. For this purpose, cooperative effort among the Local Government, Regional Office for Preservation of Historical and Archaeological Heritage and Regional Tourism Office should be developed.
2. Local Government Tourism Agency also realized that besides selling our historical and cultural site as a cultural tourism object, they are also aware of environmental preservation as well as negative impact of tourism that should be minimized.
3. In restoring monument in Penanggungan Sites, it is actually no archaeological nor technical problem. The problem is just in supplying materials needed for restoration and conservation.

III. Journalistic Report

The group presented the report in journalism way, so that it is already clear-cut.

The objectives of the report are the accessibility of the site for tourism, minimizing the impact of use, and public relation matters. Apart from this, they also recommended to protect the site, by a zoning system. Once again they proposed the adventure tourism by tracking expedition. There was a long debate on an International Promotion whether it should be conducted step by step or simultaneously.

It was a good input indeed, at least for the Government of Indonesia for further consideration.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX T

Evaluation Report

EVALUATION REPORT

1. Bio-Data of The Participants

1.1 Education

Archaeology/Anthropology	: 10
Decorative Art, Museology	: 1
History/Literature	: 1
Journalism/Mass Communication	: 2
Architecture	: 1

1.2 Occupation/Profession/Work Experience

Archaeologist	: 6
Curator/Historian/Researcher	: 5
Culture Officer	: 1
Journalist/Information Officer	: 2
Lecturer	: 1

1.3 Nationality

Brunei Darussalam	: 2
Indonesia	: 5
Malaysia	: 2
Philippines	: 2
Singapore	: 2
Thailand	: 2

1.4 Age/Sex

<u>Range</u>	<u>Number of Participant</u>
20 - 30	: 5 (male : 1;female : 4)
30 - 40	: 9 (male : 6;female : 3)
Over 40	: 1 (male : 1)

1.5 Weight

<u>Range (kilo gram)</u>	<u>Number of Participant</u>
30 - 40	: 1
40 - 50	: 4
50 - 60	: 7
Over 60	: 3

2. Some suggestions from the participants:

- 2.1 Participants should be given more time when visiting each site.
- 2.2 Topics of lectures should be fit or adjust to the programme goals and objectives.
- 2.3 Exchange opinions among participants should be increased.
- 2.4 The project should be continued on rotational basis, so that the youths will have more chance to explore the other ASEAN regions. They might have good ideas on how to promote their ASEAN cultural heritage.
- 2.5 This project should be continued because all the ASEAN countries have a chance to organize in their countries.
- 2.6 Participants should be tested for physical and mental fitness, as the exploration in the certain site could be quite tough.
- 2.7 The risk involved in travel arrangement should be lessened.

3. Comments on strength of the project

- 3.1 We can gain some experiences and get a new knowledge how to promote the historical site as a tourism.
- 3.2 Sympathetic feeling given to the hard worker committee and they were very attentionable.
- 3.3 This is the programme for youths who really want to appreciate the cultural and natural resources.
- 3.4 The choice of lodging for the participants meets the objective of the project which is to enjoy or explore the out-door life.
- 3.5 Good choice objects of exploration.
- 3.6 This project definitely helps the development of ASEAN solidarity.

4. Comments on weakness of the project

- 4.1 Too little pocket money per diem
- 4.2 Shortage of time to do the report in detail.

MEASURE OF SUCCESS

	Excellent	Good	Fair
1	2	3	4
1. Overall Assessment			
1. The extent to which the project meets its objectives.	40%	60%	—
2. Effectiveness of the project.	33%	60%	6,7%
3. Contribution of the project to foster closer relationship among ASEAN countries.	60%	40%	—
4. The value and benefits of the project's contents.	26,7%	73%	—
5. Is the project worthy to be continued ?	46,7%	26,7%	—
2. Organizational Aspect			
1. Board and lodging.	13,3%	73%	13,3%
2. Travel arrangement (in term of exploration).	26,7%	60%	13,3%
3. Sites chosen for exploration in term of exposure to ASEAN heritage sites).	73%	26,7%	—
4. Time allocated for the whole project/each activity at average.	13,3%	53,3%	33%
5. Risks involved (travel arrangement, sites explored, lodging).	13,3%	80%	6,7%
6. Climatic situations.	26,7%	60%	6,7%
7. Care and attention received from leaders/lecturers/organizers.	66,7%	33%	—
9. Arrangement for joint activities.	33%	66,7%	—
3. Academic topics of lectures			
1. Cultural Policy	20%	66,7%	13,3%
2. Cultural Tourism Policy	26,7%	53,3%	20%
3. Cultural History (Prehistoric)	26,7%	33%	40%

1	2	3	4
4. Cultural History (Classic)	20%	60%	20%
5. Cultural History (Islamic)	20%	60%	20%
6. Archaeological Research and Preservation	33%	46,7%	20%
4. Practice Exploration (Whether relevant, enough time allocated, enough information and guidelines were provided)			
1. Archaeological sites in Sunyaragi	40%	46,7%	13,3%
2. Archaeological sites in Borobudur	46,7%	40%	13,3%
3. Archaeological sites in Prambanan	46,7%	40%	6,7%
4. Archaeological sites in Trowulan	40%	46,7%	13,3%
5. Archaeological sites in Penanggungan	40%	40%	20%



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



ANNEX U

Speeches at Closing Ceremony

REPORT BY THE ORGANIZER
AT THE CLOSING CEREMONY OF THE
SECOND EXPLORATION OF HISTORICAL AND CULTURAL SITES OF ASEAN
Surabaya, 13 December 1993

Mr. Anom, who represent the Director General for Culture,
Mr. Sugiarto, the Head of Provincial Office
for Education and Culture,
Distinguished guests, dear participants,

First of all, I would like to report that the Second Exploration of Historical and Cultural Sites of ASEAN which was held in Indonesia from 1 until 15 December 1993 and attended by 15 participants of ASEAN member countries: Brunei Darussalam, Indonesia, Malaysia, Philippines, Singapore and Thailand, could be accomplished according to programme and planned schedule. The exploration has been conducted theoretically and practically. Theoretical lectures on cultural heritage, monument and site preservation as well as their utilization were given by resource persons and leaders/assistants in Jakarta as well as in the field.

All the 15 participants from ASEAN member countries have practiced their exploration by visiting Cirebon, Borobudur, Prambanan and surrounding, and completed by observing and analyzing the preservation as well as utilization problem of Trowulan and Penanggungan sites. Although the sites, especially in Penanggungan mountain, is very difficult to reach and has a very high risk, but thank to the participants which have strong motivation in strengthening ASEAN solidarity, the sites could be explored with great success. All participants are always in good health condition. The result of their analysis and synthesis have been presented in this morning panel discussion, which divided into 3 groups: Technical report of Trowulan and Penanggungan sites, as well as a journalistic report on both sites.

Ladies and gentlemen,

Through the panel discussion, they submitted a very valuable recommendation on preservation and development of historical and cultural sites in Trowulan and Penanggungan. Their recommendations on the preservation and development concept is very useful not only for East Java or Indonesia, but also for ASEAN region.

Ladies and gentlemen,

We realized, indeed, that the exploration has been success with the great support of the East Java Provincial Office for Education and Culture as well as our Regional Office for Preservation of Historical and Archaeological Heritage. So, in this great occassion I would like to thank them

Finally, the Organizing Committee would like to apologize for inconveniences and our shortages which might be occured during the exploration.

Now, I request the Director General for Culture to close the Second Exploration of Historical and Cultural Sites of ASEAN.

Thank you very much for your attention.

ADDRESS BY
HEAD OF EAST JAVA PROVINCIAL OFFICE
FOR EDUCATION AND CULTURE
AT CLOSING CEREMONY

Direktur Linbinjarah yang saya hormati,
Distinguished participants, guest
Ladies and Gentlemen

It is with feelings of gratitude for the grace of God that I am as the Head of Provincial Office for Education and Culture of East Java, warmly welcome you at East Java, eventhough it is at the closing ceremony.

In this occasion let me, first of all, express my deepest thank to ASEAN Committee on Culture and Information, which has approved Trowulan and Penanggungan sites to be the explored sites for the Second Exploration of Historical and Cultural Sites of ASEAN.

Trowulan is the only example available of the ancient capital city of classical Hindu-Buddhist kingdom and regarded as our national cultural legacy, while Penanggungan was a centre of ancient ceremonial sites which is uniquely located at the slope of the mountain. As the participants have experiences during their field exploration, the ancient monuments at Penanggungan site are distributed on a beautiful natural landscape. Actually, we have more than 81 monuments at the site, but we have selected only 7 monuments to be explored. The result of your exploration which has been presented in the panel discussion this morning will be our important input in preservation effort and utilization of our historical and cultural sites. So in this regard, I would like to thank you very much for your kind participation. By this exploration we have been able to strengthen our ASEAN solidarity. Finally, I hope after your return home, you will always have a nice memory with your climbing and tracking on the top of Penanggungan mountain.

Thank you for your attention.

CLOSING SPEECH BY
DIRECTOR GENERAL FOR CULTURE

Bapak Kakanwil Depdikbud Jawa Timur yang saya hormati,
Bapak Kepala Dinas Pariwisata Daerah Jatim
Distinguished participants
Ladies and Gentlemen

On behalf of the Director General for Culture, it is my great honour to congratulate the participants and Organizing Committee who have accomplished their task in the implementation of the Second ASEAN Exploration of Historical and Cultural Sites of ASEAN.

Looking through the experiences and capability of the participants, competency of leaders and assistants, which is supported by their good relationship, I convince that this exploration has attained its objectives. Except for understanding of our historical and cultural sites of ASEAN and their preservation and utilization thereof, I believe that through this exploration the participants have had ample opportunities to experience together the spirit of adventure especially in Borobudur, Prambanan, Trowulan and Penanggungan sites to promote the spirit of ASEAN solidarity and to help in developing their leadership qualities and mental resilience of ASEAN youths.

So I would like to take this opportunity to thank every body who had worked hard to make this exploration a success. I also hope that your competence in preserving and developing historical and cultural sites in your respective countries is enhanced by this exploration.

Dear participants,

I would like to apologize for inconveniences which might be occurred during your stay in Indonesia, especially in Penanggungan site where you have been housed in the "jungle" without electricity. May I also express my special thanks to all concerned authorities and people of East Java who have given valuable contribution during the exploration.

Ladies and Gentlemen

Now, allow me to declare the Second Exploration of Historical and Cultural Sites of ASEAN is officially close. I wish you a safe and enjoyable journey home, and have a nice memory on your exploration.

Thank you.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1-15 DECEMBER 1993



Annex V

Article in Indonesian Newsletter "KOMPAS" by
Mr. Mindra Faizaliskandiar

PENGANTAR REDAKSI

UNTUK mempererat persaudaraan ASEAN, 15 pemuda dari enam negara ASEAN melakukan perjalanan studi di Pulau Jawa, 1 - 15 Desember 1993. Perjalanan studi yang dirancang ASEAN COCI (Committee on Culture and Information) itu juga bertujuan mengembangkan kesadaran pemuda ASEAN pada kekayaan warisan sejarah dan budaya ASEAN. Mindra Faizaliskandiar dari Litbang Kompas yang menjadi peserta program tersebut melaporkannya dalam satu tulisan berikut, dan satu tulisan lainnya tentang kaitan makna manfaat warisan sejarah dengan perlunya penulisan kembali sejarah kebudayaan Indonesia.

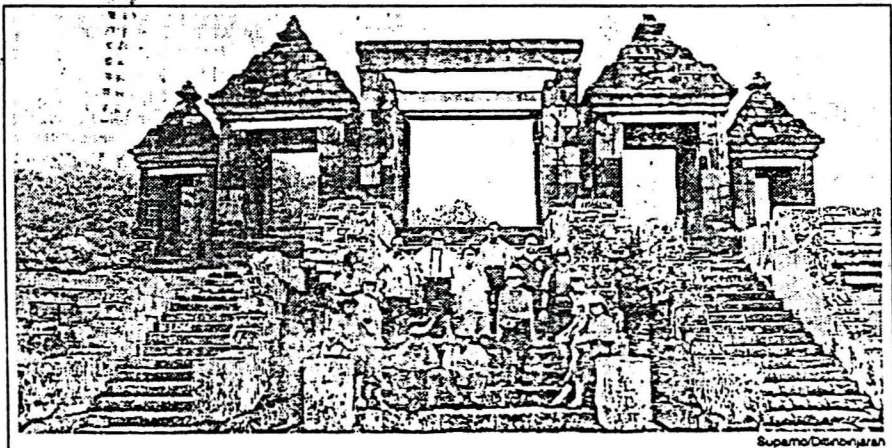
MESKI dengan napas memburu dan keringat bercucuran, 15 peserta *The Second ASEAN Exploration of Historical and Cultural Sites* itu tampak mantap mengayunkan langkah kaki mendaki punggung Gunung Penanggungan (1.653 meter). Menurut buku, terdapat sekitar 80 candi menyebar di punggung hingga puncak Gunung Penanggungan (Jawa Timur).

DIIRINGI pengawal dan pengangkut barang yang jumlahnya hampir sama banyaknya dengan peserta, rombongan berhasil mencapai candi pertama di ketinggian 1.031 meter. Kata-kata pelepas Prof Dr Edi Sedyawati, Dirjen Kebudayaan, Depdikbud, pada saat pembukaan terasa terdengar kembali: "Goodluck, selamat melakukan perjalanan yang melelahkan!"

Namun kelelahan tidak mengendurkan semangat peserta melaksanakan tugasnya. Pengamatan teliti harus segera dilakukan. Retakan-retakan pada batuan candi harus segera dicatat. Jenis-jenis tanaman organik yang tumbuh di permukaan batu harus segera dianalisis. Padahal semua kegiatan itu harus dilakukan bersamaan dengan turunnya kabut pegunungan yang cukup tebal, dan seringkali disertai hujan. Dan waktu untuk mengamati sebuah candi hanya 30 menit. Akibatnya, rasa lelah terpaksa harus dilupakan dulu.

Adanya keharusan melakukan studi

Menyelamatkan Warisan Sejarah ASEAN, Bagian Kepedulian Bersama



KERATON RATU BAKA — Peserta *The Second ASEAN Exploration of Historical and Cultural Sites* ketika mengunjungi sisa Keraton Ratu Baka di daerah Prambanan, Yogyakarta.

pengamatan seperti itu menyebabkan keindahan hutan tropis Gunung Penanggungan dapat dikatakan tidak sempat dinikmati berlama-lama. Pemandangan yang amat memukau itu seringkali hanya dapat dinikmati di antara ayunan langkah kaki. Itu pun dengan risiko kaki terantuk batu atau akar pohon.

Apalagi peserta yang sudah hidupnya belum pernah melakukan pendakian di gunung, konsentrasi sepenuhnya hanya dapat ditujukan pada jalan setapak yang teras meliuk-liuk dan terus mendaki. Semakin lama, berat badan terasa kian bertambah, dan kaki terasa semakin berat dilangkahkan. Selama pendakian, Theresa Wilson Devasahayam MA, kurator dari National Museum di Singapura, bahkan terpaksa harus dituntun oleh Bugie Kusumohartono, peneliti arkeologi dari Indonesia.

Pendakian Gunung Penanggungan merupakan salah satu bagian program ASEAN. Perjalanan studi ini dimulai dari Jakarta, kemudian dengan bus menuju Cirebon untuk mengamati Istana Air Sunyaragi, istana Sunyaragi dibangun oleh Sultan Cirebon tahun 1703. Bangunannya sangat unik, terdiri dari belasan gua sempit yang dihubungkan lorong-lorong sempit, di mana-mana dikelilingi air.

Dari Cirebon, perjalanan dilanjutkan menuju Candi Borobudur, dan bermalam di Pondok Tingal, hotel tradisional

milik mantan Menpen Boedirdjo. Setelah itu, perjalanan dilanjutkan dengan meninjau Keraton Yogyakarta, Candi Sambisari, Candi Kalasan, Candi Prambanan, Candi Sewu, dan Keraton Ratu Baka. Hari berikutnya, rombongan langsung berangkat menuju wisma milik Yayasan Indonesia Hijau di Trawas, di kaki Gunung Penanggungan, untuk memulai studi eksplorasi di Situs Penanggungan dan Situs Trowulan, Mojokerto.

SAAT ini, umat manusia di dunia memiliki banyak sekali *world cultural heritage*, lima di antaranya berada di kawasan ASEAN. Dua di Indonesia (Candi Borobudur dan Candi Prambanan), dan tiga di Thailand (Situs Ayutthaya, Sukhothai, dan Gua Ban Chiang). Selain kelima warisan budaya itu, sesungguhnya kawasan ASEAN masih memiliki banyak peninggalan sejarah lainnya, yang juga berpotensi untuk dikategorikan sebagai *world cultural heritage*.

Sebut saja Situs Sangiran di Jawa Tengah yang sangat kaya akan peninggalan fosil manusia dan hewan purba, yang amat penting bagi studi tentang asal-usul spesies manusia. Atau Situs Lembah Bujang di Malaysia yang memiliki peninggalan arkeologis yang sangat beragam. Atau situs-situs penting lain di Thailand, Brunei, maupun Singa-

pura. Kalaupun situs-situs itu belum dapat dikategorikan sebagai *world cultural heritage*, barangkali paling tidak kita dapat menjadikannya sebagai *ASEAN cultural heritage*. Hal terakhir ini belum pernah terpikirkan sebelumnya.

Berdasarkan pertimbangan perlunya mengembangkan rasa kebersamaan para pemuda ASEAN terhadap pentingnya melestarikan warisan sejarah dan budaya Asia Tenggara, ASEAN COCI menciptakan program yang disebut *The Second ASEAN Exploration of Historical and Cultural Sites*. Program ini direncanakan akan diselenggarakan secara bergiliran di setiap negara ASEAN. Kegiatan pertama telah diselenggarakan pada tahun 1991 di Thailand.

Program itu berbentuk semacam *workshop* dengan tema kajian tentang bagaimana sebuah situs sejarah dan budaya dapat dikembangkan menjadi suatu obyek yang bermanfaat, baik untuk kepentingan ilmu pengetahuan maupun untuk kepentingan lain, misalnya saja pariwisata. Setiap peserta diharapkan aktif dan kreatif dalam diskusi maupun penyusunan laporan tertulis. Laporan akhir yang harus dihasilkan peserta adalah rekomendasi tentang cara-cara pengembangan dan pemanfaatan situs yang dibahas. Rekomendasi itu akan diserahkan kepada pihak yang bertanggung menanganinya situs tersebut.

DALAM program kali ini, situs yang digarap adalah Situs Penanggungan dan Situs Trowulan di Jawa Timur. Sedangkan ke-15 peserta terdiri dari para pemuda yang berprofesi sebagai peneliti arkeologi, ahli konservasi, ahli permuseuman, ahli ilmu komunikasi, arsitek, wartawan, antropolog, ahli pertamanan, dan ahli sejarah.

Situs Penanggungan adalah suatu wilayah pegunungan yang terdiri dari satu puncak tertinggi yang dikelilingi tujuh puncak lainnya, antara lain Gunung Bekel (1.240 meter), Gajah Mungkur (1.089 meter), dan Sarahlodopo (1.250 meter). Survei yang dilakukan Van Romondt — arkeolog Belanda — pada tahun 1951 di kawasan ini berhasil menemukan tidak kurang dari 81 candi. Tapi survei terakhir pada tahun 1991 lalu hanya menemukan 44 candi.

Banyaknya candi yang hilang diduga disebabkan oleh berbagai gangguan alam, mulai dari erosi, longsor, hingga ulah monyet-monyet iseng yang suka memindahkan batu-batu candi. Bila tidak segera dilakukan upaya pengamanan, dikhawatirkan akan semakin banyak candi Penanggungan yang hilang atau runtuh.

Candi-candi di kawasan Penanggungan diduga berasal dari periode akhir Kerajaan Majapahit (sekitar abad XV Masehi). Arsitektur candi-candi Penanggungan dan sebarannya pada sebuah kawasan pegunungan yang tidak mudah dicapai merupakan keunikan

tersendiri yang tidak pernah ditemukan di daerah lain di Indonesia atau bahkan di Asia Tenggara. Itu sebabnya, candi-candi Penanggungan memiliki arti yang cukup penting bagi dunia arkeologi Indonesia dan Asia Tenggara. Candi-candi Penanggungan pernah diteliti antara lain oleh Yunus Satrio Atmodjo (1983), Daud Aris Tanudirdjo (1989), dan Agus Aris Munandar (1991).

Sedangkan Situs Trowulan merupakan satu-satunya situs perkotaan dari periode Klasik Indonesia (abad IV-XV Masehi). Para arkeolog menduga, Situs Trowulan merupakan puing-puing ibu kota Kerajaan Majapahit. Situs ini sangat kaya akan peninggalan arkeologis, baik yang berbentuk benda lepas (artefak) maupun bangunan. Mulai dari ratusan ribu pecahan keramik Cina, arca batu dan logam, hingga monumen-monumen megarah seperti Kolam Segaran (danau buatan berukuran 375 x 175 meter atau sama dengan luas tiga lapangan sepak bola).

Namun kemegahan Situs Trowulan yang luasnya sekitar 10 x 10 kilometer persegi itu nyaris sulit dinikmati secara

utuh. Kegiatan sehari-hari penduduk setempat terus berlangsung dan berakibat pada kian hancurnya situs penting ini. Ratusan, atau bahkan mungkin ribuan potong artefak "dipaksa" muncul dari dalam tanah lewat ayunan cangkul petani, penambangan tanah bahan pembuatan bata, atau penggalian fondasi bangunan permanen. Mereka muncul di permukaan tanah untuk kemudian hilang tak berbekas. Seringkali sebelum para arkeolog sempat menyelamatkannya.

"SEHARUSNYA Situs Penanggungan dan Situs Trowulan diusulkan untuk dijadikan *world cultural heritage*," ujar Anucha Thirakanont, anak muda Thailand, dosen ilmu komunikasi massa di Saint John College, Bangkok. "Ya, tapi Pemerintah Indonesia harus terlebih dulu membenahi situs ini agar layak dipromosikan di tingkat internasional," tambah Lim Bee Khim, gadis manis yang bekerja di Ministry of Information and the Arts, Singapura.

Namun menurut Theresa, pembena-
han itu membutuhkan biaya besar, yang hanya bisa diperoleh lewat promosi internasional. Lalu diskusi berlangsung dengan sengitnya, tentang mana yang harus dilakukan lebih dulu: bebenah dulu, baru promosi di dunia internasional, atau bebenah dan promosi itu dilakukan serentak. Tapi satu hal pasti, semua peserta setuju untuk mempromosikan Situs Penanggungan dan Trowulan sebagai *world cultural heritage*, atau minimal sebagai *ASEAN cultural heritage*. Meski sempat diwarnai protes peserta atas uang saku yang hanya 20 dollar AS per hari, diskusi ternyata tetap cukup marak dan menarik.

Lantas, upaya apa yang harus dilakukan agar Situs Penanggungan dan Trowulan dapat dijadikan obyek wisata yang menarik? "Pertama-tama candi-candinya harus ditata dengan apik dan

indah," ujar Sandra Castro, gadis Filipina yang ahli pertamanan itu. "Situs Penanggungan sebetulnya obyek yang tepat untuk pengembangan *Eco-tourism*," usul Bugie Kusumohartono, peneliti dari Balai Arkeologi Yogyakarta.

Kelengkapan fasilitas bagi wisatawan ramai diusulkan, mulai dari kemudahan transportasi sampai keberadaan kamar kecil. "Bagusnya sekarang ini setiap candi di Penanggungan sudah dilengkapi dengan papan nama," kata Osman bin Salen, arkeolog dari Brunei Darussalam. Pengadaan papan nama itu dilakukan pada tahun 1991 oleh Kantor Suaka Purbakala Jawa Timur bekerja sama dengan IAAI (Ikatan Ahli Arkeologi Indonesia) dan *Harian Kompas*.

Masalah yang terjadi pada Situs Trowulan agaknya lebih pelik lagi, terutama oleh kian menjamurnya industri bata yang aktivitasnya menjadi penyebab utama hancurnya lahan-lahan di Trowulan. Di salah satu lokasi pembuatan bata, Dr Mundardjito — arkeolog dari Universitas Indonesia — sempat menunjukkan kepada rombongan, puing-puing sebuah fondasi bangunan kuno yang terpepras oleh cangkul penggali tanah merah.

Fondasi sepanjang sekitar lima meter dan tinggi satu meter itu ditemukan Mundardjito saat ia memimpin survei lapangan dalam rangka IFSA (Indonesia Field School of Archaeology) November 1993. "Untung juga, sudah sebulan lebih, ternyata sisa fondasi ini masih belum lenyap," lanjutnya. Biasanya, penemuan sisa-sisa fondasi semacam ini acapkali tidak berumur panjang. Ratusan pabrik bata di kawasan Trowulan memang lahap sekali melenyapkan berbagai bentuk peninggalan masa lalu di sana.

Tapi Pemerintah Indonesia tidak dapat begitu saja melarang aktivitas penduduk, sebab penduduk Trowulan sudah menetap sejak lama kan?" kata

Zubaidah Mukhtar, antropolog Malaysia lulusan University of Alabama. Pendapat ini dibenarkan peserta dari Indonesia, Edi Triharyantoro, staf Kantor Suaka Purbakala Jawa Timur.

SETELAH berdiskusi dua hari penuh di bawah bimbingan Dr Mundardjito, didampingi Drs Samidi dan Hari Untoro Drajat MA, keduanya dari Ditlinbintah (Direktorat Perlindungan dan Pembinaan Peninggalan Sejarah dan Purbakala), seluruh peserta akhirnya berhasil merampungkan laporannya.

Pada akhirnya, mereka sampai pada kesimpulan, Situs Penanggungan dan Situs Trowulan, merupakan warisan sejarah dan budaya yang sangat penting. "Kalau diingat bahwa Trowulan adalah satu-satunya sisa kota dari periode Klasik di Indonesia, jelas bahwa Pemerintah Indonesia sebenarnya wajib mengupayakan segala cara dan upaya untuk menyelamatkannya," tandas seorang peserta yang bersikukuh tidak mau menerima segala bentuk pembelaan.

Apa yang masih terjadi di Trowulan, memberi kesan kita pasrah. Sehingga, terasa ironis bahwa sementara kita nya-

SUARA KARYA KOMPAS

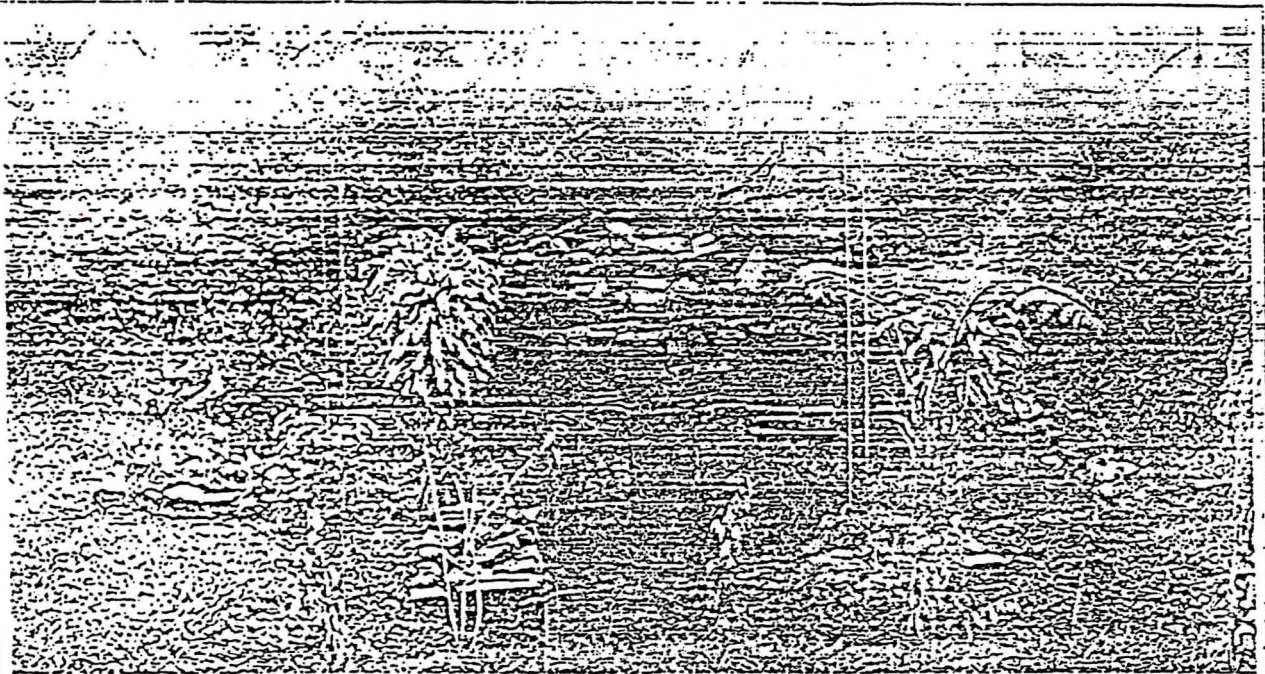
SUARA PEMBARUAN

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SEP	OKT	NOP	DES		1	9	9			

Lok./Jenis Kep. :

Halaman :

Kolom :



CANDI PUTRI — Salah satu candi di Gunung Penanggungan ini perlu segera dipugar, tetapi sulit karena terletak di lereng Gunung Penanggungan yang cukup tinggi.

ris seperti pasrah dan kurang peduli lagi untuk merancang upaya penyelamatan Situs Trowulan. ada sekelompok anak muda ASEAN yang justru menunjukkan kepedulian amat besar bagi kelangsungan hidup situs bekas ibu kota Kerajaan Majapahit ini.

Kesungguhan mereka untuk memberikan rekomendasi bagi upaya penyelamatan dan pemanfaatan Situs Penanggungan dan Situs Trowulan, agaknya patut kita hargai. Rekomendasi mereka diharapkan mampu membantu Pemerintah Indonesia dalam upaya melestarikan peninggalan sejarah dan budaya bangsa. Dan rekomendasi mereka adalah juga bentuk lain dari solidaritas pemuda ASEAN.

Penulisan Sejarah Kebudayaan Indonesia, Agenda Kerja yang Harus Segera Dilakukan

DIREKTORAT PERLINDUNGAN DAN PEMERINTAHAN
KEMENTERIAN KEBUDAYAAN DAN KEMERIAAN

MESKI penelitian arkeologi di Indonesia telah berlangsung sejak awal abad ke-19, penulisan Sejarah Kebudayaan Indonesia (SKI) yang menyeluruh ternyata belum pernah dihasilkan para arkeolog Indonesia. Sejauh ini, satu-satunya penulisan SKI hanya pernah dihasilkan dari buah pikiran Prof Dr R. Soekmono, yang diterbitkan dalam judul *Pengantar Sejarah Kebudayaan Indonesia*.

BUKU karya Soekmono itu pertama kali terbit pada 1973, hingga kini telah mengalami beberapa kali cetak ulang. Karya itu terdiri dari tiga jilid, pertama tentang kebudayaan masa prasejarah, kedua tentang kebudayaan masa Hindu-Buddha, dan ketiga tentang kebudayaan masa Islam.

Namun, ketiga jilid buku SKI itu diterbitkan sebagai buku pelajaran SMTA. Tanpa bermaksud mengecilkan arti dan sumbangan karya Soekmono itu, tentu saja karya yang dimaksudkan sebagai buku pelajaran SMTA semacam itu masih jauh sekali dari yang seharusnya bisa dihasilkan komunitas arkeolog Indonesia.

Kebutuhan pada buku SKI yang lebih baik dari buku pelajaran SMTA kini terasa semakin mendesak. Kita sesungguhnya harus prihatin bahwa ketiga jilid buku karya Soekmono itu ternyata sudah bertahun-tahun dipakai sebagai buku pegangan para mahasiswa dalam mengikuti mata kuliah SKI. Padahal mata kuliah SKI telah bertahun-tahun menjadi MKDU (Mata Kuliah Dasar Umum), yang merupakan mata kuliah wajib para mahasiswa fakultas sastra.

Sumbangan nyata

Masih tetap dipakainya buku SMTA

di perguruan tinggi barangkali menunjukkan betapa diperlukannya buku itu. Namun itu juga menunjukkan betapa para arkeolog Indonesia — setelah puluhan tahun mengembangkan ilmu arkeologi — hingga detik ini masih juga belum mampu menyusun sebuah buku SKI yang layak digunakan di perguruan tinggi.

Sementara itu, meski ketiga jilid buku karya Soekmono itu sangat bermanfaat, namun kandungan isinya harus kita akui cenderung mulai *out of date*. Suatu hal yang dapat dimaklumi kalau diingat bahwa buku tersebut pertama kali disusun pada tahun 1960-an. Sedangkan perkembangan hasil penelitian arkeologi di Indonesia tampak begitu pesat, menyebabkan telah banyak berubahnya berbagai interpretasi, kesimpulan, dan eksplanasi para arkeolog tentang berbagai masalah dalam SKI.

Barangkali banyak arkeolog berpendapat bahwa kewajiban komunitas Arkeologi Indonesia sudah dilaksanakan dengan telah terbitnya enam jilid buku *Sejarah Nasional Indonesia* (SNI) sejak 1976, khususnya jilid I sampai III. Ketiga jilid tersebut memang ditulis oleh arkeolog dan isinya juga tentang hasil-hasil penelitian arkeologi di Indonesia. Jilid I tentang hasil-hasil penelitian arkeologi di bidang prasejarah, jilid II tentang Arkeologi Klasik, dan jilid III tentang Arkeologi Islam.

Namun bila ditilik lebih mendalam, ketiga jilid pertama SNI itu sungguh jauh dari apa yang bisa kita sebut seba-

gai SKI. Pertama-tama karena tampak sekali ketiga jilid tersebut disusun dengan pendekatan ilmu sejarah. Hal ini dapat dimengerti mengingat ketiga editor umumnya yang semuanya sejarawan, dan uraian pada jilid IV, V, dan VI, yang sepenuhnya merupakan sebuah penulisan sejarah yang dihasilkan ilmu sejarah. Jadi, kalau boleh dikatakan, ketiga jilid pertama SNI itu sesungguhnya lebih merupakan wujud nyata sumbangan ilmu arkeologi terhadap penyusunan sejarah Indonesia.

Rekonstruksi sejarah

Kebudayaan dapat dijelaskan sebagai alat adaptasi ekstrasomatik terhadap totalitas lingkungan sosiologis maupun ekologis. Jadi (situs) masyarakat prasejarah dapat dipelajari sebagai sebuah sistem yang terdiri dari sejumlah subsistem yang berkaitan satu dengan lainnya, terutama berhubungan timbal-balik secara fungsional.

Lewat konsep kebudayaan seperti ini kita harus memandang teknologi — alat-alat dan hubungan sosial yang menghubungkan manusia dengan lingkungan fisik — sebagai unsur yang berkaitan erat dengan lingkungan. Untuk contoh kasus, kita tidak akan mendapatkan sejumlah besar mata kail pada situs-situs yang jauh dari laut, danau, atau kolam.

Pertanyaan yang kemudian menyeruak adalah, apakah yang dimaksudkan sebagai "sejarah kebudayaan"? Penjelasiannya bisa diawali dengan kembali pada ketiga tujuan ilmu arkeologi, yaitu rekonstruksi sejarah kebudayaan, rekonstruksi cara hidup, dan penggambaran proses budaya.

Dimaksudkan dengan rekonstruksi sejarah kebudayaan adalah upaya untuk mengumpulkan dan mengurutkan ting-

SUARA KARYA KOMPAS

SUARA PEMBARUAN

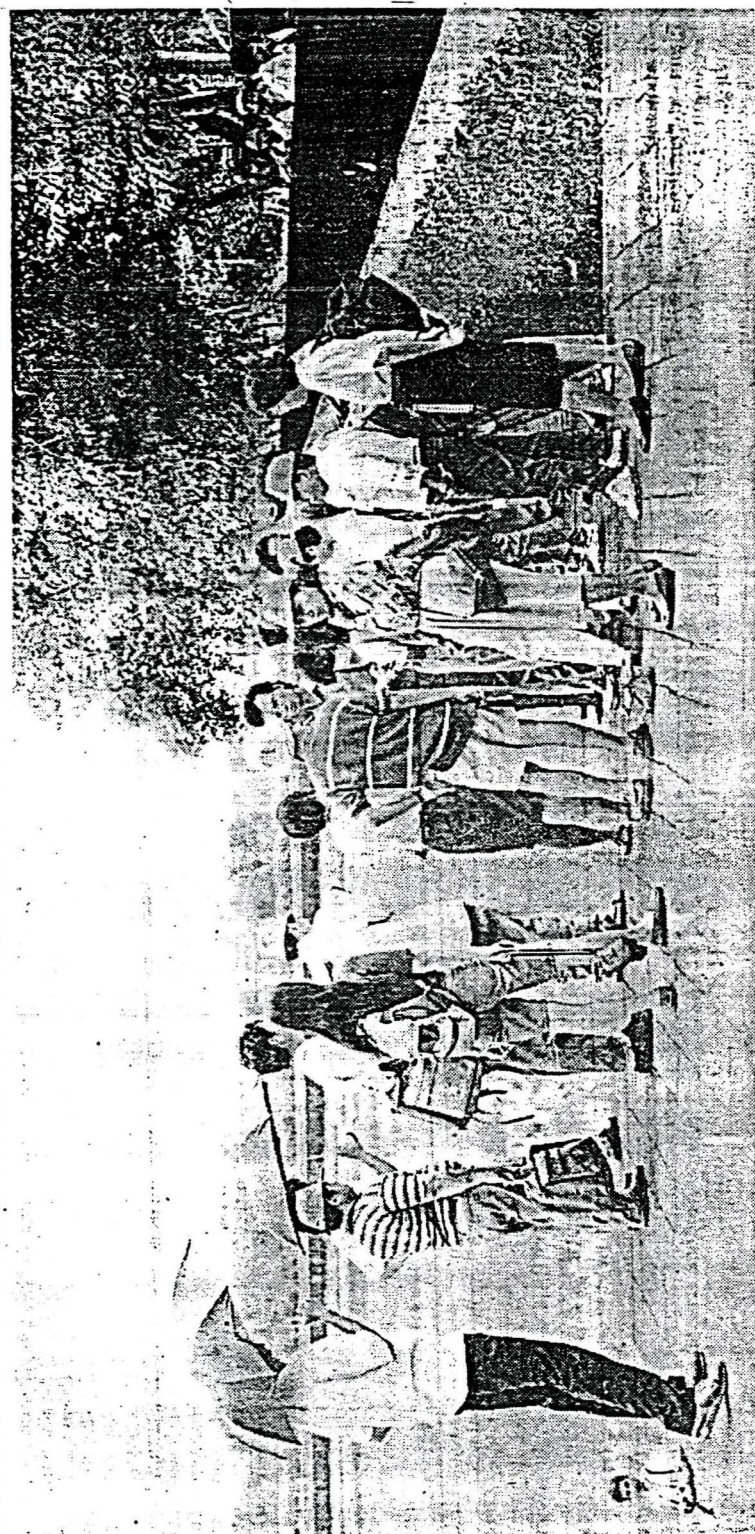
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Kolom :



Sipamo Ombakjajah

DISKUSI — Peserta The Second ASEAN Exploration of Historical and Cultural Sites berdiskusi tentang Kolam Segaran di Trowulan.

galan-tinggalan arkeologis dalam urutan temporal. Dimaksudkan dengan rekonstruksi cara hidup adalah upaya menjelaskan aspek perilaku yang berada di balik data artefaktual. Sedangkan yang dimaksud dengan penggambaran proses budaya adalah upaya untuk mengurutkan data artefaktual dan perilaku di balik data artefaktual dalam urutan temporal, dan sekaligus mencoba menjelaskan proses perubahannya.

Jadi, rekonstruksi sejarah kebudayaan merupakan tujuan yang paling awal dan paling mudah, karena kita cukup menyusun urutan data artefaktual secara temporal. Itulah sebabnya rekonstruksi sejarah kebudayaan ditempatkan sebagai tujuan pertama. Selanjutnya rekonstruksi cara hidup ditempatkan sebagai tujuan kedua, karena pencapaiannya baru bisa terjadi setelah rekonstruksi sejarah kebudayaan tercapai. Dan upaya penggambaran proses budaya merupakan tujuan yang paling akhir dan paling sulit, karena pencapaiannya harus didahului oleh pencapaian kedua tujuan sebelumnya.

Lewat uraian tentang ketiga tujuan ilmu arkeologi tersebut, ingin ditekan bahwa yang dimaksud dengan penulisan SKI di sini adalah yang mencakup ketiga tujuan ilmu arkeologi tersebut.

"Outline" SKI

Dengan pendekatan Sejarah Budaya, outline SKI memang cenderung akan ditulis dalam batasan-batasan periode-sasi seperti yang selama ini dianut kebanyakan arkeolog Indonesia: kebudayaan zaman Prasejarah, kebudayaan zaman Klasik, dan kebudayaan zaman Islam.

Dengan cara ini, penulisan SKI secara kaku sekali akan berhenti pada zaman Islam. Tidak pernah muncul keberanian

untuk "mendobrak" batasan waktu ini hingga ke zaman sekarang. Mengapa? Sebab ilmu arkeologi dibatasi dengan tidak kalah kakunya sebagai ilmu yang mempelajari kebudayaan sejak manusia tertua hingga zaman Islam.

Padahal kalau diingat isi Undang-Undang Benda Cagar Budaya, yang memasukkan benda sebagai data arkeologi dalam batasan umur sekitar 50 tahun, seharusnya menunjukkan bahwa lapangan penyelidikan arkeologi paling tidak juga hingga masa 50 tahun silam. Alasan ini tentu terlalu simplistik, tetapi yang ingin saya kemukakan adalah bahwa kita tidak perlu membatasi diri hanya hingga zaman Islam saja, minimal untuk tujuan penulisan SKI yang menyeluruh seperti ini.

Bila kendala ini bisa didobrak, maka dengan segera lapangan penulisan SKI yang menyeluruh akan terbentang lebar. Namun mengingat hampir seluruh aktivitas arkeologi di Indonesia selama ini juga dibatasi hingga ke zaman Islam, tentu kita akan menemui banyak kesulitan untuk menyusun penulisan SKI seperti itu, terutama untuk bagian masa yang lebih muda dari zaman Islam. Tapi kesulitan ini tidak harus dijadikan alasan untuk mengurungkan niat. Bila selama ini arkeologi bisa menyumbangkan pengetahuan kepada penulisan di bidang antropologi dan sejarah, kini tiba saatnya kedua disiplin ilmu tersebut diminta sumbangannya untuk penulisan di bidang arkeologi.

Bila penulisan SKI yang menyeluruh seperti itu — mulai dari budaya tertua hingga budaya masa kini — dapat kita sepakati, persoalan berikutnya yang harus dibahas adalah faktor-faktor apa sajakah yang harus tercakup di dalam penulisan SKI tersebut. Untuk membahas masalah ini, pertama-tama yang harus dipertimbangkan adalah manfaat apakah yang kita harapkan dapat diperoleh dari hasil penulisan SKI? Dengan

kata lain, tujuan utama dari upaya penulisan SKI ini adalah menjelaskan keberadaan kebudayaan Indonesia masa kini dan sekaligus memberi pegangan bagi kelangsungan kebudayaan Indonesia di masa yang akan datang.

Dalam kerangka tujuan ini, termasuk yang harus dicakup adalah faktor-faktor kelemahan atau kekurangan yang pernah terjadi dalam atau dimiliki oleh kebudayaan Indonesia di masa lampau, yang mungkin dapat dijadikan bahan pelajaran bagi pendukung kebudayaan masa kini dan mendatang. Selain kelemahan, tentu saja faktor-faktor kekuatan atau kelebihan pun termasuk yang harus dicakup dalam penulisan SKI ini. Lewat cara ini, kita dapat menyumbangkan sesuatu yang cukup berharga bagi kehidupan masyarakat Indonesia masa kini dan mendatang.

Berdasarkan tujuan itu, kita juga harus mampu menjelaskan pelbagai pertanyaan "mengapa" dan "bagaimana" yang kerap muncul dalam pikiran kita saat meneliti budaya masa silam. Mengapa dan bagaimana budaya berburu berubah menjadi budaya bercocoktanam? Mengapa dan bagaimana budaya prasejarah berubah menjadi budaya kerajaan? Mengapa dan bagaimana budaya kerajaan berubah menjadi budaya negara? Mengapa dan bagaimana manusia purba memilih hidup di bumi Indonesia? Mengapa dan bagaimana budaya Indonesia mengenal teknologi? Mengapa dan bagaimana budaya Indonesia (sebagian) memilih nasi sebagai makanan pokoknya?

Tentu saja bukan hanya pertanyaan "mengapa" dan "bagaimana" saja yang harus dibahas dalam penulisan SKI ini, sebab yang ingin ditekankan di sini adalah bahwa penulisan SKI yang menyeluruh tersebut harus lebih banyak didasarkan pada pertanyaan-pertanyaan yang timbul dalam pikiran Manusia Indonesia masa kini.

Namun sama sekali tidak disarankan melakukan per. SKI yang semata-

mata didasarkan kepada data arkeologi yang telah terkumpul belaka, sebab bila penulisan SKI berangkat dari pertimbangan data yang telah dimiliki maka hasilnya hanya akan menjadi monografi hasil penelitian arkeologi belaka. Monografi semacam itu hanya akan penting bagi komunitas arkeologi sendiri, sebaliknya menjadi bacaan kering yang membosankan bagi mayoritas pendukung kebudayaan Indonesia masa kini.

Sudah mendesak

Bila penulisan SNI diprakarsai oleh Departemen Pendidikan dan Kebudayaan lewat desakan para ahli ilmu sejarah akan pentingnya Indonesia memiliki buku sejarah nasional yang menyeluruh seperti itu, kini sudah saatnya para ahli arkeologi mendesak pemerintah untuk segera memprakarsai penulisan buku SKI.

Buku sejarah nasional tentang kebudayaan jelas tidak kalah pentingnya bagi bangsa dan negara dibandingkan buku *Sejarah Nasional Indonesia* yang dihasilkan para sejarawan. Penulisan SKI yang menyeluruh ini sudah harus dipikirkan komunitas ahli arkeologi Indonesia, karena itu adalah beban tanggung jawab kita bersama.

Imbauan yang digaungkan Prof Dr Sartono Kartodirdjo sebagai Ketua Panitia Penyusun Buku Standar SNI, barangkali dapat menggugah kembali semangat komunitas arkeolog kita. "Selanjutnya, sejarah yang disajikan dalam buku SNI memang tidak meliputi semua bidang kehidupan bangsa Indonesia di masa lampau.

Beberapa segi dengan sengaja tidak dicakup, seperti sejarah kesenian dan sejarah kebudayaan, dengan alasan kedua jenis sejarah itu sudah lama mandiri, dan ruang lingkup penulisan SNI harus dibatasi. Hal ini dilakukan dengan harapan, pada kesempatan lain ada penulisan tersendiri mengenai sejarah kesenian dan kebudayaan. ***

SUARA KARYA KOMPAS

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SUARA PEMBANGUNAN

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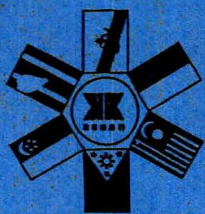
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Kompas 25

UPAYA REKONSTRUKSI — Secara berkala Pusat Penelitian Arkeologi Nasional melakukan penelitian guna merekonstruksi kembali sisa-sisa kejayaan Mojopahit yang sekarang ini dikenal sebagai Situs Trowulan, satu dari antara obyek kunjungan peserta. Tampak sejumlah peneliti dari Pusat Arkeologi Nasional tengah mengadakan penggalian sekitar tahun 80-an, dan hasilnya sekarang antara lain rekonstruksi kejayaan Mojopahit.



SECOND EXPLORATION OF
HISTORICAL AND CULTURAL SITES OF ASEAN
INDONESIA, 1 -15 DECEMBER 1993



Annex W
Photographs

PHOTOGRAPHS OF SECOND ASEAN EXPLORATION OF HISTORICAL
AND CULTUREL SITES



No. 1

Mr. I Gusti Ngurah Anom, chairman of Organizing Committee delivered his report at the opening ceremony.



No. 2

Prof. Dr. Edi Sedyawati, Director General for Culture opened officially the Second Asean Exploration.



No.3
Guests at the opening ceremony.



No.4
Participants of Second Asean Exploration at the opening ceremony.



No.5

Group photograph with Director General for Culture after the opening ceremony.



No.6

Prof. Dr. Edi Sedyawati gave her lecture on Cultural Policy.



No.7

Mr. Samidi, Vice Chairman of Organizing Committee explained the slide presentation program.



No.8

Mr. Suyud Winarno explained the laboratory research.



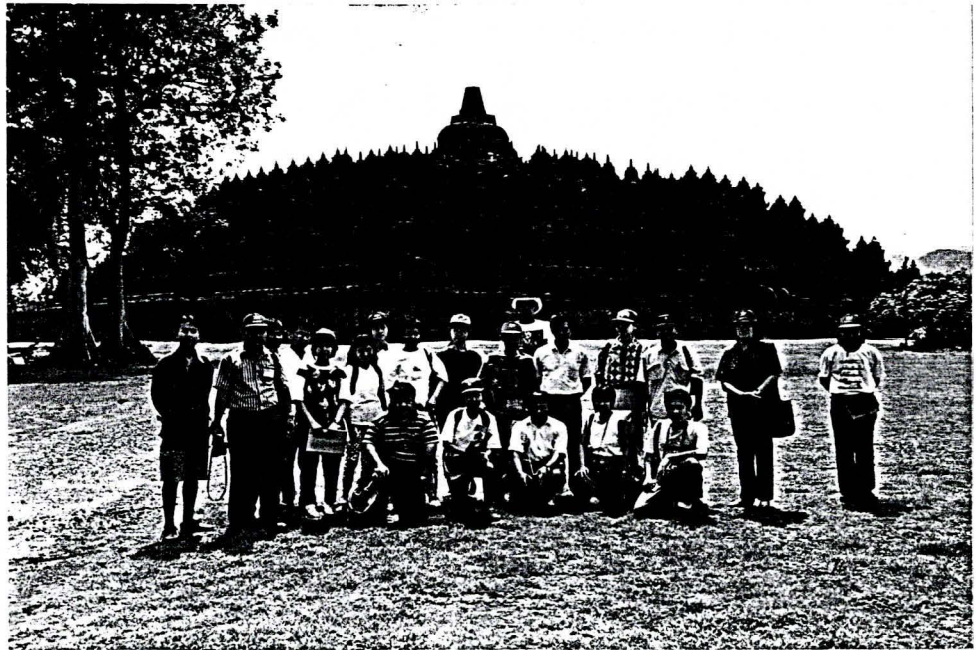
No.9

Participants saw photogrammetrical activity at Borobudur.

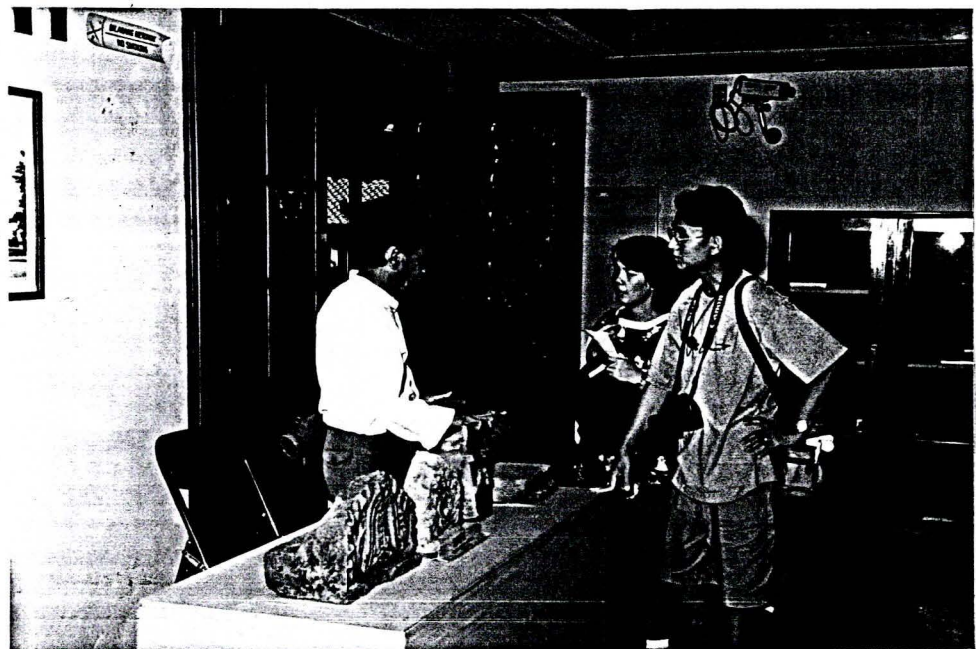


No.10

Participants received explanation of Borobudur historical background by Mr. Achmad Suadi.



No.11
Group photograph at Borobudur Temple



No.12
Explanation of archaeological remains at Borobudur Museum.



No.13
Participants visited Yogyakarta Royal Palace.



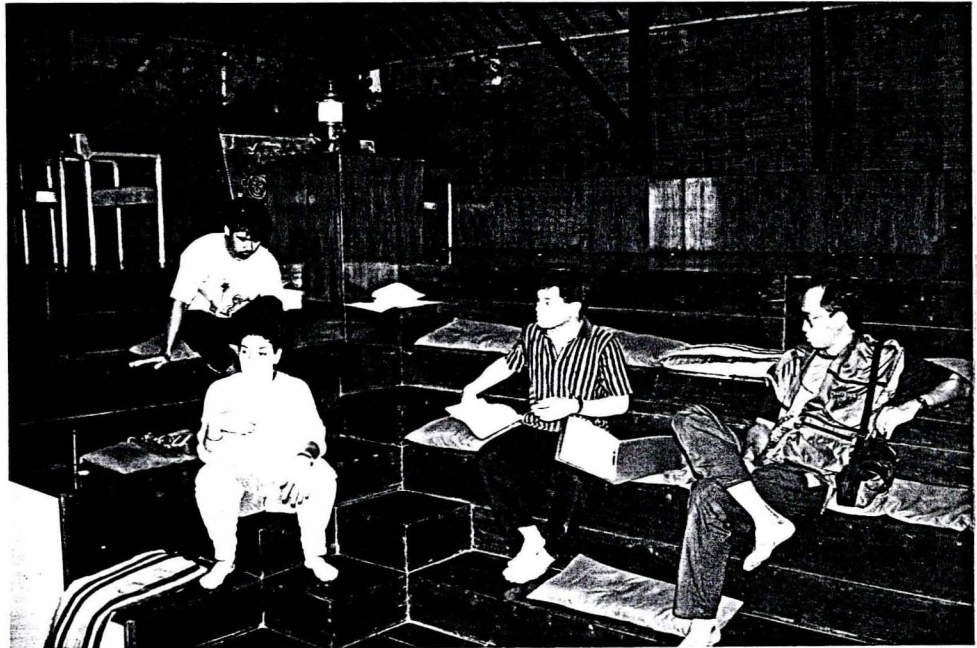
No.14
Participants visited Prambanan Temple Complex.



No.15
Participants at the Gate of Sewu Temple.

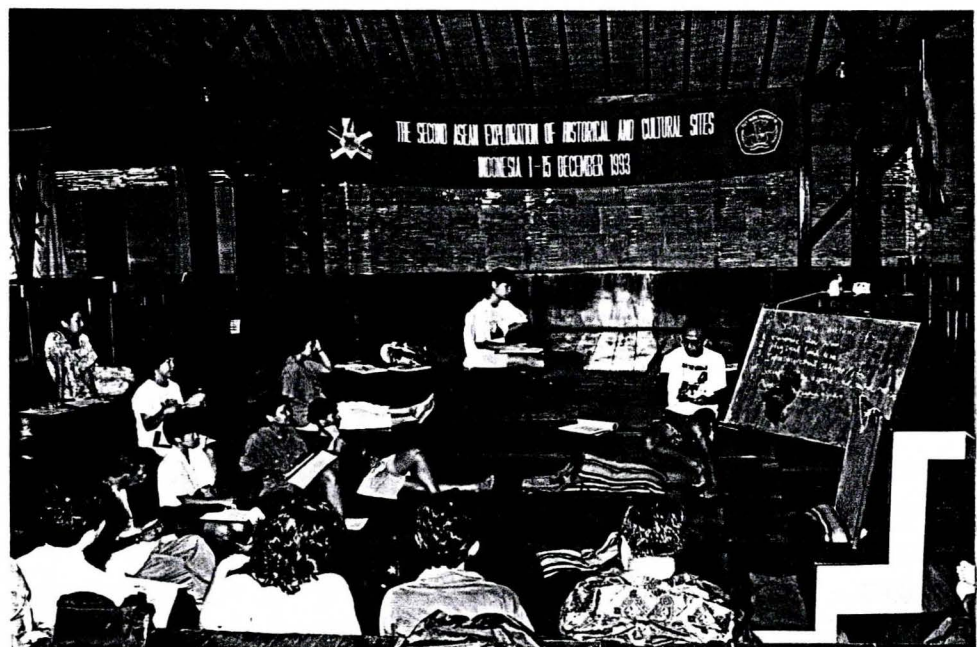


No.16
ASEAN Flags at Indonesia Hijau Guest House Complex,
Penanggungan site.



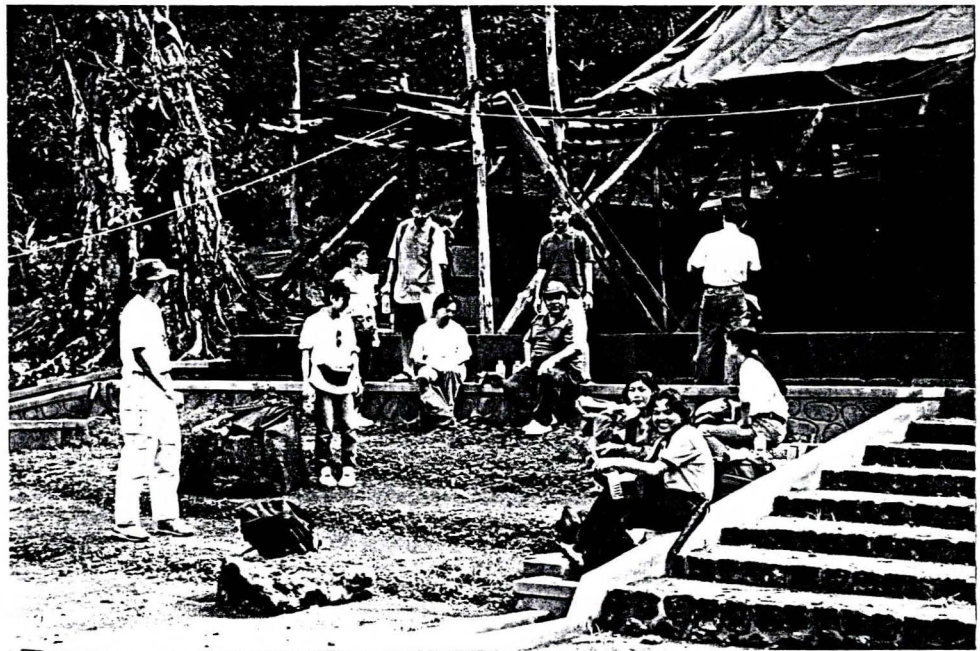
No.17

Manager of Indonesia Hijau Guest House welcomed participants and explained the Penanggungan situation.



No.18

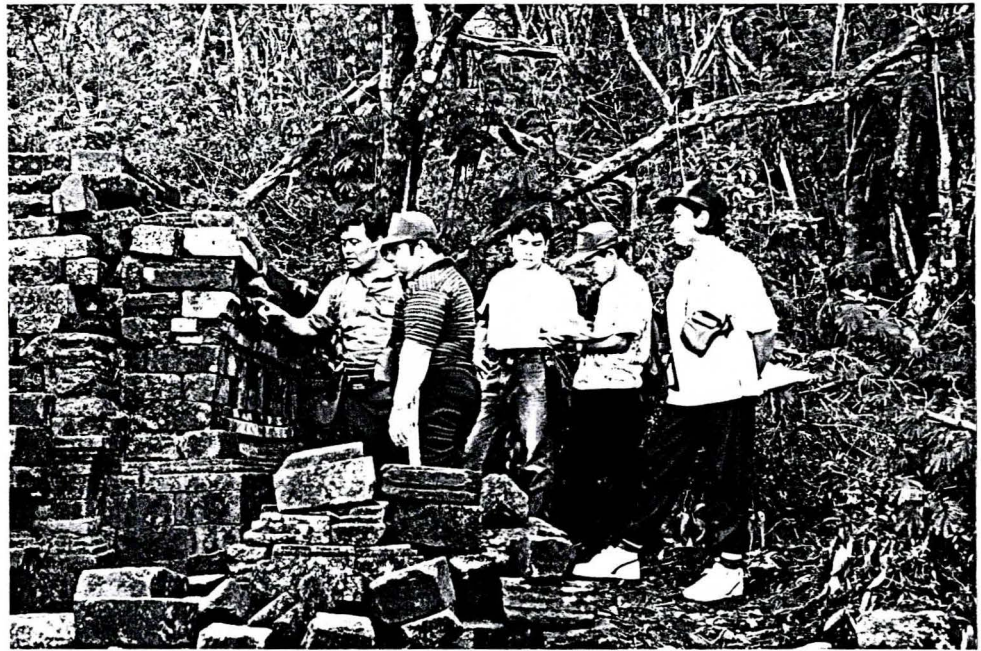
Mr. Boegi Kusomo Hartono, leader group explained the exploration program.



No.19
Exploration at Jolotundo Temple.



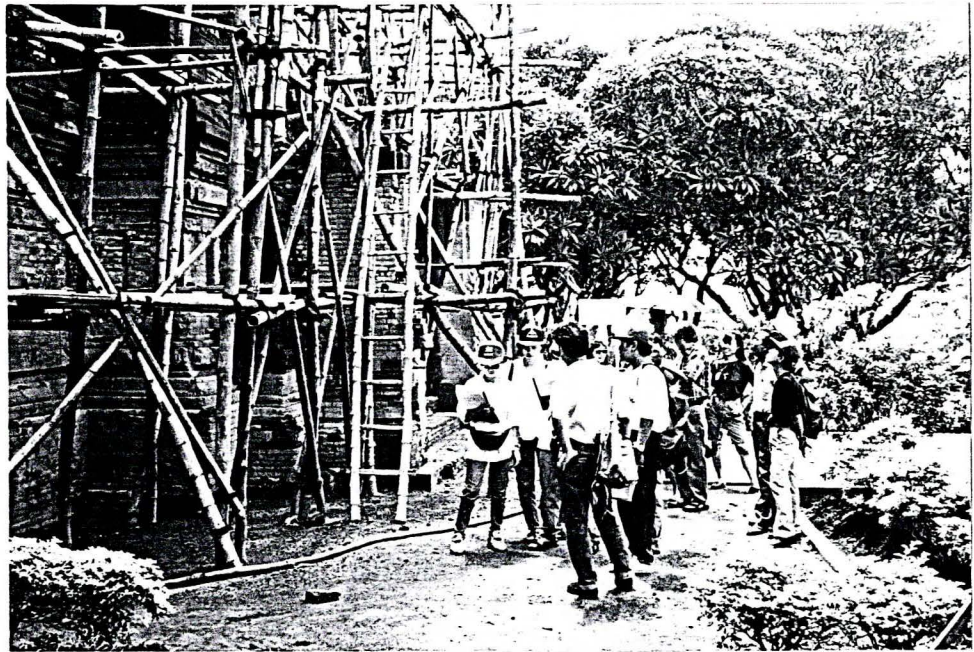
No.20
Participants having lunch at Putri Temple (Penang-
gungan Sites).



No.21
Exploration at Carik Temple.



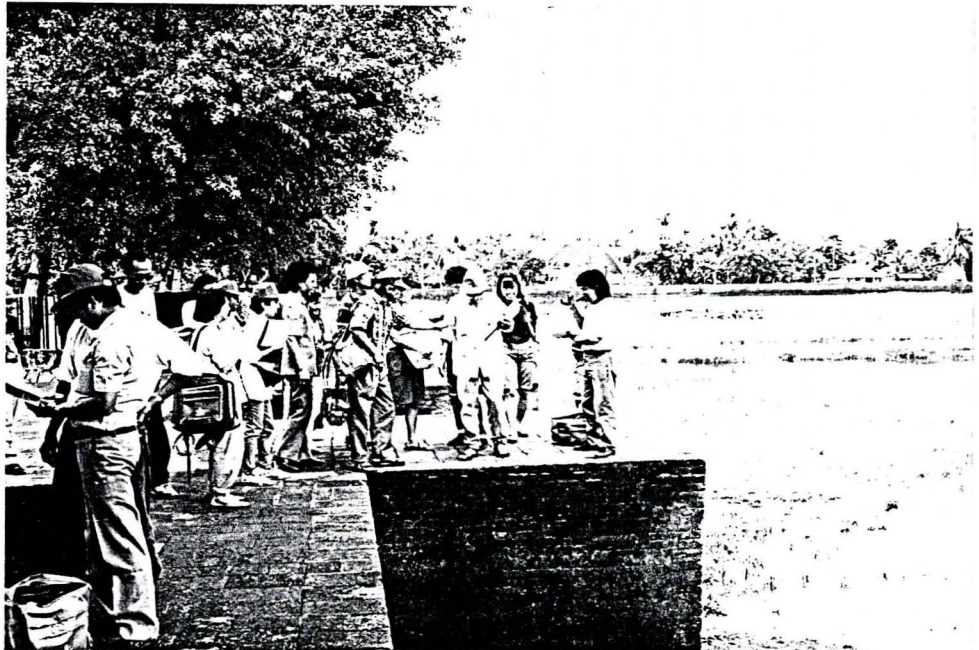
No.22
Exploration at Brahu Temple (Trowulan Sites).



No.23
Exploration at Wringin Lawang Temple.



No.24
Participants observed the restoration drawing of Wringin Lawang.



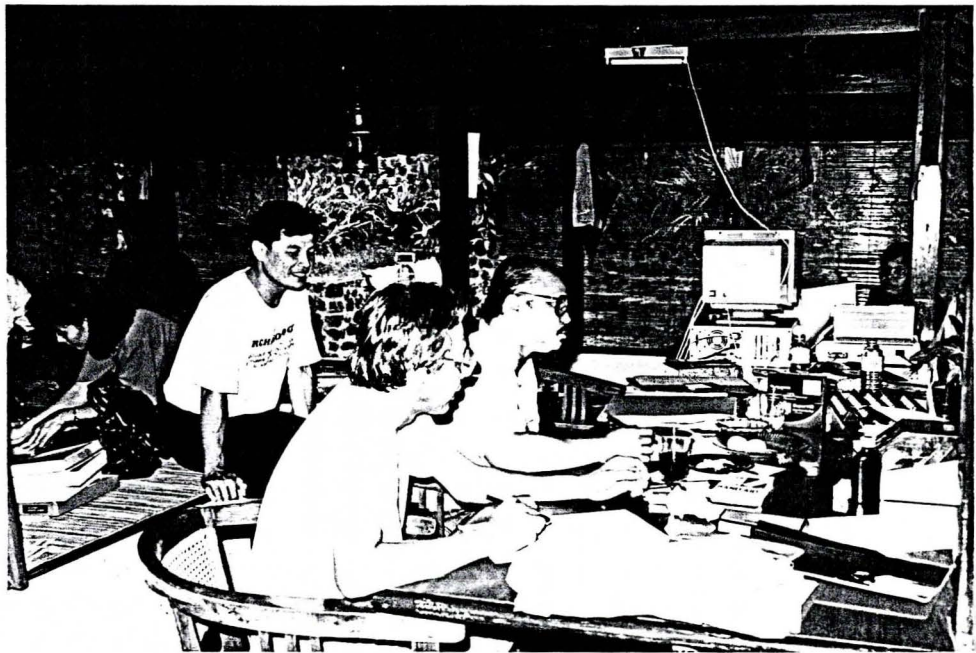
No.25

Exploration at Segaran Lake (Trowulan Sites).

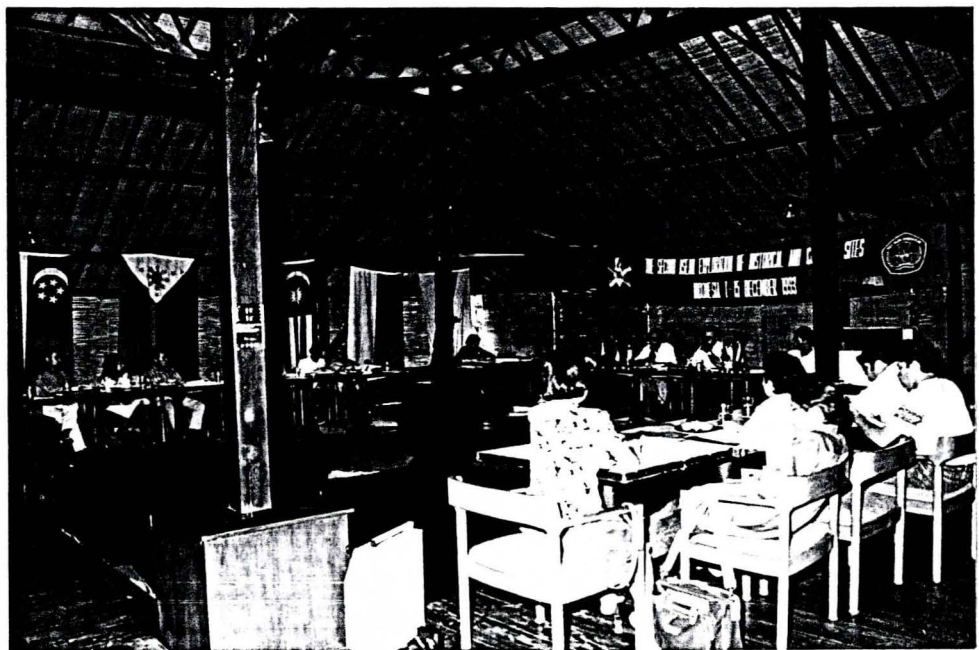


No.26

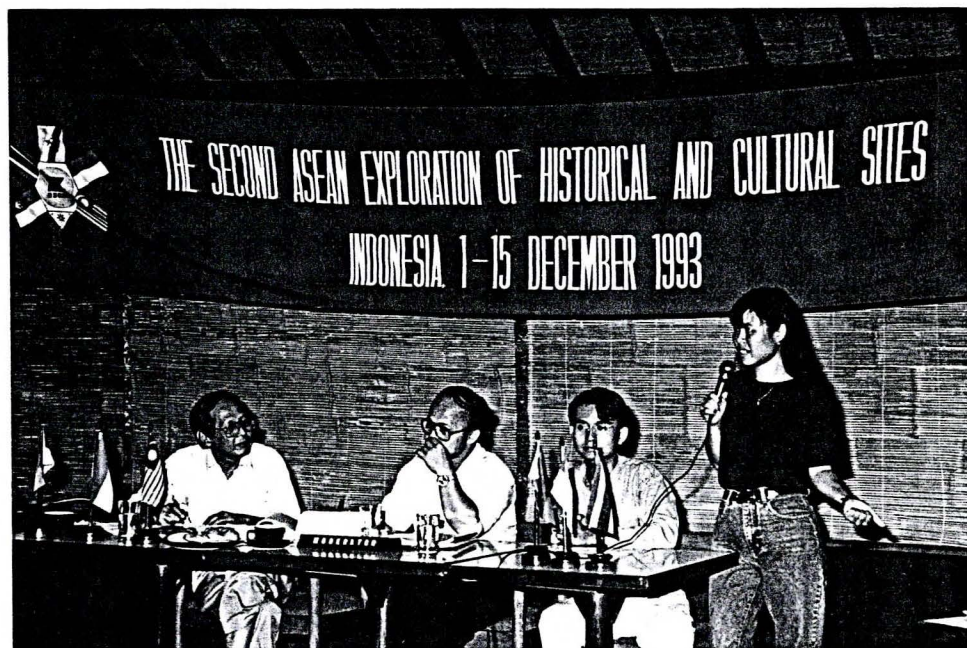
Report writing activities.



No.27
Committee activities at secretariate workshop at Penanggungan.

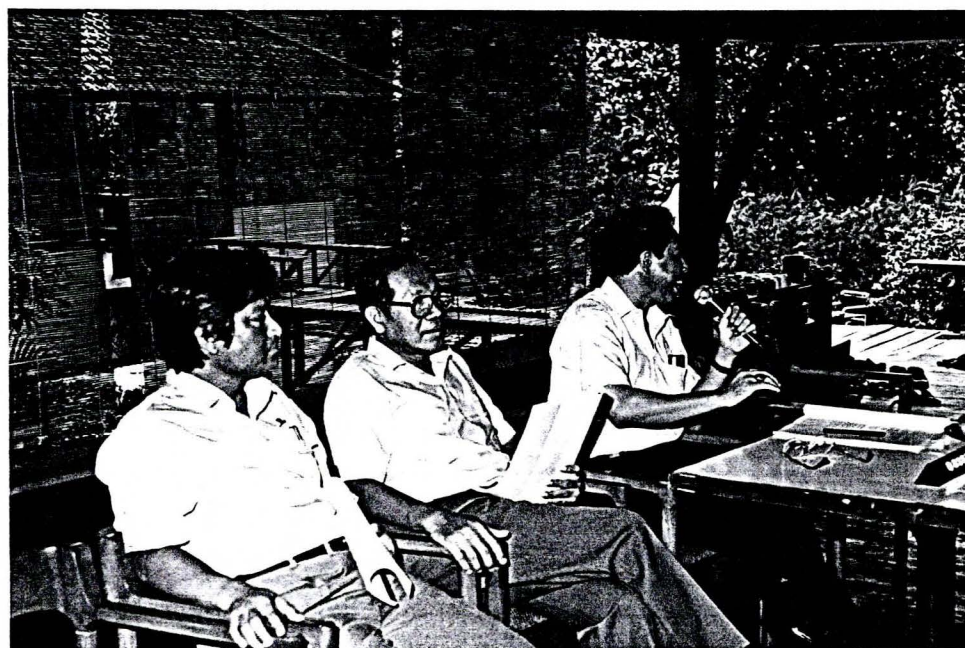


No.28
Panel discussion at Indonesia Hijau Guest House.



No.29

Ms. Lim Bee Khim (Participant from Singapore) presented her paper.



No.30

Mr. I Gusti Ngurah Anom gave a comment in panel discussion.



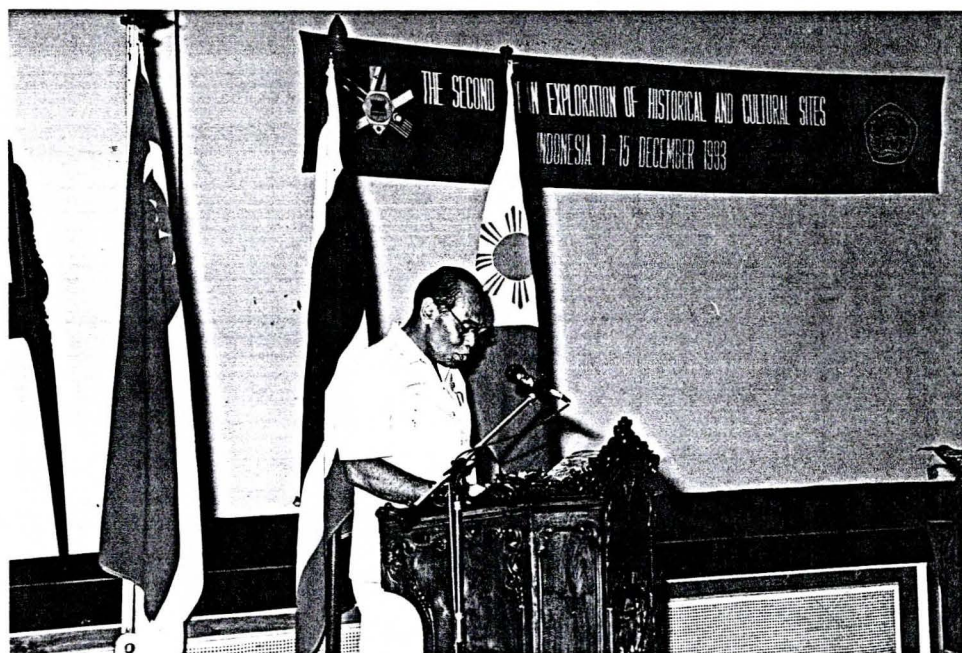
No.31

Participants and Organizing Committees group photograph after panel discussion.



No.32

Mr. Samidi, Vice Chairman of Organizing Committee delivered his report at the closing ceremony.



No. 33

Head of East Java Provincial office of Education and Culture delivered his speech at the closing ceremony.

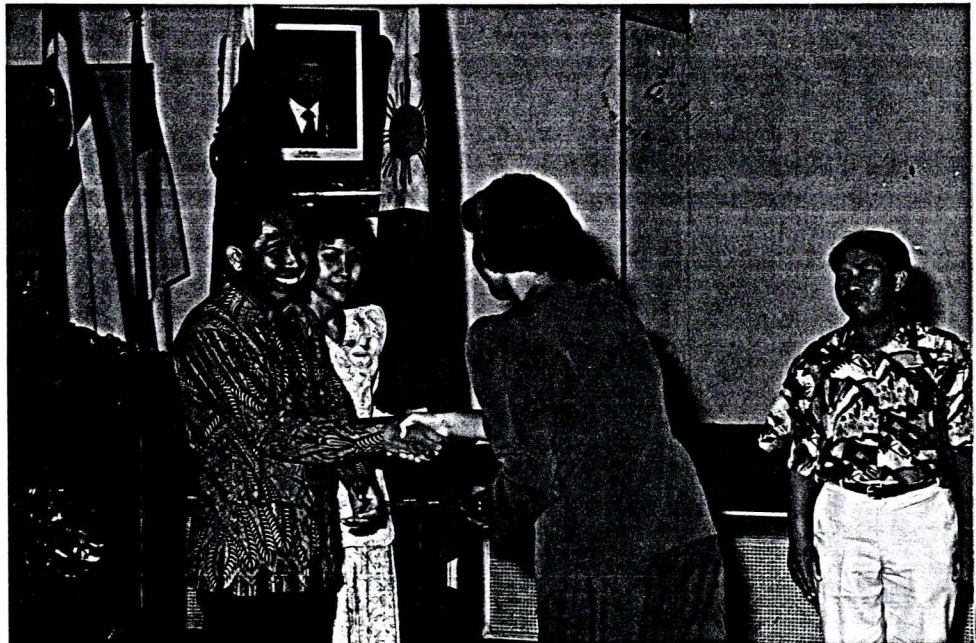


No. 34

Mr. I Gusti Ngurah Anom, on behalf of Director General of Culture closed the Second ASEAN Exploration.



No.35
Guests at the closing ceremony.



No.36
Presentation of certificates to the participants.



No.37
Participants after having received certificate.

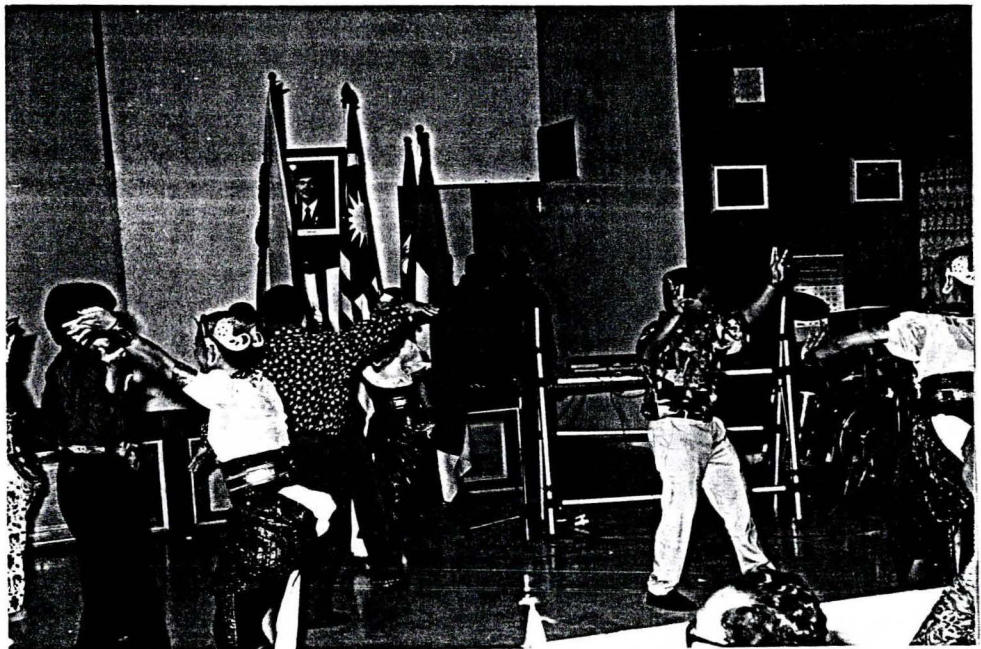


No.38
Standing Party at Sabha Grha Hotel, Surabaya.



No.39

Ms. Zubaidah Mukhtar (Participant from Malaysia)
sang a Malaysian song.



No.40

Participants took a part at "Tayuban " group dance
(East Java Traditional Dance)

Perpustakaan Dir
Jenderal Kebudayaan

959
REP