

ANCIENT VILLAGES IN RENEK INSCRIPTION AND ITS POTENCIAL AS A HISTORY LEARNING RESOURCE

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Received July 26, 2026; Revised August 09, 2026; Accepted August 09, 2026

Abstract:

In Old Javanese tradition, inscriptions were used as a mark of honor or to commemorate particular events. Inscriptions constitute an archaeological resource that makes an important contribution to the reconstruction of past historical events. This study aims to analyze the content of the Renek Inscription and its potential as a source for history education. This research employs a descriptive qualitative approach with literature review as the data-collection technique. This study positions the Renek Inscription as a foundational primary source for reconstructing the local history of Pasuruan during the fourteenth-century reign of Hayam Wuruk, demonstrating that the region functioned as an active center of regional administration, land tenure law, and juridical resolution rather than a peripheral area. Beyond supplying verifiable historical data on administrative structures, ancient toponyms, and land disputes under the authority of Sri Wijayarajasa, the inscription holds significant pedagogical value for history education. Its alignment with the Phase E curriculum for tenth grade enables its use as a concrete, place-based case study, effectively bridging historiographical research and secondary education to teach Hindu-Buddhist acculturation through contextual local wisdom.

Keywords: Ancient villages, Renek Inscription, its potential, learning resource, history.

How to Cite: Qolbiyah, S., & Yuliati. (2026). Ancient Villages in Renek Inscription and Its Potencial as a History Learning Resource. *Kalyanamitra: Journal of Archaeological Resource Management*, 2(2), 202-219.

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1. Introduction

Inscriptions are historical sources from the past, inscribed on stone or metal, issued by kings who reigned from the fifth century onward (Boechari 2018). Based on their content, inscriptions are divided into two types: long inscriptions, which contain the establishment of sima (tax-exempt land grants) or royal decisions, and short inscriptions, which usually contain only a year number or particular mantras (Prasodjo, 1998). Inscriptions form an inseparable part of archaeological study, as they constitute a

primary source capable of providing information about the history of ancient Indonesia in the present day. Scholarly study of inscriptions in Indonesia began to emerge around the early nineteenth century. Several Western scholars with an interest in epigraphic studies include N.J. Krom, J.L.A. Brandes, and W.F. Stutterheim. In 1918, J.L.A. Brandes and N.J. Krom compiled a book entitled *Oud-Javaansche Oorkonden* (OJO), which remains a key reference to this day for the transliteration and reading of inscriptions from the classical era. Boechari (1977) noted that the inscriptions transcribed by Dutch scholars remained provisional in nature, making it the ongoing task of epigraphers to re-examine inscriptions that have already been transcribed (Boechari, 2018).

Inscriptions play an important role in the writing of ancient history and iconography. They typically record the granting of a royal award to officials, nobles, or commoners who had rendered service to the kingdom, an act commonly referred to as the granting of *sima* (Maulana, 1994). The *sima* grant conferred the right of autonomy to manage regional revenue independently, thereby giving the recipient region the privilege of a reduced tax obligation to the royal center (Tedjowasono, 2018). Several types of *sima* grants existed, such as *Sima Makudur*, granted to a *makudur* official; *Sima Kepatihan*, granted to a *patih* (chief minister); *Sima Pinaduluran*, granted to a *patih* once every three years by King Balitung; *Sima Kamulan*, granted to those who rendered service in securing a village or road from disturbance; *Sima Kajurugusalyan*, granted to the overseer of metalworking activities; and *Sima Punpunan*, granted to the caretaker of a religious building (Darmosutopo, 1997).

As a source of textual data in Hindu-Buddhist studies, inscriptions constitute records contemporaneous with the events they describe, such as inscriptions establishing *sima*, *jayapatra* (inscriptions recording legal rulings), or the founding of a building. The existence of inscriptions plays an important role in the effort to reconstruct history by narrating past life and culture. Inscriptions can also serve as a source for history education, since the information they contain represents a written record of the past. However, in the practice of history teaching in schools, teachers typically rely on textbooks. Textbooks serve as the foundation for helping students achieve the competency standards aligned with the applicable curriculum. According to Regulation of the Minister of National Education of the Republic of Indonesia No. 11 of 2005, a textbook is a book designated as a mandatory reference for schools, containing instructional material intended to strengthen faith and piety, character and personality, mastery of science and technology, aesthetic sensitivity, and physical potential and health, compiled in accordance with national standards.

Textbooks play a highly important role in history education, functioning as the primary source that shapes students' understanding of history. However, traditional textbooks often emphasize mere factual description, thereby limiting students' ability to analyze, interpret, and engage in historical thinking (Zafri, et al., 2021). Teachers often deliver material based solely on the content of history textbooks, even though such textbooks do not elaborate in detail on every development in scholarship. The material contained in textbooks is often biased and fails to keep pace with developments in scholarship. This condition arises because of the time lag between a textbook's

compilation and its period of use, so that the information and issues it contains become outdated and no longer relevant to what students currently face. Materials used in history education, such as textbooks and student worksheets (LKS), tend to present history only in broad, general terms, while local historical material is not accommodated within the historical narrative of textbooks or worksheets. The selection of sources for history education is, in fact, not limited to textbooks or general reading materials. Instructional material can also be drawn from other sources found in the surrounding environment, such as historical remains — for example, the use of the Sumundul Inscription as a learning resource in social studies (IPS) (Arrazaq & Tanudirjo, 2021).

The Renek Inscription is one of the epigraphic sources dating from the Majapahit Kingdom era, around the 14th century. This inscription was discovered in Purwodadi Subdistrict, Pasuruan Regency, East Java. However, it is currently housed at the Mangkunegaran Palace Museum in Solo (Suhadi & Soekarto, 1988). As a textual source from the Hindu-Buddhist period, the Renek Inscription has an important contribution to the reconstruction of local history in relation to history education in school. This argument is grounded in the fact that historical studies presented in schools through textbook have not yet provided a detailed treatment of regional history. In fact, introducing student to local history can instill pride in and affection for regional history in particular, as well as national history more broadly.

The Renek Inscription contains a legal ruling concerning the restitution of dry-field (tegal) land belonging to the residents of Renek village, which had previously been controlled by the Akuwu of Tambak village. The inscription also mentions the names of ancient villages that existed around the fourteenth century CE. Given the important information contained in the Renek Inscription, research on the villages recorded in the inscription, in relation to local history teaching materials, is considered important to undertake. The research questions addressed in this study are: what is the content of the Renek Inscription, and how relevant is the Renek Inscription as a source for history education? This study analyzes the content of the Renek Inscription and identifies its relevance as a source for history education.

2. Method

This study employs a qualitative research design, in which the data presented and the research findings take the form of descriptive narrative. Data collection was carried out through observation, literature review, and Dutch map archives. The research data consist of the transliteration of the Renek Inscription, the results of observations at sites indicated to be ancient villages, the Kakawin Nagarakertagama, Dutch map archives, and related scholarly articles. The analytical technique employed involves analyzing the content of the Renek Inscription, covering an examination of the events described, the bureaucratic structure, and the name of the ancient villages that appear in the inscription.

The toponymic analysis was conducted by cross-referencing the names of ancient villages mentioned in the inscriptions with the Kakawin Nagarakertagama. The Kakawin Nagarakertagama, which chronicles the journey from village to village undertaken by King Hayam Wuruk's entourage, contains a record of the names of villages that existed

during the Majapahit era; thus, the Kakawin Nagarakertagama serves as a comparative source in this study against the data found in the Renek Inscription. Dutch map archives were used to examine changes in the toponymy of these ancient villages. The toponyms of the ancient villages in the Renek Inscription were then matched with the toponyms of present-day villages. Meanwhile, archaeological data (such as temple stone structures) were used to corroborate whether these ancient villages had existed during the Hindu-Buddhist period.

The second phase of this study involves analyzing the potential of local historical material about ancient villages mentioned in the Renek Inscription in relation to history education in schools. Is this material relevant and consistent with the history curriculum and syllabus in Indonesia?.

3. Results and Discussion

The Renek Inscription is written in Old Javanese and inscribed in Kawi script. It is classified as a long inscription, written on two copper plates. The style of the script reflects features characteristic of the writing style that developed during the era of the Majapahit Kingdom. The Renek Inscription was originally owned by a Dutchman named F.B. Klaverweiden from Surabaya. It subsequently passed into the possession of Mangkunegoro VIII and is currently housed in the Puro Mangkunegaran Museum (Suhadi & Soekarto, 1986).

3.1. Structure of the Renek Inscription

Following main headings should be provided in the manuscript while preparing. The separation between main headings, sub-headings and sub-sub headings should be numbered in the manuscript with following example:

In general, inscriptions have a complete and detailed content structure relating to the ruling or grant they record. The opening section of an inscription contains the manggala, or praise addressed to the gods. The calendrical elements are recorded in full, specifying the warsa (year), masa (month), tithi (lunar day), paksa (lunar fortnight), wara (market-week day), grahacara (planetary motion), naksatra (lunar mansion), dewata (presiding deity), mandala (astrological division), yoga (astronomical conjunction), muhurta (auspicious moment), parwesa, karana, and rasi (zodiac sign). This is followed by the name of the king and his abhiseka (consecration) title, or the name of the official who issued the inscription, together with the high-ranking officials commanded by the king to establish the sima. The core section of a sima inscription is the sambandha, which contains the substance of the ruling or the grant bestowed by the king upon the recipient. This section specifies the special rights attached to the sima, the reason the king established the sima, and the amount of tax exempted. It also records the distribution of pasak-pasak (reward payments) to those present at the establishment of the sima, the offerings made, the ceremony establishing the sima, the oath-taking ceremony, and the scribe of the inscription (Maziyah, 2010). The Renek Inscription consists of two copper plates, each inscribed on both sides. The front side of the first plate (1a) records the name of the official who issued the ruling, the substance of the ruling, and the regional official who received it (Table 1, Structure of the Renek Inscription, Section 1a).

Table 1. Structure of the Renek Inscription, Section Ia

Transliteration	Translation	Inscription Structure
<i>wontenandikanira nalampakanira bhatara ring wenker (line 1)</i>	is the order of the Bhatara who reigns in Wengker	Official issuing the inscription
<i>añulihakna bhumī nira sama sanak ing r- (line 1)</i>	to return land to the villagers of (line 1)	Content of the ruling or grant of sima
<i>nek kang kaladan dening akuwu ring tambak guhing sawah tgal jong 4 kilēs ujak uring punika ta sampun (line 2)</i>	Renek, which had previously been seized/controlled by the akuwu of Tambak. The area of the wet rice fields and dry fields was 4 jong (a unit of area, 1 jong = 7 are), kiles- ujak-uring (?). Thus, in the end (line 2)	
<i>mantuk denira sañ ariya gunandika (line 3)</i>	the land was returned (to the people of Renek village) through the service of Sang Ariya Gunandika (line 3)	
<i>sira sang kinon ashraha denira sañ ariya maring sawah sira panji gobe (line 3)</i>	those appointed by Sang Ariya to hand over the rice fields were Panji Gober (line 3)	Official acting as intermediary in the granting of the award
<i>r sira panji harsa lwih sira gēnti ri handon kabayan rin atuha sira mantri narotama sira mnēng wwang 4 puni (line 4)</i>	Panji Harsa Lwih; they handed it over to the handon (village residents?) as well as the elder kabayan, namely Mantri Narotama and Mneng. The number (of those who handed it over) was 4 people (line 4)	

Source: Suhadi & Soekarto (1988).

The reverse side of the first plate (Ib) records the officials of the surrounding villages (*tpi siring*) who also served as witnesses to the granting of the award to the residents of Renek village.

Table 2. Structure of the Renek Inscription, Section Ib

Transliteration	Translation	Inscription Structure
<i>ka tta punan asrah sawah tgal i sira sama sanak hing rnək bhumi siring hanjənəni wragaji panañan sira</i> (line 1)	those are the people who handed over the wet rice fields and dry fields to the villagers of Renek. The surrounding villages who served as witnesses were the residents of Panañan village named (line 1)	Officials of the surrounding villages (tpi siring) who served as witnesses to the granting of the award
<i>budda kabayan sira pu pon juburuh blang wwang 3 ring talaga sira buyut umpək sira darana sira bade</i> (line 2)	Budda, the kabayan named Pu Pon, the juburuh named Blang, three people in total; from Talaga village, the buyut Umpek, Daranaan, and Bade (line 2)	
<i>wwang 3 wadana ring pamañgihan sira juru tangsor sira juru madaya sira malambañan sira sunduk wwang 3</i> (line 3)	three people in total; the wadana of Pamañgihan were juru Tangsor, juru Madaya, Malambanan, and Sunduk, four people in total (line 3)	
<i>parawañsa hanjənəni sira sama sanak ring mañənəb sira mula dharma pagon sira rubung wwang 3</i> (line 4)	the parawañsa (noble family) who served as witnesses were the family from Mañeneb, the mula dharmma (head of the sacred building) named Pagon and Rubung, three people in total (line 4)	
<i>sama sanak ring pagər sira mula dharmma gunita sira blang sira soma wwang 3 makadhi pawidigan</i> (line 5)	the family from Pager (present) were the mula dharmma named Gunita, Blang, and Soma, three people in total. Distinguished persons and the seat of the learned (line 5)	

Source: Suhadi & Soekarto (1988).

The front side of the second plate (IIa) records the officials of the surrounding villages (tpi siring) who served as witnesses to the granting of the award to the residents of Renek village.

Table 3. Structure of the Renek Inscription, Section IIa

Transliteration	Translation	Inscription Structure
<i>sira sama sanak ring gilang sira mula dharmma guna sira gusti ranca sira malar wwang 3 samering ĩmbah (line 1)</i>	were the family from Gilang, namely the mula dharmma Guna, the gusti (title of office) named Ranca Malar, three people in total. The ĩmbah (commoners) who joined (the ceremony) from (line 1)	Official issuing the inscription
<i>lawadan sira buyut santi sira wita, sira tukang wwang 3 kapalang sira taŋgon kabaya (line 2)</i>	Lawadan were the buyut named Santi, Wita, and Tukup, three people in total; the kapalang (title of office) named Taŋgon, kabayan (line 2)	
<i>n sira kětul gusti sira bisa wwang 3 makadhi wadana sira saŋ anden ing tambak sira gampil (line 3)</i>	named Ketul, the gusti named Bisa, three people in total. The distinguished wadana and the resident of Tambak named Gampil (line 3)	
<i>haŋalihi sira buŋkēm sira mantēŋ sira gajul juburuh sira donan sira pagon sira surung (line 4)</i>	his replacement, named Buhkem, Manten, Gajul; the juburuh (title of office) named Donan, Pagon, and Surung (line 4)	
<i>wwang 6 punika tta kang katulis hanjēŋēŋi sana narep sing sadesa desa punang wong ĩmbah (line 5)</i>	six people in total. Those are the names recorded as witnessing (the ceremony) as the leading representatives from each village of the common people (line 5)	

Source: Suhadi & Soekarto (1988).

The reverse side of the second plate (IIb) records the officials of the surrounding villages (tpe siring) who witnessed the granting of the award to the residents of Renek village.

Table 4. Structure of the Renek Inscription, Section IIb

Transliteration	Translation	Inscription Structure
<i>hamaĳrakēŋ yen bhumĳ wragaji sira para jinuru sira para waŋsa ring wragaji sama majarakēŋ ye (line 1)</i>	declaring that the land (belonged to) Wragaji were the jinuru and the noble families of Wragaji; they jointly declared that (line 1)	Reaffirmation of the ruling

<i>n bhuminira sama sanak ing renek punika tta sampun kapasęk kapagęhan pirak satak (line 2)</i>	the land belonged to the family in Renek. All of this had been confirmed and pasek-pasek (reward payments) totaling two hundred satak of silver had been given (line 2)	Distribution of pasek-pasek payments
<i>ring sadesa desa makadhi likitta bhukti kapańan kenun denira sańanjeneńi sama daya (line 3)</i>	to each village, mainly to cover the cost of writing, and food and drink for the witnessing guests (line 3)	
<i>keh ing desa hanjęńęńi 9 tithi wa pang ba ka 9 sirah 1 // tulisira sira kanuruhan sira pa (line 4)</i>	the number of witnessing villages was nine. Wage (the 3rd day of the market week cycle), Pahang (the 16th of the 30 wuku in a year), Buddha (Wednesday) of the 9th month (i.e., Caitra, or March–April), sirah (year unit) 1. Written by the kanuruhan (line 4)	Date and scribe of the inscription
<i>resi (line 5)</i>	resi (line 5)	

Source: Suhadi & Soekarto (1988).

Based on its content structure, the Renek Inscription is classified as a rajamudra inscription, sharing the same structural pattern as the Marinci Inscription (1382 CE), the Karang Bogem Inscription (1387 CE), the Katiden Inscription (1392 CE), the Biluluk II, III, and IV Inscriptions (1393 and 1395 CE), the Selamandi Inscription (1394 CE), and the Walandit Inscription (1395 CE). A rajamudra inscription is typically introduced with the phrase '*kang rajamudra yen uwus kawaca*,' rajamudra in Old Javanese meaning the royal seal. Rajamudra inscriptions can usually be identified by a brief calendrical notation stating only the day, month, and year, or supplemented with a few additional calendrical elements without the full set typically found in other inscriptions; an opening phrase beginning with the words '*iku wruhane*'; the presence of the term '*andikanińoń*,' signifying a command or decree from a person of high standing (a king); and, based on the year of issue, rajamudra inscriptions date from the late Majapahit period.

The structure of the Renek Inscription begins with information identifying the issuer of the command, namely Bhatara ri Wengker. The title *Bhatara ri Wengker* within the governmental structure of the Majapahit Kingdom refers to at least two prominent figures. The first figure to bear the title of Bhatara ri Wengker was Raden Kudamerta, who later assumed the title of Sri Wijayarajasa after marrying Bhre Daha. According to the *Serat Pararaton*, Raden Kudamerta also held the title of Bhre Parameswara. In terms of kinship within the Majapahit royal family, Sri Wijayarajasa was both the uncle and father-in-law of King Hayam Wuruk. Within the Majapahit governmental bureaucracy, Sri Wijayarajasa served as a member of the Bhatara Sapta Prabu, an advisory council

tasked with assisting the king in making important decisions regarding royal policy. Sri Wijayarajasa died around 1388 CE and was enshrined at Wisnu Bhawana Pura, also known as Candi Surawana (Kieven, 2014).

The Waringin Pitu Inscription (1369 Śaka/1447 CE) records that the Majapahit Kingdom comprised fourteen subordinate territories, each governed by a Bhre (Bhatara). The Waringin Pitu Inscription states that the position of Bhatara ring Wengker was held by Dyah Suryawikrama Girisawardhana. Dyah Suryawikrama Girisawardhana was the son of Dyah Kertawijaya, who ruled the Majapahit Kingdom from 1447 to 1451 CE. Following Dyah Kertawijaya's death, the Majapahit Kingdom was led by Dyah Wijayakumara Rajasawardhana, Dyah Kertawijaya's eldest son. Not long thereafter, in 1453, Dyah Wijayakumara Rajasawardhana died. The Majapahit Kingdom then experienced a three-year interregnum. In 1456, Dyah Suryawikrama Girisawardhana ascended the throne as King of Majapahit, succeeding Dyah Wijayakumara Rajasawardhana.

According to the information contained in the Waringin Pitu Inscription, Dyah Suryawikrama Girisawardhana is estimated to have lived in the mid-fifteenth century CE, around the reign of Dyah Kertawijaya. The Renek Inscription, by contrast, was issued around 1301 Śaka/1379 CE, during the reign of King Hayam Wuruk (1350–1389 CE). Accordingly, the Bhatara ri Wengker referred to in the Renek Inscription is Sri Wijayarajasa Dyah Kudamerta, who was both the uncle and father-in-law of King Hayam Wuruk. Other inscriptions likewise issued by order of Bhatara ri Wengker Sri Wijayarajasa include the Biluluk I Inscription (1366 CE), the Biluluk II Inscription (1391 CE), and the Katiden Inscription (1392 CE).

The content of the command was to return land belonging to the residents of Renek village that had previously been controlled by the Akuwu of Tambak. This ruling was issued in recognition of the service rendered by Aryya Gunandika, and the Renek Inscription may therefore also be referred to as a *sima kepatihan*. The substance of the inscription's ruling was the restitution of 4 jong, or 7 are, of land to the residents of Renek village. This ruling was also witnessed by representatives from several villages surrounding Renek, who were given *pasak-pasak* (reward payments) of 2 satak each. The final section of the inscription records its date: the day Wage (the third day of the market-week cycle), the wuku Pahang (the sixteenth of thirty wuku within a year), Buddha (Wednesday) of the ninth month (namely Caitra, or March–April), sirah (a year-numbering unit) 1, and its scribe, named resi.

3.2. Bureaucratic Offices in the Renek Inscription

The opening section of the inscription describes the name of the official who issued it and simultaneously handed down the ruling (command). The Renek Inscription was issued by Bhatara ri Wenker. Within the bureaucratic structure of the Majapahit Kingdom, the title Bhatara also referred to a high office, second only to the king, held by close relatives of the king. The term Bhatara refers to the office of Bhatara Sapta Prabu, a royal advisory council that offered counsel and perspectives on particular rulings. The Bhatara Sapta Prabu consisted of the king as head of the advisory council, together with royal relatives as its members.

The Prapancasapura Inscription explains that the office of Bhatarasapta Prabu began to be established during the reign of Tribhuwana Tunggaladewi, when it comprised seven advisory members. During the reign of Hayam Wuruk, the number of Bhatarasapta Prabu members grew to nine, consisting of: Hayam Wuruk as head of the council; the Princess of Pajang, named Sri Wardananduhita Iswari; the Princess of Lasem, named Rajasa Duhita Indudewi, a cousin of Hayam Wuruk; the Queen of Daha, named Dyah Wiyat; the Queen of Jiwana, named Tribhuwana Tunggaladewi; the King of Paguhan, named Sri Singawardana, husband of the Queen of Pajang; the King of Matahun, Sri Rajasawardhana, husband of the Queen of Lasem; and the King of Wenker, named Sri Wijayarajasa, husband of the Queen of Daha (Saktiani et al., 2019).

The title Bhataras, or Bhre, was also used to designate a ruler holding authority (*daerah lungguh*) over a region subordinate to the royal center. Broadly speaking, the territory of the Majapahit Kingdom was divided into two categories: first, the royal core territory (the kingdom's capital), governed directly by the king, assisted by five principal officials — the Patih, Tumenggung, Kanuruhan, Rangga, and Demung. The territories beyond the royal core were referred to as amancanegara regions, governed by a subordinate king (Muljana 2005). Hierarchically, the governmental structure of the Majapahit Kingdom, from the center down to the smallest administrative unit, was organized according to the following territorial classification: *Bhumi* (the kingdom's center, headed by the Maharaja), *Nagara* (a province-level territory, headed by a *Rajya*, *Natha*, *Bhre*, or *Bhataras*), *Watek* (a regency-level territory, headed by a *Wiyasa* or *Tumenggung*), *Kuwu* (a subdistrict-level territory, headed by a *lurah* or *demang*), *Wanua* (a village-level territory, headed by a *thani* or *petinggi*), and *Kabuyutan* (a hamlet-level territory, headed by a *buyut*) (Ramadhan, 2020).

The Renek Inscription mentions several structural offices of government, such as the office of Wadana at the district level, the office of Akuwu at the subdistrict level, and the kabuyutan region at the village level. The office of wadana is mentioned twice in the Renek Inscription, in the phrases wadana ring pamañgihan and wadana sira sañ anden ing tambak, indicating that the inscription refers to two subdistrict-level territories, namely Tambak and Pamangihan. However, in a later era, the office of Wadana/Wedana referred to an administration at the level of a subdistrict or keakuwaan, so it is possible that the office of Wadana mentioned in this inscription in fact referred to a district-level region. The Akuwu, or Wedana, oversaw the kabuyutan/kabayan region, which was headed by a buyut.

In addition to structural government offices, the Renek Inscription also mentions several important offices outside the government proper. The title Arrya derives from the Sanskrit word *Narārya*, meaning 'noble among people'; it denotes descent from a king and was used as a prefix to a name (for example, Arya Gunandika). The title Arrya was likely connected to the existence of noble descendants (Parawañsa). The term Parawañsa derives from the Sanskrit word *wañsa*, with the addition of the prefix *para*. *Wañsa* means lineage or dynasty (referring to royal descent), so Parawañsa can be understood as meaning the descendants of the nobility.

Another office of special standing was Mula Dharmma (from mula and dharmma). Mula means a special official or officer, while dharmma can be understood as a religious foundation referring to a temple (candi), monastery, or hermitage. Mula Dharmma thus refers to the office of a special official responsible for the upkeep of sacred structures such as temples, monasteries, or hermitages. Considering the context of Mula Dharmma in the Renek Inscription, which mentions the toponym Pager, it is possible that the sacred structure in question was, among other things, a temple. This argument is reinforced by the discovery of temple stone structures in Pager Village, Purwosari Subdistrict, Pasuruan Regency.

3.3. Toponymy of the Ancient Villages

The mention of village toponyms in an inscription is typically associated with inscriptions recording the establishment of sima, whether referring to the village that received the sima or the surrounding villages (tpi siring) that served as witnesses to its establishment. Toponymy also serves another important function by strengthening awareness of local identity and fostering greater appreciation for the cultural heritage of local communities. Public understanding of the historical background and the meanings embedded in place names encourages a stronger sense of responsibility and willingness to protect and preserve the cultural heritage associated with those places. Furthermore, the accuracy and appropriateness of place naming shape how a region is perceived by the broader public. Place names that embody significant historical and cultural values have the potential to enhance a destination's attractiveness to visitors, thereby contributing to the sustainable development of the tourism sector (Rustinar et al. 2025). The Renek Inscription provides information on nine villages that served as witnesses to the establishment of the sima. The ancient villages mentioned in the Renek Inscription that can be identified in the present day are as follows:

a. Renek

The toponym Renek is not found in either the Kakawin Nagarakertagama or the Pararaton. The absence of the name Renek in the Kakawin Nagarakertagama and the Serat Pararaton cannot be interpreted as an indication that the village never existed or lacked historical significance; rather, it reflects the selective character of both sources in recording Majapahit's administrative units. Referring to the Berita Arkeologi Research Report No. 37, the Renek Inscription originates from Purwosari Subdistrict, Pasuruan Regency. This gives rise to a second possible approach for tracing the toponym Renek, namely by comparing it with the toponyms of villages/areas located in Purwosari Subdistrict and its surrounding area. The time span between the issuance of the inscription in the fourteenth century and the present-day administrative conditions of Indonesia is too great to be bridged directly, given the numerous possible name changes that may have occurred, unrecorded, throughout that period. Colonial-era maps, generally compiled between the late nineteenth and early twentieth centuries, occupy a chronological position at the midpoint of that time span; accordingly, map data of the Pasuruan Residency was used to trace the toponym Renek.

According to the 1915 Topographic Map of the Pasuruan Residency, there is a place name listed as Renes located within Semoet Village, Purwodadi District (see Figure

1: Topographic Map of the Pasuruan Residency). It is possible that the name changed from Renek to Renes at a later date. The identification of the toponym "Renes" in the colonial topographic map of Pasuruan Regency as a possible continuation of the toponym "Renek" requires analysis on two mutually reinforcing levels, namely philological-phonetic analysis and spatial verification. Philologically, the two toponyms exhibit a high degree of structural similarity, sharing the same initial consonant, the same two-syllable pattern, and the same vowels in both syllables, differing only in the word-final consonant (k versus s).



Figure 1. Topographic Map of the Pasuruan Residency (1915).

Source: KITLV.

b. Talaga

The toponym Talaga has been mentioned in several sources, such as the Nagarakertagama Kakawin and the Serat Pararaton. The Nagarakertagama Kakawin, also known as the Desawarnana, recounts the journey of King Hayam Wuruk and his royal entourage as they visited territories under Majapahit rule. In addition to recording the events experienced by the king during the journey, the Nagarakertagama Kakawin also documents the entourage's travel route, from its departure to its return to the city of Majapahit. The villages passed through or visited along the way were recorded by Pu Prapanca as the citralekha (scribe) of the Nagarakertagama Kakawin.

It is recounted that after the royal entourage stayed overnight at wedwawedan, or Mount Wedon, they passed through Kuwaraha, Celong, Dadamar, Garantang, Pagar, Talaga, and Pahanyañan (Saktiani et al., 2019). In the Serat Pararaton, the toponym Talaga is mentioned together with the toponym Pagar. When Jayakatwang attacked the Kingdom of Singasari, Raden Wijaya and his troops fled northward from Singasari until they were cornered by Daha's forces in the Talaga Pagar area (Hardjowardojo, 1965). According to Hadi Sidomulyo, the toponym Talaga has been identified as located in Kucur Hamlet, which is now part of Sumberejo Village, Purwosari Subdistrict, Pasuruan Regency, East Java (Sidomulyo, 2007). In Old Javanese, the toponym Talaga means pond, lake, or water spring. Precisely in Kucur Hamlet, Sumberejo Village, there is a water

spring known to the local community as Sumber Kemado. It is called Sumber Kemado because the spring emerges from beneath a kemado tree.

c. Pagar

In the Renek Inscription, the toponym Pagar is mentioned as the residence of nobles (parawaṇsa) who served as head of a sacred structure (mula dharmma). Several sources mention the toponym Pagar together with the toponym Talaga, suggesting that Talaga and Pagar were located relatively close to one another. The Nagarakertagama states that the travel route of King Hayam Wuruk's entourage, after passing through Talaga, arrived at Pagar (Saktiani et al., 2019). The toponym Pagar is likely located in Pagar Village, Purwosari Subdistrict, Pasuruan Regency. In the cemetery area of Pager Village, there is a shrine (cungkup) housing stones that may be part of the structure of a temple building. These stones have been gathered together by the local community and arranged in an irregular formation resembling a hearth. The surrounding community refers to these stones as a punden. This punden shares a single shrine with five graves regarded as sacred, believed to belong to the founders (babat alas) of Pager Village. These graves belong to Eyang Sindu Bromo, Eyang Danu Tirto, Eyang Sutowijoyo, Eyang Lukito Sastro, and Eyang Dewi Oekoro Wati.

The finds at this location consist of block-shaped andesite stones of varying length, some bearing decorative motifs such as diamond and geometric patterns; stone fragments resembling temple moldings; a jayastambha linga that is no longer intact; a large linga approximately 60 cm in height; and a mortar-shaped stone. Given that the Renek Inscription states that Pagar was the residence of nobles holding the office of mula dharmma (head of a sacred building), it is possible that this stone structure formed part of a temple or similar building.



Figure 2. Punden at the Public Cemetery of Pager Village.

Source: Documentation by Shofwatul Qolbiyah (2025).

d. Pamaŋgihan

The toponym Pamaŋgihan is identified with Manggihan Hamlet, located in Sumber Rejo Village, Purwosari Subdistrict, Pasuruan Regency. Although situated within the

same administrative area as Sumber Rejo Village, Manggihan Hamlet is directly adjacent to Pager Village.

e. Panañan

The toponym panañan, or panyangan, can be identified with Sukorejo Village, Sukorejo Subdistrict, Pasuruan Regency. Local oral tradition preserves the name Pasar Panyangan (Panyangan Market), which is today known as Pasar Sukorejo. However, no supporting archaeological evidence dating to the Hindu-Buddhist era has yet been found at this location. In his writing, Hadi Sidomulyo argues that the toponym panañan is located in the vicinity of Sukorejo Village, Sukorejo Subdistrict.

f. Lawadan

The toponym Lawadan may have undergone a shift in pronunciation to Lawatan. Lawatan refers to a hamlet in Mojotengah Village, Sukorejo Subdistrict. The location of Lawatan is also not far from Pasar Panyangan, which has been identified as the ancient location of panañan.

g. Tambak

The toponym Tambak is mentioned in the Nagarakertagama Kakawin as one of the villages passed through by King Hayam Wuruk and his entourage on their return journey to Majapahit (Saktiani et al., 2019). Administratively, the toponym Tambak now falls within Lemahbang Village, Sukorejo Subdistrict. Archaeological evidence from the Hindu-Buddhist period has been found in Telebuk Hamlet, Lemahbang Village, Sukorejo Subdistrict, a location relatively close to the present-day site of Tambak. Excavations conducted by the Regional Cultural Preservation Office XI of East Java (formerly BPCB East Java) uncovered three archaeological remains from the Hindu-Buddhist period: two yoni and one mortar stone (lumpang). In the area of the Cungkup Makam Keramat (sacred grave shrine) in Telebuk Hamlet, Lemahbang Village, Sukorejo Subdistrict, ancient brick fragments were also found, believed to be part of an ancient building structure. The presence of these archaeological remains can serve as evidence of community life during the Hindu-Buddhist era in the area of Lemahbang Village, which includes the toponym Tambak. Beneath a banyan tree, an area now known by the local community as Cungkup Makam, there is a set of separated brick structures. Several bricks have been arranged to resemble a small gate, alongside three graves.



Figure 3. Punden in Tambak Hamlet.

Source: Documentation by Shofwatul Qolbiyah (2025).



Figure 4. Brick Structure in Tambak Hamlet.

Source: Documentation by Shofwatul Qolbiyah (2025).

3.4 Potential for Using the Renek Inscription in History Education

Since 2022, the curriculum serving as the foundation for educational development in Indonesia has changed to the Kurikulum Merdeka (Independent Curriculum). This curricular change has brought significant effects to the teaching and learning process in the classroom. The Kurikulum Merdeka, designed by the government, seeks to grant schools greater freedom to design strategic programs tailored to community needs and student characteristics. It focuses on cultivating modern skills among students, such as critical thinking, creativity, problem-solving, and collaboration (Afifa et al., 2025).

The implementation of the Kurikulum Merdeka in the history subject involves the integration of compulsory and elective history material at the tenth-grade level. History education under the Kurikulum Merdeka encourages students to understand concepts as an analytical tool for examining events, rather than merely memorizing historical facts. It focuses on enabling students to observe, question, collect and organize information, draw conclusions, communicate, and reflect on historical events. In addition, students are expected to be able to collaboratively plan follow-up projects connecting history to the broader field of social studies (IPS).

The Renek Inscription, set against the backdrop of the Majapahit Kingdom, falls within the historical periodization of the Hindu-Buddhist era. It stands as an important marker of the restitution of land belonging to the residents of Renek village, previously controlled by an Akuwu in Tambak. The significant event recorded in the inscription also mentions several ancient villages name whose existence can be traced through toponymic correspondence with the present day. The Renek Inscription records the dynamics of socio-political structural change during the late Majapahit period, when authority shifted from the royal center toward increasingly autonomous regional rulers. The role of Bhatara ring Wengker, as both a royal relative and a subordinate king (of an amancanegara territory), reflects the holder of supreme authority capable of issuing legal rulings autonomously. The sima grant awarded to the residents of Renek village reflects a social change in the ownership of land rights: land formerly controlled by the Akuwu of Tambak was returned to the residents of Renek village. This restitution of land to the residents of Renek brought positive effects for the village, enabling residents to make renewed use of the land for their collective welfare.

Based on the Learning Flow and Objectives (ATP) for the Phase E history curriculum, this topic is relevant to Learning Objective 10.3, which requires students to be able to explain the relationship between the openness characteristic of Hindu-Buddhist culture and the transformation of socio-political structures within indigenous society. A core concept in the history subject that can be drawn from the Renek Inscription is the concept of socio-political structural change, encompassing transformations in social institutions (kinship systems) and political institutions (systems of governance) as societies shifted from tribal communities to kingdom-based societies (tabel 5. Pembelajaran Sejarah Fase E Materi Desa-desa Kuno dalam Prasasti Renek).

Table. 5. History Learning in Phase E: Ancient Village Materials in the Renek Inscription

Learning Goals	Learning Outcome Element	Material from the Study of Ancient Villages (Renek Inscription)	Sample Activity	Learning
10.3 Students are able to explain the relationship between the openness to Hindu-Buddhist culture and the changes in the socio-political structure of indigenous society	Historical Concept Skills	The indigenous village governance structure (<i>wanua</i> , led by a <i>thani</i>) that was retained yet integrated into the kingdom's Hindu-Buddhist hierarchy (Bhumi–Nagara–Watek–Kuwu–Wanua)	Students create a comparative chart of indigenous village social structure before and after the influence of Hindu-Buddhist culture, based on data from the Renek Inscription	
	Historical Thinking Skills	Presenting the location of ancient village and its evidence	Students present their analysis as a poster, infographic, or class discussion based on the Renek village case study	

Source: Managed by Shofwatul Qolbiyah (2026).

4. Conclusion

Taken together, these findings position the Renek Inscription as a foundational primary source for reconstructing Pasuruan's local history — not as a peripheral footnote to Majapahit's court history, but as a self-contained record of regional administration, land law, and community life whose spatial referent can be actively traced and, provisionally, identified. In this regard, the inscription's contribution to local historiography is threefold: it supplies verifiable factual content (administrative structure, land dispute resolution, and settlement names) that can be directly used in local history writing.

The First, Renek inscription provides direct textual evidence that formal administrative and legal institutions were already operative in the Pasuruan area during the reign of Hayam Wuruk in the fourteenth century, under the authority of Bhatara ri Wengker Sri Wijayarajasa. The ruling ordering the restitution of tegal land from the Akuwu of Tambak to the residents of Renek village reveals that present-day Pasuruan was not a peripheral, undocumented space during the Majapahit period, but a locus of active local governance, land tenure disputes, and juridical resolution mediated through the kingdom's regional appanage system. Another historical value of the Renek Inscription lies in its record of ancient village names, the present-day existence of which

can still be traced through toponymic correspondence and archaeological remains such as Pager village and Tambak village.

The second, Renek Inscription holds potential for use as a source in history education, particularly in relation to history instruction oriented toward local wisdom. The relevance of the Renek Inscription to senior high school education lies in the scope of the historical periodization recorded in the inscription, which corresponds to the Phase E history curriculum content for tenth grade. As demonstrated through its mapping onto Phase E Learning Outcomes, it provides a concrete, place-based case study that can be used to teach openness to Hindu-Buddhist culture and its consequences for the socio-political structure of indigenous society as living local history rather than as an abstract national narrative, thereby bridging historiographical research and history education at the educational unit level.

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