

Keletakan prasasti dan fungsi situs astana gede: tinjauan berdasarkan konsepsi keagamaan = The inscription layout and the function of the astana gede site: review based on religious conception

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Abstrak

Situs Astana Gede merupakan salah satu situs peninggalan Kerajaan Sunda yang berbeda dibandingkan situs pada umumnya. Terdapat enam prasasti yang terletak di Situs Astana Gede, yaitu Prasasti Kawali I, Prasasti II, Prasasti III, Prasasti IV, Prasasti Kawali V, dan Prasasti Kawali VI. Setiap prasasti memiliki penempatan berbeda di dalam teras. Prasasti yang diletakan di teras I, yaitu Prasasti IV dan Prasasti V. Adapun Prasasti yang diletakan di teras II terdapat empat prasasti, yaitu Prasasti I, Prasasti II, Prasasti III, Prasasti VI, tetapi tidak ada satu pun prasasti yang diletakan di teras III. Berdasarkan hal tersebut, penelitian ini bermaksud untuk mengetahui tata letak prasasti berdasarkan kajian keagamaan sehingga diketahui alasan prasasti diletakan di teras yang berbeda-beda dan fungsi Situs Astana Gede. Hasil penelitian menunjukkan bahwa masing-masing teras menandakan tingkatan yang berbeda-beda berdasarkan konsepsi keagamaan, yaitu konsep triloka. Prasasti di teras I berisi keagamaan yang mengartikan tahap pertama manusia dalam kehidupan harus mempelajari agama. Teras II adalah tingkatan lebih tinggi dengan prasasti berisi moral. Teras III yang merupakan teras tertinggi sudah tidak ada lagi prasasti.

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The Situs Astana Gede is one of the different sites of Sunda kingdom compared to the site in general. There are six inscriptions located on the Astana Gede site, Kawali I inscription, Kawali II inscription, Kawali III inscription, Kawali IV inscription, Kawali Keletakan prasasti..., Muchamad Muhlis, FIB UI, 2019 ix Universitas Indonesia V inscription, and Kawali VI inscription. Each inscription has a different placement on the terrace. Inscriptions placed on the terrace I, namely inscription IV and inscription V. The inscription placed on the terrace II there are four inscriptions, namely inscription I, inscription II, inscription III, inscription VI, but none of the inscriptions are placed on the terrace I. Based on this, the study intends to know the layout of inscriptions based on religious studies so it is known why the inscription is placed on different terraces and functions of the Astana Gede website. The results show that each terrace signifies a different level based on the religious conception, the concept of Triloka. The inscription on the terrace I contains religious that defines the first stage of human beings in life to learn religion. The terrace II is a higher level with a moral inscription. Terrace III which is the highest terrace there is no more inscription. Astana Gede Site is one of the different sites of Sunda kingdom compared to the site in general. There are six inscriptions located on the Astana Gede site, Kawali I inscription, Kawali II inscription, Kawali III inscription, Kawali IV inscription, Kawali V inscription, and Kawali VI inscription. Each inscription has a different placement on the terrace. Inscriptions placed on the terrace I, namely inscription IV and inscription V. The inscription placed on the terrace II there are four inscriptions, namely inscription I, inscription II, inscription III, inscription VI, but none of the inscriptions are placed on the terrace I. Based on this, the study intends to know the layout of inscriptions based on religious studies so it is known why the inscription is placed on different terraces and functions of the Astana Gede website. The results show that each terrace signifies a different level based on the religious conception, the concept of Triloka. The inscription on the

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