



ISSN 2303-243X

HERITAGE OF NUSANTARA

International Journal of Religious Literature and Heritage

Vol. 5 No. 2 Desember 2016



Center for Research and Development of Religious Literature and Heritage
Office for Research and Development and Training
Ministry of Religious Affairs of the Republic of Indonesia

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NUSANTARA
International Journal of Religious Literature and Heritage

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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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ENHANCING KNOWLEDGE THROUGH ARCHAEOLOGY AND EPIGRAPHY: RESEARCH AND DEVELOPMENT

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Abstract

This article aims to locate the research potential and necessity of monuments within the study of archaeology and epigraphy. Leading to that it is important first to give the backgrounds and development of the two disciplines in Indonesia. Thus, some brief presentations of the more recent works will hopefully serve the purpose. From here, the article will focus on the current findings of the research on Islamic monuments. Unlike archaeological works, monuments will be more democratic as they include diverse builders, beyond the formal and the powerful. Relevant to the lack of interest among students in general and even among archaeological students at the prominent public universities in the study of monument and weak educational and institutional support at the frontline UINs, it is pertinent that students are given more choices of training in humanities, including archaeology and epigraphy. Obviously it is not a panacea to the national economic development, but it is a field which has potential for enriching not only the knowledge necessary in national resilience but also opening new inquiries into our cultural and human heritage. Archaeological study of religious buildings, monuments, including mosques and adat housing or agriculture-oriented construction will be relevant to the understanding of the process of Islamization. Comparative analyses of the materials, structure, style and architecture may bring better light on the complex links -local, regional and larger. At the same time, referring to the existing studies of adat housing in different areas can help enlighten the new and old elements in religious buildings and their transformation. For a historian, archaeological material and visual culture can be variably taken as texts, regardless whether you are literalist, symbolist or what not. These materials as data cannot obviously be taken as independent entities detached and autonomous from their cultural and social, to refer to the immediate, milieu and environment. They manifest diverse conjunctures and also respond to such externalities.

Keywords : *Archaeology, Islamic monuments, Human resource development, Museum of Islamic monuments and art .*

Abstrak

Artikel ini mengangkat potensi dan keperluan terhadap penelitian tentang monumen dalam lingkup kajian arkaeologi dan epigrafi. Ke arah itu perlu, pertama untuk membeberkan latar belakang dan perkembangan kedua disiplin tersebut di Indonesia. Karenanya pembahasan singkat mengenai karya mutaakhir diharapkan dapat memenuhi harapan tersebut. Selanjutnya, artikel ini memfokuskan pada temuan terkini dalam penelitian mengenai monumen Islam dan yang lain. Berbeda dengan arkaeologi, monumen lebih bersifat demokratis karena melibatkan beragam pendiri, di luar lingkaran resmi dan penguasa. Melihat kurangnya minat para mahasiswa secara umum dan bahkan di kalangan mahasiswa arkaeologi di beberapa universitas negeri terhadap kajian monumen dan juga lemahnya dukungan akademik serta kelembagaan di UIN kelas atas, sangat mustahak bahwa mahasiswa diberikan beberapa pilihan bidang humaniora, termasuk arkaeologi dan epigrafi. Memang jelas bahwa hal ini bukan obat mujarab untuk kemajuan ekonomi nasional, namun ia merupakan bidang yang potensial untuk memperkaya bukan hanya ilmu pengetahuan yang diperlukan dalam membina keuletan nasional, tetapi ia juga membuka bidang penelitian mengenai warisan budaya dan bangsa. Kajian arkaeologi tentang bangunan keagamaan dan monumen, termasuk masjid dan rumah adat, ataupun bangunan yang berorientasi pertanian adalah relevan dalam upaya memahami proses Islamisasi. Analisa perbandingan tentang bahan, struktur, gaya dan arsitektur dapat menjelaskan hubungan yang kompleks antara unsur lokal, regional dan entitas yang lebih luas. Pada waktu bersamaan, dengan merujuk kepada kajian yang ada tentang rumah adat di pelbagai daerah sangat berpotensi untuk menjelaskan aspek lama dan baru dalam bangunan keagamaan dan sekaligus transformasi yang dialaminya. Bagi seorang sejarawan, bahan arkaeologi dan budaya visual dapat secara berlapis dipandang sebagai naskah, tanpa melihat apakah ia seorang literalis, simbolis atau apapun. Bahan seperti ini sebagai sumber informasi jelas tidak dapat digunakan sebagai entitas lepas terbebas dan otonom dari lingkungan sosial dan budaya, untuk menyebut yang paling jelas saja. Ia mengejawantahkan berbagai “persimpangan peristiwa” dan sekaligus tanggapan terhadap campurtangan eksternal.

Kata Kunci: *Arkaeologi, Monumen Islam, Pengembangan sumber daya manusia, Museum monument dan seni Islam.*

Introduction

Thanks largely to the pioneer archaeological works and epigraphic study provided since the colonial times, our knowledge about Indonesia's past and history has been enriched and at times even concocted. The fact that archaeological and inscription studies on Islamic materials have not won significant following among Indonesian researchers and students is a bit puzzling when considered from a purely academic viewpoint. Therefore

I must emphasize that these two major fields of research are widely open with potential not only for professional careers but more importantly for better understanding of our roots. Now relevant to the term ‘ilm al-āthār, an Arabic term for the study of the material heritage, it is also pertinent to focus on the monuments. Why them? Because there are practical, economic, cultural and immediately relevant concerns. While underground archaeological materials may remain undisturbed longer, monuments can potentially crumble and be destroyed within a relatively short period. Because of the time, distance and “historicity” of these monuments, culturally shared concerns can be stronger among many stakeholders, including local authorities. Concomitant with the continuing popularity of religious tourism, it is timely to persuade as many participants as relevant on historical monument preservation and of course research. The practicality of studying historical monument can be gleaned from the fact that they are obvious and lively. Not only popular knowledge is widespread and multiple but actual research on them require less complex funding, digging and excavation. Moreover, works on monuments potentially lead to the promotion and, at the same time, preservation. The plans of the palace, capital city, or population settlement reflects to some degrees the Islamic concepts of spatial relations spiritually, society and politics.

This paper aims to locate the research potential and necessity of preserving monuments for the study of archaeology and epigraphy. It is important to first give the backgrounds and development of the two disciplines in this country. Thus, some brief presentations of the more recent works will hopefully serve the purpose. Then the paper will focus on the current findings of the research on Islamic monuments. Unlike archaeological works, monuments will be more democratic as they include diverse builders, beyond the formal and the powerful.

First, I appeal to fellow historians for tolerance as I discuss a topic beyond history, and to archaeologists and epigraphists for allowing me to pretend that I know what their academic preoccupation and professional trademarks are. As a historian, by training and profession, I went through wonderful historical learning thrills when reading early historical sources and examining early religious movements. However, this great historical

and historiographical feeling ebbed when returning to Southeast Asia in the 1980s. when I had planned to take up the same historical research topics. Now I am in a comparable limbo dealing with religious archaeology and epigraphy; the difference is stark, however, since archaeology offers a clear road to more worlds of knowledge.

Today archaeology and epigraphy have not won popularity and endorsements among Muslim students. This is certainly understandable in the context of today's career goals and progressive development; however, seen in the tradition of Islamic scholarship it is rather surprising. After all, several great Muslim scholars, particularly scholars-cum-historians spent much time to go out to the field to gather knowledge from the living and the material remains. We can handily refer to such towering scholars as Ibn Ḥawqal [d. circa 978] (1964), al- Mas'ūdī [d.956] (1958), al-Bīrūnī [d.1058] (1973), Ibn Khaldūn [d.1406] (1967), and, relevant to our study of religion in early Southeast Asia, Ibn Baṭṭūṭa [d.1369] (1987).

Ibn Khaldūn (2001: Chapter 18, especially 221-22) put forward a maxim "The monuments of a given dynasty are proportionate to its original power." The monuments of Cherchel in the Maghrib, the pyramids of Egypt, and many other such monuments that may still be seen, for him, "illustrate differences in strength and weakness that have existed among the various dynasties."

The structure of al-Maqrizī's *Khiṭaṭ* (who died in 1442) can be visualized as a series of historical waves, beginning with some fascinating material on pre-Islamic Egypt, but soon settling into a period by period examination of the expansion of Fustat into the palace cities of 'Askar and Qaṭā'i', then comes a lengthy section devoted to the Cairo of the Fatimids. The Fatimids gave way to the Ayyūbids under the leadership of Ṣalāḥ al-Dīn. At this point the historical waves were replaced by the systematic treatment of different topographical features found within Cairo. Surveys of the markets, neighborhoods, residences, mosques, madrasas, shrines, synagogues, and churches (and that's not a complete list) were provided (al-Maqrizī 2004).

The importance of and interest in *Khiṭaṭ* can be seen, for example, in the reedition of the work by Aymān Fu'ād Sayyid, published in 2004, in six

large volumes by the well-funded Al-Furqan Islamic Heritage Foundation in London. It was estimated that the number of manuscripts of the *Khiṭāṭ* reached some 170 (see Jiwa 2009:39-40).

A reader can get a sense of the size and beauty of what al-Maqrizī is writing about. Indeed, al-Maqrizī himself did not spend a lot of time on architectural description, but contented himself with praise delivered in broad brush strokes.

Now, let us return to Southeast Asia and its Islamic archaeology, more particularly, as identified in the beginning, monuments associated, left or built by Muslims in the region. Despite the potential for archaeological research, maritime Southeast Asia continues to lag behind other regions in both the quantity of archaeological studies, and the integration of those studies into global theoretical concerns (Lape 2002:486). Scholars have long called for improvements in this arena, and have demonstrated the clear need for more archaeological data.

What we need to prioritize now can be presented in this way:

- Build a community of students, researchers and scholars in archaeology and epigraphy.
- Facilitate and encourage research in religious archaeology and epigraphy
- Invent research fields which can potentially contribute to the larger debate about issues and theories in Islamic archaeology and epigraphy.

Research in Islamic Archaeology

Existing archaeological studies in Southeast Asian Islam: some pioneers in the field, major findings, usage and leads

The off-mentioned article by G.W.J. Drewes who not only summarized the then existing studies of the beginning of Islam in Southeast Asia but also lamented the dearth of historical and archaeological sources about Muslims in the region (Drewes 1968:433- 4). Yet, he did come up with a critical and useful review of the archaeological findings and more crucially their interpretations. For Drewes all the many voices, which sprung up from a few archaeological data, can be summed by noting that

Islam historically established its roots in Southeast Asia through the hard data of the epitaph of the Pasai ruler, Sultan al-Mālik al-Şāliḥ (Merah Silu) who died in 1297. “The only thing left of Marco Polo’s report is that Pěrlak was Muslim in 1292. From Malik al-Salih’s gravestone, the year of which can indeed be kept as 1297, it appears that Samudra-Pase had a Muslim king in that year. But the basis for the idea that the *Islamization* of this state must have been completed between 1292 and 1297 has disappeared” (Drewes 1968:457).

Archaeological Works in Recent Time

In his archaeological study of the early Islamic period in Palestine, Gideon Avni (2014) revealed and confirmed the gradual transition of social and demographic structures of Muslim society (cf. Bulliet 1979). Despite the caliphal power and Muslim immigration, the local structure did not change immediately after the political expansion as can be detected from the archaeological and ecosystem in the region.

Hassan Muarif Ambary (2001) and his senior Uka Tjandrasasmita (2009) launched excavation of Islamic sites and urban centers in their joint and also individual archaeological research. Their contributions to the better understanding of early Islam and Islamic palaces and sultanate capital cities are worth-praising and further perusal of their steps by younger scholars. For example, Deni Sutrisna (2008) and Sarjianto (2006) conducted archaeological research on Chinese trading communities in Banda Aceh and Jepara respectively. For Deni, in the 17th century, Peunayong emerged as an important Chinese trading area in Banda Aceh. The major disaster in late 2004 destroyed most buildings in this central area of Banda Aceh, including Peunayong. Now, the town remains can be seen in rows of rukos. The building remains offer important data on the cultural history processes in Peunayong. Libra Hari Inagurasi (2006), on the other hand, noted that older mosques in the Kudus area were constructed in a specific layout which accommodated a women’s section inside the mosques.

Examining the academic exercises of the S1 program (UNHAS (1975-2010) of 433 topics, UI (1960-2010) 590 topics & UGM, see Table 1), it

is clear that the archaeology and epigraphy of Islam have not attracted a significant study interest among students (22.86% at UNHAS; 18.47 % UI and UGM). At UNHAS, out of the 22.86% Islam-related topics, more than 62.6% of those topics deal with research on tombs and graves, whereas at UI an increasing interest in Islam-related topics concerning material culture has taken place since the end of the 1980s. UI early graduates who became pioneers in Islamic archaeological research, Pak Uka and Pak Muarif, wrote more on graves and mosques respectively. Interestingly, research on Islamic archaeology among UI students has more diverse foci than that of UNHAS students. For example, research on mosques occupied the most favored area of 29.35% of all Islam-related topics in archaeology and inscription, graves and tombstones were second at 26.6%, followed by research on palace- related topics at 18.35%. Urban centers and settlements attracted an increasing interest among UI students at 12.8%.

Table 1: S1 Academic Exercises (Skripsi) by UI Students on Archaeology and Epigraphy

Year / Topics	Total	Islamic	Percentage
1960-2010	590 (100%)	109	18.47 %
Islamic, graves, tombstones		29	26.6 % of Islamic topics
Mosques		32	29.35 %
Urban center/ settlement		14	12.8%
Palace		20	18.35%
Inscription (nisan, Mosque)		6	5.5%
Industry (batik/ glass/ earth enware)		4	3.7%
City wall/ fort/ cannon/ coin/ roads		4	3.7%
1960-1989	16 (2.7%)	16	14.7% of Islamic topics

Source: "Skripsi UI," listed by Djulianto Susantio, who was associated with *Majalah Arkeologi Indonesia* and *Ikatan Ahli Arkeologi Indonesi* and *The data on Universitas Indonesia 1953-2010*) (<https://hurahura.wordpress.com/skripsi/>)

Research Potentials in Archaeology and Material and Visual Culture

Later in the article, the topic will be discussed in a more elaborate fashion. For now, the discussion is on what Oleg Grabar (Grabar 1976), a prominent art historian in the Islamic Middle East who wrote an important study report, suggested when he launched a campaign to encourage younger scholars to seriously research archaeology and art history. First, he pointed out the underdeveloped research in material and visual cultures, particularly Islamic archaeology. Next, he noted the low interest, and thus scarcity of expertise that perpetuated the underdevelopment, in the field of Islamic archeology. Finally he suggested several steps, including institutional and capacity building and individual initiatives that need to be undertaken.

On methods in this field, Grabar (Grabar 1976:243) formulated two approaches:

1. The Monographic Approach: starting the work with a single object or monument of architecture and expanding from its description into new more questions. This depends significantly on the quality and knowledge of the investigator (art historian or archaeologist). The limitation of a focused work like this may be in the myopic focus, meaning there is a significant emphasis on a site and an objective failure to relate the research with comparable phenomena.
2. The Problem-Oriented or Synthetic Approach: research based on broad questions raised or characteristics sought. Weakness: tending to generalization and/or superficiality.

Table 2: S1 Academic Exercises (Skripsi) by UNHAS Students on Archaeology and Epigraphy

Year	Topic	Total	Islamic	Percentage
1975-2010		433	99	22.86% of the total
	Islamic graves, tombstone		62	62.6% of Islamic topics
	Mosque		8	8%
	Old settlement/ fort/ cannon		11	11.1%
	Urban center		4	4.1%

	Inscription		2	2%
	Industry (pottery and gender)		3	3%
	Traditional architecture		5	5.1%
	Palace and its derivatives		4	4.1%

Source: "Skripsi UNHAS," listed by Djulianto Susantio, who was associated with *Majalah Arkeologi Indonesia* and *Ikatan Ahli Arkeologi Indonesia*. The data on Universitas Hasanuddin (1975-2010) (<https://hurahura.wordpress.com/skripsi-unhas/>)

On theories, Grabar maintained three research alternatives:

- A general artistic and archaeological process;
- A proper explanation of the epistemological significance of the visual arts and materials for understanding the culture;
- A broader generalization which either confirms some art historical paradigm and archaeological explanatory process or creates such a paradigm.

In endorsing such theories, an archaeological researcher can start with a hypothesis fitting theories established elsewhere into the field findings at hand. Alternatively, some sort of an independent investigation that should come from Muslims, comparable to what Chinese scholarship pursued.

Scholars have divergent opinions (Grabar 1976:255-56):

- Too early for those who work on Islamic material remains to venture theoretical considerations; instead catalogues and descriptions with occasional generalities are the maximum to be expected.
- Some insist that the key solution lies in acquiring a thorough grounding in Western art before even seeking to understand the Islamic material and visual world. The problem with this suggestion, for better or worse the discipline may be closely tied to its Western formulation.
- Theoretical consideration belongs to individual preferences, thus should not stay in front of the primary objectives of the field.

Because of the infancy of this Islamic field, some researchers in the 1970s asserted, it even enjoys a better position to develop theoretical

investigations because its very backwardness may make it possible to jump over certain stages of development by learning from the process in other research areas. Some Muslim scholars warn that it is too hasty to seek any generally Islamic interpretation of the arts, including archaeology, because “the possible bond between so many differentiated traditions is limited to a few practices and allegiances which are not pertinent to the technical possibilities and formal habits of the arts” (Grabar 1976:255).

For a Relevant Illustration, Philip Barker’s (2003) Explained:

Though I suspect that our chief tool, trowel, will not be superseded for a long time, I guess that those of us digging now will be looked on as the primitives of excavation, the proto- diggers, earnest, but lacking refinement. Nevertheless, I cannot improve on Martin Carver’s prediction... on Excavation in the 21st Century, that “...archaeological excavation will remain what it is now, the most creative, challenging and exhilarating activity that the practitioners of any discipline are privileged to enjoy. (p.294)

Creating a Better Idea and Positive Perception of Archaeology Common Views

In our modern world and daily life, religious monuments have become part and parcel of peoples’ activities, especially when they come closer to religion in their spare time. Indeed, among several Muslim segments, visits to religious centers from mosques to tombs form an important part of their religiosity. Certainly they are less interested in the historical and archaeological information than in spirituality and fulfillment of their wishes. Moreover, the increasing awareness about the historicity and religiosity of certain Islamic monuments have led to the surge in what is popularly called religious tourism.

At the school and university level, archaeology and inscription have not made strong impressions on children and students. At the wider level of archaeological study, the interest in archaeology has taken significant roots as seen in the rise of prominent Indonesian archaeologists after independence such as R. Soekmono, R.P. Soejono, M. Buchari, Satyawati

Suleiman and Uka Tjandrasasmita, to mention only a few of those pioneers.

Natural Status

Without looking at the wider debate about the position of archaeology or epigraphy in the general art study and history in general, it is a fact that the close association of archaeology with the ancient and even with the dead has won the discipline a pejorative connotation for the unnecessary care of irrelevant in the popular mind. Without being too simplistic as such it is pertinent that at the present stage of Indonesia's development era, archaeological study should make its works relevant to the public curiosity and national concerns.

Hoping to Win Broader Support

Obviously, better communication, outreach programs, exerted campaigns, curricular designs at schools and tertiary educational institutions and better representation by the mass media are crucial to increase the aura and relevance of the disciplines, archaeology and epigraphy. Not less significant, research outputs in these fields must demonstrate relevance to the popular image of modern scientific discipline and national pride. Oleg Grabar (1976:233) mentioned an episode when the official archaeologists in Khidevi Egypt propagated their research by approaching public and bringing with them the text of Maqriẓī's *Khiṭaṭ*. Amazingly Cairenes flocked in large numbers to cheer and showed their support for the archaeologists' use of a well-known "national" writer.

What is encouraging and at the same time disturbing is the fact that various blogs and webs on epigraphy and archaeology of Islam have been launched. They are generally tuned toward presenting the earliest possible rise of Islam in different parts of Indonesia.

Attention to the Less Remembered and the Neglected

By virtue of its emphasis on material remains, without privileging the written documents, archaeology has strong potential for uncovering the stories of the neglected institutions and groups. It also offers special and

often more factual representation of lettered cultures and communities. Rodney Harrison and John Schofield (2010:86) revealed new knowledge gleaned from the archeology of contemporary past. It is thus relevant to reveal more Islamic cultural heritage through archaeological research. It is time to make archaeology, with its strong emphasis on material culture, a strategic tool to offer the critical development of various Islamic monuments, houses, construction technology and mosque layered roofs. Harrison and Schofield noted that “...an analysis of the buildings and the landscape around them, using the techniques of architectural and archaeological survey in combination with the documentary sources and available oral testimony. None of these techniques could work in isolation....”

Relevant study fields which await further research:

- Spice Routes: older port towns (Natuna, Bangka- Belitung, the Lingga islands, and west Kalimantan).
- Muṣḥaf archaeology: how the materials were made available, how the calligraphers/writers master their skill.
- Islamic city: a concept proposed by Mideast historians from Hourani to Lapidus, another by historians on Southeast Asia from Uka Tjandrasmita to Reid. I shall refer to the popular idea among younger historians in Surabaya and Gresik who smilingly said that Leran was a port city before the 11th century. Why? You have an old tombstone of Binti Maymun.
- The study of Islamic monuments in South Sulawesi by Muslimin Effendy and colleagues in 2013 can be considered an important research project in archaeology that has a more open approach covering diverse research objects such mosque, palace, *adat* center, and tomb. It can be taken as a good beginning of general reawakening in research and publication in Islamic archaeology.
- *Pesantren* archaeology, mosque archaeology, Kauman archaeology, tanean lanjang archaeology, alon-alon archaeology, power archaeology (how buildings and monuments served the ambition and visions and the failures of their sponsors), kampung Cina’s Islamic archaeology (Archaeology of the Chinese Muslim Diaspora), kampung Arab archaeology.

Renewed knowledge: Pure and utilitarian Academic field of study

Not only do archaeology and epigraphy offer research fields on Islamic studies, they also open the way for in-depth study of the neglected aspects of artistic expression and splendors of religion. As previously stated, it is clear that they have formed an important niche in religious studies qualitatively and quantitatively, since the disciplines have also undertaken diverse stages of transformation in accordance with the dynamics of humanities in general.

National Agenda: Stakeholders

Questions are posed, what can archaeology and epigraphy contribute to the national cause? Do they facilitate job creation? Can they lay the ground for the propagation of our national identity? We cannot trivialize such issues but the fact remains that at the level of human resource planning and development, one important issue must always be accommodated: a distribution of fair quality HR in all fields. Thus, *mutatis mutandi* any disciplines, including archaeology, were shown in various studies and were used to legitimize *raison d'état* of powerholders.

Not all Southeast Asians were satisfied with the past imposed on them by colonial rulers. Also troubling was the reality that national histories often marginalized large segments (if not sometimes the majority) of a country's population and instead glorified distant cultures that had little, if any, current resonance. This situation was particularly notable in Indonesia, where the Java-centric national history was felt by many to have downplayed the contributions of Muslims (Wood 2011:24). Wood (2011) explained that some Indonesians have turned to archaeology in order to reconstruct a national history that emphasized links to the Islamic world. Such a history might in fact also act as a reminder that Southeast Asia has always been at the center of larger currents, while at the same time having a strong tradition of autonomous development. He also commented on whether such archaeological research, intended to reorient Indonesia toward the Islamic world, might also in fact strengthen a national identity or even a regional Southeast Asian one, rather than, as some have suggested, pave the way for some form of pan-Islamic caliphate.

Public Interests: Open Market

Normally when we deal with archaeology in developing economies, we automatically think of its link with the state or bureaucracy. Not only had all of these states been under the colonial tutelage but they needed to establish their legitimacy in world communities and among their own people. Now with increasing openness, and in the case of post-Reformasi Indonesia, archaeology has very little to do with the role of legitimizing any ruler on the throne. Accordingly, archaeology has emerged to manifest its beacon of excellent findings for the benefits of all citizens.

Development

Human Resources and Institutional Support:

Relevant to that previously established and related to the lack of interest among students in general, even among archaeological students at the prominent public universities - there is weak educational and institutional support at the frontline UINs, it is pertinent that students are given more choices for training in humanities, including archaeology and epigraphy. Obviously it is not a panacea to the national economic development, but it is a field which has potential for enriching not only the knowledge necessary in national resilience but also opening new inquiries into our cultural and human heritage.

Research is the most risky financial area because both the development of an invention and its successful realization carries uncertainty factors including the profitability of the invention. One way of reducing the uncertainty of researching know-hows is to obtain already researched know-hows, often resulting in a less innovative outcome or simply repetitive work.

Since archaeology in today's Islamic studies discipline has not won strong following and disciples, it is important to look at the backgrounds and the past of Islamic archaeology. I do not undermine or refute the many past achievements of Islamic archaeology. Perhaps I shall shortly list some priorities, if not potential fields of attractive archaeological projects, including monuments, art, and architecture. In a sense I shall support the few existing and on-going leads in archaeological research.

Museum of Islamic Monument and Art

Among the newly founded nation-states, diverse primordial sources of identity ubiquitously persist, including the “local” references from landscape to charismatic leader. Intra-competition between primordial sentiments and inter-competition with the national symbols prevail as can be seen in popular jokes and more seriously in the marginalization of certain religious symbols, particularly in the crucial formative period. It is thus not surprising to see that various aspects of “Islam” were relegated lower in favor of a national unity agenda. In Indonesia, the passing of the foundational orders paved the way for louder representation voices of formerly primordial, in fact objective, sentiments, including religious identity. It is here that the more adequate expression of refined Islamic culture and arts should be given a protected museum. Relevant to our discussion of archaeology and epigraphy, I am requesting to house a collection of mosque and *pesantren* miniatures as a start. Cooperation with the provincial administrations can be developed to save certain material remains and buildings through conservation and salvation through local housing.

Islamic collection, by virtue of its universal and pluralistic underpinning, must inculcate the quality of cultural diversity and plurality, without neglecting its contribution to molding solidarity and cooperation through its pristine Islamic cosmopolitan and universal messages.

Funding

During the foundational stage strong support structurally and logistically must be ascertained. In the long run archaeological and epigraphical findings can be expected to bring home lucrative income through various exhibitions and public relationships. Without doubt better information sharing and public awareness will enhance the number of visitors to our museums and religious tourist sites.

Relevance

Seen in the limited amount of historical sources for the study of Islam in Southeast Asia, particularly Indonesia, temporally and spatially, archaeology and to an extent epigraphy form a crucial bank of information,

clues and leads that are necessary to establish informed understanding and explanation of various past religious phenomena and social issues.

The Application of State-of-the-Art Knowledge

Potential Fields and Roads Forward:

Trading related networks: Port towns, port settlements, historic towns/ villages/communities, production/industry cluster community
Religious/ *adat* monuments: noted monuments, including mosques/ palaces/dignitaries' houses/ *adat* centers.

Methods:

- Designing more sophisticated non-destructive methods of retrieval and excavation or site examinations
- Preserving some old buildings, settlements and housing which are significant to cultural groups/bearers
- Identifying monuments, artifacts and locations for archaeological fieldwork and, if necessary excavations, as a beginning.

The successes of archaeology for African Islam will undoubtedly make historians of early Islam in Southeast Asia green with envy, but a better use of material culture does not have to begin on this large scale, indeed in many parts of Southeast Asia the particular climatic conditions may mean that comparable archaeological material has simply not survived (Lambourn 2008:282).

For Lambourn, a better use of material culture can begin on a much smaller scale, even at that of a single object. Synchronized approach of archaeology-history with the reminiscence of *Annales'* *evenementielle* and *conjoncture*.

Lambourn (2008:283) specifically argued for synthesizing and linking between the Visual/ Textual, Material/ Textual, Non-verbal/ Verbal Gap.

Given the absence of certain dating form any fundamental texts such as the *Hikayat Raja-raja Pasaioir* the *Sulālat al-Salāṭīn*, this reconceptualization is not perhaps as radical as it may seem at first, it may help us switch our thinking away from our obsession with dates,

names, and titles, and toward writing the history of early Islam from material remains, applying archaeological and material culture methods of data collection, analysis, and interpretation.

To respond to this call and open up our educational horizon and widen our life world perspective, it is timely to introduce the learning of visual and material culture in our school as early as the pedagogic principle allows. Why? Lambourn (2008:283), an archaeologist, lamented the present archaeology's predicament:

Archaeology, art history, material culture, and visual culture studies have all developed as fields of inquiry specialized in non- textual and non-verbal material and its interpretation, but the approaches and methods that allow "us" to interpret this material are often not taught outside our disciplines.

Recent Case Studies in Archaeology

Religious building forms a melting pot and communicator. The main goal of James L. Flexner's (2015) research in Pacific Vanuatu was to document as much detail as possible using a combination of archival sources, archaeological recording techniques, and oral histories to build a greater understanding of the building's significance. This was considered a necessary first step towards eventual conservation work (Flexner, 2015). One of the most significant aspects of the religious building under the study is its encapsulation of what is 'ethnically' called "locality the constitution of the global in the local, the relationship between widely held world-views and individual action." The church building was built primarily by locally organized laborers under the direction of foreign carpenters and missionaries from a prefabricated kit integrating materials from across the British Empire and North America.

The interplay of global and local forces has become a major topic of study in 21st century historical archaeology. For Flexner (2015) this dynamic can be seen as an issue of scale, since scholars attempt to connect micro-scale observations of households, activity areas, and artifacts to the larger, macro-scale networks that emerged during the period of globalization over the last five centuries or so. The study of buildings,

such as standing buildings of timber, masonry, and metal, as well as more ephemeral posthole patterns and other subsurface remains, has likewise long been an important part of historical archaeology.

Analyses of domestic architecture from across the Atlantic world have pointed out that buildings are important reflections of the cultural values of early capitalists. In these case studies, buildings are seen as material statements about the aspirations of the builders as well as colonial ideals concerning order and hierarchy, though these are often contested statements that are undermined by the realities of everyday life. (Flexner, 2015:265) also adopted Michael Johnson's (2006) "contrapuntal" reading of European landscapes of the colonial period; thus, architectural developments in Europe can also be

...connected to the wider global networks that allowed for the great accumulation of wealth in the West from the 1500s onwards,... In the colonies, meanwhile, elaborate rural estate houses reflecting the latest fashions from Europe were often more signs of ambition than reflections of actual wealth.

In Flexner's (2015) study of the church building in Lenakel, he came to a conclusion that people are interested in conservation of the 1912 Church not because of the kinds of Western concerns with "heritage" with which most archaeologists will be familiar; rather, because people in Vanuatu see mission sites as a living part of their community.

People in Vanuatu appropriated a religion of their choice and its sacred architecture, adapting it to local purposes and beliefs as it suited them. The church building still serves as a connection to a global network connecting the past with the present through the legacies of historical actors, including missionaries and local chiefs, and local with global through the ongoing relationships between people living in the local community and foreign archaeologists, among others. It is a testament to the power of buildings that even in its decaying state, the church in a Vanuatu parish continues to forge such relationships.

World systems are not only constructed through trade networks and political alliances, but through places, both sacred and secular, which are inhabited, reconstructed, and remembered during the course of everyday

life. It is in such contexts that the connections between the global and the local can be more adequately identified and explained.

Local settlements and regional power Paula Lazrus (2014) depended on the readings from both archaeological and archival records to identify points of convergence or divergence in regional power relations.

Successive maps of the Calabria territory in southern Italy indicated shifting boundaries. Fluid place names provided evidence of infrastructure or absence thereof, and changing vegetation all reflected the complex relationship between inhabitants and the land throughout the post-medieval period. An Annales-type approach, although complex, still provides a valid framework for distilling understanding from multiple streams of data, some of which are not chronologically precise. This approach has its merits within the context of a mixed archaeological/ historical analysis within an environmental context. Here the archaeological data fits a time frame closer to Braudel's conjunctures, while the archival documents represent the narrower time frame of his *even ementielle*.

How was this landscape perceived by the local inhabitants or the ruling parties in distant cities? How did the changing political regimes influence the relationship of the citizens of Bova to the landscape? Exploring the contemporary environment provoked questions about how people once lived and how they responded to the shifting demands of new political regimes and resource exploitation. It becomes possible to consider not only how the territory has been transformed and to corroborate older travel descriptions, but also to ponder the role of the local inhabitants (or groups of them) with regard to their colonial rulers in Naples.

As only a small portion of the population was literate, archaeological evidence is all the more important for exploring the full development of the area, just as it is for the Prehistoric periods. This can provide a catalyst for an eventual reconsideration of land-use in the deeper past that can in turn shed new light on contemporary conditions. This approach enhances our insights into the lives of the inhabitants who by their location and relative political and social insignificance have been viewed as marginalized throughout their history.

Omani-Zanzibar power: Palace archaeology? Through archaeological and historical data, Daniel Rhodes et al. (2015) examined the rise and fall of Omani influence on Zanzibar in the 18th and 19th centuries. They archaeologically looked at the establishment of elite settlement along the coast north of Shangani, the subsequent consolidation of power and the demise of their territorial control at the end of the period. The Zanzibar narrative of the 19th century was embedded in emerging patterns of globalization across the Indian Ocean and the fluctuating movement of geopolitical power within the region and through negotiation with Europe.

Rhodes' (2015) research on Zanzibar palaces and other monuments sits within a small but growing body of work focused on the archaeology of built structures in East Africa's Swahili period and more broadly within the archaeological study of spatial structure and architecture.

Power and self-esteem on the part of the ruling Omanis was seen in a further construction expansion in the later 19th century of extensive bathing facilities at a number of palaces. Social status was legitimized and perpetuated through the architecture, with clear divisions of status evident in the right of access to certain rooms and baths.

This area was clearly separated from the central elite space by the original house's exterior wall, which accordingly possessed no windows. Thus the complex as a whole contained a central elite zone and a series of graded peripheral zones denoted by the baths and use of water as it passed through the building.

In the aftermath of the less-than an hour armed conflict in 1896 when the Zanzibaris admitted defeat, the revolutionary pretender, Bargash, fled allowing the British-supported Hamud bin Muhammed to take power. The architectural styles of the Sultan's newly reconstructed Stone Town waterfront palaces following the British bombardment in 1896 signified the final decline of the traditional Omani styles seen in the earlier rural palace sites at other two locations.

Although sharing a common Islamic faith, the Omani Sultan's of Zanzibar can be viewed as a colonizing force over the Swahili of the

island and the mainland coast. The archaeological remains of their activity represent a minority force dominating a people and landscape reflected in and supported by the manipulation of physical space. The elite palace sites outlined here demonstrated both the development and decline of this political control, a control that was ultimately overshadowed by subsequent European colonial forces.

The consolidation of this power came first with the transfer of the Sultan's court to Zanzibar 1828, then with the construction of ever more luxurious palaces, it was not this time the center of commerce, but located at strategic positions which controlled the very access to this center. By placing their leisure palaces along the coastal littoral north of Shangani the Sultans ensured control of the major sea route into Zanzibar harbor and further augmented these with the addition of military installations. With the placing of a cannon battery at Mtoni arguably having more ideological impact on visitors than actual defensive ability. As multiple palaces developed, along this shore, the complexes themselves assumed a greater emphasis on leisure and revealed the internal hierarchies within Omani elite society and reflected a process of self-construction.

By over stretching the dynastic finances, subsequent Sultans found themselves less able to challenge new European interests in their mercantile domination of the western Indian Ocean and a subsequent withdrawal from palace life and reintegration into the urban mercantile center in Stone Town was necessary. The inability of the Sultans to effectively negotiate financially sustainable agreements with the new European powers, coupled with growing economic pressure and debt ultimately led to the abandonment of all but the most central seats of an ever shrinking sphere of control.

The elite architecture, as here taken from Omani-controlled Zanzibar, tied their creators to a social tradition and at the same time developed a new relationship with colonial Europe. All of these archaeological studies showed the important role of the craft and discipline in rounding our understanding of diverse social, cultural, economic and political nuances in various human life stages.

Conclusions

The archaeological study of religious buildings, monuments, including mosques and *adat* or agriculture-oriented construction will be relevant to the understanding of the process of *Islamization*. Comparative analyses of the materials, structure, style and architecture may shed better light on the complex links for regions local, regional and beyond. At the same time, referring to the existing studies of *adat* housing in different areas can help enlighten the new and old elements in religious buildings and their transformation.

For a historian, archaeological material and visual culture can be variably taken as texts, regardless whether you are literalist, symbolist or what not. These materials as data cannot obviously be taken as independent entities detached and autonomous from their cultural and social, to refer to the immediate, milieu and environment. They manifest diverse conjectures and also respond to such externalities. More significantly, these materials also represent their molders and builders, even owners. In the case of religious archaeology and epigraphy, an added religious dimension should neither be the category nor at the same time be discarded. It may subsume within the different cloaks and robes along with the moves, motivations, or symbols of the materials and vice versa.

Archaeology and epigraphy for whom? When joining an upper secondary education, I was extremely unhappy to be told by a classmate that the figure of Gajah Mada inside our school textbook had nothing to do with the actual great prime minister. It was simply a personification of our then minister of culture. I must thank my thought provoking classmate for his important note on such a concocted conjecture. We cannot deny that our nation-state system today, no longer “imagined” but ubiquitously lived, identifies how should we relate our research agenda to the system? A classic question that need not avert us from pursuing academic excellence and share the thrill with the nation. Certainly this never push us to fabricate the material nor twist the argument and interpretation for trivial or material gain.

The imaginative and reasoned presentations of archaeological planning, execution, excavation, and analyses will convince the public,

stakeholders and scholars that archaeology is not just a desperate digging and collecting by lost individual intellectuals, but rediscovery of the past for the world.

In view of the increasing encroachments in diverse forms from pouncing to industrial expansion into our landscapes, including those of archaeological significance, it is pertinent that they are protected by law locally and nationally, comparable to Europe's Valetta Treaty of 1993. In the same spirit, archaeologists also need to ensure that the planning of archaeological research, especially excavation, must be undertaken in the less, or preferably non-destructive manner and methods of site examination: sonar, radar, magnetic, ultra-violet, infra-red methods, which will enable site relevance to be evaluated in a more reliable fashion.

No less important, the public should be motivated to run campaigns for the preservation of historic sites, settlements, villages and monuments. They are valued not only for their beauty and magnificence, but also for their glaring meanings and symbolic clues.

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Author Guidelines

Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). journal is the areas covering Indonesia, Malaysia, Brunei, Southern Part of Thailand (Patani), Singapore, Timor Leste dan Southern Part of the Philipines (Sulu).The aim is to introduce the richness of the Heritage of Nusantara in particular, to show its relations and contributions to the world heritage as well as to offer a wide variety of analysis on how to preserve and develop the richness of the Heritage of Nusantara. Therefore, the Journal welcomes the papers from the scholars and expert from all disciplines of humanity, social sciences and religious studies related.

The article submitted should be original based on academic works. The article submitted is never published before in any journal or is being reviewed for possible publication. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words is between 10000 to 15.000 words. References, tables, figures, appendices and notes are included in those words. As for the abstract is 150 words with 5 key words. The articles

with quotations and passages from local or foreign language should be translated into English. Electronic submissions are welcome and should be sent to mail journal.

Referencing Guidelines

The Journal uses the Harvard Referencing System as follow:

A. Citation in the text

The citation referred in the text is written by giving the names.

1. If the author's name occurs naturally in the sentence, the year is given in the parentheses: e. g. In popular study, Harvey (1992: 56) argued that
2. If the names does not occur, both name and year are given in the parentheses: e.g. Recent studies (Barlett 1996; James 1998) show that
3. When the author published more than one cited document in the same year, case letters should be added: e.g. Johnson (1994a) discussed the subject.....
4. If more than two authors, only surname of the first author and at all: e.g. Wilson at all (1997) conclude that.....
5. Anonym is written: e.g. A recent article (Anon 1993) stated that.....
6. If the source is quoted from another work: e.g. Study by Smith (1960 cited in Jones 1994: 24) showed that.....(note: in the references, Jones is the main bibliography)
7. If the idea is cited, page numbers are not written.e.g. Nunan (1996) but if the idea is specific, number is required: e.g. Allwrith (1992: 56) provides an example of.....
8. Short quotation of less than one line or direct quotation may be written: e.g. "good practices be taught.....(Smith 1996: 15)
9. Diagrams should be referenced in full details (author and date).

B. Additional Notes about Citations

Personal communication is cited in the text only: e.g. According to J.O. Reiss, Many designers do not understand the needs of disabled people (Personal communication, April 18, 1977).

C. Bibliography at the End of a Piece of Work

The references are listed in alphabetical order of authors "surnames. If it is cited more than one item by a specific author, they should be listed chronologically and by letter (e.g. 1993a, 1993b).

Reference to a book

E.g.: Mercer, P.A. and Smith, G. , 1993. Private viewdata in the UK. 2nd ed. London: Longman.

Reference to a contribution in a book

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نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الخامسة، العدد 2، 2016

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مساعدة هيئة التحرير:

آبنو فاتحان

كوسنانو

الصورة في الغلاف الأمامي مأخوذة من الصورة في المقالة

Enlivening Cultural Environments through Sharing and Gotong Royong (Mutual Cooperation)

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين في هذا المجال.

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Nomor: 707/Akred/P2MI-LIPI/10/2015

Akreditasi Majalah Ilmiah

Kutipan Keputusan Kepala Lembaga Ilmu Pengetahuan Indonesia
Nomor 1215/E/2015 Tanggal 30 Oktober 2015

Nama Majalah : Heritage of Nusantara: International Journal of Religious Literature and Heritage
ISSN : 2303-243X
Redaksi : Center for Research and Development of Religious Literature and Heritage,
Ministry of Religious Affairs of The Republic of Indonesia,
Gedung Kementerian Agama RI, Lt. 18, Jl. M.H. Thamrin No. 6, Jakarta Pusat

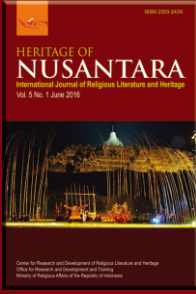
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TERAKREDITASI

Akreditasi sebagaimana tersebut di atas
berlaku mulai Oktober 2015 - Oktober 2018

Cibinong, 30 Oktober 2015
Lembaga Ilmu Pengetahuan Indonesia
Sekretaris Panitia Penilai Majalah Ilmiah-LIPI

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(دراسة تحليلية على كتابه آداب المعلمين)

*At Tarbiyah bil 'Iqābil Badanī fīl Madrasah al Ibtidā'iyyah
al Islamiyyah 'inda Ibnu Suḥnūn
(Dirāsah Taḥlīliyyah 'alā Kitābi Ādābi al Mu'allimīn)*
Syahrizal

ISSN 2303-243X



9 772303 243101