ABSTRACT

Indonesian government has officially announced the long-term decision to relocate the capital city from Jakarta to East Kalimantan, specifically in the districts of Penajam Paser Utara and Kutai Kertanegara. The announcement invites scholars and experts to deliver their opinions and conduct studies using several perspectives: politics, government, social, economics, and culture. This article aims at observing the Indonesian government masterplan to relocate the capital city from cultural perspective, specifically Javanese, by revealing the characteristics and concepts of capital city depicted in an Old Javanese literary work, *Kakawin Nagarakertagama* by Mpu Prapanca. Qualitative content analysis is applied in this study to interpret the research data. Research results showed that *Kakawin Nagarakertagama* contains cultural concepts and traditional values suitable to the development of a new capital city: (1) capital city as the center of civilization, (2) spatial management, and (3) resource management. This article concludes that those concepts are relevant to support the development of a capital city as the center of human civilization and the reflection of a developed nation.

KEYWORDS: capital city, country, government, *Kakawin Nagarakertagama*

INTRODUCTION

Indonesian government has enacted a masterplan for relocation of the country’s capital city from the Special Capital Region of Jakarta to East Kalimantan. This plan is generally welcomed by the Indonesian public, despite the pros and cons arguments. It also invites scholars and experts to deliver their opinions and conduct studies using several perspectives. This article will provide new idea from cultural perspective, specifically the Javanese. It is conducted by analyzing an Old Javanese literary work, *Kakawin Nagarakertagama*.

*Kakawin Nagarakertagama* is written by Mpu Prapanca in 1365 CE (1287 Saka) during the reign of Majapahit kingdom. The manuscript was first found in Lombok Island in 1894 and stored in UB Leiden. In 1975, the manuscript was returned to Indonesian government. The text describes the monarch life of Majapahit kingdom under Hayam Wuruk’s leadership, the king’s family, castle, and colonies. The book also includes the description of Majapahit capital city. The enactment of traditional Javanese values in the development of the capital city as described in *Kakawin Negarakertagama* is relatable to the Indonesian government’s plan. This article observes the relocation plan by using cultural perspective adapted from the manuscript and the current Javanese values. The cultural values embedded in *Kakawin Negarakertagama* can be adopted as
a framework of idea in relation to the country’s development during the industrial revolution 4.0.

*Kakawin Negarakertagama* has been widely discussed by literary critics and philologists. Damaika Saktiani, et al., conducted critical analysis on Old Javanese manuscript, *Kakawin Negarakertagama*. The results of the analysis were published as a book which includes the Old Javanese original version and its Indonesian translation. Yuke Ardhiati applied cultural perspective to analyze city planning in her dissertation defended in 2004 for Department of History, Faculty of Humanities, Universitas Indonesia, entitled “Arsitektur, Tata Ruang Kota, Interior, dan Kri Sumbangan Soekarno di Indonesia 1926-1965: Sebuah Kajian Mentalite Arsitek Seorang Negarawan”. Ardhiati conducted similar research for her second dissertation defended in 2012 for Department of Architecture, Faculty of Engineering, Universitas Indonesia, under the title “Panggung Indonesia: *Khora* Pesona Karya “Arsitek” Soekarno 1960-an”. Both of her works discussed the role of Sukarno as an architect in relation to his position as a president, his architectural concepts, and the meaning of his architecture works. In regards to the previous studies, this article will provide new insights on the related issue by presenting Old Javanese local wisdom relatable to the current Indonesian society.

**RESEARCH MATERIAL AND METHOD**

This article chooses one *pupuh* (poem) in *kakawin Negarakertagama* taken from *Kakawin Negarakertagama: Masa Keemasan Majapahit di Bawah Prabu Hayam Wuruk dan Mahapatih Gajah Mada* by Damaika Saktiani, et al. The 314-pages, 14.5 x 21 cm book includes the Old Javanese text and its Indonesian translation, published by Narasi. It contains 98 *pupuh* which each of them is given Indonesian title. It is yet unknown why Indonesian titles are given to the Old Javanese poems, regardless their relevancies with the poems’ contents. This study selects the twelfth *pupuh*, “Ibukota”, as the research material. This poem is specifically selected as it contains Javanese values and concepts of capital city to be analyzed further in regards to the relocation plan of Indonesia capital city.

Qualitative content analysis, which is mostly used to analyze text, image, and symbols to grasp the cultural aspect of a specific social context, is applied in this study. This method considers all forms of data as “text”, regardless the form. In other words, text is taken as a symbolic representation which can be recorded, documented, or stored as analysis material. Qualitative content analysis refers to integrative analysis method which aims at understanding meaning, significance, and relevance (Bungin, 2001: 203).

According to Kriyantono (2006: 247), qualitative content analysis allows deeper and detailed analysis to understand the content of a media and connect it with social context in which the media is produced. This understanding is based on the idea that all messages, e.g. text, symbol, image, etc. are cultural and social products. Qualitative content analysis is a systematic and analytic research method, yet it permits improvisation. It uses categorization as a guide and allows the application of new concepts and categorization during the research progress. There are two kinds of content according to this method: latent content and communication content (Nyoman Kutha Ratna, 2012: 48-49). Latent content is the real content depicted by the author, and communication content is the interpretative content expressed in the relation of text with its reader which resulted as meaning.
DISCUSSION

The twelfth pupuh in *Kakawin Nagarakertagama* illustrates three aspects of capital city: (a) capital city as the center of civilization, (b) spatial management of capital city, and (c) resource management of capital city. Each aspect will be discussed further.

Capital City as the Center of Civilization

The twelfth pupuh in *Kakawin Nagarakertagama* describes that the capital city of Majapahit kingdom was built in order according to the wind direction:

"Warṇa tiṅkah ikaṅ pikandēl atatātūt kaṇṭa nin nāgara,..."
"The capital city was built according to the wind direction and the country border,..."
(1st line, 1st verse, 12th pupuh)

The above description is in accordance with the concept of *Pajupat Kalima Pancer* in Old Javanese knowledge regarding wind direction. The concept is adapted by Sukarno to build the National Monument (Monumen Nasional–Monas) as the country’s national icon located at the heart of Jakarta. The National Monument is built in the form of *punden berundak* square, similar to some temples in Java. This form represents the spiritual aspect of traditional Javanese architectural concept: the more inner part, the more sacred. Besides *Pajupat Kalima Pancer*, another concept depicted by the building is *mandala*, which represents the existence of space and time, and the concept of universe in Javanese philosophy: *jagad gedhe* and *jagad cilik* (Ardhiati, 2014: 54).

Deleuze (as quoted Ardhiati, 2012: 25) argued that power is constituted by paranoid regime of sign, i.e. the sign of insanity shown by a ruler, similar to a *dhalang* playing his *wayang* puppet. The implementation of the power owned by *dhalang* is shown by his movement in playing the puppets. Meanwhile, a ruler’s power is manifested in the architecture of the kingdom. Jones (as quoted Ardhiati, 2012: 26) added that architectural concept is needed by a ruler to hold his power in a meaningful way.

The twelfth pupuh in *Kakawin Nagarakertagama* also explains the meaning of the center point in wind direction. The explanation mentions the strategic areas in the country’s capital city and their locations in accordance to the wind direction. It is shown in the following quotations:

"wetan saṅ dwija saiwa mukya..."
"in the east, lived the Shiva priest..."
(2nd line, 1st verse, 12th pupuh)

"ṅkāneṅ daksina boddha mukyaṅ..."
"in the south, lived Buddha Sangha with.."
(3rd line, 1st verse, 12th pupuh)

"kulwan kṣatriya mantri puṅgawa..."
"in the west was the place of ksatria, minister,..."
(4th line, 1st verse, 12th pupuh)

"Wetan ndan mahêlat lĕbuh pura narendreî wēnkër atyādhuta,"
"Meanwhile in the east, separated by the field, located the magnificent kingdom of Wengker King,"
(1st line, 2nd verse, 12th pupuh)

"kannah daksina tan madoh kamēgētan..."
"in the south, not so far,..."
(4th line, 2nd verse, 12th pupuh)

"Ndā ĕkane ĕlī purī kuwu kadhaemmādhyakṣaṅi arddhāhalĕp,"
"Meanwhile, in the south of the kingdom, was the place of Darmadyaksa,"
(1st line, 5th verse, 12th poem)

"wetan lor kuwu saṅ gajahmada patih riṅ tiktawilwādhika,..."
"In the northeast, lived the supreme Patih Gajah Mada in Wilwatikta,..."
(1st line, 4th verse, 12th pupuh)

The above quotations implied that the capital city of Majapahit systematically located in the center as the central point of the country’s force. They described the locations of some vital objects of the government which were built in accordance to the wind direction. Those objects functioned as the sites for activities related to the country’s development and management, such as palace, religion center, army base, market, etc. We could assume that the country’s safety and authority were defended at the capital city.

It is in line with Indonesian government’s plan to relocate the capital city, as mentioned by Jokowi. Indonesian capital city is going to be relocated to East Kalimantan, specifically in the districts of Penajam Paser Utara and Kutai Kartanegara. The selection of the area is based on geographical aspect of the region as it is located at the center of the archipelago. Considering the location, it might become the center for the country’s development and encourage equal distribution of development in all regions in Indonesia in the east, north, south, and west (Joko Widodo, https://youtu.be/UrK8dyxmg7g, accessed 19 Sept 2019)
Spatial Management of Capital City

The twelfth pupuh in Kakawin Nagarakertagama also describes the spatial management of capital city. The text underlines the architecture of the capital city which is built according to the country border, as shown in the following quotations:

"Wetan ndan mahēlat lēbuh pura narendreṅ ṃṅwĕṅ kĕr atyādhuta, sākṣāt indra lawan sacī nrpati lāwan saṅ naredra ṃ dahā,"
"In the east, bordered by the field, stood the magnificent castle of Wengker King, just as the manifestation of Indra god and Saci Ratu goddess and Daha king,"
(1st line, 2nd verse, 12th pupuh)

"...wetan rakwa kasaiwan āttama kaboddhan kulwan aśryātata, tan warṁna n kuwu saṅ sumantryadhika len mwāṅ saṅ para ksatriya, deniṅ kweh nira bheda riṅ sakuwu kuww aṅde halĕp niṅ pura."
"...In the east lived Shiva priests, and in the west lived Buddha priests, their living places built orderly and beautifully, there were a lot of houses for ministries and ksatrias, the variation of the buildings added the beauty of the city."
(2nd, 3rd, 4th lines, 5th verse, 12th pupuh)

Order of buildings is an important aspect in capital city spatial management, since it becomes the representation of a country and a nation. This idea is in line with Javanese philosophy, ajining raga saka busana, which means that either good or bad things is observable from the appearance. Therefore, a country as “raga” or a “self” should take care of the “busana” or “appearance” by taking into account the aesthetic aspect in spatial management as the nation’s powerful force (Rokhman, https://unnes.ac.id/berita/ajining-raga-gumantung-saka-busana/, accessed 19 Sept 2019).

The text then describes that the capital city of Majapahit looked like beautiful moon and stars. The spatial management represents the power and authority of the Javanese under the leadership of Majapahit king, shown by his authority over some regions in Nusantara:

"Lwir candra ruṇa tekanan pura ri tikta śrī phalānopama, tejaṅgēḥ nikanaṅ karaṅ sakuwu kuww akweh madudwan halĕp, lwir taārāgraha tekanan negara śeṣanneka mukyan dahā, mwaṅ nūsāntara sarwwa maṇḍalita rārṣṭa ṃṅṣrayḵweh marēk."
"Like the moon and the stars, Majapahit capital city looked very beautiful, the houses were made of strong and shining stones like a drip of honey, spread around the country like small planets with Daha as the leader, and all regions in Nusantara were obedient and take shelter from Majapahit."
(6th verse, 12th pupuh)

The Javanese concept corresponded with the above description of Majapahit capital city is tata, titi, tentrem, karta raharja. The preposition means that order and tidiness are essential in Javanese philosophy to attain the country’s welfare. Another Javanese preposition in line with the
description of Majapahit capital city is tentrem iku sarananing urip ana donya. It means that welfare is a tool to live the life in the world. In this case, welfare is not limited to wealth, but includes the quality of feeling, mind, and thought (Humas Jateng, https://jatengprov.go.id/publik/bisakah-nilai-nilai-jawa-cegah-korupsi, accessed 19 Sept 2019). Individuals who are able to control their feelings, mind, and thought will attain happiness even though they have less amount of money (Suprapto: 2015).

**Human Resource Management in Capital City**

Human resource management is another essential aspect considering human’s role in conducting the activities in the capital city. *Kakawin Negarakertagama* describes this idea further in the following excerpts:

"...sañ dwija saiwa mukya sira dañ hyan brähma rājādhika, īkāneī dakṣiṇa bodha mukyaṅ anawuṅ saṃkā karēṅkan nādi, kulwan ksatriya mantri puṅgawa sagotra śrī narendrādhipa."

"...Shiva priest was the magnificent and noble Sang Hyang Brahmaraja, in the south Buddha Sangha with Rangkanadi priest was the most supreme (leader), in the west lived the ksatrias, ministers, courtiers, and the king’s family members.”

(2nd, 3rd, 4th lines, 1st verse, 12th poem)

"...satyāsih ri narendra đīra nipuneñ nityāpatih riñ dahā, kyatīñ rat mañāra bhaṭāra narapaty ānde halēp niñ prājā.

...loyal and loving towards the King, and brave as a patih in Daha, he was entitled Batara Narapati who was famous in the world for his role as the initiator of the country’s order.”

(3rd and 4th lines, 3rd verse, 12th poem)

"Wetan lor kuwu sañ gajahmada patih riñ tiktawilwādhika, mantrī wīra wicaksaneñ naya mataṅga satya bhaktya prabhuh, wāgmi wāk padu sārijawopasama dhihotsāha tan lālana, rāja dhyaṅsa rumakṣa ri shti narendrān cakrawartti ŋ jagat."

"In the northeast was the living place of the supreme Patih Gajah Mada in Wilwatikta, a minister known for his bravery and wisdom in managing the political strategy, he was accountable, loyal and obedient toward the king, fluent and competent in communicating, his speech was beautiful, and never get tired of working as the king’s advisor in securing and running the country."

(4th verse, 12th pupuh)

Majapahit’s glory as a strong country with vast territory was also supported by good management of qualified human resources. It is reflected by the condition of the capital city which is inhabited by qualified human resources living in harmony and providing good examples to the other citizens by referring to Javanese noble value. Suprapto mentioned a Javanese preposition titikane aluhu, alusing solah tingkah basane, lan legawaning ati, darbe sifat berbudi bawalaksana which means ‘the characteristics of an honorable person among others are speak
beautifully, having wide heart and noble character.’ It summarizes the characteristics of noble human beings.

The preposition means that the characteristics of an honorable person are reflected by the behavior and speech, sincerity, and nobility. Nobility is an essential characteristic of qualified human resource. This idea is reflected by Majapahit civilization, especially by the Shiva and Buddhist priests respected by their nobility. The east side of the capital city, bordered by the field, located the magnificent castle of Wengker King, just as the manifestation of Indra god and Saci Ratu goddess and Daha king. The magnificent castle of King of Matahun and Queen of Lasem were located side by side and close to each other in the south part of the capital city. The location of King Wengker and King Wengker castles indicated peaceful and noble way of living in the country.

In relation to the description of capital city in Kakawin Nagarakertagama, Sri Susuhunan Pakubuwana X, one of the most influential persons in current Javanese society, once mentioned a proverb: *rum kuncaraning bangsa saka luhuring budaya*. It means the popularity and power of a country is based on the well-preserved cultural nobility. The proverb represents the concepts explained in this article. Cultural perspective cannot be neglected as the source of idea in regards to Indonesian capital city relocation plan. It provides useful ideas by taking into account the concepts and values believed by our ancestors. The noble thinking of our predecessors might provide important knowledge regarding the glory of Majapahit as a country with a developed civilization.

**CONCLUSION**

Capital city relocation has been announced by Indonesian government as a long-term plan. The relocation of the capital city is equal to the development of human civilization in the new selected region. The capital city of Majapahit as described in the twelfth pupuh in *Kakawin Negarakertagama* reflects the development of a capital city as the center of a developed civilization. There are several essential aspects to be considered. The main idea of this article by using cultural perspective is taking into account the spatial management of the capital city and also the management of human resources. The management of a capital city as the center of civilization is the main idea of this article that can be taken as a suggestion for Indonesian capital city relocation masterplan.
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