

INTISARI

Kata-kata kunci : Si hasari, strukturalisme, *sintagmatik*, *paradigmatik*, makna

Saujana Dataran Tinggi Malang dan sekitarnya merupakan kawasan geologis yang berada di wilayah Karisidenan Malang, Jawa Timur dan istilah geologis ini pertama kali dikemukakan oleh ahli geologi Belanda E.C.Jul.Mohr. Oleh Mohr kawasan ini dianggap sebagai kawasan yang subur, sehingga di kawasan ini berkembanglah peradaban Hindhu-Buddha antara lain yaitu Peradaban Hindhu-Budha Kerajaan Si hasari abad XII – XIII M. Salah satu bukti berkembangnya Peradaban Si hasari yaitu banyaknya ditemukan sebaran situs Hindhu-Buddha abad XII –XIII M di kawasan tersebut. Sebaran situs-situs yang dimaksud antara lain terdiri atas situs desa-desa kuno, situs *dharma haji*, *dharma lpas*, *patirthan*, benteng nagara, kelompok tempat suci serta situs ibu kota kerajaan.

Sejumlah sebaran situs-situs tersebut sebagian besar ditemukan satu konteks dengan tinggalan *megalitik*. Dalam kaitannya dengan hal ini, belum pernah dilakukan penelitian mendalam mengenai makna gubahan ruang situs-situs masa perkembangan peradaban Si hasari abad XII – XIII M, dengan pendekatan Strukturalisme Lévi-Strauss, berbasis pada arkeologi post-prosessual pengkhususan kajian arkeologi lanskap. Sehubungan dengan hal ini, perlu melakukan penelitian lanjutan tentang makna gubahan ruang situs-situs abad XII – XIII M masa Si hasari untuk menemukan pola hubungan *sintagmatik* dan *paradigmatik* struktur gubahan ruang situs-situs Hindhu-Buddha abad XII-XIII M serta mengetahui *struktur dalam* sebaran gubahan ruang situs-situs sehingga dapat mengungkap alam pikiran : sistem gagasan dalam kaitannya dengan sistem kepercayaan masyarakat Hindhu-Buddha pada waktu itu.

Penelitian arkeologi lanskap dengan pendekatan Strukturalisme Lévi-Strauss melalui serangkaian tahapan analisis yaitu analisis struktural sebaran struktur gubahan ruang situs, analisis *sintagmatik* dan *paradigmatik* sebaran struktur gubahan ruang situs dan analisis makna, struktur serta transformasi sebaran sruktur gubahan ruang situs-situs Hindhu-Buddha pada abad XII – XIII M. Hasil penelitian terhadap sebaran struktur gubahan ruang situs abad XII –XIII M masa Si hasari, menunjukkan bahwa struktur sebaran gubahan ruang situs-situs Hindhu-Buddha abad XII – XIII M umumnya menggunakan konsep struktur ruang *p n t r-muk* , pengembangan konsep *p n t r-muk* yakni *pechaka 4* dan ketelakan struktur ruang situs pada lanskap alamiah yaitu pada kawasan titik pertemuan dua sungai atau area *supit-ura* .

Makna struktur sebaran gubahan ruang situs-situs abad XII-XIII M yang terdiri atas struktur sebaran gubahan ruang situs desa-desa kuno, *dharma haji*, *dharma lpas*, *patirthan* serta gua pertapaan, benteng nagara, sekelompok tempat suci dan situs ibu kota kerajaan merupakan hasil transformasi konsep struktur gubahan ruang *p n t r-muk* puncak gunung suci *sang hyang M ham ru* serta lanskap alamiah *Siddhabawana*. Sehubungan dengan hal itu dapat dikemukakan bahwa alam pikiran yakni sistem kepercayaan masyarakat Hindhu-Buddha abad XII – XIII M dalam menciptakan gubahan ruang situs-situs Hindhu-Buddha di Saujana Dataran Tinggi Malang dan sekitarnya dengan melakukan proses transformasi konsep struktur ruang *p n t r-muk* serta lanskap alamiah *supit-ura* di kawasan *Sidhabawana*.

ABSTRACT

Keywords : Si h sari, structuralism, *sintagmatic*, *paradigmatic*, meaning

Highland Region of Malang is an area which is in the region of Malang Residency, East Java and this geological term was first proposed by a Dutch geologist named E.C. Jul. Mohr. Mohr considered this region as a fertile area so that in this region there developed the Hindu-Buddhist civilizations namely, among others, Si h sari Kingdom of Hindu-Buddhist civilization from XII - XIII centuries AD. One evidence that proves the development of Si h sari civilization in this area is the finding of many Hindu-Buddhist sites of XII-XIII centuries AD in the region. Such aforementioned spread of sites consists of, among others, ancient-village sites, *dharma haji*, *dharma lpas*, *patirthan* sites, country fortress, a shrine group , as well as the kingdom capital sites.

In some of the site spreads are mostly found one context with *megalithic* building heritage. In connection with this casth research has not been done yet about the meaning of the composition inside the space of the sites about the development of Si h sari civilization from XII - XIII centuries AD, with the approach of Levi-Straus Structuralism, based on archaeological studies of post-prossesual specializing in landscape archaeological studies. In relation to this case, it is deemed necessary to conduct a further research about the meaning of the space composition of the sites of Singasari era from XII - XIII centuries AD in order to reveal the minds: idea system in the context of Hindu-Buddhist society's belief system at that time.

Landscape archaeological research with Levi-Strauss's structuralism approach is conducted through a series of stages of analysis, namely structural analysis about the spreads of the composition structure of the site space, *sintagmatig* and *paradigmatig* analysis about the spreads of the composition structure of the site space and the analysis of meaning, structure, as well as the transformation of the Hindu-Buddhist spreads of the composition structure of the site space from XII - XIII centuries AD. The result of the research about the meaning of the space composition of the sites of Singasari era from XII-XIII centuries AD indicates that the Hindu-Buddhist spreads of the composition structure of the site space from XII - XIII centuries AD generally use the concept of *panatur-muka* space structure, develops the concept about *panatur-muka* namely *pechaka* 4 and the position of the structure of the site space on the natural *supit-ura* landscape.

The meaning of the spreads of the space structure composition of the XII-XIII-century AD sites which consist of the spread of the structure composition of the site space of ancient villages, *dharma haji*, *dharma lpas*, *patirthan sites* as well as hermitage caves, country fortress, a shrine group , as well as the kingdom capital sites are the result of transformation of the concept about the structure of space composition of *panatur-muka* of holy peak *sang hyang Mahameru* and the natural *Siddhabawana*. In connection with this case, it can be said that minds namely XII-XIII century AD Hindu-Buddhist society's belief in creating space composition of the Hindu-Buddhist sites in Malang Highland Region through a process of transforming the concept of space structure of *panatur-muka* as well as the natural landscape of *supit-ura Sidhabawana*.