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PREFACE

Assalamu 'alaikum wr. wb and may peace be with us. We praise God for his ultimate guidance that **Journal Walennae Volume 19, Number 1, June 2021** is here again, at the hands of our dear readers. Journal Walennae, issued by Balai Arkeologi Sulawesi Selatan, is a medium to publish archaeological studies contributing new data, being reference for researchers, students, and general public. First issued in 1998, this biannual journal has brought out numerous articles containing findings, concepts and theoretical analyses related to archaeology and culture on a bigger scale.

Journal Walennae Volume 19, Number 1, June 2021 comes up with 6 (six) fascinating articles. The first article is a collaborative excavation report by archeologists of different nationalities: **Yinika L. Perston, Adam Brumm, Sandy Suseno, Budianto Hakim, and Suryatman**. Entitled **EXCAVATION REPORT FOR THE BOMBORO SITE: A CHERT QUARRY SITE IN THE BOMBORO VALLEY, MAROS REGENCY, SOUTH SULAWESI**. It is a report on an excavation carried out at the Maros-Pangkep karst area of Maros Regency in 2018, funded by Australian Research Council (ARC) in cooperation with Griffith University of Australia, National Research Center of Archaeology, Balai Arkeologi Sulawesi Selatan, BPCB Sulawesi Selatan, Department of Archaeology of Faculty of Cultural Sciences of Hasanuddin University, and Department of Archaeology of Faculty of Cultural Sciences of Halu Oleo University. Motivated by the abundance of stone artefacts recovered on the surface of Bomboro site on a survey back in 2017, the study indicates there used to be a production center of flint stone, dating its origin back to two to eight thousand years ago.

The second article on classical archaeology, entitled **THE EXISTENCE OF BOJONGMENJE TEMPLE: THE COLLAPSE OF TARUMANEGARA KINGDOM AND THE ESTABLISHMENT OF SUNDA KINGDOMS (VIII-X CENTURY)** is written by **Anas Anwar Nasirin** and Dede Mahzuni. This study discusses the existence of Bojongmenje Tempe, following the downfall of Tarumanegara on one hand, and the rise of two Sundanese Kingdoms in the tenth century. Presented in historiographical methods, it invites the readers to find out the relationship between Tarumanegara and two Sundanese kingdoms which rose to fame a few centuries later, by the existence of Bojongmenje.

Still bearing the same theme, an article by **Mohammad Rosyid** comes second: **IDENTIFYING OLD JAVANESE HINDU LEGACY AT MENARA KUDUS OF CENTRAL JAVA**. Relying on descriptive approach, the article considers the current states and maintenance measures as well future prospect of Menara Kudus.

Coming next is an article by **Muhammad Fadhlan Syuaib Intan** entitled **GEOLOGY AND THE SOURCE ROCK MATERIAL OF SIRIH TEMPLE SITE, SUKOHARJODISTRICT, CENTRAL JAVA PROVINCE**. Introducing geoarchaeology, the study describes the natural aspects of Sirih Temple: morphology, lithology, and geological structures of the site. Courtesy of geological mapping, the article indicates that the sources from which the rocks used at Sirih were supplied were different from those of other temples across Java.

Abednego Andhana Prakosajaya, Hot Marangkup Tumpal S, and Rizal Hendra Pratama, entitled **THE IMPLEMENTATION OF MANASARA-SILPASASTRA AS A FACTOR IN THE SELECTION OF THE POSITION OF PETIRTAAN DEREKAN IN THE COMPLEX OF NGEMPON TEMPLE, SEMARANG, CENTRAL JAVA**. The paper constitutes an analysis on the application of *Manasara-Silpasastra* Book concerning the

lightning aspect, being an integral part of a temple. It points to the influence of Indian Culture during Hindu-Buddhist time of this archipelagic nation.

The sixth article, the last of this edition, is a joint effort by **Bernadeta AKW**, under the title **WOOD COFFINS IN SELAYAR AND THEIR COUNTERPARTS IN SEVERAL REGIONS IN THE PROVINCES OF SOUTH SULAWESI AND SOUTHEAST SULAWESI**. The ethnoarchaeology article presents the distribution of wooden coffins in the coastal areas and rural parts of South Sulawesi like Selayar, Bulukumba, Enrekang and Toraja. Southeast Sulawesi also has them found in caves in North Kolaka Regency. The study indicates that the practice of putting the dead into the coffin took its origin in Toraja in early eight century, spreading to other areas in the twelfth and thirteenth centuries. Toraja is the only one retaining the tradition until recently, although today's typology is strikingly different from that of the past. Other regions, however, have stopped doing the practice, due to the strong influence of Islam.

That is the outline of the latest edition, **Journal Walennae Volume 19 Number 1, June 2021**. On behalf of the Editorial Board, we thank everybody to have helped nurture this edition to fruition. Nobody can afford something to perfection on his own, therefore suggestion and criticism of any sort toward a better form of our journal is charmingly welcomed. We promise to continue improving the quality of this Journal. Lastly, we are hopeful that this edition will be of some value to you all faithful readers.

Makassar, June 2021

Editorial Board

Table of Contents

Editorial Board Information	i
Preface	ii
Table of Content	iv
Abstract Sheet	v
Yinika Lotus Perston, Adam Brumm, Sandy Suseno, Budianto Hakim, Suryatman Excavation Report for The Bomboro Site: A Chert Quarry Site in The Bomboro Valley, Maros Regency, South Sulawesi <i>Laporan Ekskavasi terhadap Situs Bomboro: Situs Tambang Rijang di Lembah Bomboro, Kabupaten Maros, Sulawesi Selatan</i>	1-10
Anas Anwar Nasirin, Dade Mahzuni The Existence of Bojongmenje Temple: The Collapse of Tarumanegara Kingdom and The Establishment of Sundanese Kingdoms (VIII - X Century) <i>Eksistensi Candi Bojongmenje: Runtuhnya Kerajaan Tarumanegara dan Berdirinya Kerajaan Sunda (Abad VIII - X Masehi)</i>	11-22
Moh Rosyid Identifying Old Javanese Hindu Legacy at Menara Kudus of Central Java <i>Mengidentifikasi Jejak Hindu Kuno di Kawasan Menara Kudus Jawa</i>	23-32
Muhammad Fadhlan Syuaib Intan Geology and The Rock Sources of Sirih Temple, Sukoharjo Regency, Central Java Province <i>Geologi dan Sumber Bahan Batuan Situs Candi Sirih, Kabupaten Sukoharjo, Provinsi Jawa Tengah</i>	33-46
Abednego Andhana Prakosajaya, Hot Marangkup Tumpal S, Rizal Hendra Pratama The Implementation of Manasara-Silpasastra as A Factor in The Selection of The Position of Petirtaan Derekan in The Complex of Ngempon Temple, Semarang, Central Java <i>Penerapan Manasara-Silpasastra sebagai Faktor yang Memengaruhi Pemilihan Letak Petirtaan Derekan dalam Kompleks Candi Ngempon, Semarang, Jawa Tengah</i>	47-58
Bernadeta Apriastuti Wardaninggar Wood Coffins in Selayar and Their Counterparts in Several Regions in The Provinces of South Sulawesi and Southeast Sulawesi <i>Wadah Kubur Kayu di Selayar dan Perbandingan dengan Beberapa Daerah di Provinsi Sulawesi Selatan dan Tenggara</i>	59-76

Appendix

Lembar abstrak ini boleh disalin tanpa izin dan biaya

<p>DDC: 930.1 Yinika Lotus Perston, Adam Brumm, Sandy Suseno, Budiarto Hakim, Suryatman <i>Laporan Ekskavasi terhadap Situs Bomboro: Situs Tambang Rijang di Lembah Bomboro, Kabupaten Maros, Sulawesi Selatan Vol. 19 No.1, Juni 2021, Hal. 1-10</i> Kawasan karst Maros-Pangkep berisi banyak situs arkeologi Holosen dan Pleistosen Akhir, banyak diantaranya berisi himpunan artefak yang didominasi oleh artefak rijang. Namun demikian, belum ada informasi mengenai sumber untuk bahan baku yang telah teridentifikasi. Sementara batuan dasar kapur yang melimpah kadang-kadang berisi kantong dan lapisan nodul rijang, singkapan ini menunjukkan sedikit bukti untuk eksploitasi atau tambangan prasejarah, dan kecil kemungkinannya rijang diperoleh dari anak sungai atau sungai. Situs Bomboro dipilih untuk penggalian karena permukaan tanahnya yang kaya dengan artefak batu, termasuk serpihan, batu inti dan tatal. Rijangnya mungkin telah ditambang dari nodul yang keluar melalui batu gamping lokal di Lembah Bomboro. Sampai sekarang, situs ini merupakan tambang batu kuno pertama yang diidentifikasi di wilayah tersebut. Sementara tambang terbuka tidak ada duanya, mungkin berfungsi sebagai sumber rijang selama periode Toalean, sekitar 2-8 ribu tahun yang lalu. Kata Kunci: Sulawesi Selatan, artefak rijang, situs terbuka.</p>	<p>DDC: 930.1 Anas Anwar Nasirin, Dade Mahzuni <i>Eksistensi Candi Bojongmenje: Runtuhnya Kerajaan Tarumanegaradan Berdirinya Kerajaan Sunda (Abad VIII-X Masehi) Vol.19 No.1, Juni 2021, Hal. 11-22</i> Candi Bojongmenje merupakan salah satu artefak sejarah Jawa Barat. Publikasi seputar Candi Bojongmenje tidak banyak dibandingkan candi-candi lainnya di Pulau Jawa karena literatur yang membahas candi ini masih sedikit. Candi Bojongmenje ditemukan pada 2002 di Kampung Bojongmenje, Desa Cangkuang, Rancaek, Kabupaten Bandung. Keberadaan candi ini diketahui sejak abad VIII Masehi terkait erat dengan keruntuhan Kerajaan Tarumanegara dan berdirinya Kerajaan Sunda. Tujuan penelitian ini untuk mengkaji eksistensi Candi Bojongmenje sejak abad VIII Masehi pasca runtuhnya Kerajaan Tarumanegara pada abad VII Masehi dan berdirinya Kerajaan Sunda Abad X Masehi. Penelitian ini menggunakan metode sejarah, dimana penulis melakukan proses Heuristik, Kritik, Interpretasi dan menyajikan hasil penelitian dalam bentuk Historiografi. Hasil penelitian membuktikan, keberadaan Candi Batujaya sejak abad VII Masehi menjadi bukti runtuhnya Kerajaan Tarumanegara pasca penyerbuan Jayasana dari Kerajaan Sriwijaya dan sempat eksisnya kebudayaan Budha di tanah Sunda. Keberadaan Candi Bojongmenje sejak abad VIII Masehi menjadi bukti masih eksisnya kebudayaan Tarumanegara di daerah pedalaman pasca penyerbuan Sriwijaya yang menjadi cikal bakal berdirinya Kerajaan Sunda pada abad X Masehi. Kata Kunci: Candi Bojongmenje, Kerajaan Tarumanegara, Kerajaan Sunda.</p>
<p>DDC: 930.1 Moh. Rosyid <i>Mengidentifikasi Jejak Hindu Kuno di Kawasan Menara Kudus Jawa Tengah Vol. 19 No.1, Juni 2021, Hal. 23-32</i> Tujuan ditulisnya artikel ini untuk mengidentifikasi jejak Hindu Kuno di Kawasan Menara Kudus Jawa Tengah. Metode yang digunakan dalam riset ini adalah deskriptif analitik yakni cara mendeskripsikan dan menganalisa data berupa bangunan kuno berupa Menara Masjid Al-Aqsha, Makara/Kalla, dan dua gapura (kori) di Masjid al-Aqsha. Riset ini mendeskripsikan, menganalisis, dan menginterpretasi data berdasarkan observasi dan literatur. Penelitian ini menghasilkan informasi bahwa situs ini adalah hasil renovasi erakolonial tahun 1880, 1913, 1933, dan oleh BPCB Jawa Tengah tahun 1980, 2011, 2013, dan 2014. Kondisinya kini tidak lagi asli karya masa lalu tapi bentuknya tetap utuh, 80 persen hasil renovasi BPCB Jawa Tengah akibat Menara mengalami kerusakan diterpa hujan, cuaca/iklim/angin, dan getaran akibat pengguna jalan di depan Menara yakni mobil dan sepeda motor. Rekomendasi BPCB Jawa Tengah sejak tahun 2018 mobil umum dilarang melintas jalan di depan Menara oleh Pemda Kudus hingga kini, dua gapura (kori) di serambi dan di dalam Masjid Menara Kudus kondisinya baik dan utuh, dan kala/makara posisinya ada di tempat wudlu. Untuk merawat kesinambungan Kawasan Kauman Menara Kudus agar lestari, Pemda Kudus perlu mencanangkannya sebagai kota pusaka. Kata Kunci: Identifikasi, cagar budaya, dan kota pusaka.</p>	<p>DDC: 930.1 Muhammad Fadhlán Syuaib Intan <i>Geologi dan Sumber Bahan Batuan Situs Candi Sirih, Kabupaten Sukoharjo, Provinsi Jawa Tengah Vol. 19 No.1, Juni 2021, Hal. 33-46</i> Candi Sirih merupakan tinggalan budaya dari masa Hindu-Buddha, yang masih cukup lengkap yang terbuat dari batuan tufa, sehingga dianggap sebagai candi yang tidak umum di Pulau Jawa karena menggunakan batuan yang bukan andesit. Hal inilah yang menjadi pokok permasalahan pada penelitian ini, yang mencakup bahan batuan candi dan kondisi geologi secara umum. Maksud dan tujuan penelitian ini adalah pemetaan geologi untuk mengetahui gambaran keadaan lingkungan alam yang mencakup morfologi, litologi, struktur geologi, dan menentukan lokasi pengambilan sumber bahan batuan untuk pembangunan candi. Metode penelitian diawali dengan kajian pustaka, survei, dan dilanjutkan dengan analisis petrologi, dan interpretasi data. Hasil pengamatan lingkungan memberikan informasi tentang bentang alam yang termasuk pada satuan morfologi dataran, dan satuan morfologi bergelombang lemah. Pola pengeringan permukaan dendritik, radial, dan rektangular, stadia sungai dewasa-tua, dan sungai periodik/permanen. Batuan penyusun adalah aluvial, dan satuan batuan tufa serta struktur geologi berupa sesar normal. Penentuan lokasi bahan batuan tufa (kasar, halus, berlapis) dan serpih untuk pembangunan Candi Sirih berasal dari lingkungan sekitarnya dalam radius 3.5 kilometer bujur sangkar. Kata Kunci: Geologi, Sukoharjo, candi hindu, sumber batuan.</p>

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<p>DDC: 930.1 Abednego Andhana Prakosajaya, Hot Marangkup Tumpal S, Rizal Hendra Pratama <i>Penerapan Manasara-Silpasastra sebagai Faktor yang Memengaruhi Pemilihan Letak Petirtaan Derekan dalam Kompleks Candi Ngempon, Semarang, Jawa Tengah</i> <i>Vol. 19 No.1, Juni 2021, Hal. 47-58</i> Terdapat beberapa petirtaan di Jawa Tengah yang merupakan bagian integral dari sebuah candi. Fenomena ini dapat dilihat pada tata ruang Candi Ngempon yang terletak tidak jauh dari Petirtaan Derekan. Penelitian ini bertujuan untuk menganalisis penerapan kitab Manasara-Silpasastra yang memengaruhi tata letak petirtaan dengan suatu candi sebagai satu bagian integral. Penelitian ini dilakukan dengan analisis data sekunder yang diperoleh dari studi pustaka dan wawancara. Data sekunder tersebut kemudian menjadi dasar dilakukannya crosscheck dengan melakukan pengamatan lapangan. Dari metode tersebut diperoleh kesimpulan bahwa tata ruang Pechaka dalam Manasara-Silpasastra diduga menjadi dasar pemilihan letak Candi Ngempon yang berada di sisi timur laut Petirtaan Derekan sehingga menunjukkan adanya penerapan kitab Manasara-Silpasastra dalam kasus ini. KataKunci: Petirtaan, Candi Ngempon, Tata Ruang.</p>	<p>DDC: 930.1 Bernadeta Apriastuti Wardaninggar <i>Wadah Kubur Kayu di Selayar dan Perbandingan dengan Beberapa Daerah di Provinsi Sulawesi Selatan dan Tenggara</i> <i>Vol. 19 No.1, Juni 2021, Hal. 59-76</i> Penelitian ini bertujuan untuk mengetahui distribusi wadah kubur kayu yang diletakkan di gua-gua di Kepulauan Selayar dan perbandingannya dengan beberapa daerah di Sulawesi Selatan dan Tenggara. Dalam pencapaiannya, selain diuraikan bentuk-bentuk wadah kubur kayu di gua-gua Selayar, juga dilakukan deskripsi temuan sejenis di Bulukumba, Enrekang, Toraja (Sulawesi Selatan) dan Kolaka Utara (Sulawesi Tenggara). Metode yang digunakan adalah studi literatur (desk study), yaitu mencari dan menghimpun berbagai referensi berkaitan dengan topik penelitian. Selanjutnya dilakukan pengolahan data dengan disertai analisis bentuk, sebaran dan etnografi serta pembuatan peta. Hasil penelitian menunjukkan bahwa distribusi wadah kubur kayu baik di pesisir maupun di pedalaman Sulawesi Selatan terdapat di Selayar, Bulukumba, Enrekang dan Toraja. Demikian pula di Sulawesi Tenggara wadah kubur kayu ditemukan di gua-gua khususnya di daerah Kolaka Utara. Dari data literatur menunjukkan wadah kubur kayu berawal di Toraja sekitar abad ke-8 M dan mengalami perkembangan pada abad ke-12 dan ke-13 Masehi. Kontinuitas tradisi itu masih berlangsung di Toraja yang merupakan daerah pegunungan yang secara geografis cukup terisolir sehingga lambat dalam memperoleh perubahan budaya pada masa-masa tertentu. Secara etnografis, wadah kubur kayu yang digunakan oleh <i>sebagian</i> masyarakat Toraja sekarang memiliki perbedaan secara tipologis. Berbeda dengan Enrekang, meskipun terletak pada topografi perbukitan dan pegunungan, namun masyarakatnya tidak lagi menggunakan wadah kubur kayu disebabkan kuatnya pengaruh agama Islam. Kata Kunci: Wadah kubur kayu, tradisi, distribusi, pesisir, pedalaman.</p>
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<p>DDC: 930.1 Yinika Lotus Perston, Adam Brumm, Sandy Suseno, Budianto Hakim, Suryatman Excavation Report for The Bomboro Site: A Chert Quarry Site in The Bomboro Valley, Maros Regency, South Sulawesi Vol. 19 No.1, June 2021, Page. 1-10 The Maros-Pangkep region contains numerous archaeological sites dating from the Holocene and Late-Pleistocene, many of which contain artefact assemblages dominated by flaked chert artefacts. However, no sources for this raw material have yet been identified. While the abundant limestone bedrock contains occasional pockets and seams of chert nodules, these outcrops show little evidence for prehistoric exploitation or quarrying, and it is unlikely the chert was acquired from streambeds. The Bomboro site was selected for excavation as the ground surface is rich in chert stone artefacts including flakes, cores, and debris. This chert was likely quarried from the local nodules outcropping from the surrounding limestone bedrock in the Bomboro Valley, and this report describes the excavation of the first ancient stone quarry site to be identified in the region. While the open quarry was undateable, it may have served as a chert source during the Toalean period, around 2-8 thousand years ago. Keywords: South Sulawesi, chert artefacts, open site.</p>	<p>DDC: 930.1 Anas Anwar Nasirin, Dade Mahzuni The Existence of Bojongmenje Temple: The Collapse of Tarumanegara Kingdom and The Establishment of Sundanese Kingdoms (VIII-X Century) Vol. 19 No.1, June 2021, Page. 11-22 Bojongmenje Temple is one of the artefacts of West Java's history. However, it has not been discussed widely in comparison to other temples across Java Island, because the literature that discusses this temple is still small. Being found in 2002 in Kampung BojongmenjeCangkung Village, Rancaekek, Bandung, it sheds a lot of lights on the downfall of Tarumanegara in the seventh century and the establishment of Sundanese kingdoms in the tenth century. This study describes the significance of the temple over the two highlight events. This research uses historical methods, where the author conducts heuristic process, criticism, interpretation and presents the results of this study in the form of Historiography. The results prove, the existence of Batujaya Temple in the seventh century AD became the cause of the collapse of tarumanegara kingdom after the invasion of Jayasana from Srivijaya Kingdom and the existence of Buddhist culture in sundanese land. Keberadaan Bojongmenje Temple in the eighth century AD became evidence of the existence of Tarumanegara culture in the hinterland after the invasion of Srivijaya which became the forerunner of the establishment of the Sunda Kingdom in the tenth century AD. Keywords: Bojongmenje Temple, Tarumanegara Kingdom, Sunda Kingdom.</p>
<p>DDC: 930.1 Moh. Rosyid Identifying Old Javanese Hindu Legacy at Menara Kudus of Central Java Vol. 19 No.1, June 2021, Page. 23-32 The article seeks to identify the legacy of old Javanese Hindu at Menara Kudus Area in Jawa Tengah. The data gathered on Masjid Al-Aqsha, Makara/Kalla, and the two gates are observed. This research describes, analyzes, and interprets data based on observations and literature. The result of this research provides an information that this site having been renovated by colonial government in 1880, 1913, 1933, and by BPCB of Jawa Tengah dating 1980, 2011, 2013, and 2014 is not fully at its initial structure any longer. The series of renovations were necessary to amend the defects caused by pouring rain, climate, and vibration of the passing vehicles. The study indicates that (1) public transport has not been allowed to pass starting 2018, (2) the two gates are in good condition, and (3) <i>kala/makara</i> are available at ablution room. To maintain the sustainability of the Kauman Menara Kudus area so that it is sustainable, the local government of Kudus needs to declare it a heritage city. Keywords: Identification, cultural heritage, and heritage city</p>	<p>DDC: 930.1 Muhammad Fadhlan Syaib Intan Geology and The Rock Sources of Sirih Temple, Sukoharjo Regency, Central Java Province Vol. 19 No.1, June 2021, Page. 33-46 Sirih Temple is a cultural heritage from the Hindu-Buddhist era, which is still quite complete, made of tufa rock, so it is considered an unusual temple in Java because it uses non-andesite rocks. This is the main problem in this study, which includes the material of the temple rock and geological conditions in general. The purpose and objective of this research is geological mapping to determine the description of the state of the natural environment which includes morphology, lithology, geological structure, and determining the location of the source of rock material for the construction of the temple. The research method begins with a literature review, survey, and is followed by petrological analysis and data interpretation. The results of environmental observations provide information about the landscape that is included in the morphological units of the plains, and the weak wavy morphological units. Drying patterns of dendritic, radial, and rectangular surfaces, mature-old river stage, and periodic/permanent river. The constituent rocks are alluvial, and the tuff rock units and the geological structure are normal faults. The location of the tuff (coarse, fine, layered) and shale materials for the Sirih Temple construction came from the surrounding environment in a radius of 3.5 square kilometers. Keywords: Geology, Sukoharjo, Hindu temples, rock sources.</p>

DDC: 930.1

Abednego Andhana Prakosajaya, Hot Marangkup Tumpal S, Rizal Hendra Pratama

The Implementation of Manasara-Silpasastra as A Factor in The Selection of The Position of Petirtaan Derekan in The Complex of Ngempon Temple, Semarang, Central Java
Vol. 19 No.1, June 2021, Page. 47-58

There are several *petirtaans* or bathing structures in Central Java that become an integral part of a temple complex. Such a phenomenon can be seen in the layout of Ngempon Temple and *Petirtaan Derekan* which are located close to each other. This research aims to analyze the implementation of the book of *Manasara-Silpasastra* in the layout of *Petirtaan Derekan* and Ngempon Temple as an integrated whole. The research was carried out by analyzing secondary data obtained from a literature review and interviews. The secondary data were corroborated with data obtained from field observations. Results of the analysis indicate that the layout of *Pechakain Manasara-Silpasastra* might become the basis for the positioning of Ngempon Temple at the northeast of *Petirtaan Derekan*. This shows that the book of *Manasara-Silpasastra* might be implemented in the layout of the complex of Ngempon temple.

Keywords: *Petirtaan*, Ngempon Temple, Layout.

DDC: 930.1

Bernadeta Apriastuti Wardaninggar

Wood Coffins in Selayar and Their Counterparts in Several Regions in The Provinces of South Sulawesi and Southeast Sulawesi

Vol. 19 No.1, June 2021, Page. 59-76

This research aims to establish the distribution of wood coffins placed in caves in Selayar Islands and their counterparts in several regions in South Sulawesi and Southeast Sulawesi. To meet the aim, the research describes the forms of wood coffins placed in caves in Selayar, Bulukumba, Enrekang, and Toraja (South Sulawesi) and Kolaka Utara (Southeast Sulawesi). The method used was literature study (desk study), which comprises the activities of finding and collecting various references related to the research topic. The collected data were analyzed to find out the forms, distribution and ethnography of wood coffins in those regions. A map of the distribution of wood coffins in the regions was also made. The results of the research show that the distribution of wood coffins in the coastal areas and hinterlands in South Sulawesi is found in Selayar, Bulukumba, Enrekang and Toraja. In Southeast Sulawesi especially in the region of Kolaka Utara, wood coffins are found in caves. The data collected through literature study show that the tradition of using wood coffins started in Toraja around the 8th century and experienced rapid development in the 12th and 13th centuries. Today the tradition is still performed in Toraja. This region is mountainous, so that it did not undergo rapid cultural changes in some certain eras. Ethnographically, the wood coffins now used by some of the Toraja communities have typological differences compared with the ones used in the past. Enrekang is also a mountainous area. However, the community does not use wood coffins anymore due to the strong influence of Islam.

Keywords: Wood coffins, tradition, distribution, coastal areas, hinterlands.