



INTISARI

Pada masa Hindu-Buddha atau Klasik, Lasem telah menjadi daerah vasal Majapahit yang dipimpin oleh ratu dengan gelar Bhre Lasem. Meskipun menjadi daerah penting era Majapahit, kondisi data arkeologis masa Hindu Buddha Lasem memang tidak selengkap dengan candi-candi di area pedalaman Jawa dikarenakan tinggalkan arkeologis terutama berupa bangunan suci berbentuk candi-candi sebagaimana uraian *Babad Lasem* atau *Carita Lasêm* kebanyakan telah dihancurkan oleh VOC melalui perintah Bupati Suroadimenggolo pasca Perang Lasem. Tujuan dari penelitian ini adalah mendapatkan data inventarisasi situs-situs Klasik di Lasem sekaligus memperoleh gambaran mengenai fungsi bangunan-bangunan suci masa Klasik di Lasem. Metode yang digunakan dalam penelitian ini adalah analisis filoarkeologi dengan mengkomparasikan data dari teks *Babad Lasem*, *ROD*, dan survei lapangan. Hasil penelitian menunjukkan bahwa pembagian peruntukkan bangunan suci di Lasem sesuai dengan uraian dalam *Nāgarakṛtāgama*, yaitu untuk *saiwa*, *sogata*, dan *rsi*. Kemudian penempatan bangunan suci masa Hindu-Buddha di Lasem ternyata juga disesuaikan dengan ajaran *Caturāśrama* dan penerapan konsep *triloka* di dunia, yaitu dengan adanya bangunan suci pemujaan, bangunan suci pertapaan, dan bangunan suci *pendharmaan*. Oleh karena itu, adanya bangunan suci berupa candi di Lasem dapat dilihat sebagai penerapan alam keserasian makrokosmos dan mikrokosmos yang sifatnya tidak berdiri sendiri, akan tetapi sebagai sebuah relasi antar bangunan suci sehingga memunculkan penerapan konsep *triloka* di dunia.

Kata kunci: *Carita Lasêm*, penghancuran candi, bangunan suci, *Caturāśrama*



ABSTRACT

During the Hindu-Buddhist or Classical period, Lasem had become a vassal of Majapahit led by a queen with the title Bhre Lasem. Although it was an important area during the Majapahit era, the condition of the archaeological data from the Hindu-Buddhist period of Lasem was indeed not as complete as that of the temples in the interior areas of Java because the archaeological remains, especially in the form of sacred buildings in the form of temples as described in the *Babad Lasem* or *Carita Lasêm*, were mostly destroyed by the VOC through orders from the VOC. Regent Suroadimenggolo after the Lasem War. The purpose of this study is to obtain inventory data on Classical sites in Lasem as well as to obtain an overview of the functions of sacred buildings during the Classical period in Lasem. The method used in this study is philoarchaeology analysis by comparing data from the Babad Lasem text, ROD, and field surveys. The results of the study show that the allocation of the sacred buildings in Lasem is in accordance with the description in *Nāgarakṛtāgama*, namely for *saiwa*, *sogata*, and *rsi*. Then the placement of sacred buildings during the Hindu-Buddhist period in Lasem was also adapted to the teachings of *Caturāśrama* and the application of the concept of the *triloka* in the world, namely the existence of sacred buildings of worship, sacred buildings of asceticism, and sacred buildings of *dharmaan*. Therefore, the existence of a sacred building in the form of a temple in Lasem can be seen as an application of the natural harmony of the macrocosm and microcosm which does not stand alone, but as a relationship between sacred buildings that gives rise to the application of the concept of the *triloka* in the world.

Keywords: *Carita Lasêm, destroyed of temples, sacred buildings, Caturāśrama*