

CUNGGRANG INSCRIPTION SITE IN PASURUAN REGENCY AS A HISTORY LEARNING SOURCE

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Abstract

The purpose of this research is to analyze the potential and suitability of the Cunggurang Inscription as a history learning resource for high school students. This research uses the historical method which 4 stages, heuristics, verification, interpretation, and historiography based on a philological approach. The results showed that the Cunggurang Inscription has relevance to the basic competencies and indicators of class X senior high school history subjects that focus on social, cultural, religious, and government aspects during the Medang Kingdom period of East Java. The information contained in the Cunggurang Inscription helps students know several aspects of learning material on the history of the Medang Kingdom civilization (1) the division of government administrative areas; (2) the formation of special autonomous regions; (3) the structure of government bureaucracy; (4) the ancient Javanese dating system; and (5) Mount Penanggungan as an ancient Hindu spiritual landscape. Through the use of the potential of the Cunggurang Inscription, it can support teachers to create contextual and interesting history learning, so students' understanding of the history of Hindu civilization, especially during the Medang Kingdom, becomes more comprehensive.

Keywords: *Cunggurang Inscription; Learning; History; Pasuruan Regency*

SITUS PRASASTI CUNGGRANG DI KABUPATEN PASURUAN SEBAGAI SUMBER PEMBELAJARAN SEJARAH

Abstrak

Tujuan penelitian ini adalah menganalisis potensi dan relevansi Prasasti Cunggurang sebagai sumber pembelajaran sejarah bagi siswa SMA. Penelitian ini menggunakan metode sejarah yang meliputi 4 tahapan, heuristik, verifikasi, interpretasi, dan historiografi yang berbasis pendekatan filologis. Hasil penelitian menunjukkan bahwa Prasasti Cunggurang memiliki relevansi dengan kompetensi dasar dan indikator mata pelajaran sejarah SMA kelas X yang berfokus pada aspek sosial, budaya, agama, dan pemerintahan pada masa Kerajaan Medang periode Jawa Timur. Informasi yang terdapat dalam Prasasti Cunggurang membantu siswa mengetahui beberapa hal seputar materi sejarah peradaban Kerajaan Medang meliputi (1) pembagian wilayah administratif pemerintahan; (2) pembentukan daerah otonomi khusus; (3) struktur birokrasi pemerintahan; (4) sistem penanggalan Jawa Kuno; dan (5) Gunung Penanggungan sebagai lanskap spiritual Hindu Kuno. Melalui pemanfaatan potensi Prasasti Cunggurang dapat mendukung guru untuk menciptakan pembelajaran sejarah yang

kontekstual dan menarik, sehingga pemahaman siswa terhadap sejarah peradaban Hindu terutama pada masa Kerajaan Medang menjadi lebih komprehensif.

Kata Kunci: Prasasti Cunggrang; Pembelajaran; Sejarah; Kabupaten Pasuruan

I. INTRODUCTION

The basic problem that often arises during the implementation of history learning, the inherent general stigma under history is no more seen as an additional subject (Mawaddah, 2014). Where its role is not as important as economics, geography, and sociology, which are fellow social-humanities clumps. History is also considered as material loaded with numbers of years, names of figures, and past events that must be memorized, which will then be presented again by students when answering daily assessment questions, midterm assessments, and end-of-semester assessments (Saebani, 2018).

The emergence of this stigma cannot be separated from 3 factors, (1) the lack of potential of teachers in the history learning process related to their ability to manage the class. In this case, teachers often do not know the obstacles to learning history faced by students or only carry out results-oriented learning, so that these conditions actually result in a lack of meaningfulness in learning history. (2) The lack of creativity of teachers, because the orientation is more emphasized on “learning history” rather than “learning from history”, so that the shortcomings are that students find it difficult to construct historical events more contested and comprehensive. (3) Lack of historical learning resources, where most of the historical material is still based on textual sources, so that teachers ultimately still have to encourage students to read, understand, and imagine a historical event without a concrete picture. Therefore, the successful implementation of history learning is determined by the extent to which teachers are creative and innovate to create meaningful learning for students.

Referring to the above problems, specifically to overcome the limitations of history learning resources, teachers can explore the historical-archaeological potential in the surrounding environment. The historical-archaeological potential that can be used as learning resources includes buildings, landscapes, structures, terracotta, ancient objects, and other relics from the past (Arrazaq & Tanudirjo, 2021; Hartati, 2020; Sudrajat & Mulyadi, 2020; Sulistyono, 2019). When studying history, it must emphasize the elements of meaning and pride, as this is reflected

through visits to historical sites in order to provide a more contextualized educational experience. Through the use of various historical-archaeological remains as a source of learning history, it is hoped that it can encourage students' understanding and actualization of the phenomenon of civilization in the past.

The existence of historical sites is concrete evidence that can provide an interpretation of a civilization in the past. Historical sites that are still located in the local area in situ have added value to emphasize the contextualization of history learning for students. There are several benefits of utilizing in situ historical sites as learning resources, (1) locality relevance, where through existing historical-archaeological relics students can interpret and analyse how history influences and shapes their surrounding environment. (2) Direct experience, where through exploration activities to local historical-archaeological heritage sites learners are able to observe and feel the real nuances of history, this is a key factor that makes learning history more meaningful. (3) Local identity, where by studying local historical-archaeological heritage encourages learners to foster local identity and pride in the local wealth of their region. (4) Strengthening social relations, where by studying local historical-archaeological heritage, learners participate in strengthening social ties with the surrounding society. This is expected to create opportunities for all parties to share knowledge, appreciate historical wealth, create synergy between schools and communities, and preserve history.

When talking about the traces of Hindu-Buddhist era civilization in East Java, Mount Penanggungan, located between Mojokerto and Pasuruan districts, is the largest historical-archaeological heritage centre apart from Trowulan district, Mojokerto district. It should be noted that Mount Penanggungan (*pawitra*) is a representation of the peak of Mahameru which is believed to be a sacred place as contained in the book of *Tantu Panggëlaran* (Kieven, 2013b, 2017; Purwanto & Titasari, 2018; Suprpta, 2021; Wahyudi & Munandar, 2023); *Nāgarakṛtāgama* (Munandar, 2015; Riana, 2009); and the Cunggung Inscription. Mount Penanggungan was a spiritual landscape for the ancient Hindu society, so there were many sacred buildings erected there to support rite-spiritual activities including temples, *petirtaan*, hermitage caves, *prāsadā*, and others. When Pu Siṅdok (929-947 AD) ruled the Medang Kingdom in the East Java era, a policy was implemented to establish various *sīma* (Alnoza, 2021; Maziyah et al., 2016; Pradita & Wardhana, 2021), one of which was in the forest on the slopes of Mount Penanggungan,

intended to maintain various sacred buildings there. As for the people who are or live in the *sīma* area, they are not obliged to pay taxes to the king, but they are obliged to maintain the sacred buildings in the *sīma* area. There are 3 inscriptions that discuss the establishment of *sīma* in the area of Mount Penanggungan from the 10th to 11th century AD, the Tulangan Inscription, the Cunggrang Inscription, and the Pucangan Inscription. The Tulangan Inscription (910 AD) was established by King Dyah Balitung, the Cunggrang Inscription (929 AD) by king Pu Siṅḍok, and the Pucangan Inscription (1037 AD) by King Airlangga.

Of the 3 inscription remains in the Mount Penanggungan area, one of them is interesting to be utilized as a source of learning history, the Cunggrang Inscription (929 AD). The Cunggrang Inscription marks the reign of the Medang Kingdom in the East Java period under the leadership of king Pu Siṅḍok (929-948 AD) who was also the founder of the Isyana dynasty. Since the beginning of his reign, Pu Siṅḍok had issued 23 inscriptions, mostly on the establishment of *sīma* (Utama & Subekti, 2023) and built sacred buildings, especially temples with a distinctive style different from the Medang style of the Central Java era (Lelono, 2004; Poernama & Putra, 2022). Regarding the Cunggrang Inscription, more details explain the establishment of Cunggrang land as a *sīma* for Mount Penanggungan at the request of Cunggrang officials, where Pu Siṅḍok ordered the Cunggrang society under the auspices of Wahuta Wungkal to take care of the hermitage complex, *prāsadā*, and *petirtaan* in the Mount Penanggungan area (Widiah & Kasdi, 2018). As for the *prāsadā* referred to in the current Cunggrang Inscription, it is strongly suspected Belahan I-II gate site, while the *petirtaan* is strongly suspected *petirtaan* Belahan site. Therefore, the historical-archaeological traces of the Medang era are certainly worthy of being used as a source of learning history class X by integrating them into the basic competencies 3.6 and 4.6 of the 2013 curriculum.

This study uses historical research methods and a philological approach. The heuristic stage, researchers attempted to collect two historical sources, primary sources included (Cunggrang, Lintakan, Sangguran, and Pucangan Inscription); archaeological remains (gate and *petirtaan*), then the translated version of *Nāgarakṛtāgama*. Secondary sources include various other documents that have relevance to the research topic. The verification stage, researchers carry out internal checks whether the sources mentioned earlier can be trusted in their validity.

Researcher conduct external checks to prove and compare the authenticity of the historical sources used. The interpretation stage, researchers conduct in-depth interpretations related to sources that have been verified previously and supported by a philological approach. The historiography stage, researchers write historical facts equipped with objective descriptions of the results of previous interpretations and relate them to the basic competencies and indicators of Indonesian history class X subjects so that they can be used as learning resources. The purpose of this research is to analyze and map in depth the reporting of the Cunggang Inscription regarding the important components of Medang civilization under the reign of King Pu Siṅḍok which includes (1) the division of government administrative areas; (2) the establishment of special autonomous regions; (3) the structure of government bureaucracy; (4) the use of the ancient Javanese dating system; and (5) establishing Mount Penanggungan as an ancient Hindu spiritual landscape. The important components of the Medang civilization are then associated with the relevant basic competency points to be used as an alternative learning resource for Indonesian history for grade X students.

II. RESULT AND DISCUSSION

A. Result

1. Historical Study of the Cunggang Inscription Site

The move of the Medang Kingdom center from Central Java to East Java marked the election of a new king, Śrī Mahārāja Rake Hino Pu Siṅḍok Śrī Ísanawikramadharmmattungga who was also the founder of the Ísana dynasty. According to the Lintakan Inscription (919 AD) Pu Siṅḍok served as *rakryān mahāmantri i halu* during the reign of king Rakai Layang Dyah Tulodhong (915-927 AD). Meanwhile, according to the Sangguran Inscription (928 AD) Pu Siṅḍok was promoted to *rakryān mahāmantri i hino* during the reign of king Rakai Sumba Dyah Wawa (928-929 AD). The very short reign of king Rakai Sumba Dyah Wawa had to end allegedly due to a *pralaya* (natural disaster) (Holmberg, 2023; Kusumayudha et al., 2019; Sastrawan, 2022). The center of Medang was then moved by Pu Siṅḍok to the East. It should be noted that the designation of the Ísana dynasty was first found in the Pucangan Inscription (1041 AD) issued by king Airlangga, where Airlangga was written as the son of Mahendradatta Gunapriyaḍarmapatni (daughter) of Sri Makutawangsawardana (son) of Sri Ísanatunggawijaya who was also the grandson of Pu Siṅḍok.

Pu Siṅḍok then served as king of Medang in the East Java era since 929 AD as stated in the Cunggrang Inscription (929 AD). It was recorded that during his reign Pu Siṅḍok had issued 23 inscriptions, the majority of which were about the establishment of *sīma* spread across Central Java and East Java. One of the 23 inscriptions issued is the Cunggrang Inscription which is located *in situ* in Sukci Hamlet, Gempol District, Pasuruan Regency, East Java. Through this inscription, it can be known that Sukci Hamlet was formerly called Cunggrang which was designated as a *sīma* at the request of local officials as contained in the following inscription.

I.a (2) irika diwasa ni ajña śrī mahārāja rake hino pu siṅḍok śrī iśanawikramadha[r]mmottuṅga, (3) umiṅsor i samgat momahumaḥ kaliḥ. mpu paḍmā. samgat aṅgēhan. mpu kundala. kumonakēn ikanaṅ wa (4) nua i cuṅgrāṅ. watēk bawaṅ atagan iṅ wahuta wuṅkal. gawai ku 2. aṅgahan. mā su 15. kaṭik prāṅa susukan sīma (5). arpaṅakna ri saṅ hyaṅ dharmmaśrama patapan i pawitra, muaṅ i saṅ hyaṅ prāsadā siluṅluṅ saṅ siddha dewata rakryan bawa[n] yaḥ (6) yaḥ rakryan bini haji śrī parameśwari dyaḥ kēbi. paknanyan sinusuk punpunana saṅ hyaṅ dharmma patapan. muaṅ sang hyang prāsadā (7) siluṅluṅ saṅ dewata umyapara i saṅ hyaṅ dharmma patapan ṅuniweh saṅ hyaṅ prāsadā. muaṅ amahayua saṅ hyaṅ pañcuran i pa (8) witra. wwaya ta sawaḥ pakaruṅan i pamuatan su ku 2. kasuṅkan. ku 2. kaṭik prāṅa ku 2. anugraha paduka śrī mahārāja (9) ja. i rakryan parameśwari (Nastiti, 2009).

Translation of the Cunggrang Inscription:

“The order of Śrī Mahārāja Rake Hino Pu Siṅḍok Śrī Iśanawikramadharmmottuṅga was handed down to *Samgat Momahumaḥ* both Mpu Padmā and *Samgat Anggēhan* Mpu Kundala. It was ordered that the village of Cunggrang, which was included in the Bawang region, be handed over to *wahuta* Wungkal in the form of 2 *kupang* worth of society service, 15 *suwarna* gold worth of land tax, and several its inhabitants, restricted to a *sīma* dedicated to Sang Hyang Dharmmaśrama Patapan in Pawitra and Sang Hyang Prāsadā who was the *silunglung* of Sang Siddha Dewata Rakryan Bawang, the father of Rakryan Binihaji Śrī Parameśwari Dyah Kēbi. The purpose of the restricted *sīma* belonging to Sang Hyang Dharma Patapan and Sang Hyang Prāsadā who are the *silunglung* of Sang Dewata is to take care of Sang Hyang Dharma Patapan especially for Sang Hyang Prāsadā and to maintain Sang Hyang Pañcuran in Pawitra. The cost for this purpose is sawah *pakarungan* in Pamuatan worth 2 *kupang*, in Kasungkan worth *suwarna* 2 *kupang* and *kaṭik* worth 2 *kupang*. Such was the gift from Paduka Śrī Mahārāja to Rakryān Parameśwarī (Nastiti, 2009).



Figure 1. Cunggurang Inscription in Bulusari Village
(Source: kebudayaan.kemdikbud.go.id)

This inscription provides information that the land of Cunggurang, which was part of the Watak Bawang, was handed over to Wahuta Wungkal, where the society was obliged to do 2 *kupang* worth of society service and was obliged to pay 15 *suwarna* gold in taxes every month, before the land was designated as a *sīma*. The payment of the tax is left to the local ruler, but when the land has been designated as a *sīma*, the tax will be handed over to the *sīma* society to support the maintenance of the hermitage, *prāsadā*, and *petirtaan* in the *pawitra* (Mount Penanggungan). Mount Penanggungan was a hermitage center for religious education during the Hindu-Buddhist era (Sadewa & Wisnu, 2020; Setiyawan, 2021).

The existence of the Cunggurang Inscription confirms Pu Siṅḍok as a figure who contributed to the reconstruction of the religious and social fields of Medang society after the *pralaya*. This can be seen through Pu Siṅḍok's government policy in the religious field which stipulates *sīma punpūnan* for areas on which a sacred building (*petirtaan*, *prāsadā*, and hermitage) is built as well as for the maintenance of the sacred building. Meanwhile, Pu Siṅḍok's government policy in the social field of society is to determine *sīma makudur* for areas given to individuals or communities for their services to the king, in this case the majority are services for the maintenance of public facilities (Alnoza, 2021; Maziyah, 2010; Susanti, 2018).

Pu Siṅḍok's policy is clearly recorded in the Cunggurang Inscription. The Cunggurang Inscription represents the establishment of *sīma punpūnan*, king Pu Siṅḍok gave privileges to the people of Cunggurang to be exempted from paying taxes, but in return they had to serve the king through society service to maintain various sacred buildings on *pawitra* (Mount Penanggungan) as the spiritual landscape of the Hindu society. The Cunggurang Inscription also symbolizes the

concept of democracy and government autonomy, this is reflected in the request of local officials (*samgat*) Mpu Padmā and Mpu Kundala to king Pu Siṅḍok to establish Cunggurang as a *sīma* (special autonomy) for Mount Penanggungan.

2. Historical Sites Relevant to Cunggurang Inscription

1) *Petirtaan* Belahan Site

Petirtaan is one type of sacred building from the Hindu-Buddhist period. *Petirtaan* in the Hindu concept is believed to be a pool of holy water that can cleanse sins and cure various diseases. Related to this *petirtaan* building, it is classified into 3 types, (1) natural *petirtaan* is a spring, river, lake, and pond in an open place that is sacred and sanctified by the society, such as Pengilon lake in Dieng and Kasurangganan pond in Malang. (2) Semi-man-made *petirtaans* are natural water sources that have received additional civil works by lining the walls of the water source with red bricks or andesite stones, adding *jaladwara* (water fountains), and placing statues of gods such as the *petirtaan* Bhima Lukar in Dieng, *petirtaan* Umbul in Dieng, and *petirtaan* Belahan in Pasuruan. (3) Man-made *petirtaans* are water sources that are entirely the result of civil construction works such as *petirtaan* Tikus in Mojokerto (Rahadhian & Wibawa, 2015; Saputra, 2019).

Of the numerous *petirtaans* in East Java, the *petirtaan* Belahan is one that is of interest for further study. *Petirtaan* Belahan is located on the northern slope of Mount Penanggungan in Wonosunyo Village, Gempol District, Pasuruan Regency, East Java. *Petirtaan* Belahan is 6.85 m long, 6.30 m wide and 4.60 m high. On the main wall of this *petirtaan* there are statues of goddess Sri and goddess Laksmi that function as *jaladwara* to break the water into the *petirtaan* pool. Between the two statues of the goddess there is a niche that is thought to be the place for the statue of Garuda Vishnu. According to Gerret Pieter Rouffaer, based on his observations of the Garuda Vishnu statue at the *petirtaan* Belahan site and those in the Trowulan museum, it is estimated that the *petirtaan* was built during the reign of King Airlangga (Annisa, 2011; Rahadhian & Wibawa, 2015).

Another opinion was also conveyed by Jordaan who stated that by reviewing the availability of existing archaeological evidence, the *prāsadā* and hermitage at the Belahan site had been built since the reign of Pu Siṅḍok and continued to be used until Airlangga's time. However, *petirtaan* Belahan is closer to the Airlangga period, as the statues there have represented Airlangga and his two wives (Annisa,

2011). However, Th. A Resink rejected the opinion of the two previous figures, where he based his analysis on the architectural style, art, and Cunggrang Inscription, thus concluding that the *petirtaan* Belahan originated from the Pu Siṅdok period rather than the Airlangga period (Resink, 1967). Resink's opinion is also supported by Ismail Lutfi who states that the building style and art style, both in terms of iconography and statues, are more likely to be contemporaneous with Pu Siṅdok's reign (Lutfi, 2015).



Figure 2. *Petirtaan* Belahan in Wonosunyo Village
(Source: Private Documents)

The book *Tantu Panggĕlaran* explains that the Hindu macrocosm concept believes that Mount Penanggungan (*pawitra*) is a representation of the peak of Mahameru, so this then becomes a reference for the construction of sacred buildings as a means of *puja* (prayer) for the Hindu society there, one of which is *petirtaan*. Mount Penanggungan is believed to hold a source of *tirta amerta* (water of life), so it can be understood that the architectural philosophy of the *petirtaan* Belahan symbolizes the source of holy water from the goddesses who reside on Mount Penanggungan. Therefore, referring to the *petirtaan* referred to Cunggrang Inscription, there is a strong possibility that the *petirtaan* Belahan is a place of purification before performing *puja* in *prāsadā* or rituals in hermitages around Mount Penanggungan.

2) Gate Belahan I and II Sites

Gate is one of the building heritages of the Hindu-Buddhist era which is part of a temple complex, palace or *kraton*, *prāsadā*, and settlement. The gate began to exist since the Medang Kingdom which was divided into 2 types, the *bentar* gate and the *paduraksa* gate. The *bentar* gate is an area divider building in the form of a

wedge with a solid center and has a wide enough entrance, then this gate generally functions to limit the profane area. While the *paduraksa* gate is an area divider building that is tall, has a roof, and the right and left sides are connected to the fence wall, this type of gate is used to limit the sacred area (Supriyadi et al., 2022; Sutarjo et al., 2018; Suwarna, 1987).



Figure 3. Gate Belahan I in Wonosunyo Village
(Source: Private Documents)

Under the *petirtaan* Belahan site, which is part of the Wonosunyo Village area, there are gate Belahan I and II sites with *paduraksa* forms. On the gate Belahan I and II sites, there are no carved year numbers or inscriptions that explain the two gates. However, the existing interpretation states that the gates Belahan I and II are probably the boundaries of the *prāsadā* area in Penanggungan as referred to in the Cunggurang Inscription. This interpretation certainly refers to the form of the two gates in the form of *paduraksa* as the boundary of the sacred area and its location adjacent to the *petirtaan* Belahan site as a place of purification before performing *puja*. Therefore, the gates Belahan I and II are part of the sacred buildings on Mount Penanggungan.

Discussion

The Cunggurang Inscription has relevance to the basic competencies 3.6 and 4.6 in the history subject of class X. The details of the contents of basic competencies 3.6 and 4.6 are as follows.

Table 1. Basic Competencies of High School History Subjects
Class X Curriculum 2013

Basic Competencies 3.6	Basic Competencies 4.6
Analyse the development of society, government and culture in the era of Hindu-Buddhist kingdoms in Indonesia and show examples of evidence that still applies to the life of Indonesian society today.	Present the results of reasoning in the form of writing about the values and elements of culture that developed in the era of Hindu-Buddhist kingdoms that are still sustainable in the life of the Indonesian people today.

The Cunggrang Inscription specifically contains a description of the social, cultural, religious, governmental and geographical aspects of the life of the Medang (ancient Mataram) people of east Java in the 10th century AD. The Cunggrang Inscription fulfils the history learning indicators formulated from basic competencies 3.6 and 4.6 as follows.

Table 2. Indicators Basic Competencies of High School History Subject Class X Curriculum 2013

Indicators Basic Competencies 3.6	Indicators Basic Competencies 4.6
<ol style="list-style-type: none"> 1. Analyze the development of the society of the Medang Kingdom in the east Java era in terms of social, cultural, religious and governmental aspects. 2. Identify evidence of the heritage of the Medang civilization in the east Java era. 	<ol style="list-style-type: none"> 1. Describe the social, cultural, religious, and governmental aspects that developed in the era of the Medang Kingdom of east Java that are still sustainable in the life of the Indonesian nation in the form of written works. 2. Describe the evidence of the heritage of the Medang Kingdom civilization in the east Java era that is still sustainable in the life of the Indonesian people in the form of a written work.

The Cunggrang Inscription is a historical-archaeological relic that can be used as an alternative source of history learning. The utilization of the Cunggrang Inscription is one of the efforts to create more interesting and contextual history learning for students. The explanation of the potential content of the Cunggrang Inscription that can be integrated with basic competencies 3.6 and 4.6 in class X history subjects is as follows.

3. Division of Administrative Government Areas

Medang as a kingdom certainly had a hierarchy of administrative areas from the central to the local level. This is evidenced by one of the lines of the Cunggrang Inscription that reads “*kumonakēn ikanan wa (4) nua i cuṅgraṅ. watēk bawān atagan iṅ wahuta wuṅkal*” meaning “ordered the village of Cunggrang, which is included in the Bawang region, to be handed over to Wahuta Wungkal”. Referring the Cunggrang Inscription, it is known that there is a division of administrative areas of the Medang Kingdom, including *raja* (palace area led by the king), *watak* (sub-district level area led by *rakai/ rakryān*), *wanua* (village level area led by *rama*), and *dapur* (hamlet level area led by *buyut*) (Boechari, 2018; Frederick & Worden, 2011; Lelono, 2016; Wibowo & Rahayu, 2020).

From the list of levels of administrative areas of the Medang Kingdom, *rajya* was the highest power base under the king who had broad control including tax collection in the *watak* area, as well as *wanua*. Outside the *rajya* complex are the *watak* as sovereign (autonomous) territories, although their *rakai/rakryān* leaders are often still related to the king, but their authority is under the strictures of customary law and not authorised by the king. Next, the *wanua* is part of a character that is also autonomous, where the *rama*'s authority as its leader is based on the strictures of customary law (Riyanto, 2014). The relationship between these administrative areas was established through the submission of taxes in return for security guarantees and the construction of central infrastructure by the king to support the interests of the wider community.

Information on the division of administrative areas of the Medang Kingdom in the Cunggurang Inscription is relevant to indicators 3.6 and 4.6, so it can be used as a reference for the development of history learning materials for class X. Through the Cunggurang Inscription, students can understand that the division of administrative regions and the concept of local autonomy in the government of the Republic of Indonesia are not new, but a legacy and adoption of old concepts created by our ancestors. The administrative hierarchy of the Medang Kingdom such as *watak* (sub-district), *wanua* (village), and *dapur* (hamlet) is still running today in the government system of the Republic of Indonesia. Teachers can develop local history materials related to the division of administrative regions in the Medang Kingdom government system based on the Cunggurang Inscription data. The purpose of developing this historical material is to encourage students to identify, map, and analyze the government system and the relationship between administrative areas during the Medang Kingdom.

4. Establishment of Special Autonomous Regions

Most Indonesians only learn about the concept of special autonomous regions in the modern era, even though this concept has actually been applied since hundreds of years ago during the reign of the Medang Kingdom from the 8th to 11th century AD. This can be proven through one of the lines of the Cunggurang Inscription which reads “*gawai ku 2. aṅgahan. mā su 15. katik prāna susukan sīma (5). arpanakna ri saṅ hyaṅ dharmmaśrama patapan i pawitra, muaṅ i saṅ hyaṅ prāsadā siluṅluṅ*” meaning “in the form of community service worth 2 *kupang*,

land tax worth 15 *suwarna* gold, and several residents, limited to *sīma* which is offered to Sang Hyang Dharmmaśrama Patapan in *pawitra* and Sang Hyang Prāsadā who is *silunglung*”. *Sīma* is an area that is given a special autonomous status from the kingdom through the inauguration of a stone inscription in the area concerned accompanied by a large ceremony attended by state officials (Maziyah, 2010).

Through the *sīma* designation, a region is exempted from paying taxes to the government, has the right to set regulations (laws) to manage the tax revenue of its people independently, and has the right to set laws according to the needs of the region (Maziyah, 2010; Susanti, 2018). When talking about the determination of *sīma*, it is also inseparable from hierarchical power relations. In this case the power relations (1) the king reviews feasibility of an area or receives a *sīma* application from local officials (*samgat* and *rakai*); (2) if it is declared feasible the king will give an order to determine the *sīma* to high officials (*rakryān mahāmantri i hino*, *rakryān mahāmantri i halu*, and *rakryān mahāmantri i sirikan*); and (3) the order is forwarded to local officials (*samgat* and *rakai*) to be implemented properly.

When referring to the previous discussion, the determination of *wanua* Cunggrang as a *sīma punpūnan* is closely related to hierarchical power relations. In this case, the two local officials at the *samgat* level named Mpu Padmā and Mpu Kundala submitted a request for the determination of *sīma wanua* Cunggrang to the king Pu Siṅdok as a sign of society devotion who took care of various sacred buildings such as (hermitage, *prāsadā*, and *petirtaan*) in the *pawitra* area (Mount Penanggungan). The sacred buildings mentioned earlier in the Cunggrang Inscription are most likely archaeological remains, the *petirtaan* Belahan and gate Belahan I-II as the former *prasad*.

Information on the establishment of *sīma* as a form of special autonomous region procurement in the Cunggrang Inscription is in accordance with indicators 3.6 and 4.6, so it can be used as a reference for the development of history learning materials for class X. Through the Cunggrang Inscription, students can understand that the establishment of special autonomous regions such as Yogyakarta and Jakarta is not new, but as a form of development of the old concept of our ancestors. Therefore, teachers can develop local history material regarding the establishment of special autonomous regions (*sīma*) during the Medang Kingdom based on the

Cunggrang Inscription and its compatibility with the archaeological remains mentioned in the previous sub-chapter. The purpose of developing this historical material is to encourage students to identify, analyze, and map the background, classification, function, and role of the establishment of *sīma* areas during the reign of the Medang Kingdom.

5. Structure of Government Bureaucracy

To carry out the wheels of government during the Medang Kingdom, there was a classification of government structures based on the hierarchy of administrative areas, high-ranking officials based in the *rajya* area, then local officials based in the *watak*, *wanua*, and *dapur* areas. This can be proven through one line of the Cunggrang Inscription which reads “*irika diwasa ni ajña śrī mahārāja rake hino pu siṅdok śrī iśanawikramadha[r]mmottuṅga, (3) umiṅsor i samgat momahumah kaliḥ. mpu padmā. samgat aṅgēhan. mpu kundala*” meaning “the order of Śrī Mahārāja Rake Hino Pu Siṅdok Śrī Iśanawikramadharmmattungga was revealed to Samgat Momahumah two, namely Mpu Padmā and Samgat Anggēhan Mpu Kundala”. Another line also states “*watēk bawang atagan i wahuta wungkal,*” meaning “the Bawang region was handed over to Wahuta Wungkal”. Referring to the information of the Cunggrang Inscription, it can be seen that the arrangement of officials from the highest to the lowest level includes the king, *samgat*, and *rakai/rakryān*. Identification related to *pamgat/samgat* is a local official in the field of religion or justice, where someone with this position is authorized to take care of legal and religious matters (Susanti, 2010).

The description of the bureaucratic structure of the Medang Kingdom government from the central to the local level, (1) the king as the supreme leader. (2) High officials other than the king included *rakryān mahāmantri i hino* (crown prince), *rakryān mahāmantri i halu*, and *rakryān mahāmantri i sirikan*. (3) Local officials include *rake halaran*, *rake pangilhyang*, *rake wlahan*, *pamgat manghuri*, *rake dalinan*, *rake langka*, *rake tanjung*, *pangkur*, *tawan*, *tirip*, *pamgat mangkudur*, *pamgat wadihati*, *citralkha*, *pitungtung ni parujar*, and *parujar* (Arrazaq & Tanudirjo, 2021; Boechari, 2018). However, of the previously mentioned local officials, only 6 were identified as having duties including *pangkur*, *tawan*, and *tirip* (tax collection officers), *citralkha* (clerk), *pitungtung ni parujar* (liaison officer between central and local officials), and *parujar* (spokesperson) (Maziyah, 2010).

Information on the structure of government bureaucracy in the Cungglang Inscription is in accordance with indicators 3.6 and 4.6, so it can be used as a reference for the development of history learning materials for class X. Through the Cungglang Inscription, students can understand the structure and bureaucratic system of government from the central to the local level during the Medang Kingdom. Teachers are able to develop state administration history material that focuses on the bureaucratic structure of the Medang Kingdom government based on the Cungglang Inscription. The purpose of developing this historical material is to invite students to identify, analyze, and determine the role and relationship between bureaucratic structures in the Medang Kingdom government system.

6. Ancient Javanese Dating System

Most of the inscriptions from the Hindu-Buddhist era at the beginning always contain a calendar by mentioning the number of years, months, weeks, and days. The evidence of the calendar system is contained in one of the lines of the Cungglang inscription which reads “(swasti! caka) warsatita 851 asujimasa (tithi dwadaci cukla) paksa tung, pa, cu (wara satabbisanaksa tra)” meaning “congratulations! the past saka year 851 month *asuji* date 12 part of the bright moon (cycle day 6) *atunglai*, (cycle day 5) *pahing*”. It should be noted that in the ancient Javanese calendar there are 12 months in the span of 1 year, *Caitra* (March-April), *Waiśakha* (April-May), *Jyeṣṭha* (May-June), *Asada* (June-July), *Śrawana* (July-August), *Bhadrawada* (August-September), *Asuji* (September-October), *Kartika* (October-November), *Mārggaśira* (November-December), *Posya* (December-January), *Magha* (January-February), and *Phalgunā* (February-March) (Casparis, 1978; Maziyah, 2018).

The dating in the inscriptions consists of two parts, *suklapaksa* (light half) is the date of the beginning of the moon until it reaches *pernama* and *kresnapaksa* (dark half) is the date after the full moon until the end of the full moon. Therefore, the ancient Javanese calendar numbers only ranged from 1-15, *pratipāda* (1st), *dwiṭyā* (2nd), *caturthi* (3rd), *pañcamī* (4th), *saṣṭi* (5th), *saptamī* (6th), *aṣṭamī* (8th), *nawamī* (9th), *daśamī* (10th), *ekādasī* (11th), *dwādasī* (12th), *trayodasī* (13th), *caturdasī* (14th), and *pañcadasī* (15th) (Maziyah, 2018). The number of days consists of several cycles, namely *pañcawāra* (5 days), *sadwāra* (6 days), and *saptawāra* (7 days). As for the time span in 1 week is called *wuku*, then in a span

of 1 year there are 30 *wuku* or 210 days (Maziyah, 2018).

Information related to the dating system in the Cunggurang Inscription is relevant to indicators 3.6 and 4.6, so it can be a reference for developing history learning materials for class X. Through the Cunggurang Inscription, students are able to understand the cycle of days such as (*pañcawāra*, *sadwāra*, and *saptawāra*), as well as the cycle of days and months in 1 full year. As for the day cycle in the ancient Javanese calendar system, it still exists today among Javanese society. Therefore, teachers can develop local wisdom history materials that focus on the ancient Javanese calendar system reviewed through the Cunggurang Inscription. The purpose of developing this historical material is to invite students to identify and analyze the use of the ancient Javanese calendar system in the Medang Kingdom era, then also relate it to the context of Javanese life today.

7. Mount Penanggungan as an Ancient Hindu Spiritual Landscape

Mountains are landscapes that are known to have sacred and transcendent values in various religious civilizations in the world (Berner, 2020). The sacredness of a mountain can be actualized through 3 aspects, (1) the mountain peak is considered the holiest place, so it is used as a center of worship and rituals. (2) The mountain is understood as a representation of a sacred figure which is further manifested in the form of a sacred building. (3) Mountains are landscapes that are believed to be able to open the highest consciousness of humans (Bernbaum, 2022). When talking about the concept of mountain sacredness in the *Nusantara*, it has actually existed since the megalithic era and developed rapidly after the entry of Hindu-Buddhist culture. In ancient Hindu beliefs, one of the mountains that was considered sacred and sacred was *pawitra* (Penanggungan) located in Mojokerto and Pasuruan Regencies.

This can be proven through one line of the Cunggurang Inscription that reads “*sañ hyañ dharmma patapan. muañ sang hyang prāsadā (7) siluñluñ sañ dewata umyapara i sañ hyañ dharmma patapan ñuniweh sañ hyañ prāsadā. muañ amahayua sañ hyañ pañcuran i pa (8) witra*” meaning “Sang Hyang Dharmma Patapan and Sang Hyang Prāsadā who are silunglung Sang Dewata are to take care of Sang Hyang Dharma Patapan especially for Sang Hyang Prāsadā and maintain Sang Hyang Pancuran in pawitra”. Based on the information in the Cunggurang Inscription, it is known that Mount Penanggungan was an ancient Hindu spiritual

landscape during the Medang Kingdom.

According to the book of Tantu Panggĕlaran in the concept of Hindu cosmology, Mount Penanggungan is the incarnation of the peak of Mahameru which has been moved to Java by the gods, where at the peak there is sudarsana (a place where the gods reside) (Baniyamin et al., 2023; Kieven, 2013a). The concept of Hindu cosmology was then used as a transcendent orientation to build sacred buildings in the Mount Penanggungan area which included temples, petirtaan, and *prāsadā* as a means of puja for the Medang society at that time. Therefore, Mount Penanggungan was known as a Hindu spiritual landscape until the Majapahit Kingdom era as contained in the *Nāgarakṛtāgama* (Riana, 2009). The information related to Mount Penanggungan as an ancient Hindu spiritual landscape in the Cunggurang Inscription is relevant to indicators 3.6 and 4.6, so it can be used as a reference for developing history learning materials for class X.

Through the Cunggurang Inscription, students can understand the connection of Hindu cosmological-spiritual concepts to sacred buildings in Penanggungan, thus making it an ancient Hindu spiritual landscape across time. Teachers can develop local historical material about Mount Penanggungan through the Cunggurang Inscription and its compatibility with the archaeological remains mentioned in the previous sub-chapter. The purpose of developing historical materials invites students to identify, analyze, and explain the background and purpose of the establishment of Mount Penanggungan as an ancient Hindu spiritual landscape during the Medang Kingdom.

III. CONCLUSION

A. Inference

When referring to the previous review, the information, and archaeological remains mentioned in the Cunggurang Inscription are certainly relevant to the basic competencies and indicators of class X senior high school history subjects. The core of the basic competencies and indicators reviews the social, cultural, religious, and governmental aspects during the reign of the Medang Kingdom. The content of the Cunggurang Inscription helps students in understanding several materials on the history of Medang Kingdom civilization including (1) the division of government administrative areas; (2) the establishment of special autonomous regions; (3) the structure of government bureaucracy; (4) the ancient Javanese dating system; and (5) Mount Penanggungan as an ancient Hindu spiritual landscape.

Recommendation

The researcher's recommendation for teachers or readers is to utilize the potential of the Cunggurang Inscription as an alternative source to support class X high school history learning on the development of the Medang Kingdom by the supporting facilities and infrastructure available at the school. In this context, teachers can create history learning to be more contextualized, for example through research-based learning or study tours to historical sites.

The potential of the Cunggurang Inscription can also be used as an object of learning media development for the local history of the Hindu-Buddhist period in Pasuruan Regency. The materials for making media were obtained from the location of the Cunggurang Inscription site and other related sites through historical methods. Furthermore, historical materials about the Cunggurang inscription are arranged thematically, chronologically, and comprehensively, so that they are easy to understand. This Cunggurang Inscription site-based learning media can be used as a reference in the implementation of history learning.

The Cunggurang Inscription site can also be a land for developing research studies in the scientific fields of history, archaeology, ethnography, sociology, economics, and tourism, because at this site the research studies developed are still quite limited, so continuous development is needed. Therefore, the purpose of these efforts is to realize the contextualization of historical content in the contents of the Cunggurang stanza.

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