

SYAILENDRA AND SANJAYA DYNASTY TRACES IN DEWATA CENGKAR TOURISM VILLAGE TERRITORY

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Abstract

This scientific article is motivated by rural tourism development masterplan Tlahab, Canggal, Kruwisan, Tarangan, Paponan Kledung subdistrict, Temanggung regency, Central Java Indonesia that will develop the Syailendra park with frame Rose Garden and Valley Bell. The purpose of this research was to prove the Syailendra dynasty in the region in view of the 8th century until the 10th century there were two ruling dynasties in Central Java, Syailendra and Sanjaya dynasty. This research approach is qualitative ethnographic method. Data collection techniques using the method of observation, interviews, documentation, and literature. The data analysis technique used descriptive qualitative. The data validity by triangulation. The results show that based on observations of historical relics in the area of the Dewata Cengkar artifacts in the form of a statue, temple, inscriptions that showed the traces of the Syailendra and Sanjaya.

Keyword: Temanggung, Syailendra, Sanjaya, Dewata Cengkar, Park

1. Introduction

In the 8th century until the 10th century that there was a large ancient Mataram kingdom ruled by two dynasties. The two dynasties are Sanjaya and Syailendra. Sanjaya dynasty embraced Hinduism, while the Syailendra dynasty embraced Mahayana Buddhist (Soekmono, 1973: 44). The ruling King in the Ancient Mataram kingdom rotating between Sanjaya dynasty and Syailendra dynasty. In the 9th century, Rakai Pikatan who was an ancestry of Sanjaya dynasty married Pramodawarddhani whom was an ancestry of Syailendra dynasty. The marriage could eventually unite the two different beliefs of the dynasties.

The villagers of Tlahab, Tindi, Kruis, Tarangan, Pilsach, Kledung (hereinafter referred to as Dewata Cengkar), who is in the district of Temanggung, Central Java, claiming that they are the ancestry of the Syailendra dynasty. Many of the relics found in the time of ancient Mataram kingdom in the form of Lingga and Yoni, Temple, sites and as well as some of the inscriptions. Relics proved that the area was formerly belonged to the ancient Mataram kingdom.

In addition, the relics in the area of the Dewata Cengkar have the potential to become a tourist village. The potentials in the village will be planned to be Syailendra Park, the garden contains rose garden and decorated with the bells

around. The park is expected to be an icon for Temanggung district tourism.

The tourism in the district of Temanggung is still less than optimal. It was showed with the lack of tourist destinations in the area. But in reality there are many potential places to be a tourist destination. For example in the area of the Dewata Cengkar that has the potential to be developed becoming a tourist destination. One of them is the plan of making Syailendra Park.

The plan of making dynasty in Dewata Park Cengkar, expected to attract tourists both local and foreign tourists to come to the Temanggung district. Therefore, based on the background described above, this research purpose to discover traces of the existence of the Syailendra dynasty in the 8th century until the 10th century and its influence on social and cultural life in the community of Dewata Cengkar.

2. Method

The Research Paradigm is a phenomenological with a qualitative approach. The method that used was ethnography developed by Spradley (1997: 3) is a qualitative research strategy, which tried to understand the cultural phenomenon that reflects knowledge and systems of meaning to guide the life of cultural groups by combining field technique and observation in data collection.

This research is the kind of historical research. Whereas reviewed at the purpose, this

research is the kind of explanation research because it is explain the existence of the Syailendra dynasty in this area. The main data sources in this research are primary data and secondary data.

The primary data of observation of historical relics in both, the Cengkar Dewata and the surrounding area and the result of interviews and observations of the actions and customs of local communities. The interviews were also conducted by the experts from the Institute for Preservation of Cultural Heritage (BPCB) and the Department of Archaeology. Secondary data is data obtained from written documents that already exist. Moleong (2001:113) suggested that the source of research data can be from written source, which are source of books and journals, sources from archives, personal documents, and official documents.

Secondary data used in this research consists of documents such as books, photographs; maps related to Syailendra dynasty and the town of Temanggung, Dewata Cengkar in particular areas, either directly or indirectly. The tool used for recording includes photos, video, and audio. The Setting of this research is in the area of Village Tourism Tlahab, Canggal, Kruwisan, Petarangan, Paponan) Temanggung Central Java. The recording of main data sources through interviews or observations to find the evidence of the existence of the Syailendra dynasty in the area.

3. Result

The people in the area have a very strong culture. They still uphold the traditions and culture that existed long ago until now. The livelihood of a large part of society is as a farmer.

Sailendrawangsa term was found for the first time in inscriptions Kalasan year 700 Saka (778 AD). Later the term appears also in the inscriptions of the Village Kelurak year 704 Saka (782 AD), in the inscriptions Abhayagiriwihara of hills Ratu Baka year 714 Saka (792 AD), and in the inscriptions Kayumwungan year 746 Saka (824 AD). The term Sailendrawangsa also appeared outside Java, the inscription Ligor B, Nalanda, and Leiden (Pusponegoro, Notosusanto, 2010: 113).

The origins of the Sanjaya dynasty can be seen from the discovery of the inscription Canggal. Canggal inscription, which comes from a courtyard on the mountain Wukir enshrinement in District Salam, Magelang. This inscription lettered Pallawa and Sanskrit, and to the year 654 Saka (October 6, 732 AD). From the inscriptions it is known that in the year 732 AD King Sanjaya

embraced Shiva (Hindu) has set up a phallus on the hill. It might be the phallus is the temple that until now still remains on Mount Wukir, given that inscriptions are derived from the enshrinement courtyard. In the inscription Canggal also told about the king Sanna, who ruled with gentle like a father caring for his son since childhood with great affection, and thus he became famous everywhere. Once he can conquer his enemies, he ruled for a long time to uphold justice. Three last verse of the inscription is addressed to the king that replace Sanna, the king Sanjaya, the son of Sannaha, sister of King Sanna. He was a valiant king, who had conquered kings around him, he was also honored by the poets because it is seen as the king who understand the contents of the sacred books (Pusponegoro, Notosusanto, 2010: 129). King Sanjaya is the successor to a king Sanna who is believed to be the founder of Sanjaya dynasty.

In the middle of the 9th century the dynasties were united by the marriage of Rakai Pikatan and Pramodawardhani, the daughter of King Samaratungga who comes from the Syailendra dynasty. In year 856 Rakai lure abdicate, after successfully removing the authority of the Syailendra dynasty in Java. (Soekmono, 1973: 44-47).

According Soekmono (1973), the temples of the 8th century and 9 in Central Java North is Hindu, while in south Central Java is Buddha, then the domain of Sanjaya is the northern part of Central Java and Syailendra is Southern Central Java. (Soekmono, 1973: 44) adds that it is also Kalasan located in the village Kalibening Tirtomartani Sleman Special Region of Yogyakarta to venerate the goddess Tara, according to the inscription of the year 778. It could be referred to the goddess Tara according Poesponegoro and Notosusanto (2010: 151) is the queen of the king Samaratungga, the mother of Balaputradewa. Unfortunately, the boundary of the Syailendra dynasty and Sanjaya is not known with certainty.

Reviewing from its location, it can be said Temanggung was in the border area between the northern part of Central Java, and the southern part of Central Java. It could be Temanggung the Syailendra dynasty territory, but can also be a part of the Sanjaya dynasty.

Temanggung history began to be recorded in the Central Wanua inscription III 908 AD was found by the villagers of Dunglo, Village District of Kaloran Temanggung in November 1983. The inscription describes the original form that Temanggung region with the great natural sources and also prosperity, one area that is Pikatan. Here Bihara Hinduism founded by his

brother the king of ancient Mataram Rahyangta I Hara, the king was Rahyangta Rimdang (King Sanjaya) who ascended the throne in 717 AD (mantyasih inscription). By the heir to the throne is Rake Panangaran who ascended the throne on November 27, 746 AD, Bihara Pikatan obtained the arable land in Sawah Sima. ([Http //: www.Temanggungkab.go.id](http://www.Temanggungkab.go.id)). Based on the description it is clear that Temanggung is an area of the Sanjaya dynasty.

The results of observations on March 12 in the area near the temple ruins inscriptions found their Gondosuli phallus, the yoni, and the statues of Nandi indicating the influence of the Sanjaya dynasty. Based on the result above so that until the year 832, Temanggung area still controlled by the Sanjaya dynasty. Poesponegoro and Notosusanto (2010: 145) adduced that Karayan Dang Pu Palar is rakai Patapan. Gondosuli inscription was meant to commemorate the construction of sacred buildings Sang Hyang Haji in north prasada named Sang Hyang Wintang. It might be the remains of the temple of Shiva or Hindu as the background.

4. Discussion

The people of Dewata Cengkar, which is in the district of Temanggung, Central Java, admitted that they are ancestry of the Syailendra dynasty. Moreover, in Temanggung also will be built a park containing roses and decorated with the bell in every house. The park is planned to be named Taman Syailendra.

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Based on the sites form of relics that the stone temple, stairs with staircase 99, Lingga, Yoni, a statue of Nandi, and the form of temples in the area of the Dewata Cengkar and surrounding areas are more numerous when compared with legacy dynasty, it can be said that the Sanjaya dynasty greater influence in the region Dewata Cengkar when compared Syailendra. Similarly, when viewed from the customs of the people around the Dewata Cengkar Hindu tradition is stronger than Buddha.

Also in the surrounding area of Dewata Cengkar Liangan recently discovered temple is very spacious called Temple Liangan. The temple is in the estimate was built in the 8th century until 9th century before the Borobudur was built. Surrounding communities believe that

the temple is a temple patterned Buddhism because there is such a building shaped like stupas, but the results of the findings in the vicinity of the temple like a statue of Ganesha, Lingga and Yoni, and also a statue of Nandi, archaeologists and historians believe that Liangan temple is a relic temple of Hindu religion.

The results of the research as described above are relevant to the theory expressed by Soekmono. Soekmono in his book mentions that the Sanjaya dynasty's territory is the northern part of Central Java while Syailendra area is the southern part of Central Java.

5. Conclusion

Based on the results of the research the conclusion as follows:

- a. Syailendra and Sanjaya dynasty led the central Java region alternated between 8-10 centuries.
- b. Dewata Cengkar area in Temanggung district which is the border region of the Syailendra and Sanjaya dynasty at the northern part and southern part of Central Java could have been influenced by two dynasties at once.
- c. Based on these ancient sites that have been founded, it could be said that the Sanjaya dynasty is more influential than the Syailendra dynasty.

RECOMMENDATIONS

This research proposes recommendations that the name of Syailendra Park on tourism destinations that will be built in the area, it would be more appropriate with the name, Sanjaya Park.

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