



Pulau Sawah: The Oldest Ancient Shrine from Hindu Buddha Period in Upstream Batanghari River West Sumatera

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ABSTRACT

Pulau Sawah (Sawah Island) is located in the Batang Hari Upstream River Si Junjung District, Dharmasraya Regency, West Sumatera Province. At this site archaeological remains were found in the form of 11 earthen mounds (*Munggu*) containing brick structures of various sizes. This study aims to describe *Pulau Sawah* as the oldest Buddhist site in the upper Batanghari area. The method used in this study is a qualitative method through survey techniques to observe literature findings and ground surface findings. From the existing findings, apart from the brick structure, pottery pots and small statues were also found. The findings indicate a chronological origin from the 8th-10th century AD. These relics indicate that this site dates back to the period before Adityawarman's 13-14th century AD and most likely dates from the era of the Old Malay Kingdom/Sriwijaya 8th-10th century AD. With these findings, it can be said that this site is the oldest Buddhist site in the upper Batanghari area.

Keywords: *Hindu Buddha, Munggu, Pulau Sawah, 8-10 century AD.*

1. INTRODUCTION

The island of Sumatera during the period of Hindu-Buddhist influence reaching the Southeast Asian archipelago was one of the islands that was the first to be affected by this influence. The earliest traces of Hindu-Buddhist influence around the beginning of AD can be found on the east coast of Sumatera (Situ Air Sugihan, Karang Agung). Of course, the entry of Hindu-Buddhist influence along with the increasing international trade in the waters of the Strait of Malacca supplies gold to India. This access was cut off due to the movement of various nations. Coedes also suspects that the introduction of Indian culture to the archipelago was motivated by the search for gold. This happened because in early AD, apart from the depletion of gold resources in India, they also lost sources of gold suppliers from Siberia. Previously the Siberian caravans passed through Bactria in Central Asia. As a result, India search for gold to other areas including eastern India (Pusponegoro & Notosusanto, 1984).

The island of Sumatera is traversed by a number of large rivers that empty to the east and west from the Bukit Barisan Mountains that fill the central part of Sumatera Island, leading from south to north. One of the major rivers is the Batanghari River in the central part of

Sumatera. This 800 km long river originates at Mount Rasan (part of the Bukit Barisan mountains) and empties into the Malacca Strait.

Research along the Batang Hari River has found a number of sites from the Hindu-Buddhist period. Downstream, the Muara Jambi temple complex covers 4000 hectares and occupies an area along the Batang Hari River for almost 7.5 km. In the upstream area of the Batang Hari River, a number of Hindu-Buddhist sites were found, such as the *Padangroco* and *Awang Amongbiak* sites. And the biggest is the *Pulau Sawah* temple complex. The disclosure of archaeological existence in the upstream area of the Batanghari River cannot be separated from the results of a survey conducted by Westeneck (a mapping expert) in 1909. In his written report, it was revealed that in places such as *Pulau Sawah*, *Lubuk Bulan*, and *Padangroco*, many remains of the brick foundations of an ancient building were found (Amran, 1981) After that report, it wasn't until 1920 that a report from Callenfels emerged of the existence of the remains of a building in the same location. In 1935 a Dutch researcher, Schnitger (1989), conducted excavations on archaeological sites in the upstream area of the Batanghari River, especially at the *Padangroco* Site. The National Archaeological Research

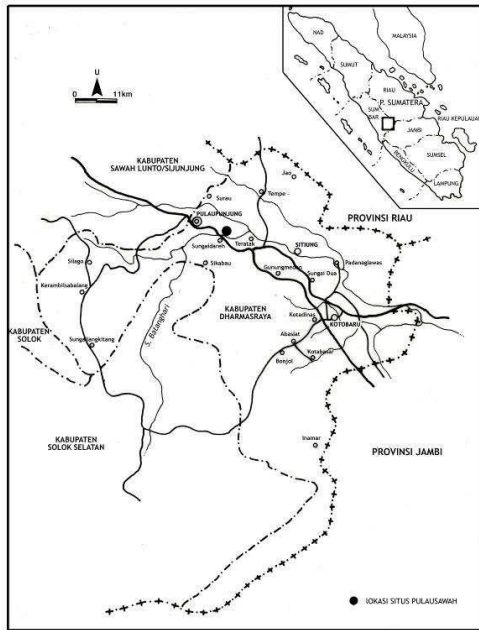


Figure 1 Location of *Pulau Sawah* 'Sawah Island' site.

Center, namely Kartakusuma et al. (1992, 1993, 1994) conducted surveys and excavations at this site in the 1990s to 2000.

Administratively, *Pulau Sawah* Temple is located in *Pulau Sawah* Hamlet, Siguntur Village, Pulaupunjung District, Dharmasraya Regency, West Sumatera Province, and is located at coordinates $00^{\circ} 57' 10.5''$ North Latitude and $101^{\circ} 33' 48.6''$ East Longitude, as seen in Figure 1. The *Pulau Sawah* temple is currently known to have at least 12 weeks, which are suspected to contain remnants of building structures made of bricks and spread over a rubber plantation area within a radius of 2 hectares. *Munggu* is a local term to describe a small hill formed by the collapse of a building buried under the ground. This temple is located on the north side of the Batang Hari River and is about 5-10 meters above the surface of the Batang Hari River as seen in Figure 2. It can be said that the temple complex is located on an alluvial floodplain with an alluvial floodplain morphological unit surrounded by hills to the north and west, and the river of Batang Hari on its south and east



Figure 2 *Munggu* distribution at the *Pulau Sawah* temple. Note: PSW (*Pulau Sawah*).

sides. Actually, on the north side of the temple there is also another smaller river flow.

2. METHOD

The method used in this study is a qualitative method through survey techniques to observe literature findings and ground surface findings. The second technique is the excavation technique, which is conducting excavations to determine the state and condition of the findings in the ground. After conducting surveys and excavations, all data is compiled and the connectivity between them is sought.

3. FINDINGS AND DISCUSSION

3.1. *Munggu*

The distribution *Munggu* is lined up from west to east (see Figure 1) but the lack of research and the size of the temple area so that until now the distribution pattern of the temples in the *Pulau Sawah* Temple Complex has not been determined. Only two sectors, namely *Pulau Sawah* I and *Pulau Sawah* II temples that have been restored, while the rest still need further research.

As shown in Figure 3, *Pulau Sawah* I Temple is only a small part of the foot of the building with a square plan measuring 10.5 x 10.5 meters. The north side wall has two displays. Meanwhile, in the center of the temple structure, there are two holes measuring 2.25 x 2.25 meters. The remaining structure of the building is only the foot of the temple as high as 1 meter. The structure of this building has two floors on the west and east sides. As for the floor on the west side, it seems that many layers of bricks have been lost due to being excavated by local residents. The east side floor which is thought to be the corridor of the temple is 85 cm wide. At the time of research, the outer side of the temple structure was filled with boulder-sized andesite stones.

Meanwhile in Figure 4, *Pulau Sawah* II Temple has two structures that are enclosed within a perimeter fence. The two remaining structures of the building have not been restored so that their shape and extent cannot be known. The rest of the structure of building I is in the middle of the perimeter fence, while the structure of the second building which only leaves the foot of the temple building is in the northeast of the rest of the structure of building I.



Figure 3 *Pulau Sawah* I temple.



Figure 4 Pulau Sawah II temple.

National Research Center of Archaeology (2017, 2018) again conducted research at the *Pulau Sawah* Temple in *Munggu VII*. It is about 300 meters in the southwest part of *Pulau Sawah I* Temple which was originally a small hill measuring 5 x 5 square meters as high as 50 cm. The results of the excavation succeeded in finding a building structure measuring 4 x 4 meters with the condition that the structure of the south side have already been dismantled. The walls of the temple are composed of 80 cm thick bricks and the middle part is filled with andesite stones evenly throughout the center of the temple. The remaining structures were discovered at a depth of 60-70 cm and only 8 layers of brickwork were left after that one brick protruded as a sign of the temple's foundation. The foundation of the building is composed of 3 layers of bricks placed on top of a compacted layer of soil mixed with crushed brick and gravel.

An interesting finding from *Pulau Sawah VII* Temple is that on the four sides of the outer foundation of this brick structure, there are pots laid out at a depth of 120 cm. As shown in Figure 5, there are 10 pots found on the east side of the structure. The same number of pots found on the west side. For the north side, a total of 12 pots were found, while the remaining 5 were found on the south side because this side had been dismantled, so the total number of pots found on the three sides of the temple was 37. In contrast to the terracotta pots on the north, west and east sides, which can be said to be relatively intact and larger in size, on the south side there are 5 earthenware pots with a smaller average size (diameter between 10 to 13 cm), are lined up in no order (many are missing). It is suspected that the south side of this structure has been disturbed by the activities of citrus plantations belonging to the community.



Figure 5 Pulau Sawah VII temple.

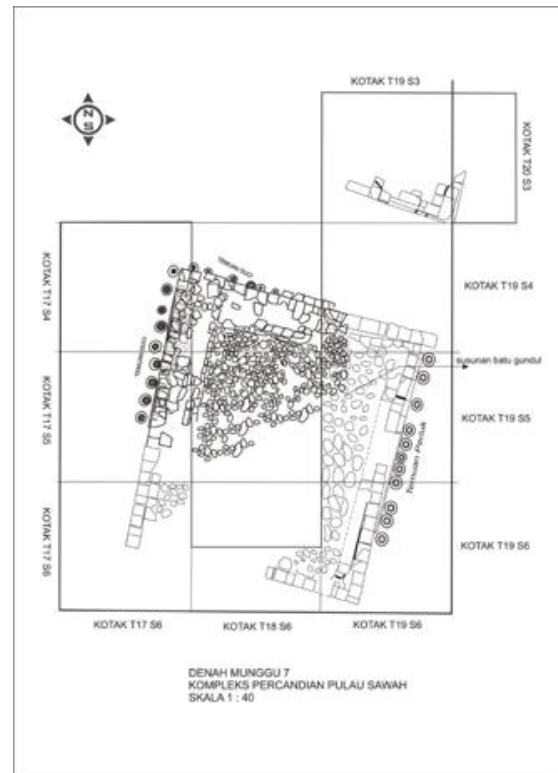


Figure 6 Layout of *Munggu Pulau Sawah VII* temple.

The contents of the 37 pots found at *Pulau Sawah VII* Temple as shown in Figure 6 are not yet fully known, but of the three pots that have been removed, one of them contains an inscription in the form of a folded gold sheet and contains an inscription of Buddha. The inscription written on the gold sheet (*suvarṇa-pattra*) was found to be incomplete, the left side of the inscription plate was missing. The top is longer than the bottom and is slightly rounded at both ends. The size of the inscription that can be measured is the length of the bottom 6.1 cm and the top length 5.9 cm, and the width is 2.4 cm.

Judging from the palaeography, the script written on this inscription is slightly tilted to the right as is commonly found in the inscriptions of King Kayuwangi-Balitung in Central Java in the 9th-10th century AD. The following is the result of reading the inscription.

Transliteration:

- 1) [tatha]gatā hetun=teṣan=tathāgato hy=avadat
- 2) [nī]rodha evamvādī mahāśramanaḥ //
- 3) [dharmato buddha dṛsta]vyaḥ dharmmakayā hi nāyakaḥ dharmmatā
- 4) [capy avijñeya na] sā śakyā vijñitum // kara kara kathim /

(= The situation of cause and effect has been explained by the *Tathagata* (the Buddha); this great recluse has explained what one must do in order to eliminate cause and effect). (= It is



Figure 7 Gold plated inscription from Munggu VII.

through the *Dharma* that the Buddha is to be seen, for the Leader is the *Dharma* Body. The nature of the thing itself is unknown and unseen).

- 5) ... *yaḥ vudvu bha °apitta vidyūda wṛnca eva tṛ*
- 6) ... *vya sistam //*

The sentences in the first two lines are often found on thin gold plates found in temples in Java. Inscriptions in the form of gold sheets with similar contents are often found in the courtyard of *Kalasan* Temple, Yogyakarta. The inscriptions, written in Old Javanese script, total 16 inscriptions and are now stored in the National Museum, Jakarta (Boechari, 1985). In addition, it is also found in several inscriptions of unknown origin, which were written in a transitional script from Pallawa script to Old Javanese as shown in Figure 7 (de Casparis, 1956; Boechari 1985). The results of the inscriptions reading showed that the inscription was written with Old Malay script in Sanskrit, from the shape of the letters and writing it was known that the script used was ancient Javanese script from the 9th-10th century AD.

In another pot, there is a gold needle 3 cm long as shown in Figure 8. The top of the needle has a small hole to insert the thread and at the bottom it is made sharp, unfortunately the tip of the gold needle looks broken/split in two. The needle looks no longer straight and curved at the bottom end, but it is also too risky to straighten considering that there are at least two points of cracks

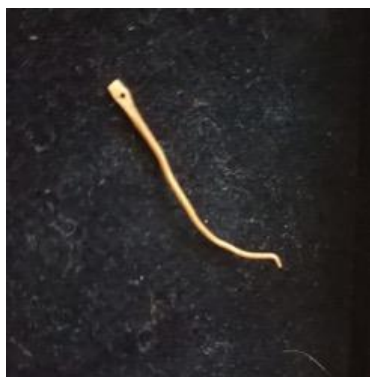


Figure 8 Gold needle from the pot in Munggu VII.

(fractures) in the needle shaft which if forced can also cause the needle rod to break.

The existence of needles in the pot if it is associated with the purpose of building a stupa, then the establishment of a stupa is actually intended to store relics of Buddhist figures, scriptures, or anything that can radiate holy power. In India, the practice of erecting stupas is a tradition that goes back thousands of years even before the time of the Buddha known as *caitya* or *dhātugarbha*. The stupa was then intended to store the physical relics (*dhatus*) whose construction was ordered by the Buddha in the *Mahaparinibbana Sutta*.

Practice of burial ceremonies in Buddhism is carried out by cremation. The tradition of cremating someone who died was previously unknown in the archipelago and this tradition was introduced by Buddhism to the archipelago. In addition, the treatment of cremating the body is also exemplified in the body of Gautama Buddha, whose ashes are then stored in eight different stupas in India (Schopen, 2004).

If a Buddhist character dies, all objects owned by the Buddhist character during his life which in Buddhism is called a *paribhoga* are put in a terracotta container. This vessel containing ashes and *paribhoga* is called a ritual vessel or *garbhapātra*. *Garbhapātra* is commonly used in temple building activities. *Garbha* means seed or womb, so *garbhapātra* is a vessel for placing seeds. The seed that will make something intangible become tangible. The sacrifices of the monks will be the cause of the growth of seeds that will revive the temple (Kramrisch, 1946). The ashes and the *paribhoga* which are placed in this *garbhapātra* will then be stored in the stupa. This practice seems to be found in the small stupas that lined the pedestal of *Kalasan* Temple which contains the ashes and *paribhoga* which are stored in *cupu*. The ashes are also thought to be the ashes of the bodies placed in the stupa (Soekmono, 1974).

Thus, it is possible that the finding of gold needles in pottery containers planted around the temple is related to the above, namely the position of the gold needles as *paribhoga* figures whose relics are stored in the stupa. Needles do have something to do with the lives of monks. It is well known that they (monks) are strongly advised to live a simple life including having the necessary living equipment. The eight conditions (*añña parikkhāra*) are the eight necessities that Buddhist monks and nuns can have as their personal property. The eight items were: (1) outer robes, (2) inner robes, (3) thick winter robes, (4) alms bowls for gathering food, (5) razor blades for shaving, (6) needles and threads, (7) belt and (8) water filter to remove impurities from drinking water. If so, the rest of the other pots that are still intact should also contain the character's *paribhoga*.

Alternatively, the presence of a golden needle in one of these containers could also be a symbol of the



Figure 9 Sawah temple A (left) and head of *Dhyani Bodhisattva Avalokitesvara* (right).

embodiment of a bodhisattva in Buddhism. *Marici* is a bodhisattva character who is always depicted carrying a needle and thread which is used to sew the mouth and eyes of evildoers. *Marici* statues are found quite a lot in India and are also found in Tibet and China (Bhattacharyya, 1958). If so, then the other pots should be filled with the other bodhisattvas found in *Tantrayana* Buddhas.

3.2. Pulau Sawah “Sawah Island” VII a temple

Pulau Sawah VIIa Temple is not far from *Pulau Sawah VII* Temple. His findings are in the form of a brick structure with a rounded plan with a diameter of about 3 meters as seen in Figure 9. Based on the initial analysis, it is suspected as a stupa structure. As a stupa, it will be clearly visible when viewed from the side in the form of a brick arrangement with steps as a sign that the hallmark of the rest of this building is a stupa. However, it is also possible that the stupa is not above the body structure of the temple. In the sense that the discovery of the brick structure in *Munggu* is not a stupa in the context of the roof/peak part of the temple building, but a stupa that stands alone. At the time of excavation, one part of the crown of the *Awalokiteswara* statue was found. Unfortunately, this finding was not followed by the findings of other parts of the stone statue. However, it can be assumed if the height of the crown, which reaches about 26 cm, is used by the large statue of *Dhyani Bodhisattva Awalokiteswara*.

3.3. Statues

Loose finds found in the *Pulau Sawah* temple complex apart from ceramic and pottery fragments, bronze statues and stone fragments were also found. The statues found, especially statues made of stone, may have been placed in the temple as an object of worship. Some of the findings of the statues from the *Pulau Sawah* Enshrinement Complex are:

3.3.1. Awalokiteswara Amoghapasa

Size: height 15 cm
Condition: relatively intact



Figure 10 *Avalokitesvara Amoghapasha*.

Description:

The statue shown in Figure 10 is depicted in a *samabangha* standing position, with eight hands but some of the palms and as if the hands are missing. The statue wears a *jatamakuta* crown in which in the middle there is a small space containing the statue of *Amitabha* in a sitting position, wearing shoulder straps from left to right, and clothes made of tiger skin with a tiger head visible on his right thigh, cloth from the navel to the ankles, wearing a belt tied in front of the stomach. The art style of the statue is thought to date from the 8th/9th century AD. The presence of the *Awalokiteswara Amoghapasa* statue on *Pulau Sawah* indicates that *tantrayana* worship has been practiced in this area.

3.3.2. Sculpture Hand Fragment 1

Place of discovery: *Pulau Sawah II* Temple

Storage place: BPCB Stone Cage

Material: Andesite stone

Size: Length 24 cm diameter 9 cm

Condition:

As seen in Figure 11, fragmentary, the left hand of the statue's thumb is broken and is depicted holding a library (holy book).



Figure 11 Hand sculpture fragment.



Figure 12 Hand sculpture fragment No. 2.

3.3.3. Figurine Hand

Place of discovery: *Pulau Sawah* II Temple

Storage Place: BPCB Stone Cage

Material: Andesite stone

Size: Length 22 cm diameter 9 cm

Condition: Fragmentary

Description:

The right-hand fragment of the little finger of the statue is worn out and is depicted holding it as if it had also been broken as seen in Figure 12. On the inside of the palm a *dharmachakra* (wheel of the law) relief is depicted with a diameter of about 5 cm. The depiction of the *dharmachakra* (wheel of the law) relief on the inside of the palm is also found in the findings of hand fragments from the Muara Jambi site, where the palm of the hand is depicted open with tight fingers (see Utomo, 2016). The *Dharmachakra* is an important symbol in Buddhism, used as a symbol in the event when Gautama gave his first teaching in the deer forest in *Sarnath*. Apart from being a teaching symbol, the wheel symbol was also associated with the *cakravartin*, ruler of the world, an ideal concept for an early Buddhist kingdom (Guy, 2014).

3.3.4. Sculpture crown fragment

Place of discovery: *Pulau Sawah* Temple VIIa

Storage Place: BPCB Stone Cage

Material: Sandstone

Size: 26cm

Condition: Fragmentary

Description:

As seen in Figure 13, the crown fragment of this statue is described as a crown of *jatamukuta* type, which is composed of hair strands that are arranged upwards to the top which is then made into a circle. At the front is depicted a small room in which there is *Amitabha Buddha* in a cross-legged sitting position with both hands in front of the stomach (meditation posture).



Figure 13 Sculpture crown fragment.

Thus, the crown of this statue is part of the *Awalokiteswara* statue. Ichnographically, the depiction of the *Awalokiteswara* crown with twisted hair arranged high like this is also found at the *Khao Thamarat* Site, Thailand which is dated around the 8th century AD. It's just that on the crown of the statue from Thailand the top is made flat. The arrangement of hair strands into a *jatamakuta* crown such as the *Awalokiteswara Pulau Sawah* crown is also found on the crown of Lord Shiva from *Prambanan* Temple which is dated around the 9th century AD, however the crown of the statue is relatively low.

3.3.5. Mendalion

Place of discovery: *Pulau Sawah* VII Temple

Storage Place: BPCB Stone Cage

Material: Terracotta

Size: Diameter 22 cm, thickness 5 cm

Condition: Fragmentary

Description:

As shown in Figure 14, The *mendalion* is in a fragmentary condition, inside the *mendalion* there is a relief of a four-legged animal (perhaps a deer) which is in a running position. The *mendalion* is decorated with concentric circles that are made higher than the inside.



Figure 14 Mendalion.



Figure 15 Ganesha statue.

3.3.6. Ganesha statue

Place of discovery: *Pulau Sawah II Temple*

Storage place: BPCB Stone Cage

Material: Bronze

Size: 13 x 6 x 4 cm

Condition: Almost intact

Description:

As seen in Figure 15, the *Ganesha* statue appears to be depicted in a sitting position, the left leg is folded horizontally, and the right leg is hanging down, four arms but not clear as each hand holds, and the trunk is pointing towards the front left hand, wearing a *jatamakuta* crown, belts, wristbands, and anklets.

3.3.7. Buddha Statue

Place of discovery: *Pulau Sawah II Temple*

Storage Place: BPCB Stone Cage

Material: Bronze

Size: 17 x 5 x 1 cm

Condition: Without head and right hand

Description:

As seen in Figure 16, Buddha statue in the condition of the right hand and head missing. The Buddha statue is depicted in a *tribhanga* standing position on the *padmasana*, the hips are slightly directed to the left, the left hand is at the side of the body with the elbows folded so that the left arm is parallel to the waist supporting the



Figure 16 Buddha statue.



Figure 17 *Gautama* Buddha statue.

rest of the robe. Wearing a cloak which if you look at the direction of the folds of the cloth it seems that the robe only covers the left shoulder to the ankle, the folds of cloth are indistinctly from the chest to the ankles. Showing the style of *Amarawati*, South India 8th century AD. The back of the statue is flat, but there are traces of black colour all over the rest of the burning. From the open part, it can be seen that the inside of the statue is filled with black soil. Maybe this technique is used to save materials, so it doesn't use metal as a whole.

3.3.8. Gautama Buddha statue

Place of discovery: *Pulau Sawah II Temple*

Storage place: BPCB Stone Cage

Material: Bronze

Size: 8 x 5 x 1 cm

Condition: The sole and knee of the left leg are missing

Description:

Gautama Buddha statue in a sitting position in meditation as seen in Figure 17, right hand in front of the knee (*Bhumisparsamudra* attitude) and left hand in front of the stomach. The left hand carries a crock pot with a lid. At the bottom of the damaged it is clear that this bronze statue is filled with a layer of black earth which is used to fill the empty space of this bronze statue. There are three symmetrical circles around the Buddha's neck, long ears, *usnisa*, a worn face, wearing a robe that covers the left shoulder and the right shoulder is left open. At the back of the statue, a bronze rod was found which was affixed from the head to the hip of the statue. It seems that another part of the statue has been lost.

In addition, on the left back of the statue is also attached a tablet containing a *dharani*. The *Dharani* is written in six lines of inscription. *Dharani* in Buddhism is usually written on a metal plate / sheet, it can be made of gold / silver / bronze then rolled / folded and then inserted in such a hole. The purpose of placing these *dharanis* is embodied in the teachings on the ritual practice of ordination of statues by filling the empty space of the statue's body with small metal sheets called *pratisthās* or *dhārmakāyas* containing *dharanis* or *bijas*, magical formulas or syllables (Bosch, 1961). The practice of filling in empty spaces in these statues is also



Figure 18 *Garuda* statue.

found in bronze statues from Kunti Village, Nganjuk. Inside the statue is inserted a scroll made of silver and gold with an inscription that reads "*om hung phat*" means "to get freedom". These short inscriptions are very important because the statues that are worshiped in the deep must be "enlivened" by giving *dharani* (Ferdinandus, 1995). This practice also seems to be applied to the finding of a bronze statue from *Pulau Sawah*.

3.3.9. *Garuda* statue

Place of discovery: *Pulau Sawah* II Temple

Storage Place: BPCB Stone Cage

Material: Bronze

Size: 16 x 11 x 5 cm

Condition: Almost intact

Description:

Figure 18 shows that the *Garuda* statue is depicted in a sitting position on the back of a lion, both *garuda*'s hands are beside the lion's head which is depicted in front of the *garuda*'s belly. Its wings are depicted spread out with its mouth open and wearing a crown. Above the crown there is a hook used to hang the *garuda* statue. *Garuda* is known as the vehicle of Buddha *Amoghasiddhi*.

3.3.10. *Buddha* statue



Figure 19 Buddha statue no 2.

Place of discovery: *Pulau Sawah* II Temple

Storage Place: BPCB Stone Cage

Material: Bronze

Size: 13 x 4 x 1.2 cm

Condition: Without bearing statue

Description:

As seen in Figure 19, the Buddha statue is depicted in a *tribangga* standing position on a pedestal (lost), the hips are slightly directed to the right side. The Buddha is depicted eating a robe that covers the left shoulder to the ankle. Under the soles of the feet, there is a hook used to place the statue on the statue bearing. The right hand is on the side, the left hand is folded forward to support the robe and the palms are depicted open facing forward.

From the findings, in the form of gold inscriptions in Sanskrit letters in ancient Malay from the 8-9 century AD and *Amaravati*-style statues in the 8th century AD, it shows that the *Pulau Sawah* temples date back to the period before the *Adityawarman* period, 13-14 AD. The existence of about 12 temples in the *Pulau Sawah* enshrinement complex proves the existence of the Malay Kingdom since the 7th century AD. From the Chinese news written by I-Tsing, it was stated that one time (around 670 AD) the Malay Kingdom had been part of the Sriwijaya Kingdom (Groeneveldt, 1960; Hussin & Bidin, 2013).

Between these two kingdoms, there was competition and domination of each other. One time, when Srivijaya was caught off guard, the Malays rose again by sending their envoys to China. For example, around the middle of the XI century AD, when the Srivijaya kingdom was weakened by the attack of the Cola Kingdom, the Malays took advantage of the opportunity to rise again. An inscription found in Sri Lanka states that during the reign of *Vijayabahu* in Sri Lanka (1055–1100 AD), Prince Suryanarayana in *Malayapura* (*Malayu*) succeeded in holding the reins of government in *Suwarnapura* (Sumatera) (Wolters, 1974).

Malayu was a kingdom that was considered important at that time, and its existence was recognized by various kingdoms, not only in the archipelago but also in mainland Southeast Asia. This existence was also acknowledged by the Majapahit Kingdom, a fairly large kingdom at that time in Java, as written in the *Nagarakrtagama* Manuscript. The *Nagarakrtagama* manuscript is a literary work written by Mpu Prapanca in 1365 AD, during the reign of King Hayam Wuruk (1350–1389 AD) of the Majapahit kingdom. This literary book's original name was "*Desawarnnana*" (Poerbatjaraka, 1954), which means "description of villages".

As the name implies, most of its contents describe the story of Hayam Wuruk's journey to the areas of the Majapahit Kingdom. In addition, it also describes the state of the capital city of Majapahit, the families of the Majapahit kings, and the structure of government during

the Hayam Wuruk era (Djafar, 1978; Ramadhan, 2020). In addition, the archaeological traces of *Dharmasraya* in the text also describe the vassal kingdoms of Majapahit, which are scattered in almost the archipelago today. In *Pupuh XIII*: 1 and 2 it is stated "In detail for the islands of the vassal states, first Malay, Jambi, and Palembang, *karitang*, *teba*, and *dharmasraya* were also mentioned, *kandis*, *kahwas*, *manangkabwa*, *siyak*, colleagues, *kampar*, and *pane*. *Lwas* with ocean and *lamuri*, *batan*, Lampung, and *barus*. That is especially the Malay countries that have submitted." (Utomo, 1992).

From the text above, it is clear that Malayu was one of the kingdoms conquered by Majapahit which was quite important, so it needs to be mentioned first. The territory of the Malay Kingdom covered almost the entire mainland of Sumatera, with 'subordinate' areas, including Jambi, *Dharmasraya*, *Kandis*, and *Minangkabwa* which were located in the Batanghari watershed (Utomo, 1992). Since Jambi is mentioned first, Jambi was a very important place at that time and was no longer the center (capital) of the kingdom. At the time of King Krtanegara of the Singasari Kingdom, the center of government of the Malay Kingdom was already in *Dharmasraya*. which is located in the upper reaches of Batanghari (now in the area of the *Pulau Sawah* Temple Complex).

4. CONCLUSION

Looking at the findings of the excavations and the statues in the *Pulau Sawah* enshrinement in the 8-9th century AD, it is concluded that this temple originates from the period of the Old Malay Kingdom. Then this area continued to grow until the 13th-14th century AD associated with the *Pamalayu* expedition. Thus, it can be concluded that the *Pulau Sawah* Temple Complex is evidence of the existence of the Malay Kingdom in the interior of Sumatera.

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