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A handwritten signature in black ink, appearing to be "H. Hussin".

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Tracing the Ancient History of the North Coast of Central Java Through Archeological Heritage Studies From Batang District In Central Java

Abstract

Studies on the territory of the northern part of Central Java has not been widely revealed, especially from the time of ancient Javanese. Studies in Central Java, during the ancient Javanese often only aimed at the center of the ancient Javanese power residing in rural areas, namely the Ancient Mataram Kingdom which ruled in the IX – X century AD. On the basis of archaeological remains which are found in the North Shore region of Central Java, it can be presumed that the North coastal area of Central Java is one of the entrances where the ancient Mataram kingdom. The first person who showed an interest in heritage in the northern region of Java is Th. St. Raffles, in his book History of Java in 1817. Raffles reported some archaeological remains in the form of Jaladwara Pekalongan and Kendal in the form of memorial. Likewise, during the subsequent study conducted by archaeologists in Batang and surrounding areas. Archaeological remains found in the North Coast region, including from the territory of Batang indicate an older age than the archaeological remains were found in remote areas during the time of the ancient Mataram. The existence of archaeological remains in an amount not less than the North coast of Central Java, can also be assumed that the people in the North Shore area of Central Java at the time had a fairly prosperous life with a considerable population. Their distribution site with the remains of a statue, the ruins of temples and other relics dating from centuries VII-VIII AD, then a search of ancient history on the North Coast of Central Java through the study of archaeological remains from Batang, expected to be the subject of study for the early history of Hindu Buddha in Central Java. Based on data from archaeological remains of Batang, researchers are trying to uncover the existence of ancient history the north coast of Central Java, which is based on the assumption that, Batang as one of the areas in the north coast of Java and access the influence of Hindu Buddha in Central Java by sea.

Keywords: The remains of Archaeological, Central Java North Coast

A. INTRODUCTION

One issue that remains a mystery regarding the entry of Indian culture in Central Java is the location of the "door" entry and the path that eventually evolved Indianization, crystallized and peaked at Prambanan Kedu shaft at the time of the Ancient Mataram IX-X century AD. In the process it can be estimated that the northern coast of Central Java region plays a strategic role for the initial landing of

Indian culture on the island of Java. Northern coastal area of Java which is located opposite the Java Sea is a very strategic place for a stopover cruise lines are very busy trade every year, both in the west wind season that brought the sailors traders heading to the islands of eastern Indonesia.

One area in northern coastal area of Central Java which is strategic from geographical point of view is Batang. This area is located at $6^{\circ} 51' 46''$ to $7^{\circ} 11' 47''$ South latitude and between $109^{\circ} 40' 19''$ up to $110^{\circ} 03' 06''$ East Longitude with an area of 78.864.16 hectares. Its borders are: north Java Sea, east of Kendal, south of Wonosobo and Banjarnegara regency, while west of the City and County of Pekalongan.

North coast region Batang fed by three major rivers that flow and empties into the Java Sea, the river Kuto in the East and Sambong River in the west, while in the middle part of the river flow Gede. All three rivers (especially the river Kuto), right on Mount Prahū disgorge North sebeleh part of the Dieng plateau which is still believed to be the beginning of the emergence of the oldest Hindu-Buddhist temple in Central Java (VI-VII century AD). Condition of the area in Batang is a combination of land, rolling hills and mountains, so Batang in this case has the potential for very strategically to uncover the trail early in the process Indianization northern coast of Central Java.

Batang have been found on archaeological evidence from the classical period. Various findings include: some of the ruins of the temple, Patirthaan, Lingga, Yoni, a statue of Shiva, Ganesha, the statue of Agastya, statues Nandiswara, statues of Vishnu, the statue of Sri Wasudharra, statues Hamsa, statues Dwarapala, arca "Selaraja", rock with Elephant relief, Uppapitha (where offerings), Inscription Balekambang (+ 600 M), sojomerto inscription (script mixture of ancient Javanese and Pallava, Old Malay, + the beginning of the VII century AD), the inscription Banjaran (script Javanese), inscription Blado (Java script Ancient Sanskrit, + 700 M), inscription Indrakila (Nitihaminito, et al., 1977, Satari, et al., 1977, Suhadi and Kartoatmodjo, 1986, and Tjahjono, 1997). Furthermore, a recent study conducted by Balar Jogjakarta and PuslitArkenas in 2014.

The discovery of several (at least 7 pieces) of the ruins of the temple (both of andesite stone or brick) and Patirthan prove that Batang has a very significant

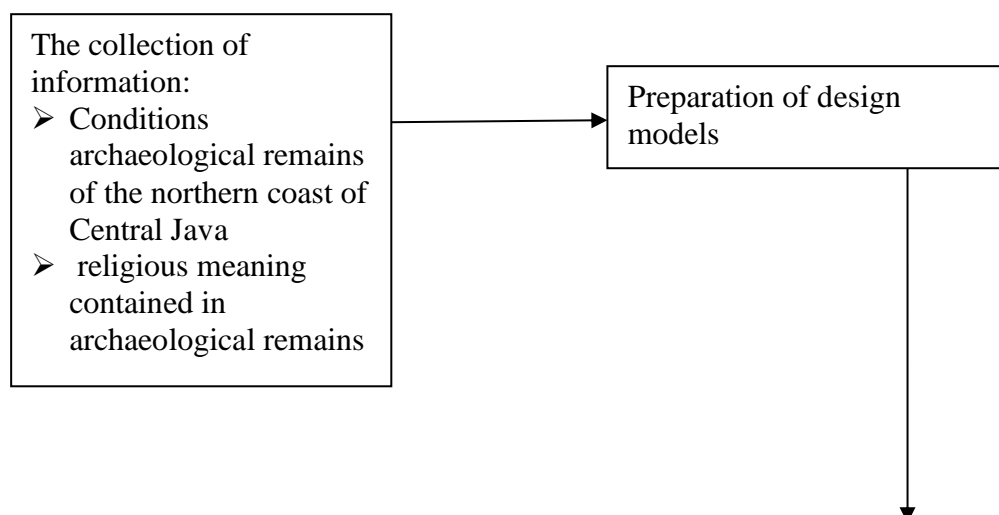
role to uncover the cultural history of the classical period in Central Java. The evidence reflects that in the past, in the region there has been some community or perhaps even socio-political institutions patterned Hindu-Buddhist.

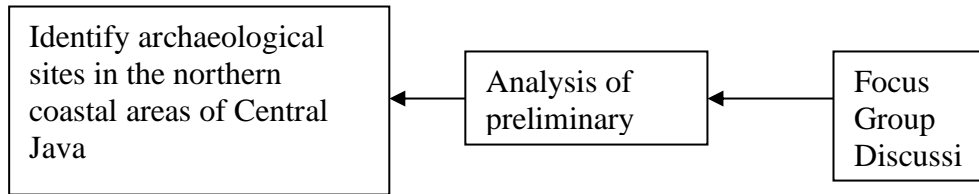
B. RESEARCH METHODS

To collect data from various sources over done with 1. Literature, 2. Direct observation, 3. depth interviews, and 4. The contents of the data analysis of documents or records that support data. For data such as documents and archives, as well as the results of literature in this study is used as a compliance data, after various materials were selected and analyzed their contents, since the main data is the archaeological remains of the Hindu Buddha in North Coast of Central Java, the information and data about the remains Hindu Buddha in Central Java North Coast with techniques such as these can be assembled subsequently identified, developed and translated into a thorough description (complete).

The purpose of this research was to determine the archaeological remains found in Batang, in conjunction with the ancient history of the north coast of Central Java. To achieve these objectives the research done by digging a data source in the form of archaeological remains and documentation associated with Hindu and Buddhist remains in the North Coast of Central Java.

Stages of research can be illustrated in the following chart.





(Source: Saraswati, 2017)

C. RESULTS AND DISCUSSION

On the basis of archaeological finds discovered at several sites of Batang mostly shows characteristic remains of the Hindu Buddha. The findings are found mostly in small plains and inland valleys, especially around Tersono, Bawang, Sejomerto and Blado. Judging from the many findings from these areas, it can be stated that the area Tersono, Bawang, Sejomerto and Blado is part of the fertile due to dust Volcanic, and the low-lying areas that are far from major flooding, state different from the landlocked from the sea and the northeast.

Early traces of Hindu and Buddhist influence in Batang very interesting to note that, Hindu and Buddhist cultures have settled in the beach and along the main tributaries of Kuto on -VIII VII century AD. At least from what is indicated by the study of palaeography in some inscriptions found in Batang. Balekambang inscription on experts assigned readings are from VII century AD (Griffiths, 2012: 474-477). Balekambang legible inscription according to analysis results M.M. Soekarto Kartoatmojo which beraksara Pallawa, Sanskrit, and allegedly came from the seventh century AD, contains as many as six lines of writing were carved very shallow aksaranya contents offend a name of the Yamuna river, the name of a holy river in India (Nitihaminoto, 1977: 19). Supposition sanctity springs contained in Patirthaan bangunan Balekambang may be provided with a Sungai sacred in India. It seems to also have in common with the contents of Tuk Mas inscription on the western slopes of Mount Merbabu in the Magelang (Suhadi, 1986: 13).

Inscription Balekambang the context of the discussion Petirthaan building situated in the hamlet Bendosari, Kebondalem Village, District Gringsing. Attracting attention is Kebondalem toponyms derived from Kebon word means orchard or garden, and Dalem means nobleman or king, so it can be meaningful Kebondalem King's Garden. Based on the toponym meaning it can be estimated that Patirthaan Balekambang is a royal park. If true Patirthaan Balekambang built by a king, then there are indications of attention by the institution authorities to control and management of water resources, both for practical purposes and in some nations in the archipelago (Bosch, 1961: 153-170).

The importance of water for the control and management of practical and religious interests by the political authorities, seems to have become the trend since the beginning of the emergence of the Indian civilization in the land of Java. Such as the Tugu inscription of the fifth century AD found in Tanjung Priok, tells Purnawarman a king Tarumanegara, devotee of Lord Vishnu in all 22 of his reign commanded to build a canal in the River Candrabaga into the sea after passing through the palace of the king, and a canal other named Gomati with a length of 6122 Dhanus (+ 10 km) during the 21 days that passed the hermitage of the king's grandmother. The inauguration of the channel is performed by Brahmins who was awarded the 1000 head of cattle (Poerbatjaraka, 1952: 5). Most likely the agrarian politics is also used in political institutions begin to form due to damage to the Indian influence on the northern coast of Central Java.

In Java, control and management of water resources associated with rice cultivation, but the culture of farming these grains have been around since prehistoric times (Neolithic period) carried by the Austronesian colonists from mainland Southeast Asia, and not due to the influence Indianization. In its development, the character of geohydrology affect the pattern of wet rice farming on the island of Java, triggering the formation of social organizations that manage water resources collectively.

The inscription of the interior dating from the seventh century AD is Sojomerto (Boechari, 1967, 2012: 355), and VII-IX century AD to Indrokilo and Banjarnegara (Griffiths, 2012: 479). Deles inscription of a statue of Nandi (Griffiths, 2012: 473-474). Sojomerto inscription found in the village Sojomerto, District

Reban based on the readings by Machi Suhadi and M.M Soekarto Kartoatmojo can be seen that, the inscription uses a mixture of ancient Javanese script and Pallawa, Ancient Malay language and from a period + early seventh century AD. Sojomerto inscription naming a prominent followers of Lord Siva named Dapunta Selendra, Santanu name of his father, mother and Samulanama Bhadrawatinama istirnya (Suhadi, 1986: 3-7). According Boechari, Dapunta Selendra is the founder of the ruling Shailendra dynasty in Java and Sumatra (Boechari, 1967: 241-251). Based on the inscription can be estimated that in the early seventh century AD, on the northern coast of Central Java had no forerunner to a political institution kingdom.

Other inscriptions found in Batang is the inscription Blado, located in Hamlet Kepokoh, Blado Village, District Blado. The inscription is written using ancient Javanese script, Sanskrit and comes from a range of + 700 AD. Inscription Blado substantially contain about grants or semcam offerings (ALMS) given by a king to establish a fief or duty free area (Sima) to finance a sacred building (Suhadi, 1986: 3). Sima is a tax-free area that should not be entered by the officials or the tax collector called Hajj drawya mangilala consisting of pickaxe, seize them and tirip. Sima existence can be seen that there is a political institution with governmental agents who manage crops, taxes and maintenance of sacred buildings.

Based on the content of the inscription Blado the stronger the suspicion that the northern coast of Central Java is the initial area of development of political institutions influenced by India. In comparison with the Central Java region of the South, the initial data the emergence of political institutions in this area only occurred in 654 Caka or 732 AD by inscription Canggal that beraksara ancient Javanese and Sanskrit, from the Temple Mount Wukir in Magelang District on the establishment of a phallus on the Mount Stringga by a figure named Sanjaya, Sanna nephew, son Sanaha (sister Sanna), after defeating his enemies and establish a kingdom called Mataram in Java (Poerbatjaraka, 1952: 32-34), but the content of Canggal Inscription (732 AD) has not raised the question of Sima as shown on the inscription Blado (+ 700 AD). Assumed because the political institutions in the northern coast of Central Java have developed earlier than in the southern part of Central Java hinterland newly formed later.

There are allegations that some sites were not found inscriptions in the same period, but with the discovery of excavation mengindikasikan data from the same period can be informed and determined as early Hindu Buddhist site in Batang North Coast of Central Java, in the seventh century AD -VIII. One thing is for sure that the stem is the central district of Hindu and Buddhist culture during the period of Central Java, the possibility of shifting or movement of the rod to the plains of Kedu not lead to the abandonment of these areas. Religious life continue to be formed at least until the second half of the IX century AD, as evidenced in particular by the artifacts found in Balekambang, temple and Deles.

Other archaeological data is quite interesting is the finding of a statue of Selaraja were found in the village Deles District of Bawang. The cult of the king reflected findings statue statues Selaraja embodiment, Selaraja term probably derived from the word Sela (Saila meaning mountain) and King (leader) together with Indra (the leader of the gods), so the term can be equated with Selendra Selareja or Sailendra. Based on the results of previous studies it is known that the statue has a characteristic iconography; cross-legged sitting posture (vajrasana or paryankasana), attitude and attitude dhyanimudra left hand right hand pointing upwards (a kind of death mudra) (Nitihaminoto, 1977: 28-29). Based on the characteristic iconography and terminology mention of the statue can be estimated that the statue is a statue of the embodiment of figure Dapunta Selendra after his death and diperdewakan by the people.

Among the Hindu statues of Buddha found in Batang, most indicated their tradition of Central Java types. Some statues seemed rude pemahatannya, like Nandi of Sidomulyo, but others show the sculpture of the sculptor who already have artistic skills, among others visible from Makara sculptures and statues of Sri than Balekambang and thresholds of Deles.

Some deviation from the model of Central Java is seen for example in Nandi fragment of Sigit, Durga from the temple, which is probably the oldest representation of Durga carved by hand on the head of Mahisa and therefore may be an important step in the development of Goddess Durga iconography. Regardless of the form of statues that represent the type of Central Java, was found also among the statues of Batang representation of characteristics that are not found in

Indonesia, it is seen from their carved two statues of Ganesha and Vishnu of Housing, as well as a statue found in Kupang (Wonotunggal) which apparently still has a form of sculpture that is close to the shape of statues in India (Satari, 1977: 5-8).

Other archaeological data that is very interesting is the statue of Vishnu are found in Sub Rejosari, District Tersono. Based on iconographic characteristics, these statues can be described as follows, head wear Kiritamakuta (crown cylindrical), with four; rear right hand carrying Chakra (wheel), left hand behind bringing Sangkha (Sangkang shells), front right hand is not clear, and the front left hand resting on Gada (bat) (Satari, 1977: 8). In iconographic findings are particularly interesting because in the context of Southeast Asia, Arca Vishnu wearing Kiritamakuta only found in Chaiya (Thailand), Oc Eo (Vietnam), Cibuaya (West Java) came from the fifth century AD and in Kota Kapur (Bangka) derived from VI century AD (Manguin, 2002: 59-82).

Based on these findings the distribution can be estimated that the statue of Vishnu from Tersono also derived roughly from the period VII-VIII century AD. Traces iconographic left at the statue of Vishnu Tersono more like a statue of Vishnu Cibuaya, the left hand front resting on Gada, while the difference is the statue of Vishnu Cibuaya right hand front resting on Gada, it is estimated that also comes from the same time period that century VII AD. Based on the findings of the Vishnu statues can be seen that the area of the northern coast of Central Java at least has touched Indian culture since the seventh century AD. Most likely, Hinduism early entry in this area is Hindu worshiper of Lord Vishnu (Vaishnava sect). For comparison, several other areas in the archipelago were first exposed to the influence of Indianization also marked by the Vaishnava sect of Hinduism flow, such as Tarumanagara (West Java) and pre-Sriwijaya (Bangka).

Other religious communities are likely to develop in the northern coast of Central Java are the sects worship Lord Ganesha or Ganapati (Sect ganapatya). Ganesha is the god of science, the god of prosperity, god savior and god of destruction all sorts of obstacles. As a god of destruction of obstacles, Lord Ganesha is worshiped in the beginning of every trip, build houses, and wrote a book. In general, the placement of these gods do in the area that is considered dangerous as

on the edge, crossing roads and riverbanks. Archaeological findings Ganesha statue in Batang Kabupaten contained in Deles village, Village Jlamprang, Ngreca Village, Village Candirejo, Village Rejosari and Silurah village. Ganesha statues found in Deles village, District Bawang is located in Temple Silembu on the brink of Kali Putih tipped in Mount Prahau, Dieng. In this case it is estimated that in the past journey from the northern coast of Central Java Dieng plateau leading to quite heavy and dangerous.

Therefore, the pilgrims who were heading to the holy area Dieng can rest and worship to Lord Ganesh in the temple Silembu to avoid all kinds of obstacles on their way. In addition to the findings of archaeological data, according to information from the locals around the temple site Silembu, in the District Bawang are still many other findings that have not been accessible in previous studies, it is because the distance is considerable and is located on a ridge Prahau or around travel lane toward the Dieng plateau. Such as the steps of (household) Ngreco stone in Hamlet, Village Gunungsari known as Ondo Budho. According to folklore, in ancient times there was a queen in the Dieng plateau are often ordered people Ngreco to sculpt the statue and sent it to Dieng via the Ondo Budho (Satari, 1977: 9).

D. CONCLUSION

Findings Lingga, Yoni, statue of Shiva, Ganesha statue, Agastya statue, and the statue of Nandi from several sites Batang indicate that in the northern coast of Central Java, Hinduism is more advanced than Buddhism. Lingga and Yoni many findings are that the Hindu religion that developed in the region are more likely to be Sivaistis or worship of Lord Siva as the supreme god in the Trimurti, because in addition to be realized in the form of statues, Lord Siva is often manifested in the form of Linga (Phallus). The basic concept of making Lingga-Yoni actually symbolizes the embodiment of Siva and Parvati, and essentially continued the concept of fertility has existed since prehistoric times.

Based on the above discussion it can be seen that the northern coast of Central Java (especially Batang) has a very strategic role for the reconstruction and development process incoming Indian culture (Indianization) in Java (especially

Central Java). For comparison, the archaeological data from the classical period of the earliest in Batang comes from the fifth century until the eighth century AD, while the oldest temple in the Dieng plateau is Arjuna and Candi Semar which was built approximately in the year 750 AD (Miksic, 1998 : 55).

In the future still need to do a lot of research on the development of the early entry of Hindu-Buddhist influence in Central Java to crystallize in the shaft region Kedu-Prambanan. The development can be done by involving the standpoint of other scientific fields such as geology and geography, which is useful to estimate the sea level in the past and settling velocity (the formation of the land) in the northern coast of Central Java in order to estimate the location of the ancient port where the initial landings Indian culture in the region. Quantitatively, it still needs to be done excavations at sites with the potential to increase the number and diversity of archaeological data; as in some of the debris of the temple, development of analytical methods useful to test the results of research that has been done so that it can be used to amplify or otherwise terminate existing theories.

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