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FOREWORD FROM EDITOR IN CHIEF

Praise to God for the publication of Kapata Arkeologi Volume 14 Issue 1, July 2018. After three years of Nationally accredited, Kapata Arkeologi can go further in an effort to improve its quality to become an internationally reputable journal. Starting from this edition, Kapata Arkeologi publishes all articles in English. Although this effort is probably still far from being expected, at least the step toward achieving that goal has already begun. Some articles published in this edition not only consist of Indonesian authors but also there is the collaboration of several overseas authors. We hope this edition will be a good starting point in our effort to register Kapata Arkeologi to Scopus next year. In order to meet of Scopus requirements, in 2018 there are some changes, especially about the article templates.

In this issue, ten articles are published with the total number of paper pages of 122 pages. The authors come from Australia, Indonesia, and United States. Started from this edition, each edition publishes in Kapata Arkeologi will consist of seven archaeological articles and three articles about cultural studies. We hope with this quality improvement effort, can make Kapata Arkeologi became the international journal and can be indexed in Scopus. In addition, we expect more and more quality articles published in Kapata Arkeologi. Hopefully.

Ambon, July 2018

Editor in Chief
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Archaeological surveys are essential to the discovery and interpretation of remains left by past human activities. While remote sensing and predictive models have greatly improved the reach and success of archaeological survey, pedestrian surveys to develop model parameters and ground-truth predictions is still imperative for successful discoveries. Here we present the results of the 2017 archaeological survey of islands Babar Besar and Wetang in the Babar Island Group, Maluku Barat Daya, Indonesia. A total of 62 archaeological sites were recorded between the two islands; seven of which represent new rock art sites on Wetang island. Our survey results indicate the successful use of geological and topographic maps alongside satellite images in detecting prospective regions for survey. Results also indicate however that a more detailed and comparative understanding of the regions geology is required before more advanced forms of remote survey are conducted in the Maluku Barat Daya region.

**Keywords:** Survey; Babar; Maluku; Archaeology; Prehistory

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Rock art is an archaeological phenomenon which spread all over the world. Generally, this prehistoric art consists of various forms, motifs, and also meanings. This article discusses Indonesian rock art, particularly the Maros-Pangkep region in South Sulawesi. According to David Lewis-Williams and David S. Whitley’s theory about the neuropsychology approach to rock art, they describe “some” motifs as a depiction of stages or metaphors of the Altered State of Consciousness (ASC) that relates to shamanism. The aim of this study is to demonstrate how the ASC theory can be tested in Maros-Pangkep Rock Art, and also shows an indication of the existence of shamanism in Indonesian rock art. The research methods are formal analogy and comparative studies on the selected motifs of rock art in the Maros-Pangkep region with African, Siberian, and also American rock art. The result shows that the ASC theory can be applied in Indonesian rock art and there are some indications of shamanism in rock art motifs in the Maros-Pangkep region.

**Keywords:** Rock art; Shamanism; Neuropsychology; Altered State of Consciousness; Trance; Maros-Pangkep, Formal Analogy

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Developing representational historical content for school curricula is a challenge in Indonesia. The wide range of ethnicities and cultural backgrounds in the country has created a unique education management situation. An unconventional approach emphasizing local content (muatan lokal) has been developed by the national government in the last two decades to address the demand for more representation of local issues in history and related subjects at schools. Despite this creative approach, the implementation of the program at the national level is still far from effective due to the underdevelopment of the concept and shortage of human resources. The participation of institutions, groups or individuals with the particular knowledge and expertise on local culture outside the formal educational institution has recently been adopted as a possible effective solution. This is a role in which archaeology might also make a positive contribution. This paper will discuss this issue by focusing on the contribution of archaeology to develop the local content in the education of Moluccas region in Indonesia. The discussion will include the examples of the program and project, which has been conducted in the last ten years.

**Keywords:** Archaeology; Education; Indonesia; Maluku

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Evidence of the mountain as considered sacred and sanctified have been obtained since the Prehistoric Period. One mountain that is still believed to be a sacred place is Mount Lawu. Based on archaeological remains, Mount Lawu seems to have played a significant role in the past, even persisting up till now. Mount Lawu is used as a place to live and religious activity from the past. This study traces the existence of Parwatarajadewa (the god of the mountain ruler) using archaeological remains in the area of Mount Lawu and also supported with inscriptions ever found in Sukuh Temple. The name of the god according to Serat Cemhini is Hyang Girinatha.

**Keywords:** Mount Lawu; parwatarajadewa; worship
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Hasanuddin

Banggai in Shipping and Trading in the Eastern Region of Sulawesi in the 19th Century

Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 101-110

Banggai has a strategic role in the shipping and trading networks in eastern Sulawesi. Its geographical location connects between Gorontalo, Tomini Bay, Ternate, Buton, and Makassar. This condition is reinforced by the availability of various commodities, such as iron ore, sea cucumber (*teripang*), sea turtle scales, bird's nest, sandalwood, resin, rattan, and copra. This article looks at Banggai and its role in trade and shipping in the eastern region of Sulawesi in the 19th century. This article aims to describe the condition of Banggai which includes among others; Banggai position in the archipelago shipping lanes, dynamics of inter-island trade, dynamics and activities of pirates in the Banggai region, and the presence of settlements in the form of merchant and immigrant villages. This study used historical method of archive search and literature study by collecting historical data, then describing an event into its parts in order to understand the shipping and trading of Banggai in the 19th century. This article proves that Banggai maritime network has become an important factor in integration of the waters of eastern Sulawesi, both in terms of community and inter-royal and power connections. The traders and migrants from Bugis, Buton, Gorontalo, Mandar, Bajo, Chana, and Arab became the forming factor of a multi-faceted community in Banggai. This condition gave birth to a new situation through communication links between traders and immigrants with local residents which have shown a dynamic cultural process with different backgrounds. This situation creates the integration of eastern Indonesia and encourages development of shipping and trading networks in eastern Sulawesi.

Keywords: Shipping; Trading; Merchant Village; Banggai

Cahyo Pamungkas

Building Social Resilience on Asmat People: Social and Cultural Perspective

Kapata Arkeologi, Volume 14 Issue 1, July 2018, p. 111-122

Various studies on Asmat ethnicities tend to focus on carving art and cultural richness of wood. Since the malnutrition and measles affecting children under five in this area from September 2017 to mid January 2018 has opened the eyes of international communities that the sustainability of Asmat tribe is questioned. Various scientific analyzes explain that the mass death of children resulted from low health culture, the less supportive environment, and the difficulty of providing health services to isolated areas. It implicitly says that the people, culture, and environment of Asmat tribes are the main causes of this disease. It is as if the Asmat people and culture and the geographical situation are the cause of this disease. Therefore, this article aims to describe the epidemic from a social and cultural perspective, namely the low social resilience of the Asmat. The research method is conducted by using literature studies and a focused discussion in Jayapura. The theoretical framework used is the ecological and cultural approach to viewing the sustainability of a community to be able to cope with environmental change. The argument of this study is to save Asmat tribes in the extended period only by restoring them to their habitat and reducing the dependence on the food consumption provided by the market. Results of this study indicate that the underlying cause of Asmat outbreaks is the gratuity of Asmat people from their ecological habitats so that they depend on the food provided by the market.

Keywords: Asmat People; Social Resilience; Cultural Perspectives; Sustainability

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