



The Function of Inscription *Tajuk I and II* An Analysis of Development of the PasruJambe Script

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Abstract. Majapahit is believed by some experts to have a center of power in eastern Java. Meanwhile, based on written data, Majapahit's territory includes central Java, eastern Java, the islands of Bali, and Lombok. In the collection of the National Museum, there are two inscriptions found in the Tajuk area, Salatiga, Central Java Province. At first glance, these two inscriptions consist of one inscription with the number of years on it. Interestingly, the two inscriptions have different shapes, but it can be seen that the inscriptions have the same sculptural elements. Therefore, the problem that arises is evidence of the presence of Majapahit in the central part of Java during the reign of the king in Majapahit. This study attempts to examine the relative chronology based on the contents of the inscriptions and the development of the ancient history of Majapahit. The epigraphic method is one of the research methodologies that will be carried out, considering that the main data are two-year number inscriptions. The historical chronology is carried out by developing the historiography of the Majapahit Kingdom in the 14th century AD. It is known that the Tajuk inscription was made during the reign of two rulers in Majapahit. However, based on the results of further analysis, the two rulers were queens who had ruled in Majapahit, namely Tribhuwana Tunggaladewi and Suhita.

Keywords: Tajuk · Epigraphy · Inscription · Majapahit

1 Introduction

Epigraphy is the science or study of inscriptions, especially the decomposition of words and symbols inscription interpretation. In short, epigraphy studies inscriptions, especially ancient inscriptions. The studies are mainly based on the style of writing, the language used, and also among others, the development of artifacts/monuments and other details [1]. The object of study in epigraphy is written data from the past, in the form of either short inscriptions or inscriptions.

Inscriptions are historical sources from the past that were written on a stone or any metal objects. Most of the inscriptions were issued by kings who ruled the various Indonesian archipelagos since the 5th century. A small number of them are court decisions, commonly referred to as Jayapattra. Some of inscriptions has a long script, but also, there is a inscriptions only load number year or name somebody government kingdom [2, 1].

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Generally, inscriptions commemorate the designation of a plot of land or a piece of land the area as a *sima*, fief area, or as a gift from the king to someone's area leader which has meritorious to the kingdom or as grace king for building Holy in that area. The determination of *sima* is very important because it involves a change in the status of a piece of land, which is in Indonesian society always has a religious-magical relationship with a population which lives on it [1].

Short *prasasti*, commonly called inscriptions, usually consist of only one or two sentences and the number of years. The inscription is one element of the absolute calendar, and it was issued by both central and regional authorities so that the legal force is permanent. Likewise, this also happened during the reign of Majapahit during its establishment around the 13th-15th century AD.

The Majapahit kingdom developed for approximately 200 years. Experts divide its development into four stages, namely the period of growth and development, the period of glory, the period of decline, and the period of collapse. During the period of growth and development there were two reigning kings, namely Raden Wijaya (1293–1309 AD) and King Jayanagara (1309–1328 AD). The heyday of Majapahit was led by Queen Tribhuwanatunggadewi (1328–1350 AD) and Rajasawadana/Hayam Wuruk (1350–1389 AD). The decline of Majapahit happened during the reign of King Wikramawardhana (1389–1429 AD) who had to suppress the Bhre Wirabhumi rebellion in the Parėgrėg war (1401–1406 AD). After that, he was replaced by Queen Suhita who reigned in 1429–1447 AD, then replaced by Dyah Krtawijaya (Wijayaparakramawardhana), who ruled in 1447–1451 AD. Dyah Krtawijaya was replaced by Dyah Wijayakumara (Rajasawardhana) in 1451–1453 AD. After Wijayakumara stepped down from the throne, for three years, Majapahit experienced a leadership vacuum due to the conflict between the figures to occupy the Majapahit throne. However, no one managed to outperform each other, so that no one dared to claim to be the king of Majapahit and issue an inscription [3].

Each ruler signified his power by issuing inscriptions. There are several short inscriptions in the form of inscriptions and year numbers that refer to the period of a ruler when he was in power. So far there are not too many opinions stating that short inscriptions on the number of years were issued by the authorities at that time. The existence of a short year number inscription is considered only to indicate that the area was controlled by the ruler at that time. Inscriptions are usually issued by the central king which is then passed down to regional rulers indicating the control of the area.

The object of analysis for this research, the Tajuk I and II inscriptions, were found in Tajuk Village, Salatiga, Central Java Province and contain the year numbers. Based on preliminary findings, there are similarities in decorative forms which some experts consider to be syllables themselves. Although the shape is irregular, the two inscriptions raise problems, namely the function and time chronology of the two Tajuk inscriptions (Fig. 1).

2 Methods

The method is defined as a method work for making it easy to reach the purpose which has been determined [4]. To reach the purpose of the study, there are several stages applied as a way of working (method) in Archeology. There are three stages big which done in

this research, namely data collection, data processing, and interpretation data [5]. The three major stages are then reviewed using an epigraphic method approach, in the form of 1) Heuristics; 2) Criticism; 3) Interpretation; and 4) Historiography. The heuristic stage is carried out by describing the two inscriptions to examine the authenticity of the inscription data.)

3 Description of the Inscription's Tajuk

3.1 Inscription *Tajuk I*

Inventory Number: D. 71

Place of Discovery: Tajuk, Salatiga, Central Java Province

Storage Place: National Museum, DKI Jakarta

Material : Andesite stone

Shape : Irregular, fracture

Size : Height 71 cm, Width 43 cm, with Thick 16.5 _ cm

Language : Old Javanese

Type of Script : Old Javanese Script (Pasru Jambe)

Number of Rows : 3

Inscription State: Fine

Research History : Trigangga, et al. [6]. The Stone Inscription: Rereading and Transliteration I. Jakarta: Museum National Indonesia

Description : It has decorations in the form of 2 sulur at the top of the first line and in the second and third lines at the beginning. At the end of the writing, there is a round decoration like a baseball as a barrier for the inscription

3.2 Inscription *Tajuk II*

Inventory Number: D. 150.

Place of Discovery: Tajuk, Salatiga, Central Java Province

Storage Place: National Museum, DKI Jakarta.

Material: Andesite stone.

Shape: Irregular, fracture.

Size: Unknown.

Language: Old Javanese.

Type of Script : Old Javanese Script (Pasru Jambe)



Fig. 1. Inscription Tajuk I

Number of Rows: 3

Condition of the inscription : The inscription is in a good condition, but in the middle of the inscription, precisely in the second line, there is a damage with a hole that is deep enough, so that the second line cannot be read in its entirety.

Research History: Trigangga, et al [6]. The Stone Inscription: Rereading and Transliteration I . Jakarta: Museum Nasional Indonesia

Description : It has decorations in the form of 2 sulur at the top of the first line and on the second and third lines at the beginning. At the end of the writing, there is a round decoration like a baseball as a barrier for the inscription.

4 Discussions

Tajuk I and II inscriptions have similar types of short inscriptions. Although the two inscriptions are different in form, there are some significant similarities that can be seen until now (Fig. 2).

Both inscriptions have three lines and have the same writing component. The Tajuk I and II inscriptions have three lines of sculpture, the first line of which is an ornament in the form of two curly lines that are opposite to each other. In Header I, the inscription is in the shape of curls that is smoother because the surface of the sculpture is also smooth, while in the Header II, the inscription shows the curls that are simpler. The surface of the stone carving is not smooth (rough).

The second line of inscriptions I and II contains short inscriptions with very worn writing. The Tajuk I inscription consists of one inscription with the translation in the form of (Fig. 3).



Fig. 2. Inscription Tajuk II.



Fig. 3. Ornament of Curly Lines in the First Line of Tajuk I (left) and Tajuk II (right) inscriptions

" ra ga la ".

Translation: "beginning of body/body or body of Kala"

Meanwhile in the Tajuk II Inscription, the second line is not visible because of the damage in the center of the inscription in the form of a fairly deep hole. However, there is one character at the beginning and end of the inscription that can be guessed, even though it is in very worn condition.

" Phal he ".



Fig. 4. Short inscriptions on the Second Line of Tajuk Inscriptions I (left) and II (right)

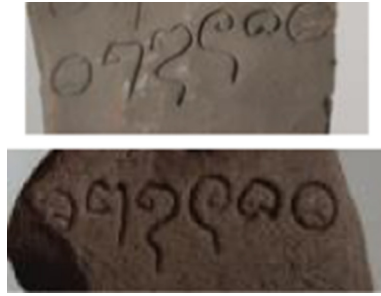


Fig. 5. Inscription of Year Numbers in the Third Row of Tajuk Inscriptions I (left) and II (right)

The third line contains one line of inscription which is the year number. According to the readings in the Stone Inscriptions from the National Museum Collection, the Tajuk I inscription is dated to 1360, while the Tajuk II is dated to 1269. Based on a re-examination of the transliteration in the current line of the two inscriptions, it shows that both are from the same year, namely 1360 S or 1432 AD (Fig. 4).

5 Figures and Tables

Based on the stages of heuristics and criticism, we can see that the Tajuk I and II inscriptions have a special patterned script that is different from other inscriptions having a general character script in central Java. Anton Wibisono [7] reviewed the discussion of special character scripts showing that there were several inscriptions issued during the Majapahit era which had special character characters. The script is called the Pasru Jambe script (Fig. 5).

The two early stages also show that the Tajuk I and II inscriptions have short inscriptions on the second line. However, Tajuk II inscription cannot be read in its entirety, only the two characters at the beginning and the end of the inscription can be identified. However, from Title I, it can be seen that there is an inscription of "Ragakala" which means "origin of the body/kala body".

If we look more closely, it is known that the two Tajuk inscriptions contain the same decoration or ornaments. Although the shape and size are different, the ornaments on the two inscriptions are very similar. The ornaments are in two parts: the first is an ornament carved in the shape of a curly line in the first line, while in the second and third lines, at the beginning and at the end of the inscription, there is an ornament like a baseball that seems to be a barrier to the media in the field of inscription writing by the writers at that time.

The shape of the ornamentation of the curls and baseballs at the beginning and end of the inscription has similarities with the Pasrujambe inscriptions. In this interpretation stage, a comparative method is used, considering that the existing ornament forms are similar to the ornament forms in the Pasrujambe Inscription group. The Pasrujambe inscriptions come from the Pasrujambe area, in the Mount Semeru area, East Java Province. In addition, there is also the Widodaren inscription which is now located

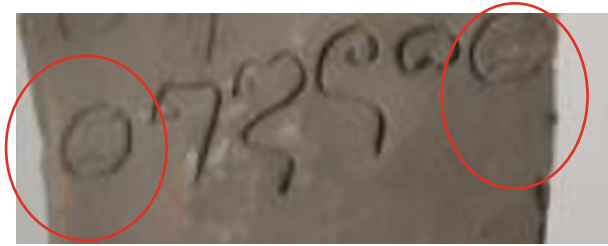


Fig. 6. Ornaments at the beginning and end of the inscriptions on both inscriptions.

at the Tugu Hotel, Malang, East Java Province. These inscriptions were found spread across Central Java and East Java and were mostly found on mountain slopes (Fig. 6).

The following is a facsimile of the Widodaren Inscription [6].

It can be observed that the Widodaren inscription as well as some of the Pasrujambe group’s inscriptions have an ornament in the form of a curly line above or at the beginning



Facsimile Prasasti Widodaren

(Sumber: Susanti, Ninie, "Prasasti dari Desa Widodaren: Suatu Kajian Awal tentang Aksara". Makalah pada Kongres I dan Seminar Asosiasi Ahli Epigrafi Indonesia, 2001.)

Fig. 7. Facsimile of the Widodaren Inscription (Susanti [8], reprocessed by Anton Wibisono, [7])

of the contents of the inscription. At the beginning of the inscription, it is known that there are ornamentation carvings in the shape of a circle like a baseball and ending with the same ornament. We are also able to also see the form of ornament or decoration in the Tajuk I and II inscriptions found in the central part of Java (Fig. 7).

When doing the translation, the reading was delayed because the form of the script had a special pattern which was quite different from the form of the Old Javanese script in general. Based on the study of Anton Wibisono [7] on the "Development of Special Characters in Inscriptions in the XV Century AD: A Study of Paleography", it can be seen that there are characters that are experiencing development, giving rise to special patterned characters that are only known or carved by Citralekha who have poor knowledge of the rules of Old Javanese or Sanskrit letters.

The use of special characters occurred because of the Citralekha group which was far from the palace. During the Old Javanese period, the distribution of people who were able to read and write was dominant in two places, namely the center of the kingdom and the mandala [8]. Therefore, it is believed that the Tajuk I and II inscriptions were written by Citralekha who came from the mandala environment similar to the Pasrujambe and Widodaren inscription groups.

Research findings show that the Pasrujambe and Widodaren inscriptions are known to have 6 (six) functions as a result of the analysis on the contents of the inscriptions. In the Tajuk I and II inscriptions, it is known that the inscription can read only one line and the other line is the number of years, so that the functions of the two inscriptions are 1) as an element of the calendar, namely the year (observable in the third line); and 2) as a monument, area delimiter or regional marker (which in this case indicates a mandala).

Wibisono [7] made a timeline of inscriptions with a special pattern in the XV century AD as follows:

Based on Fig. 8, it is known that the inscription of the Pasrujambe group has a writing year of 1371 AD. Meanwhile, the Tajuk I and II inscriptions is known to be from 1360 AD. Meanwhile, the number of years the inscriptions were written could not be determined for the Gerba and Widodaren inscriptions. Therefore, in the chronological timeline of the development of scripts with a special character and ornamentation, (Fig. 8) the position of the Tajuk I and II inscriptions is between the Widodaren inscription and the Damalung inscription (1371 AD) (Fig. 9).



Fig. 8. Timeline of Special Characters in the XV Century AD (Wibisono, 2006: 128)



Fig. 9. Revised Timeline of Special Character Development of the 14th-15th Century AD in Ancient Java

6 Conclusion

Based on the results of a study that has been carried out on the *Tajuk* Inscriptions I and II, it is known that the two *Tajuk* inscriptions are from the same year, namely 1360 S, and have short inscriptions in the second line. The contents of the *Tajuk* I and II inscriptions are believed to indicate the location of a mandala or a place of meditation for the ancient Javanese people that year.

The development of the characters and ornaments carved on the two *Tajuk* inscriptions is known to have strong similarities with the *Pasrujambe* and *Widodaren* inscription groups located in East Java. Therefore, the two *Tajuk* inscriptions are part of the group of inscriptions that have the *Pasrujambe* type Old Javanese script, such as the *Pasrujambe* and *Widodaren* inscription groups.

Therefore, the location of the *Tajuk* I and II inscriptions was issued before the *Damalung* Inscription (1371 S). Based on this study, it gives answers to the problems that have been stated at the beginning of this article that the *Tajuk* I and II inscriptions were issued by *Citrলেখা* entailing a mandala and it had become a pattern model for other *Pasrujambe* inscription groups.

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