

REGULATION OF THE REGENCY OF TRENGGALEK
NUMBER 1 OF 2024
ON
TRENGGALEK ANNIVERSARY

BY THE BLESSINGS OF ALMIGHTY GOD

REGENT OF TRENGGALEK,

- Considering :
- a. that in order to preserve the existence and identity of the region, as well as to respond to the aspirations of the community regarding the historical truth of the founding of Trenggalek, it is necessary to establish the Trenggalek anniversary as the starting point of regional governance and development;
 - b. that to realize the existence and identity of the region in relation to the history of the founding of Trenggalek, and to provide legal certainty in the determination and implementation of the Trenggalek Anniversary, it is necessary to regulate the Trenggalek Anniversary;
 - c. that based on Law Number 23 of 2014 on Local Governments, as amended several times, last by Law Number 6 of 2023 on Enactment of Government Regulation in Lieu of Law Number 2 of 2022 on Job Creation into Law, the Local Government has the authority to foster local history of the regency;
 - d. that based on the considerations as referred to in point a, point b, and point c, it is necessary to issue a Regional Regulation on Trenggalek Anniversary;

- Observing : 1. Article 18 section (6) of the 1945 Constitution of the Republic of Indonesia;
2. Law Number 12 of 1950 on Establishment of Regencies within the Province of East Java (State Gazette of the Republic of Indonesia of 1950 Number 19, Supplement to the State Gazette of the Republic of Indonesia Number 9) as amended by Law Number 2 of 1965 on Changes in the Boundaries of Surabaya Municipal Area and Surabaya Level II Region by Amending Law Number 12 of 1950 on Establishment of Regencies within the Province of East Java and Law Number 16 of 1950 on Establishment of Major Cities within the Provinces of East Java, Central Java, the Provinces of East Java, Central Java, West Java and the Special Region of Jogjakarta (State Gazette of the Republic of Indonesia of 1965 Number 19, Supplement to the State Gazette of the Republic of Indonesia Number 2730);
3. Law Number 12 of 2011 on Legislation Making (State Gazette of the Republic of Indonesia of 2011 Number 82, Supplement to the State Gazette of the Republic of Indonesia Number 5234) as amended several times, last by Law Number 13 of 2022 on the Second Amendment to Law Number 12 of 2011 on Legislation Making (State Gazette of the Republic of Indonesia of 2022 Number 143, Supplement to the State Gazette of the Republic of Indonesia Number 6801);
4. Law Number 23 of 2014 on Local Governments (State Gazette of the Republic of Indonesia of 2014 Number 224, Supplement to the State Gazette of the Republic of Indonesia Number 5587) as amended several times, last by Law Number 6 of 2023 on Enactment of Government Regulation in Lieu of Law Number 2 of 2022 on Job Creation into Law (State Gazette of the Republic of Indonesia of 2023 Number 41, Supplement to the State Gazette of the Republic of Indonesia Number 6856);
5. Law Number 5 of 2017 on Cultural Advancement (State Gazette of the Republic of Indonesia of 2017 Number

104, Supplement to the State Gazette of the Republic of Indonesia Number 6055);

6. Presidential Regulation Number 87 of 2014 on Implementing Regulation of Law Number 12 of 2011 on Legislation Making (State Gazette of the Republic of Indonesia of 2014 Number 199) as amended by Presidential Regulation Number 76 of 2021 on Amendment to Presidential Regulation Number 87 of 2014 on Implementing Regulation of Law Number 12 of 2011 on Legislation Making (State Gazette of the Republic of Indonesia of 2021 Number 186);
7. Regulation of the Minister of Home Affairs Number 80 of 2015 on Formulation of Regional Legal Products (State Bulletin of the Republic of Indonesia of 2015 Number 2036) as amended by Regulation of the Minister of Home Affairs Number 120 of 2018 on Amendment to Regulation of the Minister of Home Affairs Number 80 of 2015 on Formulation of Regional Legal Products (State Bulletin of the Republic of Indonesia of 2018 Number 157);

With the Joint Approval of
THE REGIONAL HOUSE OF REPRESENTATIVES OF
THE REGENCY OF TRENGGALEK
and
THE REGENT OF TRENGGALEK

HAS DECIDED:

To issue : REGIONAL REGULATION ON TRENGGALEK ANNIVERSARY.

CHAPTER I GENERAL PROVISIONS

Article 1

In this Regional Regulation:

1. Region means the Regency of Trenggalek.
2. Local Government means the Government of the Regency of Trenggalek.

3. Local Governance means the administration of government affairs by the Local Government and the Regional House of Representatives based on the principles of autonomy and co-administration, with the broadest possible autonomy principle within the system and principles of the Unitary State of the Republic of Indonesia as referred to in the 1945 Constitution of the Republic of Indonesia.
4. Regent means the Regent of Trenggalek.
5. Office means the Office responsible for cultural affairs in Trenggalek Regency.
6. Trenggalek Anniversary means the historical moment marking the beginning of the implementation and operation of governance and development in the Region.
7. Community means the people of the Region, both those residing within the Region and those outside the Region, who can be proven by population administration documents.

CHAPTER II

PRINCIPLES, OBJECTIVES AND SCOPE

Part One

Principles

Article 2

The principles for determining the Trenggalek Anniversary are:

- a. tolerance;
- b. diversity;
- c. locality;
- d. cross-regionalism;
- e. participation;
- f. benefit;
- g. sustainability;
- h. freedom of expression;
- i. integration;
- j. equality; and
- k. mutual cooperation.

Part Two Objectives

Article 3

The objectives of establishing the Trenggalek Anniversary are to:

- a. provide legal certainty for the Local Government in organizing the commemoration of the Trenggalek Anniversary in accordance with the interests of the community;
- a. foster a sense of belonging and pride among the people in the Region toward the implementation of development carried out by the Local Government;
- b. encourage and enhance Regional development as mutually agreed upon for the advancement of the Region in the future, using the Trenggalek Anniversary as a starting point; and
- d. promote the tourism sector and increase public participation through activities that can be organized in conjunction with the commemoration of the Trenggalek Anniversary.

Part Three Scope

Article 4

The scope of this Regional Regulation includes:

- a. the history of the founding of Trenggalek;
- b. the establishment of the Trenggalek Anniversary;
- c. the commemoration of the Trenggalek Anniversary; and
- d. public participation.

CHAPTER III

HISTORY OF THE FOUNDING OF TRENGGALEK

Article 5

The history of the founding of Trenggalek is based on the Kamulan Inscription with the chronogram Swasti

Cakawarsatita 1116 Badrawadamasa, or in the year 1194 AD.

Article 6

The overview of Trenggalek's history is attached in the Annex as an integral part of this Regional Regulation.

CHAPTER IV

ESTABLISHMENT OF THE TRENGGALEK ANNIVERSARY

Article 7

The Trenggalek Anniversary is established on the 31st of August in the year 1194.

CHAPTER V

COMMEMORATION OF TRENGGALEK ANNIVERSARY

Article 8

- (1) The Trenggalek Anniversary is commemorated annually on the 31st of August.
- (2) The commemoration of the Trenggalek Anniversary as referred to in section (1) is celebrated by the Community through traditional ceremonies and organized by the Office.
- (3) Further provisions regarding the commemoration of the anniversary as referred to in section (1) are regulated in a Regent Regulation.

CHAPTER VI

PUBLIC PARTICIPATION

Article 9

- (1) The public may actively participate in the celebration of the Trenggalek Anniversary organized by the Local Government.
- (2) The public participation as referred to in section (1) may be carried out individually, in groups, communities, or institutions.

- (3) The public participation may be conducted by:
 - a. providing assistance in manpower, funds, means, and infrastructure;
 - b. creating a conducive atmosphere for the celebration of the Trenggalek Anniversary; and/or
 - c. conducting dissemination regarding the Trenggalek Regency Anniversary.
- (4) The business sector may assist in the celebration of the Trenggalek Anniversary in the form of means and infrastructure, human resources, and funding.
- (5) The Office facilitates the public participation in the organization of the Trenggalek Anniversary celebration.
- (6) Further provisions regarding the mechanism and procedures for public participation as referred to in section (1) are regulated in a Regent Regulation.

CHAPTER VII CLOSING PROVISIONS

Article 10

The Implementing Regulations of this Regional Regulation are issued not later than 1 (one) year from the promulgation of this Regional Regulation.

Article 11

This Regional Regulation comes into force on the date of its promulgation. In order that every person may know hereof, it is ordered to promulgate this Regional Regulation by its placement in the Regional Gazette of the Regency of Trenggalek.

In order that every person may know hereof, it is ordered to promulgate this Regional Regulation by its placement in the Regional Gazette of the Regency of Trenggalek.

Issued in Trenggalek
on 26 April 2024

REGENT OF TRENGGALEK,

signed

MOCHAMAD NUR ARIFIN

Promulgated in Trenggalek
on 26 April 2024

REGIONAL SECRETARY
OF THE REGENCY OF TRENGGALEK,

signed

EDY SOEPRIYANTO

REGIONAL GAZETTE OF THE REGENCY OF TRENGGALEK OF 2024
NUMBER 1

Jakarta, 30 July 2025

Has been translated as an Official Translation
on behalf of Minister of Law
of the Republic of Indonesia

DIRECTOR GENERAL OF LEGISLATION,



ELUCIDATON
OF
REGULATION OF THE REGENCY OF TRENGGALEK
NUMBER 1 OF 2024
ON
TRENGGALEK ANNIVERSARY

I. GENERAL

The establishment of the Trenggalek Anniversary represents an acknowledgment of the historical origins of Trenggalek, as well as a recognition of the initial implementation and commencement of governance and development activities in the Region.

In addition, the designation of the Trenggalek Anniversary serves as a means to foster and strengthen a sense of unity and cohesion, Regional pride, and to encourage the spirit of belonging and commitment to developing the Region. It also aims to reinforce the sense of love and pride among the people, as well as political, social, religious, cultural, financial and economic institutions, and the system of governance in the Region, toward the existence of Trenggalek as an autonomous region and its Local Government administrators. Furthermore, it is intended to reflect the identity of the Region, which possesses qualitative, comparative, and competitive advantages that can stimulate Regional development and growth.

The determination of the Trenggalek Anniversary was preceded by historical tracing and research, document analysis, and comparative studies using normative juridical and historical approaches. The historical research and tracing conducted are expected to serve as a reference for determining the "Trenggalek Anniversary."

II. ARTICLE BY ARTICLE

Article 1

Sufficiently clear.

Article 2

Point a

The term “principle of tolerance” means that the Trenggalek Anniversary is founded on mutual respect and appreciation.

Point b

The term “principle of diversity” means that the Trenggalek Anniversary recognizes and preserves differences in ethnicity, race, religion, and belief.

Point c

The term “principle of locality” means that the Trenggalek Anniversary takes into account the characteristics of natural resources, ecosystems, geographical conditions, local community culture, and local wisdom.

Point d

The term “principle of cross-regionalism” means that the Trenggalek Anniversary takes into account the dynamics of local culture without being limited by administrative boundaries.

Point e

The term “principle of participation” means that the Trenggalek Anniversary is carried out by involving the active role of every individual, either directly or indirectly.

Point f

The term “principle of benefit” means that the Trenggalek Anniversary is oriented toward future investment, so that it can provide optimal benefits for the people welfare.

Point g

The term “principle of sustainability” means that the Trenggalek Anniversary is carried out in a systematic, planned, continuous, and ongoing manner by ensuring the regeneration of cultural human resources and taking into account the interests of future generations.

Point h

The term “principle of freedom of expression” means that the implementation of the Trenggalek Anniversary guarantees the freedom of individuals or groups to express their cultural expressions, as long as it does not conflict with legislation.

Point i

The term “principle of integration” means that the Trenggalek Anniversary is implemented in a connected and coordinated manner across sectors, regions, and stakeholders.

Point j

The term “principle of equality” means that the Trenggalek Anniversary guarantees equal standing in a society that has diverse Cultures.

Point k

The term “principle of mutual cooperation” means that the Trenggalek Anniversary is carried out with a sincere spirit of working together.

Article 3

Sufficiently clear.

Article 4

Sufficiently clear.

Article 5

Sufficiently clear.

Article 6

Sufficiently clear.

Article 7

Sufficiently clear.

Article 8

Sufficiently clear.

Article 9

Sufficiently clear.

Article 10

Sufficiently clear.

Article 11

Sufficiently clear.

SUPPLEMENT TO THE REGIONAL GAZETTE OF THE REGENCY OF
TRENGGALEK NUMBER 133

ANNEX TO
REGULATION OF THE REGENCY OF TRENGGALEK
NUMBER 1 OF 2024
ON
TRENGGALEK ANNIVERSARY

OVERVIEW OF THE HISTORY OF TRENGGALEK

A. PREHISTORIC ERA

Initially, people lived in small, independent groups. Then they gradually developed, starting to live in larger groups which eventually formed villages. After that, large groups lived side by side in an organized social order. They did not yet know writing as it was still the prehistoric era. Their existence is recognized not by written stones, but by signs and relics found in certain places, such as artifacts and so forth. This is marked by stone tools for household activities, hunting, farming, and so on.

Because the people of Trenggalek had easier and more frequent interactions with neighboring populations, especially from Pacitan, Sampung Ponorogo, and Wajak Tulungagung, they became more skilled and advanced in technology. They evolved from hunter-gatherers to farmers. They began to know rice fields with farming tools, carpentry for building houses and furniture, though still in very simple forms. Although at that time, living in caves was still preferred because it was safer from wild animals and other groups. But as the population grew, houses as additional dwellings had to be built, even if very simple. Over hundreds of years, they became aware that their environment was an ecological unity.

That the place in which they resided constitutes an ecological unity. They were aware that their environment and the natural elements namely water, fire, earth, and air are sources of life; thus, these elements have begun to command their attention. They further recognized that human beings consist of both body and soul. The soul, spirit, or life force was the invisible component of a person, while the visible aspect was the physical body composed of the four aforementioned elements: water, fire, earth, and air. Death was understood as the separation of the body from the soul. Upon death, the physical body returned to its elemental origins, whereas the spirit continued to exist in another realm, invisible to the ordinary human eye. Although the physical body decomposed and reverted to its constituent elements, the soul remained alive and retained an influence upon descendants and the living community. Given that the sources of life were the natural elements water, fire, earth, and air as well as the spirit, all of these must be respected and venerated.

At the time of death, the body of the deceased would be buried in an elevated place, such as on a mountainside or hilltop, and rituals of veneration would be conducted for the spirit. The ancestors were regarded as the originators or founders those who first opened and established the village. These ancestors were considered pioneers and heroes who continued to offer protection to their descendants. Likewise, veneration was also offered to the four elements of nature, namely natural springs, mountain peaks, fire, earth, and air, through specific ceremonial rites. These rituals have persisted in remnants to the present day, having become deeply ingrained customs passed down from generation to generation. Examples included the practice of *nyekar* (visiting the graves

of ancestors), or *bersih desa* (village purification rites) conducted at sources of water or natural springs. Particularly sacred was the mason, a spring or water source used for household purposes and temple offerings. The mason must be purified and kept sacred. It was strictly forbidden to dispose of waste there, especially to urinate or defecate, as any such act would provoke outrage among the entire village community.

People believed mason had “inhabitants,” subtle spirits guarding it from disrespect. Offerings were made, such as incense and salt at “*kutugi*” (fire place). For special occasions, offerings called “*cok bakal*,” made from banana leaves and young coconut leaves, were prepared. All these traditions essentially honored, maintained cleanliness, purity, and preserved springs, which were parts of nature and the universe. Place names in Trenggalek reflected this respect for nature—names containing words for springs or water sources such as *tuk*, *tirto*, *beji*, *kedung*, *sendang*, *banyu*, *bah*, *umbul*, *belik*, *jeding*, *sumur*, *dam*, *dawuhan*, and others. Examples included Sumbergedong, Sumberingin, Sumbergayam, Patuk, Tromertan, Beji, Jeding, Sumurup, Kedunglurah, Kedung Bajul, Sendang Kamulyan (now Kamulan), Bagong, Belik, Ngumbul, Dawuhan, etc., all implying reverence and the effort to maintain cleanliness and purity.

In honoring the element of fire, ceremonial rites were conducted on the slopes or peaks of mountains. However, such practices were not universal; they were primarily observed by those residing near or on the mountainsides. In contrast, to honor the element of earth, a ritual known as *sedekah bumi* (earth offering) was performed. These traditions had been practiced since prehistoric times, long before the arrival of Hinduism and Buddhism. Today, the majority of the population in Trenggalek adheres to Islam. Nonetheless, these deeply rooted traditions have become customary practices within the community and continue to be observed. While the names and contents of the rituals have, to a large extent, been adapted to Islamic teachings, certain elements remain that are not entirely reconcilable. In general, Islamic practice, such adaptations are reflected in rituals known as *selamatan*, *syukuran*, or *tirakatan*. Within *selamatan*, there is an element of charitable giving (*shodaqoh*), which symbolizes the act of gratitude. Gratitude, in this context, is not solely expressed through internal feeling or verbal expression, but must also be manifested in tangible action—such as the giving of *shodaqoh*. Moreover, *shodaqoh* is believed to serve as a means of warding off misfortune (*tolak balak*). When misfortune is averted through charitable acts, safety and well-being are thereby attained.

Thus, in full, the act of giving *shodaqoh* (charity) is intended as an expression of gratitude to Allah SWT and as a means of seeking safety and protection. Over time, this practice has come to be popularly referred to as *selamatan*, although a more accurate abbreviation would have been *shodaqohan* or *syukuran*. The term *tirakatan* derives from the Arabic word *thariqah*, meaning “path” or “way.” In this context, it refers to the spiritual path—an ongoing effort to seek and remain upon the way of Allah SWT. During the *selamatan* ritual, in addition to offering prayers (*doa*) and salutations (*shalawat*) to the Prophet Muhammad SAW, participants also extend prayers to the Prophet’s family (*ahlul bait*), his companions (*sahabat*), and—importantly—to their ancestors, often using the phrase “*Mule metri sing cikal bakal*.” In Javanese, *mule* means “to honor” or “to venerate,” *metri* refers to a “minister,” “official,” or respected figure, and *sing cikal bakal* denotes “the originators” or “founding

ancestors.” Thus, the phrase “*Mule metri sing cikal bakal*” carries the meaning: “to venerate the founding figures or ancestors.”

In a modern context, this is analogous to official ceremonies held in public spaces, government offices, schools, and other institutions, in which participants observe a moment of silence (*mengheningkan cipta*) in remembrance of fallen heroes, praying that they be granted an honorable place in the presence of Allah SWT. The essence and purpose of *mengheningkan cipta* are thus aligned with the cultural and spiritual values embedded in the phrase “*Mule metri sing cikal bakal*.”

There also exist *selamatan* rituals associated with planting and harvesting agricultural produce. Previously mentioned was the *sedekah bumi* (earth offering), and there is also the *labuh laut* (sea offering). All of these ceremonies are intended to show respect for the respective natural sites. However, due to limited understanding, such practices have at times been misinterpreted as excessive, to the point where they appear to resemble acts of worship, leading some to label them as shirk (idolatry). It must be noted that prior to the introduction of Islam in Trenggalek, the population had already embraced Hinduism and Buddhism. Hinduism teaches devotion to various deities, including the God of Water (Baruna), God of Fire (Brahma), God of Wind (Bayu), Goddess of Earth (Pertiwi), and the Dragon God (Naga). The original belief system of the people of Trenggalek was rooted in animism and dynamism. These belief systems emerged through a long evolutionary process in prehistoric times, spanning hundreds or even thousands of years. The precise beginning of civilization in the Trenggalek region remains unknown. In simple terms, animism is the belief that life or spirit is not limited to humans and animals but also resides in objects such as rocks and large trees particularly those believed to be dwellings of ancestral spirits. For this reason, mountain peaks, stones, and large trees were, and in some cases still are, venerated and honored, and in certain contexts, even worshipped. This reflects a deep reverence for both the ancestors and the fundamental elements of nature, which are considered indispensable sources of human life. Meanwhile, dynamism refers to the belief in the presence of power or force within specific objects, often believed to be inhabited by a spirit or controlled by a supernatural being—for example, talismans or amulets (*azimat*).

Magical practices also emerged and continue to exist within the community to this day. These practices take on various forms, but in general, they can be categorized based on their intended use as follows:

- a. White magic, which is used for benevolent purposes such as healing, protection against harm, and other acts of goodwill.
- b. Black magic, which is used for malevolent purposes such as causing harm to others through means such as *santet* (remote witchcraft), *jengges*, sorcery, and similar practices.

Some classifications further divide magic into the following categories:

- a. productive magic, which is intended to generate positive outcomes for example, invoking rainfall, ensuring healthy crop growth, and protecting agriculture from pests.
- b. protective magic, which is employed for defensive purposes for instance, shielding oneself or one’s property from pest infestations, malevolent attacks such as *santet* or sorcery, and other external threats.
- c. destructive magic, which is intended to cause harm or destruction.

Magical practices such as *gendam* (hypnotic suggestion), *pelet* (love spells), *penghasilan* (rituals for wealth), *semar mesem* (charms for personal attraction), and many others continue to persist in contemporary society. It is highly plausible that by the end of the prehistoric period, oral traditions such as folktales, myths, and legends had already begun to emerge. However, due to the absence of a written literary tradition, such developments are difficult to verify with certainty. During the prehistoric era, literature existed solely in oral form, transmitted verbally from one generation to the next. These early oral traditions were likely very rudimentary, but incantations or magical utterances (*mantra*) were already in use, consistent with the evolving belief systems of animism and dynamism prevalent at the time. The prehistoric era concluded with the introduction of Hinduism, followed by Buddhism. These religions introduced structured theological concepts, particularly those concerning divinity, albeit framed within their respective religious doctrines. Hinduism, in particular, also introduced a system of writing, which marked the beginning of literacy in the region. This led to the creation of inscribed artifacts, such as stone inscriptions (*prasasti*) and other written relics, which provide the earliest tangible records of the region's cultural and religious development.

Thus, ended the prehistoric era, and the historical period began. Simultaneously, villages (*desa*) began to develop and were gradually integrated into early forms of centralized governance, initially structured as kingdoms. Subsequently, Hindu kingdoms emerged—such as Tarumanegara, Kalingga, Mataram (Hindu), Kahuripan, Doho/Kadiri, Singasari, Tumapel, Panjalu, Majapahit, among others. These kingdoms successively exercised authority over the region that is now known as Trenggalek.

Thereafter, Islamic sultanates rose to prominence, including the Sultanate of Demak Bintoro, Pajang, Mataram (Islamic), the Sultanate of Yogyakarta, and the Sunanate of Kartasura/Surakarta. Over time, the region came under the administration of the Dutch East Indies colonial government, followed by Japanese occupation during World War II, and is currently governed as part of the Unitary State of the Republic of Indonesia (NKRI). As early as 929AD, Trenggalek was recognized as an autonomous region under the name Kadipaten Kampak, later known as Kadipaten Sendang Kamulyan, and eventually became Kadipaten Trenggalek in 1830. It has held the status of Kabupaten Trenggalek (Regency of Trenggalek) since 1950, continuing to the present day. With this, the account of Trenggalek's prehistoric period is concluded.

B. TRENGGALEK AS AN AUTONOMOUS REGION

B.1. Autonomous Region of Kampak

In its history, the Kampak area is recorded as the first autonomous region in Trenggalek. Kampak was officially designated as "Pangarumbigyan I Kampak" in recognition of the local people's contributions in maintaining places of worship. The Medang Kingdom granted this honor, which was reinforced by the inscription of the Kamsyaka Inscription as a "*pikukuh*" (decree) dated to the year 929 AD.

The Medang King Mpu Sindok, bearing the title Sri Maharaja Rakai Hino Sri Isyana Wikramadharmottunggadewa, officially designated Kampak as a Sima or Perdikan area — meaning a territory exempt from tax obligations and entitled to self-

government. Although Mpu Sindok had never resided in Kampak, he paid particular attention to this region due to its people's considerable contributions to Medang.

As early as the first century AD, Kampak was already a significant area located along the southern transit route, even since prehistoric times. From Pacitan and Ponorogo, the route passed through Kampak en route to Tulungagung to the east. Recent research even suggests that the migration of early humans from Sangiran spreading southward passed through Kedung Brubus in Madiun, continued through Trenggalek, and then split westward towards Pacitan and Gunung Kidul, and eastward towards Tulungagung.

Eventually, as humans developed civilization, the areas surrounding Kampak became settled, forming villages that remain inhabited to this day. These villages include Gayam, Panggul, Dongko, Sumberbening, Ngerdani, Tanggaran, Pule, Tapan, Karangan, Dawuhan, Trenggalek, Kampak, Karangrejo, and Durenan. These settlements continued to develop through the classical era or the Hindu-Buddhist period.

During the era of the ancient Mataram Kingdom, which arose around the 8th century AD, Kampak and its surroundings were under Mataram's influence. The kingdom's territory was vast, extending eastward to Blitar and Malang.

Although the kingdom was once a great power and left behind magnificent masterpieces such as the Borobudur and Prambanan Temples, one of the causes of its decline was political conflict among royal factions (927 AD – 929 AD). Consequently, the relocation of the Mataram Kuna Kingdom to East Java was partly influenced by these political struggles. Aside from this factor, a highly strategic consideration was the presence of major rivers, including the Brantas River and the Bengawan Solo River, which facilitated trade routes and enabled more open communication with external regions. Additionally, the vast lowland plains in East Java made large-scale rice cultivation possible, serving as the food granary for the Mataram Kuna Kingdom. Another influencing factor in choosing East Java was its proximity to the main trade routes at the time, particularly the spice trade route from the Maluku Islands to Malacca. Moreover, the catastrophic eruption of Mount Merapi, which devastated the kingdom's core areas, also contributed significantly to the decision to relocate the Mataram Kuna Kingdom.

Mpu Sindok held the title Rakai I Hino during the reign of King Wawa in the Mataram Kingdom. Subsequently, Mpu Sindok moved to East Java, founded the Isyana Dynasty, and established Walunggaluh as the kingdom's center. Under the Isyana Dynasty, Mpu Sindok successfully reestablished the Medang Kingdom as a continuation of Mataram, this time based in Central Java. His reign lasted from 929 to 948 AD.

It was during Mpu Sindok's reign that Kampak was designated as a *sima* area, as an expression of gratitude to the Kampak people for maintaining the sacred buildings belonging to the kingdom. These sacred structures were preserved from the Medang Kingdom era through to the Kahuripan Kingdom, spanning approximately five generations—from Mpu Sindok, titled Sri Isana Wikramadharmottunggadewa, to his daughter Sri Isana

Tunggawijaya, who ruled alongside her husband Sri Lokapala, and subsequently to Sri Makuthawangawardhana.

During Sri Makuthawangawardhana's reign, the Medang Kingdom transitioned to Kahuripan under the rule of Dharmawangsa Tguh. Kahuripan's golden age reached its peak under Airlangga, the son-in-law and successor of Dharmawangsa Tguh. After Airlangga's reign, Kahuripan declined, and along with it, the Perdikan status of Kampak gradually faded over time.

The Kamsyaka Inscription, which marks the formal establishment of Kampak as a sima (tax-exempt autonomous land) or perdikan, was rediscovered in 1862 and subsequently transported to the Elephant Museum (Museum Gajah) in Batavia, catalogued under code D.21. A Dutch researcher, Dr. Brandes, provided the following observations regarding the inscription:

- a. It is made of andesite stone and has undergone wear, causing it hard to be read.
- b. The shape of the inscription widens towards the middle, extending to both left and right sides, with the upper part being broader.
- c. Dimensions of the inscription: height 89 cm, width 93 cm, thickness 22 cm.
- d. Number of lines of text: front side 15 lines, back side 14 lines, left side 3 lines, right side 2 lines.
- e. Key content points of the Kamsyaka Inscription include:
 - The name "Kampak" is repeatedly mentioned throughout the inscription
 - Kampak is designated as a sima territory, meaning an autonomous region exempt from taxes, overseeing several smaller territories each governed by local leaders
 - The inscription outlines the boundaries according to cardinal directions
 - The Kampak territory comprises three autonomous regions whose names are not specified
 - The name "Pangarumbigyan I Kampak" is difficult to trace but is strongly suspected to be associated with Dusun Kampak, Desa Karangrejo, Kecamatan Kampak.

When considering the date, the Kamsyaka Inscription is older than the Kamulan Inscription, which serves as the basis for the official anniversary of Trenggalek. However, since the Kamsyaka Inscription only records the year (851 Saka or 929 CE) without specifying the exact day and month, the foundation for Trenggalek's anniversary is instead based on the Kamulan Inscription, which provides a complete date including day, month, and year.

There are several alternative considerations for establishing Trenggalek's Anniversary:

- Refers to the Kamsyaka Inscription (929 AD). However, this inscription only records the year without specifying the exact day and month.
- Refers to the Kamulan Inscription, which provides a complete date including day, month, and year, specifically 31 August 1194.
- Refers to the arrival of the figure Menak Sopal at the end of the 16th century (late 1500s). This is a weaker basis because Menak Sopal's role at that time was limited to carrying out duties assigned by the Regent of Ponorogo, Raden Adipati

Bathara Katong, specifically to alleviate drought in the Wengker Wetan area, now known as Trenggalek. There is no indication that an official governmental region was established at that time, even on a small scale.

- Refers to the appointment of the first Regent of Trenggalek, Raden Tumenggung Sumotaruna, in 1743. This appointment cannot be taken as the foundational date since there had already existed a simpler form of governance prior to this, although the exact nature whether at the district or village level is unknown. The appointment of the first Regent was made with the approval of the Dutch colonial authorities, as a reward for the assistance provided by the Regent of Ponorogo to Susuhunan Pakubuwono II in suppressing the Chinese rebellion in Kartasura. In recognition of these services, the son of the Regent of Ponorogo was appointed as the Regent of Trenggalek.
- Refers to the reestablishment of Trenggalek Regency in 1952. After its liquidation in 1933, most of the former Trenggalek area was merged with Tulungagung Regency. The southern part (Panggul, Dongko, Munjungan) was merged with Pacitan Regency, while the western part (Pule, Jombok, Masaran Bendungan, Surenlor Bendungan) was merged with Ponorogo Regency. The former Trenggalek Regency was then led by an official with the rank of patih (chief assistant) who was responsible to the Regent of Tulungagung, KPAA Sosrodiningrat. Around 1945-1949, Trenggalek was only governed by a wedana (subdistrict head).

In 1950, representatives from political parties, including Munandir (Indonesian National Party – PNI) and Abu Sofyan (Masyumi), conveyed the aspirations of the Trenggalek community to the Ministry of Home Affairs, requesting the reestablishment of Trenggalek Regency, which had previously been dissolved. Consequently, in 1952, Trenggalek Regency was reinstated, marked by a visit from President Sukarno. The territory of Trenggalek Regency then encompassed the area as it is today.

B.2. Autonomous Region of Kamulan

The ratification of the autonomous region of Kamulan serves as the basis for Trenggalek's Anniversary, which is commemorated on 31 August 1194 AD, falling on Wednesday *Kaliwon*, *Wuku Maktal*, *swasti sakawarsatita 1116 bhadrawa damasatithi trayodasi suklapaksa*.

Similar to the issuance of the Kamsyaka Inscription, the background for the creation of the Kamulan Inscription was to honor the people of Kamulan who had assisted King Jayakatwang in driving out his enemies and reclaiming his palace in Katang-katang. While the Kamsyaka Inscription originates from the Medang Kingdom era, the Kamulan Inscription dates back to the Kadiri Kingdom period.

The Kamulan Inscription, also referred to by some as the Kemulan Inscription, is currently located in Trenggalek Regency, specifically within the official residence complex of the Trenggalek Regent to the north. The inscription originally came from Kamulan village, as its name indicates, although the exact location within Kamulan village remains unknown.

Around the 1930s, the Kamulan Inscription was moved to Tulungagung Regency because the area was then under Tulungagung's jurisdiction. For purposes of research and preservation, it was kept in the official residence complex of the Tulungagung Regent.

Although Trenggalek's anniversary is based on the Kamulan Inscription, the local community was unaware of the inscription's whereabouts and many believed it to be lost. Some even claimed it was stored at the National Museum in Jakarta.

In 2012, a team consisting of Heri Prisantono, SS (Yogyakarta Archaeological Center), Nunok Kristiani, SS (East Java Cultural Heritage Preservation Center, Trowulan), Agus Prasmono, SS (Trenggalek Department of Tourism, Culture, and Youth), and Aang Pambudi Nugroho (Ancient Java Community, Kediri) conducted a search and investigation regarding the Kamulan Inscription's location. They discovered that the inscription was kept at the Wajakkensis Museum in Tulungagung, stored on the northern terrace at the far east side. It was reported that the museum's collection was relocated from the Tulungagung Regency Hall in 1992.

For a long time, the people of Trenggalek desired to have the Kamulan Inscription returned to Trenggalek, considering its historical significance as the foundation for Trenggalek's anniversary. Ultimately, through the efforts of the Regent of Trenggalek, Muchammad Nur Arifin, the Kamulan Inscription was successfully brought back to its place of origin in Trenggalek on 16 December 2021.

The Kamulan Inscription is regarded as a complete inscription. The stone still clearly displays the exact day, date, and month, along with its contents. Although some parts are worn and illegible, the inscription as a whole conveys the granting of special privileges by King Jayakatwang to the people of Kamulan.

The detailed dimensions of the Kamulan Inscription are as follows:

- a. Edge height = 140 cm
- b. Middle height = 143 cm
- c. Top width = 95 cm
- d. Bottom width = 78 cm
- e. Thickness = 32 cm

The content of the Kamulan Inscription is considered comprehensive. While it does not detail the subordinate regions under Kamulan's autonomy, it outlines an elaborate governance structure regarding professions under the leadership of Samya Haji Katandan Sakapat, or the four minor kings, each with subordinate officials bearing the title 'tanda'. The inscription consists of 31 lines on the front and 32 lines on the back. The inscription's content has been translated by the Dutch researcher J.L.A. Brandes.

Given the inscription's thorough and detailed description, the Trenggalek History Committee—which includes academics from IKIP Malang, local historians, and community leaders—proposed that Trenggalek's anniversary be set on 31 August, based on the time reference in the Kamulan Inscription, which states that King Jayakatwang of Kadiri issued the inscription on Wednesday Kliwon, Wuku Maktal, 31 August 1194.

This proposal was accepted by the Trenggalek Regency Government and the Regional House of Representatives through an official decree and this decision remains in effect to this day.

REGENT OF TRENGGALEK,

signed

MOCHAMAD NUR ARIFIN