**GOVERNMENT SYSTEM OF MAJAPAHIT KINGDOM[[1]](#footnote-1)**

**By:**

**Marsudi[[2]](#footnote-2)**

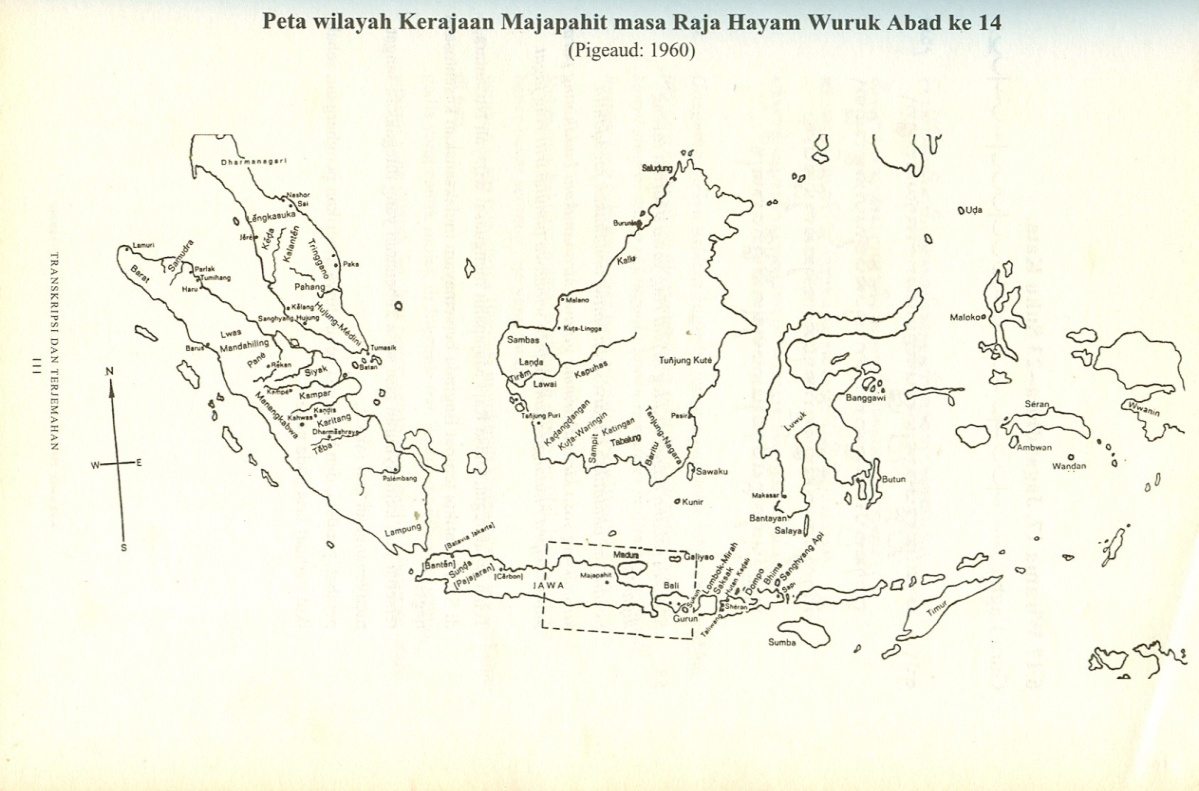
**PRELIMINARY**

Government systemin this context I mean as a system that is the regulation and control of state power. A state system was developed based on the concept of power embraced by a country that. Democratic countries will develop through which the people can participate in making public decisions. Majapahit government system developed based on the cosmological conception. Based on the Majapahit conception regarded as reflika of the universe and King of Majapahit at identical with the supreme god who dwells atop Mahameru. (Marwati: 451).

Majapahit regions comprising countries of the region described as the abode of the gods *Lokapala* located at the four winds. Java is considered as the center while Madura and Tanjongpura described as goose-goose (vehicle gods). The king is regarded as the incarnation of a god in the world that holds the highest political authority and topped the hierarchy of power. Majapahit king has absolute power of a monarch holds three powers at once, namely the executive, legislature and judiciary.

Majapahit territory covering almost the entire archipelago plus the Malayan peninsula in the sense now. Based on the book of country- Kertagama, Slamet Mulyana and Krisna Bayu Aji wrote that the Majapahit empire during the reign of King Hayam Wuruk include:

1. Java, Madura and Kangean (Galiyao)
2. Sumatra include Lampung, Palembang, Jambi, Karitang (Indragiri), Tebo, Dharmasraya (Sijunjung), Kandis, Kahwas, Minangkabau, Siak, Rokan, Kampar, Pane, Kampe, Haru, Mandailings, Tamiang, Perlak, West (Aceh), Lawas (Padang Lawas, comprehensive Gayu) Ocean (Aceh), Lamuri (Aceh Tiga Segi), Bantam and Barus.
3. Kalimantan (Tanjongpura) includes the Kapuas, Katingan, Sampit, Kuta Lingga (Sarawak), Sedu (Medium Sarawak) Kota waringin, Sambas, Llawar (Muara Lebai), Kedangdanan (Kedangwangan), Porcupine, Samedang (Simpang), Tirem ( Peniraman), Brunei, Kalka Saludung, Solot (Solok Sulu), Sand, Baritu, Sebuku, Tabalong (Amuntai, Tanjung Kutai, Malanu and Tanjungpuri.
4. Malay Peninsula include: Pahang, Hujungmedini (Johor), Lengkasuka (Kedah), Saimwang (Semang), Kelantan, Trengganu, Nagor (Ligor) Pakamuar (Pekan Muar) Dungun (in Trengganu) Tumasik, (Singapore), Trance Hujung, Kelang (kedah, Negeri Sembilan), Kedah, JRE (Jering, Farmer, Kanjab (Singkep) and Niran (Karimun).
5. East of Java include: Bali, Bedulu, Lwagajah (Lilowan, State), Desert (Nusa Penida), Taliwang (Sumbwa), Dompo (Sumbawa), Cattle (Sumbawa), Sangyang Fire (Volcano, Sangeang), Bima, spooky Forest (Sumbawa), Kedali (Buru), Desert (culvert), Mira Lombok (West Lombok), Sasak (Lombok Timur) Sumba and Timor
6. Sulawesi include: Batayan (Bontain), Luwuk (Luwu), Udamakatraya (Talaud), Makasar, Butun (Buton), Banggawi (Banggai), Turmeric (Curcuma Island), Salaya (Saleier) and Solot (Solor).
7. Maluku include: Muar (Kei), Wandan (Banda), Ambon and Maluku (eclectus).
8. Irian include: Onin (North Irian) and Seram (South Irian). (Krisna Bayu Aji, 2014, Slamet Mulyana: 1979)



To govern the area and control the loyalty of local authorities needed a good bureaucracy and effectively so that the kingdom still exist. Below are descriptions of the government system kingdom of Majapahit will be in focus during the reign of King Hayam Wuruk.

**GOVERNMENT CENTER**

Central government powers of Majapahit Kingdom held by the Prabhu/king. This position is usually inherited from both parents unless the founders of the dynasty that had to fight to obtain that power. King Hayam Wuruk of Majapahit king descended from the third, Tribhuwana Tunggadewi who is the daughter of the founder of the kingdom of Majapahit Sri Kertarajasa Jayawarddhana. In carrying out the king's power was accompanied by *Bhattara Saptaprabhu* or *Pahom Narendra* which is the supreme royal consultative council consisting of the relatives of the king. *Bhattara Saptaprabhu* convened to discuss the things that are important to the kingdom. The Council should convene often remember many important things such as rebellion and building of the sanctuary at the time of Majapahit, but the information is up to us just a little bit. In the book *Kertagama* State at least three information regarding the hearing *Bhattara Saptaprabhu/Pahom Narendra.*

Session Pahom Narendra year "1334" discusses the construction of the temple tomb *Prapancasara*. They are present in this trial is 1. Tribhuwanatunggadewi Jayawisnuwardhani, as king, 2. Sri Kertawardhana, 3. Dyah Wiyah Rajadewi, 4. Sri Wijayarajasa, 5. Dyah Hayam Wuruk. Narendra Pahom 1351 Session discusses the construction of Singosari to commemorate mahabrahmana and former patih Singasari fall together Kertanegara king. Those present in the meeting is. 1.Tribhuwanatunggadewi Jayawisnuwardhani, as king, 2. Sri Kertawardhana, 3. Dyah Wiyah Rajadewi, 4. Sri Wijayarajasa, 5. Dyah Hayam Wuruk, 6. Bhre Lasem and Bhre Pajang. The result responsibility handed over to the temple construction Mahapatih Gajah Mada and Execution is by Patih Jirnodhara. Narendra Pahom Assembly in 1364 to discuss a replacement candidate Mahapatih Gajah Mada who had died. Those present in the meeting is. 1. Hayam Wuruk Sri Rajasanagara, as king, 2. Tribhuwana-Tunggadewi Jayawisnuwardhani, 3. Sri Kertawardhana, 4. Dyah Wiyah Rajadewi, 5. Sri Wijayarajasa, 6. Bhre Lasem, 7. Sri Rajasawardhana, 8. Bhre Pajang, 9. Sri Singawardhana. The results of the trial there was no substitution of Gajah Mada Mahapatih because none of the officials deemed competent to carry out the job. The king will do the job. To facilitate the tasks of the reign of then raised Pu Tanding as *Wredha Mantri*, Patih Dami as *Yuwa Mantri* and Pu Nala as overseas Minister. (Slamet Mulyono: 161-162).

From the above data to know that the total membership of *Pahom Narendra* not necessarily the same every trial because it depends on the number of relatives of the king. As the trial in 1364 of its members to 9 people (previously 7) because the younger brother of King Hayam Wuruk Bhre lasem and Bhre Pajang been married. From the above data that can be known that a member Pahom Narendra is king, parents king (mother-father), brother of the king, and the king's son-in-law.

Key officials to two under the rule of King Majapahit is *Mahamantri Katrini*. This position consists of *Rakryan Mahamentri Hino*, *Rakryan Mahamentri Sirikan*, and *Rakryan Mahamentri Halu*. Of the three positions *rakryan it Rakryan Mahamentri Hino* is the most honorable positions. In the reign of King Hayam Wuruk Rakryan *Mahamentri Hino* handshake by Dyah Iswara, *Rakryan Mahamentri Sirikan* by Dyah Ipoh, and *Rakryan Mahamentri Halu* by Dyah Button. (Slamet Mulyana: 166). Position *Mahamentri* *Katrini* seems not born at the time of Majapahit as during the ancient Mataram Kingdom Department was already there. For example during the reign of King Dyah Tulodong, Pu Sindok served as *rakryan Halu* and when King Dyah Wawa reign, Pu Sindok served as *rakryan Hino*. This position usually given to the king's son. The task of Rakryan mahamentri Katrini is to accommodate all the king's order to be forwarded to his subordinates.

The third important officials are Rakryan Mantri ri Pakirakiran is a group of high office which is the Council of Ministers which serves as the governing body of government. The Council of Ministers of the Board during the reign of King Hayam Wuruk consists of five positions, 1. *Rakryan Mapatih* or Duke Hamangkubhumi, 2. *Rakryan Tumenggung*, 3. *Rakryan Demung*, 4. *Rakryan Rangga*, 5. *Rakryan Kanuruhan*. The fifth officer during the Majapahit called *Panca ring Wilwatikta* (Marwati: 454). The fifth position of the minister, rakryan Mapatih is the most important positions. His position as prime minister or the prime minister. To distinguish the duke of the area, often called the Duke Hamangkubhumi *Apatih Wilwatikta ring*.

The terms for serving as the duke Hamangkubumi are: 1. Ever wandered the countryside, 2. Dignified in the country, 3. Mastering science books and all the teachings that exist 4. Experienced, chivalrous, careful, thoughtful and fair, 5 . Mastering though weapons, 6. Experienced war and in war it clever to choose the means and chivalrous way to make an agreement, 7. Taking into account the welfare of others, 8. deceive treachery and violence, 9. Generous in terms of money, 10. No fear against public opinion on his character, and should be seen suprior by the Prabhu. (Suwarno: 31).

In the days of Hayam Wuruk, the *Panca ring Wilwatikta* consists of: 1. Duke Hamangkubhumi Pu Mada, 2. Rakryan Tumenggung Pu Nala, 3. Rakryan Demung Pu Gusti, 4. Rakryan Kanuruhan Pu Turut, 5. Rakryan Rangga Pu Lurukan. The task of Council of Ministers the *Panca ring Wilwatikta* namely:

1. Patih/duke Amangkubumi: as prime minister is responsible for the implementation of the entire command of the king.
2. Tumenggung (Supreme Commander): functions into account the interests of the king, the king's prerogative hereditary, keeping evil and impurity of the country, to protect the market.
3. Demung (Housekeeper King), its work mainly in charge of ceremonies and feasts king held inside and outside the palace, such as performing arts, hunting, fishing, and trips to the pleasure of the king.
4. Kanuruhan, duties arrange seating assistants king time in the public eye, governing the organization of royal ceremonies and organize trips and procession ang mbnenerima with great dignity. He is also in charge of receiving guests.
5. Rangga, maid kings in the arenas. He is an expert of war, knowing all kinds perkelaian, weapons and all forms of clothing. He knows what the right weapon to use. It was he who accompanied the king in the war and had to protect from enemy attack that threatens (Suwarno: 2003).

Besides assistants the *Panca ring Wilwatikta* still a number of minister-level officials in the central government, namely the *Wrddhamantri, Yuwamantri, Aryadhikara Sang, Sang Arrya Atmaraja, Mantri Wagmimaya, paramedics Kesadhari, Rakryan Savior* and *Dharmmadhyaksa* (Marwati: 454)

Bathara Saptaprabuu

Raja/King

Mahamatri Katrini

Patih

Amangku bhumi

Dharmadiyaksa

Mantri mancanegara

Rangga

Tumeng

gung

Kanuruhan

Demung

Chart 1: Government Bureaucracy level Majapahit Kingdom Centre, Sumber: Slamet Mulyana, 1979

**PEMERINTAHAN DAERAH**

In the reign of King Hayam Wuruk of Majapahit Empire was divided into 11 regional kingdoms (in Java) and five overseas territories. The areas are: 1. Daha ruled by Bhre Daha or Dyah Wiyah Sri Rajadewi 2. Wengker ruled by Bhre Wengker Sri Wijayarajasa, 3. Matahun ruled by Bhre Matahun Rajasa Wardhana, 4. Lasem ruled by Bhre Lasem, 5. Pajang ruled by Bhre Pajang, 6. Paguhan ruled by Bhre Paguhan Sri Singawardhana, 7. Kahuripan ruled by Bhre Kahuripan, Tribhuwana Tunggadewi, 8. Singasari ruled by Bhre Singasari, Kertawardhana, 9. Mataram was ruled by Bhre Mataram Wikramawardhana, 10. Wirabhumi ruled by Bhre Wirabhumi, 11. Pawanuhan ruled by Bhre Pawanuhan Puteri Surawardhani. While the so-called foreign area corresponding to the name of Qibla namely east, west, north, south and central. Each in command by the Savior motive (Slamet Mulyana: 147).

Eleven regional kingdoms above are in Java and ruled by relatives of the king. It is well to guarantee fidelity to the central power area. For areas abroad (outside Java) power of local authorities still held by the local authorities. To demonstrate recognition of the central Majapahit power they sent tribute and taxes. Royal government structure in the area is almost the same as in the central government structure (*ring Wilwatikta*). At the time of Majapahit ruler of this area is in Java using Bhre degree which then followed the name of domicile. For example Bhre Singasari means ruler in the area Singosari. Royal bureaucracy area is also equipped with the duke and the sign (employees). The key task of the duke is 1. Carry out a number of services to the king at the moment there is no marriage in the palace, 2. Take care services at the holy places every year for the safety of the king. 3. Protecting the safety of the people. (Suwarn: 35)

The territory of the Kings area is divided into several levels. Local authorities (Bhre) supervises juru, juru supervises buyut, and buyut supervises rama (village)

Bhre

Bhre

Patih

Juru

Kuwu

Buyut

Rama

Chart 2. Structure of Local Government In the Majapahit Period

Source: Suwarno: 2003

To run the wheels of government, the kingdom has the authority to levy taxes. Type withdrawn tax includes property tax/crops, trade tax, business tax craft, fines for all offenses in court drop. Besides the king also entitled to gawal/aji create the type of offering to the king in the form of non tax. Officials at the tax collector in the Majapahit era call Nayaka and Pratyaya meaning leader and his confidant. In more ancient times the publicans this paja called Pangkur, Tawan, tirip and the auxiliary servant king called *Manilala Drawya haji*. The area is called Sima exempt from taxation on the orders of the king's crop but still taxed craft and trade. Tax collection process at the village level is done by Rama. Once the amount is determined by the Nayaka and Pratyaya and after Rama took his share of tax in deposited into his boss to arrive at the royal rulers area (Bhre), and local authorities remitting the taxes on time *Pisowanan Ageng* at the court center in September-October or October-November (Suwarno: 37).

Taxation for regions outside Java was active. When the payment of taxes and tributes time has come, the King sent Bujangga and Mantri to the conquered areas to collect taxes. The Bujangga and Mantri sent to collect taxes prohibited from seeking its own advantage or trade. Instead they received a mandate to enhance the teaching of religion Shiva in order not to deviate from that should wherever they served. Tax collection system at the time of Majapahit Kingdom in addition to having ties socio-economic and religious are also intended to keep the king and his subordinate relationship so that the unity of the country is maintained.

**LEGISLATION**

Legislation in Majapahit called *Kutara Manawa* or religion. Contents of this legislation is largely the criminal law (a crime) and a bit of civil law such as trade, Inheritance, marriage and divorce. At the time of Majapahit between criminal law and civil law have not been separated. According to Slamet Mulyana book *Kutara Manawa* legislation is in its original version (the ancient Javanese language) tructure mixed and reassembled after the results are as follows:

Chapter I: General provisions regarding fines

Chapter II: Eight kinds of murder called astadusta

Chapter III: Treatment of Servant called Kawula

Chapter IV: Eight kinds of theft called astacorah

Chapter V: Coercion or sahasa

Chapter VI: Sale Buy or adol- atuku

Chapter VII: Pawn or Sanda

Chapter VIII: Debt-receivable or ahutang-apihutang

Chapter IX: Courier

Chapter X: Dowry or tukon

Chapter XI: Marriage or kawarangan

Chapter XII: Sordid or ParaDara

Chapter XIII: Inheritance or Drewe kaliliran

Chapter XIV: Caci then or Wakparusya

Chapter XV: Harm or dandaparusya

Chapter XVI: Negligence or kagelehan

Chapter XVII: Perkelaian or atukaran

Chapter XVIII: Land or Bhumi

Chapter XIX: Fitnah or Dwilatek (Slamet Mulyana: 184)

Examples Kutaramanawa contents of the book are as follows:

If a girl receives the goods in question as tukon or dowry, then mate with other males for putting love, while the girl's parents to stay silent even actually marry, the act is marry a girl called prohibition. Everything tukon first penglamar must be returned doubled. Father of girl fined four laksa by the reigning monarch. It was called amadal tukon: cancel tukon. A married each wearing a fine four laksa by the reigning monarch. (Slamet Mulyana: 188)

All decisions made in court on behalf of the king called the *Amurwabhumi* (who control the State). In carrying out this function Judiciary king was helped by two people *Dharmadhyaksa* namely a *Dharmadhyaksa Kasaiwan* /Hindu religious heads and a *Dharmadhyaksa kasogatan*/Head of Buddhism. In performing its duties the *Dharmadhyaksa* helped by *Upapatti* (Maid in court). In some charter *Upapatti* also called Pamegat or the *Pamegat*/*sang pemtus* or judge. At first there were five all *upapatti* number of groups kasaiwan, then at the time of King Hayam Wuruk plus two *Upapatti* from the group *kasogatan*. In the 1358 Charter *Trowulan* mentioned the names of these court officials.

1. Dharmadhyaksa Kasaiwan : Sang Arya Rajaparakrama
2. Dharmadhyaksa Kasogatan : Sang Arya Adiraja
3. Sang Pamegat Tirwan : Sang Arya Wangsaraja
4. Sang Pamegat Kandamuhi : Sang Arya Nayadikara
5. Sang Pamegat Manghuri : Sang Arya Nayapati
6. Sang Pamegat Jambi : Sang Arya Sahadipati
7. Sang Pamegat Pamotan : Sang Arya Warnadikara
8. Sang Pamegat Kandangan Tuha : Sang Arya Samadiraja
9. Sang Pamegat Kandangan Rare : -

(Slamet Mulyana:190)

Charter Bendasari 6 gives us the litigation of a case at the time of Majapahit. The charter outlines the Manuk rural land ownership disputes between Mapanji and princes sima tiga. Mapanji means assisted by Ki Karna, Mapanji Manakara, Ajaran reka, Ki Saran and Ki Jumput. While princes Sima tiga represented by Panji Anawung Harsya, as its spokesman. According Mapanji Means Rights over land use already has from time immemorial. Instead Flag Anawung Harsha said that the land is the land of sanda-pawn in the days before there were silver coins in Java. The land was mortgaged by his ancestors as much as two measures of silver. Such information from both sides. After hearing the testimony Signs Rakryan call people around the disputed land to testify. Statements of witnesses, according to their knowledge of land sima it is ground sanda-lien but not unknown 'origins term sanda pawn it. Based on the information it was decided Flag Anawung Harsa lost in this land dispute case and it was decided that the land belongs to Mapanji means. To reinforce this decision-making proceedings under the charter created the book of law Kutaramanawa. (Slamet Mulyana: 192)

**DAFTAR PUSTAKA**

Groeneveldt, 2009, *Nusantara dalam catatan Tionghoa,* Komunitas Bambu: Depok

Inajati Andrisijanti, 2012, *Majapahit, Batas kota jejak Kejayaan di luar Kota*, Balai Arkeologi Yogyakarta: Yogyakarta

Ketut Riyana, 2009, *Kakawin Desa Warnnana Uthawi Nagara Krtagama Masa Keemasan Majapahit,* Kompas: Jakarta.

Krisna Bayu Aji, 2014, *Sejarah Raja-Raja Jawa dari Mataram Kuno Hingga Mataram Islam* Penerbit Araska: Yogyakarta.

Marwati Djoned Poesponegoro, 1993, *Sejarah Nasional Indonesia II*, Balai pustaka: Jakarta.

Muhammad Yamin,1962, *Tatanegara Madjapahit Parwa iv*, Jajasan Prapantja: Jakarta

Slamet Mulyana, 1979, *Nagarakretagama dan Tafsir Sejarahnya*, Bhratara Karya Aksara: Jakarta.

Suwarno,2003, *Tatanegara Indonesia dari Sriwijaya sampai Indonesia Modern*, Universitas Sanata Dharma: Jogyakarta

Vlekke, Bernard H.M. 2008*, Nusantara, Sejarah Indonesia*, Kepustakaan Gramedia Populer: Jakarta.

1. Papers submitted in a forum at the study center study Pancasila Pancasila June 17, 2016 [↑](#footnote-ref-1)
2. Lecturer Department of History, Faculty of Social Sciences, State University of Malang [↑](#footnote-ref-2)