

A Study of Tourists' Knowledge about the Bronze Bell (Malaysia) and the Dotaku Bell (Japan)

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This article focuses on tourists' knowledge about two artefacts from prehistoric society - the bronze bell (Malaysia) and the Dotaku bell (Japan). Even though these artefacts emerged during the Metal Ages, knowledge about them is not as extensive as knowledge about the bronze drum. Therefore, this article aims to identify tourists' level of knowledge about the bronze bell (Malaysia) and the Dotaku bell (Japan). In addition, this study also attempts to assess whether there was any relationship between Malaysia and Japan in the context of history. The study involved 400 local and international tourists, selected through simple random sampling and analysed using Statistical Package for Social Sciences (SPSS). A questionnaire was used to obtain feedback with regard to respondents' backgrounds, museum visit experience, and knowledge about the bronze bell (Malaysia) and Dotaku bell (Japan) artefacts. The results showed that the majority of the visitors had seen the bronze bell (Malaysia), but not many had seen the Dotaku bell (Japan). However, their level of knowledge was only general, and they did not even know about the symbols or motifs featured. They found it difficult to understand the existence of these two types of artefacts in the context of the relationship between the two historical communities of that age (Malaysia and Japan). This was despite the fact that the decorative motifs and patterns of both artefacts synonymously demonstrated the sociocultural development between the two communities, especially during the Metal Age.

Key words: *Tourism, Artefacts, Japan, Malaysia*



Introduction

The establishment of the Perak Museum in Taiping in 1883 became the basis for the emergence of the museum institution in Malaysia. This was followed by the establishment of the Sarawak Museum in 1888 during the reign of Sir Charles Brooke. Later, in 1907, the Selangor Museum was established. However, on 10 March 1945, close to the end of World War II, the Selangor Museum building was nearly destroyed by bombs dropped by Allied Forces' B-29 aircraft. Finally, after the country had gained independence from the British on 31 August 1957, the National Museum was built on the same site and opened on 31 August 1963.

Basically, the idea of establishing a museum is to collect everything related to history, socio-economy, ethnology, geology, botany and zoology. However, the function of the museum has started to change and has expanded increasingly since the development of technology, which is in line with the growing knowledge of the community. The activities carried out are part of the museum's social responsibility towards the community and the country in the form of informal dissemination of knowledge through exhibitions, discussions, workshops, forums and so on. Today, museums continue to be visited for information and reference, not only by students and researchers but also by local and foreign people from all walks of life.

The Background

At the National Museum in Kuala Lumpur, Malaysia, all kinds of artefacts of importance are classified as national treasures and are displayed in several galleries. Typically, the artefacts are displayed according to a specific theme, either in a permanent exhibition or a temporary exhibition. Usually, artefacts are displayed based on classification or chronology to make it easy for visitors to understand. For example, artefacts may be arranged and exhibited in chronological order, namely prehistoric, proto-historic, traditional, historic, colonial and modern ages. In short, all visitors who walk out of the exhibition gallery at the National Museum will not only have fun but they will also acquire structured, complete and accurate knowledge during their visits.

In Asia, there are several types of artefacts that represent the Metal Age, and these are often displayed in museum galleries. However, there are two types of objects that often attract visitors' attention, namely the bronze drum and the bronze bell. However, in terms of popularity, it is apparent that the bronze drum is better known to the public than the bronze bell (Jusoh, 2019). This is most likely due to a large number of discoveries of bronze drums, their unique features and their larger size (Kempers, 1988). Coverage of the bronze bell is relatively limited and not widely available to the general public. Furthermore, the size of the bronze bell is slightly smaller compared to the size of the bronze drum (Linehan, 1951). Also, the number of bronze bells discovered is also relatively small. Among the countries reported to have

discovered bronze bells are Cambodia, Laos, Vietnam, China and Malaysia. The general features of the bronze bells found in Korea and Japan are rather stereotypical, but the popularity of the Dotaku Bell found in the land of the rising sun is very prominent, probably due to its uniqueness.

Therefore, the objective of this study is to find out the level of knowledge of visitors who visit the National Museum in Kuala Lumpur concerning the bronze bell. This is very important for facilitating a second study that examines the level of knowledge of visitors regarding another contemporary artefact of the same period, that is, the Dotaku bell (Japan). Despite the differences in terms of the designs and locations of discovery, the bronze bell (Malaysia) and the Dotaku bell (Japan) are the remains of prehistoric society, especially those that existed in the Metal Age.

Figure 1. Bronze Bell (Malaysia) & Dotaku Bell (Japan)



Bronze Bell (Malaysia)

In Malaysia, the bronze bell was declared a 'National Heritage' under the National Heritage Act 2005 in 2009. This object is sometimes referred to as the Dongson bell only because it is said to be from Vietnam (Rahman, 2001). The physical design of the bronze bell consists of two main components, the head and the body. The head part is the uppermost part; its position is somewhat isolated as if it is separated by a curve that seems to be the boundary that separates the body part and the head part of the bell, and it widens towards the lower parts of its cylindrical body shape (Jusoh, 2010). While the body part of the bronze bell is cylindrical and



extends to the foot or the bottom of the bell, the size of its body is larger compared to the head part (Jusoh, 2014). This type of bronze bell also has no handle. It may be carried by holding or tying at the curved part between the head and the body of the bell. Usually, the body part of the bronze bell is illustrated with decorative motifs and patterns.

In addition to its relatively large size, the thickness of this type of bell is quite thin. The decorative motif of this bell is a repetitive curvy shape of 'S' on the body part of the bell (Jusoh, 2010). The position of the 'langgam' or curve which resembles the letter 'S' has a rectangular motif, and it is repeated until it fills the entire body of the bell. There has yet to be any definitive interpretation provided by researchers about the symbol or motif displayed. The use of the letter 'S' motif is speculated as a manifestation of a river flowing from the upstream area to the estuary located in the downstream area. This is because of the purpose of rivers as the major resource for the life of people in the past, either as a source for clean water, sustenance, or agricultural activities, a settlement pattern, or a communication system and so on (Jusoh, 2010).

To date, four (4) bronze bells have been reportedly discovered in Malaysia. According to Rahman, three (3) of them were reported to have been found in Kelang (Selangor), while the other bronze bell was found in Muar (Johor) (Rahman, 1998). All of the bronze bells reported were stereotypical and almost identical, as if they were from the same location (Rahman, 2001).

Dotaku Bell (Japan)

The shape of the Dotaku bell is very different compared to the bronze bell found in Malaysia. This type of bell is widely found in Japan, but it is also in fact found in Korea and China. The Dotaku bell is believed to date back to the end of the early Yayoi era until the late Yayoi era (Kondo, 1966). The Yayoi era was a period after the Jomon era, associated with the prehistoric age in Asia. Meanwhile, if we look at the period, clearly the Yayoi era can be dated in the Metal Age. It was in the Yayoi era that the Dotaku bell was produced, which clearly shows that it was also during the Metal Age in Asia.

The Dotaku bell was discovered in small numbers, but it was also found in large groups. For example, Dotaku bells were discovered in Sakuragaoka, located in the Hyogo Prefecture area. Fourteen bronze bells and seven bronze halberds were discovered there. Some of these objects are believed to have been used for ritual activities (Hideji, 1969). Most of those Dotaku bells were produced by the Japanese people, especially during phase VI of the Yayoi era, and they were discovered in the northern Kyushu area down to the central Honshu area. In fact, this bell was also widely used in almost all regions during that period (Ishino, 1991, pp. 3–4). As of 1985, more than 400 Dotaku bells had been discovered, mainly in southwestern Japan (Oda, 1985, p. 101). However, the number of discoveries of Dotaku bells has been steadily increasing,



with the discovery of new ones occurring time after time. For instance, in the statement mentioned by Hudson:

“As of January 1992, there were 430 dotaku known from 302 sites. Fifteen bell fragments and the 62 dotaku whose provenance is unknown should be added to these to give a grand total of 507. At present, the whereabouts of 112 of these bells are unknown. Most of the bells were found buried on isolated hillsides away from settlements, and there can be no doubt that they were buried there intentionally” (Hudson, 1992:153).

The main feature of the Dotaku bell is its cylindrical body structure, and it widens towards the bottom. The basic feature that distinguishes the Dotaku bell from the bronze bell found in Malaysia is the head part. This is because the head part of the Dotaku bell is in the form of a thin sheet that curves from the side (the waist part of the bronze bell) to the top and backs down to the side (waist) part of the bronze bell. The thin sheet seems to act as a handle because it has a hole in the upper part of the bell's body. On the handle (thin sheet), there is sometimes a decoration sized 10 cents or 20 cents attached (Jusoh, 2019). But there are also bronze bells of this type that are not attached with any decorative pattern, thus highlighting the thin round handle. The handle sheet of Dotaku bell is also decorated with a curved spine in the shape of the handle with either one or two spines.

On the body part of the Dotaku bell, there are several bands encircling the body of the bell. The spine in the form of scratches on the body part of the bronze bell is also in a vertical position, forming a square corner when it intersects with the horizontal spine. The corner in the centre of this spine usually features a variety of decorative motifs. Among the most commonly featured decorative motifs are deer, fish, boar (wild), heron, lizard, spider, snake, turtle and so on (Jusoh, 2010). Some Dotaku bells are decorated with geometric motifs, but some bells feature animal motifs such as deer, or animals that live in water puddle areas or aquatic areas such as crab, turtle, frog and snake (Hideji, 1969). In addition, on the body part of the Dotaku bell, there are also decorative motifs and patterns that illustrate humans performing activities such as hunting, harvesting or fishing.

Sometimes there are also small holes on the body part of the Dotaku bell, especially at the top (usually four holes). Similarly, at the foot of the Dotaku bell, there are sometimes small holes that are pierced depending on the size of the bell. The exact function of this small hole is unknown, but it is likely for producing a louder sound. The foot (bottom) part of the bell is also not round but slightly elongated. The following figure shows the structure of the Dotaku bell from various angles.

Comparison between Bronze Bell (Malaysia) and Dotaku Bell (Japan)

In comparison to the bronze bell (Malaysia), the Dotaku bell from the earlier period is thick, but in terms of its physical structure, it is relatively small in size. The physical structure of the Dotaku bell from the later period is larger but a little thinner than the previous Dotaku bell. Similarly, the structure or shape of the handle used to hang the body of the Dotaku bell is thin and flat. The metal composition of the Dotaku bell shows that it is comprised of 87.29% copper, 5.6% lead and 4.31% tin (Ikuo, p.166).

Comparatively, the types or sketches of decorative motifs featured on the body of the bronze bell found in Asia so far are as follows:

Table 1: The classification and the motifs of Bronze bell (Malaysia) and Dotaku Bell (Japan)

No	Bell Classification	Motifs
1	Bronze Bell (Malaysia)	<ul style="list-style-type: none"> • Curved line in the form of the letter ‘S’ or resembling a river stream.
2	Dotaku Bell (Japan)	<ul style="list-style-type: none"> • Animal motifs such as deer, pig, snake, turtle, dragon, lizard, spider, fish, and so on. • There is also a curved line motif in the form of the letter S or resembling a river stream.

So far, the bells discovered in Peninsular Malaysia are rather stereotypical in terms of their shape, which is an 'S' curve or river stream pattern (Jusoh, 2010). This pattern is featured on almost the entire body of the bell. This motif was also found on several Dotaku bells (Japan), showing that there is a similarity in the use of the motif. However, most of the Dotaku bells found in Japan featured more animal motifs of various types, either animals that live in the forest, sea or mangrove swamps.

Figure 2. The similarity of the motifs sketch





The discovery of the bronze bells has opened a new chapter in understanding the phenomenon of post-Metal Age societies. By studying the decorative motifs and patterns featured on the bronze bells, it is possible to know indirectly the scenarios that took place in the lives of people during that time. However, how good the tourists' knowledge about the motifs of the bronze bell (Malaysia) and the Dotaku bell (Japan) remains a question because the influence of historical heritage seems to have more impact as an attraction in the tourism industry than as a branch of knowledge.

Methodology

In addition to the qualitative method of using primary sources and secondary sources available in the library references, a quantitative method was also applied in this study. A questionnaire was used to collect data to assess tourists' level of knowledge about the bronze bell (Malaysia) and the Dotaku bell (Japan). A total of 400 questionnaires were distributed to local and international tourists visiting the National Museum in Kuala Lumpur. The data obtained from the questionnaire was analysed using the Statistical Package for Social Sciences (SPSS) software. In addition, interviews with a number of respondents possessing knowledge of archaeology were also applied to support this research.

Study Location

This study was conducted at the National Museum, Kuala Lumpur, Malaysia, which is one of the museums administered under the Department of Museums Malaysia. Historically, the National Museum was officially established on 31 August 1963, and it is one of the earliest museum institutions after the establishment of the Perak Museum in Taiping, Perak (1883) and the Sarawak Museum (1907). The National Museum houses many of the artefacts that make up the country's heritage, among which are the prehistoric artefacts, including the Metal Age's bronze bell.

Population and Sample

The sampling method used in this study involved simple random sampling based on the number of local and international tourists visiting museums all across Malaysia, comprising a total of 2,972,445 people in 2018 (Department of Statistics Malaysia, 2018). Out of this number, the minimum sample size recommended was 375 people based on Kreijie and Morgan's table (1971). Therefore, this study randomly selected a total of 400 respondents to ensure that each subject in the population had the same chance of being selected for the study as a respondent (Chua, 2006).

Study Instrument

The instrument used in this study was a questionnaire comprising three sections, namely Section A on the tourists' background, Section B on the tourists' experiences of museum visits, Section C on tourists' knowledge regarding the bronze bell artefact and Section D on their knowledge regarding the Dotaku bell artefact. A summarised of the questionnaire's information is shown in Table 2.

Table 2: Background of Respondent

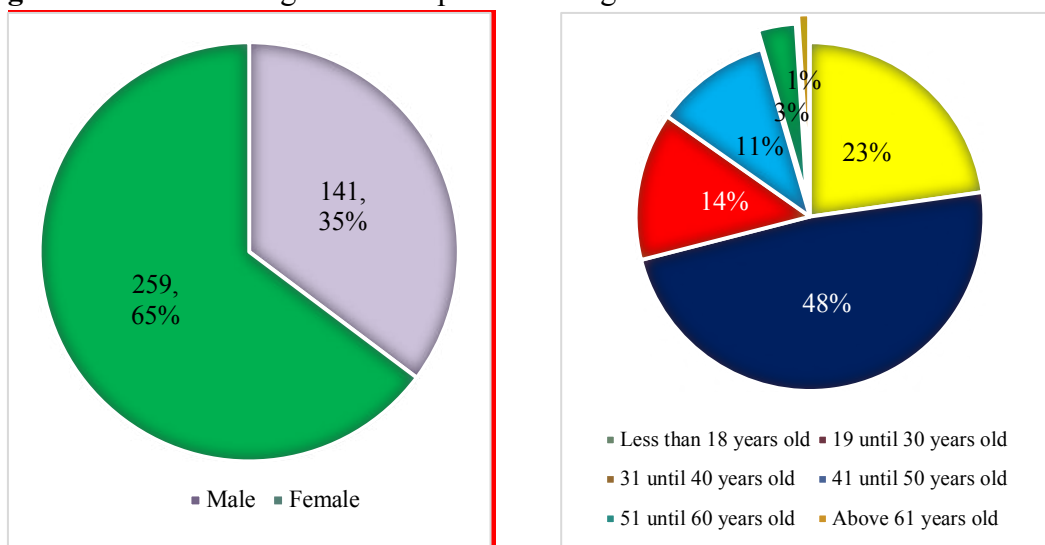
Part	Variables	Sub Variables	Number of Item
Part A	Background of Respondent	Gender	1
		Age	1
		Nationality	1
		Education qualification	1
Part B	Transportation Mode	You came here with?	1
		Did you experience visiting cultural and heritage museum before?	1
		I'm aware of this museum through?	1
Part C	Information about the Bronze Bell (Malaysia)	Have you ever seen this artefact?	1
		Did you see this artefact in the museum?	1
		Did you know the name of this artefact?	1
		Did you know the origin of this artefact?	1
		Do you know the uniqueness of this artefact?	1
		Do you know this artefact made of?	1
		Have you read anything about this artefact?	1
Part D	Information about the Dotaku Bell (Japan)	Have you ever seen this artefact?	1
		Did you see this artefact in the museum?	1
		Did you know the name of this artefact?	1
		Did you know the origin of this artefact?	1
		Do you know the uniqueness of this artefact?	1
		Do you know this artefact made of?	1
		Have you read anything about this artefact?	1

Study Findings and Discussion

Respondents' Backgrounds

Figure 3 shows the respondents' backgrounds which include gender, age category, citizenship status, citizenship and academic qualifications. A total of 141 respondents (35%) were male and the rest were female, with a total of 259 people (65%). As for the age category, 91 respondents (23%) were under the age of 18 years old, 193 respondents (48%) were 19 to 30 years old, 55 people (14%) were 31 to 40 years old, 43 people (11%) were 41 to 50 years old, 14 people (3%) were 51 to 60 years old, and four people (1%) were 61 years old and older.

Figure 3. Gender and age of the respondent categories



Gender of the Respondent

Age Categories of the Respondent

Citizenship status indicated that 314 people (78.5%) were citizens while the rest were non-citizens, that is, 86 people (21.5%). The largest number of foreign tourists were 18 people from China (4.5%), followed by Britain, Australia, Japan, France, Poland and other countries. As for academic qualifications, 10 people (2.5%) were primary school graduates, 174 people (43.5%) were secondary school graduates, 173 people (43.3%) had bachelor's degrees, 34 people (8.5%) had master's degrees and nine people (2.3%) had PhD degrees (Table 3).

Table 3: Background of Respondent

Background of Respondent		N	%
Nationality Status	Malaysian	314	78.5
	Non-Malaysian	86	21.5
	Total	400	100
Nationality	Afganistan	1	.3
	Arab Emirate	1	.3
	Australia	5	1.3
	Austria	1	.3
	Belgium	1	.3
	Britain	8	2.0
	China	18	4.5
	Equatorial Guinea	1	.3
	Finland	1	.3
	France	4	1.0
	Guinea	1	.3
	India	2	.5
	Indonesia	8	2.0
	Iran	1	.3
	Japan	4	1.0
	Korea	1	.3
	Kyrgyzstan	1	.3
	Macedonia	1	.3
	Malaysia	314	78.5
	Morocco	1	.3
	Netherland	5	1.3
	New Zealand	2	.5
	Norway	1	.3
	Pakistan	1	.3
	Filipina	2	.5
	Poland	3	.8
	Saudi Arabia	1	.3
	Sri Lanka	2	.5
	Taiwan	2	.5
	Thailand	5	1.3
	Vietnam	1	.3
	Total	400	100



Education qualification	Primary School	10	2.5
	Secondary School	174	43.5
	Bachelor	173	43.3
	Master	34	8.5
	PhD	9	2.3
	Total	400	100

Backgrounds of the Visitors to the National Museum

Table 4 shows the backgrounds of the visitors to the National Museum. For the statement 'you came here by', 32 people (8.0%) said they came by themselves, 78 people (19.5%) came with family or relatives, 122 people (30.5%) came with friends, 39 people (9.8%) came with a partner or friends, 105 people (26.3%) joined a school trip, 12 people (3.0%) followed a tour guide, four people (1.0%) attended a training, one person (0.3%) attended a seminar and 'others' with seven people (1.8%). For the question 'Have you ever visited a museum before?', 234 people (58.5%) stated they had visited, while 166 people (41.5%) had never visited a museum. Results from the last question 'I came to know about this museum from?' showed that 74 people (18.5%) knew about it from print media, 185 people (46.3%) from electronic media, 44 people (11.0%) from pamphlets, 47 people (11.8%) from signboards and 50 people from 'others' (12.5%).

Table 4: Background to Museum Visitors

Background to Museum Visitors		N	%
You came here with?			
	Alone	32	8.0
	Family/Relative	78	19.5
	Friend	122	30.5
	Spouse/Partner	39	9.8
	School Trip	105	26.3
	Guided Tours	12	3.0
	Training	4	1.0
	Seminar	1	.3
	Other	7	1.8
	Total	400	100
Did you experience visiting cultural and heritage museum before?			
	Yes	234	58.5
	No	166	41.5
	Total	400	100
I'm aware of this museum through?			
	Printed media	74	18.5
	Electronic media	185	46.3
	Pamphlet	44	11.0
	Signage	47	11.8
	Other	50	12.5
	Total	400	100

Knowledge about the Bronze Bell (Malaysia)

Table 5 shows the respondents' knowledge about the bronze bell (Malaysia). For the question 'Have you ever seen this artefact?', 152 people (38.0%) said 'yes' while 248 (62.0%) said 'no'. For the question 'Did you see this artefact in the museum?', 136 people (34.0%) answered 'yes' while 264 people (66.0%) answered 'no' to this question. Most of the respondents, 62 people (45.6%), saw this artefact in the museum, 11 people (8.1%) saw it in a book, four people (2.9%) saw it on the internet, three people (2.2%) saw it at school, one saw it in print media, etc. For the question 'Do you know the name of this artefact?', the respondents' feedback revealed that 95 people (23.8%) said 'yes' and 305 people (76.3%) said 'no'. The respondents' answers to this question indicated that 30 people (31.6%) knew the artefact was a bronze bell, others answer with 60 people (63.2%), two people (2.1%) answered book and every one person (1.1%) for bell, Dongson and Kendi.

The next question was: 'Do you know where the artefacts came from?' Eighty-one people (20.3%) answered 'yes' and 319 (79.8%) answered 'no'. The respondents' answers for this question showed that eight people (9.9%) said the artefacts originated in Johor, seven people (8.6%) said they were from Malaysia, five people (6.2%) said they were from Vietnam, one person (1.2%) each said they were from Asia, China, Japan, Indonesia, Neolithic Era and India, while 55 people (67.9%) said 'others'. For the question 'Do you know the uniqueness of this artefact?', a total of 76 people (19.0%) answered 'yes' while 324 people (81.0%) answered 'no'. A total of 15 people (19.7%) said the artefacts were unique because of art, heritage and culture, eight people (10.5%) said because of the artefacts themselves, seven people (9.2%) said because of their uniqueness, three people (3.9%) said because of the motifs, two people (2.6%) said because of the history, one person (1.3%) said because of the function and 40 people (52.6%) responded 'others'. For the question 'Do you know this artefact made of?', 118 people (29.5%) answered 'yes', while 282 people (70.5%) answered 'no'. A total of 34 people (28.8%) said the artefacts were made of bronze, five people (4.2%) said they were made of iron, four people (3.4%) answered copper, three people (2.5%) answered clay, one person (0.8%) each answered aluminium and fertiliser, and 70 people (59.3%) answered 'others'. For the last question, 'Have you ever read an article about these artefacts?', 83 people (20.8%) answered 'yes' and 317 people (79.3%) answered 'no'. A total of 13 respondents (15.7%) answered that they had read an article about the artefacts in a learned book, nine people (10.8%) had read about them in magazines, six people (7.2%) answered 'the school', four people (4.8%) answered 'in this survey', three people (3.6%) answered 'in the museum', two people (2.4%) answered 'in a religious ceremony' and 46 people (55.4%) answered 'others'.

Table 5: Knowledge of information about the Bronze Bell (Malaysia)

Information about the Bronze Bell (Malaysia)		N	%
Have you ever seen this artefact?			
	Yes	152	38.0
	No	248	62.0
	Total	400	100.0
Did you see this artefact in museum?			
	Yes	136	34.0
	No	264	66.0
	Total	400	100.0
Answer	Book	11	8.1
	Printed Media	1	0.7
	Internet	4	2.9
	Museum	62	45.6



	Sshool	3	2.2
	Other	55	40.4
	Total	136	100.0
Did you know the name of this artefact?			
	Yes	95	23.8
	No	305	76.3
	Total	400	100.0
Answer			
	Bell	1	1.1
	Book	2	2.1
	Bronze Bell	30	31.6
	Dongson	1	1.1
	Kendi	1	1.1
	Other	60	63.2
	Total	95	100.0
Did you know the origin of this artefact?			
	Yes	81	20.3
	No	319	79.8
	Total	400	100.0
Answer			
	Asia	1	1.2
	China	1	1.2
	Japan	1	1.2
	Indonesia	1	1.2
	Malaysia	7	8.6
	Johor	8	9.9
	Neolitik Era	1	1.2
	India	1	1.2
	Vietnam	5	6.2
	Other	55	67.9
	Total	81	100.0
Do you know the uniqueness of this artefact?			
	Yes	76	19.0
	No	324	81.0
	Total	400	100.0



Answer	Artefact	8	10.5
	Art, heritage and culture	15	19.7
	Unique	7	9.2
	Motive	3	3.9
	Function	1	1.3
	History	2	2.6
	Other	40	52.6
	Total	76	100.0
Do you know this artefact made of?			
	Yes	118	29.5
	No	282	70.5
	Total	400	100.0
Answer	Aluminum	1	0.8
	Steel	1	0.8
	Bronze	34	28.8
	Copper	4	3.4
	Clay	3	2.5
	Iron	5	4.2
	Other	70	59.3
	Total	118	100.0
Have you read anything about this artefact?			
	Yes	83	20.8
	No	317	79.3
	Total	400	100.0
Answer	Scientific books	13	15.7
	Museum	3	3.6
	Religious ceremony	2	2.4
	School	6	7.2
	Magazine	9	10.8
	This questionnaire	4	4.8
	Other	46	55.4
	Total	83	100.0



Knowledge about Dotaku Bell (Japan)

Table 6 shows the respondents' knowledge of the Dotaku Bell (Japan). For the question 'Have you seen this artefact?', 65 people (16.3%) said 'yes' while 335 people (83.8%) said 'no'. For the next question, 'Did you see this artefact in museum?', a total of 49 people (12.3%) said 'yes' while 351 people (87.8%) said 'no' and two people (4.1%) saw it in a book, one person (2.0%) each saw it on the internet and in a questionnaire, 10 people (20.4%) saw it in the museum, and 35 people (71.4%) said 'others'. In answer to the third question, 'Do you know the name of this artefact?', a total of 48 people (12.0%) said 'yes' while 352 people (88.0%) said 'no'; one person (2.1%) each answered 'bell' and 'bronze bell', eight people (16.7%) answered 'Dotaku bell' and 39 people (81.2%) answered 'others'. Other than that, for the question 'Do you know where this artefact came from?', a total of 45 people (11.3%) said 'yes' while 355 people (88.8%) said 'no'. One person (2.2%) each stated from 'China' and 'Malaysia', eight people (17.8%) said 'Japan' and 35 people (77.8%) answered 'others'. The next question was: 'Do you know the uniqueness of this artefact?' Forty-four people (11.0%) answered 'yes' while the other 356 people (89.0%) answered 'no'. One respondent (2.3%) each answered that the uniqueness of the artefact was in the material, motif, sound, symbol and size, while 39 people (88.6%) answered 'others'. Next, for the question 'Do you know this artefact made of?', a total of 53 people (13.3%) answered 'yes' and 347 people (86.8%) answered 'no'. The answers to this question showed that 10 people (22.7%) answered 'bronze', seven people (15.9%) answered 'metal', one (2.3%) answered 'silver' and 26 people (59.1%) answered 'others'. The last question was: 'Have you read an article about this artefact?' Forty-nine people (12.2%) answered 'yes' and 351 people (87.8%) answered 'no'. Four people (8.2%) had read an article about this artefact in this questionnaire, two people (4.1%) in a learned book, one person (2.0%) in the museum and 42 people (85.7%) answered 'others'.

Table 6: Knowledge of Information about the Dotaku Bell (Japan)

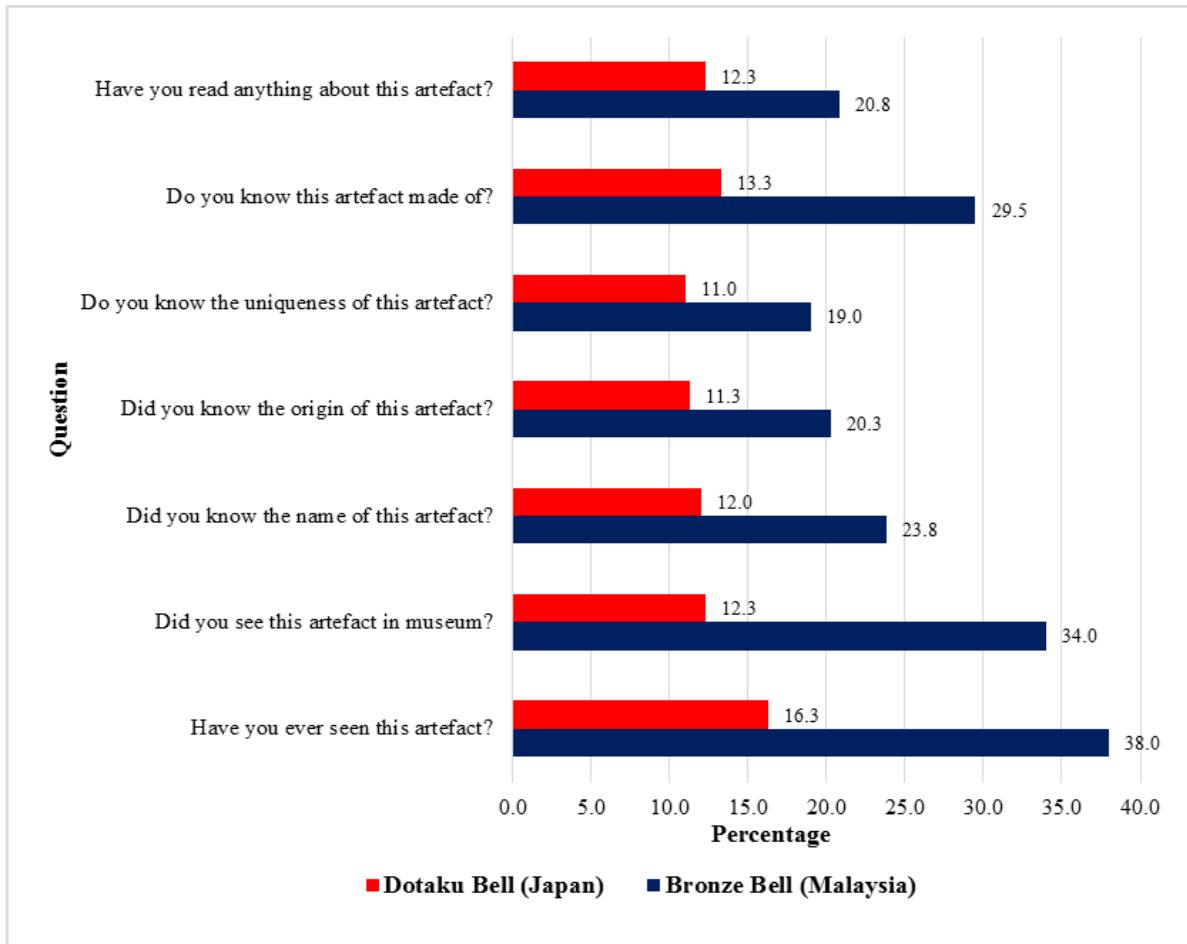
Knowledge of Information about the Dotaku Bell (Japan)		N	%
Have you ever seen this artefact?			
	Yes	65	16.3
	No	335	83.8
	Total	400	100.0
Did you see this artefact in museum?			
	Yes	49	12.3
	No	351	87.8
	Total	400	100.0
Answer	Book	2	4.1
	Internet	1	2.0
	Museum	10	20.4
	This questionnaire	1	2.0
	Other	35	71.4
	Total	49	100.0
Did you know the name of this artefact?			
	Yes	48	12.0
	No	352	88.0
	Total	400	100.0
Answer	Bell	1	2.1
	Dotaku Bell	8	16.7
	Bronze Bell	1	2.1
	Other	39	81.3
	Total	48	100.0
Did you know the origin of this artefact?			
	Yes	45	11.3
	No	355	88.8
	Total	400	100.0
Answer	China	1	2.2
	Japan	8	17.8
	Malaysia	1	2.2
	Other	35	77.8

	Total	45	100.0
Do you know the uniqueness of this artefact?			
	Yes	44	11.0
	No	356	89.0
	Total	400	100.0
Answer			
	Material	1	2.3
	Motive	1	2.3
	Sound	1	2.3
	Symbol	1	2.3
	Size	1	2.3
	Other	39	88.6
	Total	44	100.0
Do you know this artefact made of?			
	Yes	53	13.3
	No	347	86.8
	Total	400	100.0
Answer			
	Bronze	10	22.7
	Silver	1	2.3
	Metal	7	15.9
	Other	26	59.1
	Total	44	100.0
Have you read anything about this artefact?			
	Yes	49	12.3
	No	351	87.8
	Total	400	100.0
Answer			
	Scientific books	2	4.1
	Museum	1	2.0
	This questionnaire	4	8.2
	Other	42	85.7
	Total	49	100.0

Meanwhile, Table 7 briefly compares the knowledge of the tourists who visited the National Museum, Malaysia, about the Dotaku bell (Japan) and the Malaysian bronze bell. It was found

that for each question asked; there was a significant difference in terms of the percentages of those who agree among the tourists; most of the tourists only knew about the bronze bell (Malaysia) and did not know about the Dotaku bell (Japan).

Table 7. Comparison of tourist knowledge of the Bronze Bell (Malaysia) and Dotaku Bell (Japan)



Conclusion

Overall, the knowledge of the visitors who visited the National Museum, Kuala Lumpur, Malaysia, particularly about the bronze bell (Malaysia) and the Dotaku bell (Japan) was at a low level. In the context of Malaysia, the bronze bell was declared a 'Tangible Heritage Object' under the National Heritage List 2009 (National Heritage Act, 2005). Relevant to its uniqueness and importance to the country's history, this object is on display in Gallery A in the National Museum for visitors to check out. Similarly, the Dotaku Bell (Japan) became one of the objects of pride of the people in the land of the rising sun, and a museum had been built to exhibit this artefact, that is, The Dotaku Museum, Yasu Municipal, Shiga Prefecture. Therefore, it is clear



that both of these artefacts are very important to the people in their respective countries, whether Malaysia or Japan. The importance of these two artefacts can be looked at in the wider context, particularly in terms of archaeological, historical and cultural aspects.

Based on the feedback of the respondents, it is clear that the majority of visitors had seen the bronze bell (Malaysia), but not many had seen the Dotaku bell (Japan). The gap between the knowledge of the visitors regarding these two types of artefacts is quite large. The gap is even larger when referring to specific knowledge, such as the material used to produce the object, the symbol or motif featured its size, function and so on. Even though some respondents admitted that they were interested in the elements of art, heritage and culture featured on the bronze bell, they were generally unaware of the symbols or motifs featured. This means that it is difficult for visitors to understand the existence of these two types of artefacts in the context of the relationship between the two communities of that period (Malaysia and Japan). This is even though the sketches of its decorative motifs and patterns reflecting the sociocultural developments between the two societies, especially during the Metal Age, are synonymous. This can be seen in the aspects of daily life activities of the communities, whether agricultural or maritime, in the aquatic environment, transportation system, hunted animals for food, rituals and so on. Therefore, in the context of widely spreading knowledge regarding these two types of artefacts, dissemination in the forms of writing and exhibition need to be further enhanced.

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