



Harmonization: Values in the Reliefs of Surowono Temple

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Abstract. Religious intolerance and conflict in Indonesia is a complex and ongoing issue, even though this country is known as a place that protects differences. This is why harmonization or harmony between religious communities is very important to maintain social stability and create a peaceful environment. Interestingly, this harmonization between religious communities has been embedded since ancient times, which can be proven through the temples inherited from traditional kingdoms, one of which is Surowono Temple. This research aims to examine the value of harmonization between Hinduism and Buddhism contained in the reliefs of Surowono Temple. This research uses a descriptive qualitative approach that adopts a constructivist research strategy. Data was collected through interviews, observation, and documentation techniques. The value of harmonization at Surowono Temple is expressed in the Hindu-style reliefs, namely Arjunawiwaha and Sri Tanjung, as well as the Buddhist-style reliefs found in the depiction of the Bubuksah Gagang Aking relief. This indicates that there is interaction between the two religions in one temple, which shows that harmony can exist. Even though there are differences in beliefs, both can still live side by side and implement their respective concepts.

Keywords: Harmonization, Hinduism, Buddhism, Surowono Temple.

1 Introduction

When we talk about harmonization in religion, what is meant is about how we unite different beliefs to help everyone understand and respect each other's differences well. In line with the opinion of Sari (2023), who states that harmonization in the context of belief and religion refers to the creation of harmony and cooperation between various belief systems [1]. This aims to achieve understanding and tolerance between religious communities. An important aspect of harmonization is the recognition of universal values in every religion, such as love, kindness, and justice which help maintain peace in a diverse environment, especially in Indonesia. To achieve this, it can be done through a process of dialogue, interaction, and acculturation of various religious traditions [2].

Religion in Indonesia has a fairly high level of plurality, meaning that there are many different beliefs and practices held by our society. This diversity is accepted and protected by the country's laws, allowing everyone to practice their religion freely

However, even though Indonesia is known as a country with high religious diversity, intolerance is still a major problem. Some minority groups often experience discrimination, for example, cases of closure of places of worship and rejection of the construction of places of worship by certain communities [3]. There are also cases such as social conflicts that lead to anarchy in the name of ethnicity, religion, race, and class which are still widespread in Indonesia [4].

This is why harmonization or harmony between religious communities is very important to maintain social stability and create a peaceful environment. In religious education, religious values are taught to build a person's character and morality. This inclusive education not only helps someone understand their religion but also respects other religions and encourages a sense of tolerance and harmony [5]. Interestingly, education regarding harmonization and harmony between religious communities has been implemented since Indonesia during the traditional kingdom era. This is reflected in the temple reliefs which are relics of the kingdoms of that time.

A temple is a building that functions as a means of worship and worship of the gods, or as a place to store the cremated ashes of past kings and royal priests [6]. In Indonesia itself, temples are divided into two types according to their function, namely Hindu temples and Buddhist temples [7]. At that time, the teachings of Hinduism and Buddhism were thought to have coexisted as evidenced by the existence of temples built in the same era [8]. This is why the temple can be said to be an ancient heritage that is rich in the value of tolerance between religious communities. This is illustrated through the temple reliefs which reflect the conditions of society at the time the temple was built [7].

The reliefs found in these temples not only function as works of art, but also as an educational medium that teaches the importance of respecting each other and understanding differences between religious communities. Through these temples, today's society should be able to reflect on the awareness of the values of tolerance that have existed since ancient times. The importance of the values of tolerance is increasingly relevant in the modern era, where conflicts between religions still frequently occur. By studying and understanding the history and values contained in temples, it is hoped that the current generation can take lessons to build a more inclusive and harmonious society. One of the temples that has the value of harmonization between Hinduism and Buddhism is Surowono Temple, which is located in Kediri Regency, East Java.

2 Method

This research uses a descriptive qualitative approach that adopts a constructivist research strategy. This research aims to provide a detailed description of Surowono Temple which contains the values of harmony between Hinduism and Buddhism. Data collection techniques in this research were carried out through interviews, observation, and documentation. Interview conducted with Dr. Deny Yudo Wahyudi, M. Hum. Observations were carried out by observing at the temple location, namely Surowono Hamlet, Canggü Village, Pare District, Kediri Regency, East Java on August 3rd, 2024. Documentation steps are needed to collect images related to the

data analysis process regarding the value of harmonization of Hinduism and Buddha in the relief of Surowono Temple.

This research involves primary and secondary data processing, where primary data sources are obtained from interviews, observations, and documentation. Meanwhile, secondary data sources were obtained from literature analysis, journals, and books relevant to the research topic. The data that has been obtained is then processed and expressed in qualitative form. The next step is data reduction, where data that is not related to the research topic is removed and only the data that is needed is taken. The data is then interpreted, presented, and analyzed according to theories relevant to the research topic.

3 Relief of Surowono Temple

In several temples from the Singhasari-Majapahit period, especially in the East Java region, it was found that these temples did not only rely on one religious breath. Elements of the Shiva Siddhanta sect of Hinduism and the Sogata or Buddhist religion. In line with the background of this research, we will examine the value of harmonization between Hinduism and Buddhism in the reliefs of Surowono Temple. Surowono Temple has the original name Vishnu Bhawana Pura which is thought to have been built after Bhre Wengker's death in 1388 AD and inaugurated in 1400 AD [9]. Therefore, if viewed based on its function, Surowono Temple was founded as a place of worship for Bhre Wengker [10].

At Surowono Temple you can find elements of the Hindu religion (Shiva) based on the function of this temple which is to embody Bhre Wengker and is implied through the reliefs of Arjunawiwaha and Sri Tanjung. However, in the middle, a Bubuksah Gagang Aking relief was found which had a Buddhist religious atmosphere. The temple walls are decorated with two rows of relief panels dominated by Arjunawiwaha reliefs and depicted in a mixed directional order, namely pradaksina and prasawya. Sri Tanjung reliefs are depicted in the corners of the temple in the prasawya sequence [9]. Meanwhile, the relief of Bubuksah Gagang Aking is depicted through small upright panels which are arranged in a pradaksina sequence.

Several reliefs can be found at Surowono Temple, namely the reliefs of Arjunawiwaha, Sri Tanjung, Bubuksah Gagang Aking, Punakawan, Tantri, and several fable stories.

3.1 Hindu Ornament

The Arjunawiwaha story tells the story of Arjuna who meditated on Mount Indrakila and was tested by the God Indra. Lord Indra sent seven angels to tempt Arjuna, but Arjuna was not tempted. Finally, Lord Indra came to see Arjuna and disguised himself as a Brahmin. After Lord Indra revealed his true identity and returned to Indra Loka, an angry pig came. Along with Arjuna, there was an old hunter who also shot the pig. This old hunter was a disguise of Lord Shiva. Arjuna was given the gift of Pasupati and assigned to kill Niwatakawaca, a giant figure who disturbed the heavenly world. After Arjuna succeeded in his task, he was given the gift of marrying seven angels [11].

In line with what is depicted on the reliefs of Surowono Temple, we get the picture that Arjuna is surrounded by female figures or the embodiment of angels who look seductive. Even though his servants had been successfully seduced by the figures of these women, Arjuna still did not turn around and was firm in his principles by what was depicted on the temple reliefs. This illustrates that the Arjunawiwaha relief at Surowono Temple contains ethical, moral, responsible, disciplined, and divine values [12] (see Fig.1).

Fig. 1. Relief of Arjunawiwaha



The story of Sri Tanjung is a story with the theme of ruwatan and tells the story of liberation. This narrative tells the story of Sri Tanjung's loyalty to her husband, Sidapaksa. Starting from King Sulakrama who wanted to seize Sri Tanjung from the hands of Sidapaksa, Sulakrama used dirty methods and wanted to rape Sri Tanjung. Sidapaksa, who at that time misunderstood, then burned with anger and jealousy. Even though Sri Tanjung had begged her husband to believe that he was innocent, Sidapaksa, who had dark eyes, stabbed Sri Tanjung. Sri Tanjung then headed to Swargaloka and met Goddess Durga. After telling the story to Goddess Durga, he was revived and united with Sidapaksa.

In line with what is depicted on the reliefs of Surowono Temple, it is found that Sri Tanjung is riding a fish which is a representation of when her soul was heading towards Swargaloka. Based on this, the relief telling the story of Sri Tanjung at Surowono Temple contains the values of loyalty, responsibility, hard work, honesty, and religion [13] (see Fig. 2).



Fig. 2. Relief of Sri Tanjung

3.2 Buddha Ornament

The Buddhist ornaments of Surowono Temple are reflected in the Bubuksah Gagang Aking reliefs. The narrative of Bubuksah Gagang Aking tells the story of two brothers Gagangaking and Bubuksah. Gagangaking applies learning that focuses on the spiritual rather than the worldly, that's why he grew up as a skinny figure and was nicknamed dry stalk meaning "Gagangaking". Meanwhile, Bubuksah is oriented toward worldly pleasures, that's why he grew into a stocky figure and was nicknamed

the greedy gut, meaning "Bubuksah". Gagangaking as an older brother tries to advise Bubuksah, but it ends in an argument.

Bhataraguru, who witnessed this, then tested the two brothers by sending Kalawijaya in the form of a hungry tiger. Gagangaking refused to be used as food because his body was emaciated. Dewa Kalawijaya then came to Bubuksah who was willing to eat because he thought this was an opportunity to meet the god. Dewa Kalawijaya stated that Bubuksah had succeeded in the test and invited Bubuksah to climb on his back. However, Bubuksah requested that Gagangaking be included. Dewa Kalawijaya agreed to this, but on the condition that Gagangaking could only come along by holding on to his tail [14].

Following the narrative, the depiction of the story of Bubuksah Gagang Aking in the reliefs of Surowono Temple is implied in the scene when Gagangaking tries to advise Bubuksah. Based on this, the Bubuksah Gagang Aking relief at Surowono Temple depicts religious values, tolerance, caring, hard work, and love of peace [14] (see Fig. 3).



Fig. 3. Relief of Bubuksah Gagang Aking

4 **The Value of Harmonizing Hindu and Buddhism in Relief Surowono Temple**

The harmony between Hinduism and Buddhism that can be observed in Surowono Temple is clearly seen through its function as a place of worship for Bhre Wengker. This aspect is manifested in the temple architecture which is rich in symbolism, where the reliefs that decorate the temple walls depict stories taken from Hindu traditions, such as Arjunawiwaha and Sri Tanjung. These stories reflect the strong influence of Hindu teachings, especially the Shiva sect, which became one of the main pillars in the spiritual development of society at that time. However, it is interesting to note that in the middle of the temple there is a relief known as Bubuksah Gagang Aking, which contains elements related to Buddhist teachings. This shows that during that period, there was a form of harmonious interaction between the two religions, where Hinduism and Buddhism not only coexisted but also respected and recognized each other's existence.

In addition, Punokawan reliefs were also found which depict the local wisdom of Javanese society at that time. This confirms that Surowono Temple not only contains the harmony between Hinduism and Buddhism, but also reflects the connection with the local culture that developed at that time. Thus, Surowono Temple becomes a symbol of diversity, not only in terms of religion, but also local culture that coexists with spiritual traditions at that time (see Fig. 4).



Fig. 4. Relief of Punokawan

The reliefs found in Surowono Temple provide evidence that in the past, Hinduism and Buddhism could coexist peacefully, without having to merge into one new sect that eliminated their respective identities. Both religions were able to maintain the characteristics and basic concepts they adhere to, while still utilizing the temple as a spiritual space that could fulfill their religious needs and understanding. Therefore, Surowono Temple not only functions as a place of worship, but also as a symbol of the harmony between Hindu and Buddhist teachings. This temple reflects the diversity and tolerance that have been an integral part of Indonesian society since ancient times. Thus, Surowono Temple is a silent witness to the journey of history that is rich in the values of tolerance and mutual respect between religions in Indonesia.

5 Conclusion

The harmonization of Hindu and Buddhist religions at Surowono Temple is seen from the perspective of its function which plays the role of Bhre Wengker dharma and is expressed in the temple architecture through the reliefs of Arjunawiwaha and Sri Tanjung which have a Hindu atmosphere. However, in the middle, a Bubuksah Gagang Aking relief was found which had a Buddhist religious atmosphere. The reliefs at Surowono Temple show that at that time, the two religions of Hinduism (Shiva) and Buddhism could coexist. They did not merge into one and create a new flow, but they remained independent and adhered to their respective concepts. They can sit together and use this temple according to their needs and the concept they have developed. So it can be said that Surowono Temple contains the value of harmonization between Hindu and Buddhist religions which implies diversity in Indonesia. This reflects that our ancestors have understood the nature and meaning of "religion" more deeply since ancient times.

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