



# The Sirih Temple: The Temple Made of Tuff Stone of The Outside of The Ancient Mataram

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**Abstract.** The Ancient Mataram was a Hindu-Buddhist kingdom centered in the Kedu-Prambanan area that ruled between the VIII - X AD centuries. This Kingdom has a fairly wide area covering Central Java and parts of East Java. As a kingdom with Hindu and Buddhist backgrounds, this kingdom has many temples as places of worship, with both religious backgrounds. Temples that were built in the centers of the kingdom were majestic with rich decorations and used selected materials, namely andesite and brick. The further away from the center of the kingdom, there are differences in the construction of the temples, the constructions and decorations are getting simpler, and the materials sometimes were adjusted to the availability of their environment. This does not mean that simple temples with adapted materials were showing a decrease in the quality of temples, this shows the local wisdom of how the local community was managing their religious needs by building places of worship or temples. The Sirih Temple which is in Kersan, Karanganyar Village, Weru District, Sukoharjo Regency is one of the temples on the outsides of Ancient Mataram. These simpler constructions represent temples of Watak or Wanua (Village) level which are far from the center of the kingdom. The abundance of tuff stones in their environment has inspired them to build The Sirih Temple Candi Sirih using these stones, which were regarded as having lower quality than andesite or brick. However, they were able to build the temple according to the pattern in the center of the Ancient Mataram kingdom

**Keywords:** Wanua, Watak, material adaptations, temple pattern, local wisdom, village temples

## 1 Ancient Mataram Kingdom and Its Outskirts

Central Java and parts of East Java in the VIII – X centuries AD were the territory of the ancient Mataram kingdom. Ancient Mataram was known as a great kingdom during the Hindu-Buddhist period, which was ruled by kings descended from the Syailendra dynasty. Until now, the capital of the great kingdom has not found its ex-

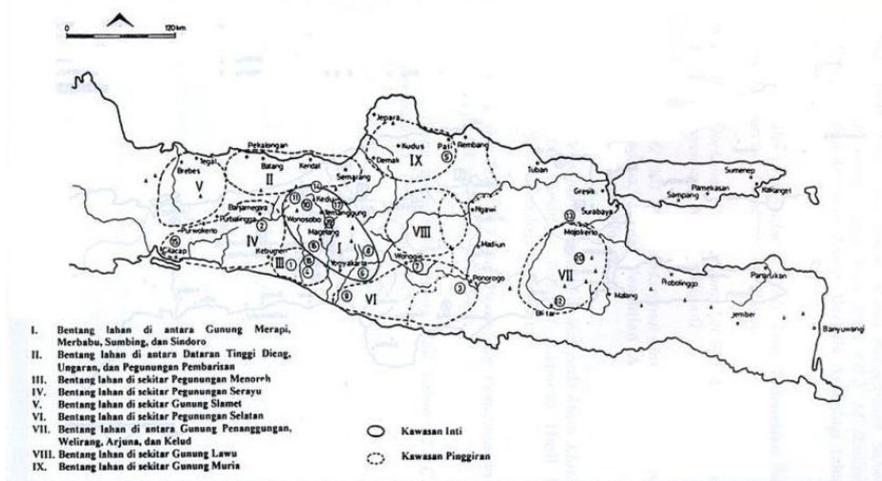
act location, but it is suspected to be on the Kedu-Prambanan axis (Bosch, 1974: 19), namely in the Magelang Regency area around Borobudur Temple and in the Sleman Regency area around Prambanan Temple.

The Kedu-Prambanan axis referred to here is the area of the former Kedu Residency, especially the northern Kedu Residency which is now included in the Magelang Regency area and Prambanan is the area around Lorojonggrang Temple which includes the area of Sleman Regency and Klaten Regency. The conjecture is based on the many large and magnificent temples that indicate the existence of a large city at that time. These temples include Borobudur Temple, Mendut, Pawon, Ngawen, Gunung Wukir Temple, Gunung Sari Temple, Lorojonggrang Temple, Sewu, Plaosan lor, Plaosan Kidul, Sari, Kalasan, Sambisari, and many more temples or temple sites, both standing, ruins, and those that are still buried in the ground.

The religious buildings scattered in the area show the large number of communities that use the building as a means of worship. However, finding the location of the center of the Ancient Mataram kingdom is still constrained, especially around Prambanan, by the thick volcanic material of Mount Merapi that closes the area. One settlement site to the east of Prambanan, namely situs Wonoboyo, still depicts a village-level site (*wanua*) (Kusumohartono, 1993: 55).

The lack of inscription data is also an obstacle to the difficulty of tracking the location of the Ancient Mataram kingdom capital. The inscription only mentions the existence of several place names that are suspected to be the centers of government or capital of the Ancient Mataram kingdom. Through the inscription data, it can also be seen that there was a transfer of the capital of the ancient Mataram kingdom. Prasasti Mantyasih in 829 Saka (907 AD), wrote the name of the first king of the Ancient Mataram kingdom was "Rakai Mataram Sang Ratu Sanjaya". The title Rakai refers to the power in an area of "lungguh" namely "Watak Mataram". Over time the name Mataram changed to a kingdom name, namely by mentioning it as "bumi mataram" which means Mataram Kingdom. *Kadatwan ri mdang ri bhumi mataram i (poh pitu, mamratipura, tamwlang, or watugaluh)* means "palace in mdang in the kingdom of Mataram in (poh pitu, mamratipura, tamwlang, or watugaluh)". It can be interpreted that the name of his kingdom is Mataram, Medang means the capital, and the latter names such as Poh Pitu, Mamratipura, Tamwlang, and Watugaluh are the names of the palace (Poesponegoro, 1984: 160 - 167).

Based on the Mantyasih inscription above, it is known that the capital of the first ancient Mataram kingdom was Poh Pitu. Prasasti Shivagrha dated 778 Saka (856 AD) does not mention Poh Pitu as the capital of the kingdom but mentions....." *kadatwan i mdang i bhumi mataram i mamratipura*", which means the capital of the kingdom is located in Mamratipura. Thus it is likely that there has been a move of the capital from Poh Pitu to Mamratipura. However, currently, the location of Poh Pitu and Mamratipura has not been identified, it's just that it is suspected to be located in the central Java area now.



**Fig. 1.** The Maps of Centre and Peripheral Areas of The Ancient Mataram Kingdoms

(Source: Tjahjono B. D., 2008)

Hindu-Buddhist culture has penetrated all aspects of people's lives in Central Java. This influence has given rise to Hindu-Buddhist-style centers of government, which subsequently also penetrated the lower strata of society to remote corners of the village.

The results of high-quality physical culture established Central Java as a cultural center, so it is often considered the golden age of Hindu-Buddhist influence in Java. However, the influence of Hindu-Buddhist culture is not evenly distributed throughout the Central Java region, so in certain regions, there are differences in cultural results that are not as peaceful and grand as in the center. These areas are often called marginal or periphery areas and are located around the central or core area.

The Ancient Mataram Kingdom whose center is located on the Kedu-Prambanan axis is seen on the map above in the form of an unbroken circle line (I) located on the landform between Mount Merapi, Merbabu, Sumbing, and Sindoro. This core area has a periphery area that is seen on the map above in the form of a dotted circle line, including: (II) an area with highland landforms and valleys around Mount Ungaran, Dieng, and the Pembarisan hills. In this area – which includes the regencies of Wonosobo, Semarang, Batang, Kendal, Pekalongan, and Pemalang – there are still clusters of temple buildings that include old, namely the Dieng and Gedongsongo temples. But increasingly to the north and northwest, there are not many buildings that are still intact, even many of which are loose finds. The archaeological remains include the remains of temple buildings in Gonoharjo Village, Limbangan District, Kendal Regency, the remains of petirtaan buildings in Brokoh Village, Gringsing District, Batang Regency, as well as other findings such as yoni, Ganesya statues, Agastya, Shiva, Durga, and Nandi. (Tjahjono, 2000: 35–45).

Towards the south are the landforms of the slopes and valleys of the Menoreh (III) mountains, which cover the areas of Purworejo and Kulonprogo Regencies. In this area, there is quite a lot of Balitung period *sima* inscriptions, namely the *Ayamteas I* inscription, *Kayu Ara Hiwang*, *Turu Mangambil*, and possibly the *Watukura* inscription. In this area, although no sacred buildings are found that are still intact, the frequency of loose finds is quite a lot, especially dominated by *linga-yoni*, there are also found building structures from brick, *antefixes*, peaks, statues of *Agastya*, *Ganesya*, *Mahakala*, and *Nandi*. (B. D. Tjahjono, 2000).

To the southwest of the core area, there is an area with mountainous landforms and *Serayu Valley (IV)*, which includes the areas of *Banjarnegara*, *Purbalingga*, *Cilacap*, and *Kebumen* regencies. In this area, there is an inscription of the Balitung period *sima*, namely the *Ayamteas II* inscription. In northern *Banjarnegara*, there is still a cluster of *Dieng* enshrinements. The more to the south the archaeological remains in the form of temples, the less. *Phallus* and *Yoni* dominated the findings in this area followed by other findings in the form of statues of *Ganesya*, *Nandi*, and building components in the form of temple stones, doorways, and *umpak.batu* (B. D. Tjahjono, 2000).

To the west and northwest of the core area, there is a stretch of land on the slopes and valleys of *Mount Slamet (V)* which covers the areas of *Banyumas*, *Tegal*, and *Brebes* Regencies. In this area, no balitung period *sima* inscriptions are found. Archaeological remains in this area include temple stones, *umpak-umpak*, *lingga*, *yoni*, *Ganesya* statues, and *nandi*. (B. D. Tjahjono, 2000). The rest of the temple buildings are found in *Bandarsari Village*, *Bumijawa District*, *Tegal*, in the form of *jaladwara*, temple stones, peak fragments, and *pelipit*. (Abbas, 1995, hal. 5).

To the east there is a stretch of highland land and valleys around the *Southern Mountains of Java (VI)*, covering the areas of *Gunungkidul* Regency, southern *Sleman*, *Wonogiri*, and southern *Sukoharjo*. In this area, there are three inscriptions, namely *Taji*, *Telang I*, and *II*. In the southern part of *Sleman*, which is the northernmost southern mountainous area, there are temples of *Ratu Boko*, *Banyunibo*, *Barong*, and *Ijo*. In *Bulurejo Village*, *Nguntoronadi District*, *Wonogiri*, the remains of temple buildings were found.

To the east, it is quite far from the core area there is a stretch of slopes and valleys between the mountains of *Penanggungan*, *Welirang*, *Arjuna*, and *Kelud (VII)*. This area covers the area of *Mojokerto* and *Blitar* Regencies. In this area, there is a *Balitung period sima* inscription, namely the *Kaladi* inscription. Meanwhile, archaeological remains, both in the form of sacred buildings and other loose finds from the pre-Balitung period to the Balitung period, seem to have no specific research.

To the east not too far from the core area, there is a stretch of land around *Mount Lawu (VIII)*, covering *Karanganyar* Regency, northern *Sukoharjo*, *Surakarta*, and *Sragen*. In this area, there are archaeological remains in the form of sacred buildings in the *Polokarto* and *Kartosura* Districts of *Sukoharjo* Regency and loose finds include *yoni* in *Mojolaban* and *Gatak* Districts, and *Nandi* in *Baki District*, *Sukoharjo* Regency.

To the northeast of the core area, there is a stretch of land around *Mount Muria (IX)*, covering *Jepara*, *Pati*, and *Kudus* regencies. In this area, there are archaeological

dwellings in the form of remains of sacred buildings in the form of brick temples in Kayen Village, Kayen District, Pati Regency, and brick structures and fragments in Sidokerto Village, Pati District, Pati Regency (Priswanto, 2021, hal. 92–94). In addition, the Wunandaik Temple Inscription from the reign of Rakai Watukura Dyah Bali-tung. (Priswanto, 2019, hal. 16–19) was also found. In Jepara Regency, the Watu Sima Blingoh inscription from the IX – X centuries AD was also found in Blingoh Village, Donorojo District (Priswanto, 2019).

The kingdom in Java in the IX century AD according to Chinese news during the T'ang Dynasty had 28 subordinate states with four main ministers (Boechari, 1968, hal. 9); (Setiawan, 1995, hal. 21). Those twenty-eight vassal countries are territories of Kerakaaian or Watak. The king was assisted by four chief ministers namely mahamantri i hino, mahamantri i halu, mahamantri i sirikan, and mahamantri i wka, which were usually held by the king's children or relatives of the king. Meanwhile, the regional rulers who were vassal kings were called rakai. They ruled the area Watak which was a fringe area.

Inscriptions that mention the names of villages (wanua) and watak include Saling-singan inscriptions from Central Java (but their location is unknown), mentioning the names of villages, such as Sunda Village (Surusunda), Luitan, Gulung (Magulung on the banks of the Kembangkuning River), Jati (Jati Village in Kroya District), Manghujung (Ujung Manik Village near Megulung), Handanuan (Donan), all of which are located in the Cilacap area (Atmodjo, 1990). The Luitan village which belongs to the kampung area (watak) is also mentioned in the Luitan Inscription. This inscription was found in Pesanggrahan Village, Kesugihan District, Cilacap Regency. In addition to mentioning the name of Luitan Village, this inscription also mentions Ayamteas Village, which is reminiscent of the name of Ayamalas Village in Cilacap regency now (Atmodjo, 1990). In addition, several inscriptions also mention the names of villages around the Serayu watershed, including the Er Hangat Inscription which mentions the names of villages including Er Hangat (Kali Anget Village in the north of Wanasaba), Salud Mangli (Mangli Village near Wanasaba); The Panunggalan inscription mentions the names of villages including Panunggalan Village and Kawikwan Village, which belong to the territory (watak) Raja (in Purbalingga); The Pabuharan inscription mentions the names of the villages, namely Hasinan Village (Pangasinan) and Pabuharan Village (Pabuwaran or Buwaran) in the Banyumas area, as well as Pasir Village (Pasir Village) to the north of Purwokerto. (Atmodjo, 1990)

## 2 Sirih Temple, Ancient Mataram Suburban Temple

Temples are sacred places of the gods or buildings that are considered the abodes of the gods. How has it been affirmed by Soekmono in his dissertation that the temple is not a tomb, but a temple of worship (Soekmono, 2017, hal. 196)? Thus the temple is a place to be devoted to the deity. Gunung Mahameru (Meru), according to Indian cosmology, is the real abode of the gods. The mountain is considered a cosmic mountain of the Indian nation. (Soekmono, 1972, p. 14; Dwijendra, 2020, p. 350).

Based on the above understanding, the temple can be considered a replica of the Mahameru mountain and is a mirror or symbol of where the gods live (Geldern, 1982: 6–8). The collateral of the temple which is divided into three parts, namely the legs, body, and roof also corresponds to the environment of the universe consisting of *bhurloka* (the environment of the creatures who can still die), *bhuvarloka* (the environment for those who have been sanctified), and *svarloka* (environment of the gods) (Soekmono, 1972: 15). Thus the temple is also a symbolization or replica of the universe.

Both as a replica of Mount Mahameru and a replica of the universe (cosmos), the temple must be built in a sacred environment. One place that will be used to build a temple must be consecrated first. After the place was purified, it was marked with nine pegs, one in the center, at the four corners, and in the middle of the sides. The place that has been given a peg then becomes the yard for the establishment of the temples. The temple grounds were then given a perimeter wall as a boundary to the profane environment. (Meister, 1985; Soekmono, 2017, pp. 216–218)

The temple, whose original concept originated in India and is a place of worship of gods, in Indonesia (Java), turned out to have been mixed with the original Indonesian concept. In the temple, there is an amalgamation between the worship of gods and the worship of the spirits of ancestors. The deity that is embodied as a statue at the same time raises the spiritual substance that descends from the roof cavity into the statue, while the element of the ancestors is considered to be the physical element that comes out from inside the temple cistern so that at the time of the ceremony the embodiment of the statue comes alive. The physical element does not have to be the ashes of the corpse, but it can be represented by the peripih. (Soekmono, 2017: 196).

Before the influence of Hindu culture, in society, there was a custom that a chieftain as an elected *primus inter pares* must be able to show his superiority over the members of his society. This advantage is shown by arranging a *feast of merit*, at least once in his life. All of his wealth is poured out for his people to enjoy so that it becomes a blessing and a source of eternal happiness. Furthermore, he has the right to erect menhirs as a form of service. When the chief died, the menhir which was the symbol of his merits turned into his emblem. His spirit is revered as the protector of the village and the guide of its people. Through a certain ceremony, it is expected that his spirit descends into the menhir to get in touch with his devotees. Thus the position of the menhir is the same as that of the lingga and the statues of embodiment. (Soekmono, 2017).

The Hindu-Buddhist era in Java is divided into two periods, namely (a) the Old Classical era (8–10 centuries AD) and (b) the Young Classical era (11–15 AD) (Munandar, 2011, hal. 1–2). The Old Classical Era developed in the central part of Java with the development of the Ancient Mataram Kingdom. The Young Classical era developed in eastern Java with its kingdoms Kadiri, Singhasari, and Majapahit. According to Soekmono, temple buildings in Java have two styles, namely the Central Java style and the East Java style. Central Java style has essential characteristics, including (1) fat building shape, (2) the roof is stepped, (3) the door wickets and niches decorated with Kala-Makara, (4) The temples of the Ancient Mataram Period in Central Java the reliefs are a little high and naturalist, (5) the location of the temple in the

middle of the courtyard. East Javanese style temple has the following essential characteristics: (1) the shape of the building is slender, (2) the roof is a combination of levels, (3) the Makara does not exist, the door and niches are only the upper thresholds given Kala's head, (4) the relief is slightly embossed and the painting is symbolic resembling a shadow puppet, (5) the location of the temple at the back of the courtyard (Soekmono, 1997, hal. 86).

The fundamental difference between sacred buildings in Indonesia and in India lies in their construction, India uses medium pole construction while Indonesia uses stone arrangement construction (Soekmono, 1986, hal. 240). Because it uses stone construction, temple buildings in Indonesia do not have rooms as large as temple buildings in India. The Hindu temple in Tanjore is very large, with statues and places of worship in it, in the most sacred place usually found a linga (Suleiman, 1986, hal. 168). In contrast to Indonesian temples which are only used for statues and a priest who perform their obligations, while its adherents perform their religious obligations in the open, namely in the temple courtyard or in the hallways of processions (Kempers, 1959, hal. 18). This can happen because the Indonesian people in the past were in the worship of ancestral spirits used to do it in open places. Krom, who had visited and studied monuments in India, did not find any point of conformity with the monuments in Java. Temples as a whole building are indeed difficult to find a balance with monuments in India, but the elements including statue art are undeniable to come from India from various places and eras at once (Ray, 2022; Soekmono, 1986)

Sirih Temple is a Hindu Temple complex located in Dukuh Kersan, Karanganyar Village, Weru District, Sukoharjo Regency. This temple is one of the archaeological resources owned by Sukoharjo Regency which still stands tall even though it is no longer intact. The entire temple is made of tuff stone so it is interesting because usually the tuff stone is only used as a stuffing stone or fence of the temple yard. The rest of the construction is still quite complete even though most of the body and roof have collapsed. The ruins of the temple stones are still scattered around the temple and some are even still buried in the ground. Some of the stones have been collected and laid out on the right and left of the temple complex (Tjahjono, et al. 2021: 3).

This temple is located in the Sukoharjo Regency which borders Gunungkidul and Wonogiri regencies. Geomorphologically, these two districts, Gunungkidul and Wonogiri, are included in the southern mountain zone of Java. While the area of Sukoharjo Regency is divided into two areas, the northern part of Sukoharjo which has a broader area is included in the alluvial plain of the Bengawan Solo watershed which is in the landscape around Mount Lawu. The southern part of Sukoharjo is included in the southern mountain zone of Java. Sirih Temple is included in the southern Sukoharjo regency, so it is included in the southern mountain zone of Java. In terms of material, This Sirih Temple is different from the remains of other temple buildings in the northern Sukoharjo Regency area, which are mostly bricks and andesite stones. However, the layout is no different from the layout of Hindu temples in Central Java in general (Tjahjono, et al. 2021: 85).

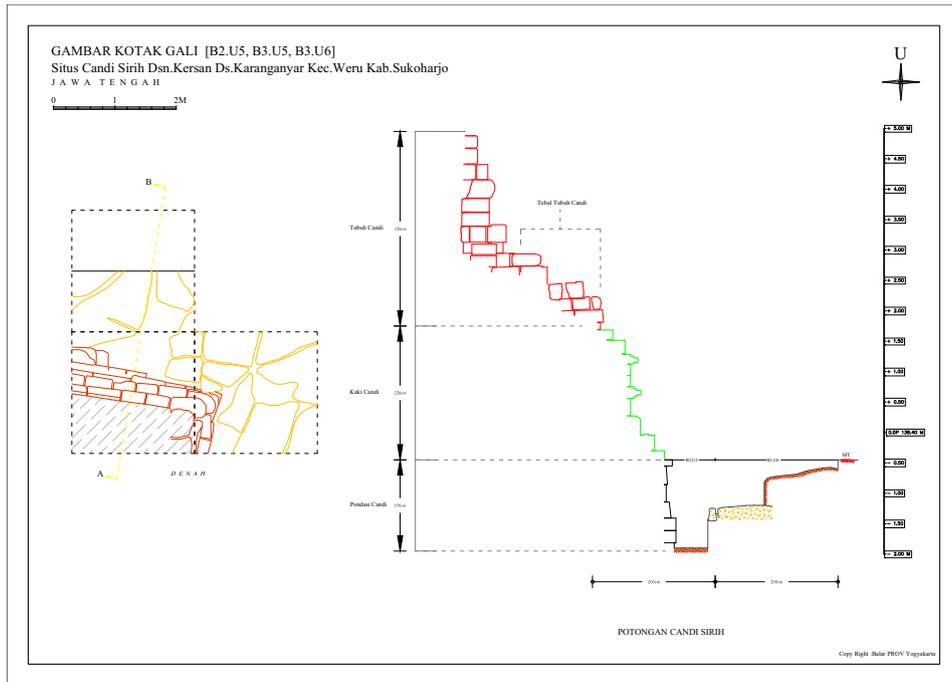


Fig. 2. The Vertical Shape of The Sirih Temple

(Source: Tjahjono, et. al. 2021)

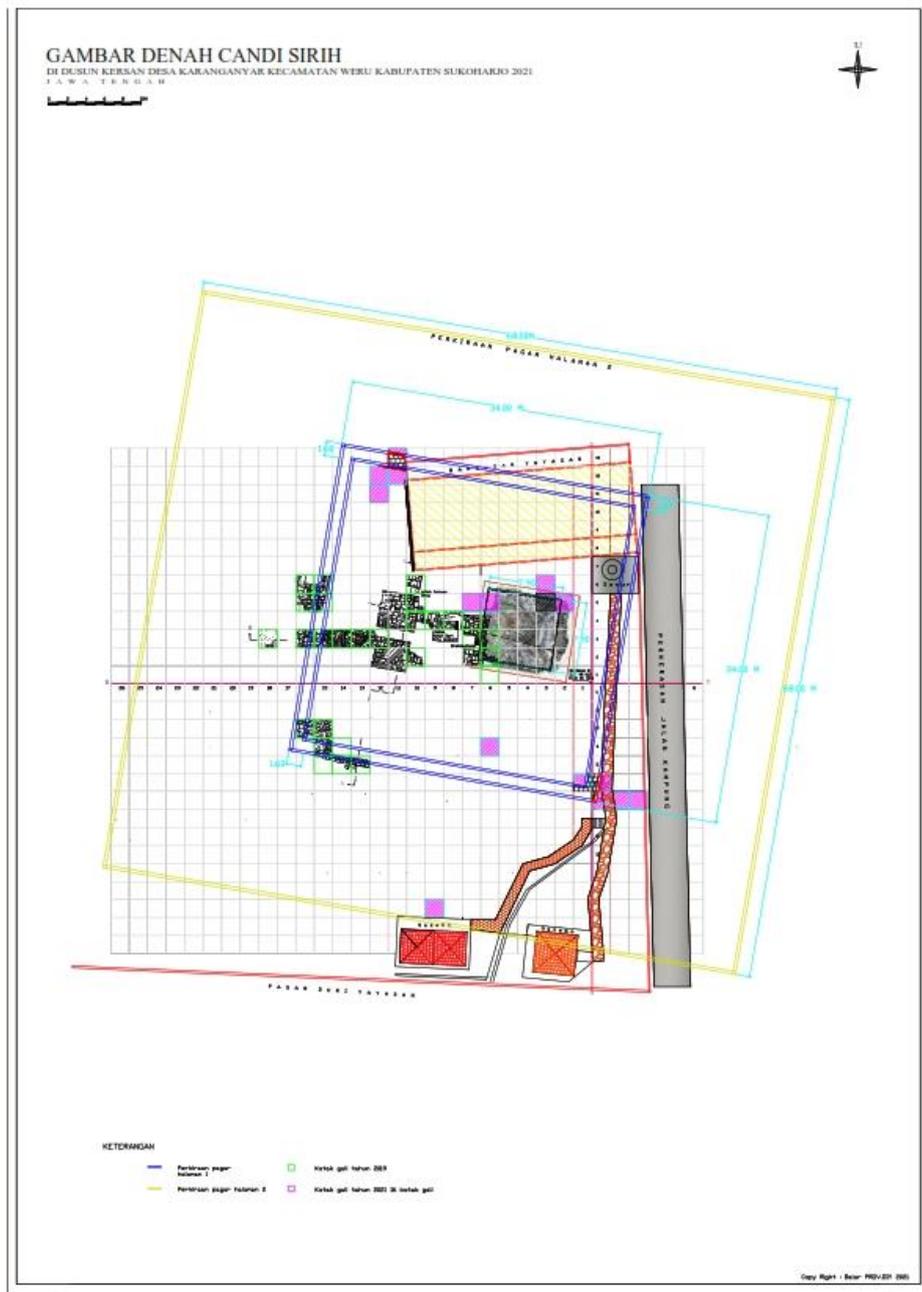


Fig. 3. The Horizontal Shape of The Sirih Temple

(Source: Tjahjono, et. al. 2021)

Research on Sirih Temple has been carried out twice, namely in 2019 and 2021. The study succeeded in revealing the complex plan of The Sirih Temple, whose layout consists of one main temple measuring 8 x 8 m<sup>2</sup> facing west, in front of which three temples are facing east, each measuring 4 x 4 m<sup>2</sup>. The temples are surrounded by a perimeter fence measuring 34 x 34 m<sup>2</sup>. On the west side of this perimeter fence, there is an entrance to the courtyard of the temple complex. Vertically, the height cannot be calculated because part of the roof of the temple has collapsed. The height of the main temple can only be estimated by applying the Golden Section theory derived from stone material in Greece and the Fibonacci sequence 1:2:3:5:8:13:21 and so on. With a plan measuring 8 m, it is suspected that the total height to the tip of the peak is 11-13 m, from the ground level. This figure is obtained from the multiplication of the planned width (8 m) by the number phi (1.61083) (Tjahjono et al. 2021: 81). In addition to the building plan, artifacts were also found, including linga made of andesite stone, statues of God figures made of sandstone, statues of Agastya made of sandstone, two peaks of temples made of tuff stone, statues of Vishnu made of bronze, Prabha made of bronze, lingua patok with its foundation (brahmastana) made of tuff stone, and lingga patok foundation from the southeast corner of the temple yard made of tuff stone.

During the Hindu-Buddhist period, the southern mountain zone of Java was one of the periphery areas of the Ancient Mataram Kingdom, which was located in the southeast of the core or central area of the Ancient Mataram Kingdom. Thus Sirih Temple is one of the suburban temples of the Ancient Mataram kingdom.

### **3 Local Wisdom in the Establishment of Sirih Temple**

Based on the physiographic division of the Central Java region by Bemmelen, the research area (Sirih Temple) is included in the zona of the Southern Mountains (Bemmelen, 1970, hal. 732). The Southern Mountainous Area extends from Yogyakarta towards the east, Gunungkidul, Wonogiri, and Pacitan. The type of lithology of the constituent is dominated by clastic volcanic materials. (Prasetyadi, 2007, hal. 91–107)(Triana, 2013, hal. 1–27).

Regional geology in the Surakarta-Giritontro sheet, where The Sirih Temple is in the southern mountain zone of the limestone rock of the Wonosari-Punung Formation. The Wonosari Formation was exposed in the Wonosari area and its surroundings, with a thickness of more than 800 meters. The formation is dominated by carbonate rocks consisting of layered limestone and reef limestone. While inserts are napal and tuff which are only found in the eastern part (Surono, B. Toha, 1992, hal. 1). The landscape (morphology) of the study area showed weak undulating morphological unit conditions. This morphological unit has the characteristics of a sloping hill shape, smooth relief, a widened valley, and resembling the letter "U", a slightly rounded hill shape with a percentage of slope between 2 – 8%. (Desaunettes, 1977, hal. 111); Todd, 1980: 560).

Regionally, Sirih Temple is located between Mount Merapi-Mount Merbabu to the west and Mount Lawu to the east. Bengawan Solo separates the mountains. Sirih Temple is in the hills that belong to the Selatan Mountain Zone.

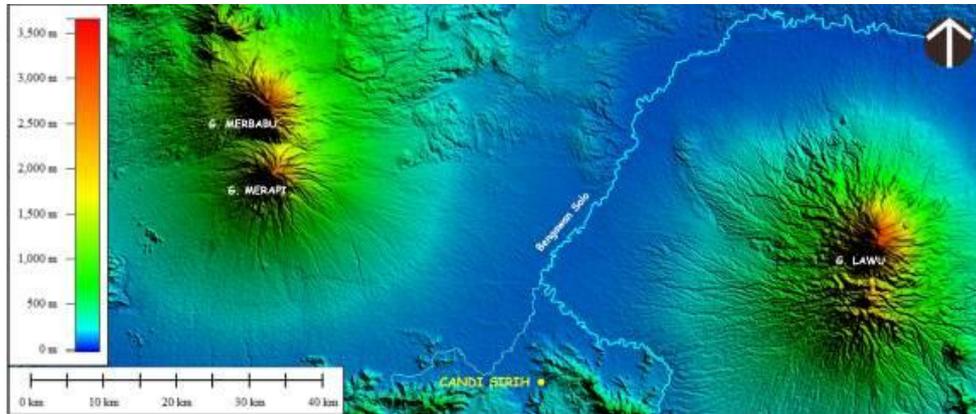


Fig. 4. The Map of The Place of Sirih Temple (two-dimensional) in the surrounding landscape

(Data Topography based on Jarvis et al. 2008)

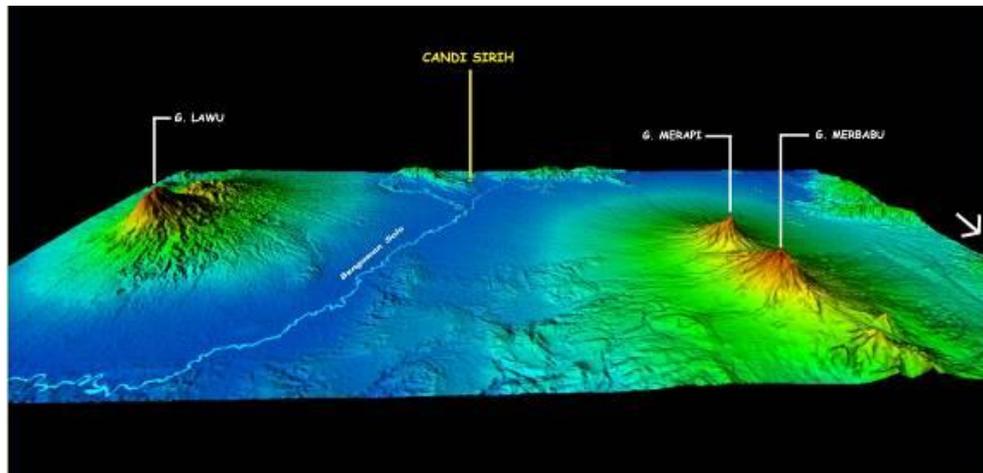


Fig. 5. The Map of the Place of Sirih Temple (3D) in the surrounding landscape

(Data Topography based on Jarvis et al. 2008)

As in other places as religious societies, people in this area also need a place of worship as a means to be devoted to the God they worship. Two materials are often used in building temples, namely stone and brick. Commonly used rocks are andesite rocks (igneous rocks), and tuff (sedimentary rocks). The hardness of the two rocks is different, andesite is harder than tuff rocks (Tjahjono, 2021: 50). Usually the sacred

buildings where the Gods worship are built with high-quality materials, especially in government centers, namely andesite stone or brick. As for the material of the temple filling that is not visible from the outside, bolder stones, andesite stones that are not trimmed evenly, brick fragments, and tuff stones are usually used.

Andesite rocks are produced from volcanic material resulting from volcanic eruptions. The raw material of the brick is clay which is the result of alluvial deposits of rivers. Brickmaking goes through the process of molding and burning. Since in the southern mountain zone of Java, these two materials are not found, so to get them, they must be sought in distant places, namely on the slopes and valleys of Mount Lawu or the slopes and valleys of Mount Merapi.

The difficulty of people in the southern mountain zone of Java, especially the communities around Sirih Temple, to obtain quality materials can be overcome by the use of local materials available in their environment. Although the quality is slightly below the brick, let alone andesite stone, the material found is good enough to erect temples or sacred buildings. It is proven that not only the area around Sirih Temple uses this material to establish the temple but also other areas in the southern mountain zones of Java, Gunungkidul, and Wonogiri. The material that is widely available in the southern mountain zone of Java is tuff stone. Tuff stone was also used to establish the Risan Temple in Gunungkidul. Thus, people in this area do not need to go far to get materials to build temples because tuff stones are found in the form of fairly large expanses in the area.

Sirih Temple was built using tuff (rough, smooth, layered) rocks. Observation of the rock outcrop by exploring an area of 5 km<sup>2</sup>, and successfully determining the boundaries of the tuff rock covering an area of 3.5 km<sup>2</sup>. The tuff rock can be compared with the Breezy Formation of Surono, B. Toha, I. Sudarno (1992: 1), which consists of tuff, dasitan floating rock brecciation, sandstone, and shale. Based on the similarity of the rocks, the tuff rock units in the study area are of Early Miocene age (20-16 million years), with the depositional environment that was originally shallow sea turned into land. The thickness of the Breezy Formation is 460 meters with a location on Mount Breezy, south of Klaten. (The boundary of the tuff outcrop in Sirih Temple can be seen on the geological map below).

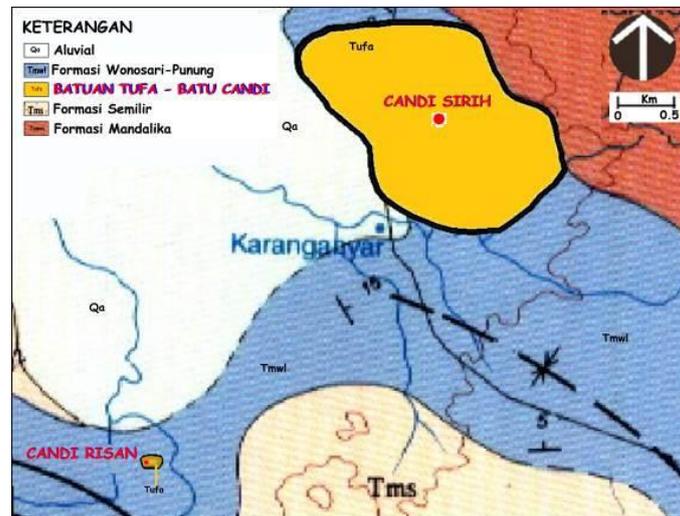


Fig. 6. The Regional Stratigraphic Map in the research area in 2019

(Source: Surono et al. 1992 by processing)

This is one of the local wisdom of the people who live in the southern mountain zone of Java, especially around The Sirih Temple. By using local materials or tuff stones they can erect sacred buildings according to the benchmarks and patterns that exist in the center of government. There is another material in this area whose expanse is wider than tuff stone, namely limestone which is also white. In addition, there is also sandstone which is harder than tuff stone and is white as well. They do not use limestone to build temples, because although they are harder than tuff stones, if they are exposed to rain, they are easily destroyed. Meanwhile, the tuff stone if exposed to rainwater will be stronger to glue between the stones. This means they have been able to choose better materials for the construction of the temple than local materials that are in their environment. (Wahyudie et al., 2021). So they don't just use existing materials, repeated experiences have given them valuable lessons to make the best choice from the less good ones. They use sandstone to make statues because the stone is harder than tuff and limestone. But for the main statue such as the lingga, they made it from the andesite stone of choice, although they had to look for the material from a distant place.

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