

Kepurbakalaan di Gunung Wajak Kabupaten Tulungagung: kajian konsepsi religi = Archaeological remains on Wajak Mountain in The Regency of Tulungagung: a study on religious conception / Nainunis Aulia Izza

Nainunis Aulia Izza, author

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Abstrak

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Tesis ini membahas mengenai konsepsi religi yang melatari perbedaan bentuk kepurbakalaan di kaki, lereng, dan puncak Gunung Wajak. Kepurbakalaan utama yang dibahas pada tesis ini antara lain adalah candi-candi di kaki Gunung Wajak, yaitu Candi Gayatri, Candi Sanggrahan, Candi Mirigambar, dan Candi Ampel. Selanjutnya adalah gua-gua di lereng Gunung Wajak, yaitu Gua Tritis, Gua Selomangleng Tulungagung, dan Gua Pasir serta Candi Dadi yang ada di Puncak Gunung Wajak. Selain 8 kepurbakalaan yang telah disebutkan, guna melakukan analisis konteks dan memertajam analisis, maka pembahasan juga dilakukan pada kepurbakalaan lain di sekitar Gunung Wajak. Kepurbakalan di kaki, lereng, dan puncak Gunung Wajak seluruhnya adalah bangunan suci yang digunakan pada masa Kerajaan Majapahit abad ke-14 dan 15 dan sebagian dibangun pada kronologi yang panjang, yaitu sejak masa Kerajaan Ka?iri Abad ke-12 dan 13 sampai Kerajaan Majapahit. Untuk itu dalam tesis ini turut dibahas mengenai keadaan politik dan keagamaan pada masa Kerajaan Ka?iri dan Majapahit serta menyinggung mengenai keadaan politik dan keagamaan masa Kerajaan Singhas?ri. Teori yang digunakan dalam penelitian ini adalah teori religi dari Spiro, khususnya yang berkaitan dengan praktek religi Spiro, 1977: 85-120 . Kepurbakalan di kaki, lereng, dan puncak Gunung Wajak memiliki kemiripan dengan kepurbakalaan sejenis di gunung-gunung lain. Untuk memecahkan masalah konsepsi religi, maka dalam penelitian ini turut dibahas kepurbakalaan di Gunung Arjuno dan Ringgit, Gunung Lawu, Gunung Penanggungan, Gunung Wilis, Gunung Klothok, Gunung Pegat, dan Gunung Kelud serta kepurbakalaan di gunung peninggalan masa klasik tua. Kepurbakalaan yang ada di gunung lain ini digunakan sebagai pembandingan karakteristik bentuk dan peletakkan kepurbakalaan di Gunung Wajak. Pembahasan mengenai konsep religi yang melatari perbedaan bentuk bangunan di Gunung Wajak menghasilkan 3 poin. Pertama, kepurbakalaan di kaki gunung wajak berbentuk candi didasari oleh aspek kebutuhan dan fungsinya sebagai bangunan suci yang bersifat publik. Kedua, kepurbakalaan di lereng Gunung Wajak seluruhnya berbentuk gua karena sesuai dengan kebutuhan dan fungsinya sebagai bangunan pendukung praktek religi yang bersifat semi publik. Ketiga, Candi Dadi di puncak Gunung Wajak memiliki bentuk sedemikian rupa didasarkan pada kebutuhan masyarakat penggunaannya dan fungsinya sebagai tempat pelaksanaan puncak praktek religi yang bersifat eksklusif. Kata kunci:Candi, Gua, Gunung Wajak, Ka?iri, Majapahit.

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**ABSTRACT**

This thesis discusses the religious conception that became a backdrop to the different shapes of archaeological remains on the foot, slope, and peak of Wajak Mountain. The main archaeological remains looked closely in this theses include such temples located on the foot of Wajak Mountain as Gayatri,

Sanggrahan, Mirigambar, and Ampel Temples, caves situated on the slope of the mountain that consist of Tritis, Selomangleng Tulungagung, and Pasir caves, and a temple on the crest of the mountain, Dadi Temple. In order to do some contextual analysis and deepen it, the thesis attempts to discuss other archaeological remains discovered around Wajak Mountain. The archaeological remains on the foot, slope, and peak of Wajak Mountain are sacred structures that were in operation during the era of Majapahit Kingdom 14th to 15th centuries CE some of which were built before Majapahit era, dating back to Ka iri Kingdom 12th to 13th centuries CE up to the brink of Majapahit rule. Therefore, this thesis incorporates the discussion on the state of political and religious affairs during the periods of Ka iri and Majapahit Kingdoms and touches upon some aspect of the politico religious affairs during the reign of Singhas ri Kingdom. The theory employed in this research is the theory of religion especially the part that scrutinizes religious practices put forward by Spiro Spiro, 1977 85 120 . The archaeological remains on the foot, slope, and peak of Wajak Mountain share some similarities with those discovered on other mountains. To make sense of the said religious conception, this thesis also discusses the archaeological remains on the mountains of Arjuno and Ringgit, Lawu, Penanggungan, Wilis, Klothok, Pegat, and Kelud, as well as archaeological remains on the mountains of classical period. The archaeological remains on other mountains are juxtaposed with those on Wajak Mountain in order to understand the religious conception that influenced the shaping and positioning of the remains on Wajak Mountain. The analysis of religious conception that formed the backbone of such various shapes of sacred structures on Wajak Mountain tells three important points. First of all, the archaeological remains in the forms of temples on the foot of the mountain were once built on the basis of the people's needs and functioned as sacred structures that were meant for public use. Second, the archaeological remains in the forms of caves on the slope of the mountain were built to function as complementary structures to accommodate religious practices. These caves were set to be semi public. Third, located on the peak of the mountain, Dadi Temple took its form to accommodate the religious practices and function as the place where the highest and exclusive religious practices were held. Keywords Cave, Ka iri, Majapahit, Temple, Wajak Mountain.