



# Majapahit: Reflection of the Religious Life (14th–15th AD)

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**Abstract.** This research focuses on the effect of religious values on several life aspects in the Majapahit. There were two kinds of religious doctrine which had been grown in the Majapahit era, Hinduism and Buddhism. Therefore, this research is limitedly focusing on those two religions doctrine's effects to be analyzed. The researcher is using both artifactual data and literature as his approaches (historical-archaeology approach). To get comprehensive understanding about artefact or monuments (Candi), this study uses several literatures as his references. Furthermore, some religious monuments were analyzed by using monumental and explanation observation methods.

The effect of Hinduism-Buddhism could clearly be seen in several aspects, such as: (1) king and governmental system, (2) territorial layout concept, (3) social life, (4) sacred building architecture, (4) the way Majapahit perceive relationships with others. Majapahit had been getting powerless then collapsed while Hinduism and Buddhism values had no longer applied well in their life.

**Keywords:** Religion · Hindu-shiva · Buddha · Temple · Statue · Nusantara

## 1 Introduction

Majapahit was considered as one of the biggest Hindu-Buddha kingdoms in Indonesia and had been lasting for 200 years, then it was predicted to collapse in the early 16th AD. In the way of developing their royal system, Majapahit rulers reflected the religious life system which was growing in that era. Two religions that had a necessary role were Hindu-siwa and Buddha, specifically Mahayana. It was mentioned in some archaeological literature and artefacts. Those two religions had been recognized along the time while its central kingdom was still located in Central Java (8th–10th AD). At that time these religions built their religious constitution based on their own concept, so that we would find some differences at the temple built by Hindus-siwa to the temple built by Buddhist. Instead of Hindu-siwa, there had been another worship grown at the same time. Since this religion was praised to Wisnu, it was named Hindu-waisnawa. It implied that Ancient Mataram kings regarded Wisnu God as their supreme god (*istadewata*). Furthermore, the story of Wisnu as Rama and Krsna was crafted into relief as a story of Ramayana and Krsnayana at Prambanan temple. It means that there was a worship to the Wisnu God [1]. In the 11th–12th AD still on, there was no sign that those twin religions

wanted to make an amalgamation based on archaeological data, inscriptions resources, nor literature. They lived in their own way, but they could peacefully live together in the same region in East Java.

Indicators about Hindu-Buddha syncretism were finally found during the Singhasari period (13<sup>th</sup> AD). According to *kakawin* (poetry) of *Nagarakrtagama* and *Pararaton* (Book of Kings) some Singhasari kings were venerating in two different sacred places; with Hinduism theme and Buddhism spirit. One example was Wisnuwarddhana or Sri Ranggawuni (1248–1268) was worshipped in Jajaghu (Jago temple) with Buddhism spirit and in Weleri temple which had Siwa statue (Nag.41:4). The last king of Singhasari was Krtanagara (1268–1292 AD). According to an inscription issued by Gajah Mada (1273 Saka) or 1351 AD, he deserved *caitya* (the sacred building) after he had gone away. This building which has Hinduism-Buddhism elements named Candi Singhasari is still existing [2].

Religious life in the Singhasari period was reflecting about the quality of tolerance behavior between Hinduism and Buddhism. Equality between Siwa and Buddha doctrine had been put on the top level. It is understandable because the marriage between Ken Angrok as a founding father of Singhasari dynasty with Ken Dedes metaphorically signs of syncretism between Hindu-shiva and Buddha. It was written in the *Pararaton*. Ken Arok was the reincarnation of Trimurti (Brahma, Wisnu, Siwa) on the other hand, Ken Dedes was the daughter of Mahabhiksu Mpu Purwa who Budhists-Mahayana worshippers were [3]. For the next Majapahit period these two religions' harmony was getting better and mature, even extended in many aspects. As a result, that will be the main topic of this research.

## 2 Literature Review

There is only a little research focused on the correlation between religious life and Majapahit development progress. Previous research commonly focuses only on analyzing specific religion in the Majapahit era, governmental progress, and royal power. It means that religion and royal power were two separate research topics. J.H. C Kern and W.H. Rassers [4] in their research explained how Hindu-Siwa and Buddha lived in a good harmony, especially during the Majapahit era. This research also refers to literature and archaeological heritage. Another manuscript which studied about the progress of Buddha-Tantrayana that affiliated with Hindu in 13th–15th AD was done by J.L. Moens in *Buddhisme di Jawa dan Sumatra dalam Masa Kejayaan Terakhir* (Buddhism in Java and Sumatra in its Last Glory) [5]. He gave narration about two essential kings who used to practice both Hindu and Buddha to strengthen their reign power. That king was Krtanagara from Singhasari (East Java) and the other king was Adityawarman from Malayu (Jambi-West Sumatra). Research about governmental politics has been conducted by Slamet Muljana [6] in *Pemugaran Persada Sejarah Leluhur Majapahit* (Persada Restoration of the History of the Majapahit Ancestors). He gave a new interpretation of the governmental structure of Singhasari, which was then continuously exercised by Majapahit. Meanwhile the concept about worship to Shiva and Buddha which was reflected through temples as an art work of East Java explained by A.R.Kinney, et. al. [7]. Their book entitled *Worshipping Shiva and Buddha: The Temple Art of East*

*Java*. They are talking about architecture, art style, relief, and statues of Hindu-Shiva temples and Buddhist temples in East Java. This book specifically talks about temples which have been conserved for Hindu and Buddha purposes, but it does not explain about the effect of those two religions to the other cultural aspects. Research that was done by V.M. Fic [8] in *From Majapahit and Sukuh to Megawati Soekarnoputri*, talks about continuity of religious life in Majapahit to Indonesia in modern era. Basically, religious life in Indonesia has always been tolerant towards each other since the past until now. This is a limitation of research to stay focused on what we need to investigate.

### 3 Problems

This research discusses the effect of religious life on Majapahit life in some aspects. This research also investigates the effect of religious life on the king and his kingdom, site development plan, social life, architecture, and the relationship between Majapahit and the other empires in Nusantara and Southeast Asia in more detail.

### 4 Methodology

This study is categorized into ancient historical research which explores empires that grew in 14th–15th AD. Since it is a historical research, collecting heuristic data will be the first step to do then critic to historical resource (critic) and composing narrative research (historiography) [9]. Written data which will be our concern are narrative in some inscriptions and manuscripts of the same era or from younger era but have reliable quality and contents as a historical resource of Majapahit.

Other resources that will be studied are artifactual data and it is written in historical-archaeology approach. Using this approach researchers take some script resources to get a comprehensive understanding of an artefact or a monument. As a result, researchers use monumental and explanation observation to analyze some religious monuments from Majapahit. Using that method, we will be able to discuss our religious background and its uniqueness. Then both artifactual and written resources are synthesized and interpreted to answer the problems of this research.

### 5 Religion as Foundation of Majapahit Development

In the traditional kingdom life in the Southeast Asia region, religious concepts were always the guidance of the reign. The ruler (king) is considered as the reincarnation of God, his palace is God's palace, his instruction is God's command, and his kingdom is designed according to cosmic rule [10]. At the beginning the king is only considered as a God after they die, however the king is also considered as a God even though they are still alive. They believed that king is the reincarnation of God as a human. After the king died, they built a worshipper temple, since they consider him as a God [11].

King has to do what the 8 Gods do with their certain duties. The eight duties (*Astabrata*) should be done and shown by the king for ruling his empire. The guide was written in the Old Javanese version of the Ramayana. It contains a story about

Rama while giving suggestions to Bharatha to replace him as a king in Ayodhya. Those eight Gods are: Indra, Yama, Surya, Candra, Anila (Bayu), Kuvera, Varuna, and Agni [12]. Since a king has been the central point of the empire, a king takes control and a symbol of the empire as well. A king with all his aspects represents an empire itself. King is the reincarnation of supernatural concepts which has been recognized in Hindu-Buddha, therefore a kingdom will always follow those religious concepts. Below this research will talk about several terminologies of Majapahit, which is based on to Hindu-Buddha concept. It means that Hindu-Buddha religious life is reflected in the daily life at Majapahit.

### 5.1 King and His Government

Actually, a king gets his power because of God's blessing. Somehow the king also has a private god as his worship named with *istadewata* [13]. The first King of Majapahit could be an example of it, his epithet is Krtarajasa Jayawarddhana (1293–1309). His title actually refers to 2 God figures, Rajasa was an epithet of his ancestor Sri Ranggah Rajasa (Ken Angrok) who are related to Siwa. This king was the one who could defeat Sang Wiranindita Sri Krtajaya, The King of Kediri (Nag. 40:1–3) [14]. The Rajasa was continuously used as an honorary title especially for Majapahit kings who belonged to the Ken Angrok dynasty [12, 15]. Jayawarddhana means messenger of wealth and victory and it refers to Wisnu. That was why the first king of Majapahit mentioned had 2 Gods as his *Istadewata*. This was suitable with the illustration of himself as Hari-Hara statue (Wisnu-Shiva). It is found in Candi Sumberjati, near Blitar, East Java. Now Hari-Hara Krtarajasa statue which is 2 m tall has been conserved in Museum Nasional Indonesia in Jakarta (Bernet-Kempers, 1959:83, Plate 247).

The fourth ruler's name Hayam Wuruk was the most phenomenal king of Majapahit, his legal honor name was Rajasanagara (1351–1389). Rajasa was frequently found as the coronation name for kings of Singhasari-Majapahit. The first one was Ken Angrok namely Sri Rajasa, others kings who had Rajasa on her name were; Krtarajasa Jayawarddhana, Rajasanagara, Vijayarajasa, Rajasawardhana. The word *Rajasa* originates from Sanskrit meaning "strong desire" but in ancient Javanese *Rajasa* means black colour or red flower [17]. Honorary name of Hayam Wuruk with the epithet Rajasanagara could be interpreted as a king who had strong intention to reign his kingdom.

### 5.2 Territorial Layout Concept

Inscription of Tuhanyaru (OJO LXXXIII) [18] labelled 1323 AD mentioned that Majapahit was like *prasada* (a holy building), king Majapahit as *wisnuawatara* (reincarnation of Wisnu). And Rake Mahapatih was *pranala*, all Mandala in Java considered as his *punpunan*, Madura and Tanjungpura islands considered as his *Angsa* land. It was written in the inscription:

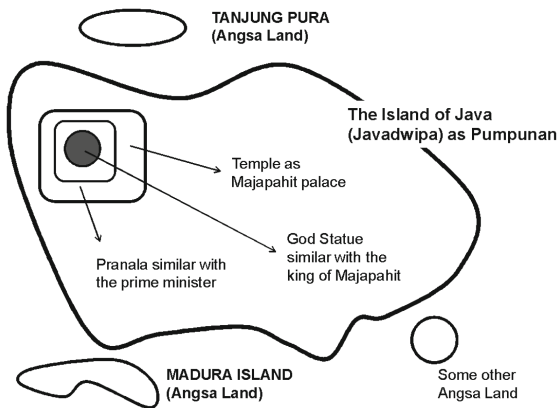
“...sri maharaja antuhutuhu wisnwantara inadhista sang paramasujana pinratista irikang rajya i majhapahit kangken prasada, makapranala rake tuhan mapatih dyah puruseswara, makapunpun anak angsayawadwipamandala, makangsa ikang nusa madhura tanjungpuradi, yatamijalaken ayabyyaning sakalajanansatata bhakti mangarccana ri paduka sri maharaja [18].

Translation:

“Sri Maharaja is really the reincarnation of Wisnu lying down in his prime lapik (main foundation), he was a holy man, replicated into a statue in the Majapahit which had been his holy building. Rake Tuhan Mahapatih Dyah Purusesvara as his pranala (base of statue), Java island and its people inside as his punpun-an (commonwealth, that their fed for the holly building), Madura and Kalimantan islands as his Angsa land (commonwealth that far in distance, but still their income fed for holly building). Indeed, it makes people live in tidiness and loyally giving respect to the king (Paduka Sri Maharaja)”.

In Bendosari inscription (OJO.LXXXV) [18] during the reign of Hayam Wuruk, explained that they had similarities on the territorial layout concept which was based on the religious values. It is also mentioned that Hayam Wuruk is reflected as Siwa statue (*isvarapratiwimba*), and Gajah Mada as his Pranala (*pranalamratisubaddhaken pangdiri sri maharaja...*) [15]. The other areas were symbols of *punpunan* (that is Javadwipa), and Nusantara is his *Angsa* land that supports Majapahit greatness. Therefore, Tuhannyaru and Bendosari inscriptions told us that metaphoric of Majapahit is a temple building, King is statue that stay inside the temple (Siwa, Wisnu, Siwa-Buddha, or Buddha), Mahapatih is path of statue (*pranala*). Royal Palace as a place of king to live is symbolized as a temple itself, Java Island as a *punpunan* is a Sima land (commonwealth) which its income fed for any needs on the temple (ceremonial, cleanliness, consumption of pilgrimages, etc.). Meanwhile another area out of Java (Nusantara) is the *Angsa* land that is located far away from the temple. Their income was only for the temple. That was the meaning of *Rajya i Majhapahit* (the Majapahit kingdom). For more detail, see this Fig. 1.

That is the reflection of religious doctrine on the temple layout as a holy building for worshipping Hindu-Buddha gods, further the temple layout then reflected into the territorial layout concept of Majapahit Kingdom. Continuity of religious life at the temple



**Fig. 1.** *Rajya i Majhapahit* which equal with the temple as sacred building (arranged by: Deny Yudo Wahyudi and Agus Aris Munandar)

certainly depends on its cash flow since all activities need support. If its cash flow from *punpunan* and *angsa* land gets in trouble, activities will be getting worse and fewer supporters will leave eventually. It will similarly happen to Majapahit, if their income from Javadwipa and other areas is not sufficient anymore, or even loyalty out of Java is stopped, Majapahit will be getting weaker or even will be a factor that make this kingdom collapse.

### 5.3 Social Life

There is an interest in the way they manage ancient Javanese when we connect it to Hindu-siwa doctrine. The concept of *caturwarna* divided social status into 4 categories; Brahmana, Ksatrya, Vaisya, and Sudra, but was not applied in the social life. Those terms had been recognized since it was written on inscriptions and some manuscripts. But still based on other manuscripts, those concepts were not seriously applied in their life. According to J.G. de Casparis [19], an epigraphy expert and an ancient Indonesia history analysis that some inscriptions in the ancient Java period mentioned social status categorized into:

1. Common villagers were the majority.
2. Royal family, people who lived in the royal area; Kings, royal officials and the one whose life depended on the king's policy.
3. Religious people; religious officials, Brahmana-priests, Bhiksu, Bhagawan who lived in the holy building area, included *rsi* who lived in *pertapaan* (hermitage) or in the central religion studies [19]. Since there were only 3 categories in the ancient Javanese society, it means that the doctrine about *caturwarna* conception from India was not applied. Though it was recognized through some inscriptions and literature.

Referring to the reality that there were a lot of Hindu-siwa temples, this study could infer that Majapahit people prefer choosing that religion rather than Buddha. They seem to choose Hindu religion because of some reasons, (1) following their kings, since they were Hindus, and (2) character of Siwa and Wisnu who are firm to take down enemies, religious people who prefer exile themselves to avoid world desires.

Relating to the location where the temple was built, it was spread on the flat land watershed, valley, and mountains. A temple built for people who supported it, means that where there was a temple logically there had been supporters around it. They used, maintained, and cared for it. Temple size is also related to the temple supporters itself. Commonly, temples in the Majapahit era were small, *punden* was in *batur* format without any room or it only had one small room. There had not been a temple as luxurious as Prambanan temple, the only one temple was Panataran in Blitar.

Based on these data, researchers can conclude that the Majapahit people are religious, they are Hindu-saiwa and they do a lot of worship to Hindu gods or Dewaraja through their various holy buildings. Holly buildings does not only mean temple, but it is also a number of *petirthaan* (it is a holy spring water or holy site bathing) which they consider as a place of Wisnu and Laksmi. But it does not mean that all Majapahit people are Hindus or Buddhist only, but there is also another worshipping in the suburb area. It is worshipping *dang hyang*, their ancestor that had died continuing their previous generation in the prehistoric era.

#### 5.4 Architecture of Sacred Building

Temples and other holy buildings were clearly reflected in the religious values that had been grown by the people. In the growing era of Hindu-Buddha in the central Java (from 18–10 century), temple format or temple style could be easily differentiated whether a temple was based into Hindu or Buddha religion. Temple building built as a reflection of some elements of certain religion. For example, if there were several stupas, it must be Buddha. Meanwhile if there was a number of *ratna* (jewels) and virtual *lingga*, it would be Hindu-siwa.

Some temples built in the Majapahit era contained Buddhism and Hinduism architecture style. Temple that clearly had both Hinduism and Buddhism style was Jawi temple (Jajawi) which was in Pasuruan. That temple was the holy building for worshipping the Krtanagara king's spirit from Singhasari (1268–1292), although it was built in the Majapahit era (Nag: 41:1) [14, 20]. The top building of Jawi Temple ornament with stupa shape as a characteristic of Buddha religions, however in its niches and its rooms filled with Hindu-saiwa statues. There was also *Lingga-yoni* inside the temple's room. Although Hinduism statues were not found at the other niche, Durga Mahisasuramardini statue was found at the northward niche. So, it means that there were two religions, Hinduism and Buddhism, mixed in one building.

According to *Nagarakrtagama* (41:4) [14] and *Pararaton* [21], Candi Jago (Jajaghu) was the temple for Wisnuwarddhana a Singhasari King (1248–1268). Jago was built in the Singhasari era, but this temple was renovated by Pu Aditya in 1343 to commemorate his ancestor. So that temple was last for worshipping the spirit of Wisnuwarddhana reflected through the Amoghapasha statue with Buddha's character. Whereas stories that ornament that temple were almost in the Hinduism spirits, like the story of *Tantri Kamandaka*, *Parthayajna*, *Arjunawiwaha*, and *Krsnayana*. And only one story that had Buddha spirit, it was *Kunjarakarna* story. It means that Jago temple is reflecting two religion spirits; Hindu and Buddha at the same time.

It is unquestionable if we analyze the artifact and monument heritage at Panataran temple, Hinduism spirit is the only one shown here. The story relief which crafted to the main temple was the story of Ramayana and Krsnayana founded statues here are Brahma and Ganesa, visitor's orientation when coming into, tends to see the Kelud Mountain (located at the backward of Panataran). So, it is concluded that Siwa is their worship god since Shiva is Mountain God.

According to *Nagarakrtagama* explained that “*ndang ri sakha tri tanu rawi ring wesaka, cri natha muja mara ri palah sabhrtya...*” (Nag.Pupuh, 61:2) [14]. Hayam Wuruk in 1361 AD had a visitation to Palah (Panataran) for worshipping in that holy place. In term of God who became Hayam Wuruk's worship had been explained at the same book as the following “*yan tan mangka mareng phalah marek i jong hyang acalapati bhakti sadara...*” (Nag. 17:5) [14]. It was explained that Hayam Wuruk did worship Hyang Acalapati. According to Th.G.Th. Pigeaud Hyang Acalapati is not Girindra (Siwa as mountain god) not either refer to the other nickname of Siwa, since that God did not honorary with prefix *Sri* nor *Bhattara* which refer to the top god (Siwa), he used *hyang* at his prefix/first name, it shows that the god was the local one [14].

Based on the analysis of the Acala God figure the study knows that Acala was the god of northeast in Buddha religion, he had the same level as Isana in Hindu. So,



Hyang Acalapati is the essential deity of Buddha who controls the best direction of the wind, it is northeast. Intentionally or not, in geographic space in East Java, Pawitra (Penanggungan) mountain is located at the northeast of Panataran Temple. Based on *Tantu Panggelaran* that mountain was the holiest one in Java, it was because the top of Mahameru mountain was cut off by gods while they were moving it to Jawadwipa [22]. It can be concluded that Hyang Acalapati was the Buddha deity settled at the top of Pawitra mountain and located in the northeast of Panataran temple [23]. Thus, Panataran temple is the Majapahit's temple, which is not only presenting Hinduism concept, but it is also presenting elements of Buddha. But in contrast, based on *Nagarakrtagama* the prime deity that became the prime worship was Buddha God; Hyang Acalapati who settled at the top of Pananggungan Mountain.

One important thing and memorable is the values which have been reflected in the holy building. It was about the religious life in the Majapahit era that could live together in a good harmony. Those twin religions could have “close relationship and unify” in a concept then reflect it in establishing worship building, moreover they could mix any elements of those twin religions through architecture of temple building.

## 6 Majapahit, Nusantara, and Southeast Asia

In the 14th AD, there were a number of dynasties in Southeast Asia. They tried to extend their hegemony. In the mainland of Southeast Asia Ayuth'ia (Ayodhya) dynasty was established and grew in central and south Menam. Its hegemony was intended to the Malayu peninsular which was traditionally connected to the Southeast Asia archipelago. Ayuth'ia also had conquered Tenasserim and Tavoy territory which belonged to the Myanmar domain. So, the Khmer dynasty which centered in Angkor felt threatened by the rising Ayodhya dynasty in Siam [24].

Champa territory was successfully free from Khmer control in the 13th century, but at the same time the Yuan (Mongol) dynasty which ruled in China was their new threat. As a result, Champa rulers agree with Java kings' persuasion to make an alliance for blocking Tar-Tar (Mongol) invasion. But then, it was meaningless since the King of Java (Singhasari) was killed by Jayakatwang. After that Java was attacked by Kubhilai Khan troops in 1292 right after they were conquered by the “new of Kadiri”. However, Wijaya and his soldiers forced back the China troops, and after that Majapahit was founded. The relationship between Champa and Majapahit was continuously running well under Jayasimhawarman ruler Champa. This good relationship between Champa and Majapahit continued until King Che Bo Nga (1360–1390) and Indrawarman V (1400–1441) [25]. The ruling time of Che Bo Nga in Champa was almost at the same golden period of Majapahit ruled by Hayam Wuruk (1351—1389). It seems the relation between those two kingdoms lasted in a good harmony, since there were so many Asiatic Mongoloid face dolls made of burning clay found in Trowulan site from Majapahit era. It seems reflected that there were so many people from the mainland of Southeast Asia (Champa and Siam) visiting and trading into Majapahit town. Further, an old cemetery named Princes Champa Cemetery was found by local people. It was probably that figure actually came from Champa, immigrated and domiciled in Majapahit until the end of her life.



After Kubhilai Khan died in 1294, the control of the Yuan dynasty was decreased. Ten years later, after the death of Kubhilai Khan, the Yuan dynasty was ruled by powerless kings with no amazing reputation, even many rebellions done by Chinese were existing and disrupting the power of Mongolian kings. At the end of 1368, the one Chinese General named Tsyu Yuan Tsyang (Hung Wu) successfully forced the Mongolian from China land. The new dynasty in China existed and it was Ming dynasty (1368–1644) [26]. This progression in China and the mainland of Southeast Asia gradually affected Majapahit which were being developed by the king and his Prime Minister Gajah Mada.

*Kakawin Nagarakrtagama* which was paraphrased by Mpu Prapanca at the golden Majapahit era under the Hayam Wuruk explained that there were many dynasties outside Nusantara had recognized the greatness flags (sovereignty) of Majapahit. *Pupuh-15, Nagarakrtagama* written as follows:

“...  
 ...”

tuhun/taṅ syañkāyodyapura kimutaṅ darmmānāgarī,  
 marūtmā mwaṅ riṅ rājapura ṅuniweh siñhanagari,  
 ri cāmpa kāmbojanyat i yawana mitreka satatā”.

(“...the next is Syangkayodyapura, then Darmanagari, Marutma, with Rajapura, include Singanagari, Champa, Kamboja, and Yawana and they all are partners”)

Countries which were mentioned in *Nagarakrtagama* as state partners growth in mainland of Southeast Asia, there is also in Thailand as well (Syangkayodyapura and Darmmanagari), in Myanmar (Marutma and Rajapura), in Cambodia and Vietnam at this moment (Champa and Yawana). They are developed sometimes with Majapahit, and they know each other that there is another kingdom that takes control over certain regions. Based on the available data in 14<sup>th</sup> -15<sup>th</sup> AD explained that there were no conflicts between mainland of Southeast Asia dynasties and neither island and Majapahit summit officers aware about it, therefore Majapahit prevents their hegemony in order not successfully penetrate and growth into Nusantara islands. Majapahit is a Mandala island, since it had been explained at the concept of territorial management concept, so Majapahit is the central cosmic in its territory. Nusantara islands should belong to the empire which is located in its area. In this case Majapahit is the acceptable kingdom to extend their hegemony over those islands, and not the dynasties from mainland Southeast Asia.

## 7 Conclusion

In traditional society especially in the past, religious doctrine or values would always be their foundation and guidance in their life. Those religious aspects could be seen through the culture they were produced in. So, it is proven that kings' epithet, territorial management, social management concept, holly buildings architecture and the role of Majapahit over the Nusantara islands and southeast Asian had been the reflection of religion concept in that time.

Surely, the religions majority were Hindu-siwa and Buddha Mahayana. Those twin religions had been grown well in public, there was also another religious system. It was the ancestors-worshipping, it was grown well in public but for remote people in east

Java during the Majapahit era. Those triple religion systems built their own culture, but the culture that had been produced the most and still able to study was the Hinduism culture, then Buddha, after that limitedly recognized that there were artefacts (statues) which were connected with the ancestor-worshipping activities.

Majapahit is considered the biggest, latest Hindu-Buddha kingdom during the ancient Indonesia period. Its greatness is recognizable until now. Actually, the greatness of Majapahit is evidence whether artefact or monument, they were almost associated with religions which were growing in that period. It was Hindu and Buddha. Still there are many other artefacts which originated from the same period, however their role in the social life have not been comprehensible so far this moment. Therefore, some research in the future is still needed to answer some questions (problems) about Majapahit Kingdom.

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