

## The Majapahit Kingdom as The Successor Ancient Mataram Kingdom

Aristiono Nugroho

Sekolah Tinggi Pertanahan Nasional, Indonesia

Email: [aristionorahima@stpn.ac.id](mailto:aristionorahima@stpn.ac.id)

Corresponding Author: Aristiono Nugroho

### Keywords

Majapahit Kingdom,  
Ancient Mataram  
Kingdom, Hindu-Buddhist  
Temples, Cultural Heritage,  
Political and Cultural  
Continuity.

### Abstract

The Majapahit Kingdom is one of the largest kingdoms in Indonesian history, which was established in the 13th century and reached its peak in the 14th century. Meanwhile, the Ancient Mataram Kingdom, which was earlier, was also an influential force in the history of the archipelago. In this context, it is important to understand when the Majapahit Kingdom was seen as the successor of the Ancient Mataram Kingdom. This phenomenon is interesting to be researched, using the Literature Study Method, so that the results are obtained, as follows: The view that the Majapahit Kingdom is the successor of the Ancient Mataram Kingdom is based on four evidences, as follows: First, the political element, which consists of: the construction of Hindu and Buddhist temples, as well as the use of religion (Hindu Buddhism) as a means of unifying society; Second, the cultural element, which consists of intricate carvings and rich motifs in architecture, the rapidly developing performing arts, and the temples that are built; Third, the literary element, which consists of architectural arts, literature, and belief systems, Hindu Buddhist culture, as well as the traditions and culture of the Ancient Mataram Kingdom are the main elements that shape the national identity of the Majapahit Kingdom; Fourth, the element of government, which consists of the practice that the King is the political, spiritual, and cultural leader, as well as the division of the kingdom into smaller government administrations led by the "Regent" at that time.



© 2025 by the authors. Submitted  
for possible open access publication  
under the terms and conditions of the Creative Commons Attribution (CC BY SA)  
license (<https://creativecommons.org/licenses/by-sa/4.0/>).

### Introduction

The Majapahit Kingdom is one of the largest kingdoms in Indonesian history, which was established in the 13th century and reached its peak in the 14th century. Meanwhile, the Ancient Mataram Kingdom, which was earlier, was also an influential force in the history of the archipelago. In this context, it is important to understand when the Majapahit Kingdom was seen as the successor of the Ancient Mataram Kingdom, both in terms of culture, politics, and society.

The Ancient Kingdom of Mataram, centered in Central Java, is known for its various cultural heritages, such as magnificent temples, including Prambanan Temple and Borobudur Temple. The Kingdom of Ancient Mataram experienced its heyday in the 8th to 10th centuries, before finally experiencing setbacks due to attacks

from neighboring kingdoms. The Majapahit Kingdom, founded by Raden Wijaya in 1293, emerged at a time when the Ancient Mataram Kingdom was in a transitional phase. Although it did not directly declare itself as a continuation of the Ancient Mataram Kingdom, the Majapahit Kingdom took a lot of influence from the culture and political structure that had been built before the Ancient Mataram Kingdom. One of the most obvious aspects of the relationship between the Ancient Mataram Kingdom and the Majapahit Kingdom, is in terms of culture. The Majapahit Kingdom adopted many cultural elements from the Ancient Mataram Kingdom, including art, architecture, and religion. For example, the use of the Old Javanese language and the development of carving art inspired by the temples of the Ancient Mataram Kingdom show the existence of cultural continuity. In addition, the Majapahit Kingdom also developed a rich literary tradition, with famous works such as "Nagarakretagama" written by Mpu Prapanca. This work not only shows the greatness of the Majapahit Kingdom, but also reminds its readers of the majesty of the cultural heritage of the Ancient Mataram Kingdom.

Politically, the Majapahit Kingdom can be considered as the successor of the Ancient Mataram Kingdom in terms of the government system. The Majapahit Kingdom implemented a structured government system, and developed a bureaucracy that was more efficient than the Ancient Mataram Kingdom. This can be seen in the formation of a better administrative and tax management area than the Ancient Mataram Kingdom. Therefore, the Majapahit Kingdom is seen as the successor of the Ancient Mataram Kingdom from a political aspect. The relatively large difference between the Ancient Mataram Kingdom and the Majapahit Kingdom can be seen in terms of the approach to international relations. The Majapahit Kingdom was more aggressive in expanding its territory than the Ancient Mataram Kingdom.

## Materials and Methods

This research uses the Literature Study Method or Literature Review, which is a research method that focuses on collecting, analyzing, and synthesizing information from various written sources relevant to the research topic, such as books and scientific journal articles. Literature studies have several important objectives in research, namely: (1) identifying theories and concepts relevant to the research topic; (2) develop a theoretical framework in the research carried out; and (3) provide a strong foundation for further discussion.

Research with literature studies or Literature Study Methods is a scientific work, because data collection is carried out with a certain strategy in the form of research methodology. Meanwhile, the data obtained is analyzed in depth, and presented into subchapters of the research report, to answer the formulation of the problem that has been set by the researcher (Melfianora, 2018:2).

Habsy (2017:92) explained, that the Literature Study Method or Library Research Method is a type of research that searches journals, books, articles, and various things related to the topic being researched. Thus the Literature Study Method is a method used to collect related sources related to the research theme.

In this study, the Literature Study Method is carried out with the following steps: First, determine a specific and focused research topic. The trick is to determine your interests and areas of expertise, then conduct an initial literature review. The next step is to narrow down the topic and evaluate the feasibility of the topic. Next, formulate research questions or problem formulation.

Second, determine keywords that are relevant to the research topic to make it easier to find literature sources. The trick is to identify the main concepts in the research topic. Then take advantage of available literature resources, both online and offline. Furthermore, consider a different perspective from the perspective that has existed so far, which appears in publications with similar or similar topics. Finally, test and refine the keywords used by the researcher.

Third, use multiple sources such as libraries, online databases (e.g., Google Scholar), and credible websites to search for relevant literature. Especially in the use of Google Scholar, keywords relevant to the research topic are used. It then uses the advanced search feature to narrow down the results by author, date, or publication. In addition, it also pays attention to citations and references, to find other relevant sources.

Fourth, select the most relevant and quality literature to be analyzed, in the following ways: (a) Determine relevance criteria based on suitability to the topic, scope and focus, and publication date; (b) Evaluate the quality of literature, namely by paying attention to the author's authority, publication quality, research methodology, level of objectivity and bias, as well as references and citations; (c) Conduct literature selection by reading abstracts, looking at bibliographies, and paying attention to citation indexes.

Fifth, read the selected literature carefully and record important information such as theories, methods, results, and conclusions, by: (a) Understanding the research objectives and research questions so that they can focus on relevant information; (b) Actively reading selected literature by "engaging oneself in" the material

being discussed; (c) Conducting a structured recording of important information obtained from the literature; (d) Conduct a critical evaluation of the author's credibility and the relevance of the literature to the research; (e) Synthesize information by identifying themes, differences, and gaps in substance discussed in the literature; (f) Compile a literature review framework by utilizing the notes and synthesis that have been made, so that logical and coherent information can be compiled.

Sixth, analyze the information collected and synthesize into a comprehensive picture of the research topic, by: (a) organizing the data, namely by grouping themes, to identify themes that arise from the collected literature; (b) Conducting data analysis through identification, patterns and trends, gaps, and critical conditions; (c) Synthesize data by collecting or integrating findings, developing a conceptual framework.

## **Results and Discussions**

### ***Political Elements***

Gunadi Kasnowihardjo (in Andrisijanti, 2014:145) revealed that the glory of the Majapahit Kingdom can not only be proven from archaeological remains in the Trowulan-Mojokerto area and its surroundings. Majapahit is different from other kingdoms in the archipelago, because in its development and glory Majapahit is a representation of the Kingdom of the archipelago that is able to establish bilateral relations with other kingdoms in the international arena. Therefore, when talking about Majapahit, the context of the scale is the Indonesian archipelago.

The Majapahit Kingdom took many influences from the culture and political structure that had been built before the Ancient Mataram Kingdom. One of the most obvious aspects of the influence of the Ancient Mataram Kingdom on the Majapahit Kingdom, namely in the field of culture and religion. The Kingdom of Ancient Mataram, known for its rich culture, has laid the foundation for the development of Hindu-Buddhist art, architecture, and religion in the archipelago. Magnificent temples such as Prambanan Temple and Borobudur Temple are symbols of the spiritual and artistic revival that continues in the Majapahit Kingdom.

The Majapahit Kingdom adopted many elements from Ancient Mataram, including a belief system that combined Hindu and Buddhist elements. Under the rule of Hayam Wuruk, the Majapahit Kingdom succeeded in uniting various tribes and cultures in the archipelago, and made religion a unifying tool. In this case, the Majapahit Kingdom not only inherited, but also developed a more pluralistic religious tradition.

The political structure of the Ancient Mataram Kingdom also had a strong influence on the Majapahit Kingdom. The Ancient Mataram Kingdom had a well-organized government system, including the division of territories into administrative areas led by regents. The Majapahit Kingdom continued this tradition by building a more complex and structured system of government.

In the Majapahit Kingdom, central power was held by the king, who was assisted by dignitaries and regional officials. A neat and efficient bureaucratic structure is one of the key factors in maintaining the stability and power of the kingdom. In addition, Majapahit also adopted the legal system that already existed in Ancient Mataram, which helped in regulating people's lives and maintaining order. Thus, in the cultural and political context, there are two important things that are applied in the Majapahit Kingdom related to the Ancient Mataram Kingdom, namely:

### ***Construction of Hindu and Buddhist temples***

The Majapahit Kingdom is a continuation of the same activity in the Ancient Mataram Kingdom. The construction of Hindu and Buddhist temples in the Majapahit Kingdom is one of the most important cultural heritages in Indonesian history. This cannot be separated from similar activities that have started earlier in the Ancient Mataram Kingdom.

The Ancient Mataram Kingdom, which ruled around the 8th to 10th centuries, is known as the center of Hindu and Buddhist civilization in Java. Some of the famous temples from this period include Borobudur Temple and Prambanan Temple. These temples not only serve as places of worship, but also as symbols of power and cultural identity. Borobudur, for example, is the largest Buddhist temple in the world that depicts Buddhism through its architecture and reliefs.

Prambanan Temple is the largest Hindu temple in Indonesia which is a heirloom of the Ancient Mataram Kingdom which was built during the reign of Sri Maharaja Rakai Pikatan in the 9th century. This temple has another name, namely Loro Jonggrang Temple which is a form of offering to Trimurti, the main god of Hinduism, namely Lord Brahma, Lord Shiva and Lord Vishnu. This temple is located in the lowland complex of the Special

Region of Yogyakarta. Based on the Sivagrha Inscription, it is known that this temple was inaugurated in 778 Saka or 856 AD (Gerasela, 2024:8).

The construction of temples in the Ancient Mataram Kingdom gave a strong influence to Majapahit, which was established in the late 13th to 16th centuries, which is considered the peak of Hindu-Buddhist civilization in Indonesia. Many architects and artists were inspired by the style and techniques of the Ancient Mataram Kingdom, which can be seen in the temples built in the Majapahit Kingdom such as Jawi Temple and Bajang Ratu Temple.

The Majapahit Kingdom continued the tradition of temple construction with the same spirit. The temples of the Majapahit Kingdom stand out more in terms of architectural complexity and symbolism. The construction of this temple not only serves to glorify the gods in Hinduism and Buddhism, but also as a manifestation of the power and majesty of the kingdom.

Temples built during the Majapahit Kingdom period, such as Singosari Temple and Penataran Temple, have a distinctive architectural style and often feature reliefs depicting epic stories, such as the Ramayana and the Mahabharata. Penataran Temple, for example, is one of the largest temples in East Java and has many amazing structures.

Penataran Temple, formerly called Rabut Palah, is one of the very special heritage temples of the Majapahit Kingdom. Not only the size of the courtyard, with its temples that still look beautiful, but also the function of the temple, namely the State Temple which is visited by many people to worship Paramasiwa, and also as a center of religious education (kadewaguruan). Thus, when Trowulan is referred to as the center of the Majapahit Kingdom which is physical, then Panataran Temple is the spiritual center, axis mundi, of the Majapahit Kingdom (Santiko, 2012:28).

Meanwhile, Gunadi Kasnowihardjo (in Andrisijanti, 2014:155) revealed that temples are small and located in remote areas far from the center of government, in addition to worship purposes, also have political purposes in controlling natural resources or local potential. In these locations, the state or kingdom places several officers who take care of the sacred building, and manage the potential resources in their area. This can be seen in the establishment of Tegalrandu Temple, which is not solely to provide public facilities for Hindus or Buddhists, but because in the Ranu Klakah area live regional officials who are placed by the kingdom (Majapahit) to manage the potential of natural resources in the Ranu Klakah area (Lumajang Regency) and its surroundings.

The political aspect in the construction of the temple implemented by the Majapahit Kingdom is actually a continuation of the application of the political aspect during the Ancient Mataram Kingdom. Rambe (2019:69) revealed that when Rakai Panunggalan came to power, the kingdom of Ancient Mataram began to build several magnificent temples such as Kalasan Temple, Sewu Temple, Sari Temple, Pawon Temple, Mendut Temple, and Borobudur Temple. Then after Rakai Panunggalan died, he was replaced by Rakai Warak. During the reign of Rakai Warak, he prioritized Buddhism and Hinduism so that at that time many people knew the religion. After Rakai Warak died, he was replaced by Rakai Garung. During the reign of Rakai Garung, the construction of the temple complex continued in the northern part of Central Java, especially around the Dieng mountains. This can be evidenced by the existence of Hindu temple building complexes in the Dieng plateau, such as Semar Temple, Srikandi Temple, Puntadewa Temple, Arjuna Temple and Sembadra Temple. In addition, the Gedong Sanga Temple Complex was also built which is located next to the city of Semarang now. After Rakai Garung died, he was replaced by Rakai Pikatan. Thanks to Rakai Pikatan's skill and tenacity, the spirit of Hindu culture was revived, and his power grew in size.

### ***Religion as a Unifier***

The Majapahit Kingdom made religion a unifying tool as a continuation of the same efforts made by the Ancient Mataram Kingdom. One of the important strategies implemented by the Majapahit Kingdom is the use of religion as a tool to unite society. This effort can be seen as a continuation of the strategy that had been carried out by the previous Ancient Mataram Kingdom.

The Ancient Mataram Kingdom used religion as a means of strengthening power and uniting the community. This kingdom is known for its strong Hindu-Buddhist influence. In addition to the kings of Ancient Mataram who often built large temples, such as Prambanan Temple and Borobudur Temple, which not only function as a place of worship but also as a symbol of power and cultural identity.

---

Through religious ceremonies and the development of religious infrastructure, Ancient Mataram succeeded in uniting various tribes and groups in one larger bond. Religion is not only a means of worship, but also a tool to spread the ideology and legitimacy of the king's power.

As is known, after Samaratunga (the King of Ancient Mataram) abdicated, his successor was Rakai Pikatan. He was the son of Rakai Patapan who was Shiva. Rakai Pikatan was married to Pramodawarddhani who adheres to Buddhism. In other words, at that time, the Ancient Mataram Kingdom was ruled by a Hindu king Shiva, who had a Mahayana Buddhist consort. The religious differences between Rakai Pikatan and Pramodawarddhani proved to be not a problem. During their reign, both upheld religious tolerance. One of the proofs is the existence of Plaosan Temple in Klaten Regency, which is a form of acculturation of Hindu and Buddhist culture. Rakai Pikatan and Pramodawarddhani supported the construction of Hindu and Buddhist temples. Because Rakai Pikatan was Hindu, he ordered the construction of the Shiva temple, namely the Roro Jonggrang temple in Prambanan, which was later known as Prambanan Temple (Ningsih, 2024).

Majapahit continued this tradition in a more structured manner. Under the government of Hayam Wuruk and his patih, Gajah Mada, Majapahit developed a political understanding known as "Nusantara" which means the unity of the archipelago. In this context, religions, especially Hinduism and Buddhism, are used to create a shared identity among diverse societies.

The Majapahit Kingdom promoted Hinduism and Buddhism as the moral and ethical foundation for society. The implementation of religious rituals and grand celebrations is attended by people from various ethnic and cultural backgrounds to participate, thus creating a sense of unity. King Majapahit is considered an incarnation of a god, which increases the legitimacy of their power in the eyes of the people.

### ***Cultural Elements***

The Majapahit Kingdom adopted many cultural elements from the Ancient Mataram Kingdom, including art, architecture, and religion. As an entity rich in culture and tradition, the Majapahit Kingdom cannot be separated from the influence left by its predecessors, especially the Ancient Mataram Kingdom. Art is one of the main aspects influenced by the Ancient Mataram Kingdom. The Ancient Mataram Kingdom was known for its various art forms, including painting, sculpture, and performing arts. One obvious example is the statues and reliefs found in Ancient Mataram temples, such as Borobudur Temple and Prambanan Temple. The Majapahit kingdom took inspiration from the delicate sculptural and carving techniques, which can be seen in the carving of their buildings and temples. Intricate carvings and rich motifs are often found in the architecture of the Majapahit Kingdom, reflecting the aesthetics that had developed in the Ancient Mataram Kingdom.

In addition, performing arts such as wayang kulit also have strong roots in the Ancient Mataram Kingdom and are growing rapidly in the Majapahit Kingdom. Wayang kulit not only functions as entertainment, but also as a medium for conveying moral and historical teachings. This shows the work of the Majapahit Kingdom, not only continuing the existing traditions, but also developing them into something more complex and profound. The architectural aspect also shows a strong influence from the Ancient Mataram Kingdom to the Majapahit Kingdom. The temples built during the Majapahit Kingdom period were inspired by the design of temples in the Ancient Mataram Kingdom.

Penataran Temple, for example, is one example of the architecture of the Majapahit Kingdom that was influenced by the Ancient Mataram style. The larger and more majestic structure, along with the use of beautifully carved andesite stones, reflect the progress made by the Majapahit Kingdom in the field of architecture. The use of symbols related to Hindu and Buddhist beliefs is also found in the architecture of the Majapahit Kingdom, which shows the continuity of the traditions of the Ancient Mataram Kingdom. Thus, in the context of cultural adoption, there are three things in the Majapahit Kingdom that are related to the Ancient Mataram Kingdom, namely:

### ***Intricate Carvings and Motifs***

The intricate carvings and rich motifs on the architecture of the Majapahit Kingdom, reflect the aesthetics that have developed in the Ancient Mataram Kingdom; The architecture of the Majapahit Kingdom is one of the pinnacles of civilization in Indonesia. The beauty and uniqueness of this architecture are inseparable from the traditions and aesthetics that have developed previously in the Ancient Mataram Kingdom.

The architecture of the Majapahit Kingdom is known for its very intricate and detailed carvings. The motifs used not only serve as decorations, but also contain deep philosophical and spiritual meanings. For



example, motifs inspired by nature, such as flowers, leaves, and animals, reflect the harmonious relationship between humans and the environment.

One of the most striking examples is Penataran Temple, which is the largest temple in East Java. The temple is filled with carvings depicting various stories from Hindu epics as well as the life of the people at that time. These carvings not only serve as decorations, but also as a means of conveying moral and cultural values to the next generation.

Previously, it was known that the Ancient Mataram Kingdom had developed a rich and diverse architectural style. This influence is clearly seen in the form and design of the temples of the Majapahit Kingdom. The Ancient Mataram Kingdom is famous for temples such as Prambanan Temple and Borobudur Temple, which have magnificent structures and charming ornaments.

The Majapahit Kingdom took many elements from the Ancient Mataram Kingdom, but with the addition of innovations that reflected the social and cultural developments of the time. For example, the use of finer bricks and more precise cutting techniques in the making of carvings. It shows the continuous development of technology and art. Meanwhile, it is known that every carving in Majapahit architecture has a deep symbolic meaning. For example, dragon motifs are used to symbolize strength and protection. In a spiritual context, dragons are considered to be the bearers of blessings and protection from evil spirits.

Laynardi (2024) explained that the temple during the Majapahit Kingdom can be divided into three parts, namely: **First**, the head of the temple, which forms the top of the temple, and symbolizes the upper world or swarloka which symbolizes the place of the gods. **Second**, the part in the middle of the temple body is in the shape of a cube, and symbolizes the intermediate world or bhuwarloka where human beings have been purified. **Third**, the foot of the temple/bhurloka or the lower part of the temple, which symbolizes the underworld or the place of animals, demons, and lust.

### ***Performing Arts***

The rapidly growing performing arts in the Majapahit Kingdom have cultural roots in the performing arts during the Ancient Mataram Kingdom. Performing arts is one of the most important cultural aspects in Indonesian history, especially during the Majapahit Kingdom, which is considered one of the largest kingdoms in the archipelago. Although Majapahit is famous for its political and military power, the fast-growing performing arts in this kingdom have strong roots in the performing arts during the Ancient Mataram Kingdom.

The Ancient Mataram Kingdom, which was established in the 8th to 10th centuries, was the initial foundation for the development of performing arts in Indonesia. The Ancient Mataram Kingdom was known as a kingdom that developed various art forms, including dance, music, and theater. One of the famous art forms is puppetry, which is a puppet show that tells epic and mythological stories. Wayang kulit, for example, is often used to convey moral teachings and cultural values. The influence of the Ancient Mataram Kingdom can be seen in various aspects of performing arts in the Majapahit Kingdom. The stories and characters of the puppets of the Ancient Mataram Kingdom continue to live and are adapted in performances in the Majapahit Kingdom. In addition, the strong influence of Hindu-Buddhism in the Ancient Mataram Kingdom also formed themes and symbols that were often used in Majapahit performing arts.

Anggora (2018:126) explained that puppet performances during the Ancient Mataram Kingdom not only functioned as a magical-religious function, but also as a tool of education and communication. The story is taken from the books of Mahabarata and Ramayana which have been given local characteristics and mixed with traditional ancient myths. The heroes of the two books became heroes for society.

With the establishment of the Majapahit Kingdom in the 13th century, performing arts experienced rapid development. The Majapahit Kingdom not only preserved the art traditions of the Ancient Mataram Kingdom, but also developed new, more complex forms. One of the forms of performing art that also developed, namely dance, which revealed symbols of majesty and social status at that time. In addition to dance, theater also received great attention from the royal side. The puppet show in the Majapahit Kingdom became more diverse, with the introduction of new characters and stories that combined old elements (from the Ancient Mataram Kingdom) with new elements (from the Majapahit Kingdom). Puppet shows are not only entertainment, but also a means to convey political and social messages to the public.

### ***Temple Construction***

The temples built during the Majapahit Kingdom period were inspired by the design of temples in the Ancient Mataram Kingdom. As is known, the temples built during the Majapahit Kingdom period are one of the

most important cultural heritages in Indonesia. Some of the temples are inspired by the design and architecture that existed during the Ancient Mataram Kingdom.

The Ancient Mataram Kingdom, which was established in the 8th to 10th centuries, is known for temples such as Prambanan Temple and Borobudur Temple. These temples reflect the fusion of Hindu and Buddhist cultures, which is a hallmark of temple architecture in Indonesia. Meanwhile, temples built during the Majapahit Kingdom, such as Panaharan Temple, show similarities with temple designs from the Ancient Mataram Kingdom. One of the main influences is the use of building materials, when andesite stone used to build temples of the Ancient Mataram Kingdom was also applied by the architects of the Majapahit Kingdom.

Borobudur Temple and Prambanan Temple were built in the 9th century, which was during the Ancient Mataram Kingdom, so it is known that this kingdom was in a prosperous condition. This is due to the view that only a rich and prosperous government can build a magnificent and spectacular temple with advanced technology. The 8th to 10th centuries are seen as the most productive period of temple construction, including Borobudur Temple and Prambanan Temple which were built in the 9th century (Aji, 2018:2).

Meanwhile, it is known that the temples of the Majapahit Kingdom feature architectural elements inspired by the temples of the Ancient Mataram Kingdom, such as: (a) Relief Sculptures, which depict epic stories, but the Majapahit Kingdom enriched them with local elements and folklore; (b) Building Structure, in the form of the use of terraces and levels in the temples of the Majapahit Kingdom, which was inspired by similar designs in the Ancient Mataram Kingdom. Penataran Temple, for example, has several terraces that are reminiscent of the structure of Prambanan Temple; (c) Spiritual function, which just like the temples in the Ancient Mataram Kingdom functioned as a place of worship, the temples of the Majapahit Kingdom also had a similar function, although they were often more influenced by the Hindu teachings that developed at that time.

Penataran Temple can be grouped as a temple built during the Majapahit Kingdom with a classical style. As is known, the classical style comes from: First, the old classical style that appears in various temples in Central Java. Second, the young classical style that appears in various temples in East Java. Based on its history, the style of the temple has the following categories: First, the style of the Ancient Mataram Kingdom, in the 8th to 10th centuries; Second, the Singosari Kingdom-style temple, in the 11th to 12th centuries; Third, the Majapahit Kingdom-style temple, in the 13th to 16th centuries (Santiko, 2012:23).

### ***Literary Elements***

The Majapahit kingdom also developed a rich literary tradition, with famous works such as "Nagarakretagama" written by Mpu Prapanca. This work not only shows the greatness of the Majapahit Kingdom, but also reminds its readers of the majesty of the cultural heritage of the Ancient Mataram Kingdom. In addition to being known as a center of trade and power, the Majapahit Kingdom also left a very rich literary heritage. One of the most famous literary works of this period is "Nagarakretagama," written by Mpu Prapanca. This work is not only a historical record, but also reflects the greatness and cultural complexity of the Majapahit Kingdom and the legacy of the Ancient Mataram Kingdom.

"Nagarakretagama" was written in 1365 and consists of 96 stanzas written in the form of poetry. This work tells the story of the journey of King Hayam Wuruk and depicts the majesty of the Majapahit Kingdom as the center of power and culture. In this poem, Mpu Prapanca expresses his pride in the achievements of the kingdom and the position of the Majapahit Kingdom in the eyes of the world, especially in terms of politics, social, and economy. One of the interesting aspects of "Nagarakretagama" is the way it is presented which not only focuses on the greatness of the Majapahit Kingdom, but also refers to the cultural heritage of the Ancient Mataram Kingdom. There is an admission from Mpu Prapanca, that the Ancient Mataram Kingdom succeeded in a rich Hindu-Buddhist cultural fusion. Such recognition in a literary work during the Majapahit Kingdom shows how important this cultural heritage is in shaping the national identity of the Majapahit Kingdom.

Literature during the Majapahit Kingdom not only functioned as entertainment, but also as a tool to spread cultural ideas and values. Literary works such as "Nagarakretagama" play a role in building a narrative about the greatness of the kingdom and the legitimacy of the king's power. Literary works connect the people of the Majapahit Kingdom with the history and values held by the kingdom. Thus, in the context of literary and cultural traditions, there are three things in the Majapahit Kingdom that are related to the Ancient Mataram Kingdom, namely:

---

### **Cultural Heritage**

The Ancient Mataram Kingdom which became a reference in developing the culture of the Majapahit Kingdom. The Ancient Mataram Kingdom is known to have had an influence on the development of culture and civilization in the archipelago. One of the most striking cultural heritages of the Ancient Mataram Kingdom, namely the arts, architecture, literature, and belief systems that provided the basis for the larger and influential cultural development of the Majapahit Kingdom.

One of the most striking heritages of the Ancient Mataram Kingdom is in the form of temples built during his reign, such as Prambanan Temple and Borobudur Temple. These temples are not only religious symbols, but also reflect the advances in architectural techniques and fine arts of their time. Borobudur Temple, for example, is one of the largest Buddhist monuments in the world and is considered one of the wonders of the world. The existence of this temple is not only a religious center, but also a gathering place for the community, which creates strong social and cultural interactions. When the Majapahit Kingdom emerged, they continued this tradition by building magnificent temples that not only served as places of worship but also as symbols of power.

The Ancient Mataram Kingdom is also known for its rich literature, which serves to convey moral values and life lessons. Literary works, such as "Kakawin", reflect the life of the people at that time and became an inspiration for writers in Majapahit. Kakawin is a type of Old Javanese literature formed from Sanskrit and Old Javanese, with the characteristics: (a) using Old Javanese with the influence of Sanskrit; (b) carrying the themes of mythology, legend, and history; (c) use beautiful and symbolic language; and (d) presented in the form of poetry with rhythm and rhyme.

In Kakawin literature, rhythm and rhyme are two important elements that enrich the structure and beauty of poetry. Rhythm refers to the pattern of sound and rhythm in poetry, which is formed from the repetition of sounds, pressure, and word length, by regulating the speed and rhythm of the poem's reading, so as to make the poem sound harmonious and dynamic. Meanwhile, rhyme refers to the similarity of the sound of the end of a word or phrase, which is formed from the repetition of the same or similar sound, by regulating the harmony and beauty of the poem, so as to make the poem sound more harmonious and aesthetic. An example of rhythm is in the form of a "da-da-da" sound pattern in Kakawin Ramayana, while an example of rhyme is in the form of the similarity of the sound of the final word such as "butterfly" in Kakawin Arjunawiwaha. There are several literary works in the form of kakawin that are famous during the Ancient Mataram Kingdom (8th to 10th centuries) and during the Majapahit Kingdom (13th to 16th centuries), namely: (a) Kakawin Ramayana, by Mpu Yogiswara, in the 9th century; (b) Kakawin Arjunawiwaha, by Mpu Kanwa, in the 10th century; (c) Kakawin Bharatayuddha, by Mpu Sedah and Mpu Panuluh, in the 11th century; (d) Kakawin Sutasoma, by Mpu Tantular, in the 14th century; and (e) Kakawin Nagarakretagama, by Mpu Prapanca, in the 14th century.

Literature during the Ancient Mataram Kingdom generally contained poetry, folklore, and mythology that functioned as a binding of cultural identity. Meanwhile, during the Majapahit Kingdom, literature containing poetry, folklore, and mythology also developed rapidly. This is marked by the emergence of monumental works, such as: (a) Kakawin Sutasoma, by Mpu Tantular and (2) Kakawin Nagarakretagama written by Mpu Prapanca. These works not only explain the history and greatness of the Majapahit Kingdom, but also adopt many elements from the literary tradition of the Ancient Mataram Kingdom, thus showing the existence of cultural continuity.

Kakawin Sutasoma tells the story of Sutasoma, the prince of the Hastinapur Kingdom, the son of Prabu Mahasiddhartha. He has a good, wise and courageous nature. But Sutasoma refused to become king and chose to become a hermit. He then traveled, learning religion and philosophy from various teachers. Sutasoma meets Dewi Candravati and falls in love, but still maintains chastity.

In Kakawin Sutasoma, Mpu Tantular also tells about the Ancient Mataram Kingdom, when Sutasoma mentions the name of the king of Ancient Mataram, namely King Sanjaya. He also made a description of the power and glory of the Ancient Mataram Kingdom, as well as the war that occurred between the Ancient Mataram Kingdom and the Sailendra Kingdom. In addition to the Ancient Mataram Kingdom, Mpu Tantular also tells the story of the Majapahit Kingdom, when Sutasoma mentions the name of the king of Majapahit, namely King Hayam Wuruk, as well as a description of the power, glory and prosperity of the Majapahit Kingdom.

Meanwhile, Kakawin Nagarakretagama told about the power and glory of the Majapahit Kingdom, namely the history of the Majapahit kings, including King Kertarajasa and King Hayam Wuruk. This Kakawin also reveals the war that occurred between the Majapahit Kingdom against the Kingdom of Kediri and the Kingdom of Bali. In addition, it was also conveyed the development of infrastructure in the Majapahit Kingdom,



such as roads, bridges and temples, as well as the social, economic and cultural life of the people of the Majapahit Kingdom.

Uniquely, although Kakawin Nagarakretagama tells about the power and glory of the Majapahit Kingdom, in the kakawin Mpu Prapanca also tells about the Ancient Mataram Kingdom. Mpu Prapanca gave a description of the origins of the Ancient Mataram Kingdom, and the link between the Ancient Mataram Kingdom and the Majapahit Kingdom. He revealed the war between the Ancient Mataram Kingdom and the Sailendra Kingdom. Then he told about the transfer of the center of power from the Ancient Mataram Kingdom to the Majapahit Kingdom.

### ***Learning Success***

There was an effort by the Majapahit Kingdom to study the success of the Ancient Mataram Kingdom in combining Hindu Culture with Buddhist Culture to become Hindu Buddhist Culture. Meanwhile, it is known that the Ancient Mataram Kingdom was known as the center of Hindu and Buddhist civilization in Indonesia. The Ancient Mataram Kingdom succeeded in creating monumental works of art and architecture, such as Borobudur Temple and Prambanan Temple, which reflect the influence of the two religions. This success is inseparable from the ability of the Ancient Mataram Kingdom to establish good relations with rulers and religious leaders, as well as their ability to unite various local beliefs and traditions.

The Majapahit Kingdom, which was born after Ancient Mataram, took many lessons from this success. One of the efforts made is to adopt various cultural elements from the Ancient Mataram Kingdom. For example, in terms of architecture, the Majapahit Kingdom built temples inspired by the temples of the Ancient Mataram Kingdom, but with a different and more magnificent artistic touch.

One of the keys to success in blending Hindu and Buddhist cultures lies in tolerance and mutual respect. The Majapahit Kingdom, under the leadership of Hayam Wuruk and his patih Gajah Mada, applied these principles in their government. They not only recognize both religions, but also encourage shared practices between them. This is seen in many religious ceremonies that combine elements of both traditions. For example, the Majapahit Kingdom celebrated the holy days of both religions simultaneously, thus creating space for people to participate without feeling isolated. This approach allows the community to feel the spiritual power of both religions at once, which in turn strengthens their identity as citizens of the Majapahit Kingdom.

### ***Identity Builder***

There is an acknowledgment that the traditions and culture of the Ancient Mataram Kingdom are the main elements that shape the national identity of the Majapahit Kingdom. In the course of its history, the Majapahit Kingdom cannot be separated from the influence of tradition and culture that has been formed by the previous Ancient Mataram Kingdom. The Majapahit Kingdom, founded by Raden Wijaya in 1293, adopted many elements from the Ancient Mataram Kingdom. The spread of Hinduism and Buddhism, as well as the king-centered system of government, is a clearly visible legacy. The Majapahit Kingdom also succeeded in integrating other cultural elements, such as Islamic culture that began to enter the archipelago.

The culture and traditions of the Ancient Mataram Kingdom contributed to the formation of the identity of the Majapahit Kingdom. One of the most prominent aspects is literature and art, which relies on values that have existed since the time of the Ancient Mataram Kingdom. The use of Old Javanese in these works shows the continuity of the literacy tradition. In addition, religious rituals and ceremonies rich in the traditions of the Ancient Mataram Kingdom were also adopted by the Majapahit Kingdom. For example, the king's inauguration ceremony involving various spiritual rituals shows a strong influence from the traditions of the Ancient Mataram Kingdom. Uniquely, even though the Majapahit Kingdom took many elements from the Ancient Mataram Kingdom, the identity of the Majapahit Kingdom remained unique and different.

### ***Elements of Government***

The Majapahit Kingdom implemented a structured government system, and developed a bureaucracy that was more efficient than the Ancient Mataram Kingdom. The Majapahit Kingdom was led by a king who had absolute power, who was not only a political leader, but also a spiritual and cultural symbol. Under the king, there are various positions that have specific functions, such as patih (prime minister), high officials, and regional heads. Each office has a clear responsibility for managing the territory and administration of the kingdom.

Keman (2007:2) explained that the structure of government is determined by a number of functions related to decision-making and implementation as well as the management of the state and society, such as: First, the value system that affects the way the government works and organizational structure. Second, formal and informal analysis, to determine the success or failure of the way the government works and organizational structure. Third, the hierarchy and pattern of government that tends to be collective or vice versa, which affects the way the government works and organizational structure.

The Majapahit Kingdom was divided into several smaller administrative areas led by "regents." Each regent is responsible for the management of their respective regions and reports directly to the king. This division not only facilitates supervision, but also allows for faster decision-making and responsiveness to regional needs. The Majapahit Kingdom's bureaucracy was known to be more efficient than the Ancient Mataram Kingdom. This can be seen from several aspects, including the use of an organized administrative system. In this context, the Majapahit Kingdom used official records and documents to record various government activities, including taxation, trade, and population. This system helps in better decision-making, as well as minimizing corruption and abuse of power.

There is also an aspect of the application of strict law, namely the existence of a legal system in the Majapahit Kingdom that makes the bureaucracy more efficient. The law is enforced fairly and firmly, which creates a sense of security and stability in society. With legal certainty, people are more confident to participate in economic activities, which in turn supports the kingdom's economic growth. When compared to the Ancient Mataram Kingdom, it is known that the Ancient Mataram Kingdom also had a structured government system, but weaknesses in bureaucracy and administration have hampered their efficiency. Thus, in the context of the government and bureaucratic system, there are four things in the Majapahit Kingdom that are related to the Ancient Mataram Kingdom, namely:

### ***The Role of the King***

The king as a political, spiritual, and cultural leader during the Majapahit Kingdom was inspired by the application of the same thing during the Ancient Mataram Kingdom. As is known, the king of Ancient Mataram has a dual role, namely as a political and spiritual leader. This concept was thick with Hindu and Buddhist influences that dominated people's lives at that time. Kings are considered to be gods, so their authority and authority are highly upheld by the people. The application of this leadership model is an important inspiration for the Majapahit Kingdom. In this context, the Majapahit king, such as Hayam Wuruk, not only acted as a political leader who governed the government and the military, but also as a spiritual figure who maintained the traditions and cultural values of the community.

As a political leader, the king of Majapahit has the responsibility to maintain the stability and security of the kingdom. It acts as a key decision-maker in government affairs, including in terms of diplomacy and war. A clear example is when Hayam Wuruk led Majapahit in expanding its territory through clever political and military strategies. However, the king's power was not absolute, so he was assisted by advisors and high officials who played an important role in the administration. Thus, even though the king is the center of power, major decisions are still taken through deliberation.

Meanwhile, the king's role as a spiritual leader is also very important. In the tradition of the Majapahit Kingdom, the king is considered the link between the human world and the spiritual world. He has an obligation to maintain a harmonious relationship between the people and the gods. Religious rituals, such as worship ceremonies, are led directly by the king or members of the royal family.

The role of the King of Ancient Mataram can be seen in the view of Nurhadi Rangkuti (in Andrisijanti, 2014:16) who mentions the role of Mpu Sindok (King of Ancient Mataram). Nurhadi explained that the suburban area in the Majapahit Kingdom is a zone that has mixed characteristics of cities and villages around urban areas. This area is off the land surrounded by canals. The distribution of sites in this zone reaches the Brantas alluvial plain (Sumobito District in Jombang) in the northwest, and the top of the alluvial fan in the southeast (Jatirejo and Gondang districts in Mojokerto). The suburban area of the Majapahit Kingdom occupies an established agricultural area in East Java before the Majapahit period. During the time of Mpu Sindok (King of Ancient Mataram), which is the 10th century AD, an irrigation system had been built in the upstream area of the Brangkal River. Ancient reservoirs and ancient dams are found in the southeast of Trowulan (the capital of the Majapahit Kingdom).

### **Government Administration**

The kingdom was divided into smaller government administrations led by the "Regent" during the Majapahit Kingdom inspired by the application of the same in the Ancient Mataram Kingdom. As is known, the Ancient Mataram Kingdom was known for its control over a large area and its ability to manage diverse resources and populations. Regional leaders, known as Regents, have the responsibility to supervise and regulate the lives of local communities, including in terms of taxes, order, and defense. After the collapse of the Ancient Mataram Kingdom, many government practices were adopted by subsequent kingdoms, including the Majapahit Kingdom.

Setiawan (2022:235) explained that a king in the Majapahit Kingdom played a role as the center of the universe and as a representative of the gods. Based on the concept of cosmology that is lived, the entire Majapahit Kingdom is considered the embodiment of the universe, and the king is equated with the supreme god, so that the king holds the highest authority and occupies the top of the royal hierarchy. The king's office is obtained through hereditary or hereditary rights, and during his service the king is accompanied by 14 subordinate kings or Padukan Bhatara who are powerful in the regions. Subordinate kings are close family members of the king who are given privileges in carrying out duties and responsibilities in the region.

In the government structure of the Majapahit Kingdom, the Regent plays an important role in maintaining regional stability and security. It is directly accountable to the king and serves as an extension of central power. This structure has the following advantages: (a) By dividing the territory into small units, the Majapahit Kingdom can more easily manage resources and administration. This allows for better oversight of taxes and public services; (b) The appointed Regent has a better understanding of local conditions. This makes him more efficient and effective in making decisions that are in accordance with the needs of the community in the area for which he is responsible; (c) The role of the Regent in the Majapahit Kingdom includes maintaining order and security in the area for which he is responsible. The Regent also functions as a mediator between the people and the center of power, thus creating a more harmonious relationship.

### **Notes and Documents**

The efficiency of government administration that utilizes official royal records and documents implemented by the Majapahit Kingdom is a development of the administration of the government of the Ancient Mataram Kingdom. As is known, the Ancient Mataram Kingdom was known to have a well-structured administrative system. In its management, the Ancient Mataram Kingdom used official records and documents to record various aspects of government, including taxes, land, and people's rights. However, even though it already has a good system, the administration of the Ancient Mataram Kingdom still has some shortcomings, such as a lack of standards in archiving and information processing.

Tjahjono (1998:43-44) explained that one of the important elements in the administrative management of the Ancient Mataram Kingdom, namely inscriptions, especially when determining *sima* for certain areas and certain people. The determination of *sima* in an area is an important event because it concerns the change in the status of a piece of land, which has a religio-magical relationship. The designation of an area as a *sima* is an appreciation of the government or the king for the services of a regional official to the king, or as a gift from the king for the sake of the establishment of a sacred building. The inscriptions associated with this contain days, months, years, and other elements of the calendar, which correspond to the time of the designation of an area as a *sima*. In addition, there is also information about the person who determines the area to be a *sima*, the people who carry out the ceremony, the ceremony performed, the oath or curse for those who violate the provisions of the *sima*, and the boundaries of the *sima* area. An area that has been designated as a *sima* is not completely exempt from taxes. A piece of land or an area that has been designated as a *sima* may not be "entered" by a certain number of officials, especially *palkur*, *tawan*, and *tirip*. These officials can no longer take taxes from the area. *Palkur*, *tawan*, and *tirip* are officials in charge of taking care of the government's *prabuktresury*. However, a third of the handicraft business tax and trade tax is still handed over to the royal treasury. Meanwhile, land taxes, produce, and fines for all violations are not handed over to the royal treasury, but are intended for the managers of sacred buildings, or enjoyed by the person who receives the grace of *sima*.

When Majapahit was established in the 13th century, they took it a step further by implementing a more efficient administrative system. One of the key innovations is the development of a better filing system. The Majapahit Kingdom used official records and documents to support proper decision-making. For example, they record crop yields, taxes collected, as well as demographic data that allows the government to better plan policies.

Kusumayudha (2013:92) revealed that temples in Central Java and Yogyakarta were found in a damaged condition and/or buried with volcanic material, namely: Sabisari Temple, Kedisoka Temple, Kedulan Temple, Pustakasala Temple, and the Liyangan Archaeological Site. When knowing that Mount Merapi is one of the most active volcanoes in Indonesia, its eruptions occurred in 2006 and 2010 producing pyroclastic flows with a range of about 8 to 17 km a distance, burying the village of Kaliadem in Cangkringan district and its surroundings, and resulting in an area with a radius of 30 km arranged many temples buried with volcanic material, concluding that the volcanic eruption, especially Mount Merapi, took part in the destruction of the glory of the Kingdom of Mataram in Central Java and Yogyakarta.

In government administration, the Majapahit Kingdom utilizes skilled human resources. The use of bureaucrats trained in document processing allows for efficiency in decision-making. The kingdom developed a better communication system, including the use of letters and messaging to convey information between the center of government and the regions. Thus, the decisions taken can be immediately applied in the field. Finally, the administrative efficiency implemented by the Majapahit Kingdom had a positive impact on the stability and prosperity of the kingdom.

### ***Application of Law***

The application of strict and fair laws to create a sense of security and stability in the Majapahit Kingdom was inspired by the application of the same thing during the Ancient Mataram Kingdom. As is known, the Ancient Mataram Kingdom implemented laws that emphasized justice for all its people. The law in the Ancient Mataram Kingdom was based on local cultural values and traditions, which prioritized welfare and social harmony.

Hoadley (2004:6) explained that the laws that applied in Java in the past were hierarchical. All actions or conditions, including legal responses relevant to applicable principles, are formally classified through labeling. The terms and concepts applied to these labels are not functional and descriptive. Some can be traced back to the use of the Old Javanese language, which originally derived from Sanskrit legal terminology. A person whose actions deviate from what the ruler expects becomes a "slander of the king" (king of wisuna).

One example of the application of law in the Ancient Mataram Kingdom is the existence of a judicial system involving community leaders and religious leaders, to resolve disputes. This created a sense of justice and peace among the people, which then became an inspiration for the Majapahit Kingdom to implement the same legal system and further develop it for the better.

Boechari (1987) stated that the people of the Ancient Mataram Kingdom had known how to process in court. When there is a dispute among the community, the party who feels aggrieved has the right to complain about the problem to the court at the central level. This is done when the problem cannot be solved at the local level. The trial is carried out by a panel of judges, which subsequently give the parties the freedom to submit evidence in the form of witnesses and evidence. Furthermore, the judge will make a decision based on the legal sources that existed at that time. The winning party is given proof of victory in the form of a Jayapatra Letter, while the losing party will be subject to fines or compensation.

Meanwhile, the law in the Majapahit Kingdom not only serves as a tool to enforce order, but also as a means to create a sense of security in society. In the kakawin "Negarakertagama" written by Mpu Prapanca, it can be seen that the application of the law in Majapahit prioritizes aspects of justice and welfare. One of the important aspects of the law in the Majapahit Kingdom is the separation of powers between the king and officials.

The king as supreme leader is responsible for enforcing the law, while local officials carry out judicial functions in their respective territories. This can help prevent abuse of power and strive for each individual to be treated fairly. The application of strict and fair laws in the Majapahit Kingdom is seen as one of the main factors that support the stability and security of the community.

### ***Conclusion***

The view that the Majapahit Kingdom is the successor of the Ancient Mataram Kingdom is based on four evidences, as follows: First, the political element, which consists of: (a) The construction of Hindu and Buddhist temples in the Majapahit Kingdom is one of the very important cultural heritage in Indonesian history. This is inseparable from similar activities that had been started earlier in the Ancient Mataram Kingdom; (b) One of the important strategies implemented by the Majapahit Kingdom is the use of religion as a tool to unite society. This effort can be seen as a continuation of the strategy that had been carried out by the previous

Ancient Mataram Kingdom. Second, cultural elements, consisting of: (a) Intricate carvings and rich motifs in the architecture of the Majapahit Kingdom, reflecting the aesthetics that had developed in the Ancient Mataram Kingdom; (b) The performing arts that developed rapidly in the Majapahit Kingdom have cultural roots in the performing arts during the Ancient Mataram Kingdom; (c) Temples built during the Majapahit Kingdom period were inspired by the design of temples in the Ancient Mataram Kingdom. Third, the literary element, which consists of: (a) The most striking cultural heritage of the Ancient Mataram Kingdom, namely the architectural arts, literature, and belief systems that provide the basis for the greater and influential cultural development of the Majapahit Kingdom; (b) The Majapahit Kingdom seeks to study and practice the success of the Ancient Mataram Kingdom in combining Hindu Culture with Buddhist Culture to become Hindu Buddhist Culture; (c) The traditions and culture of the Ancient Mataram Kingdom are the main elements that shape the national identity of the Majapahit Kingdom. Fourth, the elements of government, which consist of: (a) the King as a political, spiritual, and cultural leader during the Majapahit Kingdom was inspired by the application of the same during the Ancient Mataram Kingdom; (b) The kingdom was divided into smaller government administrations led by the "Regent" during the Majapahit Kingdom inspired by the application of the same during the Ancient Mataram Kingdom; (c) The efficiency of government administration that utilizes official royal records and documents implemented by the Majapahit Kingdom is a development of the administration of the government of the Ancient Mataram Kingdom; (d) The application of strict and fair law to create a sense of security and stability in the Majapahit Kingdom was inspired by the application of the same in the Ancient Mataram Kingdom.

## References

- Aji, A. W. (2018). *Candi-Candi di Jawa Tengah dan Yogyakarta*. BP ISI Yogyakarta.
- Anggoro, B. (2018). Wayang dan seni pertunjukan: Kajian sejarah perkembangan seni wayang di tanah Jawa sebagai seni pertunjukan dan dakwah. *Juspi: Jurnal Sejarah Peradaban Islam*, 2(2).
- Andrisijanti, I. (Ed.). (2014). *Majapahit: Batas kota dan jejak kejayaan di luar kota*. Kepel Press.
- Boechari, S. N. (1987). *Proses pengadilan pada masyarakat Jawa kuno zaman Mataram abad IX-X Masehi berdasarkan prasasti Jayaputra*. Universitas Indonesia.
- Gerasela, L. R. S., & Hudaiah. (2024). Candi Prambanan peninggalan kerajaan Mataram Kuno. *Historis: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, 9(2), 7-11.
- Habsy, A. B. (2017). Seni memahami penelitian kualitatif dalam bimbingan dan konseling: Studi literatur. *Jurnal Konseling Andi Matappa*, 1(2).
- Hoadley, M. (2004). *The role of law in contemporary Indonesia*. Centre for East and South-East Asian Studies, Lund University.
- Keman, H. (2007). Structure of government. *Government and Politics*, 1.
- Laynardi, J. (2024). *Sejarah perkembangan tipologi arsitektur candi era Majapahit*. Universitas Katolik Parahyangan.
- Melfianora. (2018). *Karya tulis ilmiah dengan studi literatur*. Balai Pelatihan Penyuluh Pertanian.
- Ningsih, W. L. (2024, January 11). Corak agama kerajaan Mataram Kuno. *Harian Kompas*. Posted at 16:00 WIB.
- Rambe, T. (et al.). (2019). *Sejarah politik dan kekuasaan*. Yayasan Kita Menulis.
- Santiko, H. (2012). Candi Penataran: Candi kerajaan masa Majapahit. *Kalpataru: Majalah Arkeologi*, 21(1), 20-29.
- Setiawan, Y. (2022). Pajak Majapahit dalam meningkatkan ekonomi di era otonomi. *Jurnal Kompilasi Hukum*, 7(2).
- Tjahjono, B. D., & Rangkuti, N. (1998). Penetapan sima dalam konteks perluasan wilayah pada masa Mataram Kuno: Kajian berdasarkan prasasti-prasasti Balitung (899-910 M). *Berkala Arkeologi*, 18(1), 40-52.