

The Mystery of Sanjaya the Founder of Mataram a Historical Analysis

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Abstrak

Studi ini meneliti signifikansi historis Kerajaan Mataram pada masa kejayaan Jawa, dengan fokus pada peran Sanjaya dalam perkembangan sosial-politik dan budaya. Penelitian ini mengeksplorasi asal-usul Sanjaya, kontribusinya terhadap Mataram, proses difusi budaya di Jawa kuno, serta dinamika geopolitik di wilayah tersebut. Pendekatan multidisipliner diterapkan dengan mengintegrasikan analisis historis, kajian linguistik, dan arkeologi. Melalui kajian prasasti, artefak, dan teks sejarah, penelitian ini mengungkap kepemimpinan Sanjaya, pertukaran budaya, dan konteks geopolitik Jawa. Selain itu, studi ini mempertimbangkan hipotesis tentang hubungan garis keturunan Sanjaya dengan Chenla serta kemungkinan keterkaitan antara Rakai Panunggalan dari Dinasti Shailendra di Jawa dan Raja Jayavarman II di Kamboja. Hasil penelitian menunjukkan peran penting Sanjaya dalam membentuk struktur pemerintahan Mataram serta integrasi pengaruh India, seperti Mahabharata, dengan tradisi lokal. Studi ini juga mengusulkan kemungkinan hubungan antara Sanjaya dan keluarga kerajaan Kamboja, meskipun diperlukan bukti lebih lanjut untuk mengonfirmasi keterkaitan tersebut. Penelitian ini memperkaya pemahaman tentang dinamika sejarah Asia Tenggara, memberikan perspektif mendalam tentang evolusi sosial-politik dan budaya Jawa kuno. Selain itu, studi ini berkontribusi pada wacana akademik dan menjadi dasar bagi penelitian selanjutnya.

Kata kunci: kerajaan mataram, difusi budaya, dinamika geopolitik.

Abstract

This study examines the Mataram Kingdom's historical significance during Java's golden age, focusing on Sanjaya's role in its socio-political and cultural development. It investigates Sanjaya's origins, his contributions to Mataram, cultural diffusion in ancient Java, and the region's geopolitical landscape. A multidisciplinary approach integrates historical analysis, linguistic studies, and archaeology. By analyzing inscriptions, artifacts, and historical texts, the study explores Sanjaya's leadership, cultural exchanges, and Java's geopolitical context. It also considers hypotheses linking Sanjaya's lineage to Chenla and potential ties between Java's Rakai Panunggalan of the Shailendra dynasty and Cambodia's King Jayavarman II. Findings reveal Sanjaya's key role in shaping Mataram's governance and integrating Indian influences, such as the Mahabharata, with local traditions. The study suggests a possible connection between Sanjaya and Cambodian royalty, though further evidence is needed. This research enhances the understanding of Southeast Asia's historical dynamics, providing a nuanced perspective on ancient Java's socio-political and cultural evolution. It contributes to academic discourse and serves as a foundation for future studies.

Keywords: mataram kingdom, cultural diffusion, geopolitical dynamics.

INTRODUCTION

Sanjaya, a pivotal figure in the Mahabharata, transcends his narrative role as an advisor to King Dhritarashtra, symbolizing profound psychological insight. His role parallels the strategic

brilliance of the founders of "Mataram Kuno," as chronicled in the Canggal and Mantyasih inscriptions. Similarly, the historical figure Sanjaya, central to ancient Indonesian history, remains enigmatic, yet his enduring legacy

profoundly shaped the sociopolitical landscape of the Old Mataram era.

Drawing parallels between the mythical Sanjaya's qualities—astute observation, moral discernment, and strategic acumen—and the historical rulers of Mataram Kuno provides insights into the foundations of the ancient kingdom. Renowned scholars such as Wendy Doniger Wendy Doniger (2009) and Romila Thapar (2002) have delved deep into the layers of symbolism and historical context surrounding Sanjaya. Through their rigorous analyses, they illuminate Sanjaya as a timeless archetype, offering profound lessons in resilience, moral discernment, and the relentless pursuit of self-knowledge.

This dual exploration of Sanjaya, as a symbolic figure and a historical entity, reveals themes of power, authority, and cultural adaptation, pivotal in understanding Mataram Kuno's legacy. The narrative bridges myth and history, illustrating ancient Indonesia's strategic and cultural evolution.

The purpose of this paper is understanding Sanjaya's legacy necessitates by examining the broader expansion of Indian religious beliefs into Southeast Asia. Dominated by Vaishnavism, Shaivism, and Buddhism, these religions adapted to diverse local practices, facilitated by maritime trade. Buddhism, with its universal appeal, gained prominence over Brahmanism in

Southeast Asia, fostering significant cultural exchange.

By exploring these intersections of mythology, history, and religious expansion offers a comprehensive understanding of ancient Indonesian civilizations and their enduring cultural impact. Analyzing the expansion of Indian religions in India and Southeast Asia provides essential insights into their regional impact. Prominent traditions include Vaishnavism, Shaivism, and Buddhism, which overshadowed Brahmanism due to its limited dissemination in Indochina and Southeast Asia prior to 9 CE (George Coedes (1964).

The region's diverse indigenous belief systems often resisted external ideologies, necessitating significant cultural adaptation for acceptance. Maritime trade routes facilitated the spread of Indian religious influences, particularly in coastal areas (Hall 2011). Buddhism's universal appeal and organized missionary activities further solidified its prominence over Brahmanism in Southeast Asia (Dumarcay and Michael Smithes 1986).

METHODS

This study employs a qualitative, interdisciplinary methodology to examine the historical, cultural, and geopolitical significance of Sanjaya and the Mataram Kingdom. By integrating approaches from history, archaeology, religious studies,

philology, and psychoanalysis, it seeks to bridge the divide between mythology and historical fact. The research emphasizes cultural diffusion and power dynamics in Southeast Asia between the 7th and 10th centuries, aligning with established historiographical frameworks on Indianization (Coedès, 1968) and religious syncretism (Thapar, 2004).

The primary sources utilized in this study include epigraphic inscriptions, archaeological evidence, and literary texts. The Canggal Inscription (732 CE) is examined for its linguistic features, including the use of Pallava script and early Sanskrit, with a focus on genealogical references to Sanjaya and comparative analysis with the Han Chei inscription of Chenla (Coedès, 1968). The Mantyasih Inscription (907 CE) is analyzed for its evidence of dynastic lineage, land grants, and political legitimacy under King Balitung, contributing to the understanding of early Javanese statecraft (Casparis, 1956).

Archaeological evidence, including temple complexes such as Borobudur, Prambanan, and Sambor Prei Kuk, is studied for architectural syncretism and religious iconography, reflecting Indian-Austronesian cultural exchange (Miksic, 2013). Artifacts such as sculptures and reliefs are further examined to assess the fusion of Indian and local artistic traditions in the context of Javanese polity and religious practice.

Literary texts, particularly *Pustaka Rājya-Rājya i Bhumi Nusāntara* and select excerpts from the *Mahabharata*, are analyzed for their portrayal of Sanjaya's historical and symbolic significance (Ricklefs, 2022). Classical Sanskrit literature is cross-referenced with Javanese narratives to trace cultural adaptations and ideological transmissions. Secondary sources include established scholarly works that provide historical context and theoretical grounding, notably Wendy Doniger's analyses of symbolism and religious interpretation (Doniger, 2009), Romila Thapar's research on early Indian political structures and their transregional influence (Thapar, 2004), George Coedès' foundational work on Indianization in Southeast Asia (Coedès, 1968), and Ruhimat's contributions to Javanese textual criticism (Ruhimat, 2015). Additionally, regional studies on Srivijaya, Chenla, and Kalingga offer contextual insights into Mataram's geopolitical environment.

The analysis is structured around historical contextualization, comparative analysis, textual and linguistic criticism, and cultural synthesis. Chronological mapping situates Sanjaya's reign within the broader historical framework of 7th-9th century Java, aligning his rule with regional developments such as Srivijaya's maritime expansion and conflicts in Chenla. Geopolitical mapping utilizes Geographic Information System (GIS) tools

to visualize the territorial extent and political influence of the Mataram Kingdom, contributing to spatial analysis of historical power structures (Wisseman Christie, 1995). A comparative approach is employed to contrast Sanjaya's leadership strategies with those of contemporary rulers such as Jayavarman II in Cambodia and the Srivijayan monarchs, identifying shared patterns of power consolidation and religious legitimation (Miksic, 2013). Religious syncretism is further examined through a study of Javanese Shaivism and Buddhism in relation to Khmer Hindu-Buddhist practices, highlighting patterns of adaptation and integration.

Textual and linguistic criticism is applied to the decipherment of inscriptions, with multiple translations (Kern, Poerbatjaraka, Casparis) compared to resolve ambiguities in Sanjaya's lineage and political claims. Sanskrit-Javanese lexical analysis is employed to trace Indian philosophical concepts in Javanese inscriptions and literature, assessing their semantic shifts over time (Zoetmulder, 1974). Cultural synthesis is conducted through an iconographic study of temple reliefs, including those at Borobudur's Kamadhatu tier, which are analyzed for depictions of Buddhist-Austronesian motifs, offering insight into religious ideology and artistic representation. Additionally, the interaction between elite religious traditions such as Vaishnavism and Shaivism and grassroots animistic

practices is explored through ethnographic parallels.

The theoretical framework guiding this study draws from cultural diffusionism, political theory, and psychoanalysis. Cultural diffusionism is employed to examine the transmission of Indian religious and cultural elements through trade, diplomacy, and localized adaptation (Wolters, 1999). The role of religious symbolism, particularly the use of the Shiva linga as an assertion of divine kingship, is analyzed within the broader framework of Javanese political ideology (Geertz, 1993). Psychoanalytic interpretation is applied to Sanjaya's representation in the *Mahabharata*, exploring his narrative role as a metaphor for detached governance and moral discernment (Doniger, 2009).

The study integrates multiple methodologies to ensure a comprehensive and balanced analysis. Triangulation is employed to cross-verify data from epigraphic, archaeological, and literary sources, constructing a cohesive historical narrative. For example, comparisons between the depiction of Shiva in the Canggal inscription and architectural motifs at Sambor Prei Kuk provide insight into religious syncretism. An interdisciplinary synthesis is conducted by integrating psychoanalytic interpretations of Sanjaya's narrative role with historical and textual analysis to reconstruct his

leadership ethos within the Mataram polity.

Ethical considerations include addressing the fragmentary nature of early Javanese inscriptions by incorporating later textual sources such as *Pustaka Rājya-Rājya i Bhumi Nusāntara* with a critical approach to potential anachronisms and ideological biases. The study acknowledges the interpretive biases inherent in colonial-era scholarship, including Kern's translations, and incorporates postcolonial critiques to reassess earlier historiographical interpretations (Ricklefs, 2022). Symbolic analysis is employed to navigate the intersection between mythological narratives and historical evidence, ensuring a balanced interpretation of Sanjaya's legacy.

The expected outcomes of this study include a comprehensive historical reconstruction of Sanjaya's reign, emphasizing his role in the Indianization of Java. Additionally, the research seeks to provide insights into the processes of cultural syncretism and political consolidation that shaped the Mataram Kingdom's golden age. Furthermore, the study aims to establish a methodological model for interdisciplinary research in Southeast Asian historical studies by integrating textual, archaeological, and psychoanalytic perspectives. By adopting this rigorous methodological framework, the study endeavors to offer a nuanced

exploration of Sanjaya's enigmatic role, bridging gaps between mythology, history, and cultural evolution to illuminate Java's enduring legacy.

RESULTS AND DISCUSSION

The story of Mataram is not merely one of conquest and expansion but a saga of cultural amalgamation and innovation. It was a melting pot where Javanese traditions mingled with Indian influences, creating a vibrant tapestry of art, architecture, and spirituality. The legacy of Mataram endures in the majestic temples of Prambanan and the intricate reliefs of Borobudur and Prambanan, testaments to the kingdom's cultural sophistication and artistic prowess.

Yet, amidst the grandeur and splendor, intrigue and treachery lurked in the shadows of the palace corridors. Court politics and rivalries shaped the destiny of Mataram, with alliances forged and broken in the pursuit of power. The legacy of the Sanjaya Dynasty is not without its controversies and mysteries, adding layers of intrigue to an already captivating narrative.

As we unravel the enigma of Mataram, we are transported to a bygone era of kings and queens, warriors and scholars, where the echoes of the past reverberate through the annals of time. It is a story of resilience in the face of adversity, of cultural richness amidst

diversity, and of the enduring spirit of a people destined for greatness.



Figure 1. The Mataram Vicinity during the Central Java and Eastern Java periods 8-10 CE

In the heart of Java, amidst the lush greenery and ancient ruins, the legacy of Mataram lives on, a testament to the enduring legacy of a kingdom that once ruled the land. Meaning "motherland" In the inscription it is referred to as *kaḍatwan śrī mahārāja i bhūmi i mātarām*, a phrase which means "Maharaja's kingdom in Mataram", as a form of mother personification which symbolises life, nature and the environment (Tjahjono 2013).

However, it can also mean "Ma" and "tara" where "tara" means comparator and "ma" means not or none. Thus, "*kaḍatwan śrī mahārāja i bhūmi i mātarām*" can mean "An incomparable Maharaja's kingdom." The Mataram, also referred to as the Medang Kingdom, flourished from the 8th to the 11th centuries CE in Java, primarily in Central and later East Java (see Figure 1). The kingdom's economic foundation rested heavily on agriculture, particularly rice farming, and later expanded through

maritime trade, contributing to its prosperity and dense population. Mataram boasted a sophisticated culture, evident in its classical Javanese art and architecture, with temples such as Kalasan, Sewu, Borobudur, and Prambanan standing as prominent landmarks (Miksic 2005).

At its peak, Mataram exerted influence across Java, Sumatra, Bali, southern Thailand, the Philippines, and Cambodia. However, religious divisions within the dynasty led to civil war, resulting in the division of the kingdom into the Shaivite Mataram in Java and the Buddhist Srivijaya in Sumatra (Made Alit et al. 2022; Trinanda 2023). Eventually, Srivijaya emerged as the dominant power in the region. Nevertheless, the Shaivite dynasty persisted, regaining control of East Java and establishing the Kahuripan kingdom under Airlangga (Harrison 2009).

Scholarly interest in Mataram's history surged in the 19th century with the discovery of monumental ruins such as Borobudur and Prambanan (Aini 2018, G. Coedes 1968). While written records are scarce, inscriptions on stones and copper plates provide glimpses into political and religious events. Local legends and later historical accounts, including those from the Mataram Sultanate of Java Muslim Kingdom, offer additional insights into the kingdom's mythology and historical narratives, including references to the semi-mythological kingdom of Medang Kamulan (Ricklefs 2022).

Mataram stands as a testament to the rich cultural and historical tapestry of ancient Java, reflecting its economic prosperity, architectural achievements, and religious diversity. Despite the challenges of deciphering its history, ongoing archaeological research and scholarly inquiry continue to shed light on this fascinating period of Indonesian civilization.

Nevertheless, the structure of Mataram in Java remains mysterious. However, according to the analysis by Zakharov et-al (2019), during the early 9th century in Central Java, there were several political entities, including the Śailendras, successors of Sañjaya, Valaing, bhūmi sambhāra, and possibly others. Ancient political entities in Java were not collective, as commoners had few ways to influence the political process, although they could assert their rights in taxation. Nevertheless, commoner-taxpayers in Java could participate in court intrigues, demonstrating their active role in history. However, they all acknowledge Sanjaya as the founder of Mataram (Kusen 1994). *“The Question is: Who is Sanjaya the founder of Mataram?”*.

Decoding the Enigmatic Sanjaya: a Methodological Exploration

This study systematically investigates the historical figure of Sanjaya to understand his pivotal role within the socio-political and cultural landscape of ancient

Mataram. Despite his significance during Java's Classical period, Sanjaya's narrative remains obscure due to scarce historical records. By employing a multidisciplinary methodology, this research aims to elucidate his origins, influence, and legacy in ancient Javanese history and culture.

The research objectives include: (1) Deciphering Sanjaya's origins and his significance in shaping Mataram's socio-political traditions. (2) Analyzing cultural diffusion processes, particularly Indian influences on classical Javanese texts. (3) Investigating the geopolitical dynamics of Java under Sanjaya's reign.

Grounded in a robust theoretical framework, the study synthesizes perspectives from key scholars. (Wolters 1999) contextualizes Indian influences on Southeast Asian civilizations, while Ruhimat's (2009) analysis of Javanese texts reveals layers of cultural and historical depth. King, Wright, and Goldstein's (2020) diffusionism theories provide insights into the dynamic interplay of cultures in ancient Java.

Insights from Ancient Javanese Inscriptions of Sanjaya

Canggal Inscription, the Canggal Inscription, discovered on March 10, 1884, and first reported at a meeting of the 'Royal Academy' in Amsterdam, is a pivotal 8th-century CE artifact from Central Java. It sheds light on the early history of Mataram, revealing the establishment of a

Shiva linga in the village of Kunjarakunja ("the land of the elephant") by Sanjaya. This inscription, written in Pallava script and an early Sanskrit dialect, provides invaluable insights into the socio-political and religious milieu of the time. While the script and language are considered less elegant for royal documents, they bear striking similarities to the Han Chei Inscription from Chenla (mid-7th century CE), indicating potential cultural exchanges between Java and Cambodia.

The original text comprises 12 stanzas, with stanza 11 detailing Sanjaya's lineage. Deciphering this stanza is crucial for understanding the formation of Ancient Mataram. Transliterated into Latin script, stanza 11 reads: 11. criman yo mananiyo wudha-jananikaraic castra-suksmarthavedi. raja cauryadi-gunyo raghur iva vijitanekasamanta-cakrah. raja cri sanjayakhyo ravir iva yacasadig-vidikkyatalaksmih. sunus sannaha-namnas svasur a (vanipater) nyayatac casti rajyam.

H. Kern, in his work *De Sanskrit-inscriptie van Canggal (Kedu) uit 654 Caka* (1917), provided one of the earliest transliterations and translations of this text. Subsequent translations and analyses were undertaken by scholars such as R.M. Ng. Poerbatjaka (*Riwajat Indonesia I*, 1952), B.Ch. Chabra (1934), J.G. de Casparis (1956) and Pinardi (2018).

The widely accepted translation states:

"As a successor to King Sanna, his son named Sanjaya is likened to the sun. Power was not directly handed over to him by King Sanna but through his older sister (Sannaha)."

Alternative interpretations of stanza 11 suggest nuanced understandings: (1) Common Translation: As stated above, Sanjaya inherits power indirectly through Sannaha. (2) Sanskrit-English Dictionary Interpretation: Sanjaya shines like the sun, with "Sannaha" referring to preparation or readiness, implying a symbolic rather than a familial role. (3) *Pustaka Rājya-Rājya i Bhumi Nusāntara* (Ruhimat 2009): Sanjaya inherits the throne directly from his mother, Sannaha, as the eldest son of Sena-Sannaha.

The inscription's poetic nature allows room for multiple interpretations, underscoring its complexity and historical significance. Scholars must consider comparative texts, such as *Pustaka Rājya-Rājya i Bhumi Nusāntara* (translated by Ruhimat, 2009), to construct a comprehensive narrative of Sanjaya's origins and his pivotal role in Mataram's establishment.

Mantyasih Inscription, Commissioned by King Balitung in 907 CE, the Mantyasih Inscription (or Balitung Charter), housed in the Radyapustaka Museum, provides an invaluable genealogical record of Mataram's rulers. It details a grant of tax-free land to Mantyasih village, reflecting Balitung's

commitment to religious and societal welfare. The inscription's references to Mount Susundara and Wukir Sumbing further illuminate the geographical and cultural context of Mataram's political dynamics.

The genealogical sequence listed in the inscription includes: (1) Rakai Mataram Sang Ratu Sanjaya, (2) Sri Maharaja Rakai Panangkaran, (3) Sri Maharaja Rakai Panunggalan, (4) Sri Maharaja Rakai Warak, (5) Sri Maharaja Rakai Garung, (6) Sri Maharaja Rakai Pikatan, (7) Sri Maharaja Rakai Kayuwangi, (8) Sri Maharaja Rakai Watuhumalang, (9) Sri Maharaja Rakai Watukura Dyah Dharmmodaya Mahasambhu.

This record highlights Sanjaya's foundational role in Mataram's political lineage and the transition of power through successive generations. Analysis: Sanna, Sannaha, and Sanjaya. Sanna: In Indian epic traditions, Sanna's possible identification with Bratasena (Bhima) of the *Mahabharata* suggests parallels in strength and leadership. However, in Java's historical narrative, Sanna's role contrasts with Sanjaya's, indicating potential political or ideological differences.

Sannaha: According to *Pustaka Rājya-Rājya i Bhumi Nusāntara* (Ruhimat, 2009), Sannaha is portrayed as female, potentially Sanjaya's mother. However, interpretations vary, with some suggesting

Sannaha symbolized preparatory efforts or readiness in Sanskrit contexts.

Sanjaya: The Canggal Inscription portrays Sanjaya as a strategic and capable leader. Alternative interpretations of his relationship with Sannaha suggest he may have been an adopted or allied figure from neighboring regions like Chenla or Champa, further enriching our understanding of his rise to power.

Psychoanalytic Perspective on Sanjaya. Drawing from the *Mahabharata*, Sanjaya's character as a narrator and advisor reflects his psychological depth and strategic acumen. In psychoanalytic terms, Sanjaya symbolizes the detached observer within the human psyche, capable of providing impartial insights and strategic guidance amidst chaos. His portrayal in the inscriptions emphasizes his dual role as a military strategist and wise leader, suggesting he embodied both intellectual and experiential qualities.

It Could be concluded that the Canggal and Mantyasih Inscriptions offer complementary perspectives on Sanjaya's historical and cultural significance. By synthesizing epigraphic, literary, and psychoanalytic approaches, scholars can reconstruct a nuanced narrative of Sanjaya's role in Mataram's formation, revealing the interplay of political, cultural, and religious forces in ancient Java.

The Rise and Legacy of the Mataram: A Journey Through Java's Golden Age presents a captivating narrative of Java's historical significance during a pivotal era. Amidst the backdrop of Southeast Asia's complex regional dynamics, Java Island emerged as a beacon of stability, fostering an environment ripe for the ascent of the Mataram Kingdom. This rise to prominence marked a significant shift in the geopolitical landscape, unveiling a tale of political intrigue, cultural assimilation, and visionary leadership.

The Mataram Kingdom's emergence was not merely a story of conquest and expansion but a saga of cultural amalgamation and innovation. It served as a melting pot where indigenous Javanese traditions intertwined with Indian influences, giving rise to a vibrant tapestry of art, architecture, and spirituality. The legacy of Mataram lives on through its majestic temples, such as Prambanan and Borobudur, which stand as testaments to the kingdom's cultural sophistication and artistic prowess.

However, behind the grandeur and splendor of Mataram lay the shadows of palace intrigue and rivalries. Court politics played a pivotal role in shaping the kingdom's destiny, with alliances forged and broken in the pursuit of power. The Sanjaya Dynasty, central to Mataram's narrative, is not without controversy and

mystery, adding layers of intrigue to its captivating history.

As scholars delve deeper into the enigma of Mataram, they are transported to a bygone era of kings, queens, warriors, and scholars. It is a story of resilience in the face of adversity, where cultural richness thrived amidst diversity, and the enduring spirit of a people destined for greatness prevailed.

The academic discussion surrounding the Mataram Kingdom's legacy extends beyond its historical narrative. The Mantyasih inscription, crafted centuries after the Sanjaya era, provides profound insights into the lasting impact of Sanjaya's influence on Java's socio-cultural, religious, and political landscape. This historical document sheds light on how Sanjaya's legacy shaped the region's history and identity, ushering in a transformative period known as further evidence and research, emphasizing the importance of rigorous scholarship in historical inquiry. Hypotheses linking figures of King Jayavarman II of Cambodia to Java's Rakai Panunggalan of the Shailendra dynasty, as suggested by Soewadji Syafei (Syafei 1981), it is plausible to conclude that Jayawarman II may be the third generation of Khmer descendants after Sanjaya in Java. Nonetheless, further substantiation is necessary to confirm these connections.

In conclusion, the study effectively achieves its objectives by providing a

comprehensive analysis of the socio-political and cultural landscape of ancient Mataram. Through interdisciplinary examination of historical documents, inscriptions, and archaeological artifacts, the research illuminates Sanjaya's pivotal leadership role and his profound influence on the region's history and identity. Moreover, the meticulous exploration of cultural diffusion in ancient Java highlights the amalgamation of Indian influences with indigenous traditions, contributing to the formation of the region's cultural identity.

Additionally, the research uncovers the geopolitical factors that shaped Sanjaya's identity and the broader political tradition of the region. By situating Sanjaya's reign within the historical context of Southeast Asia, the study elucidates power dynamics, religious affiliations, and cultural interactions that characterized ancient Java. This interdisciplinary inquiry provides valuable insights into the historical narrative of the region, enriching our understanding of its cultural heritage.

In essence, the Mataram Kingdom's legacy endures as a testament to the rich cultural tapestry of ancient Java. Through ongoing archaeological research and scholarly inquiry, scholars continue to unravel its mysteries, deepening our appreciation for Java's golden age and its enduring impact on Southeast Asian history.

The Sanjaya Reform, Sanjaya's presence during the Mataram Dynasty had a profound impact on various aspects of Javanese culture and Indonesian history. His reign witnessed strategic governance and cultural patronage, laying the groundwork for Mataram's cultural zenith. Additionally, Sanjaya's era coincided with Java's Indianization process, where elements of Indian culture were integrated into Javanese society, influencing religion, language, and art. Furthermore, Sanjaya's connections to Cambodian migrants suggest a broader geo-cultural context between Java and neighboring regions, influencing religious beliefs, artistic styles, and political structures.

The Mataram Kingdom's legacy remains a testament to the rich cultural and historical tapestry of ancient Java. Despite the challenges of deciphering its history, ongoing archaeological research and scholarly inquiry continue to shed light on this fascinating period of Indonesian civilization. As scholars grapple with the mysteries surrounding Mataram, they uncover new layers of understanding that enrich our appreciation for Java's golden age and its enduring impact on Southeast Asia's historical narrative.

CONCLUSION

In conclusion, the exploration of the rise and legacy of the Mataram Kingdom, particularly the role of Sanjaya within this

historical narrative, offers profound insights into the socio-political, cultural, and geopolitical landscape of ancient Java. The analysis of the Canggal Inscription provides valuable glimpses into the social structure and familial relationships of the time. However, it also underscores the limitations in fully understanding the specific roles and significance of key figures like Sanjaya, Sanna, and Sannaha. Nonetheless, familial ties between Sanjaya and Sannaha are suggested, highlighting their strategic importance as advisors within the kingdom's narrative. Considering the historical context, it is plausible that Sanjaya originated from Chenla, given linguistic and contextual similarities between inscriptions from Java and Chenla. However, definitive conclusions regarding Sanjaya's origin necessitate further investigation through comprehensive epigraphic and archaeological research.

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