

THE WORSHIP OF PARWATARAJADEWA IN MOUNT LAWU

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Received: 25/01/2018; revisions: 24/03 - 05/06/2018; accepted: 06/07/2018

Published online: 31/07/2018

Abstract

Evidence of the mountain as considered sacred and sanctified have been obtained since the Prehistoric Period. One mountain that is still believed to be a sacred place is Mount Lawu. Based on archaeological remains, Mount Lawu seems to have played a significant role in the past, even persisting up till now. Mount Lawu is used as a place to live and religious activity from the past. This study traces the worship of *Parwatarajadewa* residing on Mount Lawu. In order to solve the problem, it used data collection methods including literature review, observation, and documentation. The analysis used qualitative assisted by Religious theory. The results of this study indicate that Mount Lawu has an ancient name that is *katong*. Although the name had changed but its meaning still have a resemblance. Community' activities that move on Mount Lawu around the 15th to 16th century are the *rsi* and the ascetic who seem to glorify the *Parwatarajadewa* (the god of the mountain ruler). This is based on many findings of archaeological remains in the area of Mount Lawu and also supported with inscriptions ever found in Suku Temple. The name of the god according to *Serat Centhini* is Hyang Girinatha.

Keywords: Mount Lawu; *parwatarajadewa*; worship

INTRODUCTION

Evidence of the mountain as considered sacred and sanctified have been obtained since prehistoric times. At that time people had the belief that the spirits of the dead would live eternally in a different world than that of where humans live in the present day. The spirit of the dead will live in heaven or on a sacred island. In addition, there is also well-known belief that the spirit of the dead will reside in high places, hills, and mountains. This can be identified through the relics of prehistoric human beings associated with the tradition of ancestor worship commonly found in the highlands (Munandar, 1990: 35). If it does not exist, buildings will be built resembling a mountain of which peak is increasingly smaller. The worship of ancestral spirits on the high ground is generally quite common in megalithic sites, such as the Mount Padang site, Palu valley, and others. The view of the sacred mountain as a place of residence of ancestral spirits can also be found in the community of Ternate. This view is applied in the formation of the buildings of Ternate City (Handoko, 2015: 133-134).

One of the evidence of buildings built on high ground is Gunung Padang Site. This site is a large terrace

building located in Cianjur regency, West Java, of which shape extends to the rear and the rear part location is increasingly higher. Gunung Padang site consists of five terraces, the fifth terrace is the highest terrace or step and the first terrace is the lowest one (Akbar, 2013: 65-66). The stone blocks in Gunung Padang are part of the columnar joint that lies in a horizontal position, and the plotting orientation of *punden* terrace stretching across east-west. The blocks of stone have the same shape with those composing terraces of Gunung Padang which is prismatic shaped with varied size between one another. Each of these stone blocks is lined by clay crust (Yondri, 2007: 109).

Another important Megalithic site in Indonesia is located in the mountains of Central Sulawesi. Megalithic heritage sites are scattered in several places, which are Palu Valley Site, Bada (South Lore), Besoa (Central Lore), and Napu (North Lore). On these sites are found stone mortars, *Kalamba* (stone barrels), Megalithic statues, *dakon* stone, scratched stone, and so on (Munandar, 1990: 60). In Sumatra, megalithic buildings are located in the southern part of the island, namely in the Plateau of Pasemah. This area is located between

Bukit Barisan and Gumai Mountains, on the slope of Mount Dompu (3150m). Megalithic relics in this area were reported by Ullman (1850), Tombrink (1870), Engelhard (1891), and other experts. Almost all experts assume that these megalithic buildings are Hindu relics. Following Van Eerde visited this place in 1929, a different opinion was obtained from earlier assumptions. Van Eerde stated that relics in Pasemah are not influenced by Hindu culture, but are still within the reach of the Prehistoric Period. Megalithic forms are evident in such relics such as menhirs and dolmen (Poesponegoro & Notosusanto, 1993: 211-212).

Classic worship buildings such as temples are also found in high places. For instance, the sacred building inscribed in the Canggal inscription of which year was written in the form of *candrasengkala* which read *sruti indriya rasa* (654 Saka) or 732 M. Canggal inscription was found in Gunung Wukir Temple, Salam, Magelang, Central Java. This inscription was found in two different places. A large part was found in Canggal Village at the bottom of the hill, and a small piece of the inscription's bottom part was found in the courtyard of Mount Wukir. In general, its content is regarding the inauguration of the founding of phallus (*lingga*) on the hill of *Sthirangga* by King Sanjaya for the safety and prosperity of his people. It also admires the fertile Java Island brimming with abundant rice, and rich in gold mines. Most likely the building of the phallus (*lingga*) is a temple which still

has the remains on Mount Wukir to this date (Sedyawati et al., 2013: 123).

Besides, the old temple group is the Dieng Temple, located on the land of Dieng Plateau (*Di hyang*) at an altitude of 2000m. It measures by 1 km in length and 0.8 km in width. The period of the founding of ancient temples and buildings in Dieng has yet been unknown for certain. It can only be stated that the establishment of the complex was not at the same time as that of 8th-10th-century range. The name of the temple in Dieng was given based on the puppet (*wayang*) figures. In the northern cluster, there are Dwarawati and Parikshit temples. The eastern clusters include Magersari, Abiasa, and Pandu temples. Western clusters include Bagong, Nakula, Sahadewa, and Gatutkaca Temples. In the middle cluster, there are Arjuna, Srikandi, Puntadewa, Sembadra, and Semar Temples.

In East Java, the number of sanctuaries built on the slopes has increased during the Majapahit period. These mountains include Penanggungan, Argopuro, Mount Kelud, and Arjuna. Munandar (2016: 18) identified Mount Penanggungan as Mount Pawitra. It can be said that Pawitra is an ancient name for Penanggungan. Research on archeology has been done in this mountain. Archaeological dominance is in the form of *punden* terraces, which generally form the terrace of two, three, or more. The terraces are composed of plain stone or stone blocks. There are stairs at the center of terrace



Figure 1. Mount Penanggungan (Pawitra); Mount Argopuro; Mount Kelud
 (Source: www.google.co.id; keywords: gunung penanggungan, argopuro, kelud, 2017)

towards top terrace. Punden terraces can be divided into two kinds, which are 1) composed of stone blocks both stone terraces and the altar; and 2) composed of natural round stones on its terraces and altars constructed from stone blocks. It has an unlikely overly wide courtyard by the edge of the abyss or the valley at the bottom (Munandar 2016: 147-148). Many punden are built scattered on the West Slope of Penanggungan, in the valley between the peak of Penanggungan and Bekel Hill, at Bekel and Gajah Mungkur Hill. Punden terraces are generally oriented to the peak of Penanggungan or other hilltops (Munandar, 1990: 118). This proves that the notion of the holiest area is not centered on the summit of Penanggungan, but the whole mountain and its surroundings are also considered sacred.

In Argopuro Mountain, which is administratively located in Breml Village, Kruci Sub-district, Probolinggo District there are also terraced building which are divided into two areas: *Iyang* terraced building and terraced building with the top of the statue. In the *Iyang* terraced buildings, there are a number of terraced buildings, footpaths, scratched stone gates, and stone embankments. Meanwhile, in the terraced building area with the top of the statue, there are several terraced buildings with altar and no altar along with its components such as stone mortars, stone jars, paths, stone gates, and stone embankments. Sites scattered in this area are estimated during the building of Sukung Temple in the 16th century (Afriono, 2011: 121).

The archaeological found on Mount Kelud which is administratively located on the border between Kediri, Blitar and Malang Regency are Temple of Kali Cilik, Kotes, Sumber Nanas, Gambar Wetan, and Wringin Branjang. Wringin Branjang site is a three-courtyard terraced building site. It has been built by rock andesite material and bare stone pieces, or stones without further processing. Other findings include the statues of Shiva, phallus (*lingga*), and *yoni* (Titasari, 2000: 40-49), these objects are certainly used as a medium of worship by the community supporters of Wringin Branjang Site. It seems that the other sites in Kelud mostly have terraced buildings.

The increasing sacred buildings built on the high ground or mountains as referred to above may be due to the development of respect for the mountain. Which more interesting is that in the Majapahit period there was a new concept of worship to the god of the mountain ruler (mountain god) or also called *Parwatarajadewa*. Such remark has been stated by Supomo (in Djafar, 2012: 148) based on his research on a number of *kakawin* from the 14th century. He claimed that at that time there had appeared 'national' gods called "mountain king" or "*parwataraja*", "*parwatanatha*", and "*Girinatha*." The national gods are locally appointed figures equivalent to

deities whose origin is not from the pantheon of gods of India (Hindu or Buddhist).

Furthermore, Munandar (1990: 61-65; 2016: 12-13) concluded that Mount Penanggungan (Pawitra) serve as a place where Parwatarajadewa resides. Thus it is very likely that Majapahit society also worshipped the mountain god in Pawitra at the time. It is also confirmed by archaeological evidence scattered on the mountain, as former religious activities of the *rsi* and the ascetics at the time. The mountains scattered in another eastern part of Java may also be used as a place where *Parwatarajadewa* resides.

One of the mountains that is administratively located between the provinces of East Java and Central Java with abundant archaeological resources (including the Kethek Temple, Cetho Temple, Sukung Temple, Planggatan Temple, Cemoro Bulus Site) is Mount Lawu (see figure 2) which in the past called *Katong*. *Katong* is one of the mountains from the remnants of Mount Mahameru when the gods from India removed it to Java island. Other mountains are Wilis, Kamput, Kawi, Arjuna, and Kemukus. Name of *Katong* can be interpreted as god, respect, reverence, and awe (Zoetmulder, 2004: 578). Based on the above explanation it seems that the worship of *Parwatarajadewa* was also done in Mount Lawu, whose ancient name is *katong*. Therefore, the problem formulation in this study is 1). Why can *Katong* be identified as Mount Lawu? 2) What is the evidence of worship for the *Parwatarajadewa* in Mount Lawu? 3) Why was the worship of the *Parwatarajadewa* performed by the community at that time (15-16th centuries) in *Katong* or Mount Lawu?

The objective is that the results of this study are expected to contribute to reconstruction of ancient history located on Mount Lawu. In particular is to recognize religious aspects developing in Mount Lawu in the past especially concerning the worship of *Parwatarajadewa*. This study talks about religion, as it is based on a religious point of view. Otto (in Koentjaraningrat, 2007: 65-66) once pointed out that all religious systems, beliefs, and religions in the world are



Figure 2. Mount Lawu

(Source: www.google.co.id; keywords: gunung lawu, 2017)

centered on a supernatural matter as supposedly tremendous and sacred by humans. The supernatural and sacred ones have properties which is possibly unattainable to the human mind and logic. Nevertheless, an awe-inspiring attitude always attracts human attention and encourages the desire to live a sense of unity with Him. Therefore, in order to achieve the supernatural think, certain symbols are frequently used in a religious system.

God is an essential aspect of religion. Based on the Great Dictionary of the Indonesian Language (KBBI), God is something to believe, adore and worship by human beings as The Almighty, The Mighty, The One, and Only and so on (Alwi, 2001: 1216). Understanding God is usually manifested in symbolic form. Symbol is a sacred picture as well as a human mediator to connect with the sacred (God). Man cannot directly approach God, as He is transcendent, whereas man is a temporal being bound in his world.

In order to approach God, symbols were then used considering that they are able to deliver (mediator) to God itself. In Hinduism, it is very common to worship certain gods as a form of intercession to God. In *Spiro* language (Munandar, 1990: 15) it stated that man believes in other gods lower than *superhuman beings* (God), they fear and hate demons and misery. Regarding the Supreme God, Andre lang once revealed that the god has a role in human life, such as a guardian of nature order and decency. Furthermore, religious theory of the deity developed into a belief in supernatural forces known as *Mana*. *Mana* is the radiance of spirits and gods

to man who always succeeds in his work (Endraswara, 2012: 165-166).

Koentjaraningrat further pointed out concept of religion divided into five components. These five components are closely related to each other; 1) religious emotion; 2) belief system; 3) rites and ceremonies system; 4) ritual and ceremonial equipment; 5) religious people (Koentjaraningrat, 2007: 80). Aspect to be revealed in this research is the belief system. The belief system is closely related and emerging from religious emotion, i.e. pulsation or inner man. This emotion will encourage all the occasionally sacred, spiritual cultural practices. The belief system in a religion manifests thoughts and ideas of man concerning attributes of God, the being of supernatural, characteristics of magic power, the spirit of ancestors, the spirits of gods, the evil spirits, and other creatures (Endraswara, 2012: 164). This study will look for evidence of the existence of a god figure that is certainly adored or respected by the support community in Mount Lawu at that time. The deity can be supposedly as a symbol or an intermediary to approach the *superhuman human* (God), even unite with Him.

METHODS

In solving the above problems, data collection techniques used in this study included observation, documentation, and literature review. Observation was carried out by visiting directly to the archaeological sites located on Mount Lawu, especially the western slope. The underlying reason for choosing the research location

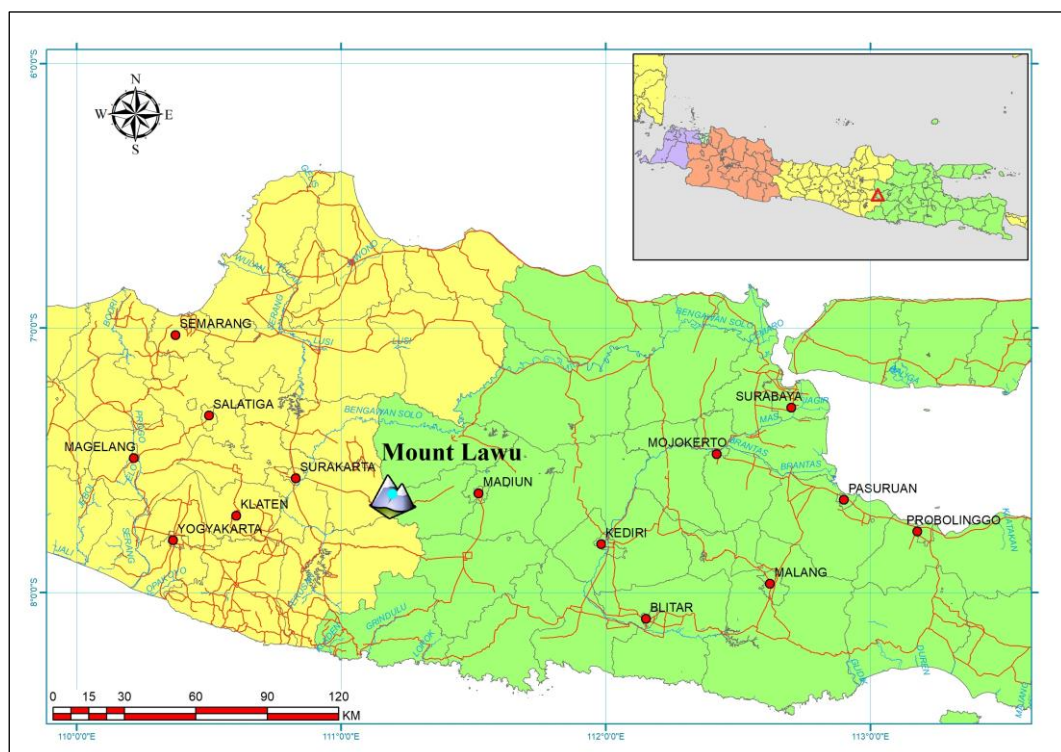


Figure 3. Research locations at Mount Lawu, marked by symbol
(Source: Basemap of Badan Informasi Geospasial, modified by Authors, 2018)

by only the western slopes of Mount Lawu was that there are many archaeological and accessible resources on this slope. Then it was followed by a written record of observable phenomenon and taking pictures. Literature review was done by searching and understanding concepts and theories of previous writings whether it is the result of research, books, journals, theses, and others so as to assist in solving the problems of concern in this study, concepts, and theories related to problems in this study as well as concept of *parwatajadewa* and theory of religious systems.

The analysis in this research used qualitative analysis. This analysis was done in three stages, namely data reduction, data presentation, and conclusion (Laksmi, 2014: 210). Data reduction was taken by sorting, simplifying, abstracting, and transforming data derived from records of archaeological sites located in the Mount Lawu area. Data transformation was done by removing records from the sites (in handwriting) to digital writing on the computer. Data presentation was conducted in narrative text by selecting and storing complex information into a unified form for easy comprehension. The collected data was put into words by using a variety of scientific language. It was then presented in narrative form and supported by the addition of presentation of pictures, tables, tabulation, and others. Conclusions were made through the review of field notes assisted by the collected literature study, so as to solve the problems in this study.

RESULT AND DISCUSSION

The Naming of Mount Lawu

The name of Mount Lawu (which means superior) by the local people is also called as *Wukir Mahendra Giri*. This word is derived from the Javanese language, and those three words have the same meaning that is mountain, thus it can be interpreted by three mountains. This is in line with the fact that Mount Lawu indeed has three major peaks which are Hargo Dalem, Hargo Dumiling, and Hargo Dumilah. The names of the peaks are most likely sourced from *Serat Centhini* which states that Mount Lawu has fifteen peaks. The peaks are located on the south by the seven peaks namely Hargo Dalem, Dumilah, Pethapralaya, Mayang, Cakrakembang, Tenjomaya, and Kepanasan. In the north are eight peaks of Hargo Tiling, Pekareman, Sadewa, Pamenang, Candhirenggo, Bayu, Rimbi, and Kalithi (Darusuprpta, 1974: 69). In *Serat Centhini*, only Hargo Dumiling was not mentioned, chances are the name is a modification from Hargo Tiling. This estimate is supported by its equally crest of its peak in the northern part of Mount Lawu.

Name of Lawu other than mentioned in *Serat Centhini* is also found in *Serat Manikmaya*. *Serat*

Manikmaya was written in 1794 (Kartasura Era) of which contents have similarities and quotes from *Tantu Panggelaran*. However, it is written in New Javanese. It is said that Mount Lawu is part of eighteen sacred mountains in Central Java. It is very likely that *mandala-mandala* is located on the mountains where the literary works were made (Wahyudi et al., 2014: 113). The older literary work is the *Babad Tanah Jawi*. In the book, Mount Lawu is referred to as the last *moksa* place of *Prabhu Brawijaya* with the title of Sunan Gunung Lawu. This statement is an indication that until the time of *Babad Tanah Jawi* writing, that is during the Mataram Islam, Mount Lawu is still viewed as a sacred place. At least it constitutes a mountain that is considered valuable by the Hindus. The older manuscript is *Bhujangga Manik*. Mount Lawu is also referred to when *Bhujangga Manik* traveled from Sunda to Majapahit and Bali. The quotation is as follows.

1080. *Sacu (n) duk Ka Pasugihan*
Dipipirna gunung Wilis,
Ku ngaing tēbēh kudilna,
Datang aing ka Dawuhan
Ngalalar ka gunung Lawu
 1085. *inya na lurah Urawan*

Translation:

1080. All the way to Pasugihan
 Lied behind Mount Wilis,
 I went through the south,
 I arrived to Dawuhan,
 Walking through Mount Lawu,
 1085. that is where Urawan area
 (Noorduyn & Teeuw, 2009; Nugraha, 2012: 90).

Poerbatjaraka precisely stated the original name of Mount Lawu is *Katong* (meaning as a god). The name was written in *Tantu Panggelaran*. Mount Katong is part of the ruins of Mount Mahameru when carried by the gods through the sky of Java Island. Other ruins are Mount Wilis, Kamput, Kawi, Arjuna, and Kemukus. According to Poerbatjaraka, Mount Katong was identified with Mount Lawu. In other words, Mount Katong is an ancient name for Mount Lawu (Poerbatjaraka, 1964: 54-55).

If this presumption is true, then the name had changed from Mount *Katong* to Mount Lawu. The occurrence of this change cannot be ascertained, but it can be traced from the above-written sources. The use of *Katong* name was referred to in *Tantu Panggelaran* which is presumably written in the 15th century. Speaking of *Katong*, there is currently popular folktale in Ponorogo, *Bhatara Katongatau Raden Katong*. Raden Katong is the son of Bhre Kertabhumi (King of

Majapahit 1474-1478) with Princess Campa. His nickname is Lembu Kanirogo. When Majapahit collapsed, Raden Katong went to the southeast of Mount Lawu (Katong) to build a new territory (now it turns into Ponorogo Regency). Therefore, Raden Katong was regarded as the forerunner or the first ruler in Ponorogo regency. It is most likely that name of *Katong* was inspired by the name of Mount *Katong* considering its territory in the area of Mount Katong. In the Babad Tanah Jawi, it was stated that Prabhu Brawijaya V or Bhre Kertabhumi had *moksa* on Mount Lawu (*Katong*). It is likely for this reason that Raden Katong took the name from where his father had *moksa*, that he wished to be constantly closer to his father.

Based on the above story, at least designation of Mount *Katong* has been employed during the reign of Bhre Kertabhumi (1474-1478). The oldest designation for Mount Lawu is found in the manuscript of *Bhujangga Manik* in the early 16th century. It means that it can be concluded that the change of name of Mount Katong to Mount Lawu occurred in the 16th century. In subsequent periods, the name of Mount Lawu has been used, rather than Mount Katong. The change of *katong* into *lawu* can be traced from the meaning of both words. According to Zoetmulder (2004: 1310) the meaning of the word *katong* is god, respect, reverence, and admiration. Meanwhile, the word *lawu* means supreme and superior (Zoetmulder, 2004: 578). The significance of both words equally contains the meaning of admiration, thus although the name has changed, it does not shift the contained meaning.

The factor of this change of name may be caused by the position of the mountain at that time. The naming of *katong* was associated with the sacred Mount Mahameru ruins from India to Java, thus it is explicable that this mountain is the seat of the gods, which is the sacred radiance of God (Amboktang, 2010: 56). This is in line with the notion of *katong* as God. Furthermore, the definition of *lawu* as supreme and superior seems referring to an adjective to a person. This assumption can be attributed to the position of Mount Lawu at that time as a place of settlement of *rsi* and ascetics. Mount Lawu as a sacred mountain will certainly produce the superior *rsi* and ascetics. Particularly superior in the case of asceticism, a *rsi* who excel in the ascetic is believed to be more quickly united with God.

Archaeological Evidence of Mount Lawu as a Sacred Mountain

Based on written sources, Mount Lawu in the classical period is one of the sacred mountains in Central Java, considering Mount Lawu is one of six pieces from the peak of the sacred Mount Mahameru. It is logical if Mount Lawu is regarded as a sacred mountain, evidenced

by the abundance of archaeological remains from the slopes to the top of the mountain.

Archaeological evidence from the Prehistoric period can be found along Kali Samin, such as Site of Watu Kandang Ngasinan located in the east of Dusun Ngasinan, Karangbangun Village, Matesih District. It is approximately 150 meters to the south of Kali Samin. The upstream of this river is located in Tawangmangu, Karanganyar District and disembogues into Bengawan Solo merging with other rivers. Although none of the archaeological sites have orientation to the top of Mount Lawu, but the location is still in the slope area of Mount Lawu. This indicates that Mount Lawu is considered on the location of sites of Watu Kandang scattered around Matesih. Another aspect that symbolizes the worship of ancestral spirits is manifested in menhir building in the form of a large stone standing upright, with 3 meters in height, 2 meters in width. Residents name it by term of *watu adeg* or *watu sumende* (Darmosoetopo, 1976: 23).



Figure 4. Watu Kandang Site; Sawit Site (megalithic shades of tradition)
(Source: Authors, 2017)

Sawit Site as administratively located in Tambak Village, Ngargoyoso Subdistrict, Karanganyar Regency represents the pattern of megalithic tradition. There are findings of four statues worked out roughly and disproportionately. Most statues have an average height of 50 cm. One statue has a scrape of strands of cloud with a rectangular line in the bottom part. Both eyes are closed and three other statues holding the genitals. Some standing stones or *menhir* are also found. The relics are placed upright in irregularity. Penis as a symbol of fertility is significantly highlighted. By local people, this place is made as *pepunden*. *Pepunden* is a home for ancestral figure of a village community. The character is

usually referred to as *danyang*. The site known as the Sawit Site is located in a farm owned by residents. Sawit Site is now still used by residents around as a place of ritual. Another finding is Selembu Site which is administratively located in Kemuning Village, Ngargoyoso Sub-district, Karanganyar District. The site is located in a cemetery. In this place, we found the statue of *nandi*, a miniature of house or barn, and phallus (*lingga*) *yoni* fragments are no longer existed in situ, that it cannot be ascertained whether the archaeological remains came from the same place. The work of *arca nandi* represents high artistic value, as it has very proportional shape and worked delicately.

Similarly, the house miniature is embodied to resemble a real home. When it comes to house miniature or often also called barn miniature, they are actually also found in East Java. The interesting thing is the findings of barns miniature along with its inscriptions. Barn miniature is found in the Dusun Simbatan Kulon, Simbatan Village, District Nguntoronadi, Magetan Regency. There are two inscriptions that read the year of '917' and the inscription written on the other side reads 906 *śrawana*, and on the other side, there is a winged *sangkha*. Miniature of barn is found in Sampung Village, Kawedanan Sub-district, Magetan District that there are two inscriptions, but one of them cannot be read as it is worn out. The other inscription consists of two lines of writing: "(9) 08 *śrawaṇa prati (pā) da--*", meaning '(9) 08 (month) *Śrawaṇa* (date) fifteen (full moon)'. Another miniature of barn inscribed with inscriptions originated from Madiun, East Java is now a collection of the National Museum with inventory number D195. On one side reads "*i śaka 908 weśaka*" which means 'in Śaka 908 (month of Weśaka),' and on the other side is winged (Nastiti, 2016: 177-178). The figures of the year seems to be used as a reference to the making of barns miniature on the Selembu Site, which marks the end of the 10th century. While in the first quarter of the 10th century Mpu Sindok displaced the center of the ancient Mataram kingdom to the East part of Java (Riyanto, 2016: 10-11). Therefore, it can be said that the making of barn miniature of Selembu Site was probably taking place in Ancient Mataram period when the center of government has moved to East Java.

Furthermore, the existence of ancient objects derived from the classical period can be found in Mojogedang, the Buntar Temple. This temple building is no longer left. There are only a lot of brick ruins. It is most likely that Buntar Temple was built by brick material. Other artifactual remains are the *Durgamahisasuramardhini* statue standing on a mat with alocade-shaped backs at the top. This statue was done fairly delicate. Fragments of the statue are also found which only the trunk remains in a sitting position. *Yoni* was made from andesite with length of 98 x 98 cm, height of 89 cm (Tim Balai



Figure 5. Cetho Temple; Suku Temple
(Source: Authors, 2017)



Figure 6. Kethek Temple; Planggatan Temple
(Source: Authors, 2017)

Arkeologi Yogyakarta, 2011: 16-17). There is no written evidence about the Buntar Temple to this date, that it is difficult to state when this temple was built.

The number of sacred shrines established at Mount Lawu has increased during the Late Majapahit Period. The sacred building has a character that is almost the same as terraced porch. On the western slopes of Mount Lawu temple buildings still maintain religious media such as statues, reliefs and *lingga yoni*. The relics on the top of the mountain use no media of statues, but only terraced buildings. The terraced buildings are temple of Cetho, Kethek, Suku, and Planggatan. Cetho Temple is administratively located in Dusun Cetho, Gumeng Village, Jenawi Subdistrict, Karanganyar District. The site area is approximately 5,834 m². This temple has 13 terraces, even based on the Van der Vlis report of 1842, Cetho Temple has 14 terraces. This number of terraces is not found in other archaeological remains in Indonesia

(Purwanto et al., 2017: 102). Based on the reading of *sengkalan memet* that reads 1373 Saka, when used in AD then it becomes 1451, it is known that this temple was built in the 15th century AD (Purwanto, 2017: 69).

Sukuh Temple has three steps stretching east-west with direction to the west. The highest terrace is on the east side and is the most sacred terrace III. It can be said that terrace III has the most concentration of findings. Each terrace is lined with andesite stone arrangements, mounted against the terrace wall. In the middle, there is a gate and entrance stairs which is the interface between the terraces (Purwanto, 2017: 73). Sukuh Temple is certainly built in the period around the 15th century. It is based on inscriptions that dated 1361 Saka (1439), 1364 Saka (1442), 1363 Saka (1441), 1362 Saka (1440) and some *sengkala memet* representing numbers of 1359 Saka (1437), 1378 Saka (1456), and 1365 Saka (1443) (Irawan, 2017: 1335-1336; Setiawan, 2016: 266-267). According to these dates, the oldest one is 1359 Saka (1347). In the South approximately 100 m from Candi Sukuh, there is storage of archaeological remains called as Rumah Arca. Archaeological remains include *yoni*, phallus (*lingga*), *nandi*, and some fragments of the statue. This detached discovery is not identified by its origin. It is estimated that all the findings are sourced from around the West Slope of Mount Lawu.

Another building built with a terraces form is Planggatan. This temple has three terraces, but the first terrace is still covered with trees to this date. Riboet Darmosoetopo (1976), Team of Balai Arkeologi Yogyakarta (Yogyakarta Archaeological Center) (1981), and Balai Pelestarian Cagar Budaya (BPCB: Central Java Heritage Conservation Center) (1989) have conducted research on this site. In general, the results of this study are general observations of archaeological remains found on the site. In 2005, the Central Java BPCB held a rescue excavation. This excavation aims to find out the components and structures of temple buildings targeting the corners of the building in order to identify the boundaries of the temple (Purwanto & Titasari, 2017a: 101). Meanwhile, in Dusun Nglurah, Tawamangu Village, Tawangmangu Subdistrict, Karanganyar District there is Menggung Site. Based on data from Central Java BPCB research in 1989, Menggung site has five courtyard terraces. Following observation to the field, however, it seems that the boundary of the terraces is not very clear. The statues existed on the site are 9 pieces with details of 7 *dwaraphala* statues, one of which is placed on an open rectangular-shape building. This building is made by local residents, since the statue is considered as the embodiment of Mbah Menggung (*danyang*). Within the scope of the open building earlier, there is a statue of Durga Mahisasuramardini. Meanwhile, a headless Bhima statue was found on the sidelines of the tree roots.

Another finding indicating the existence of worship of Shiva is *yoni*. It was lying just beneath the tree precisely behind the open building. To this date, no *yoni* pair has been found (read: phallus or *lingga*) (Purwanto & Titasari, 2017b: 201).

In the northeast, 2.5 km from Cetho Temple, there is a temple known as the Kethek Temple. The name was given by the local community, as there are a lot of wandering *Kethek* (English: Monkey) around the area. The research on the new Kethek Temple was done in 2005 by Central Java Cultural Heritage Conservation in collaboration with the Archeology Department of Gadjah Mada University. The Kethek temple is a four terraced building arranged with andesite rocks and each terrace is connected by a stair. Regarding the construction period of Kethek Temple it can be interpreted by comparison of building characters in the form of terraced porch and the findings of turtle statues and other temples around the West Slope of Lawu Mountain. Cetho Temple (1468, 1475), Sukuh Temple (1437, 1439), Planggatan Temple (1454), Punden Cemoro Bulus, and Menggung Site. Accordingly, Kethek Temple was most likely built in the 15-16 century.

Not far to the north from Cetho Temple separated by the river is Watu Pande Site. The distance of Watu Pande Site from Cetho Temple is about 1 km, in the middle of pine forest. When based on the Kethek temple, this site is located in the west for about 1 km. Archaeological findings that have been seen in the form of structures of andesite stone are similar as in the Kethek temple. This rock structure is arranged to form a square with a height of about 30-50 cm on the South and Northside. The possibility of this structure is the former building made of perishable material. Above the structure there is a stone structure forming like a pond that is almost 50 cm deep. Thus far the indication of terraced building cannot be ascertained, as the findings in the bottom or upper part have not been discovered. At the top of Mount Lawu based on the research of Priyanto H. S in 1999 there are 10 terraced buildings. The name of the building is Argo Dumilah, Argo Dumilah Timur, Argo Dumilah Utara, Argo Dumilah Barat, Argo Dalem Barat, Argo Dalem Baratlaut, Argo Dalem Timur, Sendang Drajat, and Pasar Dieng. The size of the terraces is 300-500 m², except for Argo Dumilah of approximately 1,000 m². This data can represent that these buildings have large capacity. On the terraced building of Argo Dumilah, a short inscription that read 1360 Saka (1438) was found (Priyanto, 1999: 98). Other findings include pottery, ceramics, and charcoal. It is very likely that the findings were used to support the ceremonial activities performed in the past.

These terraced buildings did reappear when Majapahit began to decline. Having stated at the beginning, that the sacred terrace-shaped buildings are

found in many mountain slopes. For example, those are located on Mount Penanggungan (Pawitra), Arjuna, Wilis, Argopura, Kelud, and others. Some scholars associated with the concept of a growing belief at that time, nothing but a symbol of worship to the ancestors. It does not rule out that other considerations also underlie the establishment of terraced buildings on the slopes, such as ecological considerations. The span of land with quite steep slope, it is very difficult to construct towering buildings. Although it is possible to build them, it will cause fairly enough risks, compared to those were built on terraces.

Table 1. Distribution of Archaeological Remains in Gunung Lawu Area

NO	SITE NAME	PERIOD	INFORMATION
1	Watu Kandang	Prehistoric	Possibly as a burial place
2	Situs Sawit	Megalithic Tradition	Worship of the ancestors
3	Situs Selembu	Classic period	Kemungkinan berasal dari Masa Mataram Kuno
4	Rumah Arca	Classic periode	As a storage place of archaeological objects found in Karanganyar District (museum)
5	Situs Menggung	Classic period	The element of megalithic tradition is quite visible
6	Buntar Temple	Classic Period	Unknown date
7	Cetho Temple	Classic Period	15th century, 13 terraces
8	Kethek Temple	Classic Period	Possibly built in the 15th century, 4 terraces
9	Sukuh Temple	Classic Period	15th century, 3 terraces
10	Planggatan Temple	Classic Period	15th century, 3 terraces
11	Argo Dumilah	Classic Period	There is an inscription showing the year 1438, 6 terraces
12	East Argo Dumilah	Classic Period	5 terraces
13	North Argo Dumilah	Megalithic Tradition	5 terraces
14	West Argo Dumilah	Megalithic Tradition	3 terraces
15	West Argo Dalem	Megalithic Tradition	5 terraces
15	Northwest Argo Dalem	Megalithic Tradition	5 terraces
16	South Argo Dalem	Megalithic Tradition	2 terraces
17	East Argo Dalem	Megalithic Tradition	7 terraces
18	Sendang Drajat	Megalithic Tradition	5 terraces
19	Pasar Dieng	Megalithic Tradition	7 terraces
20	Cemoro Bulus	Classic Period	Same period with Sukuh Temple, Planggatan, and Cetho

Source: Priyanto H.S., 1999

The written source once referred to Mount Lawu as a sacred mountain was found in the *Babad Tanah Jawi* and *Serat Centhini*. *Babad Tanah Jawi* informs that Prabhu Brawijaya V had moksa on Mount Lawu. Meanwhile, *Serat Centhini* volumes VIII tells the journey of Seh Amograga passing by the southeast to Mount Semeru, Banyuwangi, Nusabarong Island, Kalak Cave going through Telaga Madirda, Dalepoh, Mount Lawu, and Mount Adeg. The journey continued to the southwest to the Mount Sapikul. At Argatiling Peak, Mount Lawu is described that this peak is the location of extremely treacherous *Kayangan Hyang Girinatha*, rarely are people in power to reach this place other than those who have superiority. It was there that Seh Amograga held a semedi for a while.

Based on the search of archaeological evidence and the above-written sources, it can be stated that Mount Lawu is considered as a sacred and holy mountain known since prehistoric times. This presumption is confirmed by the findings of some megalithic remains scattered in the area of Mount Lawu. This continues in the later periods of the Ancient Mataram Kingdom in East Java and its peak in the Late Majapahit Period. Although the Hindus begin to fade, written sources prove that Mount Lawu is still considered sacred and holy until the time of Mataram Islam. Mount Lawu is now still believed as a sacred and mythical mountain by the society. Many people perform rituals or meditations. At the climax, on the first day of *suro*, the community performs spiritual activities by climbing to the top of the mountain.

The Worship of *Parwatarajadewa* in Mount Lawu

Parwatarajadewa as the National God

Parwatarajadewa constitutes new concept of worship of the god figure wide-spread in the Majapahit period. This term was first introduced by Soepomo, one of the experts of Ancient Javanese Literature. It was then followed and supported by the next experts in exposing the religious in the Majapahit, including Hasan Djafar (2012), Hariani Santiko (1995; 2005), and Agus Aris Munandar (1990; 2016). *Parwatarajadewa* can be interpreted briefly as a mountain god. Nonetheless, this figure is not Shiva as the god of the mountain, but the mountain itself which can also be interpreted as 'the Deified King of Mountain' (Munandar, 2016: 12). In line with what Soepomo disclosed as cited by Santiko (2005: 162-163) states that the figure is not Shiva or even Buddhist and other Indian pantheon gods, but the local god which is magical power of the ruler (Java: *baurekso*) that his position was mounted up to be a great god. Further it is known as the National God for the people of Majapahit at that time, that there were much worship of this god (Munandar, 2016: 13).

Soepomo's conclusion comes from his study of several literary works produced during the Majapahit period around the 14th century. The literary works include *Nāgarakṛtāgama*, *Arjunawijaya*, and *Sutasoma*. In the *pupuh* 1:1 in *Kakawin Arjunawijaya* read as follows:

“*On sri Parwatarajadewa, hurip ij sarwapramanen jagat; san sakṣat paramartha-Buddha kinerep san Siddhayogiswara; san twir kiten mahardika, wisambekten mahadurjana; nirwighnopama suryawimba tumamen wway santa rij rat kabeh* (Munandar 1990: 62)”

Translation:

"Congratulations! For the god Parwataraja who live in various spirits of the world; He reincarnated as Buddha, a supreme reality; It is he who steadfastly guides meditation performed by those who are doing yoga with *sempuran*; he is like the water of life to those who have been perfectly free, yet poison to those who have great sins; It is he who surrounds the whole world like sunlight that shines through the water until it is clear."

It is upon this fact that Soepomo argued that the above mentioned *Sriwatarajadewa* is not Shiva, known as the god of the mountain, but it can be called as the "god of all mountains" (Munandar, 1990: 61-65). Meanwhile, in *Nāgarakṛtāgama* it was nicknamed by *Sri Parwwatanatha*, the phrase was written in *pupuh* 1:1:

“...*Sang Sri Parwwata natha natha ninganatha sira ta, patining jagatpati; sang hyang ning hyanginistya ningacinta hana waya temah nireng jagat*”

Translation:

"Your Excellency Sang Sri Parwata (Giri Pati) the protector of the despicable and Your Majesty Sang Hyang Jagatpati; you are the king of the most supernatural gods to become reality upon the world" (Riana, 2009: 51).

In another part of *Nāgarakṛtāgama pupuh* 17:4-5 which tells of the journey of King Hayam Wuruk to Palah Temple (Panataran) also allegedly worship the god of the mountain. This can be seen as follows:

“*Yan tan mangka mareng phalah mareki jong hyang acala pati bhakti sadara*”

Translation:

"...if not so, Your Majesty goes to Palah to worship Hyang Acalapati by kneeling" (Riana, 2009: 116).

Hyang Acalapati is supposedly the name of a mountain god worshiped by King Hayam Wuruk. Even in the description of the Palah inscription with the year

of Saka 1119 (1197 AD) which is still in situ on the main courtyard of the Panataran Temple records the existence of a sacred building for worship of Bhatara Palah, which can be identified as *Hyang Acalapati* according to *Nāgarakṛtāgama*. Munandar and Dwi Cahyono stated that *Hyang Acalapati* was not the gods of India such as Brahma, Vishnu, or Shiva. *Hyang Acalapati* is a local god given with the highest position in Panataran Temple, as the ruler of Mount Kelud.

It can be stated that the *Parwatarajadewa* is a god figure who dwells on the top of a mountain and has various nicknames, in *kakawin Nāgarakṛtāgama* was invoked with *parwanatha*. *Kakawin Sutasoma* gave the term as *girinatha*, the book of *korawasrama* called as *Rajaparwata*. Another name based on some other literatures is also called *bhatara Giripati*, *natha-ning-natha*, *patining jagatpati*, and *hyang inisti* (Munandar, 2016: 13; Santiko, 2005: 162).

Initial worship of *Parwatarajadewa* can be traced through *kakawin Arjunawiwaha*. The book outlines the story of the Arjuna asceticism on Mount Indrakila. Once upon a time, there was a giant named *Niwatakawaca* who was preparing to attack and destroy heaven, the kingdom of Indra. As the giant cannot be defeated, either by a god or by a giant, Indra therefore decided to ask for help from a human being. The choice falls on Arjuna who is meditating on Mount Indrakila (Zoetmulder, 2004: 298). In the *pupuh* section XIII represents about the worship of *Parwatarajadewa*, as for the quotation as follows:

*Amwit narendrātma ring tapowana
Mangañjali (rv) agra ning Indraparwata
Tan wismṛti sangkan ingkang hayun datang
Swābhawa sang sajana rakwa mangkan*

Translation:

Sang Rajaputra (Arjuna) took leave the forest of the hermitage, Worship the peak of Mount Indra
Never forget the origin of the coming goodness,
Such is supposedly wise human nature (Wiryamartana, 1990: 88; 143).

It is clear that Arjuna when leaving Mount Indrakila first worshiped towards the top of the mountain. Then, in the next description, Arjuna went by looking at the circumstances of the mountain overgrown by Pine trees.

Munandar (2016: 13-14) stated that Mount Penanggungan (Pawitra) is the personification of *Parwatarajadewa*. It is quite possible that myth of *Pawitra* as the peak of Mahameru which was transferred by the gods from Jambhudwipa (India) to Java as mentioned in *Tantu Panggelaran* originated from the worship of *Parwatarajadewa*. Therefore, it is most likely when Airlangga isolated himself on the slopes of Mount Penanggungan, he also worshipped to the top of the mountain when finished meditating. Similarly, Hayam

Wuruk and his entourage when visited *karsyan* in Pawitra may pay tribute to the god who dwells on the top of the mountain (read: *Parwatarajadewa*).

The existence of Parwatarajadewa in Mount Lawu

Based on the description, it seems that Mount Lawu is also used as personification as *Parwatarajadewa*. Given this mountain is one of the ruins of the sacred and holy Mahameru, it is also supported by religious sacred buildings built on the slopes area of Mount Lawu, as described in the beginning. Such presumptions are reinforced with inscriptions carved on the statue of *Nandi* from Suku Temple, currently a collection of the National Museum. The contents of the inscription can be seen below:

*Peling duk kala
Rakayaman du
Kanungkul mara
marṇa pawitra sa
ka kalanya goḥ
wiku hanaut buntut
1397*

Translation:

Warning,
when going to prostrate at the top of the mountain,
first come
in sacred bathing.
Saka year of *goḥ wiku hanaut buntut*
(Darmosoetopo, 1976: 83).

The written data confirms the existence of a society that honors *Parwatarajadewa*. It is quite possible that this cult was done after running the watering procession in a sacred bath (*ruwatan*). According to Sedyawati et al. (2013: 191) there is indeed a sacred pool in Suku Temple, although archaeological evidence has not been found to this date. In Cetho Temple there is a spring located above the temple, the community called it Sendang Pundi Sari. It can be explained that the *rsi* who lived in Cetho temple at that time before performing the worship of *Parwatarajadewa* at the top of Mount Lawu, they first held a holy bath at Sendang Pundi Sari. Other research sites such as Cemoro Bulus and Menggung are also close to the wellspring.

Speaking about the *ruwatan* ceremony, one of the important media is the existence of water. The *ruwatan* ceremony aims to cleanse oneself of *mala* (sin). *Ruwatan* comes from the word of *rinuwat* which means liberating, destroying (Titasari & Bawono, 2015: 104-105; Zoetmulder, 2004: 967). In this case, the meaning of liberating is to cleanse the human self from the dirt (sin) and worldly bonds. It is explicable because those living and residing in the holy place built on the slopes of

Mount Lawu no other is the *rsi* and ascetics. They deliberately resigned to a remote, distant place away from the crowd, and to the slopes of the mountains aimed at unleashing all worldly bonds. It is very likely that they were running a life stage as taught in Hinduism called as *Wanaprastha* and *Sanyasin* (Wahyudi et al., 2014: 114).

Wanaprastha is the stage of life in appealing the way of *kalepasan* by resigning to the remote place or into the deep forest. *Sanyasin* or *bhiksuka* is a stage of life that has reached self-perfection, although it is still alive (Munandar, 2016; Purwanto, 2017: 71). It is through this *ruwatan* ceremony that the *rsi* and the ascetics expect to release all the bondage of sin and the bodily bond. The figure who is worshiped in this ceremony may be a god who resides on Mount Lawu.

The quite good information comes from the newer literary works, namely *Serat Centhini* which stated when Seh Amongraga explored Mount Lawu at Argatiling Peak, kayangan Hyang Girinata stood up. There he held asceticism, even though the place was notoriously dangerous. This fact can be used as a reference to the name of the mountain god who resides at the top of Mount Lawu, which is Hyang Girinata. The name corresponds to the nickname given in the book *Sutasoma*. Although Argatiling is not the main peak, it includes a large peak of Mount Lawu, in addition to Arga Dumilah and Arga Dalem. Hyang Girinata is presumably also resided on both peaks.

The description above gives enough explanation that the *Parwatarajadewa* glorified by the *rsi* and the ascetic in Mount Lawu was nicknamed by Hyang Girinata. The worship of Hyang Girinata is done after performing *ruwatan* in sacred baths. Certainly, the location of the sacred bath is not far from the religious sacred buildings. The *rsi*, after holding the meditation may also pay tribute to Hyang Girinata as illustrated in the book of *Arjunawiwaha*.

CONCLUSION

Mount Lawu is one of the mountains located on the Java Island and is regarded as a sacred mountain since the Prehistoric Period to the present day. This is based on archaeological evidence plus literary works that refer to the name of Mount Lawu. The community of interest around the 15th century on Mount Lawu is the *rsi* and the ascetics. They deliberately resigned to a distant, remote place away from the crowds and the slopes of the mountain. This community likely followed the advice of Hindu religion after having their first grandchildren, they tried to avoid the worldly bond known as *Wanaprastha*, while the next life level was *Sanyasin*.

Based on the available evidence, the *rsi* and ascetics glorify a divine figure that lives and dwells at the top of Mount Lawu. This figure in the treasury of ancient

Javanese literature was given the nickname of *Parwatarajadewa*. In summary, it can be interpreted as the "god of the mountain ruler." This interpretation is supported by written evidence found in the Suku Temple Courtyard. Furthermore, according to *Serat Centhini* records, the god who controlled Mount Lawu was named as *Hyang Girinata*.

ACKNOWLEDGEMENT

Thanks to the custodian of Suku Temple especially to Mr. Gunawan as the coordinator. During the research, he was so patient and passionate about accompanying to various sites around Suku Temple. Thanks also to Mr. Agung as a member of Cetho Temple volunteers who have provided information on sites in the West Slope of Mount Lawu. In addition, all parties who have assisted in this research either directly or indirectly.

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