

also succeeded in embracing the local elites and subsequently the national elites to support the movement to put pressure on the Central Government.

The most radical movement of the Dewan Banteng led by Ahmad Husein was to take over the regional government. The core of this movement was to “give a chance to local people to take up important positions in the government” (p. 176). Although this act was unconstitutional, society supported it, probably because of their deeply-rooted disappointment with the Central Government and out of fear that the Indonesian Communist Party (PKI) would spread its influence in Central Sumatra. The ultimate political manoeuvre of Dewan Banteng was its announcement of the PRRI on 15 January 1958, after the Central Government had disregarded its ultimatum. This threatening and dictating demand resulted in a civil war in Central Sumatra, which caused the death of thousands of civilians. The PRRI was the anticlimax of the involvement of the Minangkabau people who, during the national movement, were very strong in their propaganda for Indonesianness.

This review concludes that this book not only adds to the richness of our historical literature, but also opens up new horizons against political and development policy makers. Gusti has clearly related the inability of the government in processing development, and the reality of marginality with regional upheaval. Therefore, this analysis is also a warning to the attitude of centralized development.

## REFERENCES

- Audrey Kahin. 2005. *Dari pemberontakan ke integrasi; Sumatera Barat dan politik Indonesia 1926-1998*. Translated by Azmi and Zulfahmi. Jakarta: Yayasan Obor Indonesia. [Originally published as *Rebellion to integration, West Sumatra and the Indonesian polity 1926-1998*. Amsterdam: Amsterdam University Press, 1999.]
- Mestika Zed, Hasril Chaniago, and Edy Utama. 1998. *Sumatera Barat di panggung sejarah*. Jakarta: Sinar Harapan.

-----

Agus Aris Munandar, *Ibukota Majapahit; Masa jaya dan pencapaian*. Depok: Komunitas Bambu, 2008, x + 161 pp. ISBN 979-37-31-39-7. Price: IDR 34,000 (soft cover).

**Edhie Wurjantoro**

Faculty of Humanities, University of Indonesia  
edhie.wurdjantoro@gmail.com

Rarely is the work of an expert on ancient Indonesian history to be found in the bookshops and therefore Agus Aris Munandar's work entitled *Ibukota*



*Majapahit; Masa jaya dan pencapaian* should be warmly received. Generally, publishers are not keen on publishing works about ancient Indonesian history as they are not profitable.

Agus Aris Munandar's book is a collection of papers he presented during a number of seminars and which he updated with additional current data, while some studies in this book are presented here for the first time.

This book consists of three chapters. Chapter I is entitled 'Majapahit in history' and consists of two subchapters: 'The glory of Majapahit: Rājasanāgara at the peak of civilization (1350-1389 AD)' and 'A meeting between the world of man and abode of the Gods: the sacred buildings, statues and temple reliefs from the Singhasari-Majapahit Era'. Chapter II is entitled 'Changing the old paradigm' and has one subchapter entitled 'Mpu Prapañca's direction in describing the palace of Majapahit'. Chapter III is entitled 'Literary works and their interpretation' and consists of two subchapters: 'Life as depicted in the literary works of ancient Javanese society' and 'Wanguntur: the square in the capital of Majapahit'.

The chapters' titles clearly indicate what is discussed in this book. Chapter II is interesting as it explores the possibility that in descriptions of the location of the palace of Majapahit experts have actually been wrong. Agus Aris Munandar argues that experts have been trying to prove that the capital of Majapahit was in Trowulan. If Trowulan truly were the capital city of Majapahit, their findings do not conform with Prapañca's description in the *Nāgarakṛtāgama* there. Munandar attempts to use the concept of the *sanga mandala* and seeks the solution in his search for Majapahit's capital by looking at the south Balinese use of point of the compass and more specifically, the location of garden arrangements in a housing or palace complex (p. 83) in that system. In Java the use of the Balinese geographical orientation to the mountain and the sea (*kelod-kaja*) was also not yet present.

Another point which should be noted is the book's cover. The picture depicted is certainly interesting but, unfortunately, not in line with the contents of the book. The picture shows the Prambanan temple as drawn by a western painter at the time the temple was about to be restored after its rediscovery. This temple is located in Central Java and originates from the Mataram kingdom, and stems from approximately the ninth century AD, and is thus not from the Majapahit era.

In general, this book is recommended for students and those interested in history, specifically the history of Majapahit, as the descriptions are very detailed with a list of complete references.