



# Divisions of Space of Batujaya Temple Complex in Karawang, West Java

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**Abstract.** The area of Batujaya Temple Complex is 5 km<sup>2</sup>, administratively located in two different villages and sub-districts, which are Segaran Village, Batujaya District and Telagajaya Village, Pakisjaya District, Karawang Regency. In the area, there are 49 mounds of soil (*unur*) which was presumed that there are ruins of buildings or structures which was made of brick. Buildings in the Batujaya Temple Complex was dated from the era of Tarumanegara Kingdom (5th – 8th century AD). Currently, only several unur that has been discovered its building structure. Some of these buildings and structures are temples in various shapes and sizes. Considering the wide size of Batujaya Temple Complex area raises the question on how was the division of zones in this area. The data that will be used to discuss this problem are from previous research data that has been done so far. The discussion will be done through a spatial archaeological approach, which was observing the connection between units in one regional space, in this case is on Batujaya Temple Complex area. Some of the structures that has been identified are the unur of Jiwa (Segaran/Seg I), Blandongan (Seg V), Serut (Telagajaya/TLJ I), and the well (TLJ VIII). Some structures can be identified by the shape of the building. Based on the shape of the structure and the artifacts found in each location of the building ruins, the function of the building can be identified. Furthermore, through plotting on the map of the temple area, the function of each building can be categorized whether it is sacred, semi-sacred, or profane.

**Keywords:** *Jiwa Temple, Batujaya, sacred.*

## 1 Introduction

Space is one of human's essential needs that rarely thought of. This because space is easy to obtain. Since pre-historic era, human needs space for activities in order to survive. Even though humans are not settled yet, they travel from one space to another. A resting place as a temporary settlement in nomadic life style was not randomly selected, it has certain requirements. Based on placement aspects, human at that time chose locations like cave or crooks on the area where their basic needs are easy to

reach, such as food sources which was count as benefitting in the substantial aspect. They will not settled on the area where food sources are scarce, barren, dangerous, unhealthy, or difficult to access, whether by transportation or communication with other communities. Entering the cultivation era, where humans are settled in a cave or crooks, the concept of space are advanced. In one cave, division of space according to its function were started. These can be found in pre-historic caves in Java such as in Kidang Cave 2 and some other pre-historic caves.

The concept of spaces was developed in classical era (the Hindu-Buddhist culture influence era). Space is not only the one they can physically explore, but also the one they can explore with their mind. According to Brahma doctrine, universe (*jagad*) is a circular continent called *Jambudwipa*. In the middle of *Jambudwipa* there was Meru Mountain. *Jambudwipa* was surrounded by seven seas and another seven continents. Beyond the last sea, there was a mountain range. According to Buddha's doctrine, Meru Mountain as the center of the universe, surrounded by seven mountain range each separated by seven seas. Beyond the out most mountain range there was ocean. In this ocean there were four continents each placed on four directions. The continent placed on the south of Meru Mountain was *Jambudwipa* a place where humans belong<sup>3</sup>. There are differences in the cosmogony concept between Brahma and Buddha doctrine, but the points are the same the universe is centered to Meru. In the state matters, the cosmogony concept symbolized by the number of subordinate states and beurocratic structure<sup>4</sup>. The concept of universe (*jagad*) that based on Hindu and Buddha doctrine continued to the Islamic patterned kingdom.

One of the biggest Java Kingdom, Mataram, which has the Islamic background, in their territory division system they applied this cosmology concept. Palace as the king's residence is the center of cosmos<sup>5</sup>. Sultan Agung's authority over Mataram covers the entire of Java and half of Kalimantan. The territory system that was applied by Sultan Agung following concentrated circle with palace as it's center. Palace was the center of authority, sultan and his family's residence and some prince's office. The second layer was the capital city or *kutho negara*. In the capital city or *kutho negara* the high positioned nobles were resided. The next layer was called *negaragung* or *negara agung*, material matters of the nobles were placed here. They are called *patuh*, where the rule for *patuh* to not allowed to live in their governing region (*lungguh*), but they should live in their kutha negara are applied. Therefore, The Sultan can directly watch the *patuhs* activities. Outside *negaragung* there was an area called *mancanegara*, which was the region where not directly "watched" by Sultan, because the location was far from the center of the palace. This region was not directly authorized, but obeyed the Sultan's authority. Because of the far distance, thus it has the weakest connection with the sultanate. The outer layer of the circle was the coastal area. Coastal area were beach and the overseas area that was conquered or the colony from the authority that was on the center of the palace<sup>6,7</sup>.

Aside from the wide range spatial planning, this planning also occurs on the much smaller space. In one unit, spaces are planned following certain concepts according to city planning. The Trowulan Site as the former Majapahit city which was considered as the first city site in Java, has a specific pattern<sup>7,8</sup>. Trowulan city pattern became the base of city planning in the Islamic era such as Demak, Mataram, until cities that

developed in colonial era <sup>9</sup>. Physically, cities during and after Mataram era has the characteristic of Islamic city planning pattern, where palace as the center of government and culture. A Palace was considered as the miniature from macro-cosmos. Palace was located on the south of the city square as the center of the city. On the west there was mosque as the center of religion activity and on the north there was market as the center of economy <sup>10</sup>. The city planning pattern of the center of Mataram governance was used as the foundation for its lower governance cities (district) <sup>11</sup>. Compared with city space settlements, space planning also occurs in the smaller spaces such as holy building complex and houses. The space division on the holy building and housing was called the concept of three division. On the holy building there are profane, semi-sacred, and sacred, while on the Javanese traditional house there was *pendapa*, *pringgitan*, and *dalem*. *Tri Angga* and *Sanga Mandala* concept also used as guidance for placement of building units in a wide complex <sup>12</sup>.

Spatially, Batujaya temple complex area was a complex where there were several objects inside. Each unit in the complex definitely has a background connected to its placement. This article will discuss what background that was underlying placement of the building units and structures in the Batujaya Temple Complex.

In order to discuss this matter, descriptive research type through spatial archaeology approach will be applied. Spatial archaeology basically studied about spaces where humans activities in the past was found, as well as studied the connection between spaces in one site, site system, and it's environment <sup>13</sup>. In this case, Batujaya Temple Complex area is interpreted to have three dimensions as stated by Spaulding <sup>14</sup>. According to him, artefact has three dimensions, which are shape (form), space, and time. Archaeological analysis is based on interrelation between these three dimensions, for example form with time, time with space, or form dimension with space.

Batujaya Temple Complex Area considered as space dimension while the objects inside it can be interpreted as form and time dimension. To discuss about how the background of the object placement, first, how the spreads of the objects in one space should be discovered. Next, on each object, based on its form identification can be found its function. According to its placement and function, it will explain its background of its placement.

## 2 Result and Discussion

### 2.1 Objects in Batujaya Temple Complex Area

Batujaya Temple Complex is a numbers of brick constructions that located in a flat area functioned as rice field which covers for 5km<sup>2</sup> in size and in the coordinate of 6o 4' 30" until 6o 1' 30" South Latitude and 107o7' 30" until 107o 10' 30" East Longitude <sup>15</sup>. Based on the region division on 1995 administratively Batujaya Temple Complex covers two villages in two subdistricts, those are Segaran Village in Batujaya Subdistrict, and Telukbuyung Village in Pakisjaya Subdistrict, Karawang District <sup>16</sup>. This location is situated on the north of Karawang city with the distance of 60 km. The area where Batujaya Temple Complex located was a relatively flat technical irrigation rice field, located on around 6 km from the north coastline of West Java (Ujung Kara-

wang). Rivers that which are on this area are Ci Tarum, and some of its watercourses such as Kali Asin and Kali Mati.

Batujaya Temple Complex was first discovered on 1984 by a team from Archaeology Major, Faculty of Literature, University of Indonesia, they registered 5 *unurs* with spreads of bricks remain from a building ruin. After that, consecutively research was condoned by several institute such as Archaeology Major Faculty of Literature, University of Indonesia, Center of National Archaeology Research, West Java Archaeology Center, BPCB Serang, Department of Education and Culture, and others<sup>16</sup>. According to the result of these research, more than 50 soil mound objects (*unur*) where there were ruins of bricks inside was discovered. From this numbers, 29 *unur* was identified as temples, and three of them has been reconstructed. Each *unur* are still uses administrative criteria before the region division on 1995 for its naming, hence, it was called Segaran (SEG) for sites that was on the Segaran Village and Telagajaya (TLJ) for sites that was on the Telagajaya Village even though then the name become Telukbuyung Village. These following are the description for each *unur*<sup>15,16</sup>.

**Segaran (SEG) I or Jiwa Temple.** Jiwa Temple was planned on square with the size of 19 X 19 meters. There are no stairs in this temple. The temple building was surrounded by *pradaksinapatha*, which is a path that was used in a buddhist religion worship procession by walking around the temple clockwise. Structurally, this temple is consisting of 2 parts which are the foot and the body. The foot of the temple was made from construction of frames or plints which consist of flat plint (*patta*), supporting plint (*uttara*) and semi-circle plint (*kumuda*). The bottom of the temple's foot was constructed by aligned frame technique. On the top side which was the body of the temple was shaped eight lotus petals. In the middle, there was pair of bricks arranged in circular and bordered by a square shaped upright bricks construction (*rolak*). This arrangement is a base foundation for a stupa. Hence, it was most likely Jiwa Temple was a stupa.

**SEG II (Unur Lempeng).** The objects in this site were an ancient well and two slabs of big stone, one shaped in pentagon. The excavation in Unur Lempeng discovers stray finds such as pottery, glass beads, bones and gold ingot inscripted with palawa alphabet. In this location, ruin of a building in form of plotting foundation was also discovered. The building ruins was interpreted as the building for the priest's residence and the location for a ceremony preparation.

**SEG III (Unur Damar)** Unur Damar was consist of two sectors with the object of a rectangular foundation plan with the orientation of southeast to northwest. On the northwest, there was stairs. The function of SEG III building is still unknown.

**SEG IV.** Object that was found in this location was the foot part of a building and planned on square. The remaining of the building was 17 layers of brick with plint in the shape of semi-circle. As well as the SEG III building, object in SEG IV function also still unknown.

**SEG V (Blandongan).** Blandongan Temple was planned on square with stairs on each if its sides. This temple was the biggest and the most complete temple that was discovered in Batujaya area. The remaining of the temple was consisting of two parts, the foot and the half body. On the top side of the four side of the temple was a balustrade which its original height is unknown.

The temple was complete with stairs on its four sides, on every corner it was made slightly protrude with square as its basic shape. Between the stairs and the corner of the temple there was a pillar in semi-circular shape. In the middle of the temple, there was remains of the body part planned in square. The body part size was much smaller than the foot. The floor between the temple and the balustrade was strengthened by bricks and layered with *stuko* concrete. The body part apparently is not complete because there are some parts that was missing. The top of the temple or the roof also unknown because it has been collapsed, however, based on the discovered pieces it is presumed that the top of the temple was a stupa that made of bricks layered by *stuko* concrete. This presumption was based on a finding of curve shaped *stuko* concrete shards like stupa's sphere. This *stuko* concrete shard was found piled up spreads on the hallway floor and the north corner of the balustrade. The finding of this excavation that quite important in this site was a fragment of a seal (votive tablet) made from terracotta with relief of Buddha and some inscriptions of Buddha's holy verses using pallawa script written in Sanskrit language. This inscription was scratched on brick shards, terracotta shards, and on a small foldable gold slab. The uniqueness of Blandongan temple was the fusion of wood construction. On the hallway floor between the temple and the balustrade, there was 12 pillar bases that placed accordingly, lined at the symmetrical distance. These pillar bases were presumed as the support for cungkup construction poles that cover the top stupa of the temple body. Traces of wood construction also found as a feature of a former door on the four sides of the temple, and a ventilation frame on the balustrade each two on the northeast and southwest side. Based on the shape of the building and the stray finds, it is shown that this SEG V building was functioned as a place for worshipping.

**SEG VI.** The objects in this area were six upright stone placed in circular order with the biggest stone was placed in the middle of it. This was the arrangement of a stone enclosure from the megalithic tradition.

**SEG VII.** In this location there was a foot of a building with the shape of rectangle, with its inside was filled with soil. The outer side of the structure wall has sequences of plints and layered with *stuko*. The function of the building in SEG VII is still unknown.

**SEG VIII.** The object in this location was a brick foundation and a long stretched wall structure. Aside from that, there's also flat round stone pillar bases. The function of the building is still unknown.

**SEG IX.** The object was a part of a foot building planned in rectangular with stairs on the northeast. The inside of the foot building was filled with soil mixed with shards of bricks. The function of the building is still unknown.

**SEG X.** The object in this location was a spreads of brick fragments. This patternless spreads of brick probably was an attempt to harden the soil, but the function of the area is still unknown.

**SEG XI, SEG XIII, SEG XIV, and SEG XV.** The objects in these four locations were an ancient well. The shape of the well surface was round, made by brick structure. However, on the inside, it shapes become square. The well's wall was layered with wooden block from *Lamaran* wood. Except for the well in SEG XV, the other three wells are still in function and used by the inhabitant.

**SEG XII.** The object in this location were four upright stones that called Lingga Stones. Currently, these stones are already buried by the soil.

**TLJ I (Serut).** In this TLJ site, there were four buildings located near each other. The biggest one in this site called TLJ I-A. Based on the excavation that conducted in TLJ I-A, the entire temple foot was able to shown and it's planned in rectangular. The remaining height on the outer building wall was around 1,80 cm, while the height of the entire temple building that remains was around 2,30 m. On the temple's foot, there was a sequence of plints that were consist of flat plint, semi-circle plint, and jagged plint. From the physical condition of the temple, there was a hole on the temple wall that was used for placing block for supporting the wooden floor. There's also another square hole with the size of 1 x 1 m with its depth is still unknown, this hole temporarily presumed as a well. On the northeast wall, there was a long straight wall stretched out from northwest to southeast on the corner of the north and the east. The TLJ I-A temple doesn't have stairs or door on four sides. The temple's foot has the base construction that look like a "tub" which placed on top of the foundation. The "tub" then filled with fragments of bricks and then it compressed. TLJ I-B temple was planned in square and complete with stairs on the northeast side. TLJ I-C was planned in rectangular with stairs on the northeast. This temple was plastered and decorated with ornaments made out of *stuko*. On the surface of temple's yard floor, it was once discovered some ornaments made from *stuko* in shape of human and animal's head. TLJ I-D temple was planned in rectangular with stairs on the northeast.

**TLJ II.** The object in TLJ II was a building foot planned in rectangular, orientated from northeast to southwest complete with stairs on the northeast. There's also an octagonal stone pillar with a hole in its middle in this site. This kind of stone was a part of Stupa's top.

**TLJ III.** On the north of the TLJ III *unur*, there was a brick structure that stretched from southwest to northeast. Fragments of pottery also discovered. Due to the limitation of the data, the function of the brick structure is still unknown.

**TLJ IV.** The area of TLJ IV was divided into two sector those are TLJ IV a and TLJ IV b. TLJ IV a was a building planned in square. in the middle of the building there was a room surrounded by hallway that face the eight directions. In the room, on the northeast there was an inner wall with floor that was harden by andesite stone arrangement. TLJ IV b was a foot of a building planned in square. On the top of the foot building, there was a structure in circular shape. Based on its findings, TLJ IV b was a stupa. Therefore, it can be concluded that the building that was in Telagajaya IV a or b site was a sacred building<sup>17</sup>.

**TLJ V (Unur Asem).** In TLJ V there was a building planned in square complete with two stairs on the southwest and northeast side. On the top of the building, there was a brick structure shaped in circle. Among the brick ruins that was on the foot of the building, there was some curved shaped bricks. It indicates that these bricks are part of a stupa. The excavation result in this location also discovered pottery pot and a small fan shaped gold slab.

**TLJ VI (Unur Slinder).** In this location, there was a building planned in square which was a remain of the foot of a stupa. Not far from this building, on the north of

the area there also another building remains planned in square but in smaller size was discovered. This building was also a stupa.

**TLJ VII (Unur Gundul).** It named as such because this *unur* shaped in sphere and no plant grown on it. TLJ VII was a pile of sands that was the materials to build the buildings in this area. On the surface of the *unur*, there was shards of seashell and corals.

**TLJ VIII (Candi Sumur).** TLJ VIII was a lower part of a building planned in rectangular that completed with stairs on the northeast. In the middle of the building there was a well hole shaped in square. The outer part of the foundation was filled with compacted bricks. The discovery of this excavation around this foundation was fragments of stroked decorated pottery. The existence of this well shows that this building was a sacred building.

**TLJ IX.** There were spreads of brick remain of a building once found in this location. Unfortunately, this area is currently used as a settlement of a resident so the shape of the building is unknown.

**TLJ X.** Objects found in this area was a brick structure. However, currently this area is used as a settlement of a resident so the shape of the building can't be discovered.

**TLJ XI (Sawah Kramat).** Objects in this location was a brick foundation planned in octagonal. This kind of shape was a base of a stupa.

**TLJ XII.** A building wall brick was discovered in this area. It orientated from southwest to northeast. The shape and the function of this building is still unknown.

**TLJ XIII.** Objects found in this location was spreads of pottery.

**TLJ XIV.** In this TLJ XIV area there was a brick structure that was still unknown its shape and function. Fragments of *stuko* also discovered in this area.

**TLJ XV.** There was a soil mound which inside of it was a structure of brick building. The shape of this building is unknown, for the residents has consider this location as a sacred site.



guna and finished on day 13th paro-terang month Caitra, only took 21 days, and the river length was 6.122 tumbak (11km). Celebration was carried out by Brahmanas with 1.000 cows for the gift."

Another Tarumanagara Inscriptions are Ciaruteun inscription, Kebonkopi 1, Muara Cianten, Pasir Jambu, Pasir Awi, and Cidanghyang<sup>4</sup>. Based on inscription and some historical sources, the religion in Tarumanagara Kingdom era was Veda Religion or Hindu which accentuate the worship to Vishnu<sup>18,19</sup>. In those inscriptions it was shown the worship to King Purnawarman King of Taruma who his feet were equated with Lord Vishnu's feet and his mount's footprint was equated to Airawata's footprint, Lord Vishnu's mount. Beside the inscriptions, the worship towards Lord Vishnu also shown in the findings of Wisnu Cibuaya statue, also Lemah Duwur Lanang and Lemah Duwur Wadon temples in the area of Cibuaya.

The religious background of Tarumanagara Kingdom, aside from the domestic sources, also came from foreign scripts. One of the which was the foreign script originating from China. Fa-Hien, who in his travel was stopped at Taruma stated that there were three kinds of religion which are Hindu religion as the kingdom religion, Buddha religion which Fa-Hien himself embrace, and "dirty" religion which was the local religion that was embraced by the majority of Taruma people<sup>19</sup>. The written sources regarding the development of Buddha Religion in Tarumanagara up until today are still undiscovered, however based on the attribute that was on the Batujaya Temple Complex, the Buddha religion was developed.

### **2.3 Spreads of Objects**

Objects in Batujaya Temple Complex was spread in an area that covers 5 km<sup>2</sup>. Geographically, spreads of the objects were found in the rice fields area. On the south there was streams of Ci Tarum with its watercourses.

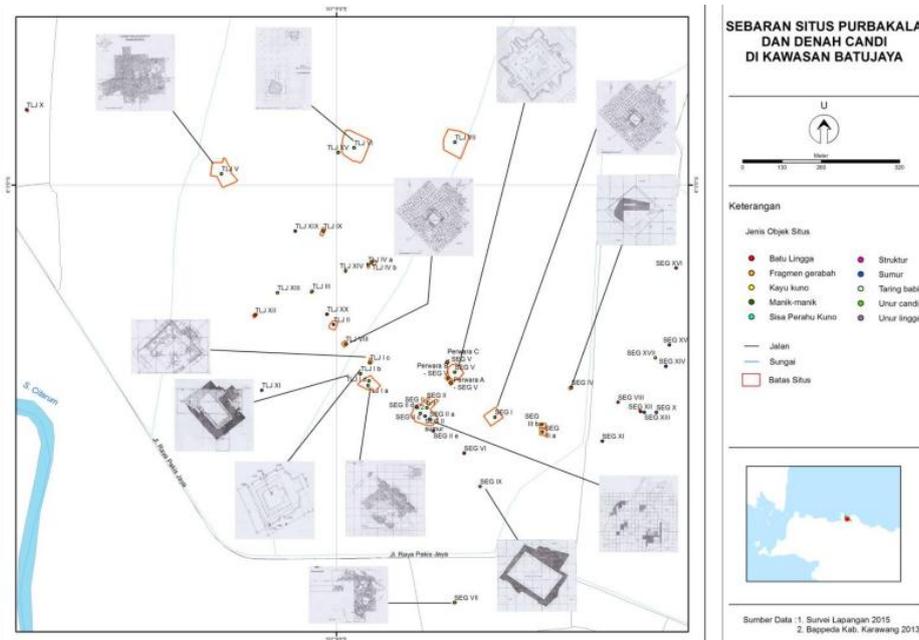


Fig. 2. Spread of Objects in Batujaya Temple Complex (Source: Wikantyasning 2016)

Generally, the nature of objects in Batujaya area can be differentiated based on its characteristic which are profane, semi-sacred, and sacred. Profane objects are objects which have the function used in everyday life, semi-sacred objects are the objects that have a dual function which was aside from usage in everyday life it also used in ritual, while the sacred objects are the one that used in religion's ritualistic activity.

Researches that have been conducted to this day can at least be used to understand the object's nature. Some of the identified objects are follows.

Table 1. Objects identification in Batujaya Temple Complex Area

Objects	Indicator	Function	Characteristic
SEG I (Unur Jiwa)	Stupa	Ritual Activity	Sacred
SEG II (Unur Lempeng)	Ancient well, slabs of stones, plots of building remain	Priest's residence	Profane
SEG III (Unur Damar)	Square floor plan completes with stairs	Unknown	?
SEG IV	Square shaped foot of building	Unknown	?
SEG V (Unur)	Foot of building	Ritual Activity	Sacred

<b>Objects</b>	<b>Indicator</b>	<b>Function</b>	<b>Characteristic</b>
Blandongan)	with stairs on four sides. Ruins of stupa Votive tablet with relief of Buddha Inscription		
SEG VI (Lingga Stone)	Groups of upright stones (menhir)	Ritual Activity	Sacred
SEG VII	Rectangular building foundation	Unknown	?
SEG VIII	Round shaped foundation and pillar base	Unknown	?
SEG IX	Rectangular building	Unknown	?
SEG X	Brick structure	Unknown	?
SEG XI	Ancient well	Settlement	Profane
SEG XII	Lingga stone	Ritual Activity	Sacred
SEG XIII	Ancient well	Settlement	Profane
SEG XIV	Ancient well	Settlement	Profane
SEG XV	Ancient well	Settlement	Profane
TLJ I A (Unur Serut)	Two storey brick building	Priest's dorm	Semi-sacred
TLJ I B	Square shaped brick building	Unknown	?
TLJ I C	Rectangular building, statue of a head made of stuko	Unknown	?
TLJ I D	Rectangular building	Unknown	?
TLJ II (Unur Lingga)	Upright stone (top of a stupa – yasti), building foundation	Ritual Activity	Sacred
TLJ III	Brick building structure	Unknown	?
TLJ IV	Building foundation with socket in the middle, fragment of stupa	Ritual Activity	Sacred
TLJ V (Unur Asem)	Foot of a building, round structure (stupa)	Ritual Activity	Sacred
TLJ VI (Unur	Square shaped	Ritual Activity	Sacred

Objects	Indicator	Function	Characteristic
Slinder)	building structure and foot of a stupa		
TLJ VII (Unur Gundul)	Mounds, seashell, coral	Raw material for building	Profane
TLJ VIII (Unur Sumur)	Foundation structure with well in the middle	Ritual Activity	Profane
TLJ IX	Spreads of brick	Unknown	?
TLJ X	Structure of bricks	Unknown	?
TLJ XI (Sawah Kramat)	Octagonal foot of building (base of stupa)	Ritual Activity	Sacred
TLJ XII	Brick wall	Unknown	?
TLJ XIII	Pottery fragment	Unknown	?
TLJ XIV	Spreads of brick and stuko	Unknown	?
TLJ XV	Soil mounds and brick structure	Unknown	?

Generally, the placement of objects in Batujaya area are spreads through the entire site. Study to the spread of the object has been conducted by Rahardian PH and Antonius Richard<sup>20</sup>. Batujaya temple placement shows the indication of grouping (cluster) and compositioned in solid-void way. Solid composition is shown by the masses of the buildings that spread and void are the open spaces between the buildings. The solid-void composition shows the unification in one composition. Understanding a temple's space essentially not only about the solid mass (interior) but also connects with the void (exterior). The interesting aspect of the temple layout in Batujaya Complex Area was it shown a different orientation with temples in Java. The layout did not follow *ktonis* pattern (oriented to natural objects such as mountain) or *cosmic* (orientated to wind direction especially from east to west), but to the direction of southeast to northwest. This anomalistic pattern become the orientation of all temple building in Batujaya Temple Complex. When it connected to the building of a temple, the facing direction was determined not only by the wind direction, but also the movement of certain star. This temple placement can be presumed to following a certain constellation, because there was no mountain or another earthly natural objects on the southeast as the orientation refrence.

If the placement of the objects was thoroughly observed it will seen as unpatterned. It's functional aspects also seem random. In the concept of object placement in a space, there was guidelines that philosophically based on a lotus flower. The appearance of lotus flower horizontally consist of three elements, such as (1) element of stamen in the center of the flower; (2) middle petal layer; and (3) outer petal layer that has become the inspiration in layout and floor plan of a traditional building especially in Bali<sup>21</sup>. The basis of this concept then develops become the concept of *Tri Angga* and *Sanga Mandala*. Even though this concept was developed in Bali which has the

background of Hinduism but lotus flower as the base of this concept also known in Buddha. The base shape of Jiwa Temple in Batujaya was the embodiment of a blooming lotus flower.



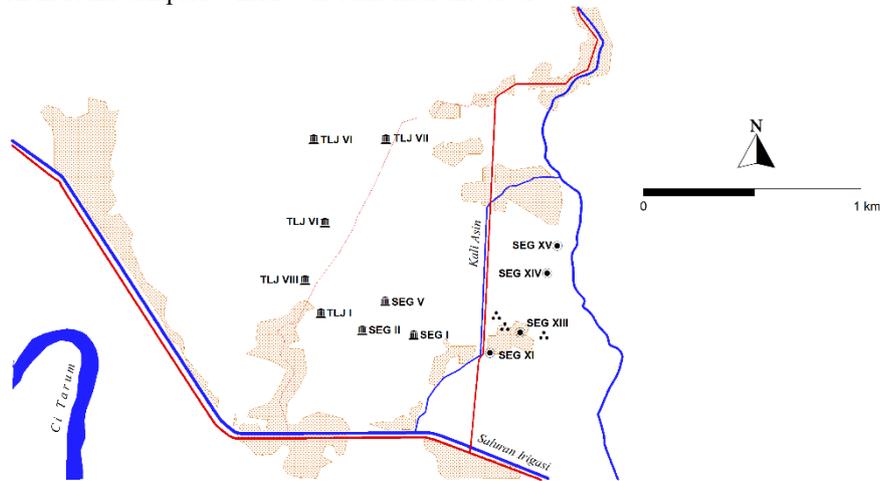
**Fig. 3.** Jiwa Temple, Batujaya Temple Complex Area (Source: Widyastuti's Document, 2014)

The concept of *Tri Angga* was the guideline in area division into three parts based on its holiness. These three areas known as *nista* (outer area), *madya* as the transition area in the middle, and *utama* that was on the inner part. Orientation was based on the direction of mountain to sea. Mountain as the holiest direction while the sea as the profane direction. Aside from the orientation from mountain to sea, interpretation of profane and sacred also based on the sunrise (*kangin*) and the sunset (*kauh*) direction. This orientation also divided into three. The fusion of mountain to sea orientation and *kangin* to *kauh* resulting in nine part of interpretation which then called the concept of *Sanga Mandala*<sup>12,22</sup>.

Objects in Batujaya Temple Complex area was known to have the characteristic of profane, semi-sacred, and sacred. Profane objects are settlements marked by wells. Well as the indicator of settlements also discovered in Kedaton site, Trowulan an ex-capital of Majapahit<sup>23</sup>. Semi-sacred objects are the priest's residence which located near the temple building which are Unur Lempeng and Unur Serut. While the sacred objects are Jiwa Temple and Blandongan Temple. Based on its placement, the objects placement pattern in Batujaya area didn't following the concept of *Tri Angga* and *Sanga Mandala*.

Geographically, Ci Tarum was on the west side of Batujaya area. In the site area, on the east side there was a small river named Kali Asin flow from the south to the north. The sacred and semi-sacred objects are located on the west side of the Kali Asin. While the profane objects in the form of wells as the indicator of a settlements

was located on the east side of the river. This placement shows that the area on the west of Kali Asin was the semi-sacred and sacred area. Therefore, the object placement in Batujaya Temple Complex Area following the natural objects such as river flow. River in the Hindu and Buddha concept has the element of water and was the main requirement of a temple building. River can turn an area to sacred. This can be seen in some temples which was built near the river.



**Fig. 4.** Placement objects map in Batujaya Complex Area (Source: Google Earth with modifications)

### 3 Conclusion

In the human mind, placement of a space has its own means and interpretation. Some concept that came from many beliefs enlighten the space division that following certain concept. According to Brahma doctrine, world was viewed as a space that bordered by seven continents and seven seas. In the smaller appliance, a country or kingdom was considered as a space with the border of an imaginary circles. These circles are symbolized as the number of subordinate country and bureaucracy structure. Smaller than that, the concept of space division also seen in the pattern of city planning.

The concept of space division also found in the concept of *Sanga Mandala* which divide the sacredness of a space based on the movement of sun and geographical orientation. In this concept, space division was based on the level of holiness that divide the space into three, which was profane, semi-sacred, and sacred. For example, it can be seen from the division of holy building complex precinct, graveyard division precinct, and the division of rooms in traditional houses.

Sacred room division also based on the natural element that was water. Water was considered as the pure element and considered can purify. The space division on Batujaya Temple Complex was based on water element. In this case water element as the

requirement of temple building become the main consideration. Water become the border of sacred and profane area, then space for profane activity was on the outside of the sacred area, separated by Kali Asin.

#### 4 Author's Statement

Both authors are the main contributors in writing this article. This article has been read and approved by all authors. The order in which the author's name is included in this article is based on the agreement of all authors. The authors did not receive funding for the preparation of this article. The authors declare there is no conflict of interest associated with this article, and no funding affects the content and substance of this article. The authors comply with the Copyright rules set by the publisher.

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