



The Remains of Megalithic Culture of Banyuwangi in East Java and The Historical Interpretation as Teaching Materials for Local History Learning

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ABSTRACT

This research aims to: 1) describe the facts regarding the number and distribution pattern of archaeological remains of megalithic culture in Banyuwangi; 2) elaborate typology and identification of functions associated with the archaeological remains 3) reconstruct the conception of belief; 4) reconstruct social and economic life; 5) reveal the characters of megalithic culture in Banyuwangi and their relation to megalithic culture in Iyang-Ijenhighlands. The research was designed as historical research. The results of the study draw the following conclusion: 1) forty-six archaeological remains of megalithic culture are found in 13 sites spread over 10 districts in Bayuwangi; 2) the typology of remains consists of (a) stone platform, (b) stone of worship, (c) menhir, (d) series of *TemuGelangBatu*, (e) stone terraces, (f) monoliths, and (g) *lumpangstone*; 3) ancestor worship; 4) economic life already has a fairly complex and sufficient economic order; 5) there is no significant difference in the megalithic culture in Banyuwangi compared to the megalithic culture in Iyang-Ijen Plateau.

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INTRODUCTION

The results show that megalithic cultures manifest in the form of archaeological remains found in Indonesia consist of various forms (Prasetyo, 2008; 2013; 2015a; 2015b; Swastika, 2020a). Some forms often show locally developed specifications. Because they develop locally, these forms have distinctive and iconic characteristics that are not found in other regions. For example: stone statues in Pasemah (South Sumatra), stone chests in Bojonegoro (East Java), sarcophagi in Bali, stone cubes in Minahasa (North Sulawesi), dolmen graves in Sumba and Flores (East Nusa Tenggara).

Interestingly, various forms of archaeological remains of megalithic culture in various regions in Indonesia also have local names. In Minahasa (North Sulawesi), stone cubes have the local name *waruga*. In Poso (Central Sulawesi), stone jars have the local name *kalamba*. *Gelangstonein* Matesih (Central Java) has the local name *watukandang*. As a result, archaeological remains of similar megalithic cultures in each region often have different names. In fact, in each locality within an area, the archaeological remains of such megalithic cultures may also have various names. Example: archaeological remains of megalithic culture types of stone coffins in East Java. In Bojonegoro it is called the *kuburkalang*, while in Bondowoso it is called the *kuburlempeng*. Another example: archaeological remains of megalithic culture of the dolmen grave type in East Nusa Tenggara. In Sumba it is called *rete*, while in Flores it is called *reti*.

The diversity of forms and names of local archaeological remains, on the one hand, can indeed be seen as a unique phenomenon of megalithic culture in Indonesia as a cultural wealth of Indonesia. However, on the other hand, the uniqueness also represents a problem. This is because the diversity of local archaeological remains often creates difficulties in both definition and uniform due to the comprehensive typology of the archaeological remains of megalithic culture in Indonesia (Hasanuddin, 2015). To enrich the variety of archaeological remains, the remains in Banyuwangi need to be researched.

This research focused on answering four problems related to megalithic culture in Banyuwangi as follows: (a) How many archaeological remains of megalithic culture are found in Banyuwangi? What is the distribution pattern? And, what are the types and functions of the archaeological remains of these archaeological remains?, (b) What is the picture of the belief concept that underlies the creation of archaeological remains of megalithic culture in Banyuwangi?, (c) What is the picture of the social and economic life of the community making archaeological remains of megalithic culture in Banyuwangi?, (d) What are the characteristics of the megalithic culture in Banyuwangi compared to the megalithic culture of other localities in Iyang-Ijen highlands?

In line with the problems studied, this research was carried out with the following objectives: (a) To describe the number and pattern of distribution of archaeological remains of megalithic culture in Banyuwangi; (b) To report on the typology and identification of archaeological remains of megalithic culture in Banyuwangi; (c) To reconstruct the belief concept that underlies the creation of archaeological remains of megalithic culture in Banyuwangi; (d) To reconstruct the social and economic life of the community making archaeological remains of megalithic culture in Banyuwangi; (e) To reveal the character of megalithic culture in Banyuwangi and its relation to megalithic culture in other localities in Iyang-Ijen highlands.

This research and the results obtained can lead to the following benefits: (a) Collecting data on the archaeological potential of megalithic culture in Banyuwangi and their urgency for the conservation of cultural heritage; (b) Generating data on the diversity of megalithic cultures in Iyang-Ijen highlands; (c) Enriching the knowledge about megalithic culture in the Eastern Edge of Java; (d) Providing valuable materials to History educators both in universities and in primary and secondary schools for the development of Local History learning materials.

METHODOLOGY

The research site included 13 sites spread over 10 districts in Banyuwangi. The research was carried out for six months, starting from June 4th 2021, to December 10th 2021. The research was designed as historical research; it employed historical methods by utilizing a prehistoric archaeology methodological approach. Primary sources were collected using field survey techniques; secondary sources were collected with documentary techniques and interview techniques. Interpretation was carried out hermeneutically using formal analysis, contextual analysis, comparison, and ethnoarchaeological analogy.

RESULT AND DISCUSSION

A. Number, Distribution, Type, and Function of Archeological Remains of Megalithic Culture

The number of archaeological remains of megalithic culture in 13 sites spread over 10 districts in Banyuwangi varies to a large extent. At Maelang site (Wongsorejo district), only one archaeological remain is identified as the remains of megalithic culture, which is *Watu Dakon*. The remains thought to be associated with archaeological remains of megalithic culture (*Watu Dakon*) included fragments of pendulum scales, *gandik* stones, earthenware fragments, and metal fragments. These two archaeological remains are a clear indication of the continued existence of materials culture in the form of archaeological remains of mesolithic and megalithic cultures. Maelang site has been inhabited by humans since before the development of megalithic culture in that place.

At Tangkub site (Wongsorejo district), there are no archaeological remains that can be categorized as megalithic culture. The findings of archaeological remains in the form of ancient brick structures, fragments of pig molars (*maxiliasuidae*), ceramic fragments, stoneware fragments, *gandik* stones, and molten metal smelting waste (iron) at this site indicate that Tangkub site is a settlement site and metal workshop from the ancient times, presumably around the XIV-XVM centuries (Taniardi et al., 2020). Based on the characteristics of the archaeological remains in the form of pottery, stoneware, and ceramic fragments found, Noerwidi et al. (2020) conclude that Tangkub site has been inhabited by humans at least during the period of the Majapahit Kingdom around the XIII century AD, or maybe it came from the previous period and continued until post-Majapahit era.

Only one archaeological remains of megalithic culture at Watugepeng site (Kalipuro district) was recorded, namely Watugepeng. At Selogiri site (Kalipuro district), two archaeological remains can be identified as a part of megalithic culture, namely: (i) *Undak Watu* and (ii) *Watu Adeg*. The distribution pattern is clustered. As the Maelang Site, at the Selogiri Site, there are also archaeological remains of megalithic, classical (Hindu-Buddhist) era and Islamic cultures. Archaeological remains of classical culture involve temple stones, phallus, and yoni. The archaeological remains of Islamic culture are in the form of a long tomb with an orientation towards the North-South.

At Putuk Giri site (Giri district), only one archaeological remain is identified as part of megalithic culture, namely *Undak Watu*. The distribution pattern is single. At this site, you can again find cultural materials that continue in the form of archaeological remains of megalithic and Islamic culture. The archaeological remains of Islamic culture are in the form of the tomb of Putri Atikah and the tomb of a servant named Kudo Tilarso. The two tombs are oriented towards the typical Islamic direction, namely North-South.

At Mondolukosite (Glagah district) and Jelunsite (Licin district), no archaeological remains of megalithic culture were found. According to the informant, at Mondolukosite in the past, there were indeed several archaeological remains of megalithic culture in the form of *WatuAdeg*. However, when data collection was carried out, *WatuAdeg* no longer existed due to the destruction carried out by residents. As Jelunsite, Yogyakarta Archaeological Center team visited JelunSite in the context of carrying out a phase V of archaeological survey in several districts (Licin, Banyuwangi, Cluring, Kalipuro, Giri, and Purwoharjo) in Banyuwangi region. During a survey visit at Jelunsite, archaeological remains of megalithic culture were found in the form of structures or terraces (Taniardi et al., 2020). However, when data collection was carried out, the structured terraces were already level with the ground, and only a field (Jelunfield) was left.

Only nine archaeological remains of megalithic culture are found at the KertosariSite (Srono district) in the form of *Watu Gong*. The pattern of distribution is unknown. When data collection was carried out, these nine *Watu Gongs* were no longer at the site but were moved to the Culture and Tourism Office of Banyuwangi Regency. In addition to these nine remains from the Kertosarisite, that there were also twenty-six *WatuKenong* and one *WatuLumpang* from various districts and villages in Sronodistrict. The distribution pattern is unknown.

At GumukPutrisite (Muncar district), only one archaeological remain can be categorized as megalithic culture, in the form of megalithic buildings used for worship (Taniardi et al., 2020) or *Gelang* (Zulfahri et al., 2015). The distribution pattern is single. When data collection was carried out, the archaeological remains of the megalithic culture had been destroyed. At GumukPutrisite, we can find archaeological remains of megalithic and classical culture. The archaeological remains of classical culture are in the form of fragments of the feet of the statue standing on a pedestal, yet the forms are rather unclear. Judging from the characteristics of the remaining fragments along with the current toponym, the statue that stands at the top of Gumuk Putri is the depiction of Dewi Durga Mahisasuramardini.

At GumukJadahsite (Muncardistrict), no archaeological remains of megalithic culture were found. The findings of archaeological remains of megalithic culture at the PanjenSite (Sempudistrict) are *WatuKotak* with two different sites revealed. The distribution pattern is single. At the Blok AgungSite (Tegalsari district), two archaeological remains categorized as a megalithic culture are discovered. This involves *WatuTrucuk*, which means "stone from *Trucuk*", the name of a place outside the administrative area of Blok Agung, Karangdoro district, Tegalsari district. The distribution pattern is unknown. Meanwhile, at *TrucukKalibeningsite*, Glenmore, no archaeological remains of megalithic culture were found.

Complete data on the number and distribution of archaeological remains of megalithic culture in 13 sites spread over 10 sub-districts in Banyuwangi are presented in Table 1 below.

Table 1. The Number and Distribution of Archeological Remains from Megalithic

Cultures in Banyuwangi

N	SITES	ARCHEOLOGICAL REMAINS OF MEGALITHIC CULTURE		
		Σ	%	DISTRBUTION
1.	Maelang	1	2,17	Single
2.	Tangkub	0	0	-
3.	Watugepeng	1	2,17	Single
4.	Selogiri	2	4,35	Clustered
5.	PutukGiri	1	2,17	Single
6.	Mondoluko	0	0	-
7.	Jelun	0	0	-
8.	Kertosari	9	19,57	Unknown
9.	GumukPutri	1	2,17	Single
10	GumukJadah	0	0	-
11	Panjen	2	4,35	Single
12	Blok Agung	2	4,35	Unknown
13	TrucukKalibening	0	0	-
	Unknown(kept at Banyuwangi regency office)	27	58,70	Unknown
	TOTAL	46	100	

The archaeological remains of megalithic culture spread across several sub-districts in Banyuwangi have local names, usually associated with local and distinctive characteristics. The results of the recapitulation of the research team found nine local names for archaeological remains of megalithic culture scattered in several sub-districts in Banyuwangi. These local names are: (i) *Watu Dakon*, (ii) *Watugepeng*, (iii) *UndakWatu*, (iv) *WatuAdeg*, (v) *Watu Gong*, (vi) *WatuKenong*, (vii) *WatuLumpang*, (viii) *WatuKotak*, and (ix) *WatuTrucuk*.

The local name, *Watu Dakon*, was given by residents at the Maelang site (Wongsorejo district) to refer to the archaeological remains of megalithic culture in the form of a stretch of rock on the surface, with holes in irregular formations. *Watugepeng* was given by the residents of the Watugepeng site (Kalipuro district) to refer to the archaeological remains of megalithic culture in the form of a natural stone in an upright position. The local name *UndakWatu* is a label given by residents at the Selogiri Site (Kalipuro district) and at PutukGiri site (Giri district) to refer to the archaeological remains of megalithic culture in the form of terraced terraces. *WatuAdeg* was the name given by residents at Selogiri site (Kalipuro district) to refer to the archaeological remains of megalithic culture in the form of a natural stone in an upright position. The local name *Watu Gong* is the name of the local population at the Kertosari Site (Srono district) to refer to the archaeological remains in the form of a natural spherical stone resembling a gong musical instrument. *WatuKenong* is the name given by local residents in Iyang-Ijen highlands to refer to the archaeological remains in the form of a spherical piece of natural stone resembling *kenong*, a musical instrument. The local name *WatuLumpang* was coined by residents in Iyang-Ijen to refer to the archaeological remains in the form of a boulder with a round hole in the center of its surface. *WatuKotak* is the name for Panjen site (Sempu district) to refer to the

archaeological remains in the form of an arrangement of 4 natural stones in a rectangular formation. The local name is *WatuTrucuk*, at Agung Block site (Tegalsari district) to refer to the archaeological remains in the form of a natural stone in an upright position originating from a place called *Trucuk*.

Local names do not simply represent the actual types of archaeological remains of megalithic culture. In each distribution area, it turns out that these remains have local names given by residents. As a result, archaeological remains of megalithic culture may have more than one name (Hasanuddin, 2015)

The forms of archaeological remains of megalithic culture are very diverse. Therefore, to facilitate identification, classification or typology is made. The most commonly used typological basis is the morphological characteristics of each archaeological remains of megalithic culture. In 2015, there were 31 typologies (Prasetyo, 2015a; Hasanuddin, 2015; Swastika, 2020a; 2020b).

Table 2. The Typology of Archeological Remains of Megalithic Culture

N	LOCAL NAMES	N	TYPE
1.	<i>WatuDakon</i>	1	Monolith
2.	<i>UndakWatu</i>	2	Stone terrace
3.	<i>Watugepeng</i>	3	Menhir
4.	<i>WatuAdeg</i>		
5.	<i>WatuTrucuk</i>	4	Stone Platform
6.	<i>WatuKenong</i>		
7.	<i>Watu Gong</i>	5	Worship Stone
8.	<i>WatuLumpang</i>	6	Stone mortar
9.	<i>WatuKotak</i>	7	<i>TemuGelangBatu</i>

The frequency of the number of species and the frequency of the number of archaeological remains of megalithic culture from each type at each site are different. The complete data are as follows.

Table 3. Type and Frequency of Archeological Remains of Megalithic Culture in Banyuwangi

TYPE AND FREQUENCY									
NO	SITES	Mo	Me	ST	SP	SM	TGB	WS	Σ
1.	Maelang	1	0	0	0	0	0	0	1
2.	Tangkub	0	0	0	0	0	0	0	0
3.	Watugepeng	0	1	0	0	0	0	0	1
4.	Selogiri	0	1	1	0	0	0	0	2
5.	PutukGiri	0	0	1	0	0	0	0	1
6.	Mondoluko	0	0	0	0	0	0	0	0
7.	Jelun	0	0	0	0	0	0	0	0
8.	Kertosari	0	0	0	0	0	0	9	9
9.	GumukPutri	0	0	0	0	0	1	0	1
10	GumukJadah	0	0	0	0	0	0	0	0
11	Panjen	0	0	0	0	0	2	0	2
12	Blok Agung	0	2	0	0	0	0	0	2

TYPE AND FREQUENCY									
13	TrucukKalibening	0	0	0	0	0	0	0	0
	Unknown(kept at Banyuwangi reGENCY office)	0	0	0	26	1	0	0	27
TOTAL		1	4	2	26	1	3	9	46

Description:

Mo :Monolith ST :Stone terrace
 Me :Menhir SP :Stone Platform
 SM :Stone mortar TGB :*TemuGelangBatu*
 WS :Worship Stone

In the data recapitulation as presented in Table 3, there are three interesting facts. First, classified based on their characteristics as relics of the past, all types of archaeological remains of megalithic culture at sites scattered in several sub-districts in Banyuwangi are artifactual remains. The basic characteristic of an artifact lies in its possibility to be separated, moved or movable from its original site (Mundarjito, 1982/1983; Simanjuntak in Simanjuntak and Widiyanto, 2012). Second, from seven types of archaeological remains of megalithic culture at sites spread across several sub-districts in Banyuwangi, it is known that Stone Platform is the type with the highest density level (26 remains). Next is the Stone of Worship (9 remains), then Menhir (4 remains), *TemuGelangBatu* (3 remains), Terraces (2 remains), and Monoliths and Stone Mortars (1 remains).

Table 4. The Density Level of Archeological Remains of Megalithic Culture in Banyuwangi

NO	JENIS	Σ	%
1.	Stone Platform	27	56,52%
2.	Worship Stone	9	19,57%
3.	Menhir	4	8,70%
4.	<i>TemuGelangBatu</i>	3	6,52%
5.	Stone terrace	2	4,35%
6.	Monolith	1	2,17%
7.	Stone mortar	1	2,17%
TOTAL		46	100

The third interesting fact is that of the 7 types of archaeological remains of megalithic culture in sites spread across several sub-districts in Banyuwangi, it is known that the species with the widest distribution is Menhir, followed by *TemuGelangBatu*, and Terraces. The distribution of archaeological remains of Menhir type megalithic culture was found at WatugepengSite (1 remain), SelogiriSite (1 remain), and at Blok Agungsite (2 remains). The distribution of archaeological remains of *TemuGelangBatu* type was found at the GumukPutriSite (1 remain) and at the PanjenSite (2 remains). The distribution of archaeological remains of the terraced terrace-type megalithic culture was found at the SelogiriSite and the PutukGiriSite (1 remain). The concentration of the distribution is visible in Sronodistrict.

Table 5. Distribution Coverage of Archeological Remains of Megalithic Culture in

Banyuwangi

NO	TYPE	ΣSITES	%
1.	Menhir	3	33,33
2.	<i>TemuGelangBatu</i>	2	22,22
3.	Stone terrace	2	22,22
4.	Monolith	1	11,11
5.	Worship Stone	1	11,11
6.	Stone Platform	Unknown	-
7.	Stone mortar	Unknown	-
TOTAL		9	100

The functions of each type of archaeological remains of megalithic culture in 13 sites spread over 10 districts in Banyuwangi are presented as follows. Menhir comes from Breton language (Northern France), which is formed from the combination of the words *men* which means stone, and *hir* which means standing or upright. So, Menhir means standing stone or upright stone (Ayatrohaedi et al., 1981; Sukendar, 1982/1983; Soejono, 2010).

Based on their morphology, Soejono and Leirissa (2010) grouped Menhir into two major types. First, Menhir type 1 which is called "ordinary Menhir" or "plain Menhir". Second, Menhir type 2, better known as "arcaMenhir" (Menhir statue). Menhir usually consist of two subtypes, namely: (i) simple Menhir, and (ii) Menhir formed through carving techniques (Prasetyo, 2015a). Common Menhir of subtype 1 (simple Menhir) appear in the form of unworked or unsculpted erect stone erected above the ground. Menhir of this subtype 1 are commonly found in Indonesia. Ordinary Menhir of subtype 2 are erect stones carved with certain shapes (rectangles, isosceles triangular prisms, etc.); body parts are sometimes also carved with certain decorative motifs. Menhir of this subtype 2 are, among others, found in Limapuluh Koto (West Sumatra) and Lampung (Sukendar, 1996/1997; Prasetyo, 2008; 2015a), Tasikmalaya (Priyono, 2015), TanaToraja and North Toraja (Hasanuddin, 2015), Alor and Sumba (Geria, 2014; Hasanuddin, 2015), and Bondowoso and Jember

Of the 13 sites spread over 10 sub-districts in Banyuwangi, Menhir's presence was only found at 3 sites: Watugepeng, Selogiri, and Blok Agung. The number is 4. The morphological characteristics are classified as ordinary Menhir or plain Menhir; based on the processing technique, they are classified into subtype 1 of ordinary Menhir (2 at Blok Agung Site) and subtype 2 of ordinary Menhir (1 remain at Watugepeng Site and 1 remain at Selogiri site).

Hypothetically, it can be hypothesized that Menhir at the three sites in Banyuwangi has similar functions to those of Menhir elsewhere, which is a symbol and means of worship of ancestors. Indications of this functionality can be seen from: (i) the association of the Menhir with the Terrace (at the Selogiri site), and (ii) the orientation towards the *chthonis* of Menhir (at the Watugepeng site).

Temu Gelang Batu (bracelet-shaped stone) is a type of archaeological remains of

megalithic culture which is characterized by the arrangement of large and small stones in a circular (bracelet-shaped), rectangular, and oval formations. *Temu Gelang* terminology in Indonesia was first used by Teguh Asmar (1970) from the words stone enclosure or stone circle or stone ring.

Of the 13 sites spread over 10 districts in Banyuwangi, the existence of *Temu Gelang Batu* was only found at 2 sites: GumukPutri and Panjen. Three remains are discovered. The formation at the GumukPutri site is unknown. When data collection was carried out, the only remains left were the distribution of natural stones on the surface of the dune. Meanwhile, *Temu Gelang Batu* formation at the Panjen site is still clearly visible, which is a square, and therefore locals commonly know it as *Watu Kotak*. The functionalization of *Temu Gelang Batu* in each region varies. In Kerinci, *Temu Gelang Batu* (pulung Negeri) serves as the center for the *sekokenduri* rite (Budisantosa, 2015a). In Tutari (Jayapura), this remain serves as a burial place (Maryone et al., 2015). In Manggarai, there is a *Temu Gelang Batu* (compang) which functions as a place of worship and as a grave (Kompiang, 1989).

Within the limitations of local contextual and ethno-archeological data that can be used as a basis for interpretation and the limitations of comparative data, the research team can only propose a hypothetical assumption that *Temu Gelang Batu* at the two sites in Banyuwangi serves as the place of worship. This functionality can be seen from two indicators. First, no archaeological remains were found during the excavation of the middle and lower areas of each natural stone of *Watu Kotak* 01 at Panjen site. Second, the continued existence of materials culture in the form of archaeological remains of megalithic culture (*Temu Gelang Batu*) and classical (Dewi Durga Mahisasuramardini statue) at GumukPutri site. The existence of the two materials culture shows that the GumukPutri site was intended as a sacral area for worship activities, which can be found at GumukPutri site.

Stone terrace is a type of archaeological remains of megalithic culture technologically characterized by a building consisting of more than one step; each step is generally made of soil and reinforced with blocks or stone blocks which also function as a dividing wall. The highest step serves as the most sacred or holy place. At the highest steps, there are usually archaeological remains such as altars, Menhir, statues, as markers of sacred centers (Prasetyo, 2008; 2015a; Afriono, 2011). Empirically, the concentration of distribution is in the southern region (Java), especially in West Java.

Of the 13 sites spread over 10 sub-districts in Banyuwangi, the stone terraces were only found at 2 sites: Selogiri and PutukGiri. Two remains were discovered. In general, the stone terraces at both sites consist of parts: the first terrace (located at the bottom), the second terrace (located in the middle), and the third terrace (at the top). Based on comparative data with similar findings in various places in Indonesia, the research team believes that the terraces at the two sites in Banyuwangi have a generic function, namely, as a place of worship (Sulistyo, 1999; Soejono and Leirissa, 2010).

Monolith is a type of archaeological remains of megalithic culture which is technologically characterized by a boulder of various shapes, both worked and unworked for various purposes. Bagyo Prasetyo (2015a) classifies monoliths into two main types. Type-1 monolith is an unworked piece of rock. This type 1 monolith has several forms. This type-2 monolith consists of three subtypes. Type-2 monolith is morphologically characterized by a piece of stone that is carved in a cannon-shaped cylindrical shape (Prasetyo, 2015a). The monolith was found in Kerinci (Jambi) and local people named it: *patah* stone, *gong* stone, *larung* stone, and *galeh* stone

(Budisantosa; 2015a; 2015b).

Of the 13 sites spread over 10 sub-districts in Banyuwangi, the presence of monoliths was only found at 1 site: Maelang, only 1 was recorded, in the form of a stretch of rock with holes in irregular formations on the surface. Overall, the expanse of rock looks like the shape of a crocodile's body. Its morphological characteristics belong to Type-1 monolith; variations of the shape are classified as hollow stone.

According to Bagyo Prasetyo (2008), the function of monoliths is generally considered as a means of worshipping ancestors. This is the case of monolith at Maelang site, Wongsorejo district, Banyuwangi.

Stone of worship (stone veneration) is a type of archaeological remains of megalithic culture which is technologically characterized by a piece of unworked stone in various forms (round, square, etc.) (Hasanuddin, 2015). Judging by its placement, the stone of worship can be classified into two types. Stone worship type 1 is characterized by its placement on a multilevel structure that is deliberately made of an arrangement of boulders. Type 2 worship stones are characterized by their placement on the ground. The existence of the Stone of Worship in Banyuwangi, is only found in the administrative area of Srono District. Its definitive location is unknown. The number is recorded as many as 9. The morphological characteristics are included in the Worship Stone type 1. Referring to the results of Hasanuddin's research (2015) in South Sulawesi, the research team believes that the Stone of Worship found in the administrative area of Srono district, Banyuwangi, has a function as a means of intermediary rituals for intercourse with ancestral spirits.

Stone Platform is a type of archaeological remains of megalithic culture which is technologically characterized by a hunk of stone of various shapes, both worked and unworked, to be used or functioned as a foundation or pillar for building houses (Hasanuddin, 2015).

The archaeological remains of the megalithic culture of the stone platform type found in Banyuwangi (reputedly derived from various hamlets and villages in the administrative area of Srono district) are morphologically included in type-3 stone platform. The terminology commonly attached to this type of stone platform is cylindrical stone. Its location when data collection activities were carried out at the survey location is unknown because it has been moved to the Culture and Tourism Office of Banyuwangi Regency page). The cylindrical typology of stone as a stone foundation, both implicitly and explicitly, has indicated the functionality of this type of archaeological remains of megalithic culture as the foundation or pillars for building houses. Scientifically academic, the cylindrical functionality of stone as the foundation or pillars of the house building has been proven by several research results. For example, the results of excavations conducted by Sulistyarto et al. (1991/1992) on cylindrical rock groups at the Kodadaksite, Maesan District (Bondowoso), etc. The conclusion from these studies is that the cylindrical function of stone is proven to be closely related to the settlement aspect, namely as the foundation or pillar of the house building. The protrusions at the top of the rock technically function as a barrier for wooden or bamboo blocks so they don't move or fall off their bases.

Stone mortar is a type of archaeological remains of megalithic culture which is

characterized by a single boulder with a round hole on the top surface. The morphology found in Banyuwangi is basically similar to other stone mortars found in other places. A single boulder comes with a hole at the top of its surface. There is no workmanship discovered, except on the top surface which is formed flat with a round hole in the middle. Based on comparisons with similar findings elsewhere (Sukendar, 1981/1982; Suryanegara, et al., 2007; Hasanuddin, 2015), the stone mortar found in Banyuwangi is believed to function as a means for grinding grains such as coffee, corn, and others. Its functionality as a means for grinding grains is evident of the hole, which has a smooth surface and becomes smaller as the bottom gets smaller.

Based on the discussion results related to the morphological function, classified based on the conception of manufacture, the seven archaeological remains of megalithic culture found in Banyuwangi can be grouped into three. First, a group of archaeological remains of megalithic culture has construction conceptions related to the worship of ancestral spirits. Second, the other group of archaeological remains of megalithic culture is related to profane activities. Third, the concept of archaeological remains of megalithic culture is unknown.

Table 6. The Classification of Archeological Remains of Megalithic Culture in Banyuwangi based on Construction Concept

NO	CONSTRUCTION CONCEPT	TYPE							Σ
		Mo	Me	ST	SP	SM	TGB	WS	
1.	Ancestors of- Worship	√	√	-	-	√	√	4	
2.	Profane	-	-	√	√	-	-	2	
3.	Unknown	√	-	-	-	-	-	1	
TOTAL								7	

Description:

Mo :Monolith

Me :Menhir

SM :Stone mortar

WS :Worship Stone

ST :Stone terrace

SP :Stone Platform

TGB :TemuGelangBatu

B. The Concept of Belief as Foundation to Archeological Remains of Megalithic Culture

Based on the evidence, the belief system of the community of archaeological remains of megalithic culture in Banyuwangi is basically no different from the belief system of the people who support megalithic culture. The evidence of archaeological remains of megalithic culture, especially archaeological remains that function as a means of worship, shows that there are at least two conceptions of belief that appear so prominent in the belief system of the community of archaeological remains of megalithic culture in Banyuwangi. The first belief conception states that death does not bring about an essential change to one's dignity. A person who during his life has low dignity will remain low in dignity after he dies; and vice versa, if a person during his life in the world has high dignity, his dignity will remain high after his death. The high degree of human dignity can be obtained by two things: (i) a person's merits and good

deeds during his life in this world, and (ii) a person's ability to organize a feast of merit, a party for spilling his wealth for pleasure, happiness and well-being of society. At least once, throughout the span of his life, humans are obliged to hold a service party. Even if during a person's lifetime he has not been able to organize it, a service party must be held by the family and relatives. The end of the service party is marked by the making of menhir (and grave containers). menhir made when a person is still alive represents a symbol of self, power, and fame. After the person concerned died, the symbolic meanings of the megalith were then metamorphosed. Physically, menhir no longer merely represents profane symbols, but has become sacred symbols. Through certain rites, the spirits of the ancestors are summoned, then descend and reside in the menhir. In this context, the function of the menhir as a symbol of the ancestors and a means of respecting or worshiping family, relatives, and society towards him.

The second conception of belief dictates that spirits are immortal and have their own world. At the time of death, human body can indeed be destroyed, but the spirit lives eternally. The conceptual basis for making archaeological remains of megalithic culture of the stone terraces, menhir, and worship stones in Banyuwangi can be ascertained from the second belief. Likewise, the orientation towards the *chthonis* of the archaeological remains of the megalithic culture is evident of the Menhir at Watugepeng site as well as East-West orientation of the relational position between *TemuGelangBatu* at Panjen site. The orientation towards East-West following the rotation of the sun represents the parallelism of human life cycle with the rotation of the sun. East is a symbol of birth or the beginning of life, while West is a symbol of death or the end of life.

Table 7. The Concept of Belief as Foundation to Archeological Remains of Megalithic Culture

BELIEF SYSTEM	CONCEPT	CODE AND RITUAL	EVIDENCE
<i>Ancestor-worship</i>	Death does not change one's dignity	ancestor worship	Menhir in Watugepeng, Selogiri, and Blok Agung.
	Spirits are immortal and have their world	Orientation towards the archaeological remains of megalithic culture	The direction towards the Menhirs at Watugepeng is oriented towards the Ijen Mountains. The relational position of <i>TemuGelangBatu</i> in Panjen is oriented towards East-West.

C. Overview of the Social and Economic Life of the Megalithic Culture Archaeological Remains Maker Community

The community of archaeological remains of megalithic culture in Banyuwangi is strongly suspected of living in a centralized manner in one place. Evidence is shown by the findings of archaeological remains of megalithic culture, which are very dense and concentrated in the administrative area of Sronodistrict. They can certainly be familiar with the pattern of permanent housing. Evidence of this is shown by the findings of archaeological remains of the megalithic culture of the Stone Platform type, in particular the Stone Platform type 3 – cylindrical stone (*WatuKenong*), which serves as the foundation or pillars for building houses. The description of the shape of the house where the archaeological heritage-making community of megalithic culture in Banyuwangi can be reconstructed as follows.

The form of the house is a house on stilts (also known as house with pillars). The construction of the house consists of bamboo or wooden poles erected on a stone foundation or pedestal. The roof of the house is made of thatch. Houses on stilts are generally rectangular or square and large. Because of its large size, a house on stilts can accommodate several nuclear families.

Houses on stilts with the construction of pillars erected on stone foundations or pedestals are known to be a feature of vernacular architecture and at the same time a feature of Austronesian architecture. The existence of a stilt house shows that the community of archaeological remains of megalithic culture in Banyuwangi is familiar with the craft skills of bamboo or wood. Without these skills, it is impossible for them to build a house on stilts whose construction uses a lot of bamboo or wood. It is possible that at that time people have a special profession as stilt house maker. In other parts of Indonesia, the so-called *undagi* group is known to have emerged during the *perundagian* era (Soejono and Leirissa, 2010). The location of stilt house as a place to live remains unknown. The problem is that the entire stone platform found has been moved from the site.

In addition to being familiar with patterns of permanent residence and living permanently by building residential houses, he also has the ability in terms of sculpting techniques, familiarity with metal equipment processing technology, and pottery making technology. Evidence related to the archaeological heritage-making community of megalithic culture in Banyuwangi in sculpting techniques was revealed through findings in the form of menhir and stone platforms. The archaeological remains of the megalithic culture, the shape of a stone platform that is so smooth and beautiful indicate that human has had a very good ability to carve rock materials with sharp or pointed angles. In this case, relying on lithic and sich technology may not be sufficient. We must use metal chisels. This means, logically, that they are familiar with the use of metal tools. Unfortunately, at the 13 sites in Banyuwangi, which becomes the research site, there has never been a report on the discovery of metal tools artifacts that can prove this logic. At Maelang site, only artifacts were found in the form of a *gandik* stone made of andesite stone which functions as a metal refiner and a metal fragment (Noerwidi et al., 2020). The findings at Maelang site are evidence (although the number and distribution are very limited) that metal processing technology has been recognized as part of archaeological remains of megalithic culture in Banyuwangi.

To date, limited evidence of the known pottery-making technology has been found in the form of 79 pottery artifacts at Maelang site (Noerwidi et al., 2020). The community life that creates archaeological remains of megalithic culture in Banyuwangi

is certain to have a fairly complex social order, which is marked by the development of social differentiation and social stratification. Social differentiation is a social classification based on expertise such as stilt house maker group, the blacksmith, pottery maker group, and bark processor/craftsman group. Other social groups include (i) the group of leaders and organizers of worship rites; (ii) leaders and organizers of the stone-pulling rite; (iii) megalith maker; and (iv) makers of grave goods.

The development of social stratification in the life of the archaeological heritage-making community of megalithic culture in Banyuwangi is evident from the limited findings in the form of menhir. The establishment of menhir demands very heavy preparation and ritual requirements. Not just anyone or family can afford it. That is why menhir is usually only reserved for figures in society. In fact, the manifestation of menhir for prominent people, respectable people, or figures in society is still differentiated again based on their high and low social status. Indicators of high and low social status appear physically in the form of large sizes and decorative patterns found in menhir. The higher menhir indicates higher social status. What stands out is the egalitarian spirit of togetherness and mutual cooperation. Such evidence is shown by findings in the form of terraced terraces involving large numbers of people.

The life of the archaeological heritage-making community of megalithic culture in Banyuwangi is thought to have had a fairly complex economic order. Their subsistence pattern relies on agriculture, animal husbandry, and gathering food. In addition, they are also sufficient to meet the necessities of life. The picture can be seen in the table below.

Table 8. Social and Economic Life of Archeological Remains Makers of Megalithic Culture in Banyuwangi

ASPECT	FORM	EVIDENCE
Social life	Centrally clustered in one place.	The findings of archaeological remains of megalithic culture are very dense and concentrated in the administrative area of Srono district.
	Sedentary life and living permanently by building a residential house.	The findings of archaeological remains of the megalithic culture of the stone platform function as the foundation for building houses.
	Mastering sculpting techniques.	Profile of archaeological remains of the megalithic culture includes the Menhir species at Selogirisite. Profile of the archaeological remains of the megalithic culture includes stone platform.
	Familiar with metal processing technology.	The remains function as a refiner of metal raw materials and metal fragments in Maelang.

ASPECT	FORM	EVIDENCE
	Get to know the technology of using metal equipment.	Assumptive
	Get to know pottery-making technology.	Findings consist of 79 pottery artifacts in Maelang
	Social differentiation has developed.	Assumptive
	Social stratification has developed	Archaeological remains of Menhir type megalithic culture are discovered in Watugepeng, Selogiri, and Blok Agung.
	Egalitarian spirit	Findings of archaeological remains of megalithic culture of terraced terraces are discovered in Selogiri and PutukGiri.
Economic life	Agriculture and Livestock	Assumptive
	Concocting food	Archaeological remains of megalithic culture include stone mortar.
	Pottery Production	Findings consist of 79 pottery artifacts in Maelang.
	Decent Life	Findings of archaeological remains of Menhir from megalithic culture are discovered in Watugepeng, Selogiri, and Blok Agung.

D. Characteristics of Megalithic Culture in Banyuwangi

Based on the data findings, it is known that the character of megalithic culture in Banyuwangi, in general, does not show a significant difference compared to the character of megalithic culture in other localities in Iyang-Ijen highlands. Archaeological remains of megalithic culture of the type of Stone Platform (type 3 – cylindrical stone), Menhir (type 1 – regular Menhir/plain Menhir), and stone mortar found in Banyuwangi can be found easily in Situbondo, Bondowoso, or Jember. Archaeological remains of megalithic culture of the terraced terrace type found in Banyuwangi can also be found in Situbondo and Bondowoso. Meanwhile, we can find archaeological remains of the megalithic culture of the Stone of Worship and Monolith (type 1 – hollow stone) in Bondowoso (Swastika, 2020b).

Likewise, the morphology of each type of archaeological remains of megalithic culture in Banyuwangi has the same characteristics as the morphology of archaeological remains of the same type in Situbondo, Bondowoso, and Jember. The morphological characteristics of archaeological remains of megalithic culture types of Stone Platform (type 3 – cylindrical stone), Menhir (type 1 – regular Menhir/plain Menhir), and Stone mortar found in Banyuwangi can be seen in Situbondo, Bondowoso, or

Jember. Morphological characteristics of archaeological remains of the megalithic culture of the terraced terrace species found in Banyuwangi can also be found in Situbondo and Bondowoso. As for the findings of archaeological remains of the megalithic culture of the Stone of Worship and Monolith (type 1 – hollow stone) in Banyuwangi, we can find their morphological characteristics in Bondowoso (Swastika, 2020b).

Among the 7 types of archaeological remains of megalithic culture found in Banyuwangi, the most interesting (although it cannot be considered a character) is the Stone Platform (type 3 – stone cylindrical). The workmanship looks so smooth. Such a refined level of craftsmanship is only possible by those who have qualified sculpting techniques. As a result, the profile of the archaeological remains of the Stone Platform type (type 3 – cylindrical stone) in Banyuwangi is very different and much more beautiful than the profile of the stone platform (type 3 – cylindrical stone) in Situbondo, Bondowoso, and Jember.

CONCLUSION

The research has drawn the following conclusions. First, the total number of archaeological remains of megalithic culture found in 13 sites spread over 10 sub-districts in Banyuwangi involves forty-six remains. The densest site is in the administrative area of Sronodistrict (36 remains). The pattern of distribution is generally single (found at 5 sites); the pattern of group distribution is single, centered at Selogirisite; and, the distribution pattern is not known as much as 3 sites. The other 4 sites do not have archaeological remains of megalithic culture. The typology of remains consists of seven types, namely (i) stone platform, (ii) stone of worship, (iii) menhir, (iv) *Temu Gelang Batu*, (v) stone terraces, (vi) monoliths, and (vii) stone mortars. The stone foundation serves as a foundation for building a house. The function of the stone of worship and menhir is as a means of worshipping ancestors. *Temu Gelang Batu* and terraces serve as places and buildings for ancestor worship. The function of the monolith (type 1 – perforated stone) is not yet known. The function of Stone mortar is as a means for grinding grains such as coffee, corn, and others. Secondly, the conception of belief that underlies the creation of archaeological remains of megalithic culture in Banyuwangi is the belief system of ancestor cult (ancestor worship). Analysis of the findings shows that there are at least two conceptions of the belief that appear so prominent in the belief system. First, death does not bring about an essential change to one's dignity. Second, the spirit is eternal and has its world. Thirdly, the social life of the archaeological remains of the megalithic culture in Banyuwangi live centrally/grouped in one place the place; permanent residence and settle permanently by building a residential house. They already have the ability to sculpt, are familiar with metal processing technology and (allegedly) the technology for using metal equipment, and are familiar with the technology for making pottery. Apart from that, their social life also has a fairly complex order (marked by the development of social differentiation and social stratification) and a very high egalitarian spirit (togetherness and cooperation). Meanwhile, the economic life of the creators of archaeological remains of megalithic culture in Banyuwangi is believed to have had a fairly complex and sufficient economic order. Their subsistence pattern relies on agriculture and animal husbandry and is

supported by other subsistence patterns such as gathering food, producing goods according to the skills and technology they already know/master (pottery making). Fourthly, the character of the megalithic culture in Banyuwangi generally does not show a significant difference compared to the character of the megalithic culture in other localities in Iyang-Ijen highlands. The variety of archaeological remains of megalithic culture found in Banyuwangi is the same as the variety of archaeological remains of megalithic culture found in Situbondo, Bondowoso, or Jember. The morphology of each type of archaeological remains of megalithic culture in Banyuwangi is also similar in characteristics to the morphology of archaeological remains of the same type of megalithic culture in Situbondo, Bondowoso and Jember.

Based on the results of the study, the research can provide suggestions to Banyuwangi Regency to pay attention to the archaeological remains in the Banyuwangi area so that they can be better preserved so that they can be used optimally for learning resources for all students from elementary to university levels.

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