








# Tracking Multicultural Indication at Muria Peninsula in the Hindu-Buddhist Period

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**Abstract.** The Muria Peninsula is a cluster of volcanoes due to volcanic activities in the northern part of Java Island. Administratively this area includes three districts namely Jepara, Pati, and Kudus. Mount Muria is the largest and highest mountain in the peninsula area, reaching 1625 m above sea level. The purpose of writing this article is to trace the traces of multiculturalism on the Muria Peninsula. The writing of this article applies a descriptive method. The data used comes from the results of research in the Muria Peninsula Area in the period 2016 to 2021. Like other mountains in Java, Mount Muria has the potential for archaeological remains that vary greatly from megalithic to colonial dwellings. Indications of multiculturalism on the Muria Peninsula are found in several archaeological remains. The archaeological data of the Muria Peninsula with a multiculturalist pattern is very interesting that there has not been a comprehensive study of the archaeological-environmental (landscape)-multicultural at the study site. So it is hoped that at least this study can fill the gaps in information in the study area and academically provide information about multiculturalism in the muria peninsula.

**Keywords:** Muria · Hindu Buddhist period · multiculturalism · landscape

## 1 Introduction

Mount Muria is one of the mountains on the island of Java that has archaeological remains. The mountains in Java Island contained in archaeological relics are Mount Penanggungan [1, 2], Mount Arjuna [3], Mount Lawu [4], and Mount Wilis. The archaeological remains on Mount Muria vary widely from megalithic-style residences to colonial residences. An inventory conducted by the Central Java Antiques Preservation Center (BP3) in 1988, on Mount Muria, obtained information about the existence of megalithic dwellings on the northern slopes (Jepara and Pati Regency) and the southern slopes (Kudus and Pati Regency). On the northern slopes of Mount Muria there is a stepped building located at the top of the hill, which became known as Angin Temple I and Angin Temple II. Around this Angin Temple are also found four menhirs. On the southern slopes of Mount Muria, there are 16 locations that are sacred to the local community. The sacred location is in the form of monoliths and loose finds in the form of yoni, stone mortars, square stone slabs, and phallus (Fig. 1).

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**Fig. 1.** Map of Muria Peninsula as the study area (red box), and the extent of Java Island shown in the black box inside the inset (Source: Data Processingaster gdem)

The Archaeological research in the Muria Peninsula area, which includes Kudus, Jepara and Pati, has long been conducted. In Kudus, the remains found are dominated by ancient faunal fossils in the Patiayam area. Research related to the Hindu Buddhist period in Kudus began in 1978 with a survey by Puslitarkenas. Research was continued by the Yogyakarta Archaeology Center in 1990 at the Bacin site. In Jepara, in 2004 ASDEP Archaeological Affairs conducted a review of findings in Cluwak District, Pati Regency and Keling District, Jepara Regency [5]. In the same year, BPCB (formerly BP3) Central Java conducted an inventory of immovable objects in Pati. Furthermore, from 2011 to 2014 the Yogyakarta Archaeology Center conducted intensive research at Kayen Temple. Exploration of the North Slope of Mount Muria was continued by the Yogyakarta Archaeology Center in 2016, 2019, and 2021. Based on the exploration activities that have been carried out, quite a lot of information on various kinds of remains in this area is obtained in the form of temple buildings, inscriptions, loose artifacts, ethnographic data, and nature reserve data. Dating analysis carried out based on ceramic analysis and reading of inscription findings shows that it comes from the late Majapahit period around the XIII - XIV AD. Meanwhile, the results of carbon dating analysis of samples from Aso Temple produced information on the XIV AD [6–8].

Based on the results of archaeological research in Semanjung Muria that has been carried out, information was obtained that Semanjung Muria is a civilization location with a very long chronological dimension, namely from the prehistoric period to the colonial period. Among the diversity of various data and the chronology of archaeological data found shows indications of multiculturalism activities in Semanjung Muria. Multiculturalism is the response of a society or government to issues of cultural diversity in a society, besides that multiculturalism has become an ideology to legitimize the inclusion of ethnic diversity in the general structure of society including in the political structure and multiculturalism is one of the public policy designs to create national unity in a diversity [9].

## 2 Rational

Most of the archaeological remains of the Hindu-Buddhist period in the Muria Peninsula are located in the morphology of the crest – hillcrest landforms with remains in the form of stone structures and artifacts of various types that have the characteristics of the late Majapahit period such as inscriptions, terracotta figurines, miniature terracotta temples and building materials using bricks. This temporal aspect is reinforced by the results of carbon dating analysis from Aso Temple, which is around 1296–1397 cal AD. The domination of monumental buildings in the morphology of the crest – the hillcrest landform of Mount Muria is in the form of stone structures arranged in stages using tuff stone.

Multiculturalism can be interpreted as cultural diversity. The archipelago has known multiculturalism since prehistoric times to the present, including the Hindu-Buddhist era. One of the prominent cultural remains on the Muria Peninsula related to multiculturalism can be seen in the minaret building of the Kudus Mosque which is a combination of Hindu-Buddhist and Islamic cultural elements. Observing this, it can be assumed that multicultural conditions in the Muria Peninsula existed long before Menara Kudus was founded. This has become one of the bases for uncovering archaeological remains, especially those of a Hindu-Buddhist style, which can describe the multicultural conditions on the Muria Peninsula.

## 3 Materials and Method

The locus of this research is the Muria Peninsula which includes three districts namely Pati, Jepara, and Kudus. The nature of this research is descriptive-analytical. Data collection in this study was carried out by survey. The data obtained in the data collection processes is then described and compared to similar sites within the research area or outside the research area which have the same utilization timeframe. The field survey, in addition to dealing with artifactual findings, also looks at the environmental and contextual conditions around the site. In order to answer the problems raised, a literature study in the form of research histories, comparative data, as well as theories especially those related to multiculturalism as a topic of discussion is necessary.

## 4 Data

The following is the archaeological data of the Hindu Buddhist Period in the Muria Peninsula area obtained in the Jepara Regency and Pati Regency.

### 4.1 Jepara

#### The Angin Temple

The Angin Temple is located in Dukuh Duplak, Tempuran Village, Keling District which is astronomically:  $06^{\circ} 36' 19.09''$  LS –  $110^{\circ} 51' 50.39''$  BT. The location of the Angin Temple is in a forest land on the hilltop of the Angin Temple on the north slope of Mount

Muria with an altitude of 1424 m above sea level with a slope of about  $45^{\circ} - 60^{\circ}$ . [7] (Fig. 2).

The shape of the Angin Temple building is composed of stone slabs such as the stepped punden building consisting of 5 terraced courtyards with a direction of  $315^{\circ}$  (northwest) with an orientation of the peak of Sapto Arga and the Java Sea. The building rock material of the Angin Temple uses rocks from the Mount Muria Area. The building of the Angin Temple on terrace V consists of several arrangements of stone plates shaped to resemble a besieged prism. One of the arrangements of stone plates that resembles a besieged prism has a height of 180 cm, found niches measuring 40 cm x 50 cm and 40 cm deep. [7] (Fig. 3).



**Fig. 2.** The Angin Temple on Terrace V (Source: The Muria Peninsula Research Documentation-2016)



**Fig. 3.** One of the Niche in The Angin Tempel (Source: The Muria Peninsula Research Documentation-2016)

### The Bubrah Temple

The Bubrah Temple is located Dukuh Duplak, Tempur Village, Keling District is located at  $06^{\circ} 36' 12.53''$  L S –  $110^{\circ} 51' 53.61''$  BT. Bubrah Temple is composed of stone slabs such as stepped punden buildings consisting of 5 courtyards terraced with a direction of  $315^{\circ}$  (northwest). The building rock material of The Bubrah Temple uses rocks from the Mount Muria Area. The location of The Bubrah Temple is on the hillside of Candi Angin with an altitude of 1314 M above sea level. From the location of The Bubrah Temple to the west you can see the Java Sea. The vegetation around The Bubrah Temple is found by ketileng trees, Peranak trees, but also found fern trees, bananas and shrubs. The nearest water source from the Bubrah Temple is about  $\pm 200$  m away.[7] (Fig. 4).

The condition of the Bubrah Temple building is relatively intact except for the fence and temple gate as the boundary of the courtyard. The building of Bubrah Temple is not found decoration because the building of this temple is made of an arrangement of stone plates. [7].

### The Aso Temple

The Aso Temple is located in Dukuh Duplak, Tempur Village, Keling District, which is at  $06^{\circ} 36' 03.62''$  LS –  $110^{\circ} 51'55.50''$  BT. The location of Aso Temple is still on one of the hilltops of The Angin Temple with an altitude of 1385 m above sea level. The direction of The Aso Temple is at  $290^{\circ}$ . [7] (Fig. 5).



**Fig. 4.** The Bubrah Temple (Source: The Muria Peninsula Research Documentation-2016)



**Fig. 5.** The Aso Tempel on Terrace I (Source: The Muria Peninsula Research Documentation-2016)



**Fig. 6.** Yoni and Ganesha at Punden Mbah Romban (Source: The Muria Peninsula Research Documentation-2016)

Like The Angin and Bubrah Temple, the shape of the Aso Temple building is in the form of a stepped punden building consisting of 3 terraced courtyards with a direction of  $295^{\circ}$  (northwest). The identifiable structure of the building is in the form of an archway and entrance stairs from terrace I to terrace II. On terrace II it measures 5.36 m x 6.99 m. On terrace III there is a batur structure still covered with shrubs [7].

### **Punden Mbah Romban**

Punden Mbah Romban is located at Dukuh Petung Location, Tempur Village, Keling District which is located at  $06^{\circ} 35' 27.66''$  LS –  $110^{\circ} 53' 55.59''$  BT. Punden Mbah Romban found a yoni and a Ganesha statue inside a Cungkup at an altitude of 552 m above sea level with a direction of  $130^{\circ}$ . The existence of this punden is used by the local community for the earth alms ritual at Dukuh Petung and Kemiren in the Friday wage. Yoni punden Mbah Romban is already in a broken condition but the spout is still intact. Yoni punden mbah measures 44 cm high, with a base size of 77 x 77 cm. In addition to Yoni, in Punden Mbah Romban, there is also a statue with padmasana which is suspected to be a ganesha statue with indications of proboscis carvings. The existence of this ganesha statue is related to the location of this punden not far from the river as one of the locations that has the potential to cause danger. This Ganesha statue is relatively intact, only broken on the back of the head which is spliced with cement. This Ganesha statue has a height of 55 cm. Yoni and this statue did not find an inventory number from BPCB Central Java [7] (Fig. 6)

## **4.2 Pati**

### **Watu Payon**

Watu Payon is located at Dukuh Pangonan, Gunungsari Village, Tlogowungu District is at  $06^{\circ} 36'54.2''$  LS -  $110^{\circ} 54'43.4''$  BT. Watu Payon is located at the Watu Payon Peak which is 1500 m above sea level. Watu Payon is an andesite monolith whose shape resembles a waruga lid (stone grave chest). The dimensions of Watu Payon have a base length of 115 cm and a top length of 65 cm, width 65 cm, and height 31 cm. At the time of observation, Watu payon stood on 4 wooden poles but previously used stone poles.

At the base of the watu payon are found carvings in the form of bars with carvings of phallus, vajra and chakras [8] (Fig. 7).

### Watu Gong

Watu Gong located in Dusun Randukuning, Kalurahan Pati Lor, Pati District is at  $06^{\circ} 44' 35.2''$  LS –  $111^{\circ} 02' 15.5''$  BT with elevation of 16 m above sea level. In this location, there is a well with a brick structure and there are 4 mortars lined up from west to east. The diameter of the stones is between 15–74 cm and the height is between 11–38 cm. These stones are umpak and for the local community the location of Watu Gong is still sacred [8] (Fig. 8).

### The Site of Kayen Temple

The Site of Kayen Temple is located in Mbuloh, Kayen Village, Kayen District is located at  $06^{\circ} 54' 31''$  LS –  $111^{\circ} 00' 16''$  BT with an elevation of 26 m above sea level. The site of Kayen Temple a temple structure made of brick. The site consists of two building structures. The building to the east is likely to be the main temple. The main building measures  $6 \times 6 \text{ m}^2$ . The bricks measure 38 – 40 cm long, 22 – 29 cm wide, and 8 – 12 cm thick. In the middle of the main temple building, there is a temple well measuring  $130 \times 130 \text{ cm}^2$ . So it is estimated that Kayen Temple has a Hindu background. Such a thick



**Fig. 7.** Watu Payon (Left) Watu Payon with wooden legs; (Right) Sculpted under Watu Payon (Source: The Muria Peninsula Research Documentation-2021)



**Fig. 8.** Watu Gong Site (Left) There are 3 umpak and 1 lumpang; (Right) Measurement process at Watu Gong Site (Source: The Muria Peninsula Research Documentation-2021)



**Fig. 9.** The Kayen Tempel (Source: The Muria Peninsula Research Documentation-2021)

brick size was commonly used in the days of Mataram Kuna or even older. At a distance of 7.8 m to the west of the main temple there is a rectangular building measuring 4.5 x 2.5 m<sup>2</sup>. In the center of this building is a hole with a size of 270 x 70 cm<sup>2</sup>. It is likely that this building is a perwara temple. [8] (Fig. 9).

## 5 Discussion

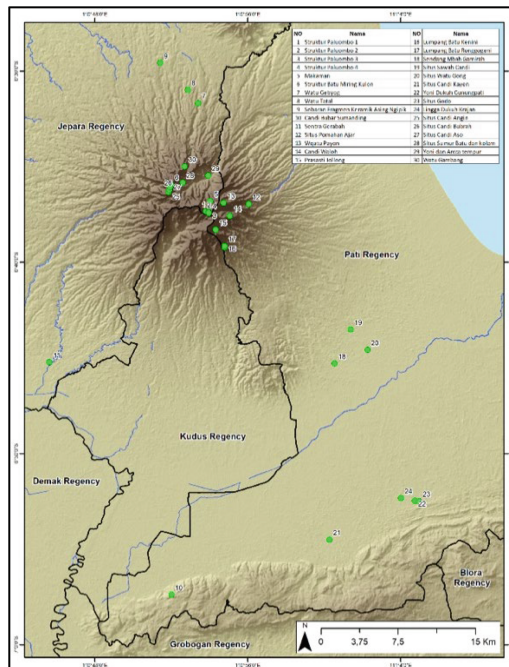
The spatial aspects of the Muria Peninsula vary widely from the morphology of the Crest Morphological landscape – the shape of the *hillcrest* to the morphology of the *lower slope* of the flat span. In general, archaeological findings at the study site indicate that there is a relationship between environmental conditions and the development of civilization and cultural habitation. This corresponds to various studies that have been carried out previously where the findings of the remains of past civilizations are related to the geological-geomorphological-and hydrological conditions around [10–13]. The study area has various aspects that support cultural development such as the existence of water sources in the form of rivers and springs, as well as sufficient rainfall. Geologically-geomorphologically, generally the study area is an area that can be used for cultivation and residence.

The archaeological remains of the Hindu Buddhist Period at the Muria Peninsula are mostly in the Morphology of *crest – hillcrest* forms with dwelling forms of stone structures and artifacts of various types. The predominance of monumental buildings in *crest* morphology – the *hillcrest* shape of Mount Muria is in the form of a stone structure arranged in a terraced manner using tufa stone material. According to Agus Aris Munandar, based on the form of architecture that still survives today the temple buildings that developed between the XIII to the XVI century, temple buildings can be divided into five styles, namely (1) singhasari style, (2) brahu temple style (3) jago temple style (4) batur temple, and (5) stepped punden [14, 15] What is interesting here is the existence of three temples, namely the Angin Temple, Bubrah Temple, and Aso Temple in Duplak hamlet, Tempur Village, Keling District, Jepara which have the same



shape and character, namely in the form of stepped and non-cubiled buildings, the temple courtyard is not concentric, the direction of the face is oriented (*chtonis*) on the top of the mountain, is in a high place (mountain peak), using materials in the form of stone plates (Fig. 10).

According to Von Heine Geldern stated that megalithic traditions helped determine the shape of the Indonesian enshrinement structure. The use of steps in temples is an example of the megalithic tradition that has mixed itself in the art of temple building [16]. It also pays attention to the punden buildings on Mount Penanggungan or the Suku Temple buildings on the slopes of Mount Lawu which were erected during the late classical period, namely the XV century AD [17, pp. 9–10] [17, hal. 9–10]. At the end of this classical period, the original Indonesian elements were very dominant, so buildings such as punden-punden on Mount Penanggungan and Suku Temple on the slopes of Mount Lawu were often considered punden. The punden in question is a stepped punden which is one of the megalithic tradition buildings for the place of worship of the spirits of the ancestors. The punden on Mount Penanggungan found from the top of the mountain appear to be a row of punden that are almost unbroken. The punden were directed so that they were straight towards the top of the mountain (*Chtonis*). Suku Temple located on the western slope of Mount Lawu as a whole is a three-terraced building extending from west to east [17].



**Fig. 10.** Distribution of archeological remains in Muria Peninsula Landscape (Source: The Muria Peninsula Research - 2021)

The plurality of the people of the archipelago is caused by the internal situation of the homeland and the Indonesian nation itself. The factors causing the plurality of the archipelago are geographical conditions, which are the main factors in the creation of ethnic plurality. The archipelago, which stretches 3000 miles from East to West and more than 1000 miles from North to South, greatly influenced the creation of religious pluralities in the archipelago [18, p. 13]. The multiculturalism that was formed in the archipelago was a result of socio-cultural and geographical conditions that were so diverse and widespread. According to geographical conditions, Indonesia has many islands where each island is inhabited by a group of humans who form a society. From this society a culture of society itself is formed. Of course, this has an impact on the existence of a very large and variegated culture. In the concept of Indonesian multiculturalism, there is a close relationship for the formation of a society based on *Bhineka Tunggal Ika* and realizing a national culture that becomes a unifier for the Indonesian nation. However, in its implementation there are still various obstacles that hinder the formation of multiculturalism in society [18].

Thus multiculturalism in the archipelago provides a platform for the appearance of “the other”. The presence of “the other” it must be understood without reduction, or distortion. Those “others” must perform in their own solidity and wholeness. Identity is an exotic fact and thus impossible to generalize or simplify. Differences are accepted as a means of relation, not a descriptive threat or an excuse to exercise repression [19]. Historically, multiculturalism began with the melting pot theory that was often proposed by J Hector, an immigrant from Normandy. In his theory Hector emphasizes the unification of cultures and melting the culture of origin, so that all American immigrants have only one new culture, namely American culture, although it is recognized that their monoculture is colored more by the White Anglo Saxon Protestant (WASP) culture as a culture of white immigrants of European origin. [18] (Fig. 11).

The first influence that touched the archipelago was the influence of Hindu and Buddhist culture from India since 400 years after Christ”. The influence of Hinduism, Buddhism, Islam and Christianity influenced the pluralistic culture of the Archipelago [20, pp. 47–48]. In the micro sphere, on the Muria Peninsula, there is a very varied diversity of archaeological remains of the Hindu Buddhist period in the form of monumental and artifactual. The absolute temporal aspect with *carbondating* from Aso Temple, namely 1296 – 1397 cal AD is known around the XIII – XIV centuries AD, which at that time, civilization on the Muria Peninsula along with the beginning of the emergence of the Majapahit Kingdom. Likewise, the cultural space of the archaeological dwellings of the Hindu Buddhist Period on the Muria Peninsula is in a region that varies from mountains to lowlands. Indications of multiculturalism in Semanjung Muria are found in The Angin Temple, namely in the form of menhirs resembling psedonisan with a north-south orientation, Watu Payon in Pati in the form of andesite monoliths whose shape resembles waruga lids (stone grave chests) found carvings of phallus, vajra, and chakras; and what is even more apparent is the use of brick buildings (temples) as places of worship of the Islamic religion in Kudus.

Early indications of multiculturalism in the archaeological data of the Hindu Buddhist period on the Muria Peninsula still need further and more in-depth research. As is known, the south side of the Muria Peninsula, namely in the Kudus Regency area, there is a very



**Fig. 11.** Indications of Multiculture in archaeological remains on the Muria Peninsula (Up Left) Monolith/Pseudo Nisan in Angin Temple; (Up Right) Watu Payon (Source: Muria Peninsula Research Documentation -2021) (Bottom) Minaret of The Kudus Mosque (Source: <http://kebudayaan.kemdikbud.go.id/bpcbajateng/lebih-dekat-masjid-menara-kudus/>)

clear indication of multiculturalism between Hindu Buddhism and Islam. This can still be witnessed and documented in the activities and archaeological remains related to multiculturalism at the location of the pilgrims' places in the Kudus region such as in the tomb area of Sunan Muria and the Kudus Minaret.

## 6 Conclusion

The Muria Peninsula which includes three districts, namely Jepara, Pati, and Kudus, is an area complete with archaeological remains and the length of its chronological dimensions from Prehistory to the Independence Period. Indications of multiculturalism on the Muria Peninsula are found in several archaeological remains that can still be witnessed today. The concept of multiculturalism found in the archipelago is the breath of life in interacting with various religions, cultures, and languages, of course, it is required to open up, learn and respect diversity.

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