

Bandung, 22 Juni 2022

Nomor : Ist/SMRINT-KP/PMK-6/2022
Lampiran : -
Perihal : Letter of Acceptance

Kepada Yth

Lutfi Yondri, Imam Jahrudin Priatno, Ani Rostiati, Usman Effendi

Terima kasih telah mengirimkan artikel ilmiah dengan judul:

“READING THE NATION NOBLE VALUES BASED ON MATERIAL REMAINING FROM PAST CULTURE”

Artikel tersebut dinyatakan diterima dan mengundang Bpk/Ibu pemakalah untuk dipresentasikan pada Seminar Internasional Kodepena I (SIK -1) Tahun 2022, yang dilaksanakan secara *hibryd* di Gedung Pasca Sarjana Universitas Pasundan, Bandung, tanggal 25 Juni 2022.

Demikian informasi kami sampaikan dan atas perhatiannya kami ucapkan terima kasih.

Ketua Umum Kodepena



Dr. Rani Siti Fitiyani, M.Hum
No. Anggt: 191301003



Hormat Kami,
Ketua Panitia SIK I



Dr. Lutfi Yondri, M.Hum
No. Anggt: 191302006

READING THE NATION NOBLE VALUES BASED ON MATERIAL REMAINING FROM PAST PAST CULTURE

¹Lutfi Yondri, ²Imam Jahrudin Priatno, ³Ani Rostiati, ⁴Usman Effendi

^{1,3}Pusat Riset Arkeologi Prasejarah dan Arkeologi Sejarah, BRIN

²Universitas Langlangbuana, Bandung

⁴Universitas Persada Indonesia YAI, Jakarta

¹yondrilutfi@gmail.com ²imamjepe@gmail.com ³anirostiyati24@gmail.com

⁴usman.effendi09@gmail.com

Abstract

The remains of material objects from past cultures are the presentation of human activities that utilize various available resources in adapting to the challenges of life. The objects of the past culture can be simple, complex, small, or large, and sometimes people are amazed at and ask how these cultural relics were made and built in the past. Digesting and understanding all these things are not many disciplines studied, but this is the goal of the science of archeology discipline. We are not digging up things but people that is the motto of archeology. Archaeological studies are actually not limited to trying to identify material culture but also trying to explore various values that have existed in past societies to be transformed back into the present. In the midst of globalization, the spirit of unity in diversity, mutual cooperation, and leadership are frequently asked questions. All of that that had existed in the past was recorded behind material remains from past cultures.

Keywords: archeology, material objects, values, and identity

Introduction

Humans and culture are inseparable units. Culture is the result of creativity, initiative, and work when interacting with the environment. Human culture is always related to human reason. Culture can also be interpreted as "things related to reason". Koentjaraningrat describes that culture can be seen in three forms, namely ideas, activities, and artifacts. In this case, the idea or ideas are intended as a complex of ideas, ideals, values, norms, rules, and so on, abstract in nature, residing in the human mind. Activity is a complex of activities and patterned actions of humans in society. It is concrete, and can be observed, photographed, and documented. Meanwhile, artifacts are a form of culture as objects made by humans. Its nature is concrete, it can be felt by the five senses. This culture is also called physical culture which is all of the physical results, activities, deeds, and works of all humans in society (Koentjaraningrat, 2003:186-190).

With regard to the products of past material culture, especially those that are the object of archaeological study, in fact, archaeological studies are not limited to reconstructing past events. Hendri Chambert Loir (1999) once expressed his opinion that in the latest paradigm, the discipline of archeology is actually required to be able to formulate laws and cultural dynamics from time to time. Thus archaeological studies become one of the main vehicles for finding civilizations that may have been buried for centuries (Kompas, February 5, 1999: 9). This view is very much in line with the view expressed by Sir Mortimer Wheeler long before who said we are not digging up things but people. Besides that, by recognizing the past community through the objects they left behind, of course, various values that once existed in the community at that time could be explored. This is in line with two of the goals of

archeology which are aimed at reconstructing past cultures and reconstructing the ways of life of past peoples. It is undeniable that the society and culture of the past have inherited various forms of noble values. However, the noble values that have been explored are sometimes just marginalized, as if eroded by the times and then have an impact on the joints of the nation's life. It is not wrong if Diana N Mansur, 1999 also expressed her view that the root of the problem that is now shackled to the Indonesian people, namely adversity, oscillation, and anxiety that is troubling and terrible is the denial of historical facts (Kompas, April 23, 1999: 21).

When viewed from the development of culture and cultural patterns that exist today, in fact, many of them are still rooted in old cultures, although some of them have experienced various distortions as a result of the decline in the spirit of unity and togetherness in society, so that integration exists. The nation that has existed for so long on the earth Indonesia then experienced a shock. One of the causes of the shock of national integration that is currently developing, many people have reported is caused by leadership factors that cannot protect or unite its citizens into one unit. In this case, the question is whether our leader is charismatic, can he be a role model in all levels of society, and can be accepted at all levels of society.

Seeing this problem, there is nothing wrong with trying again about the meaning of one culture in a society that has changed a lot. This needs to be done because so far it is often stated that culture is seen as the basic capital of development, a source of exploring national identity, and has a role that can unite the community in the practice of religious teachings, environmental conservation, education and also as a guide in leadership (Rata 1996: 100).

A Dutch scholar named J.L.A. Brandes (1889) theoretically said that long before the influence of Indian culture, our nation already had 10 cultural skills or knowledge, namely wayang, gamelan, poetry, batik, metalworking, currency system itself, shipping technology, astronomy, agriculture. rice fields, and an orderly government bureaucracy. If this view is placed into the cross-culture that has taken place in the archipelago, it can be concluded that these items are mostly owned by the people who supported the culture of glorifying ancestral spirits in the past who have been able to produce various monuments made of large stones such as stone terraces, menhirs, dolmens, and so on.

Of course, these monuments could not have been built in the past if they were not supported by the various values that existed in the community. In this regard, it is interesting to study what past noble values can be extracted from the remains of material culture and traditions related to the worship of ancestral spirits from these past communities.

Research Method

This study used qualitative research methods. This is based on the problems that researchers have formulated in the previous section. Qualitative research (qualitative research) is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups (Moleong, 2007: 7). The qualitative-descriptive analysis in this study will be adapted to the framework of the semiotic theory of Roland Barthes' model (1915-1980).

To obtain study materials, data was collected through literature studies from books and previous studies related to various media that have a function of worshipping ancestral spirits in the form of remains from the past that have lost the human context that supports their culture. Next is the description and classification. From these results, a study of the results of

the description and classification was then made to make the final conclusions as a result of the research.

Concept And Theory

The conception and theory behind this paper relate to the value of wisdom and semiotics, particularly structuralist semiotics pioneered by Roland Barthes. Regarding the value of wisdom, lexically it comes from the word "wise" which means "wise", "smart and clever", "knowledgeable", and "understand and understanding". Wisdom means (1) "wisdom" and (2) "scholarship (KBBI, 2002). Based on the definition of meaning in the dictionary, the meaning of the word "wise" as proposed by Rahyono (2009) relates to two things, namely (1) character or personality (emotions) and (2) intelligence (cognition) (Rahyono, 2009: 3).

The value of past wisdom is often also referred to as a local genius. As stated by Wales, which is referred to by Soejono (1983), it is stated that the meaning of local genius refers to a number of cultural characteristics that are shared by society as a result of its past experiences (Soejono, 1983:23). These main ideas are then formulated into the definition of local wisdom, namely "the intelligence possessed by a group of ethnic humans obtained through life experiences and manifested in the cultural characteristics they have" (Rahyono, 2009: 8).

In connection with the theory used, namely structuralist semiotics pioneered by Roland Barthes. It can be stated here that basically semiotics or in Barthes's terms semiology basically wants to study how humanity interprets things. Meaning (to signify) in this case cannot be confused with communicating (to communicate). Meaning that objects not only carry information but also constitute a structured system of signs. And related to structuralist semiotics, Roland Barthes suggests elements of semiology that are used to study cultural phenomena, namely connotation and denotation. Connotation is a system consisting of signifiers, signifiers, and processes that state the signifier and signified, the signifier of connotation is the "connotation". Thus, when viewed from the point of view of cultural studies, ideology is a form of connotation and rhetoric is a form of connotation. Connotation is the level of signification that explains the relationship between the signifier and the signified, in which operates meanings that are not explicit, indirect, and uncertain (meaning that they are open to various possible interpretations).

Furthermore, denotation in semiological elements is called "metalanguage". Metalanguage is a process of a complex sequence. The meaning of denotation (denotation) is the level of signification that explains the relationship between the signifier and the signified or between the sign and its reference to reality which produces an explicit, direct, and definite meaning (Barthes in Sobur 200: viii). If the denotation of an object is the objective definition of the object, then the connotation of an object is its subjective or emotional meaning. It is said to be objective because this denotative meaning is generally accepted. On the other hand, connotative meaning is subjective in the sense that there is a shift from the general meaning (denotative) because there has been an addition of taste and value.

Results And Discussion

1. Settlements, Locations of Objects, and Religious Routines

Villages that support the culture of glorifying ancestral spirits or what have been known as communities that support megalithic culture in the past are estimated to be located in quite difficult areas, namely in mountainous areas or hilly areas (Soejono 1984:196-201). Unlike today's society, people's lives are very dependent on natural factors and are closely related to

the worship of ancestral spirits, where ancestral spirits are believed to provide protection and welfare for those who live and soil fertility (Asmar, 1975: 22-23).

In religious activities, based on archaeological evidence, the people who supported the culture of glorifying ancestral spirits in the past erected monuments both for ceremonies and as a sign of respect for the ancestral spirits (ancestor worship). If you pay attention, some of the remains of the monuments that glorify ancestral spirits are very large, and some even weigh hundreds or even thousands of kilograms. When measured by ordinary human power it is very difficult to move it. What's more, the location of the monuments to glorify ancestral spirits is often in high places, such as hilltops and mountain slopes. This raises the question of how so that the monument could arrive and stand in such a difficult location. According to Haris Sukendar, it is possible that in the process of establishing and constructing the monument to glorify the ancestral spirits, apart from using very precise engineering of stone arrangement, it also involves manpower in the number of hundreds or thousands of people (Sukendar, 1996: 112).

Looking at the process of community development, especially the people who supported the culture of glorifying ancestral spirits in the past, it is actually quite difficult to trace the deployment of humans in the hundreds or even in the thousands. From the results of the research, it is assumed that the people who support the ancestral spirit culture are a group of people who live and settle in small villages such as hamlets (Soejono 1984: 201). From this it can be estimated that the number of residents in a village that celebrates ancestral spirits will certainly not be large, let alone hundreds or thousands of people. Of course, in the past, it was difficult to involve people in the hundreds or thousands.

In connection with the process of constructing a building/monument to honor ancestral spirits in the middle of a village that has a relatively small population, of course, this activity requires a motivator who is able to move the whole community. The procedure for moving stones with large tonnages was tried in Bougon, West France in 1979, using three large pieces of wood, each of which was moved by the power of 20 people, capable of moving stones weighing 32 tons (Renfrew, 1996: 301). On the basis of this experiment, and coupled with the data from archaeological and ethnoarchaeological research, it is attempted to suggest a type of leadership that was able to move the entire community in the past, especially the people who worshiped ancestral spirits so that they could become one in togetherness.

2. Noble Values About Leaders and Leadership

According to Koentjaraningrat, there are several reasons to determine or choose a member of the community to be appointed as a leader. These reasons can be caused by: a). quality and intelligence, b). senior age level, c). nature of authenticity, d). membership of the relatives of the head of the community, e). influence and power, f). rank, and g). wealth and property (Koentjaraningrat 1981: 178).

Judging from the shape of the village community that worships ancestral spirits, which was previously reported by E.M. Loeb, as quoted by Soejono (1984) that the pattern of settlements at that time was estimated to be in the form of small villages such as hamlets (Soejono 1984: 196 - 201). Of course, in such a small society, a person who is appointed as a leader is less likely to come from someone who has the membership factor of the relatives of the head of the community. By comparing with the traditional small villages that still exist in several places, it is likely that from several factors proposed by Koentjaraningrat, only people who

have the quality, intelligence, senior age level, influence, and power emerge as a leader. In practice, such leaders may emerge as charismatic or authoritarian leaders. However, in his daily life, he is respected and respected by all members of his community. This is evidenced by the unification of the community in the activities of establishing menhirs carried out by the rulers in the past.

a. Charismatic Leader

With regard to the reasons for the social stratification proposed by Koentjaraningrat, especially those related to points a and b above, there is the possibility of appointing a tribal chief because of the presence of extra values or charismatic values possessed by a person, such as an excess in knowledge, authority, seniority, and the belief of community members in the supernatural power or mystical religious power possessed by a leader (Johnson, 1986). These factors will ultimately make a very large contribution to a figure in society, thus making that person a person who is respected and respected by the community.

The role of a tribal chief who has values as stated above is a very influential force in the transportation process as well as in the construction of ancestral spirits. The respect and value of charisma possessed by a community leader will be able to gather people's emotions to do things related to the character, even the involvement of an individual or a member of the community in these activities they perceive as dedication and a sense of closeness to the character.

The respect and form of devotion to this figure are still being inherited by several ethnic groups in Indonesia. This can be seen at the funeral ceremony either which takes place in Tana Toraja or in Sumba. The charismatic value of the deceased character is reflected in the ceremony of pulling stones (*mangriu batu, weluwatu*) and carrying the body to the final burial place.

At the death procession that took place in Tana Toraja, it was seen that all the relatives of the character and his community became one in joy and sorrow at the departure of the character. They scrambled to carry the erong (casket) from the funeral home to the burial site which was quite far away. *Erong* is carried on a large palanquin in groups and scrambles to take turns carrying it. Because carrying erong is a form of respect for the character (Republika, 27 July 1997). Likewise, the stone pulling ceremony (menhir) will later be erected as a symbol of the deceased character. The stones were carried in a group for many kilometers.

In the ethnoarchaeological studies in Sumba, Nias, West Timor, and Flores, it can be seen that the charismatic factors that underlie the formation of ancestral spirits glorify buildings. This is shown by the participation of community members as a whole without going through orders, but consciously helping to lighten the burden in the construction of megaliths or traditional houses that play a role in ceremonies (worship). This participation occurred spontaneously (Sukendar 1996: 117).

From the foregoing, both at the time of the death procession and the stone-pulling ceremony, as well as in the ceremony of erecting a building for the honor of the ancestral spirits observed by Haris Sukendar through ethnoarchaeological studies, it can be seen how the existence of charismatic values possessed by a leader in a society can be seen. From this data, it can be concluded that in a society the charismatic value of a leader is a determining element that can ultimately be used to attract and unite the spirit of the community.

b. plenipotentiary leader (autocracy)

In a society that glorifies ancestral spirits, it is also possible to emerge a leader who has full power (autocracy), with full power possessed by a ruler he can do what he wants. This data is shown by the process of making pyramids in Egypt. According to Haris Sukendar, the construction of the pyramid contained an element of coercion, it was even possible for sick workers to be buried immediately because they were no longer effective and efficient (Sukendar 1993: 11).

Likewise with the establishment of media for the glorification of ancestral spirits with large remains. This work, of course, in the past would have involved quite a lot of manpower and was supported by a strong organizational structure. The holder of command/coordination can be held by a ruler. Based on the results of research by von Heine Geldern and Rumbi Mulia, it is known that the construction and construction of megaliths are closely related to efforts to maintain the dignity and position, and fame of a tribal chief, as well as to ensure the peace of the spirits of the deceased ancestors. Therefore, in addition to having a religious connection, the construction and establishment of megaliths are closely related to the dignity, status, social position, and economic conditions of its founders (Sukendar 1996: 117). From this, it is clear that here a ruler who orders the construction of this megalithic monument is certainly very obeyed, perhaps even very feared by the people.

If you look at the research results of Rumbi Mulia (1980) in his writing Nias: The Only Older Megalithic Tradition In Indonesia, it can be seen that this type of ruler has also occurred in Indonesia. The article shows how to carry stones (menhirs) which will be used as symbols of rulers or leaders. Depicted by standing on a rock, the sponsor of the monument to the lord of the ancestral spirits swings his sword in the air (Mulia, 1980: 22). It is implied from the picture, how powerful the leader is over the people who work to move the stone. In addition, to make the menhirs or statues of menhirs erected as symbols of rulers or leaders strong and not easy to collapse and have more magical powers, beheading is carried out. Usually, the head of the person used for the victim is a head taken from an outside tribe or taken from an enemy tribe. The head is then planted under the menhirs or statues of ancestral spirits (Sukendar, 1993: 8).

The two types of leaders in the community who glorify ancestral spirits do not seem to just happen. But also through a series of tests of its ability. The data about this is represented, among others, by monolith stones which are told by the community as a place to test the knowledge possessed by the leader, such as historical stories inherited by the Minangkabau community at the Batu Timbang site (Ustano Rajo) and the Ateh Lago site in the form of an open field surrounded by stone chairs located on the slopes of the hilltop. In addition, there is also a stone that is considered a symbol of the oath that was uttered by the leader in the past. One of them is the remains of Batu Batikam, which was also found in the Batu Sangkar area, West Sumatra. The hole, which is shaped like a dagger stabbed with a triangular cross-section and penetrated to the back of the rock, is considered by the local community as a kris stab from a community leader who took his oath in the past.

c. Deliberation attitude

The attitude of deliberation in making decisions in the ancestral spirit worship community is shown by archaeological remains in the form of stone seats and stone enclosures, which are monolith stones arranged in a certain pattern. Many names are given to such remains, it seems that these names are closely related to the terms given by the community where the location is located, and some are given related to the location of the location in nature. As in Java, the remains are called stone cages. Meanwhile, in West Sumatra, the remains are called Medan Nan Papaneh (located in open land and directly in the sun) and Medan Nan Balinduang (located in open land protected by large trees/banyan trees, so they are not exposed to direct sunlight).

It is quite interesting to see the pattern of the arrangement of the stone throne or stone chair. If you look at the pattern of arrangement, some of them are arranged in a laying pattern in a circle, oval, square, triangle, or one line, and some are arranged in an L-shaped angled pattern. The arrangement of each stone chair in such a pattern is like as well to the laying of seats when a group of people carries out a discussion or deliberation. Among the stone thrones, some of them are placed higher, such as those found at several stone throne sites in Batusangkar, West Sumatra, and some are placed in a position that is the same height as the laying pattern in a circle as found at the site. Kenyangan, West Lampung Regency (Yondri, 1997; 12).

From this data, it can be interpreted that the ancestral spirit worship community in the past has practiced the procedures for deliberation at the time of decision making. Because there are not many stone chairs in one remaining group, of course, it indicates that not all community members participated in the deliberation, but only a few people were considered representatives of community members. However, from the pattern of the arrangement of the stone chairs, it is very likely that such an arrangement is closely related to the form of deliberation held in the past. As is the case now, there is what is called a closed deliberation (meeting), and there is also an open one that involves the community.

d. Attitude of Cooperation (Gotong Royong)

The attitude of cooperation or mutual cooperation in the community of ancestral spirits can be interpreted from the activities of establishing monuments both for ceremonies and as a sign of respect for ancestral spirits. If you pay attention, some of the monuments that glorify ancestral spirits are very large, and some even weigh hundreds or even thousands of kilograms. When measured by ordinary human power it is very difficult to move it. The difficulty factor is compounded by the location of the monuments, which are often in high places, such as hilltops and mountain slopes.

Returning to the problem of constructing buildings/monuments to glorify ancestral spirits in the middle of a village which has a relatively small population, of course in this activity a sense of cooperation (gotong royong) is needed so that all communities can cooperate with each other in moving and erecting the monument to glorify ancestral spirits. . Rumbi Mulia (1980) described how to move stones with large tonnages in his writing Nias: The Only Older Megalithic Tradition In Indonesia. In this article, it is shown how to carry stones (menhirs) in cooperation with all the people, led by someone standing on a rock, swinging his sword in the air (Mulia 1980: 22). An experiment on moving stones using simple technology with a limited number of people was also carried out in Bougon, West France in 1979, using three large pieces of wood, each of which was moved by the power of 20 people, capable of moving stones weighing 32 tons (Renfrew, 2003). 1996: 301).

e. Tolerance and Mutual Respect

The attitude of tolerance and belief from the people who support the cultural tradition of venerating ancestral spirits can be seen in the later development period, especially when foreign influences (Hindu-Buddhist) entered the archipelago. One example of this situation is the foreign news presented by the priest Fa-Hsien who stopped at the kingdom of Taruma (To-lo-mo) around the 5th century AD., 1984: 48), with the discovery of several archaeological remains originating from two different types of beliefs located not far apart around Purnawarman's territory, it can be concluded that at that time a very harmonious situation had taken place in the religious field, as well as in the social field. Even though the data is very limited, at least such tolerance can be used as an example in carrying out religious practices and beliefs at this time, so that each other does not excel each other.

Conclusion

When compared with the current state of society, in the past, the complexity of the life of the people who worshiped ancestral spirits at that time might have been much simpler. This simplicity occurred because the level of diversity in society at that time was not as complex as the current state of society. However, how the values of leadership, choosing leaders or leaders who appear in the community, the value of togetherness, and solidarity that developed at that time can certainly be used as a mirror in today's society. Based on the description above, it can be concluded that some of the noble values that existed in the community at that time were related to the selection of leaders and leadership, deliberation attitudes, mutual cooperation, and mutual respect between believers.

References

1. Books

- Asmar, Teguh, 1975. *Pengagung arwah leluhur di Indonesia: Ciri dan problemanya*. Bulletin Yaperna, II (7), Jakarta, pp 19-28
- Binford, Lewis, R, 1971. Archeological Perspective. Dalam James Deetz (eds.) *Man Imprint of the Past*. New York: Seminar Press.
- Criado, Felipe, 1991. *We, The Post-Megalithic People...*, I. Hodder (ed.) *The Meanings of Things, Material Culture and Symbolic Expression*. One World Archeology.
- Koentjaraningrat, 1972 *Beberapa Pokok-Pokok Antropologi Sosial*. Jakarta. Penerbit: Dian Rakyat.
- 1983 *Pengantar Ilmu Antropologi*. Jakarta. Penerbit: Aksara Baru
- Mulia, Rumbi, 1980. *Nias: The Only Older Megalithic Tradition In Indonesia*. Jakarta. Pusat Penelitian Arkeologi Nasional
- Rahyono, F.X, 2009. *Kearifan Budaya Dalam Kata*. Jakarta: Wedatamawidyasastra
- Renfrew, Colin and Paul Bahn, 1996. *Archaeology, Theories, Methods and Practice*. Thames and Hudson Ltd, London
- Roberts, Keith A, 1990. *Religion in Sociological Perspective*. Wadsworth Publishin Company, Belmont, California. A Division of Wadsworth, Inc
- Soejono, R.P, 1983. Local Genius dalam Sistem Teknologi Prasejarah. *Analisis Kebudayaan Th. IV No. 2*. Jakarta: Depdikbud
-1984. *Jaman Prasejarah di Indonesia*, dalam *Sejarah Nasional Indonesia*, jilid I. Jakarta. PN. Balai Pustaka.
- Smart, Ninian, 1995. *The World's Religion : Old Traditions and Modern Transformation*. Cambridge University Press

- Sutaba, I Made, 1996. *Masyarakat Pengagung arwah leluhur Di Indonesia*. Evaluasi Hasil Penelitian Arkeologi, Ujungpandang, 20-26 September 1996.
- Sukendar, Haris, 1985. *Peninggalan Tradisi Pengagung arwah leluhur Di Daerah Cianjur*, Jawa Barat. Jakarta. Pusat Penelitian Arkeologi Nasional.
-1996. *Dinamika Dan Kepribadian Bangsa Yang Tercermin Dari Tradisi Pengagung arwah leluhur Di Indonesia*, dalam Jurnal Arkeologi Indonesia No.2. Jakarta. Pusat Penelitian Arkeologi Nasional.
- Thomas, Julian, 1996. *Time, Culture, and Identity an Interpretive Archaeology*. Routledge. London and New York.
- Yondri, Lutfi, 1997. Laporan Penelitian Prasejarah di Kabupaten Lampung Barat. Balai Arkeologi Bandung (tidak diterbitkan)

2. Newspapers

- Kompas, 1999. Studi Arkeologi Membantu “Menemukan” Peradaban, Jum’at, 5 Februari. 1999
- 1999. Bangsa Terpuruk Karena Ingkari Fakta Sejarah. Jum’at, 23 april 1999
- Republika, 1997. Eksotisme Pesta Kematian Di Tana Toraja, Minggu, 27 Juli 1997