DEVELOPING BILINGUAL DESCRIPTION OF CANDI JAGO AND CANDI KIDAL

NINDA DZAKIYAH MAULIDA
Politeknik Negeri Malang

ABSTRACT

This project is a design and development research. The objects of the research are Candi Jago and Candi Kidal. The purposes of this research are (1) to develop bilingual descriptions of Candi Jago and Candi Kidal as integrated in a QR-Code supported by a virtual tour guide application; (2) to give appropriate solutions to the problems. In conducting this design and development research, the stages are analysis, design, development, expert validation, and evaluation. The result of the research is QR-Code that contains bilingual descriptions of Candi Jago and Candi Kidal. The problem in this research was solved by providing the virtual tour guide applications for tourists who go to the object attractions without tour guides.

Keywords: *QR-Code, bilingual, descriptions, heritage, application*

INTRODUCTION

The Singhasari Kingdom, established in 1222 AD in East Java's Kabupaten Malang, effectively expanded its domain through numerous Indonesian expeditions, leaving a legacy of enduring ancient artifacts. Noteworthy among these are several temples from the era, such as Singhasari Temple, Jago Temple, Sumberawan Temple, Jawi Temple, and Kidal Temple.

Candi Jago and Candi Kidal, situated in Tumpang, are both Singosari Kingdom temples crafted as columbaria (structures for housing urns with cremated remains) (Eni & Tsabit, 2017). Tourists visiting these sites are offered guidebooks by temple guards upon request. These guidebooks, exclusive to Indonesian descriptions, encompass the historical narratives of Candi Jago and Candi Kidal. A survey of 43 domestic tourists revealed their satisfaction levels with the temple descriptions: 14% were greatly satisfied, 56% were satisfied, 28% were dissatisfied, and 2% were very dissatisfied. The respondents expressed a desire for more easily accessible and comprehensive information from the temple management.

On February 28, 2020, an interview was conducted with Mr. Imam, the guard for Candi Jago and Candi Kidal. According to Mr. Imam, numerous foreign tourists visited the temples before heading to Mount Bromo, often unaccompanied by guides. Notably, no tour guides were available directly at the temples; Mr. Imam, the sole staff member, possessed limited English proficiency. He highlighted that foreign tourists desired temple descriptions in English to comprehend the historical context.

This situation prompts the integration of technology for enhanced service at Candi Jago and Candi Kidal, notably through QR codes. Mobile phone usage has risen substantially from 10% in 2014 to 36% in 2018 (Scanova, 2019). Informed by questionnaire outcomes, the researcher opted to utilize mobile phones and QR code technology to promote the temple.

In this context, utilizing QR code technology and an online tour guide app becomes a pivotal strategy and objective. The QR (Quick Response) code, resembling a two-dimensional matrix in a black square format

and akin to barcodes, serves as a tool to offer expanded information regarding Candi Jago and Candi Kidal. This QR code encompasses URLs, textual content, images, and other data.

The study entails crafting a bilingual depiction of Candi Jago and Candi Kidal within a virtual tour guide app featuring QR code support. The Malang Heritage Tour Guide app imparts comprehensive insights on both temples, encompassing historical narratives in both Indonesian and English. Furthermore, the app incorporates visuals and a local map highlighting accommodations, gas stations, and nearby resting spots. With its bilingual content, the Malang Heritage Tour Guide app is anticipated to enhance curiosity among tourists visiting Candi Jago and Candi Kidal.

Research Purpose

This study aimed to develop bilingual descriptions of Candi Jago and Candi Kidal as integrated in a QR-Code supported by a virtual tour guide application.

REVIEW OF LITERATURE
Heritage Tourism

Heritage tourism involves attracting and engaging tourists by showcasing the unique historical, cultural, and scenic attributes of a locale (Advisory Council on Historic Preservation, 2002). This approach offers economic gains for governments and residents. While visitors benefit from education and leisure, heritage tourism can serve as a robust local and regional economic tactic. Tourism experts recognize its potential for revenue generation through travel expenses, attraction entrance fees, lodging, and tax income. Beyond its economic advantages, heritage tourism contributes to community pride, enhanced quality of life, and education for current and future generations.

This research centers on the heritage tourism of Candi Jago and Candi Kidal in Kabupaten Malang. These sites possess untapped potential for educational and economic enrichment. Ensuring a lucid historical portrayal accessible to visiting tourists is crucial. Aligned with heritage tourism theory, the study "Developing

Bilingual Description of Candi Jago and Candi Kidal as Integrated in a QR-Code Supported Virtual Tour Guide Application" warrants exploration.

QR-Code

As globalization and technology advance, knowledge becomes increasingly accessible. QR codes, universally recognized patterns, offer an economical and convenient means to access comprehensive information without the need for library visits or manual book searches.

Functioning as barcode matrices, QR codes are readable by smartphones equipped with cameras. Also known as 2D codes, 2D barcodes, or smartphone codes, these codes often require free software applications to be read on US phones, although some devices come with pre-installed readers. QR codes were pioneered by Denso-Wave, a Toyota subsidiary, in 1994 (Asford, 2010).

The QR code generator offers four information options: URL, email, phone number, or SMS, with a choice of four sizes— small, medium, large, or extra-large. Creating a QR code is a straightforward process: select the content type, input URL or other details, and click "Generate." The code is promptly created and can be copied, saved, or inserted. QR codes are contemporary, user-friendly technology with diverse applications. They find utility in commerce, entertainment, product labeling, advertising, print media, television, books, and websites. QR codes are present in print materials like newspapers, magazines, books, posters, and even digital platforms like websites, TV shows, and advertisements (Akta, 2017).

Review of Previous Research

The study titled "A Space-Identifying Ubiquitous Network and its Implementation as a Tour-Guiding Service," authored by Bessho, Masahiro, Sakamura, and Ken in 2008, focused on Tokyo Midtown, a newly constructed commercial complex in Japan that featured 25 artworks, including sculptures and structural elements. This application aimed to offer navigation services and introduce visual art both indoors and

outdoors. Utilizing identifiers like RFID tags and QR codes, visitors could access art explanations by scanning the QR code on the information board. Although this initiative aimed to support people with disabilities, enhancing the efficiency of accessing art information and directions was crucial for an improved experience.

Conversely, Hasan conducted another study in 2015 titled "Utilization of QR Code Scanner for Data Collection Viewer Applications in Android-Based Sonobudoyo State Museum." This research aimed to offer detailed information on object collections at the Sonobudoyo State Museum, benefiting both tour guides and visitors. The Android-based QR Code Scanner app, incorporating the ZBar Library, facilitated scanning, bookmarking, and 3D photo display of collections.

Both investigations demonstrate the effectiveness of QR code applications in enhancing navigation and providing detailed information at tourist sites. Such research has proliferated globally. However, historical sites like temples in Kabupaten Malang have yet to benefit from this approach. Consequently, this study aimed to create bilingual descriptions for Candi Jago and Candi Kidal in Kabupaten Malang.

RESEARCH METHOD
Research Design
The research design employed in the final project, "Developing Bilingual Description of Candi Jago and Candi Kidal as Integrated in a QR-Code Supported Virtual Tour Guide Application," is the Design and Development Research (DDR) approach. Richey and Klein (2014) characterize DDR as a research methodology within the realm of Instructional Design and Technology (IDT), focused on generating novel insights and confirming established practices.

The research process, depicted in Figure 1, follows the framework outlined by Richey and Klein (2014), encompassing analysis, design, development, expert validation, and evaluation stages.

Research Setting
This study was conducted at Candi Jago and Candi Kidal in Kabupaten Malang, both of which served as columbaria or sacred sites during the Singhasari Kingdom. These temples feature distinctive narratives on their relief walls, each conveying moral lessons and messages. Despite this, due to their distant location from Malang City's center, these temples remain relatively unfamiliar to a broader tourist audience.

Data Collection
Data collection techniques and tools utilized in the final project titled "Developing Bilingual Description of Candi Jago and Candi Kidal as Integrated in a QR-Code Supported Virtual Tour Guide Application" encompassed observations, interviews, and questionnaires. During the analysis phase, observations were employed to identify research issues and requirements. Direct visits and analyses were conducted at Candi Jago and Candi Kidal on January 21 and February 28, 2020. Interviews constituted the second data collection method. These interviews focused on visitors' challenges, particularly regarding historical information acquisition about the temple.

Questionnaires constituted the final data collection method. During the analysis phase, these questionnaires were employed to gather information. They were distributed among temple visitors, chosen via accidental sampling until reaching 40 respondents. Expert validation involved distributing questionnaires to English language experts and temple management. In the evaluation phase, temple visitors received questionnaires to gauge their response to the developed QR-Code. Similarly, accidental sampling was used to select respondents, concluding at 30 participants.

Development Procedure
In the design phase, the researcher formulated the project design, determining product specifications and composing application content. The researcher studied and rephrased a book named "Arsitektur Kuno Kerajaan-Kerajaan Kediri, Singasari &

Majapahit di Jawa Timur Indonesia" by Sri Pare Enid and Adjeng Hidayat Tsabit, translating it from Indonesian to English. The translated content was then refined in consultation with advisors and language experts, preparing it for application integration.

In the development stage, the researcher generated QR-Codes, incorporated the revised content into the application, and sought permission from the Cultural Heritage Preservation Agency to affix QR-Codes to Jago and Kidal Temples. These QR-Codes were printed, laminated, and mounted on wooden boards at the temples, facilitating visitors in scanning and installing the application.

During the expert validation phase, the researcher sought input from a language expert on the translated content and from the temple management on the developed QR-Codes.

The evaluation phase marked the study's culmination. Temple visitors were surveyed to gather feedback on the developed QR-Codes. Online distribution of questionnaires was also conducted. Inquiries encompassed the QR-Codes' utility, clarity, information quality, and conciseness. Success was gauged by excellent feedback, averaging 5 on a scale of 1 to 6, from respondents.

Product Specification
The final result of this research was a virtual tour guide application named Malang Heritage. This application could be downloaded or installed by everyone through the App Store and Play Store. All visitors who came to Candi Jago and Candi Kidal could get a detailed description of Candi Jago and Candi Kidal by scanning a QR-Code. This application contains a description of heritage attractions such as history, story, and meaning of relief in Candi Jago and Candi Kidal.

DEVELOPMENT RESULT AND DISCUSSION
Presentation of Product Development Process Analysis
In the analysis stage, a preliminary study was conducted to establish the necessity for developing bilingual descriptions within the Malang Heritage application. Data were gathered via observations, interviews, and questionnaires distributed among domestic tourists, both those familiar with and unfamiliar with Candi Jago and Candi Kidal.

Initial data collection involved observations. The researcher directly visited Candi Jago and Candi Kidal on January 21 and February 28, 2020. Conversations were held with guards, visitors, and locals. It was established that these sites were heritage tourist destinations from the Singhasari Kingdom era. Candi Jago is situated near Tumpang traditional market, residential areas, Elementary School 2 Tumpang, and Diponegoro Tumpang Vocational School. Consequently, Candi Jago experiences high foot traffic, particularly from 8 am to 4 pm. Numerous snack vendors cater to elementary and vocational students in front of the Candi Jago area.

Unlike Candi Jago, Candi Kidal posed difficulties for tourists to locate. The temple's sign was inconspicuous from the highway, and the site was situated about 50 meters inside from the main road, bordered by residential houses. Candi Kidal features an expansive terrace, often hosting performances like traditional dance, *karawitan* (traditional Javanese music), and collective prayers on special occasions.

On February 28, 2020, an interview was conducted with Mr. Imam, the guard for both Candi Jago and Candi Kidal. Notably, Mr. Imam expressed that tourists were lacking comprehensive information. This hindered their ability to delve into the history and narratives of the temples. Visitors remained unaware of intriguing aspects such as temple construction techniques and the symbolism behind each relief on the temple walls. Consequently, the researcher elucidated the research's aims and objectives. Mr. Imam welcomed the idea of an application facilitating visitors in accessing detailed bilingual descriptions of Candi Jago and Candi Kidal.

The researcher also collected data using a questionnaire. The distribution of questionnaires took place over a week, from March 3 to March 9, 2020. The questionnaire comprised 17 questions, covering respondent

demographics, familiarity with and access to Candi Jago and Candi Kidal, satisfaction with descriptions of the sites, and the Malang Tour Guide application. Forty-three domestic tourists responded to the online questionnaire. Among these respondents, 51% (22) were female, and 49% (21) were male.

Table 1. How they knew Candi Jago & Candi Kidal.

From The Internet Social Media	53% (23 respondents)
Word-Of-Mouth Information	26% (11 respondents)
Printed Media	14% (6 respondents)
Tour And Travel Agency	7% (3 respondents)

Table 2. Purpose people visit Candi Jago & Candi Kidal

School/College Assignment	55% (24 respondents)
Holiday	42% (18 respondents)
Ritual	3% (1 respondent)

Table 3. How many times people have visit Candi Jago and & Candi Kidal.

Once	65% (28 respondents)
Twice	23% (10 respondents)
3-5 Times	9% (4 respondents)
> Five times	3% (1 respondent)

Table 4. How people went to Candi Jago & Candi Kidal

Without A Tour Guide	88% (38 respondents)
With A Tour Guide	12% (5 respondents)

Table 5. How long people spent time in Candi Jago & Candi Kidal.

30 minutes-1 hour	64% (27 respondents)
< 30 minutes	19% (8 respondents)
1-2 hours	14% (6 respondents)
> 2 hours	3% (2 respondents)

Table 6. Time the respondent chose to go to Candi Jago & Candi Kidal.

8-11 am	72% (31 respondents)
12-2 pm	14% (6 respondents)
3-6 pm	14% (6 respondents)

Table 7. Vehicle the respondent use to go to Candi Jago & Candi Kidal.

Motorcycle	44% (19 respondents)
Car	40% (17 respondents)
Bus	9% (4 respondents)
Online Transportation	7% (3 respondents)

The conclusion from the first category was that most of the respondents knew about Candi Jago and Candi Kidal from the internet/social media. The respondents went to the temple for a school/college assignment. Most of the respondents went there, not more than once. The respondents mostly spent 30 minutes until one hour in the temple. The respondents preferred going to the temple in the morning and used their private vehicles.

The second category of questions in an online questionnaire was the visitor's satisfaction with Candi Jago and Candi Kidal's description.

Question	SA	A	D	SD
I am satisfied with Candi Jago and Candi Kidal's description.	14%	56%	28%	2%
Malang Heritage Helped me to find information about Candi Jago and Candi Kidal	53%	47%	0%	0%
Android-based tour guide application helped to me to find information about Candi Jago and Candi Kidal	65%	33%	2%	0%
Tour guide application with two languages (Indonesia-English) was useful.	77%	16%	5%	2%
Google Maps helped me to find location of Candi Jago and Candi Kidal	74%	26%	0%	0%
Online transportation helped me to go to Candi Jago and Candi Kidal	63%	35%	2%	0%
Links to hotels and restaurant n tour guide application are useful	65%	35%	0%	0%

The conclusion from the fourth category was that many visitors still felt dissatisfied with the temple description. The respondents hoped the Malang Heritage application, which has two option languages and many features, helped tourists to know a detailed description of the temple.

Design
In the design phase, the project design was determined, including product specifications. Seventeen QR-Codes were planned, linking scanners to the Malang Heritage application.

Candi Jago's content comprised seven descriptions, each provided in both Indonesian and English. These encompassed Candi Jago's overview, Aridarma (Anglidarma) relief story, Arjuna Wiwaha (Mahabara) relief story, fable (tantri) relief story, Kunjarakarna relief story, Kresnayana relief story, and Parthayadnya (Mahabarata) relief story, totaling 22 content items.

Conversely, Candi Kidal's content included ten descriptions, likewise presented in Indonesian and English. This content spanned Candi Kidal's summary, its history, various facets of its body and foot, delineated by cardinal directions—east, north, west, and south—summing up to 38 content items.

Development

In the development phase, the process commenced with sourcing content from articles about Candi Kidal and Candi Jago. The researcher engaged in an interview with the temple guard and consulted a book as a reference. The chosen book for extracting content from Candi Jago and Candi Kidal was "Arsitektur Kuno Kerajaan-Kerajaan Kediri, Singsari & Majapahit di Jawa Timur Indonesia," authored by Sri Pare Enid and Adjeng Hidayat Tsabit. Initially penned in Indonesian, the contents were subsequently translated into English. The translated version underwent review by the advisor and other instructors, followed by revisions. See the draft on Appendix 1. Subsequently, the content was input, and QR-Codes were generated through a dedicated application.

Expert Validation

In the development phase, validation of bilingual descriptions for Candi Jago and Candi Kidal occurred through assessment by both a language expert and the temple management. The language expert, an English Department lecturer at the State Polytechnic of Malang, responded to eight questions, while Mr. Imam, the temple guard, answered six questions.

The language expert strongly endorsed the appropriateness of the Indonesian content. Feedback from the expert's online questionnaire indicated agreement with the comprehensibility, conciseness, and informativeness of the English content. Elements such as font, size, punctuation, and spelling were deemed acceptable. However, grammatical revisions were identified as necessary for the final product.

The researcher did an interview and validation to the temple guard about the temple contents on June 11, 2020. Mr.Imam, who is a temple guard and representative of the temple management, has validated all content and description. However, Mr.Imam said the content must always be upgraded and up to date.

Evaluation

The study concluded with the evaluation phase. Here, the researcher administered a questionnaire to visitors of Candi Jago and Candi Kidal to gather feedback. The questionnaire distribution occurred over three days, from June 12 to June 14, 2020. Thirteen questions were posed to respondents, covering aspects of the QR-Code and descriptions. Thirty-two individuals participated in the online questionnaire, with 66% being female (21 individuals) and 34% being male (11 individuals).

A significant 78% of respondents strongly agreed that QR-Codes were easily accessible. Around 26 participants reported feeling aided by obtaining comprehensive temple descriptions through QR-Code scanning. A majority strongly concurred that the descriptions, presented in both English and Indonesian, employed straightforward language. This agreement was underpinned by the application's user-friendly font and sentence structure. Over half of the respondents expressed agreement and strong agreement regarding the temple descriptions' completeness, conciseness, and informative nature. Notably, 75% strongly agreed and 22% agreed that QR-Codes offered a solution for unguided tourists.

Respondents also provided suggestions. Some indicated a preference for offline QR-Code accessibility. Another respondent, noted as "Fr," suggested supplementing QR-Codes with temple promotion through audio-video

content or videos with subtitles.

Discussion
The Malang Heritage virtual tour guide app showcases comprehensive bilingual descriptions of Candi Jago and Candi Kidal. However, offline access to these descriptions is unavailable, and audio-video support is lacking. The descriptions are accompanied by temple images and relief depictions. Additionally, detailed explanations of each temple side are provided. Scanning the QR-Code enables effortless access to bilingual descriptions of both Candi Jago and Candi Kidal.

CONCLUSION AND SUGGESTION
Conclusion
This study aimed to create bilingual descriptions for Candi Jago and Candi Kidal, integrated into the Malang Heritage application using QR-Codes. The application facilitates visitor access to detailed bilingual historical and narrative content by scanning the QR-Codes.
In the analysis phase, data were collected through observation, interviews, and questionnaires distributed among visitors to Candi Jago and Candi Kidal. Findings revealed visitor dissatisfaction with temple descriptions. Respondents expressed the desire for the Malang Heritage application, featuring dual language options and numerous features, to provide comprehensive temple descriptions. Consequently, 17 QR-Codes were generated, linking users to the Malang Heritage application upon scanning.

Based on the data analysis in the previous chapter, it can be concluded that this application, through bilingual descriptions and efficient QR-Code technology, enhances the appeal of Candi Jago, Candi Kidal, and other heritage sites in Malang.

Suggestions
Following the study titled "Developing Bilingual Description of Candi Jago and Candi Kidal as Integrated in a QR-Code Supported Virtual Tour Guide Application," certain weaknesses have been identified for potential improvement in future research. The QR-Codes employed here necessitate online access, limiting bilingual description availability offline. It is recommended that forthcoming research focuses on developing technology enabling both online and offline access to promote Candi Jago and Candi Kidal. Additionally, expanding descriptions to encompass 3D or 4D visualizations and incorporating educational videos or subtitled content could enhance the promotion of Malang's heritage attractions. Developing high-quality audio-enhanced videos could also provide an alternative for visitors with specific requirements.

REFERENCES
Advisory Council on Historic Preservation. Heritage Tourism and the Federal Government, Federal Heritage Tourism Summit, Report of Proceedings. Washington, DC, November 14, 2002.

Akta, C. (2017). The Evolution and Emerge of QR Codes. آرده فرپخش ملی شرکت های

.زا, 141نفتی انرژی

Angrosino, M. V., & Mays de Pe′rez, K. A. (2000). Rethinking observation: From method to context. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp. 673–715). Thousand Oaks, CA: Sage.

Ap, J. and Wong, K. F. (2001) Case Study on Tour Guiding: Professionalism, Issues, and Problems. Tourism Management, 22, 551 -563

Ashford, R. (2010). *Digital Commons @ George Fox University QR codes and academic libraries: Reaching mobile users*. Retrieved from http://digitalcommons.georgefox.edu/libraries_fac/11

Collins, V. R. (2000) *Becoming a Tour Guide: The Principles of Guiding and Site Interpretation*. London and New York: Continuum.

EFTGA (1998) Information Brochure. European Federation of Tour Guides Association: Unpublished.

Fajarwati, F. (2019). Per Hari, Candi Singosari Dikunjungi 10 Wisman. Reported from

https://radarmalang.id/per-hari-candi-singosari-dikunjungi-10-wisman/

Grant, A. (2008). Defining bilingualism. *Encyclopedia of Language and Literacy Development*, (October), 1–7. Retrieved from http://www.literacyencyclopedia.ca/pdfs/topic.php?topId=236

Griffee DT (2005) Research tips: interview data collection. *Journal of Developmental Education*. 28, 3, 36-37.

Hokenson, J. W., & Munson, M. (n.d.). *History and Theory of Literary Self-Translation*.

Islam, R., & Mazumder, T. (2010). Mobile application and its global impact. *International Journal of Engineering & …*, (06), 72–78. Retrieved from http://ijens.org/107506-0909 IJET-IJENS.pdf

Lambert SD, Loiselle C (2008) Combining individual interviews and focus groups on enhancing data richness. *Journal of Advanced Nursing*. 62, 2, 228–237.

Mancini, M. (2001) *Conducting Tours.* 3rd Edition. New York: Thomson Learning. 25.

Mancini, M., (1990) *Conducting Tours: A Practical Guide,* Cincinnati: South-Western Publishing.

Pearson, B. (2007). Social factors in childhood bilingualism in the United States. *Applied Psycholinguistics, 28,* 399-410.

Pinsonneault A, Kraemer K (1993) Survey research methodology in management information systems: an assessment. Journal of Management Information Systems 10: 75-105.

Potter, W. J. (1996). *An analysis of thinking and research about qualitative methods.* Mahwah, NJ: Erlbaum.

Richey, Rita., & Klein, J.D. (2004). *Design and Development Research* (4th ed).

Mahwah, New Jersey: Lawrence Erlbaum Associates, Inc.

Rouillard, J. (2008). Contextual QR codes. *Proc. - The 3rd Int. Multi-Conf. Computing in the Global Information Technology, ICCGI 2008 in Conjunction with ComP2P 2008: The 1st Int. Workshop on Computational P2P Networks: Theory and Practice*, 50–55. https://doi.org/10.1109/ICCGI.2008.25

Scanova. (2019). QR Code Statistics 2019: Up-To-Date Numbers on Global QR Code Usage. Reported from https://scanova.io/blog/qr-code-statistics/

Schwandt TA (2001) Qualitative Inquiry: A *Dictionary of Terms*. Second edition. Sage Publications, Thousand Oaks, CA.

Schultze U, Avital M (2011) Designing interviews to generate rich data for information systems research. *Information and Organization*. 21, 1, 1-16.

Silberberg, Ted. "Cultural Tourism and Business Opportunities for Museums and Heritage Sites." Tourism Management 16: 5 (1995): 361-365.

Valdez, G., & Figueora, R.A. (1994). *Bilingual and testing: A particular case of bias.* Norwood, NJ: Ablex Publishing Corp.

World Federation of Tourist Guide Association (2005) State of Tourist Guiding in the World: Area Report. 11th WFTGA Convention 2005, Melbourne: Australia. Available at: http://www.wftga.org/page.asp?id=173 [accessed on November 22 2013].

Appendix 1
Draft of the Indonesian and English Versions

SEJARAH CANDI KIDAL

Candi Kidal adalah tempat pen-dharma-an Raja *Anusapati.* Tempat ini diperkirakan selesai dibangun pada 1260 bersamaan dengan Upacara Scrada. Upacara Scrada adalah upacara perlepasan arwah terakhir. Di dalam Kitab *Nagarakertagama* nama *Anusapati* adalah

Anusanatha, ia memerintah di Kerajaan Singhasari pada 1227-1248. *Anusapati* meninggal pada 1248 dan di-dharma-kan di Candi Kidal. Kitab *Pararaton* menceritakan kisah *Anusapati* sebagai berikut.

Anusapati merupakan putra Ken Dedes dengan

Tunggul Ametung yang memiliki gelar Panji Anengah. Saat dia dalam kandungan Ken Dedes menikah dengan Ken Arok, sehingga Anusapati merupakan anak tiri Ken Arok. Ken Arok dengan Ken Dedes memiliki empat orang anak laki-laki yang diantaranya adalah Mahisa Wong Ateleng, Panji Saprang, Agnibhaya, dan Dewi Rimbu.

Istri kedua Ken Arok adalah Ken Umang. Mereka memiliki empat orang anak juga yang diantaranya adalah Panji Tohjaya,Panji Sudhatu, Twan Regola, dan Dewi Rambi.

Selama hidupnya Anusapati mendapat perlakuan

istimewa dari ayah tirinya. Hal ini membuatnya bertanya kepada ibunnya. Oleh karena itu Ken Dedes akhirnya menceritakan semuanya kepada Anusapati dengan berat hati. Ken Dedes mengatakan bahwa Anusapati bukanlah anak kandung Ken Dedes, dan mengantakan semuanya rahasia kepada Anusapati merupakan anak kandung Tunggul Ametung yang telah mati dibunuh oleh Ken Arok.

HISTORY OF CANDI KIDAL

Candi Kidal is the place of King *Anusapati's* dharma. Candi Kidal, which is predicted to have been completed in 1260, on the same day with the Scrada Ceremony. Scrada Ceremony is the final soul ceremony. In

Nagarakertagama's book, *Anusapati's* name is

Anusanatha; he had been reigning the Singhasari Kingdom from 1227-1248. He died in 1248, and his dharma was saved in Candi Kidal. The *Pararaton* Book tells *Anusapati's* story as follows.

Anusapati was the son of Ken Dedes and

Tunggul Ametung, who had a title as Panji Anengah. When Ken Dedes was still pregnant, she married Ken Arok, so Anusapati became Ken Arok's stepson. Ken Dedes and Ken Arok had four children; they were Mahisa Wong Ateleng, Panji Saprang, Agnibhaya, and Dewi Rimbu.

Ken Arok's second wife was Ken Umang. They also had four children, and they were Panji Tohjaya, Panji Sudhatu, Twan Regola, and Dewi Rambi.

Throughout his life, Anusapati got special

treatment from his stepfather. This situation made Anuspati curious and asked his mother. Therefore, Ken Dedes felt very sorry and told everything to Anusapati. Ken Dedes said that Anusapati was not Ken Arok's biological son, and she told all the secret to Anusapati, who was Tunggul Ametung's biological son. Ken Dedes said that Ken Arok had killed Tunggul Ametung.

Mengetahui hal tersebut Anusapati menyusun rencana untuk membunuh ayah tirinya dengan pusaka milik Ken Arok. Anusapati meminta pusaka tersebut melalui Ken Dedes.

Anusapati meminta seseorag "pengasalan" (Zoetmulder dalam Kamus Jawa Kuno, mengartikan pengasalan sebagai sekelompok prajurit kerajaan).

Hingga pada suatu hari Ken Arok terbunuh dan Anusapati. Anusapati juga membunuh pengasalan untuk menghilangkan jejak kematian. Setelah Ken Arok meninggal Anusapati menjadi raja di Tumpel. Tidak ada yang mengetahui bagaimana Ken Arok terbunuh. Pada suatu hari rahasia bahwa Ken Arok mati terbongkar. Tohjaya anak kandung Ken Arok mendengar hal ini dan membunuh Anuspati.

Knowing this situation, Anusapati made a plan to kill his stepfather. Anusapati planned to kill Ken Arok using Ken Arok's heirloom, which he asked from Ken Dedes.

Anusapati sent a "*pengasalan*" (Zoetmulder in the Old Javanese Dictionary, interpreted *pengasalan* as a group of kingdom warriors).

One day, Ken Arok was killed. Anusapati also killed his *pengasalan* to eliminate the death traces. After Ken Arok died, Anusapati became the king in Tumpel. Nobody knew how Ken Arok was killed. However, one day the secret was revealed. Tohjaya, who was Ken Arok's biological son, heard this and killed Anuspati.