# Penanggungan Mountain: Economic Improvement Through The Preservation Of Archaelogical Sites

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## Abstract

This research aims to elevate historical tourist destinations of Penanggungan Mountain site. In 2013, Penanggungan Center Team of Ubaya noted there were 131 archaeological sites in there. However, difficult road, extensive site coverage area and this site rarely visited by many people abandoned site makes. In Tenth to Sixteenth Centuries A.D. Penanggungan was a sacred place, this was written in the *Kakawin Nagarakertagama* which tells of King Hayam Wuruk visiting the hermitage on Penanggungan Mountain. This research was carried out through observation, comparison, and planning. Comparison is made with the Trowulan site as a National Culture Heritage area. Based on this comparison, planning go through step by step. First, sosialization of historical value to local comunity of Penanggungan Mountain. Second, improving the infrastructure. Third, increasing supervision of visitors. The result of this research is improve the economy in Penanggungan Mountain site for local comunity through a tour package.
**Keywords:** *tourism, historical, site, penanggungan*

## 1. Introduction

The field of history and antiquity is becoming a new trend in the world of tourism. Tourist attractions that make natural scenery as an object have been found. Seeing this certainly needs new innovations in the development of tourist attractions. At the moment historical attractions are in demand by tourists. Historic tourism objects have 2 advantages, that is they can enjoy natural scenery and learning. One promising object as a historical and ancient tourist spot is Penanggungan Mountain.

Penangunggan Mountain is located about 40 km southwest of Surabaya City. Administratively it is in the territory of two districts in the East Java province. Most of it, the western part is in Mojokerto district. And partly, the eastern part of Pasuruan Regency. This mountain is a unit of highland area with nine different height peaks. The highest peak of Penanggungan Mountain is 1,653m above sea level. The other four peaks are represented by hillsides that surround Mount Penangunggan, namely Gajah Mungkur (1087m), Bekel (1238m), Kemuncup (1227m), and Sarah Klopo 1275m. While the rest are four lower peaks from Semdo hills 719 m, Wangi 987m, Bende 927m, and Jambe 747m.

Ancient buildings of the Penangunggan mountain site are found starting from the feet to the top. Until now, the archaeological spread of Mount Penangungan is still recorded as concentrated on the West side. Most are terraced buildings made of andesite stone structures. Some are from stone blocks, but there are also parts that are composed of chunks of natural stone that have not been worked on. There are also decorative ones that are plain. Ornament of buildings in the form of story reliefs, plants, animals, geometric ornaments, or various other forms of ornaments. Based on the carving of the year numbers in ancient Javanese scripts and languages found in several buildings there, it can be seen, archeology in all mountain penangungan sites originated from the period between the 10th century until the 16th century (Indonesian Archaeological Research Team, 1983).

Penanggungan has eight hills that surround it in the eight corners of the wind direction may have attracted the attention of the past. So from that it was considered as Mount Mahameru located in Jambuddwipa. According to hindu-buddha cosmology, Mahameru Mountain is a sacred mountain, this is told in *Samudramanthana*, "the story of sea stirring" is said to be a sacred mountain because this mountain is a god's throne. There are two versions of this story that are very well known. In the ancient Javanese version, *Adiparwa*, the first part of the ocean milk mahabarata gave rise to *Amerta* after being stirred using mahameru as a stirring rod while the mountain was supported by turtles. In *Tantu Panggelaran* Jawa, which

is much easier, the story tells of the transport of Mount Mahameru from India to Java by the gods (Aris Munandar Agus, 1990).

The mountain gave rise to *Amerta* when the ocean stirring took place. The myth of Mount Meru as a source of the emergence of *Amerta* is reflected in geographical Java with mountains that dominate and water sources that are on the slopes of the mountain. Mountain is the symbolic center of the universe and life-giving power. In addition, the Shiva deity, being the main character in the Javanese version of *Samudramanthana*, reflected the dominance of Shiva worship in the later East Java period. Through his magical power, Lord Shiva succeeded in turning the previously toxic water into *Amerta* (Herbert P. Sullivan, 1964). In both versions, a giant dragon functions as a rope wrapped around the base of a mountain. In *Adiparwa*, the rope is pulled by gods and giants.

The Mahameru symbol in East Java mythology is manifested in a number of temples and objects that provide evidence. One of them is the Jolotundo pertirtaan which features a phallus shaped shower. This shower symbolizes the water emanating from the phallus is the semen of the Shiva god. Penanggungan Mountain is a symbol of fertility through its semen so that it can create a new life. Mount Meru as a symbol of the god of Shiva has become a discussion in the *Desawaanana* which says that the god Shiva is the ruler of the mountains (Aris Munandar Agus, 1990). The penanggungan mountain, besides being famous for its peak resembling Mahameru, also has 131 archaeological sites spread from valley to peak (Penanggungan Center Team of Ubaya, 2013).

## 2. Methods

This research uses historical research methods. Not only that, multidimention science is also use to help explian more about the description of the topic to be studies. This methods have five step, namely topic selection, source collection or heuristics, verifiction or historical criticism, interpretation, and historiography (Kuntowijoyo, 2013).

After the topic is determined by various considerations, the next step is heuristics. Heuristics is the collection of sources in the form of historical data in accordance with the type of history to be written. The sources used for research reference are primary sources and secondary sources. Historical sources are called primers if they are contemporary writings (Kuntowijiyo, 2013). So, primary sources can be written documents or contemporary artifacts. While secondary sources are those delivered not by eyewitnesses. This can be in the form of books related to the history to be written.

In this study, the primary source used by the author came from contemporary written documents regarding the existence of Penanggungan Mountain as a holy place itself. In addition, it also collects data on the Trowulan National cultural heritage site which will be used as a comparison. The document obtained as a source is in the form of a Nagarakertagama and a source of artifacts found on the Penanggungan Mountain Site. In secondary sources, the author uses books and journals that discuss related topics raised. Other sources in the form of supplementary books obtained included reading rooms at the Airlangga University's History Department, Airlangga University's Central Library, Airlangga University's Faculty of Humanities Reading Room, East Java Regional Library, and journal sources published online. Besides that, the author also conducted field observations and interviews with local communities, historians and archaeologists, and those who could help explain the Penanggungan Mountain site.

After the heuristic process is complete, the next step is to verify or criticize the source and validity of the data. Verification is divided into two types, namely external criticism and internal criticism (Kuntowijiyo, 2013). For internal criticism, the author first reads the sources obtained and seeks to match the content with the topics discussed. Whereas in external criticism, the author noticed artifacts that were in the site of Mount Penanlhggungan.

The next step is interpretation or interpretation which is the stage of finding the relationship between the facts that have been found. Interpretation is done by outlining and uniting existing data. The data that passes the critical stage is associated with a series of logical words to enter the next stage chronologically. It also compares between the Penanggungan Mountain site and the Trowulan National cultural heritage site.

This is done to take the right steps in building the community economy around the Gunung Penanggngan site by taking existing and close examples.

The final step is historiography or historical writing. Historiography which is the final stage of the historical research process. The facts that have been obtained from the collection of sources are combined and used as a historical story logically and scientifically. The chronology of a story is also important to note. Thus the historical research process can produce something descriptive and analytical. This historiography is the final goal to describe, explain, and describe the topics discussed so that it can become the consumption of information according to the goals and objectives of the previously determined benefits.

## 3. Result and Discussion
### 3.1 The Spread of Archeology

Archaeological site of Penanggungan Mountain was found from the feet to the peak. Scattered throughout the area of Penanggungan Mountain as well as in the hills that surround it. Until now, the spread of archeology of Penanggungan Mountain is still recorded and focused on the west side. Most of them are terraced buildings made of andesite rocks. Some are from natural stone blocks which have not been worked on. Some are decorated and some are innocent. Building decoration is usually in the form of relief sculpture, plants, animals, geometric ornaments or various other forms of ornaments. Based on year carved figures (in ancient Javanese languages and scripts) so that the buildings located on the Penanggungan Mountain site are thought to originate from the 10th to 16th centuries A.D

List of most temples on Penanggungan Mountain:

A. Bukit Bekel Group

| No | Name of temples | Height |
|---|---|---|
| 1 | Kama II | 968m |
| 2 | Kendali | 1.053m |
| 3 | Kendalisodo | 1.137m |
| 4 | Sadel | 1.152m |
| 5 | Kama III | 1.069m |
| 6 | Buyung | 1.021m |
| 7 | Kursi | 923m |

B. Genting Group

| No | Name of temples | Height |
|---|---|---|
| 1 | Penanggungan | 1.011m |
| 2 | Merak | 1.023m |
| 3 | Lemari | 1.064m |
| 4 | Yudha | 1.084m |
| 5 | Pandhawa | 1.086m |

C. Bukit Gajahmungkur Group

| No | Name of temples | Height |
|----|-----------------|--------|
| 1 | Wayang | 1.007m |
| 2 | Rante | 1.024m |
| 3 | Griya | 1.053m |
| 4 | Lipah | 1.150m |
| 5 | Jolang | 1.076m |
| 6 | Kerajaan | 1.045m |
| 7 | Dharmawangsa | 1.096m |
| 8 | Gajah | 1.074m |

D. Bukit Kedungudi A Group

| No | Name of temples | Height |
|----|-----------------|--------|
| 1 | Sinta/Gentong | 1.173m |
| 2 | Putra | 1.127m |
| 3 | Putri | 1.090m |
| 4 | Bayi | 916m |

E. Kedungudi B Group

| No | Name of temples | Height |
|----|-----------------|--------|
| 1 | Botol | 1.508m |
| 2 | Kama I | 1.368m |
| 3 | Wisnu | 1.312m |
| 4 | Guru | 1.249m |
| 5 | Siwa | 1.206m |
| 6 | Lurah | 1.173 m |
| 7 | Triluko | 1.172m |
| 8 | Carik | 1.137m |
| 9 | Naga | 1.112m |

**3.2 The Signification and Function of The Building at The Penanggungan Mountain Site**

The temple buildings in the Penanggungan Mountain area are mostly in the form of terraced buildings carved into reliefs on its walls. As found in the Wayang Temple, Kendalisodo Temple, Yudha Temple, or

Royal Temple. For example in the Hermitage Cave in Kendalisodo temple there are relief scenes of Mintaraga, namely about Arjuna when he was imprisoned on Mount Indrakila, and reliefs of *Dewaruc*i, which tells of Bima descending to the bottom of the ocean in search of *amerta.*In addition there are reliefs above, reliefs that are found are reliefs Panji. Characteristics of this relief can be seen from the shape of the head cover called a teapot and hair braid which is usually called a urate The banner story has a theme about the disappearance of a princess. The princess was later found by a prince after defeating his enemies. The romance of the story is so popular that it is often used in various puppet shows (Keiven, 2014).



**Arca Panji from Penanggungan Montain**

### 3.3 Kendalisodo Temple the Master Piece of the Montain Penanggungan

Kendalisodo Temple is the most beautiful temple located on the Penganggungan Mountain. Kendalisodo Temple was erected attached to a stone cliff perpendicular but there is a terrace terraces. Kendalisodo temple is said to be the beloved temple of Mount Penangungungan because of the many ornaments of the buildings and reliefs of the stories that are found on the walls of the building. Besides the main building there is the Hermitage Cave (Herwindo, 2009). The front wall and entrance are composed of stone blocks. While the room inside, utilizing the overdraft from the rock cliff behind him. On this cave wall, relief panels have been seen depicting the story of Arjuna Wiwaha and Dewaruci (Santiko, 2017). But it is unfortunate that the relief panels have been lost damaged and stolen.



**Relief Arjunawiwaha from Kendalisodo**

To introduce the Pengangungan Site in the eyes of the wider community it is necessary to have a master plan for the protection, development and utilization of the site of the former Mdang kingdom to the Majapahit kingdom at the Penanggungan Mountain Site. As a means of support will also be designed the development of alternative routes for cultural tourism that will help tourists to explore important archeological sites of the past efficiently and comprehensively. For example, on the hiking trail, tourists or visitors can already see archeological relics or relatively complete sites.

Penangungan mountain and various archeological remains have other attractions that can improve the economy of the surrounding community. But the need for improvement in various sectors so that the mountain penangungan has its own value in the eyes of the surrounding community. Unlike the case with Trowulan which was designated as a national cultural heritage area through Ministry of Education and Culture Decree No. 260 / M / 2013, so this region has received a lot of attention (Ramelan, 2015). So that the Trowulan area has become a tourist attraction that must be visited when visiting Mojokerto. Easy road access and many sourvenir sellers even provide lodging.

Although currently the Penanggungan Mountain Site area has been designated as a Provincial Cultural Heritage Area through the East Java Governor Decree Number 188/18 / KPTS / 013/2015 dated January 14, 2015. If this site is well laid out, it is very feasible if the Penanggungan Mountain Site became an icon of East Java and even became a national monument to world cultural heritage (National Archeological Research Center, 2015). The preservation of the site is often threatened by natural phenomena that occur on the mountain, one of which is the 2015 forest fires which had a good impact on the discovery of the ancient hiking trail.

So conservation is needed which gives a big impact to the surrounding community by improving the economic sector while utilizing existing cultural preservation. The method to be taken is to make the Penangungan Mountain site a tourist attraction that will bring economic benefits to the local community by improving road access along the hiking trail that passes through archeological sites. at this time the local government together with BPCB has created a penanggungan museum with a collection of temple photos but not much interested in the community.

### 3.4 Landskap Preperation

The area is divided into two zones, namely the ordinary ascent zone and the ascent zone of the site. When the road access is good, souvenir centers can be created and empower the surrounding community to manage the site tour package. The following is a master plan regarding the Penangungan Mountain site:

**Short-term:**

a. Preparation of a Master Plan for Conservation and Utilization of the "Penanggungan Mountain Site".
b. Determine Regional Boundaries.
c. Utilizing existing cultural assets by adding necessary facilities and infrastructure that are adjusted to the principles of preservation.
d. Arrange brochures, booklets and leaflets with detailed information along with maps for tourists.
e. Improvement of infrastructure facilities access to the site.
f. Clearing the disturbing scrub along the way.

**Medium-term:**

a. Construction of the Information Center of the Penangungan Mountain site.
b. Preparation of the strategy for Conservation and Utilization of the Penangungan Mountain site.
c. Build and develop a central souvenirs area at the Penangungan Mountain site which is managed by the local community
d. Make climbing tour packages that introduce historical objects to the general public.

**Long-term :**

a. Conduct studies in various aspects relating to Penangungan Mountain Site.
b. Arrange Management Plan of the Penangungan Mountain Site and propose it as a World Heritage.
c. Conduct strict screening for climbers so as not to steal goods from the Penangunggan Mountain Site
d. Involving the community around the site of the reservoir in the reservoir activities and research on the site of Mountain Penanggungan.

## 4. Conclusion

From the results of the discussion, it can be concluded that the Penanggungan mountain is a mountain that is rich in archeological remains. But archeological remains are not given much attention so that many are consumed by time or are lost because of theft. This is very alarming, and to overcome this kind of thing is not only needed by the government but also the role of the surrounding community.

When the community has been fostered to understand how important archeological sites are on the mountain of protection, they can benefit from the existence of archeological sites. Then the biggest advantage is in the economic field where in preserving and utilizing archeological sites the community can play an active role in it. The community can help tourists to explore what archeological sites are contained within the penanggungan mountain. Then when it has been introduced, it is necessary to have a mountain climbing tour package through the archeological site by paying admission fees and strict rules when climbing deliberately applied to avoid theft of archeological objects. When the hiking trail is crowded, the opportunity for the community to sell souvenirs to the tourists is favored by many tourists, so in fact when opening an archaeological site climbing tour package on the mountains of the surrounding communities besides opening a sourvenir shop, they can also open a homestay or a restaurant to meet the needs of visitors.

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