



PURA DEWATA AGUNG IN SUMBERARUM VILLAGE, SONGGON DISTRICT, BANYUWANGI (STUDY OF THE HISTORY, STRUCTURE AND FUNCTIONS OF TEMPLES)

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ABSTRACT

This research was conducted in Sumberarum Village, Songgon, Banyuwangi which aims to find out (1) the history of the Dewata Agung Temple; (2) The structure of the Dewata Agung Temple; (3) The function of the Great Gods Temple. This research is historical research, so the steps taken are (1) Heuristic data collection (observation, interviews, study of documents), (2) Criticism of sources, (3) Interpretation and (4) Historiography of historical writing. Based on findings in the field, Pura Dewata Agung has existed since 1970 and before the establishment of Pura Dewata Agung, its name was Sanggar Pamujan, where this pamujan studio was used as a prayer for Jawi Wishnu Buddhists. Then in 1970, Jawi Wishnu Buddhists moved to Hindu Dharma because they had to choose one of the religions that have been determined and have legality in the new order government, then Buddha Jawi Wishnu inevitably has to change religions, one of which is to choose Buddhism or Hindu Dharma. This was then followed by Jawi Wishnu Buddhists deliberating with several Jawi Wishnu Buddhist leaders to find common ground to choose between Buddhism and Hindu Dharma. the result of the people's agreement that they chose Hindu Dharma because their considerations were based on the sacred texts of the Vedas and the same God who is worshiped, namely Sang Hyang Bhatara Wishnu. So that the Jawi Wishnu Buddhists in Sumberarum Village moved to Hindu Dharma and they worked together to start building the Great Gods Temple. The structure of the Dewata Agung Temple uses the Dwi Mandala concept in which this concept divides the temple into two parts, namely Nista Mandala (the unholy part) and Utama Mandala (the most sacred part). The function of the Great Gods Temple is divided into three namely, (1) Religious function as a place for prayer and religious ceremonies (2) Religious Education function as a place for pasraman or often called Hindu religious education; and (3) social function as a meeting place for meetings and deliberations. (1) Religious function as a place for prayer and religious ceremonies (2) Religious Education function as a place for pasraman or often called Hindu religious education; and (3) social function as a meeting place for meetings and deliberations. (1) Religious function as a place for prayer and religious ceremonies (2) Religious Education function as a place for pasraman or often called Hindu religious education; and (3) social function as a meeting place for meetings and deliberations.

Keywords: *History, Structure, and Functions of Dewata Agung Temple*

1. INTRODUCTION

Geographically, Banyuwangi district is located at the eastern end of the island of Java and is the largest district in East Java. The area is quite diverse, from lowlands to mountains (highlands). Banyuwangi is bordered by Bondowoso district, there is also the Ijen plateau with the peaks of Mount Raung and Mount Merapi as well as the Ijen crater. Banyuwangi Regency is astronomically located 7° 43' — 8° 46' South Latitude and 113° 53' — 114° 38' East Longitude. Banyuwangi

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Regency has an area of 5,782.50 km², which is divided into 24 districts. The coastline is around 175.8 km long and has 10 islands (Banyuwangikab, 2020).

The number of residents in Banyuwangi Regency in 2016 - 2020 continues to increase. In 2016 the population in Banyuwangi Regency was 1,599,811 people. Then in 2017 the population in Banyuwangi Regency was 1,604,887. The total population of Banyuwangi based on survey results from the Central Bureau of Statistics for Banyuwangi district in 2020 is 1,708,114 people.

Banyuwangi residents are very diverse. The majority are the Osing tribe, but there are also quite a number of Madurese and Javanese tribes and there are also minorities of the Balinese, Mandar and Bugis tribes. The Osing tribe is an indigenous people who stop over in Banyuwangi district and can be considered as a sub-tribe of the Javanese tribe. The language they often use is Osing, which is known as one of the oldest varieties of Javanese. Banyuwangi has cultural diversity with a diverse population so naturally Banyuwangi becomes a tourism destination object. This existence makes Banyuwangi increasingly known to the wider community because of cultural diversity (Gunawan et al, 2018).

Banyuwangi people themselves have different ethnic, racial and religious backgrounds. The majority of residents in Banyuwangi embrace Islam, besides that other religions are also developing such as Hinduism, Christianity, Catholicism and others Confucius. The majority of Banyuwangi's population is Muslim, so their social and cultural life is heavily influenced by Islamic culture. Hinduism, Christianity, Catholicism and Confucianism can also develop in Banyuwangi even though in the midst of a majority society that dominates. The result of spiritual culture is a place of worship where Hindu, Christian, Catholic and Confucian worship places are still very common in Banyuwangi. This is a point in itself because the diversity of religions, ethnicities, races still dominates various areas in Banyuwangi itself. (Yuliatik and Praise R, 2014).

The historical traces of Blambangan at that time formed the basis that Banyuwangi used to be an area on the eastern tip of the island of Java known as Blambangan. Blambangan is a kingdom centered on the eastern tip of East Java. The Babad Tanah Jawi says that Blambangan is considered the last Hindu kingdom on the island of Java. So from this it can be concluded that Hinduism used to be able to develop in Blambangan and was believed to be the last Hindu adherent on the island of Java, but as time went on Hindu adherents decreased due to an expansion of the Islamic Mataram Kingdom, one of which was under the rule of Sultan Agung. who wanted to spread and also develop Islam throughout the archipelago at that time so that Blambangan became Mataram power (Nefalian et al, 2015).

There are quite a lot of Hindus in Banyuwangi, marked by the existence of places of worship or temples. Hindus are scattered in various parts of the region in Banyuwangi district, the spread of temples in Banyuwangi is something that does have a beneficial impact on its adherents, because the temple itself is used as a place of worship to Sang Hyang Widhi (God). The development of Hindus in various corners of the Banyuwangi area simultaneously around 1967, figures who struggled in the development of Hinduism in Banyuwangi district, one of them was I Ketut Sidra with the nickname Abhiseka Ida Bhawati Sidra who was a Hindu figure from Bali and took part in developing Hindu teachings (Iryanto et al., 2021).

Hindu places of worship certainly have different histories and temple structures, some use Tri Mandala and Dwi Mandala, for example the structure of temple buildings in Bali and in Banyuwangi is definitely different, seen from the shape of the building and its use. This is possibly due to adjustments to the conditions of society, the environment, and the existence of an acculturation of the culture of the community itself.

According to the Banyuwangi Central Statistics Agency (2022) Songgon is an area that is in Banyuwangi district and is located at the foot of Mount Raung. Songgon is also the central government which is used as a sub-district, which oversees 9 villages namely; Balak, Bayu,



Bedewang, Bangunsari, Parangharjo, Songgon, Sragi, Sumberbulu and Sumberarum. The population in Songgon District in 2021 is 27,452 people with a population density of 584 people per square km. School facilities according to education level in Songgon sub-district, namely; SD, SMP, SMA, SMK.

Hindus in the Songgon sub-district in 2021 according to the Central Bureau of Statistics for Banyuwangi Regency (2022) numbered 187 people which of the many Hindus are certainly widespread in several villages in the Songgon sub-district. Hinduism in Songgon has been able to develop until now, seeing the number of adherents which is quite a lot and is based on or proven through a place of worship called a temple. Sumberarum itself has 63 Hindus and is a village with the most Hindus in Songgon District (Central Bureau of Statistics for Banyuwangi Regency, 2022). Songgon District has several places of worship for Hindus scattered in various villages within it, this gives an illustration of its distribution in Songgon District which is quite a lot. Some of the temples are:

Sumberarum has two temples namely Dewata Agung Temple and Pucak Giri Raung Temple, these two temples are about 4-5 km away. Pucak Giri Raung Temple is located in Sumberasih Hamlet while Dewata Agung Temple is located in Pasar Hamlet. The Dewata Agung Temple is a place of worship for Hindus in Sumberarum itself, even though it is a minority, religious harmony around the temple is very strong, so that it creates harmony in social life in order to create religious harmony itself.

The uniqueness of the Dewata Agung Temple itself is in the form of the layout concept of the temple which still uses the simple temple concept, possibly due to the limited location of the construction so that it adapts to existing conditions. The Dewata Agung Temple has a uniqueness that is rarely or even not owned by other temples because the Dewata Agung Temple itself consists of parts that are combined into one within the temple. In general, a temple uses the Tri Mandala and Dwi Mandala concepts, but not for the Dewata Agung Temple which converts the two concepts into one. The next uniqueness of the Dewata Agung Temple is a fighting temple, which this temple was the result of the struggle of Hindus in Sumberarum even though the existence of Hindus in Sumberarum was a minority but the enthusiasm in the struggle for a place of worship was greatly appreciated. Hindus in Sumberarum are fighting for the existence of this temple to be legalized, given the large number of Hindus in Sumberarum. Finally, Pura Dewata Agung was inaugurated and stands today.

The research that will be taken is at the Dewata Agung Temple in Sumberarum Village, Songgon sub-district. several other unique things that exist in the Dewata Agung Temple, namely regarding the beliefs of the followers of the Jawi Wisnu Buddhist belief who are in the temple, now the adherents of the Jawi Wisnu Buddhist belief themselves over time have changed their beliefs to Hinduism so this has become a very interesting transition of belief if examined, therefore the research that will be taken is to study the Pura Dewata Agung in Sumberarum Village, Songgon, Banyuwangi (study of the History, Structure and Functions of Temples).

2. FOUNDATION OF THEORY

2.1. Background of Temple Establishment

Every religion in the world must have a belief and belief that becomes a guide in life. Related to the belief system of Hindus, namely the worship of ancestral spirits which are elements of original Indonesian culture, accompanied by the worship system of Gods, which are believed to be manifestations of Hyang Widhi and believed to be elements of Hindu culture (Sura, 1994: 63). Temple is a term for places of worship for Hindus in Indonesia, especially concentrated in Bali as an island that has a majority population of Hindus (Bring, 2020).

According to KBBI, a temple is a place of worship (praying) for Hindu Dharma people. The term temple in Bali comes from Sanskrit namely Pur which can mean fortress, wall, area or city defense (Suparta, 2005: 56). Pura in Sanskrit originally meant a place surrounded by a wall. Apart from the term temple, for holy places (places of worship) the terms Kahyangan or

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Parahyangan are also used (Ngurah et al, 2006:177). The term temple with the meaning as a sacred place of worship for the Hindu community in Bali was used after the Kresna Kepakisan Dynasty which had a palace in Klungkung around the 17th century AD (Setiawan, 2002: 211).

Hinduism has a belief or religious beliefs in the world where the beliefs or beliefs of every religion in this world are different. Therefore the importance of a trust and confidence in running it. According to Suprpta (2004:4), beliefs or beliefs of Hindu teachings which are called Panca Sradha include:

1. Widhi Tatwa is a belief in the existence of Brahman (Ida Sang Hyang Widhi Wasa)
2. Atma Tatwa is believing in the existence of atman.
3. Believing in the existence of Karmaphala is believing in the results of a good or bad deed will surely reap the appropriate result with what was done.
4. Believe in the existence of Samsara (Reincarnation / rebirth)
5. Believe in the existence of Moksha.

Associated with the existence of a belief or enthusiasm in religion from a society can not be separated from the name of the religious system. What actually becomes or underlies humans in living a life, of course this can be answered through the belief of the man himself in going through or living it (Nadhifah, 2019). Koenjaraningrat (1998), defines religion which includes matters concerning beliefs, ceremonies, attitudes and behavior, thoughts and feelings in addition to matters concerning the adherents themselves.

Koenjaraningrat (1998), argues that the concept of religion is divided into 5 elements, namely: (1) religious emotions, (2) belief systems, (3) systems of rites and ceremonies, (4) ritual equipment and places of ceremonies, (5) religious groups. Of the five systems above, they have a relationship that is closely intertwined with each other and becomes an integrated component in religion itself. A unity that is expected and also needed in order to provide an appropriate sequence in a religious activity.

The whole world must have a form of religion and have various religious elements including:

a. Religious Emotions

What causes a human being to have an all-religious attitude and behavior is a vibration that moves the soul, namely religious emotion. Religious emotions will be awakened because of an obedience or an order to carry it out, so that whatever is the command or prohibition will be carried out (Rosramadhana et al, 2013).

The religious activity of a religion becomes a component that provides a role in its implementation, especially if humans can carry it out in accordance with what is taught with the beliefs that they have adhered to, then it will be an extraordinary thing in the religious context itself. (Nadhifah, 2019). According to Koentjaraningrat (1985: 230). A soul vibration that once upon a time has descended on a human being in his lifetime is called religious emotion, which although the vibration may only last for a few seconds and then disappears again.

b. Belief System

Confidence becomes part of the process of life, in living it, of course, it must be accompanied by sincerity from the bottom of one's heart. Beliefs are taught by humans usually through books from the beliefs of a religion or books about religion or about divinity itself. Koentjaraningrat, (2004) argues, that a belief system contains human images of the traits possessed Lord. Belief in God Almighty, then there will be a name of belief that has inspired a whole series of ceremonies in Hinduism, ceremonies for preserving nature and becoming part of the belief system. As for other things that are part of a belief, safety and happiness (Triguna, 2018).



c. System of Rites and Ceremonies

Rites and ceremonies have a relationship regarding a belief system in the form of concepts or regarding the implementation of a rite and ceremony which are part of a belief system. The manifestation of doing a religion is the ceremonial system (Eka, 2019). Traditional rituals are one of the most important factors in Javanese civilization. The implementation of ritual ceremonies is a positive thing to preserve valuable and useful culture to maintain ethnic and national identity (Suhartati, 2016). Traditional ceremonies in Javanese society are heavily influenced by Hindu-Javanese and Javanese-Islamic elements. Traditional Javanese ritual ceremonies, rich in symbolic meaning, at this time many people even though the Javanese, especially the younger generation, do not or do not understand the symbols implied in the series of ceremonies themselves (Setyaningsih, 2020).

The implementation of the ceremony can be said to be a central thing in the practice of Hinduism, because in the ceremony it has various meanings and desires that humans want to achieve (Noorzeha and Wardana, 2021). The system of rites and ceremonies is a medium used by humans to draw closer to God and the gods and other creatures that inhabit the unseen world.

d. Rite Equipment and Ceremony Venues

Each undergoing a religion certainly has its own uniqueness in carrying it out. Important ceremonies are usually carried out in places that are sacred or considered sacred and holy by several groups based on certain beliefs held by certain communities. Equipment in the ritual of various kinds of objects that have uses in certain ceremonies. The historical background of the place where the ceremony takes place can also be used as a consideration in carrying it out. Ritual activities are usually packaged in the implementation of the ceremony complete with treats or offerings (Widana, 2019).

1) Ceremony Place

The ceremony is a series of activities held in connection with important events carried out by humans in living spirituality. Abstentions and prohibitions are part of a ceremony. The locations for Hindu religious ceremonies are quite varied, one of which is in; temples, big trees, water sources, sea and others. The function of establishing a sacred place for Hindus is to ask for instructions to find out when and where to build a sacred place, who will lead the sacred ceremony, as well as what facilities are needed to be offered, for example: offerings (Mariatie, 2018).

2) Ceremonial objects and tools

Religious ceremonies certainly have a tool or objects that are used in the process of the ceremony, so the forms of religious ceremonies and ceremonies are so important that their meaning, function and use can be understood, in order to add to the feeling of stability in carrying out the ceremony itself. Ceremonial equipment in the form of tools or objects which can be used as media in ceremonial processions (Sudarma, 2016).

e. Religious Groups

Religious groups are the unity of a religion with the association of a group of people to carry out the religious activity itself. The existence of religious groups certainly leads to religious activities such as ceremonies, prayers and other things believed by religious groups to support the running of religious activities. (Azisi and Yusuf, 2021).

2.2. Temple structure

Temples are built by applying various philosophical values contained in the Tri Hitakarana concept. The construction of temples in general for the Hindu community in Bali places the temple in a place that has been sacred by a group of Hindus. Physically, the structure of temple buildings in Indonesia is different (Bring, 2020).

The structure of the temple is divided into several concepts, one of which is the Dwi Mandala. Dwi Mandala is a concept in the temple which is divided into two parts, namely; (1) Nista Mandala (jaba side/outer part) and (2) Utama Mandala (innards/innermost and holiest part). Temples generally use the Tri Mandala concept, but do not rule out the possibility that some use

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the Dwi Mandala concept, which only has two parts, namely; jaba side (outside) and innards (inside/sacred) only (Ningsih et al., 2021).

Nista Mandala

Nista Mandala is a building that is located outside or commonly called jabá Sisi/Jaba Pisan, this building is not sacred because it is considered dirty and anyone may enter it even if they are menstruating (Dewi, 2017). Some of the buildings in Nista Mandala are:

- a) Bale Kukul; Bale kukul is a place to put the kentongan usually used for a notification sign when there is an activities at the temple.
- b) Bale Wantilan; Bale Wantilan is a place that used to perform religious learning or religious school.
- c) Magical Guardian; Pengadang Sakti has a function to prevent creatures who came to the temple with evil intentions.

Main Mandala

Main Mandala is the deepest part of the temple or commonly referred to as Jeroan, this place is very, very sacred from various things because it is believed that when inside the Main Mandala there is a human relationship with God Almighty. The main mandala in Hinduism must be purified because when one wants to enter it, humans must have good qualities (Dewi and Sudarsana, 2017). Humans or Hindus must use udeng and tied as a symbol of self-control. The mind is only focused on God Almighty, because this place is sanctified by Hindus and is also sacred (Nyoman and Paramadhyaksa, 2016). Inside the Main Mandala or innards there are several buildings including:

- 1) Bale Pawedan, is a place used specifically for priests to worship during religious ceremonies.
- 2) Storage Bale, used as a place to store sacred and holy objects such as holy books or weapons.
- 3) Aling-aling, used as a barrier outside of the Main Mandala.
- 4) Petirtaan, is a place to bathe or place to purify.
- 5) Padmasana, is a place used to worship Sang Hyang Widhi Wasa.
- 6) Kori Agung, is the entrance to Sang Hyang Widhi Wasa, but this place is only open when there are piodalan events because it is believed by the people that God comes and passes through Kori Agung.
- 7) Bebetelan, used as the entrance of the people to pray or perform religious ceremonies.

2.3.Functions of the Temple

Temple is a holy place that functions as a means or place to worship Ida Sang Hyang Widhi Wasa. The teachings of Hinduism are based on the Vedas, so the Vedas are a guidebook for Hindus. As a life guide, of course, it functions as a guide in achieving life goals. The fact states that Hindus achieve their life goals by getting closer to Ida Sang Hyang Widhi Wasa. This is because Ida Sang Hyang Widhi Wasa is the origin of all creatures. This approach can be done in various ways, but in general most Hindus do it in holy places, namely in temples (Watra, 2020). The several functions of the temple are as follows;

Religious Function

Apart from being a place to worship Ida Sang Hyang Widhi Wasa and his manifestations and ancestral spirits, the temple also has a function which is considered as a means of education. Facilities are tools used to do something and education, especially Hindu religious education. Talking about the problems of good and bad deeds related to morals in the teachings of Hinduism, cannot be separated from temples because temples are holy places and places of worship for Hindus, so not everyone can enter temples. (Widana and Sriartini, 2020).

According to the teachings of Hinduism, there are many manifestations of Ida Sang Hyang Widhi Wasa, according to the function of each of these manifestations. In worshipping



God, Hindus manifest their devotion in various ways, one of which is by using means. This is done, because the temple is a holy place full of spiritual activities (Triguna, 2018). Hinduism is a religious religion, considering that Hinduism carries out five types of Yadnya, which are called Panca Yadnya (Sukiada, 2019).

Function of Religious Education

Facilities are tools used to do something and education, especially Hindu religious education. Education lasts a lifetime, and takes place in three places, namely in schools where formal education takes place, and in the community where non-formal education takes place. In the Hindu social system, one of the non-formal facilities is the temple (Menderi, 2017). Every time one sees a temple, one is reminded of the existence of a God or God who is worshiped in a temple. Especially when entering the temple, one can see that there are various types of shrines, statues, pratima and reliefs. These means are tools to concentrate the human mind on God (Ida Sang Yang Widhi Wasa (Adnyana et al., 2018).

Social Function

Deliberations or meetings are also used to further strengthen the sense of unity and brotherhood of the people. Furthermore, in carrying out tasks related to the temple, residents carry out deliberations between the villages that directly participate as the village administrators of the temple. This leads citizens to be able to develop a sense of democracy and be responsible for all the tasks they get (Suarnada, 2019). Other education that can be seen in connection with activities at the temple is when doing things related to ceremonies, as well as other supporting facilities. In making the ceremony, especially assembling the coconut leaves, it can be seen that the women work diligently, sincerely and have a pure mind.

3. RESEARCH METHOD

This study uses historical research methods. Notosusanto (1971:10), argues that the Historical Research Method is a set of systematic principles and rules to provide direction in historical research. There are four steps in conducting historical research, namely (1) heuristics; (2) criticism; (3) interpretation; and (4) historiography, so in studying "Temple of the Great Gods in Sumberarum Village, Songgon, Banyuwangi: Studies on the History, Structure and Functions of Temples" this study used the same method.

Heuristics (data collection) is the collection of sources that are relevant to this study, so the data used in this study are: (1) sources of objects, such as buildings in the Dewata Agung Temple at the bottom of Padmasana, written the date of the establishment of the temple (2) oral sources, namely sources history in the form of oral information from the temple administrator, namely Mr. Suparnadi and the former priest of the temple, namely Mr. Sukaji. Data collection techniques using observation techniques and interview techniques.

For historical sources to become facts that are ready to be assembled into historical stories, source criticism is needed. There are two kinds of source criticism, namely first, external criticism, which is an attempt to determine the authenticity or genuineness of a source; and secondly, internal criticism, which is an attempt to determine the credibility/truthfulness or the reliability of the collected data. This study conducts external criticism of the sources that have been obtained by looking at the physical building from written sources in the form of the date of the establishment of the Dewata Agung Temple which is in the Padmasana section and so on.

This research went through a process of comparing one source with another based on information from interviews with the abbot of Dewata Agung Temple, namely Mr. Suparnadi and the former abbot of the temple, namely Mr. Sukaji. Then choose a valid one by taking more data in uncovering the phenomenon under study, namely the Pura Dewata Agung. In internal criticism of this study, namely to compare written sources in the temple in the form of writings in Padmasana

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with oral sources provided by Mr. compile historical stories by interpreting or commonly called interpretation.

Interpretation (interpretation) of this activity includes interpreting the facts that have been obtained and are still loose so that they can be connected or arranged with each other so that they become a unit that has clear relevance and makes sense so that it fits into the whole that is to be compiled even if necessary something is removed or ignored. research on the Pura Dewata Agung in Sumberarum Village, Songgon, Banyuwangi, so at this stage the author will conduct an analysis of the data that has been obtained. Appropriate data will be used while inappropriate data will be ruled out. In analyzing the data the author uses data triangulation which is done through cross-checking data that has been obtained from written sources in the form of books, journals, written sources and oral sources. At this stage, the author's accuracy and ability are needed in providing critical interpretation-analysis of existing data, so that later a descriptive-analytic historical story about the existence of the Dewata Agung Temple in Sumberarum Village, Songgon, Banyuwangi will be obtained. The last step is taken after the facts have been compiled and equipped with interpretations which give birth to a complete and meaningful historical construction which is then written down in the writing of historical stories (historiography). In writing historical works, the writer will stick to the 5W + 1H principle (What, Where, When, Who, Why and How). Songgon, this Banyuwangi. The last step is taken after the facts have been compiled and equipped with interpretations which give birth to a complete and meaningful historical construction which is then written down in the writing of historical stories (historiography). In writing historical works, the writer will stick to the 5W + 1H principle (What, Where, When, Who, Why and How). Songgon, this Banyuwangi. The last step is taken after the facts have been compiled and equipped with interpretations which give birth to a complete and meaningful historical construction which is then written down in the writing of historical stories (historiography). In writing historical works, the writer will stick to the 5W + 1H principle (What, Where, When, Who, Why and How).

Besides that, it is also necessary to pay attention to other principles in writing historical works, such as: *Principles of Chronology* the arrangement of the sequence of events based on the time sequence (Kuntowijoyo, 2005: 104), the Principle of Serialization, namely how to make sequences of events so that it becomes a complete story, The Principle of Causation is a causal relationship between one event and another (Widja, 2000: 25), The colligation principle is a procedure for explaining an event that connects facts intrinsically to give meaning to the entire past event that you want to construct (Widja and Pageh, 2006). What is equally important in writing historical stories is the Principle of Imagination, which is nothing but the ability to make analogies between events in the past and actions in the present, especially for events that are difficult to find a chronological basis and causation in their connection (Widja, 1991:29).).

4. RESULTS AND DISCUSSION

4.1. RESULTS

The results of this study indicate that Dewata Agung Temple has existed since 1970.

History of the Great Gods Temple

The history of the establishment of the Dewata Agung Temple cannot be separated from the Jawi Wisnu Buddhist religion, which at that time around 1968 based on the New Order government's policy led by President Soeharto, he only officially recognized 5 religions namely: Islam, Catholicism, Protestant Christianity, Hindus and Buddhists. Therefore, if there are still groups of people who are still institutionalized with characteristics of spiritual demands, then call their groups religions, then President Soeharto is encouraged to join the official religion under the auspices of the Ministry of Religion of the Republic of Indonesia.

The policy of President Soeharto's government to make Jawi Wisnu Buddhism internally resulted in a difference of opinion between Romo Resi Raden Kusumodewo, in which he, as the top leader, remained steadfast and did not want to join anywhere. So this is also a problem for the followers below. Meanwhile Raden Ajeng Astuti (biological child of Resi Raden



Kusumodewo) and RA Astuti's husband, RM Bambang Sutikno, agreed with the New Order government's policy by agreeing to join Hindu-Dharma Indonesia. Conditions like this make the leaders under confusion.

The leaders of the former Jawi Wishnu Buddhist Religion, Kalibaru District, were 3 figures, namely Ismani Hadi Pranoto, Mrs. Pardi, Sugiyono and Bambang Sutikno (Head of Hindu-Wishnu Religion) at that time facing 2 times to Father I Made Rempet (Chairman of PHDI) and I Ketut Sidra, the Chairperson of the Marhaenis PNI Youth of Banyuwangi Regency who then discussed Hinduism and Jawi Wishnu Buddhism, so they were solid and also stated that they joined Hinduism in the Parisada Hindu Dharma Indonesia (PHDI) organization. Jawi Wishnu Buddhist students from Sragi village, Songgon led by Mr. Ali who first joined Hindu Dharma in Banyuwangi.

Around October 1968 Bersudhiwadani (following Hinduism) en masse at Mr. Suyud's house, to be precise in Sugiharas Hamlet, Sumbergondo Village, Kalibaru District. In this activity it was inaugurated by several important people, namely Lt. Col. Made Kamenuh, I Ketut Sidra, I Gusti Ngurah Lila and IK Wirata to then officiate the joining of Jawi Wishnu Buddhist students to Hinduism. The appearance of a holy place for Hindus began to be seen, which is called a temple, built from the simple to the beautiful and fulfilled the magical religious requirements. Of the several temples that have begun to emerge, one of them is the Dewata Agung Temple.

The establishment of the Dewata Agung Temple is inseparable from the existence of a place of worship for the Jawi Wishnu Buddhist religion which before the existence of the Dewata Agung Temple this place was called Sanggar Pamujan. Over time, with the dynamics of changes related to religion, the Pamujan Studio was named the Pura Dewata Agung. Based on written data from inside the temple, around 1970 this temple was established as a form of implementing a holy place for Hindus in Sumberarum in particular.

The Jawi Wishnu Buddhists consulted with several Jawi Wishnu Buddhist leaders to find common ground to choose between Buddhism and Hindu Dharma, the result of the people's agreement was to choose Hindu Dharma because their considerations were based on the sacred texts of the Vedas and the same God who is worshiped, namely Sang Hyang Bhatara Vishnu. So that the Jawi Wishnu Buddhists in Sumberarum Village decided to switch to Hindu Dharma and then they worked together to start building the Dewata Agung Temple. form of purifying the Pura Dewata Agung”.

Based on the data obtained through interviews with Mr. Suparnadi as the Pemangku of Dewata Agung Temple, namely related to the history of the establishment of this temple as he stated: "So it was around 1967-1968 that Jawi Buddhism recommended Wishnu to move to Hinduism, then after moving people confused with the place of worship which was originally Pamujan Sanggar so if in Hinduism the place of worship is called Pura. So that the people work together to pay contributions and then do Ngayah (collect materials to build a temple).

Mr. Suparnadi also stated that one of the pioneers in establishing this temple was: Muji Rahayu, Kasiran, Malkani, Mbah Demo. In addition, he also received support from Bajoe Kidoel plantation officials who are residents of Bali, namely: Wayan Wije Wasuki and Putu Sumadi. Then at that time the number of Hindus in Sragi (now Sumberarum Village) was still very large, reaching 64 families who prayed at the Dewata Agung Temple, even in the Songgon sub-district the people also prayed at this temple so that in conditions like this the spirit of religion was very strong. As time went on, several Hindu groups in Songgon wanted to establish their own places of worship in their respective areas, such as Pucak Giri Raung Temple in Sumberasih, Dharma Yanti Temple in Sumberbulu and Tirta Jati Temple in Bayu.

Pura Dewata Agung in giving the name Dewata Agung which according to Mr. Sukaji (former priest of the temple) Dewata is a group of Gods, while Agung means big, it can be concluded that the meaning of Dewata Agung is the big Gods and describes the three Gods in Hinduism that is; Shiva, Brahma and Vishnu.

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4.2. Structure of the Great Gods Temple

The structure of the Dewata Agung Temple consists of two pages or often called the Dwi Mandala. The first page is called Nista Mandala (outer page). This mandala is a symbol of the underworld or the most impure part. Within this area there are several shrine buildings (holy buildings). Inside the Dewata Agung Temple, in the Nista Mandala section, there is a sacred barrier building where this sacred barrier serves as a ward off creatures with bad intentions from entering the temple. Panglurah is also in this temple, there is also a kori agung which is the entrance of Sang Hyang Widhi Wasa, however this place is opened when there is a piodalan event, namely on Wednesday wage 11 February only because it is believed by the people that God comes and passes through Kori Agung.

The most sacred part of the Dewata Agung Temple is called the Utama Mandala and is the second part. Main Mandala is the most sacred (sacred) part of the temple. The sacred building in the Dewata Agung Temple, namely. Padmasana is a place used to worship Sang Hyang Widhi Wasa and depicts three gods namely Shiva, Brahma, Vishnu. This Padma clamp is a form of offering to honor the ancestors and also respect the caretaker (mbhaurekso) in the Dewata Agung Temple. Bale Wantilan is also found in the Dewata Agung Temple which has a function as a place used for religious learning. In connection with the structure of the Dewata Agung Temple, it is classified as very simple, besides that the existence of such a structure is an example that even though there are few sacred buildings in the temple, religious activities are still ongoing.

4.3. The function of the Great Gods Temple

1. Religious Function

Based on the religious function, the Dewata Agung Temple functions as a place of worship for Hindus. Temple is a holy place to worship God with various manifestations so that the temple is the most important place to carry out religious activities. Pura Dewata Agung which has the function of worshipping God with its various manifestations. One of the religious activities of the Dewata Agung Temple is Piodalan, where this piodalan is carried out every rebo wage wuku kelawu on 11 February.

2. Education Function

Dewata Agung Temple is one of the places to carry out non-formal education activities. This education can be seen as learning to make banten, penjor and other ceremonial equipment made by both men and women. The Dewata Agung Temple is also used as a place for religious education and pasraman religious education.

3. Social Function

In addition to religious and educational functions, Pura Dewata Agung also has a social function. The Dewata Agung Temple is used as a place for community meetings around the temple, besides that it is also used as a place to bond social solidarity by interacting socially through meetings or deliberations held at the Dewata Agung Temple. The Dewata Agung Temple is also used to unite Hindus from various regions in the Songgon sub-district to then pray at this temple.

5. CONCLUSION

Based on the explanation above, it can be concluded that the history of the Dewata Agung Temple is inseparable from the dynamics that occurred at that time, which used to be a place of worship for Jawi Wishnu Buddhists with the name Sanggar Pamujan and over time it went through a long dynamic process and then turned to Hinduism so as to establish a temple named Dewata Agung. The Dewata Agung Temple was built in 1970 and inaugurated in 1971. The structure of the Dewata Agung Temple uses the dual mandala concept, namely the nista mandala and the main mandala. Then for the function of the Pura Dewata Agung itself, namely; religious function, educational function and social function.

Based on the conclusions above, the following suggestions can be put forward: The Sumberarum Village community should continue to maintain and preserve the sanctity of the



Dewata Agung Temple so that its existence is maintained and its sanctity is maintained. An invaluable spiritual cultural asset for the survival of Hindus.

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