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Negarakertagama Manuscript As Historical Route in East Java Tourism Development

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Abstract – is an ancient manuscript that in 2012 recognize as memory of world by UNESCO. Written by Mpu Prapanca, it contains of the story of Majapahit Kingdom (1293 -1478 AD), including genealogy of kingdom, the situation of capital city of Majapahit and the famous journey of king Hayam Wuruk in 1359 and 1361 AD. Research on the journey was held by Nigel Bulough 2005 noted about 200 toponim remained in 900 Km along the ancient places that travelled by the king. Historical tourism based on those ancient routes until nowadays, has not been developed. Through interdisciplinary studies of history, archeology, and geography, statehood travel of king of Majapahit in the reign of King Hayam Wuruk potentially becomes tourist destinations and possibly connects tourist areas in East Java. Therefore, it is necessary for stakeholders who are responsible for natural and cultural affairs along the route of king of Majapahit, Hayam Wuruk to cooperate among each others in creating expected condition.

Keyword : Negarakertagama, historical-routes, tourism

I. INTRODUCTION



650 years ago in the golden era of the Majapahit kingdom, King Hayam Wuruk travelled to the East visiting vassal kingdoms. According to records in Negarakertagama by Mpu Prapanca (1365 AD), this trip involved a complete group that was followed by the royal families as well as representatives of foreign kingdoms and welcomed by the people (villagers) whom he was visited. Identifying names

of towns and importance places visited by King Hayam Wuruk had been successfully retrieved by Nigel Bullough in his book "Napak Tilas Perjalanan Mpu Prapanca" [1]. Seeing the reconstruction of the trips, and the king activities noted by Mpu Prapanca, reinforce the notion that the king's official trips were not merely social political trip, as well as a complete tourist activities. The king enjoyed the beauty sceneries of mountains, coasts, temples, mandalas, and others. He received foreign guests and enjoyed art performances such as puppet show, masked dance, and *tayub*. Thus can be concluded that King Hayam Wuruk trip was a historical events. Regions along the routes apparently deliberately were selected in order to entertain the king during his trip.

II. RESEARCH METHODS

Identification studies of the old toponyms mentioned that in the Negarakertagama manuscript had actually been carried out by some experts, such as NJ. Krom (1932)[2], Pigeud (1972)[3], Slamet Mulyono (1972)[4], Amritz Gompertz (2004)[5], indeed, those were referential studies. Thus far, only Nigel Bullough has conducted field studies verifying the old toponyms of King Hayam Wuruk trip. This study was supported by data epigraphs, hymn texts, and Bhujanggamanik trip, anecclesiastic from West Java lived in 15th century AD, who explored villages in East Java at the end of Majapahit. The trail to the historical routes conducted by Nigel resulted several records as followed: king Hayam Wuruk had visited more than 200 villages in the Eastern areas with total of 700 km within 3 months, conducted from September to December 1359. According to records of Mpu Prapanca, in 1351 king travelled to the West and visited some villages from Mojokerto up to Lodoyo Beach, South Blitar, with total of 200 km. The total route of King Hayam Wuruk is 900 km.

Some names of villages or specific places have not been successfully identified due to condition where some of names had been renamed or erased, so people nowadays could not easily recognize them. Nigel's results necessarily need to be supported by archaeological data. Historical data and field toponyms seem to be verified by sites once existed as well as those remaining sites. As the results of the interviews with villagers showed that Majapahit's sites, in

and outside palace, were destructed by human activities. Many constructions were destroyed and left with no trace. Many *candi* (sites) constructions were demolished and sold, with irreplaceable cost of the data lost of Majapahit. Therefore, documenting a potential cultural heritage of travel's routes of Majapahit king urged to be carried out both by literature studies and direct surveys.

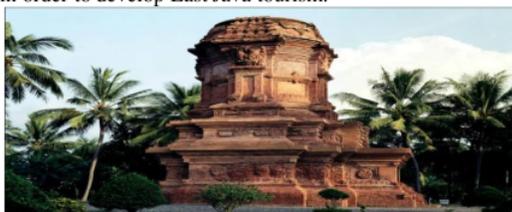
III. RESULTS AND DISCUSSION

A. 900 KM as Tourism Route

The study of potential tourism of historical travel routes has not been undertaken because the study of King Hayam Wuruk's travel routes is commonly conducted for academic purposes rather than public purposes. Indeed, these events are one of historical evidences which a part of important inheritances left by the ancestors. Socializing the historical routes will positively affect to the preservation of cultural values of Majapahit, yet this may take times because the first step is by creating awareness of people who relate in preserving cultural heritages, such as teachers, community leaders, students, and businessmen.

The study of potential tourism has wider range and more applicable because it is expected to give economic impact for society in the area of sites. The approach refers to all objects of tourism sectors in the region where is potentially attract tourists to stay longer and spend more money [6]. The attractions not only remains as historical heritages, but also as the potential natural and cultural tradition, including arts. Considering tourist facilities and supported infrastructures of the potential tourism, the king Hayam Wuruk's attractions can be developed as local and international tourist activities.

Tourist fascination in travel's routes of king of Majapahit is on the substantial natural and cultural potencies. Those natural potentials are: mt. Penanggungan, mt. Arjuna, mt. Semeru, Bambang beach, coast Grajagan, mt. Agopuro, Situbondo beach, and mt. Kawi. Beautiful lakes were also visited by the king proved by many relics of sites were found. Puppet's show, once played by king Hayam Wuruk, has its charms which are able to fascinate people. All this time, the marketing strategies of East Java's tourism are seperately carried on. For examples, marketing strategy of Bromo areas, Trowulan or Singhasari, is promoted and managed seperately without relating each other. Through this travel's route of king Hayam Wuruk journey, those places are possibly linked and united as one tourist attraction of trail of king of Majapahit. This idea needs to be published as new East Java tourism icon which is placed Majapahit as the central and is not owned by other provinces. Therefore, the haste in mapping the tourist potentials in Majapahit areas, especially along the travel routes of king Hayam Wuruk, has to immediately be done, in order to develop East Java tourism.



24 Candi Jabung di Jabungcandi, Kec. Patitun 60 X 42



12 Lumajang; pagi di Pantai Bambang, Kec. Tempeh 60 X 35

B. Problems of 900 KM Tourism Development

1. Can the road access mentioned in *Negarakertagama* be found and used to track the travel routes in East Java?
2. Can the road where the route took disappear or be shifted from its original position?
3. Are other tourist attractions supporting Majapahit as a historical tourist destination?
4. Does the existing infrastructure support the appeal of travel route of king of Majapahit?
5. Do residents along the route have well-prepared when it becomes a historical tourist destinations?
6. How can the model packages and travel management be developed for the 900 KM Majapahit route?

C. Travel of King Hayam Wuruk based on *Negarakertagama* Manuscript

The travel routes of king Hayam Wuruk from 1359 to 1361 which are now considered to 11 districts, those are:

Years of trip	Destination
1359	Mojokerto, Pasuruan, Malang, Probolinggo, Lumajang, Jember, Bondowoso and Situbondo.
1361	Mojokerto, Jombang, Kediri, dan Blitar.
1353	Trip to <i>Pajang</i> , by Nganjuk, Madiun and Ngawi. If it had followed south route, those would have been southern area of mt. Lawu by Ponorogo
1354	Trip to <i>Lasem</i> , along North Coast. This route were definitely passed Lamongan and Tuban.
1357	Trip to Southern Sea, including <i>Lodaya</i> , <i>Tetor</i> and <i>Sedimen</i> . The last place mentioned is now possibly located in Tulungagung.
1360	Hunting in <i>Tritib</i> and <i>Sempur</i> . These places have not yet identified, though it is possibly located near to Lamongan.

Other places visited by king Hayam Wuruk are: It was mentioned that king also visited *Sima, Wewu, Pikatan* and *Candilima*, which all are located in east and south east Trowulan, Mojokerto. Besides, there are informations that he visited area of *Kadhiri (Daha, Polaman, Kuwu, Linggamarabangun)*, as well as *Balitar, Jimur, Silahrit* and *Palah (Candi Panataran)*.

While visiting Jenggala, king Hayam Wuruk often visited *Surabhaya*, before continuing his trip to *Buwun* (possibly to be Bawean). In conclusion, there are 16 or might be 18 to 19 districts of East Java that can be directly connected to the trip of king Hayam Wuruk.

IV. CONCLUSION

Communities along the route Majapahit already have cultural resources in the form of town-sites, the former capital of the Majapahit located in Trowulan, Mojokerto. The greatness of Majapahit kingdom has appeared in many literary books, such as *Negarakeragama* and *Pararaton*, though there are many missing the archaeological evidences. Not only sites inside the palace of Majapahit, but also the sites outside the palace or along the "travel route of king of Majapahit", up to now continually experience damages caused by human activities that live in the area of historical districts. It shows that the government's policies regarding the preservation of historical areas has yet met unsuccessfulness. It seems that efforts to conserve without involving the local communities do not meet the expectations of all parties. People who do not have similar intentions have made the government overwhelmed in facing site devastation. This resulted in a loss of academic data used by researchers to explore and study the heritage and cultural wealth of Majapahit. Therefore, the haste to formulate a preservation model of this trail as a tourist

attraction becomes stronger. Utilizing tourism sectors have been selected for:

1. As the tourism industrial system that provides opportunities for many people (especially locals) to participate.
2. As concern for the preservation of nature, culture, and history; this is because the potential of the site and others along the travel routes of king of Majapahit, such as nature, arts, cultures and traditions as a community's sources.
3. As cultural custodians for historical heritage along the travel routes of king of Majapahit.
4. As the results of tourism activities that can be directly perceived by people, especially in socio-economy and cultures.

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