

**BUDDHISM IN INDONESIA:
REFLECTION OF PAST IN PRESENT**

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entitled
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ABSTRACT

The purpose of this study was to explore the contemporary religious life and social activities of Buddhist communities in Indonesia. There have been a number of earlier studies focusing on the historical development and decline of Buddhism, more specifically in its relation to development of Hinduism in Indonesia. This research highlights the existing Buddhist population in Indonesia, the causes for its survival, and linkage of their present set-up with the past of Buddhism in Indonesia. This study is of high potential relevance as it is a rarely touched upon subject by scholars.

This research used a combination of qualitative and quantitative approaches. Data collection was done through library research, interviews, questionnaires and observation methods. The research subjects were chosen from Buddhist communities living in Java, Bali and Sumatra. A structuralism and functionalism theoretical approach was utilized to see how the Buddhist institution of *sangha* (monastic order) has been functioning as the power base of Indonesian Buddhist society in performing the revival and survival of Buddhist constituent elements; namely norms, customs, traditions and institutions.

KEY WORDS: RELIGIONS IN INDONESIA/ BUDDHISM/ HINDU-BUDDHIST/ SYNCRETISM/ ŚIVA-BUDDHA/ ŚIVA

183 pages

CONTENTS

	Page
ACKNOWLEDGEMENTS	iii
ABSTRACT	iv
LIST OF TABLE	vii
LIST OF FIGURES	vii
CHAPTER I INTRODUCTION	1
1.1 Background of the Study	1
1.2 Research Objectives	6
1.3 Benefits of the Study	6
1.4 Scope of the Study	6
CHAPTER II LITERATURE REVIEW	8
2.1 Summary of Historical Development of Buddhism in India and Indonesia	8
2.2 Buddhist Revival in the 20 th Century of Indonesia	39
2.3 Theoretical Orientation	78
2.4 Related Research Works	79
CHAPTER III METHODOLOGY	80
3.1 Data Collection Methods from Field Work	80
3.2 Data Collection Method for Documents and Other Sources	83
3.3 Data Analysis Method	83
3.4 Data Presentation	85
CHAPTER IV CONTEMPORARY BUDDHIST COMMUNITIES IN INDONESIA AND THE CAUSE FOR THEIR SURVIVAL	86
4.1 Contemporary Social Religious Activities of Buddhist Communities in Indonesia	87
4.2 The Causes for Buddhist Communities Survival In Indonesia – A Quantitative Analysis	121

CONTENTS (cont.)

	Page
4.3 Other Factors for Buddhist Survival in Indonesia	133
CHAPTER V SUMMARY AND CONCLUSION	152
5.1 Summary	152
5.2 Recommendation	163
BIBLIOGRAPHY	164
APPENDICES	172
Appendix A Questionnaire	173
Appendix B Ethics	174
Appendix C Glossary	175
BIOGRAPHY	181

LIST OF TABLE

Table	Page
4-1 The Time Schedule of Regular Activities at Dhammacakka Vihara, Jakarta.	101
4-2. Phase 1 of Cochran Test	123
4-3. Phase 2 of Cochran Test	124
4-4. Phase 3 of Cochran Test	125
4-5. Phase 4 of Cochran Test	126
4-6. Phase 5 Cochran Test	127
4-7. Summary of Cochran Test Result	128
4-8. Numbers of Visitors to Borobudur Year of 1998 – 2004	134

LIST OF FIGURES

Figure	Page
2-1. Candi Kalasan, founded in the 8 th century, believed as a place for worshipping Goddess Tara, situated in the village of Kalasan on the Northwest side of modern-day Yogyakarta (Self-taken photograph by Candidate)	42
2-2. Candi Mendut founded in the 8th century, situated nearby the famous Borobudur temple (Selftaken photograph by candidate).	44
2-3. The Candidate at the Borobudur temple, the most wonderful Buddhist monument in Indonesia.	44
2-4. The Prambanan temple, also known as Candi Roro Jonggrang, the biggest Hindu monument built almost at the same time with the Borobudur temple (Selftaken photograph by candidate).	45
2-5. Ida Pedanda Gede Jelantik Dwipayana, a Buddhist priest (left) and Ida Pedanda Gede Putra Dalem, a Śaiva priest (right) were doing their ritual together at one place and simultaneously as practical example of Śiva-Buddha syncretism in Bali (Selftaken photograph by the Candidate).	49
2-6. An example of two Śivas and one Buddha priests' signatures on one of temple erection commemoration plaque which evidenced the parallel of Śiva and Buddha priests position in Śiva-Buddha cult of Bali (Selftaken photograph by the Candidate)	50
2-7. A photograph showing the ruine of Borobudur stupas, before its restoration programSource: http://www.pbs.org/treasuresoftheworld).	58
2-8. Borobudur's terace before the restoration program (Source: Interactive Multimedia CD on The Borobudur's History and Culture, 2009).	59
2-9. Venerable Narada Mahathera, Sri Lanka Buddhist monk who pioneering the revival of Buddhism in Indonesia in the 20 th century (Source: http://www.buddha-net.org)	61

LIST OF FIGURES (cont.)

Figure	Page
2-10. Garuda Pancasila, the national symbol of Indonesia. The motto “Bhinneka Tunggal Ika”, which means “Unity in Diversity” was an adapted phrase from Buddhist Sutasoma book authored during the Majapahit empire in the 15 th century (Source: http://www.id.wikipedia.org/garuda-pancasila.htm)	64
2-11. A painting depicted Garuda as the carrier of Viṣṇu and His wife in Hindu literature of Purāṇa (Source : http://www.krishna.com).	65
2-12. A photograph showing the ruin of Borobudur before its restoration project (Source: Interactive Multimedia CD of The Borobudur’s History and Culture, 2009).	76
2-13. A photo documentation of Borobudur restoration project under UNESCO patron during the year of 1960’s (Source: Interactive Multimedia CD of The Borobudur’s History and Culture, 2009).	76
2-14. Workers seen carefully lifting the Buddha statue during the restoration project of Borobudur restoration project under UNESCO patron during the year of 1960’s (Source: Interactive Multimedia CD of The Borobudur’s History and Culture, 2009).	77
4-1. The road map showing the location of three Buddhist monuments in Magelang Regency, East Java, i. e. Borobudur, Pawon, and Mendut (Source: http://ilove-indonesia.com).	90
4-2. Borobudur temple, the most significant Buddhist monument in Indonesia (Selftaken photograph by the Candidate).	91
4-3. (Left): Narada Mahathera from Sri Lanka; and (right): Mahabhikku Ashin Jinarakkhita (1923 – 2002), the first Indonesian Buddhist monk after the collapse of Majapahit kingdom (source: http://www.ashinjina-rakkhita.or.id)	92

LIST OF FIGURES (cont.)

Figure	Page
4-4. Entrance Sign Board of Mendut Buddhist Monastery (left) which is nearby Mendut temple, an 8 th century old Buddhist monument in Central Java (right).	93
4-5. Ven. Pannavaro Mahathera the present head of Sangha Theravāda Indonesia (source: http://podcast.buddhis.net/ep001).	94
4-6. Ven. Pannavaro (right) in one of peace campaign event, together with Indonesian Muslim, Christian, Catholic, and Hindu prominent religious leaders (Source: http://matanews.com/2011/01/18).	95
4-7. Buddhist people performed a procession of Vesakh celebration of 2011 at Mendut temple area (Source: http://www.ratnakumara.wordpress.com).	96
4-8. The buildings of Buddha Gaya Vihara at Watu Gong, the oldest Vihara in Semarang, Central Java (Source: http://www.patria.co.id).	97
4-9. The Bodhi tree planted by Narada Mahathera in 1934 at Buddha Gaya Vihara, situated in Watu Gong, Semarang, Central Java (Source: http://www.patria.co.id).	97
4-10. Buddhist monks are doing <i>pradakṣiṇā</i> or circumambulate the Bodhi tree during a Māghapūjā at Buddha Gaya Vihara, Watu Gong, Semarang, Central Java (Source: Watu Gong Vihara documentation).	98
4-11. Bhikku and Buddhist adherents were doing worship during Vesakh Celebration at Dhammacakka Jaya Vihara (Source: http://www.dhammacakka.or.id).	98
4-12. The main building of the Dhammacakka Jaya Vihara, the biggest Theravāda Buddhist Vihara in Indonesia (Source: http://www.dhammacakka.org).	99
4-13. The documentation of various religious activities at the Dhammacakka Jaya Vihara (Source: http://www.dhammacakka.org).	100

LIST OF FIGURES (cont.)

Figure	Page
4-14. The 15 th Century built Sumberawan Buddhist temple in Malang Regency, East Java (Selftaken photograph by the Candidate)	104
4-15. Buddhist people of Malang Regency area performed Buddhist <i>pradhaksina</i> ritual at Sumberawan temple (http://fis.um.ac.id/blog/category/terbitan/karya-ilmiah-mahasiswa.htm).	105
4-16. The Candidate performed an observation at the Sumberawan temple	105
4-17. Map of Bali (Source: http://www.ilove-indonesia.com).	106
4-18. Map showing location of Buddhist Kalibukbuk temple (source: http://www.buleleng.com)	107
4-19. The Candidate in front of the gate of Kalibukbuk Buddhist temple.	108
4-20. Balinese Śīva-Buddha people are doing their worship at Kalibukbuk Buddhist temple at Singaraja Regency, Bali (Source: http://www.buleleng.com)	109
4-21. Ida Pedanda Nyoman Jelantik Dhwaja, one of Śīva-Buddha priests at Budekeling village performed a ritual (left); Candidate were having interview with Ida Pedanda Nyoman Jelantik and Ida Pedanda Putra Kawan, two Śīva-Buddha priests of Budekeling leneages (Source: Selftaken photograph by Candidate).	110
4-22. A photo documentation of Vesakh Santhuti Citta of Indonesian Theravāda Buddhist Family of Bali in 2008. In the picture is Venerable Pannavaro Mahathera, the present head of Sangha Theravāda Indonesia, giving a class on dharma. (Source: Vesakh Santhuti Citta Magazine, 2008).	116

LIST OF FIGURES (cont.)

Figure	Page
4-23. Dharmasanti Vesakh serve as a medium for making a close relationship between Buddhist followers and chief government people, such as shown in the documentation of Waisak Santhuti Citta of Indonesian Theravāda Buddhist Family of Bali in year of 2008.	117
4-24. One of Buddha statue found at Palembang city area (left); Talang Tuo inscription which stated the existence of Buddhist king of Srivijaya (right)	119
4-25. One of religious activities at Vraja Bhumi Sriwijaya Vihara of Palembang (Source: http://www.senlun.org/aktivitas.htm)	121
4-26. An old photograph documented the situation of first Vesakh ritual celebration at Borobudur on May 22nd, 1953 (Source: http://bhagavant.com)	138
4-27. A Vesakh ritual procession of 2011 held at Mendut temple area. These kinds of events are very important contribution for Buddhist survival in Indonesia (Source: http://www.dhammacakka.org)	139
4-28. Visitors at Buddhist Kalibukbuk temple of Singaraja, Bali (Source: http://www.buleleng.com/ark.htm)	139
4-29. The splendid of Borobudur temple, as seen from a top of nearby hill (Source: Interactive Multimedia CD of The Borobudur's History and Culture, 2009).	142
4-30. Buddhist monks from various countries and various Buddhist denominations perform meditation during Vesakh celebration of 2555 BE on May 17, 2011 (http://www.patria.co.id).	142
4-31. Thousands of Buddhist people attending the Vesakh celebration at Borobudur, as seen during the Vesakh of celebration of 2554 BE/ 2010 AD (source: http://patria.co.id).	143

LIST OF FIGURES (cont.)

Figure	Page
4-32. Buddhist monks from various countries attending the procession of Vesakh celebration by walking from Mendut temple to Borobudur temple (Source: http://www.patria.co.id)	143
4-33. Buddhist monks in their prayers on Vesakh celebration at Borobudur (Source: http://www.dhammacakka.org)	144
4-34. The President of the Republic of Indonesia (2004 – 2014), Dr. Susilo Bambang Yudhoyono greeted by the bikkhu during Dharmashanti Vesakh of 2011 (Source: http://www.antara.co.id)	144
4-35. The documentation picture of 13 bhikkhus from different countries who were invited for the Vaisak celebration at Borobudur in 1959 (source : http://wihara.com)	149
4-36. The students at Buddhist College of Kertarajasa, Malang Regency, East Java (Source: http://www.kertarajasa.ac.id).	151

CHAPTER I

INTRODUCTION

1.1 Background of the Study

The development of Buddhism and Buddhist life in Indonesia is always a topic of interest for many people. It is largely because through Indonesian history, Buddhism in Indonesia was undergoing many adaptations due to cultural assimilation and theological adaptation in order to be compatible with state regulations. The most significant among the Buddhism developments in Indonesia is its syncretism with Hinduism which lead to the born of Śīva-Buddha cult. This process of syncretism took a long period of time and in several phases, so that some scholars named it Śīva-Buddha evolution (Phalgunadi, 1984; Suamba, 2007; Sugriwa, 2003).

The first phase of Śīva-Buddha evolution was believed took place in Indonesia since early period of Buddhism and Hinduism spreading to Indonesia. Since these two religions arrived in Indonesia, they have coexisted in peace and harmony, and even subsequently formed a new sect called Śīva-Buddha (Phalgunadi, 1984; Suamba, 2007; Widnya, 2005). The question arises, whether such tolerance between the two religions, namely Śaiva (a branch of Hinduism) and Buddhism, is a special product of Indonesia, or whether this mixing had already taken place in India when the two religions had integrated in the land of their origin.

Both options contain element of truth. Similar phenomenon may be observed in several East and South East Asian Countries such as Tibet, Nepal and Cambodia, besides India (Sharma, 2004). However, the phenomenon of mixing of Śaiva and Buddhism in Indonesia is not only the greatest in terms of its extent, but the only surviving example of this trend (Widnya, 2008) .

The people of Indonesia have demonstrated their ability to incorporate new elements into their tradition. This prominent feature of Indonesian character called 'local genius' (Bosch, 1963), enabled the people to filter the influence of foreign religions, and accepted only what they considered compatible with their native culture.

Some scholars preferred to name this social and religious conception as ‘indigenous religion’ of Indonesia (Soejono, 1970; Subagya, 1981).

Soejono (1970) hold the view that when Indian cultural elements reached South East Asia and finally Indonesia via trade routes, community life there was in such advanced stage that foreign penetration state and religious affairs was not entirely accepted, but assimilated with local tradition. He also held the opinion that a strong substratum of prehistoric spiritual life in Indonesia that tolerated the blending and adapting of these outside elements into the already existing local traditions thus making the way for continual process of assimilation that was to become Indonesian special character. In this matter, Bosch expressed his opinion that Indian elements should be considered to have acted as fertilizer for the growth of Indonesian Hinduism, which continued to exhibit its intrinsic qualities.

Many people view the mixing of these two religions as something artificial. However, it is not so, for the interaction between them has taken place over the centuries naturally. Moreover, the history of religions can furnish a couple of similar instances. What often surfaces as a consequence of this process is the birth of a new form of religion. Christianity in Indonesia has also adopted elements of the local culture as media for explaining the existence of the religion’s teachings (Subagya, 1981). Similarly, when Islam entered Indonesia many centuries later, this tendency for integration reached its peak in the unavoidable melting of the religion with the local Javanese culture, which was none other than Hindu culture (Geertz, 1976; Simuh, 2002; M. R. Woodward, 1999).

The *Kejawen* Islam or *Abangan* Islam are the terms used by scholars to describe this mixing of the teachings of Islam with certain elements of Hindu culture (Bosch, 1963; Geertz, 1976). The most prominent aspect of this mixing is the adoption of the Hindu *samskāra* system in the day to day rituals of the followers of Islam in Java (M. R. Woodward, 1999). Besides, this mixing is also evident in the *ruwatan* purification ceremony, the structure of mosques, and also the reliefs on the walls of the oldest mosques (Simuh, 2002).

For the second phase of Śiva-Buddha evolution, Majapahit is made the central point for the above chronological division in evolution because it was during the Majapahit era that the union of two cults reached the peak of its development. As

we know, the Majapahit kingdom was most important not only in terms of political domination but also in terms of cultural life.

Old Javanese texts such as *Sanghyang Kamahāyānikan* (Kats, 1910), *Sutasoma*, *Arjunavijaya*, *Tantu Panggĕlaran*, *Kuñjarakarṇa*, *Nāgarakĕrtāgama*, *Kauravāśrama*, *Bubukṣah*, etc. discuss the various stages of the formation of the Śiva-Buddha cult during the Majapahit kingdom. The inscriptions of Kĕlurak, Tāji (906 A.D.), etc. also recorded the merging of the two religions. Temple bas-reliefs reflect the peaceful and harmonious coexistence of the two religions in day to day life. Considering the fact that Hinduism and Buddhism existed in the kingdoms, it was most probably kings that acted as the initiators of religious syncretism (Widnya, 2005).

Along with the decline of Majapahit Kingdom and the penetration of Islam in Java in the fifteenth century, Hinduism and Buddhism in Indonesia were also undergone a declination. Since then, the island of Bali became the torchbearer of Hinduism and Buddhism. According to Sugriwa (2003) Buddhism in Bali was unified with Śaivism on the level of the cults of Brahmā, Viṣṇu, Indra and different characters of their pantheon giving rise to the Balinese variety of Hinduism. Sugriwa, in his article “*Śiva-Buddha, Bhinneka Tunggal Ika*” further claimed that the merging of both faiths is most possible as they contain similarities in regard of their highest goal of human life and matrix philosophy.

These three phases of Śiva-Buddha evolution as elaborated above are the most well known of Buddhism development in Indonesia due to cultural assimilation. Another further major Buddhism development in Indonesia took place when the formal Republic of Indonesia nation and state was founded as a result of their independence struggle over the Dutch and Japanese colonials in the year of 1945. Since then Buddhist communities in Indonesia should adjust their theological and socio-religious life in accordance with *Pancasila*¹ (Five Principles) as state ideology. The first principle of *Pancasila* is “Ketuhanan Yang Maha Esa” (it means that all Indonesian citizens must believe to “One Supreme God” as a mandatory). Here it is argued that while the Indonesian government does not officially establish a particular

¹*Pancasila* is Indonesian state ideology as prescribed in The Preamble of 1945 National Constitution. It consists of Five Principles, namely : 1) Belief in the one and only God; 2) Just and civilized humanity; 3) The unity of Indonesia; 4) Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives; 5) Social justice for all of the people of Indonesia.

religion it mandates that its citizens adhere to one of the officially recognized religions and more over that many of states, that is seeks to regulate and financially supports tolerant variants of religions. To be a religion a tradition had to be monotheistic and have at least one Prophet and a Holy Book. This definition had perhaps unintended consequences. It led Buddhism and Hinduism, neither of which is inherently monotheistic to be defined if not understood in monotheistic ways. It also led some adherents of animistic traditions to simply define their religions as variants of Hinduism and still more to convert to Christianity (Woodward, 2011).

Also, since its Independence Day in August 17, 1945 till now, Indonesia has been facing several important social and political development phases, which commonly, in sequence, known as *Era Orde Lama* (Old Order Periods, 1950s - 1966), *Era Orde Baru* (New Order Periods, 1967 – 1998), and *Era Reformasi* (Reformation Periods, 1999 till now). Each phase of Indonesia's social and political dynamics mentioned above, affected significantly the socio-religious life of Buddhist community in Indonesia. In fact, from the years of 1950s to early of year 2000, as result of Śiva-Buddha syncretism in the past, The Ministry of Religious Affairs of Indonesia placed Hinduism and Buddhism Religious Affairs under the same one directorate general of religious affairs. But since the Reformation Era, along with the re-recognition of *Kong Hucu* (Confucianism) as state recognized religion in the year 2006, Buddhist communities succeed to make themselves having a separate directorate general in the Ministry of Religious Affairs of Indonesia, named Directorate General of Buddhist Guidance Society.

According to Indonesian National Census of 2010, Buddhism is a minority religion in Indonesia with the number adherent are 1,456,832 or make up of 0,61% of total population of Indonesia. Despite of being minority, Buddhist communities in Indonesia play important role in the Indonesian economic development. It can be explained by the fact that majority of Buddhist people in Indonesia are generations of Chinese immigrants, which is well-known as successful businessmen. Therefore, Indonesian Buddhism is the kind of unstable product of complex accommodations among religious ideology, Chinese ethnic identification, and political policy.

Some scholars argued that the existence of Buddhist temple of Borobudur and the Hindu temple of Prambanan in Central Java area were direct evidence that Hinduism and Buddhism lived together peacefully since at least the 8th century. This co-exist living of two religions reached its peak in the era of Majapahit kingdom in the 15th century, in the form of Śīva-Buddha cult, as many scholars prefer to term it. This Śīva-Buddha cult was maintained and practiced in Bali since the collapsed of Majapahit kingdom. With the dynamic change of socio-religious and political situation of Indonesia from Indonesia's Independence in 1945 till today's Reformation Era of Indonesia, it is useful to find out whether such syncretism of Śīva-Buddha is still maintained or at least being reflected in the daily practice of different contemporary Buddhist communities in Indonesia?

There are several scholars who have already studied the development of Buddhism in Indonesia, especially in connection with Śīva-Buddha syncretism both in the past and its current practice in Bali. For examples, Kats (1910) had made an attempt to translate the Old Javanese text *Sang Hyang Kamahāyānīkan*, a Buddhist literature written in the period of Majapahit kingdom in the 15th century. Sugriwa (2003) had studied the worship of Śīva-Buddha in Bali as an expression of *Bhinneka Tunggal Ika* (Unity in Diversity), a motto that was prevalence during the Majapahit kingdom era and written in old Buddhist book titled *Sutasoma*; Ketut Widnya (2005) had studied the evolution of Śīva-Buddha cult in Indonesia and concluded that the interaction of Śīva and Buddha took a long period of time until reached in their syncretism; and Ida Bagus Putu Suamba (2007) in his book has described the teaching of Śīva-Buddha in Indonesia and its development. However, none of the scholars have ever made a study on how the Buddhist teaching and practice in the past are still reflected in contemporary Buddhist religious practice, especially after the freedom religious practice and expression is more guaranteed during the Reformation Era of Indonesia. Buddhist communities of Indonesia are now having their own right to develop according to the nature of Buddhist teaching, without having any obligation to be managed under the patron of Hinduism in Indonesia as have been done since the years of 1950s till the year of 2000.

Therefore this research will investigate and trace back the dynamic of contemporary Buddhism in Indonesia, with the research questions formulated as

follows: (1) What is the impact of socio-religious and political development of post-Independence of Indonesia to the dynamic of religious life of contemporary Buddhist community in Indonesia?; (2) How far religious activities of contemporary Buddhist communities in Indonesia are reflecting the practice of Śiva-Buddha in the past? (3) What factors are contributing to the survival of contemporary Buddhist communities in Indonesia?

1.2 Research Objectives

This research attempts to describe: (1) the impact of social religious and political development of post-Independence of Indonesia to the dynamic of religious life of contemporary Buddhist community in Indonesia; (2) how far is religious activities of contemporary Buddhist communities in Indonesia reflecting the practice of Buddhism in the past; (3) internal and external factors which are contributing to the survival and development of contemporary Buddhist communities in Indonesia.

1.3 Benefits of the Study

There are three expected benefits of this study as follows: (1) to understand the contemporary Buddhist community development in Indonesia; (2) to understand the role of state of Indonesia toward the dynamic development of Buddhist theological and social accommodation since Indonesian independence day till today's Indonesian Reformation era (year of 1945 to 2000s) ; (3) to find out what are the factors that are contributing to the survival of Buddhism and Buddhist communities in contemporary Indonesia.

1.4 Scope of the Study

The main aim of this study is to find out whether the contemporary social and religious activities of various Buddhist communities in Indonesia are contain the elements of social and religious practice of Buddhism of Indonesia in the past.

Therefore in that connection, I would like to determine the scope and limitation to this study as follows:

(1) In general, the area of my study would be several places of Indonesia, where in the previous time, Buddhism and Hinduism were prevalence as the belief of the residents of such area, before the coming and the development of Islam in Indonesia, starting about the 15th century. The area would be specially chosen where Buddhist and or Hindus archeological remains are being preserve as one of their religious sacred place and serve as center for religious rituals and gathering for contemporary Buddhist communities in Indonesia.

(2) In accordance with the above criteria, the scope of my study would be the social and religious activities of Buddhist communities in following areas: (a) Present day Central Java Province and the surrounding areas, where the Borobudur Temple, the largest Buddhist monuments in the world is situated and become the Buddhist national religious identity in Indonesia; (b) Present day East Java Province, where the Majapahit kingdom were situated, and syncretism of Buddhism and Śaiva took place and became the historical symbol and practice of religious harmony in the history of pre-Indonesia. The Indonesian national motto of “Bhinneka Tunggal Ika”, mean “unity in diversity” was adapted from Buddhist literature authored during this Hindu kingdom golden era; (c) Present day Bali provincial area, where since around the 10th century A.D. Buddhism developed there and left several important archeological remains. Bali was also a torchbearer of Buddhism and Hinduism, after the collapse of Majapahit kingdom and the spread of Islam in Java at around 15th century; (d) The present day South Sumatra and the surrounding area, where the Śrīvijaya, a Buddhist kingdom were in golden age, and Buddhist learning institutions were famous among the Buddhist travelers in the 7th century onward.

(3) More detailed information on my research subjects chosen from the above mentioned research areas would be explained in the Chapter 3.

CHAPTER II

LITERATURE REVIEW

In this chapter, I will elaborate the definition and explanation of several concepts in relation with the Buddhism that I use in my thesis. It will include Summary of Buddhism development in India, Summary of Buddhism development in past history of Indonesia, and the existence of various Buddhist school of thought and their development in Indonesia. The summary of Buddhist revival movement in the 20th century of Indonesia would be highlighted too. In addition, I will also describe the theoretical orientation used in my thesis, and related documents and researches done previously in this subject.

2.1 Summary of Historical Development of Buddhism in India and Indonesia

2.1.1 Buddhism in India

2.1.1.1 The Birth of Buddhism

Buddhism is a world religion, which arose in and around ancient Magadha, India (modern Bihar), and is based on the teachings of Siddhartha Gautama, who is known as the Buddha which literally “the Enlightened One or Awakened One” (Gnanarama, 2000). It spread outside of Magadha starting in the Buddha's lifetime, and with the reign of the Buddhist Mauryan Emperor Aśoka, spread across India and became the dominant religion.

Followers of Buddhism, called Buddhists in English, referred to themselves as Śākyans or Śākyabhikṣu in ancient India. Buddhist scholar Donald S. Lopez (1999) asserts they also used the term *Bauddha*, although scholar Richard Cohen (2000) asserts that that term was used only by outsiders to describe Buddhists.

Buddhism has spread outside of India through two main traditions; Theravāda which extended south and east and now has widespread following in Southeast Asia and Sri Lanka, and Mahāyāna, which diffused first west,

then north and later east throughout East Asia. Both traditions have since spread throughout the world, mainly in North America and Europe. The practice of Buddhism as a distinct and organized religion declined from the land of its origin in around 13th century, but not without leaving a significant impact. Hindus continued to absorb Buddhist practices and teachings, such as meditation and the renunciation of the material world. Buddhist practice is most common in Himalayan areas like Ladakh, Arunachal Pradesh and Sikkim. Buddhism has reemerged as a major faith in India in the past century, thanks to its adoption by many Indian intellectuals, the migration of Buddhist Tibetan exiles, and the mass conversion of hundreds of thousands of Hindu Dalits.

Buddhism may have spread only slowly in India until the time of the Mauryan emperor Aśoka, who was a public supporter of the religion (Gunasekara, 2011). The support of Aśoka and his descendants led to the construction of more *stūpas* (Buddhist religious memorials) and to efforts to spread Buddhism throughout the enlarged Maurya empire and even into neighboring lands – particularly to the Iranian-speaking regions of Afghanistan and Central Asia, beyond the Mauryas' northwest border, and to the island of Sri Lanka south of India. These two missions, in opposite directions, would ultimately lead, in the first case to the spread of Buddhism into China, and in the second case, to the emergence of Theravāda Buddhism and its spread from Sri Lanka to the coastal lands of Southeast Asia.

This period marks the first known spread of Buddhism beyond India. According to the edicts of Aśoka, emissaries were sent to various countries west of India in order to spread Buddhism (Dharma), particularly in eastern provinces of the neighboring Seleucid Empire, and even farther to Hellenistic kingdoms of the Mediterranean. It is a matter of disagreement among scholars whether or not these emissaries were accompanied by Buddhist missionaries.

The gradual spread of Buddhism into adjacent areas meant that it came into contact with new ethnical groups. During this period Buddhism was exposed to a variety of influences, from Persian and Greek civilization, to changing trends in non-Buddhist Indian religions – themselves influenced by Buddhism. Striking examples of this syncretistic development can be seen in the emergence of Greek-speaking Buddhist monarchs in the Indo-Greek Kingdom, and in the

development of the Greco-Buddhist art of Gandhāra. A Greek king, Menander, has even been immortalized in the Buddhist canon (Gunasekara, 2011).

The Theravāda school spread south from India in the 3rd century BCE, to Sri Lanka and Thailand and Burma and later also Indonesia. The Dharmagupta School spread (also in 3rd century BCE) north to Kashmir, Gandhara and Bactria (Afghanistan).

The Silk Road transmission of Buddhism to China is most commonly thought to have started in the late 2nd or the 1st century CE, though the literary sources are all open to question. The first documented translation efforts by foreign Buddhist monks in China were in the 2nd century CE, probably as a consequence of the expansion of the Kushan Empire into the Chinese territory of the Tarim Basin.

In the 2nd century CE, Mahāyāna Sūtras spread to China, and then to Korea and Japan, and were translated into Chinese. During the Indian period of Esoteric Buddhism (from the 8th century onwards), Buddhism spread from India to Tibet and Mongolia.

2.1.1.2 The Advent of Buddhism

The term ‘advent’ is generally used in the research in Buddhism in order to explain the spreading of Buddhism from its native land to the countries of South East Asia known as Suvarṇabhūmi (Bapat, 1964) or “The Land Of Gold” such as Sri Lanka (Ceylon), Myanmar (Burma), Siam (Thailand), Campa (Viet-Nam), Kamboja (Cambodia), Laos, Indonesia and the Malay Peninsula (Bapat, 1964; Rahula, 1993; Skilton, 1994a).

A lot of work has been done by scholars relating to the “advent” of Buddhism in South East Asia. For instance, Walpola Rahula explained the advent of Buddhism in Sri Lanka in his work titled “*History of Buddhism in Ceylon.*” Kanai Lal Hazra (1996), Sukumar Sengupta (1994), Himansu Bhusan Sarkar (2001), Rama Chatterjee (1986), J. Ph. Vogel (1977), and I Gusti Putu Phalgunadi (1984b) also did the same. Throughout the writings of the above mentioned savants we find a lot of material relating to the advent of Buddhism in South East Asia, of which Indonesia is an integral part (Widnya, 2005). But, unfortunately, there we do not find reference to Indonesia. A brief account of Buddhism in Indonesia has been given by

Dutch scholars. Their interest in the topic is noteworthy. During colonization by Netherlands from 1816 to 1941 a lot of research was carried out by Dutch scholars on Buddhism as well as Hinduism in Indonesia (Chaudhury & Sinha, 1977). Nowadays the Dutch Language is totally out of use in Indonesia, which partly accounts for the absence of the Indonesian translations of the Dutch monographies on Buddhism. This is causing the lack of sources relating to Buddhism in Indonesia.

2.1.2 Types of Schools of Thought in Buddhism

As common thing to any other world religions, in Buddhism we also find many schools of thoughts. A major reason for this development of different schools within Buddhism may be that the Buddha taught for decades (Skilton, 1994a). In this connection, Rahula (1996, 1993) reasoned that Buddha spoke to all kinds of people: kings and princes, Brahmins, farmers, beggars, learned men and ordinary people. His teachings were tailored to the experiences levels of understanding and mental capacity of his audience. What he taught was called *Buddha Vacana* i.e. word of the Buddha.

Rahula (1996) further explained that given the vast amount of teachings it is not easy to unanimously decide what the exact interpretation of all teachings should be, or even how to summarize them logically. Depending on whom the Buddha would be teaching to, the explanation would be quite different and sometimes seemingly contradictory. This can be understood as skillful means; a satisfying explanation to a learned philosopher is probably too complex for an uneducated person. On top of this, the Buddha clearly stated that he did not just intend to teach a doctrine, but intended to show the path that people can follow for their own development. This intention ultimately leads to the point where every individual has to decide which practices to follow and how to interpret the teachings, rather than adhering to a fixed doctrine.

Based on the different of doctrinal teachings and everyday spiritual practices, some scholars tend to categorize Buddhism into three main schools Theravāda, Mahāyāna, Tantrayāna, and many others small school of thoughts (Gunasekara, 2011; Rahula, 1996; Skilton, 1994a). The followings are some more explanations for these three main schools of thoughts we may find in Buddhism.

2.1.2.1 The Theravāda School of Buddhism

One of the emerging Buddhist school of thought is the Theravāda school (Bullitt, 2011). The term Theravāda comes from Pali language: *thera* means "elders" + *vāda* means "word, doctrine" (Synder, 2008). So it can be said Theravāda means "Doctrine of the Elders," is the name for the school of Buddhism that draws its scriptural inspiration from the Pali Canon, or Tripitaka, which scholars generally accept as the oldest record of the Buddha's teachings (Rahula, 1996).

According to the Theravādin school (Rahula, 1993), about one hundred years after the Buddha's passing away (approximately 443 BCE), the Second Council was held at Vālukārāma monastery, near the city of Vesālī to discuss some *Vinaya* rules, and lasted eight months. No controversy about the Dharma was reported, but some monks insisted on modifying some monk's rules, and the orthodox monks (*Sthaviravāda*) said that nothing should be changed. Finally, a group of monks left the Council and formed the *Mahāsaṅghika* - the Great Community.

According to another version, the Second Council may have had two parts: initially in Vesālī, some 60 years after the Buddha, and 40 years after that, a meeting in Pāṭaliputra, where Mahādeva maintained five theses on the *Arhat* (Skilton, 1994b). The actual split may have occurred at Pāṭaliputra, not Vesālī over details of the *vinaya*. In the non-Theravādin version of events, the *Mahāsaṅgha* followed the original *vinaya* and the *Sthavīravāda* wanted changes. What exactly happened is unlikely to be ever revealed, but the first split in the *saṅgha* was a fact.

Skilton further mentioned that Theravāda Buddhism goes by many names. The Buddha himself called the religion he founded *Dhamma-vinaya*, "the doctrine and discipline," in reference to the two fundamental aspects of the system of ethical and spiritual training he taught. Sri Lanka has played a central role in preserving the Theravāda scriptures and practices. After the Third Council, the Tripitaka collections of Sūtras were taken to Sri Lanka (Rahula, 1996). Most of these were originally in the Pali language, but some were in other languages. Through the centuries however, all teachings were translated into Pali (around 35 BCE).

Initially, most ordained *saṅgha* were known as *parivrajakas* (wanderers). They would assemble during the rainy season when travelling became problematic. Gradually, buildings were donated and the *saṅgha* became more static.

Just a century after the Buddha passed away, monasteries became the main mechanism for preservation of the teachings. Also extra monastic rules were introduced. Only during one short period in history Buddhism was banned in Sri Lanka, but it was later restored with teachings from Thailand which in turn had originated in Sri Lanka. The main countries where the Theravāda tradition is currently alive and well are in Sri Lanka, Thailand, Burma, Cambodia and Laos.

Bullit (2011) explained that Theravāda is also identified as "Southern Buddhism," in contrast to "Northern Buddhism," which migrated northwards from India into Tibet, China, Japan, and Korea. Also, Theravāda is sometimes identified as "Hīnayāna" (the "Lesser Vehicle"), in contradiction to "Mahāyāna" (the "Greater Vehicle"), which is usually a synonym for Tibetan Buddhism, Zen, Ch'an, and other expressions of Northern Buddhism. The use of "Hīnayāna" as a pejorative has its origins in the early schisms within the monastic community that ultimately led to the emergence of what would later become Mahāyāna. Today, however, scholars of every Buddhist (and non-Buddhist) persuasion often use the term "Hīnayāna," without pejorative intent.

According to Synder (2008) Theravāda is relatively conservative, and generally closest to early Buddhism, and for many centuries has been the predominant religion of Sri Lanka (about 70% of the population) and most of continental Southeast Asia (Cambodia, Laos, Burma, Thailand). It is also practiced by minorities in parts of Southwest China (by the Shan and Tai ethnic groups), Vietnam (by the Khmer Krom), Bangladesh (by the ethnic groups of Baruas, Chakma, and Magh), Malaysia, Philippines and Indonesia, whilst recently gaining popularity in Singapore and Australia (Berzin, 2011). Today Theravāda Buddhists number about 200 million worldwide, and in recent decades Theravāda has begun to take root in the West and in the Buddhist revival in India.

2.1.2.2 The Mahāyāna School of Buddhism

Dictionary of Buddhism (Keown, 2003: 38) defined Mahāyāna as a Sanskrit word literally means "the great vehicle". It is a major movement in the history of Buddhism embracing many schools in a sweeping reinterpretation of fundamental religious ideals, beliefs and values. Although there is no evidence for the

existence of Mahāyāna prior to the 2nd century CE, it can be assumed that the movement began to crystallize earlier, incorporating teachings of existing schools. Great emphasis is placed on the twin values of compassion (*karuṇā*) and insight (*prajñā*). The *Bodhisattva* who devotes himself to the service of others becomes the new paradigm for religious practice, as opposed to the *Arhat* who is criticised for leading a cloistered life devoted to the self-interested pursuit of liberation. Schools which embraced the earlier ideal are henceforth referred to disparagingly as the *Hīnayāna* (Small Vehicle), or the *Śrāvakayāna* (Vehicle of the Hearers).

According to Nattier (2003), the term Mahāyāna ("Great Vehicle") was originally an honorary synonym for Bodhisattvayāna ("*Bodhisattva Vehicle*") – the vehicle of a *bodhisattva* seeking buddhahood for the benefit of all sentient beings. The term Mahāyāna was therefore formed independently at an early date as a synonym for the path and the teachings of the *bodhisattvas*. Since it was simply an honorary term for Bodhisattvayāna, the creation of the term Mahāyāna and its application to Bodhisattvayāna did not represent a significant turning point in the development of a Mahāyāna tradition.

The earliest Mahāyāna texts often use the term Mahāyāna as a synonym for Bodhisattvayāna, but the term Hīnayāna is comparatively rare in the earliest sources. The presumed dichotomy between Mahāyāna and Hīnayāna can be deceptive, as the two terms were not actually formed in relation to one another in the same era (Nattier, 2003: 174). Among the earliest and most important references to the term Mahāyāna are occur in the Lotus Sūtra (Sanskrit, *Saddharma Puṇḍarīka Sūtra*) dating between the 1st century BCE and the 1st century CE (Rahula, 1993).

The Mahāyāna is more of an umbrella body for a great variety of schools, from the Tantra school (the secret teaching of Yoga) well represented in Tibet and Nepal to the Pure Land sect (Panyavaro, 2008), whose essential teaching is that salvation can be attained only through absolute trust in the saving power of Amitābha, longing to be reborn in his paradise through His grace, which are found in China, Korea and Japan. Ch'an and Zen Buddhism, of China and Japan, are meditation schools.

Regarding the origin of Mahāyāna school of thought, Rahula (1993) has the following to say:

In the 3rd Century B.C. during the time of Emperor Aśoka the Third Council was held to discuss the differences of opinion among the bhikkhus of different sects. At this Council the differences were not confined to the *Vinaya* but were also connected with the *Dhamma*. At the end of this Council the President of the Council Moggaliputta Tissa compiled a book called the Kathavatthu refuting the heretical false views and theories held by some sects. The teaching approved and accepted by this Council was known as Theravāda. The Abhidhamma Pitaka was included at this Council. After the Third Council Aśoka's son Ven. Mahinda brought the Tripitaka to Sri Lanka along with the commentaries that were recited at the Third Council. The texts brought to Sri Lanka were preserved until today without losing a page. The texts were written in Pali which was based on the Magadhi language spoken by the Buddha. There was nothing known as Mahāyāna at that time (Rahula, 1993).

Between the 1st Century B.C. to the 1st Century A.D., the two terms Mahāyāna and Hīnayāna appeared in the *Saddharma Puṇḍarīka Sūtra* or the Sūtra of the Lotus of the Good Law. About the 2nd Century A.D. Mahāyāna became clearly defined. Nāgārjuna developed the Mahāyāna philosophy of *Śūnyatā* and proved that everything is void in a small text called *Mādhyamikā-kārikā*. About the 4th Century, there were Asanga and Vasubandhu who wrote enormous amount of works on Mahāyāna. After the 1st Century AD., the Mahāyānists took a definite stand and only then the terms of Mahāyāna and Hīnayāna were introduced (Kimura, 1978; Rahula, 1993).

Rahula emphasized that we must not confuse Hīnayāna with Theravāda because the terms are not synonymous. *Theravāda* Buddhism went to Sri Lanka during the 3rd Century B.C. when there was no *Mahāyāna* at all. *Hīnayāna* sects developed in India and had an existence independent from the form of Buddhism existing in Sri Lanka. Today there is no *Hīnayāna* sect in existence anywhere in the world. Therefore, in 1950 the World Fellowship of Buddhists inaugurated in Colombo

unanimously decided that the term *Hīnayāna* should be dropped when referring to Buddhism existing today in Sri Lanka, Thailand, Burma, Cambodia, Laos, etc. (Rahula, 1993).

2.1.2.3 The Tantrayāna School of Buddhism

Another major Buddhist school of thought is the Tantrayāna. Tantrayāna, a new tradition of Buddhism, started developing from the 7th century AD, and was radically different from the earlier traditions in several important ways (Berzin, 2011). Tantrayāna, or the Vehicle of the Text, is also known as Mantrayāna, the Vehicle of Spells, or the Vajrayāna, the Adamantine Vehicle. The Tantrayāna Buddhists themselves often classify their school as the final stage in the evolution of Indian Buddhist theory which they enumerate as Hīnayāna, Mahāyāna and Vajrayāna. This divisions is in accordance to the opinion of Riponche (2011), which stated that the teachings of the Buddha can be divided into *three main levels* or vehicles which are the Hīnayāna, the Mahāyāna, and the Vajrayāna.

The Tantrayāna Buddhism facilitates an accelerated path to enlightenment to be achieved through the use of tantra techniques, which are practical aids to spiritual development and esoteric transmission. Whereas earlier schools of Buddhism provide ways to achieve *nirvāṇa* over the course of many lifetimes, the Tantrayāna school makes full enlightenment or Buddhahood possible in a shorter time frame, or perhaps, in a single lifetime. While the goal of the Mahāyāna and Vajrayāna is the attainment of Buddhahood, the goal for Tantrayāna or Vajrayāna practice is liberation from the cycle of rebirth in *nirvāṇa*.

The chief factor in the Vajrayāna concept of Buddhism is tantric practices. The tantric path emphasises on the 'use of result as the path', which means that instead of placing full enlightenment as a goal far away in the future, one should try to identify with the enlightened body, speech and mind of a Buddha through symbolism and visualisation. The Tantric Buddhism gives more importance to secrecy in order to avoid the practices from harming oneself and others without proper guidance. The tantric practices may at first appear as ritualistic nonsense, but can only be practiced on the basis of a thorough understanding of Buddhist philosophy and traditions.

Riponche further explained that Tantrāyana come from the word *tantra*. When this Sanskrit word was translated into Tibetan, it became *ju* which means “continuum.” Sometimes it is called *mantra* which in Tibetan is *nga*. This word *tantra* or “continuum” shows that there is this presence of Buddha-nature or Buddha-essence in all sentient beings that they had have from the very beginning of existence and will possess until they reach Buddhahood. So, by gradually working on the path, step by step, one develops one’s full potential and reaches Buddhahood. This constant or continuous presence within us is what is worked with in the tantric teachings. The Tantra path is also called the Vajrayāna (Riponche, 2011).

2.1.3 A Summary of Buddhism in Indonesia in The Past

Buddhism also spread out to the several islands which are now known as part of the modern Republic of Indonesia, along with the spread of Indian older religion, Hinduism, to this South East Asian country. But, different from their nature of relation in India which was mostly in tense and conflict, Hinduism and Buddhism in Indonesia developed into a harmony and co-exist religious life, even evolved toward what scholars termed it as a religious syncretism. Some scholars have opined that this religious harmony situation was happened due to the contribution of unique characteristics of social and religious institution of pre-Hindu and pre-Buddhist of Indonesia. This Indonesian original culture influenced any foreign cultural elements that having contact with it.

In the following sections, I would like to describe briefly the account of Buddhism development in Indonesia from prehistoric time, along with the Hinduism historical development, based on archeological and literatures findings. The types of school of thought of Buddhism which prevalent in Indonesia in past will be also covered in this descriptions. This short historical description will serve as an important historical background which determined the shape of contemporary Buddhism of Indonesia.

2.1.3.1 Pre-Buddhist Indonesia

The social and religious institutions of the pre-Buddhist Indonesia seems to have survived from the early period of the Prehistoric Indonesia. It

is to note here that the knowledge of man's achievements at the final stage of prehistory is very important for understanding the later social and cultural development. In this connection Soejono (1970) seems to be right when he says, "...it is remarkable that the social and religious conception of the prehistoric time continued to exist in later periods as the nucleus of elaborate cults and customs."

It means that, in due course of time, when Buddhism came to Indonesia, the indigenous population finally mingled its traditional ideas and practices of the prehistoric time with the Buddha's teaching. As a consequence, the new customs and rituals came into being that enriched the cultural heritage of the archipelago. The process is reflected in the Buddhist monuments of Java such as Borobudur, Kalasan, Mendut, Prambanan, Sari and Sewu. The creators of these monuments were inspired by both: the ancestor worship *Menhir* and the Buddha's teaching. The ancestor worship as well as the ideas of life after death can be traced back to the prehistoric period and some of its elements have been retained in many local habits and custom in Indonesia ever since.

The people of Indonesia have demonstrated their ability to incorporate new elements into their tradition. This prominent feature of Indonesian character called "local genius" (Bosch, 1963), enabled the people to filter the foreign influences which entailed a creative selection of the alien cultural elements that penetrated in the country. It allowed people to reject the influences and values incompatible with the native culture (Soebadyo & Sarvaas, 1978). It means that various currents of Buddhism as well as Hinduism and other religions that reached Indonesia were not accepted in totality by the Indonesian people. The two cultures, over a long period of time, mingled with each other, and the gradual process of syncretism produced the Indonesian culture, which we witness today. This is a significant trait of the Indonesian character. If Indonesia to be understood in her entirety we should realize the contrast between the prehistoric culture and the one that bloomed later as a result of Buddhaisation as well as Hinduisation (Soejono, 1970).

To do justice to the indigenous Indonesian culture, we have to admit that despite the far-reaching influence of Buddhism the essential ingredients of the native Indonesian culture remain intact even today. That is why, as Kapadia and Mukherjee say, the vital religions of the archipelago are the ancient ghost, spirit, and

ancestor cults that have persisted all through the centuries despite surface changes. In their own words:

“The Javanese, for instance, are almost hundred per cent Mohammedan...They may go to the mosque on Fridays, listen to the Koran, observe the Islamic fasting – period, and hold as their highest ambition a visit to Mecca before they die; but their fundamental belief about spirits, life after death, magic, and the like are really pagan” (Kapadia & Mukherjee, 1999).

Soejono holds the same point of view: “When Indian cultural elements reached South-East Asia and finally Indonesia via trade routes, community life there was in such an advanced stage that foreign penetration in state and religious affairs was not entirely accepted, but assimilated with local traditions.” He also held that it was a strong substratum of prehistoric spiritual life in Indonesia that tolerated the blending and adapting of these outside elements into the already existing local tradition, thus making the way for continual process of assimilation that was to become a significant Indonesian quality.

2.1.3.2 The Establishment of Hinduism in Indonesia

To understand the character of Hinduism and Buddhism in Indonesia it is important for us at the very outset to find out how Hinduism and Buddhism were introduced from the land of their origin to Indonesia.

As far as religion is concerned, Śaivism was the most widespread in Indonesia, followed by Buddhism, judging by the references in the Old-Javanese inscriptions of Central Java. The members of Hindu Trinity were well known. The Canggal inscription of 732 A.D. (Sarkar, 1934) pays eulogy to the self-created god Brahmā, ‘who has fixed the regulation of the world to the post of the Vedas’ and is ‘the Lord of the Yogins’. In the imprecatory formulae of the Old-Javanese inscriptions he was invoked as a member of the Hindu Trinity along with other deities. However, when he was worshipped at the time of the foundation of a freehold, he was considered not a member of the Hindu Trinity, but the God of fire. This is clearly stated in the inscription of Kembang Arum, dated 902 A.D. (Kumar,

2001), where we read in the curse formula uttered by *makudur* (*brāhmaṇa*): ‘Just as the dead hen cannot return to life, just as a shell of the egg is broken into hundred parts, just as *sang hyang* (Lord) Brahmā always burns fuels on all sides..., similarly destroyed the unrighteous person who disturbs,’ etc. Immediately before the curse formula was uttered, this *sang hyang* Brahmā was placed firmly on the *susu-kelumpang* or the sacred foundation stone. Thus worshipped, Brahmā received several sets of cloths and some money.

The second member of the Hindu Trinity (i.e. Viṣṇu) is first referred to in an inscription of king Pūrṇavarman, c. 450 A.D., where the footprints of the king have been compared to those of Viṣṇu. The poet of the Canggal inscription paid an eulogy to Him, by describing Him as ‘lying on the surface of the watery bed (*anantaśayana*)’ and as ‘Lord of Śrī’ or Śrīpati (Putra, 1987).

The Canggal inscription contains twelve verses in Sanskrit. In the opening verses the mention is made of the installation of the Śiva-Liṅga on Mount Vukir on the 6th of October 732 A.D. by king Sañjaya, the son of Sannaha (Putra, 1987). The inscription then talks of the foundation of the Śiva temple: “where from all originated and wherein (all) are born, wherein (all) merge again, to Thee they pray, to Śiva, the Lord to you, the Doer of good” (Sarkar, 1970). The verses second to fifth contain an invocation to Lord Śiva in the most extravagant terms. In this inscription the island of Java, spelt as Yava, is described as ‘the great mark of the footprint of Puruṣa’. The inscription further reads (Mantra, 1955): “...there was a wonderful and most excellent place (i.e. temple) of Śiva tending to the welfare of the world, which was supplied as it were from the family settled in the illustrious land of Kuñjarakuñja.”

The term of Kuñjarakuñja drew attention of scholars. Kern (1913: 117) translates the last sentence of Canggal inscription in a different way and gives the idea that the Śiva-Liṅga was really brought from Kuñjarakuñja, while Krom (1913: 21) states that the sanctuary erected in Canggal was not really brought from Kuñjarakuñja, although it seems so. In the opinion of Ida Bagus Made Mantra (1955), kuñjara was a clan that migrated to Java, and then erected a temple on the Vukir Hill (Canggal) on the model of that found in Kuñjara Kona (dedicated to Agastya). It lead to conclusion that the first Śaivite temple in Indonesia was associated with the sage

Agastya, a brāhmaṇa, and the cult of Śiva which originated in Kuñjara Kona must have included also the cult of Agastya.

Śiva was worshipped in his various manifestations and under different names. He appears nowhere else in the inscriptions of Central Java. In one place he is called *Trivikrama*. In another place he is honored as Bhadreśvara or Rudra. Śiva was also known in Java under the simple name of Bhaṭāra and his consort under the name of Bhaṭāri, though the former also applied to Buddha, Brahmā, Haricandana, and others (Sarkar, 1970). Under this designation Śiva first appears in the inscription of Śivagerha, 885 A.D., where si Nang is reported, in the lengthy record, to have completed the construction of the Bhaṭāra Śiva's temple. The Canggal inscription, referred to above, reads in verse 4: 'May the Three-eyed one, whose matted locks are adorned with the crescent moon; ...who, given to solitude, by his renunciation (of all things) always creates the wonder of yogins; who, by his eight-fold bodies and through compassion but not selfishness, sustains the universe; may he, the Lord of (all) beings, protect you' (Mantra, 1955).

The Tuk Mas inscription has the following to say: "The wheel with sixteen spokes, a conch-shell, a mace, two water jars, four lotus-rosettes, a trident, an axe, a club, a knife" (Mantra, 1955). Thus, some of these attributes belong to Viṣṇu, such as the conch-shell, wheel, mace and lotus. The trident is definitely Śiva's, the two water jars are the attributes of Brahmā, the axe may be the weapon of Yama, and the pitcher may refer to Agastya, whom tradition regards as born from a pitcher. The relief of the Hindu Trinity is also found in Srikandī Temple in the Arjuna Temple complex (Putra, 1987). Brahmā is placed on the left wall of the temple, Viṣṇu on the right wall, and Śiva on the altar wall. In the Prambanan temple, each *arca* (cult statue) of the member of the Trinity is enshrined in the temple named after it. For instance, the statue of Lord Brahmā being is in the sanctum sanctorum (*garbhagrha*) of the temple of Brahmā and the statues of Viṣṇu and Śiva are in their respective temples (Putra, 1987).

The Tuk Mas inscription makes the first unmistakably clear reference to Śiva, worshipped in the form of *līṅga*. Sarkar (1970), however, associates it with the prevalence of *menhirs* and similar stone shafts in pre-Hindu Indonesia, which were perhaps widely revered as the seats of ancestral spirits. How popular Śiva

was may be gauged from the fact that when the plates of Pesindon (I and II) were accidentally discovered by a certain Javanese farmer in 1877 from the Pesindon village in the Vanasaba division of the Residency of Kedu, the haul included gold images of Śiva, Śiva-Pārvatī and a *liṅga*, while the silver images comprised five Śivas, two Pārvatīs, one Śiva-Pārvatī, one Brahmā, one Viṣṇu, one Kubera and several other gods. The last dated inscription of Central Java, the Stone of Sangguran (Minto-Stone), 928 A.D., is one of the largest charters of Java and it records the foundation of a freehold for the deity (Bhaṭāra) of the sacred *prāsāda kabhaktyan* in the land of the united body of the chief of the smiths (*kajuru gusalyan*) at Mananjung.

The impact of South Indian culture upon the early Indonesian culture is noteworthy. The tradition of adding “Varman” to the royal name can be cited as one example. The wide usage of the Pallava script is yet another. Even the word Vaprakeśvara of the Kutai inscription occurs later in Javanese inscriptions in slightly different form: Baprakeśvara. Vaprakeśvara is derived from “vapraka” or holy place for performing the rite, and “Īśvara”, Lord. In Java, the term “vapraka” is routinely associated with the seats of Śiva. Another important fact that bears testimony to the South Indian influence on the culture of Indonesia is the usage of the Śaka era (the northern part of India shows preference for the Vikrama era).

Whereas the Kutai and West Java inscriptions may reflect the prevalence of Brāhmaṇism, the Tuk Mas and Canggal inscriptions clearly illustrate the developed stage of Hinduism. As Mantra (1955) states inscriptions of the latter group reflect the existence of creed more devotional in nature, with Śiva as the supreme God.

Śaivism carried on to East Java as supplied by the Dinaya inscription found in Malang dated Saka 682 or 760 A.D (Mantra, 1955: 12). This inscription is in Old Javanese script in Sanskrit language and contains nine verses (Putra, 1987: 46-48). The first verse describes the wisdom and power of king Devasimha who effectively protected his kingdom from multiple enemies and which was augmented by the favour of Lord Śiva (*Āsīn narapatir dhīman devasimhah pratāpavān yena guptā purī bhāti putikeśvarapāvitā*). The aspects of religious life of the royal family are mentioned in the following verse: *Rājnāgastyas śakābde nayanavāyurase mārگاśīrṣe ca māṣe ardrarkṣye sukre-vāre pratipada divaṣe pakṣasandhau dhruve ca, ṛtvigbhir vedavidbhir yaṭivarasahitais sthāpakādyaiḥ*

sapauraiḥ karmajñaiḥ kumbhalagne sudṛḍhamatimatā sthāpitaḥ kumbhayoniḥ. It says that by the order of the king the image of the great sage Agastya called Kumbhayoni, was installed on December 1, Śaka 682 (760 A.D).

The existence of the Tantric cult is also recorded in the texts as a powerful factor of the religious history of East Java, wherein the Śiva-Buddha cult came into existence as the result of tantric influences. Many a text extensively dealing with the Śiva-Buddha cult or containing its elements and descriptions were composed during the Majapahit period. The most important of them are as follows: *Kuñjarakarṇa*, *Nāgarakṛtāgama*, *Arjunawijaya*, *Sutasoma*, *Tantu Panggĕlaran*, *Korawāśrama* and *Bubukṣah*. Religious fusion and tolerance were characteristic features of the Majapahit era. During the Hayam Wuruk's reign *purohita* known in Java as *Dharmādhyakṣa* represented both faiths. In his Śaiva hypostases he was called *Dharmādhyakṣa-in-Kaśaivan*, while in his Buddhist hypostases he bore the name of *Dharmādhyakṣa-in-Kasogatan* (Putra, 1987: 49). It seems that *Dharmādhyakṣa* played an important role in the sphere of religion as reported in the *Nāgārakṛtagama* verse 81, wherein mention is made of both Hindus and Buddhists persisting in their respective creeds. The *vīpras*, *rṣis*, *paṇḍitas* of Śiva as well as of Buddha along with the royal family and the populace are said to have practiced *tapa* (austerities), kept *vrata* (religious vows) and strictly observed rituals (Muljana, 1967). The archaeological remains also corroborate the development of the Śiva-Buddha Cult. The religious life of the period under consideration was marked by cooperation between Hindu and Buddhist craftsmen as is evident from the examples of Caṇḍi Javi and Jago. The arts and architecture underwent significant changes, reflecting the parallel changes in the nature of religion. From the point of view of the history of religion, it is not for nothing that many scholars consider the period of Majapahit the most important since almost all the later religious developments in Indonesia can be traced to some extent to this period.

After the decay of the Majapahit kingdom, the island of Bali became the torchbearer of Hinduism. There Hinduism was not only carefully preserved but also developed further throughout the later medieval period. The inscriptional sources and archeological remains bear ample witness to the existence of

Hinduism in Bali. The earliest evidence of Hinduism in Bali can be traced back to the eighth century A.D. as recorded in the inscription in Pejeng village.

The first line of the inscription contains the partly obliterated words “Śivasddh.” Goris interprets as “Śiva Siddhānta” (Goris, 1957: 11). So far it is the first Sanskrit inscription in Bali. Some more data was supplied by the excavation of Śiva’s arca (cult statue) in the temple of Putra Bhaṭāra Desa of Bedaulu village (Stutterheim, 1937). On the basis of style this statue may be dated c. 8th century A.D. as it closely resembles the certainly dated statue of Śiva from Caṇḍi Dieng (Ardana, 1982). The inscription of Sukawana (Sukhāvana) A.I. dated 882 A.D. also suggests the earlier presence of Hinduism in Bali as it contains Hindu terms like Bhikṣu (Bhikku) Śiva Kangsita, Śivanirmala and Śivaprajā (Goris, 1957: 35). The Balinese tradition as recorded in the *Lontar Mārkaṇḍeya Purāṇa* entitled *Bhuwana Tattva Maha Resi Mārkaṇḍeya* reveals that Ṛṣi Mārkaṇḍeya came from India to mountain Rawung (Java). From Java he went to Bali along with his 8,000 followers. It is said that he was the first *ṛṣi* (priest) to spread Hinduism in Bali, and put *Pañcadhātu* (the five metals) at the foundation of the Bāsakih (Vāsuki) temple (Phalgunadi, 1984: 36). The text of *Mārkaṇḍeya Purāṇa* reads as follows:

Ndān sira mahaṛṣi śighra umendem sarana pañcadhātu, pinaka penulak kala pamancanira nguni. Ri palemahan Toh Langkir sira mahaṛṣi mwang para śiṣyanira angawe kuwu-kuwu mwah pura pangastawanira (Ginarsa, 1979: 10).

What was allegedly practiced by Ṛṣi Mārkaṇḍeya is called Trisakti Pakṣa, i.e. consisting of three sects: *Brahmāpakṣa*, *Vaiṣṇavapakṣa* and *Śaivapakṣa* (*hyun ngawredy aken ikang tattwa-tattwa trisakti pakṣa makadi Brahmāpakṣa, Waiṣṇawapakṣa, Śaivapakṣa, mwah sopacaraning tata upacara saprakara*).

The prevalence of Trīsakti Pakṣa reminds us of the concept of Trimūrti (Trinity) which was spread in East Java and can be traced to the Canggal inscription of Central Java. So, on the basis of this particular *pakṣa* and other remains, scholars are inclined to consider that the Hinduism in Bali dates back to 8th century and seems to be a continuation of the Hindu tradition of East Java. The marriage between king Udāyana of the Varmadeva dynasty of Bali to the queen Śrī

Guṇapriyadharmapatnī of Īśānavāmśa of the Sindok royal family of East Java, is a credence to the influence of Hindu culture of Java on Bali. As is well known, in 10th century Bali was ruled by a royal couple: Udāyana and his wife Śrī Guṇapriyadharmapatnī. It was during this time that Śiva-Buddha cult was adopted as the state religion of Bali (Ardana, 1982).

The period of the development of Hinduism in Bali can be divided into four phases (Putra, 1987: 50-57); Firstly, Pre-History, i.e. prior to the advent of Hinduism up to 8th century, secondly, the period of Bali Kuna, i.e. during the time of dynasty Varmadeva from 8th century to the 14th century when the Prime Minister Gadjah Mada of Majapahit empire headed an armed expedition to Bali in A.D. 1313. The period when Bali was under the power of Majapahit Empire is called Bali Tengahan. The Majapahit dominance over the island lasted for about a century. The fourth period (16th century onwards) is referred to as Bali Baru (New Bali).

It is very important to note here that on the eve of the advent of Hinduism in Bali, the system of local believes bore a number of similarities to Hinduism. Three main common points may be mentioned here: (1) The cult of mountains believed to be a habitat of the departed souls of ancestors; (2) The concept of life after death and rebirth; (3) The belief that the departed ancestors continue to reside in some particular places of this world such as family temple, city temple etc. These stranded souls are considered to be guardians of their descendants seeking their protection. This local belief seems to have given room to Hinduism in Bali easily. Hindu culture, therefore, was gradually and organically assimilated by the people of the island (Widnya, 2005).

2.1.3.4 The Establishment of Buddhism in Indonesia

The introduction of Buddhism to Indonesia is attributed to Guṇavarman, the earlier prince of Kashmir in the first quarter of the 5th century A.D (Sengupta, 1994: 126). He belonged to the royal family of Kipin (Kashmir) and translated a work of the Dharmagupta sect of Mūlasarvāstivāda (Kumar, 2001). Through the activities of the Sarvastivadins, Kashmir became a centre of Buddhist philosophical studies (Hazra, 1994: 129). Kashmir was included in the Maurya empire in the time of Aśoka, and again in the Kusana dominion in the day of Kaniska (Dutt,

1980). Fa-hien visited Gandhara and Takṣaśilā during his journey to India (Sen, 1979), while Hiuan-ts'ang studied the Kosha (kośa), Vibhasa and the Shatpādābhīdharma sastras (Hazra, 1983) during his visit to Kashmir from 632-633. The Milindapañha is particularly important for the history of Buddhism of Kashmir on account of the fact that the scene of discussion between Miliṇḍa and Nagaśena is laid in a spot 12 yojanas from Kashmir (Hazra, 1995).

The role of Guṇavarman to the introduction of Buddhism in Indonesia was once accepted by the older generation of scholars (Mantra, 1955: 225). As is well known Kashmir played an important role in the history of Buddhism in India, especially after the conclusion of the third council at Pataliputra (250 B.C), during the reign of the great Indian emperor Aśoka, who reigned over the Magadha kingdom from 270-232 B.C. Missionaries under learned teachers were deputed to proceed in various directions, one of which, viz. Majjhantika (Madhyāntika) was sent to Kashmir and Gandhāra (Mitra, 1980). Dutt says, "Moggaliputta Tissa, the religious adviser of Aśoka, sent missionaries to different counties. Majjhantika was deputed to Kashmir-Gandhara" (Hazra, 1994). From that day up to the time of composition of the Mahavamsa, i.e. 5th century A.D., Kashmir-Gandhara continued to be illumined by yellow robes. Since then, Kashmir played the most glorious role in the expansion of Buddhism outside India (Sengupta, 1994).

In due course of time, Buddhism developed in Kashmir Valley and produced uncountable eminent scholars and priests who became missionaries propagating the teaching of the Buddha. Guṇavarman was one of them. He set up his mind to leave his motherland and sail abroad to preach the Gospel of Truth (Saddharma) far and wide. He left Kashmir and traversed the whole of India. Thereafter, he crossed into Ceylon (Simhala) during the reign of King Mahānāma (409 or 410-431 or 432 A.D) who was favorably disposed towards the adherents of the Abhayagiri-Vihara. According to Chinese account, viz. Kaoseng Chw'en of 519 A.D., Guṇavarman went from Ceylon to Cho-po (Java) and after propagating Buddhism in that country left for China where he died in 431 A.D. Cho-po has been identified by Chavannes with the island of Java, while Fa-hien identified it as Ye-Po-Ti. So, Guṇavarman contributed a lot to the cause of Buddhism and converted the king and queen of that country to Buddhism. The legend has it that on arrival to Cho-po,

Guṇavarman was given hearty reception by the king's mother who had already dreamt of his arrival in a sailing vessel during the last night. At first the queen mother was converted to Buddhism. Afterwards she persuaded the king whose name was P'o-to-Chia to embrace the same faith. This legend is quite similar to the legend describing the introduction of Buddhism to China, especially if we consider an account of the king's mother's dream. Both legends have the same pattern (Sengupta, 1994; Hazra, 1994).

Although this (first quarter of the 5th century) may be regarded as the official introduction of Buddhism to Indonesia, it is not reasonable to believe that information about the Buddha and his teachings and the news of the great activities of the mighty Buddhist emperor of India has not reached the Archipelago earlier. From the time of Aśoka, the great Maurya emperor (273-36 B.C), there had been constant intercourse between the two countries. It is corroborated by various sources. Aśoka's edicts, for instance, refer to his missions to lands beyond India (Mitra, 1980: 10).

After the conclusion of the Third Council, missionaries under learned teachers were deputed to proceed in various directions. Among them Sona and Uttara are said to have been sent to Suvarṇabhūmi (Mitra, 1984: 10). As is well known, Suvarṇabhūmi refers to the countries of South East Asia, of which Indonesia is an integral and prominent part. By this account it is reasonable to adopt the view that Buddhism had reached Indonesia earlier than 5th century when Guṇavarman set his foot on the Indonesian soil. However, scholars agree that Buddhism appeared in Indonesia in the earlier date – 1st century B.C. Both Hinduism and Buddhism probably reached the Archipelago at the same time, although Sarkar (1980: 66) points out that Buddhism arrived later. On the basis of early commercial ties, Phalgunadi (1984: 21) observes that the first brush of Indonesians with Hinduism can be traced back to some centuries before the beginning of the Christian era. On the basis of the above mentioned data it is reasonable to suggest that the introduction of Buddhism in Indonesia took place in the 1st century B.C.

Sarkar further asserted that Sinhalese, Burmese and Siamese traditions refer to the missionary activities of Sona and Uttara in Suvarṇabhūmi, which is sometimes identified with Lower Burma (1980: 4). But Le May tells us that “a

memory of the Land of Gold” still lingers in the Siamese town of Supanburi or Suvarṇapurī (the City of Gold) and the ancient U-T’ong or the “Source of Gold.” Similarly, the foundation of Ligor in the Malay Peninsula is ascribed by tradition to a descendant of Aśoka (Majumdar, 1937). Although many scholars agreed that India’s contact with South East Asia (Suvarṇabhūmi) must have been made in the pre-Christian centuries, there is no authentic sources to prove it. Thus the above account gives us clear indication that towards the close of the first quarter of the 5th century A.D. Buddhism entered the soil of the Indonesian archipelago due to the enterprise and missionary zeal of an Indian monk. It was Guṇavarman, the prince of Kashmir who carried on his mission there and met with immense success in the propagation of the religion in that far off island.

2.1.3.5 The Theravāda School in Indonesia

Before going any further, let us consider the question regarding the nature and form of Buddhism that obtained a foothold in the Archipelago as early as the first quarter of 5th century A.D. According to Sengupta (1994) there is no direct evidence to determine the nature and kind of Buddhism that was introduced in Java by Guṇavarman. Even though, some fair ideas about it can be cited from different quarter. On the basis of Chinese sources Sengupta stated: “Kashmir was a great centre of the Sarvastivāda School belonging to Hīnayāna Buddhism. Naturally, it may be presumed that Guṇavarman was closely associated with this school of thought. He also was a meditation master of Sarvāstivāda and translated a *Vinaya* work of the Dharmagupta sect, a subdivision of the *Mūlasarvāstivāda school*.” The *Theravāda* form (*Mūlasarvāstivāda*) of Buddhism might have endured in Indonesia for about a couple of centuries.

This assumption finds striking support from the observation made by I. tsing with regard to the state of Buddhism in the islands of the Southern Sea, towards the close of the 7th century (Bullitt, 2011). This celebrated Chinese traveller in India and the Eastern Archipelago tells us that, “In the islands of the Southern Sea (which included Borneo, Sumatra, Java etc.) the *Mūlasarvāstivāda Nikāya* has been universally accepted.” It means that by the 7th century Buddhism had got sway all over Indonesia (Sarkar, 1980). Śrīvijaya and Sumatra became a stronghold of the Buddhist faith. This becomes clear from the Chinese account of

I. tsing and epigraphic records. I. tsing wrote his celebrated records of the Buddhist religion on the basis of his extensive travelling in India, Ceylon and the Indonesian Archipelago. Particularly in the islands of the Southern Sea that consisted of more than 10 countries, he found that *Mūlasarvāstivāda Nikāya* have been universally adopted except Malayu (Śrī Bhoja=Śrīvijaya in Sumatra) where existed a few Buddhists belonging to the Mahāyāna. There were more than one thousand monks in Śrīvijaya. Thus from this account of the Chinese pilgrim it appears that *Arya Mūlasarvāstivāda Nikāya* was the most flourishing religion in Sumatra, Java and some other neighboring islands. The same was suggested by Krom (1931: 22) where he stated “Great expansion of this Hīnayāna Buddhism according to the teaching of the *Mūlasarvāstivāda Nikāya* could have been, at least for the island of his special activities, an upshot of the advent of Guṇavarman.”

2.1.3.6 The Mahāyāna School in Indonesia

As well as Theravāda, Mahāyāna Buddhism also found developed in Indonesia since few centuries back. While I. tsing speaks of the presence of Hīnayāna or school akin to it in the Southern Seas, the progress of Mahāyāna is found recorded in contemporary epigraphic records of the islands of Sumatra and Bangka. In the Talang Tuwo inscription (684 A.D.), mentioned the prayer (*prāṇidhana*) of the king Jayanasa on the occasion of his laying of a public park. It expresses the desire of the king that all beings should obtain a series of felicities, the first ones purely material, but the later ones dealing with the moral and mystical fields including enlightenment (Coedès, 1969). Throughout the prayer one comes across such terms as *bodhicitta*, *vajraśarira*, *samyaksambodhi*, etc (Kumar, 2001). In the Kēdukan Bukit inscription, Palembang (683 A.D.), the king is said to have set up *siddhayātrā*. Scholars have different interpretations of this term. Sarkar assumes: “His Majesty embarked for going in search of magical power,” (Kumar, 2001), while Coedès asserted it was an expedition (Coedes, 1969). Coedès’s interpretation is on the basis of the oldest of the three inscriptions from Palembang, the one that is engraved on a large stone at Kēdukan Bukit, at the foot of the hill of Seguntang. He tells us that on April 23, 682, a king began an expedition (*siddhayātrā*) by boat, that on May 19 he left an estuary with an army moving simultaneously by land and sea and that, a month later, he brought victory, power, and wealth to Śrīvijaya (Coedes, 1969: 82).

Coedés furthermore says: “Although King Jayanāśa is named in only one of the five inscriptions, they probably all emanate from him. He sent the military expedition in 682, did the foundation of a public park in 684, the affirmation of authority in the northwest and southeast of the kingdom, and the sending of an expedition against Java. All these mark the various stages in the career of a king whom we are tempted to recognize as the conqueror of Malāyu.” It drew our attention due to its similarities with king Aśoka’s giving up his ambition of *dig-vijaya* in favour of *dharma-vijaya*. By such comparison we mean that king Jayānaśa certainly knew well and deeply comprehended the teaching of the Buddha as reflected in his merits of non-violence, tolerance, justice, charity, purity, truthfulness etc.

The later emperors seem to follow the traditional policy of conquest and aggrandizement. After the expedition against Central Java in 732 the king of Śrīvijaya spread his power to the adjacent islands. It was reflected in the Sanskrit inscription dated 775 A.D. It is said there that the Sumatran kingdom had established a foothold on the Malay Peninsula at Ligor, where the king of Śrīvijaya, probably named Dharmasetu, built various edifices including a sanctuary of the Buddha and to the *Bodhisattvas Padmapāni* and *Vajrapāni* (Coedes, 1969: 85-86).

The inscription of 684 mentioned above is the first dated evidence of Mahāyāna Buddhism in Indonesia. It confirms what I. tsing said about the importance of Śrīvijaya as a Buddhist centre and about the various Buddhist schools in the Southern Seas. He asserts, it is true, that the Mūlasarvāstivāda, one of the great sects of the Theravāda Buddhism that used Sanskrit, was almost universally adopted there. He also mentions the followers of the Mahāyāna Buddhism at Malāyu and records the existence of the *Yogācāryabhimiśāstra* in Śrīvijaya, one of the major works of Asanga, the founder of the idealistic school *Yogācāra* or *Vijñānavāda*.

Besides that, the archaeology of the region of Palembang, although quite scanty, especially in architectural remains, confirms the evidence of I. tsing and epigraphic data. The sculptures that have been found are all Buddhist, with a definite predominance of Bodhisattva images. But on the whole they are later than the period under consideration here. All these marked the establishment of Buddhism in Indonesia.

The journey of I.tsing to Śrīvijaya is of great importance for us here, since it contains rich data regarding the establishment of Buddhism in Indonesia. I.tsing is said to have visited Śrīvijaya several times. On his first voyage from China to India in 671 his first port of call, less than twenty days after his departure from Canton, was Fo-Shih, where he stopped for six months to study Sanskrit grammar. “In the fortified city of Fo-Shih,” he says, “there are more than a thousand Buddhist priests whose minds are bent on study and good works. They examine and study all possible subjects exactly as in Madhyadeśa (India); their rules and ceremonies are identical with those in India. If a Chinese priest wishes to go to the west to understand and read (the original Buddhist texts) there, he would be wise to spend a year or two in Fo-Shih and practice the proper rules there; he might then go on to Central India.”

It indicated that Śrīvijaya is an auspicious site for studies of the Buddhist teaching. That is why many Chinese pilgrims, such as Yun-ki, Ta-tsin, Tcheng-kou, Tao-hong, Fa-lang and others, made prolonged stay in this international center of Buddhist scholarship. They learnt Kouen-luen (a kind of archaic Malay or Proto-Malay) and Sanskrit. It is only for their pious life that Buddhist scholars and students congregated in Śrīvijaya, because Sakyakirti, one of the seven greatest masters among the contemporaries of I.tsing lived in Śrīvijaya. Eminent Buddhist scholars of India and Indonesia, according to the testimony of I.tsing, were proficient in authoritative Theravāda and Mahāyāna texts, as there were so many common links binding the two. One same school, for instance, could subscribe to Mahāyāna in some place and Theravāda in another (Kumar, 2001: 89).

On his return from India, where he had spent ten years at the University of Nālandā, I.tsing spent four more years at Fo-Shih – the years between 685 and 689, during which he copied and translated Sanskrit Buddhist texts into Chinese. In 689, after a brief voyage to Canton, where he recruited four collaborators, he returned to settle in Fo-Shih and there wrote his two memoirs, one “On the eminent monks who sought the law in the western countries” and the other “On the spiritual law sent from the Southern Seas.” In 692 he sent his manuscripts to China, whereto he returned in 695. During this last stay, he noted in the latter work that Mo-lo-yu, where he had stopped and stayed for two months in 671, “is now the country of Shih-li-fo-shih” (Coedes, 1969: 82).

The Mahāyāna Buddhism had also strong hold in Borneo. This is evident from eight inscriptions found at Batu Pahat in West Borneo written in Pallava script. Four of them repeat the well-known Buddhist formula *ajñānācciyate kamma*, three others repeat the formula *Ye dharmā hetuprabhavā* and the remaining one is illegible. The Sambas finding illustrate the prevalence of Mahāyāna Buddhism in the western part of Borneo. Buddha images have also been found in other parts of the island. The Kota Bangun bronze image of Buddha displays similarities with the Amarāvati School of art in India and also to some extent stylistic affinities with the Buddha figures of Borobudur.

Now we come cross to Bali where Buddhism is preserved till today. Its history is represented by several inscriptions. The old Balinese edicts speak of the Buddhist society and religion. The king provided patronage to Buddhism and protected Buddhists as well as their privileges. Buddhist temples and monasteries were erected and large junks of land were granted to the Buddhist monks. The Blanjong inscription mentions that the king sought the protection of Buddha for the welfare of his country. It narrates as below: “*Buddhaśaraṇaḥ kṛtiḥbalidvīpa*” (Phalgunadi, 1984: 83). The Buddhist faith during the 8th century had a strong hold over the people of Bali. Buddha was also known by various names such as Jina, *Sākyamuni* and Sogata (Sugata).

The inscription of Sukavana bears clear testimony to an interesting fact: the Buddhist monks in Bali preserved their brāhmaṇic names such as Bhikku Śivakarsita and Bhikku Śivaprajna. The Landih inscription contains the invocation of Lord Śiva and Buddha: *Namo Śivāya* and *Namo Buddhāya* (Phalgunadi, 1984: 84). It is an important point to note that the preserved monuments and inscriptions throw some light on religious life from the earliest period. These evidences show the existence of the Theravāda Buddhism, Mahāyāna Buddhism, Śaiva, pre-Hindu religion, Vaisṇavism and Śiva-Buddha cult.

Buddhist monuments also marked the establishment of Buddhism in Indonesia. Borobudur, Kalasan, Mendut, Pawon, Sajivan etc. provide ample evidence of Buddhism in Indonesia.

2.1.3.7 The Tantrayāna School in Indonesia

The establishment of Buddhism in Indonesia seems to follow a certain pattern. As proved by the history of Buddhism over the world, Theravāda was the first school to flourish in India that was followed by Mahāyāna and Tantrayāna. Some scholars preferable to keep to the broad divisions of Buddhism into early Theravāda or Hinayāna and later of Mahāyāna and Sautrāntikas as transitional school (Stcherbatsky, 1999).

The Sautrāntikas occupied an intermediate position between the extreme Mahāyānists and the “Schoolmen”. Finally they coalesced with the Mahāyānists forming the school of Yogācāra Sautrāntika. The Vaibhāsikas considered Nirvāṇa to be something real (*vastu*); the Mahāyānists and the Sautrāntika maintained that it was only nominal; it was nothing real by itself, it was merely the cessation of any personal existence. The Vaibhāsikas did not maintain that *nirvāṇa* was a reality (*nirodha satya vastu*) i.e. “a materialistic lifeless reality”. The Sautrāntikas adhere to the Mahāyāna conception which consists in identifying *nirvāṇa* with the world of *samsara* itself. They deny the reality of that materialistic kind of *nirvāṇa*, which was maintained by the Vaibhasikas (Kumar, 2001).

The scholars have recently tended to hold the pattern that Buddhism developed from the early school of Theravāda into the later school of Mahāyāna. Among the two Sautrāntika occupies an intermediate position as a transition school. The establishment of Buddhism in Indonesia follows suit but with the absence of Sautrāntika School. In Indonesia the Mahāyāna Buddhism is known in its tantric form of Vajrayāna or Mantrayāna. Many scholars agree with it and two of their opinions can be cited here. Sarkar states: “The predominance of Hīnayāna Buddhism gradually wanes and makes room for Mahāyāna Buddhism, which shortly starts on it astonishing career under the Śrīvijaya and the Sailendra monarchs” (Sarkar, 1980). While Gonda (1952) says, “There is, moreover, ample evidence that Buddhism and so-called Tantrist beliefs and practices had also made their influence intensively felt. Mahāyāna Buddhism introduces after the predominantly Mūlasarvāstivādin Hīnayāna, was to a great extent known under its tantric form as Vajrayāna or Mantrayāna.”

Alex Waymen (1973: 4) divided Mahāyāna into two parts on the basis of the method applied: the *prajñā pāramitā* method (the non-tantric) and the *mantra* method (the strictly tantric). The *mantra* method (Mantrayāna) is synonymous of Vajrayāna. In the mainland of India Vajrayāna gradually developed into various sects such as Sahajayāna and Kālacakrayāna. The latter seems to have gained considerable votaries in Bengal towards the end of the Pāla period. Late vestiges of this cult have been found in both Java and Sumatra. The statue of Amoghapāsa, which was transported to Sumatra in 1286, represents an important step in the development of Kālacakrayāna in Indonesia. King Kertanegara of Java (1268-1292) and king Adityavarman of Sumatra (1347-1375) have been described as staunch adherents of the cult (Sarkar, 1980). It was Buddhist missionaries like Dharmapāla, Vajrabodhi, Amoghavajra, Kumāraghosa and others from Southern, Eastern and even Western India are considered responsible for the introduction of Tantrayāna in Indonesia (Kumar, 2001: 109 – 110).

A large number of tantric texts were composed in different languages such as Sanskrit, Prākṛit and Apabhṛansa (Kumar, 2001). In Indonesia treatises on tantra are copious: Sang Hyang Kamahāyānikan, Javanese Mahābhārata, Arjunavivāha, Tantu Panggelaran, Kunjarakarna, Nāgarakertagama, Arjunavijaya, Sutasoma or the story of Sutasoma, Adigama, and Berhaspati Tattva. Hazra associates them with the Indo-Javanese literature that reflects a tremendous influence of Saivism, which began to modify the philosophy of the Mahāyāna Buddhism being affected by the Advaita Vedānta of Sankarācārya (Hazra, 1986). It is recalled in this connection that the leading schools of Śūnyavāda, Vijñānavāda and Vedānta influenced both Hindu and Buddhist tantras. All of them confusedly jumbled together.

Among the above mentioned works, Sang Hyang Kamahāyānikan and Kuñjarakarna deserve special attention. They throw light on certain aspects of Mahāyānism. Although there are several works of historical value, these two works are of considerable importance. In the following passages a brief account of their contents will be given.

Sang Hyang Kamahāyānikan is written by Mpu Shri Sambhara Surya Warama from East Java (929-947 AD), partly in Sanskrit and partly in Old Javanese, with 129 verses. Oldest version found in the year 1900. Prof. Yuinboll

studied it in the year 1908, translated into Dutch language by J. de Katt in the year 1940. Later, prof. Wuff made a research on it. Sang Hyang Kamahayanikan was translated into Indonesian language by I Gusti Bagus Sugriwa and a Team of Translator of Religious Ministry of the Government of the Republic of Indonesia (Tim Penerjemah Kitab Suci Agama Buddha Ditura Buddha, Ditjen Bimas Hindu dan Buddha, Departemen Agama RI). It deals with the Buddhist Tantrism and mentions Vajrācārya, Mahāgurus, the Pāramitās (Satpāramitā, Caturpāramitā, and Daśapacāramitā), the Pañcavāyu, and the Pañcadeva. Buddhas are classified under several categories: (a) Atita Buddha: Krakucchanda, Kanakamuni and Kāśyapa, (b) Anāgata Buddha: Maitreya and Samantabhadra, and lastly, (c) Vartamāna Buddha who is no other than Sakyamuni. It then refers to the four yogas: mulayoga, madhyayoga, vasānayoga and antayoga; the four bhāvanās, the four āryasatyas, and several mudrās of Sākyamuni, Pañcabhutas, and the three gems -- Buddha, Dharma and Sangha. It also mentions the Pañcatathāgatas: Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi along with their Saktis: Bharāli, Dhātvisvari, Locanā, Māmaki, Pāṇḍaravāsini and Tārā. In Java the five Dhyānibuddhas are also known as Jinas and they can be distinguished only by the position of their hands (Sarkar, 1980).

Sang Hyang Kamahāyānikan is also affected by the Śaiva ideas as is perfectly evident from the following verse: “*Buddha tunggal lawan Śiva*” i.e. “Buddha is one with the Lord Śiva.” It seems to be the record of the Śiva-Buddha Cult that became prevalent in 8th century (Phalgunadi, 1984).

From aforementioned it is clear that both works seem to adopt the common ideas of tantricism as they contain a mass of heterogeneous elements, the chanting and muttering of Mantras, describing various mystic diagrams (maṇḍalas), postures and gestures, worshipping various types of gods and goddesses including a host of demigods and other beings, meditations and salutations of various types, and ultimately – the yogic practices. Dasgupta (1974) says that tantricism sometimes involved sexual practices, but such are not mentioned in *Sang Hyang Kamahāyānikan* as well as in *Kuñjarakarna*. Perhaps the practice of sexual intercourse is a deviation from the original concept which came about naturally in the course of time, since the aim of Buddhist tantras, on the basis of the Mahāyāna principles, was to utilize

practical means for the realization of the supreme goal. In other words, the ultimate goal of both – the Hindu and Buddhist tantras -- is the perfect state of union between the two aspects of practice (*prajñā* and *upāya*) and the realization of the non-dual nature of reality.

Sarkar (1980) claims that sexual embrace in tantricism seems to have been more directed to control the force of Nature than to attain salvation. Generally speaking, the tradition in Indonesia classified the goals of human existence under two groups: pragmatic and idealistic. Control over the forces of Nature is one of the pragmatic goals. For this purpose it used to be practiced by the kings who adhered to the Kālacakrayāna system in order to protect their society, to deliver justice, prosperity and peace. To sum up, Tantrayāna played an important role over the centuries in the Indonesian archipelago. There is unique evidence that even some of the followers of Islam and Christianity also dabbled in the tantric practices. It means that tantricism deeply affected all the communities of the Indonesian society. It will be true if we say that Indonesia remains one of the major seats of tantricism even today.

2.1.3.8 The Syncretism of Śiva – Buddha in Indonesia

One interesting phenomena in the context of Buddhism development in Indonesia is its close relationship with Hinduism, especially those of Śaiva. The survival of Indonesian's native culture and religion and its ability to influence Buddhism and other foreign religions could be explained by three possibilities as presented by F.D.K Bosch (Widnya, 2005). Bosch presents three possible consequences of changes in the cultural behavior of indigenous people as a result of foreign colonization: (1) The culture may decline under pressure, and in time become extinct, as was the case with the civilization from the pre-Columbian period which was destroyed down to its very roots by the Spanish conquerors; (2) Alternatively, the entering culture itself may finally become the weaker party. The entering culture may itself be absorbed and strangled by the ancient and deep-rooted indigenous culture. This has been the case with various nations who during the course of history had entered the Chinese Empire as conquerors, but were absorbed and finally disappeared without a trace; (3) The third and most interesting possibility is that the foreign culture merges with the ancient indigenous culture to become a

harmonious unit, thus forming a culture of a higher level than that of the indigenous inhabitants in its original form.

It is clear that the Śīva-Buddha syncretism in Indonesiamentioned earlier corresponds with the third possibility presented by Bosch above, and is one of the most interesting phenomena in the history of Indonesian culture. Firstly, there was merging of different aspects of Hinduism and Buddhism. That was followed by the merging of these two religions with the indigenous culture of Indonesia. Since the two processes took place simultaneously, they gave birth to the syncretism which was intrinsically Indonesian, differing from similarity phenomena which took place in India and in other South-East Asian countries (Suamba, 2007; Sugriwa, 2003; Widnya, 2005).

In accord with the above idea of evolution, the evolution of the Śīva-Buddha cult in Indonesia may be divided into three phases. The first phase is the evolution of the Śīva-Buddha cult which took place before the Majapahit kingdom; the second phase took place during the era of the Majapahit kingdom; and the third phase subsequent to the Majapahit era, especially in Bali.

The first phase of Śīva-Buddha evolution was believed took place in Indonesian since early period of Buddhism and Hinduism spreading to Indonesia. Since these two religions arrived in Indonesia, they have coexisted in peace and harmony, and even subsequently formed a new sect called Śīva-Buddha (Phalgunadi, 1984a; Suamba, 2007; Widnya, 2005). The question arises, whether such tolerance between the two religions, namely Śāiva (a branch of Hinduism) and Buddhism, is a special product of Indonesia, or whether this mixing had already taken place in India when the two religions had integrated in the land of their origin.

Both options contain element of truth. Similar phenomenon may be observed in several East and South East Asian Countries such as Tibet, Nepal and Cambodia, besides India (Sharma, 2004). However, the phenomenon of mixing of Śāiva and Buddhism in Indonesia is not only the greatest in terms of its extent, but the only surviving example of this trend (Widnya, 2005).

The people of Indonesia have demonstrated their ability to incorporate new elements into their tradition. This prominent feature of Indonesian character called 'local genius' (Bosch, 1963), enabled the people to filter the influence

of foreign religions, and accepted only what they considered compatible with their native culture. Some scholars preferred to name this social and religious conception as 'indigenous religion' of Indonesia (Soejono, 1970; Subagya, 1981).

Soejono (1970) hold the view that when Indian cultural elements reached South East Asia and finally Indonesia via trade routes, community life there was in such advanced stage that foreign penetration state and religious affairs were not entirely accepted, but assimilated with local tradition. He also held the opinion that a strong substratum of prehistoric spiritual life in Indonesia that tolerated the blending and adapting of these outside elements into the already existing local traditions thus making the way for continual process of assimilation that was to become Indonesian special character. In this matter, Bosch expressed his opinion that Indian elements should be considered to have acted as fertilizer for the growth of Indonesian Hinduism, which continued to exhibit its intrinsic qualities (Widnya, 2005).

Many people view the mixing of these two religions as something artificial. However, it is not so, for the interaction between them has taken place over the centuries naturally. Moreover, the history of religions can furnish a couple of similar instances. What often surfaces as a consequence of this process is the birth of a new form of religion. Christianity in Indonesia has also adopted elements of the local culture as media for explaining the existence of the religion's teachings (Subagya, 1981). Similarly, when Islam entered Indonesia many centuries later, this tendency for integration reached its peak in the unavoidable melting of the religion with the local Javanese culture, which was none other than Hindu culture (Simuh, 2002; M. R. Woodward, 1999).

The *Kejawen* Islam or *Abangan* Islam are the terms used by scholars to describe this mixing of the teachings of Islam with certain elements of Hindu culture (Bosch, 1963; Geertz, 1976). The most prominent aspect of this mixing is the adoption of the Hindu *samskāra* system in the day to day rituals of the followers of Islam in Java. Besides, this mixing is also evident in the *ruwatan* purification ceremony, the structure of mosques, and also the reliefs on the walls of the oldest mosques (Simuh, 2002).

For the second phase of Śīva-Buddha evolution, Majapahit was made the central point for the above chronological division in evolution because it was during the Majapahit era that the union of two cults reached the peak of its development. As we know, the Majapahit kingdom was most important not only in terms of political domination but also in terms of cultural life.

Old Javanese texts such as *Sanghyang Kamahāyānikan* (Kats, 1910), *Sutasoma*, *Arjunavijaya*, *Tantu Panggĕlaran*, *Kuñjarakarna*, *Nāgarakĕrtāgama*, *Kauravāśrama*, *Bubukṣah*, etc. discuss the various stages of the formation of the Śīva-Buddha cult during the Majapahit kingdom. The inscriptions of Kĕlurak, Tāji (906 A.D.), etc. also record the merging of the two religions. Temple bas-reliefs reflect the peaceful and harmonious coexistence of the two religions in day to day life. Considering the fact that Hinduism and Buddhism existed in the kingdoms, it was most probably kings that acted as the initiators of religious syncretism (Widnya, 2005).

2.2 Buddhist Revival in the 20th Century of Indonesia

The historical development of Buddhism in Indonesia from the beginning of its influence in the early 4th century till date displayed an interesting phenomenon. Buddhist teaching and its social religious organization had been influenced by the social, cultural, and political development of Indonesia in the past and contemporary contexts. To understand better the contemporary Buddhist development in Indonesia, it is important to understand its historical development as mentioned above.

Especially, the religious life and activities of contemporary Buddhist community in Indonesia is very much connected and centered with the Borobudur temple. Borobudur is the largest Buddhist monument in the world, and therefore it is necessary for me to traceback its origin and symbolization.

In this chapter I will describe briefly the major Buddhist development which took place in different phases of Indonesian history along with its significant contribution to the existence of contemporary social and religious life of Buddhist community. I will divide the description into several important phases which includes the following: (1) Buddhist development in the 8th and 9th century, whereby the most important Buddhist monuments such as Borobudur temple were established; (2) Buddhist development during the Majapahit Kingdom in the 14th century, in which

many important Javanese Buddhist literatures such as the famous *Sutosoma* and *Sang Hyang Kamahayanikan* were emerged; (3) Buddhist development during the colonial period of Indonesia; (4) Buddhist revival movement during the middle of 20th century and pre-Independence of Indonesia; (5) Buddhist development in the post-Independence of Indonesia and during Indonesian New Order government era (1945 – 1998); and (6) Buddhist development of Indonesian Reformation Era (2000-till now).

Only after understanding such historical phases of Buddhist development mentioned above, I will describe the life and practice of various Buddhist community in current Indonesian situation.

2.2.1 Buddhist Development in the 8th and 9th Century of Indonesia

In the period 700 AD to 800 AD there was a golden age of temple construction throughout India, Ceylon and South East Asia. It was a time when Hindu and Buddhist kingdoms flourished and men raised magnificent monuments to heaven in praise of their gods with a burst of frenetic activity of cultural expression and devotion. But then after their periods of glory they sank into oblivion, either as a result of military conquest or natural disasters and their monuments were reclaimed by the jungle and lost to mankind for almost a thousand years. That was what happened also with Buddhism in Indonesia. We found many important Buddhist monuments in Indonesia which turned out as archeological sites in current time (Alderson, 2008).

Based on archeological evidences, one notable Buddhist historical development in Indonesia occurred at about 8th and 9th centuries in the area of Java island (Indonesian: *Jawa*). Scholars found many important Buddhist monuments built in this presumed time represented in the form of *Candi*. The word *Candi* is a term in Indonesian language widely use to name any ancient buildings, usually made from stone, where they were used as place of worship, or believed as place to put the ashes of the king or the founder of a royal dynasty, or ashes of Hindu and Buddhist priest in the Hindu and Buddhist kingdom era of ancient Indonesia (Tim Penyusun, 2003: 191).

The Buddhist monuments in Indonesia are mostly represented by *Candi* i.e. the local name for *stupa* that was also known in Ceylon as *dāgāba* (Mitra, 1980: 21). *Candis* contain relics of different kinds. Sometimes it is ashes of the dead collected from the funeral pyre, including ashes of the king or the founder of the royal dynasty. These buildings are

sometimes of immense height, of circular form, and composed of stone or brick, faced with stone or stucco. They are built upon a platform, which again rests upon a natural or artificial elevation, which is usually reached by a flight of steps. Scholars distinguish various types of *Candi*: *stupa*, *mandala*, *prāsāda*, *meru*, or replica of the cosmos (Widnya, 2005).

One of the most popular Buddhist *candi* of this time is Borobudur, the world's largest Buddhist temple, situated in what is now known as Magelang area, in Central Java Province, nearby Yogyakarta. Borobudur, according to many sources, was believed to be built by Sailendra dynasty, a royal king dynasty ruled about 8th and 9th centuries in Java. In the nearby area, there were also found another Buddhist *candis* named Pawon, Mendut, and Kalasan which believed to be built almost at the same time.

The first Javanese inscription to mention the Śailendra commemorates the founding of a Buddhist temple in the village of Kalasa. It is generally believed that the Kalasa of the inscription is none other than the village of Kalasan on the Northwest side modern-day Yogyakarta, which has the remains of a Buddhist temple in its neighborhood. Composed in 782, the Candi Kalasan inscription invokes the blessings of the Buddhist goddess Tārā – the patron saint of sailors, merchants and other travelers. “May She, who seeing the world immersed in the ocean of existence, may She, the only guiding star of the world, grant your desires...” (De Casparis, 1956).

According to Buddhist legend, Tārā was born from a tear that Avalokiteshvara had shed while pondering the miseries confronted by all living creatures. Seated on a lotus blossom, the goddess rose out of the center of the tear-lake that had formed on the Bodhisattva's face. Bodhisattvas are beings who have reached enlightenment and are 'eligible' for Buddha-hood but have postponed their own nirvana, choosing instead to be remain in the cycle of birth and rebirth in order to serve humanity and assist every being on Earth in achieving nirvana themselves. Because of her essential goodness, she was granted the right to assume her human form as a man. But Tara elected instead to remain in her womanly form.

The ancient goddess Tara in her many incarnations has many gifts to share with contemporary women. Tara embodies the feminine strengths of great caring and compassion, the ability to endure stressful and even terrifying moments, the acts of creation, and the source of sustenance and protection.



Figure 2-1. Candi Kalasan, founded in the 8th century, believed as a place for worshipping Goddess Tara, situated in the village of Kalasan on the Northwest side of Yogyakarta (Self-taken photograph by Candidate).

Her name is based on the Sanskrit root *tar*, which means ‘to sail across.’ Among other things, the name *Tārā* can mean ‘star.’ Her name must have evoked a mental image that doubtlessly was particularly comforting to the merchants and sailors who were compelled to brave unforgiving waters that could become perilous without warning (Jordaan, 1997).

Some scholars believe that Panamkarana had built Candi Kalasan under the orders of a Śailendra monarch, while others hold that Panamkarana himself had been a member of the Śailendra dynasty. The ongoing debate is centered on different interpretations of the following lines from the Kalasa inscription: “The royal preceptor of the Śailendras having...Mahārāja dyah Pañcapana Panamkarana built the splendid temple of *Tārā*....When 700 years of the Śaka era had elapsed (782 CE) Mahārāja built the temple of *Tārā* in deference to the (Śailendra-) Guru. He donated the village named Kalasa to the Sangha, having made the village officials...and other notable persons as witnesses. In accord with the noble traditions to be observed by kings of the Śailendra dynasty, the mighty king gave this ample donation which is immeasurable.” (Chandra, 1995).

Yutaka Iwamoto (1981) of Osaka University argues that the best interpretation would render the Maharaja Panamkaraṇa and the inscription's unnamed Śailendra king as being members of two distinct dynasties. "The erector of the Kalasan inscription, calling himself rajasimha, 'the lion of kings,' calls not only three *desadhyakmas* as witnesses to his own donation, but also requests future kings of the Śailendra dynasty to properly maintain the monastery constructed by his own hands. These three high officials, mentioned thrice in the inscription, are unquestionably government officials, of the Śailendra dynasty. If maharaja Panamkaraṇa were identified with some unnamed king, glorified in the inscription as 'an ornament of the Śailendra dynasty' (*Śailendravamśatilaka*), it would be impossible to elucidate the state of affairs on that occasion; that is, why the sovereign of the Śailendra dynasty should grant a village to a monastery constructed by himself, taking his subjects as witnesses to his donation.

If we appreciate the passages of the Kalasan inscription without any presupposition, the state of affairs would be as follows: Śrī Majārāja Rakai Panamkaraṇa, the second king of the Mataram kingdom, was obliged to submit to the Śailendra dynasty as a result of its advance to Central Java.... Then, as a token of his submission to the Śailendra dynasty, he was forced on the orders of the preceptor of the Śailendra king to build a temple to the goddess Tārā and a monastery for Buddhist monks within his territory, though himself a follower of Hinduism, and to grant a village for the maintenance of these sanctuaries. While these buildings were under construction, three government officials of the Śailendra dynasty must have been supervising the construction work under the command of the sovereign's preceptor." (Iwamoto, 1981).

Scholars in general agree that *candis* of Indonesia stand unique among the monuments throughout the world. Their peculiar architectural and decorative pattern is noticeable. The monuments of Borobudur, Pawon and Mendut can be cited as best examples of this peculiarity. Some scholars remarked that *stupa* derived from Pāli *dhātu-gabbha* or Sanskrit *dhātu-garbha*, i.e. "structure containing within its womb, *garbha*, corporeal relics, *dhātu*" (Mitra, 1980). If we analyze the architecture and the sculpture or ornament of the *candi* as reflected in the Candi Borobudur, it will probably bring us to conclusion that *candi* is similar to *stupa* defined as *dhātu-garbha*.



Figure 2-2. Candi Mendut founded in the 8th century, situated nearby the famous Borobudur temple (Selftaken photograph by candidate).

The architecture and decorative elements of *candi* can also be linked to several *stupas* in India such as *stupa* at Sānchi, the Buddhist art of Gandhāra and Mathurā as well as the South-Indian Art of Amarāvati (Vogel, 1977; Albanese, 1999; Mitra, 1980).



Figure 2-3. The Candidate at the Borobudur temple, the most wonderful Buddhist monument in Indonesia.

Luis Gómes & Woodward (1981) opines that: “the monuments now called Lara Jonggrang and Borobudur are admirable as majestic works of art. There is no monument quite like Borobudur, and so complications arise whenever it is fitted into

any single established category, whether that of *prāsāda*, *stupa*, *maṇḍala*, or replica of the cosmos”.

Another scholar, Sengupta (1934) assumes that all the Buddhist *Candis* of Indonesia are remarkable. While Vogel asserted that the sculptures of Borobudur are different from anything found in India. Nowhere do we find a sculptural illustration of Buddhist lore and doctrine so marvellous in its extent and detail. Also, they are distinguished by a definite style in which mental repose is expressed in forms of singular gracefulness. It deserves notice that the portrayal of human society, animal life, and vegetation is distinctly Indonesian. Bernet Kempers says that Borobudur is more mysterious than any other monument in the sense of actual meeting of mankind and the Holy, resulting in general way, in *aunio mystica* (Vogel, 1977).



Figure 2-4. The Prambanan temple, also known as Candi Roro Jonggrang, the biggest Hindu monument built almost at the same time with the Borobudur temple (Selftaken photograph by candidate).

De Casparis argued that Borobudur is a place of worship. Based on the inscriptions and Kahulunan Karangtengah, the estimate of Borobudur founder was the king of Mataram dynasty named Samaratungga, who did the construction around 824 A.D. The giant new building can be completed at the time of her daughter, Queen Pramudawardhani. Construction of Borobudur estimated half-century time-consuming. In Karangtengah inscriptions also mentioned about the bestowal of land *sima* (tax-free land) by Śrī Kahulunan (Pramudawardhanī) to maintain Kamulan called

Bhūmisambhara. The term itself comes from the word Kamulan first place of origin, which means, to honor the ancestral shrine, probably the ancestor of the dynasty Śailendra. Casparis estimates that *Bhūmi Sambhara Bhudhara* in Sanskrit which means "Mount of the set of ten levels bodhisattva virtue", was the original name of Borobudur.

After this period of Central Java kingdom, for uncertain reasons, the existence of the Borobudur and other Buddhist monument were never mentioned. After their periods of glory they sank into oblivion, either as a result of military conquest or natural disasters and their monuments were reclaimed by the jungle and lost to mankind for almost a thousand years (Alderson, 2008).

Various researchers have attributed the decline of the Mataram state at least in part to the silting process that eventually led to the kingdom's loss of its harbor facilities. Under these conditions the available harbors in East Java were the only suitable alternatives available that could have allowed the Javanese to maintain profitable trade relations with China. The opening of new harbors in East Java also would have furthered trading relations with the islands of the eastern archipelago, from whence came the spices and timber that both India and China so coveted, according to Kamalagyan Inscription, one of eleventh century East Javanese inscription dated 1037 AD, which recorded the development of a port in East Java under royal patronage (Voute & Long, 2008).

The loss of trade centers such as Bergota and Medang Kamulan put an end to the arrival of those who previously had greatly influenced the religious and cultural development of Central Java. For reasons that remain obscure, these pilgrims and missionaries, priests and gurus, did not simply book passage to the new harbors in East Java in conformance with shifting trade patterns. It appears that foreigners visited each succeeding capital in East Java with less frequency than the one before, which is one factor that helps to explain why Javanese interest in Buddhism entered its decline in the ninth and tenth centuries as well as why the highly Hinduized culture of Old Mataram eventually was followed by an East Javanese culture in which the island's older indigenous culture played an increasingly important role. The arts and architecture of the later East Javanese kingdoms graphically display a preference for

local Javanese traditions at the expense of the cultural influences of India (Voute & Long, 2008).

2.2.2 Development of Śīva-Buddha Cult in the 8th to 14th of Bali

One interesting phenomena in the context of Buddhism development in Indonesia is its close relationship with Hinduism, especially those of Śaiva. The Śīva-Buddha syncretism in Indonesia especially in Bali, is one of the most interesting phenomena in the history of Indonesian culture. Firstly, there was merging of different aspects of Hinduism and Buddhism. That was followed by the merging of these two religions with the indigenous culture of Indonesia. Since the two processes took place simultaneously, they gave birth to the syncretism which was intrinsically Indonesian, differing from similarity phenomena which took place in India and in other South-East Asian countries (Suamba, 2007; Sugriwa, 2003; Widnya, 2005).

In accord with the above idea of evolution, the evolution of the Śīva-Buddha cult in Indonesia may be divided into three phases. The first phase is the evolution of the Śīva-Buddha cult which took place before the Majapahit kingdom; the second phase took place during the era of the Majapahit kingdom; and the third phase subsequent to the Majapahit era, especially in Bali. Along with the development of Buddhism and Hinduism in the Java area in the 8th and 9th, history recorded the development of these two religions in Bali.

The first phase of Śīva-Buddha evolution was believed took place in Indonesian since early period of Buddhism and Hinduism spreading to Indonesia. Since these two religions arrived in Indonesia, they have coexisted in peace and harmony, and even subsequently formed a new sect called Śīva-Buddha (I Ketut Widnya, 2005; Phalgunadi, 1984a; Suamba, 2007).

In Bali, syncretism of Śīva-Buddha, has existed since the period of ancient Bali (8 to 14 century AD), as can be evidenced through the remains, archeological remains and literatures. The Blanjong Inscription explained that the king seeks out the protection from Lord Buddha for the welfare of hiscountry, as described in this paragraph: *buddhaḥ śaraṇaḥ kṛtiḥ balidvīpa*. On ancient Bali period, Buddhism has a very strong position in society in Bali. Lord Buddha was known by such names as *Jina*, *Śakyamuni*, and *Sogata* (Sanskrit: *Sugata*).

The Sukhavana Inscription contained very strong evidence that the Brahmin priests were given Bhiku names, such as: *Bhiku Śivakansita*, *Bhiku Śivanirmala* and *Bhiku Śivavaprajña*. Many votive found in Bali contains the principles of Buddhism, such as "*ye dharma hetu prabhavaḥ*". Landih inscriptions contain prayers worshipping Śiva and Buddha: *namo śivāya*, *namo buddhāya*. The names of places in Bali, such as Sukawati, Suwung, Sakenan, it reminds us of the important concepts of Buddhism, as Sukhavati, Śunya and Śakyamuni (Widnya, 2005).

In the *lontar* (palm-leaf texts) we find the terms: *kaśaiwan* and *kasogatan*, all of which gave a strong indication of the existence of the union of Śiva-Buddha in Bali. A very interesting fact, almost all the Buddha statues may found in the Hindu holy places. The scholars believe that this fact was not evidence of religious conversion, but a process of gradual unification between the Śaiva and Buddhism in the process of history. Such examples could be extended to more widely quoted sources.

In the period of Majapahit, Bali was an extension of the Majapahit bureaucracy. Majapahit's religious atmosphere influenced Bali automatically. Because of this, Śiva-Buddha syncretism in Bali became stronger because of the influence of Majapahit. The influence was noted in literary texts. The *Pamancangah* chant prayer, for example, gave a clear picture of Śiva-Buddha syncretism through the implementation of the *Homa yajña* (fire sacrifice). History said, in 1578, the king Dalem Watur Enggong in Samprangan (Klungkung) perform Homa ritual yajna during the *Ekādaśa Rudra* ceremony at Besakih. The Homa ceremony was led by two priests, namely Buddhist monk and Śaiva priests. The Śaiva priest entrusted to Dang Hyang Nirartha, while from the Buddhist priest was represented by Dang Hyang Aṣṭapaka.

At first Dalem Watur Enggong asked Dang Hyang Angśoka, a clergyman in the kingdom of Majapahit, to represent Buddhist priests in leading the *Homa* ceremony. Even Dalem Watur Enggong had sent envoys to the Majapahit in East Java. But after meeting with Dang Hyang Angśoka, delegation was told that his son, Dang Hyang Aṣṭapaka, who was more expert in performing Homa yajña, already existed in Bali. Therefore, he recommended his son to lead such Homa yajña. Finally, delegates of Dalem Watur Enggong returned back to Bali, and after

received reports from his messenger, King Dalem Watur Enggong decided, that the leader of Homa Yajña from the Buddhist was represented by Dang Hyang Aṣṭapaka. So, the Homa Yajña during the *Ekādaśa Rudra* ceremony done at Besakih, led by Dang Hyang Nirartha and Dang Hyang Aṣṭapaka (Interview with Ida Pedanda Nyoman Jelantik Dhawaja, January 20th, 2012).

The collapsed Majapahit kingdom in the year 1478 AD also brought the impact of the collapse of the triumph of Buddhism in the Nusantara (Indonesia). People who remain faithful to embrace the religion of Śiva-Buddha took refuge and gather at various places in East Java and Bali. The phenomenon of Śiva-Buddha cult in Bali is more pronounced than in other places such as in East Java, South East Asian, or even in India itself, where Śiva-Buddha took place as a major religious life of the masses. We found in Bali that the Sanghyang Śiva-Buddha has been worshipped as *Sanghyang Tunggal*, i.e. One God.



Figure 2-5. Ida Pedanda Gede Jelantik Dwipayana, a Buddha priest (left) and Ida Pedanda Gede Putra Dalem, a Śiva priest (right) were doing their ritual together at one place and simultaneously as practical example of Śiva-Buddha syncretism in Bali (Selftaken photograph by the Candidate).



Figure 2-6. An example of two Śivas and one Buddha priests' signatures on one of temple erection commemoration plaque which evidenced the parallel of Śiva and Buddha priests position in Śiva-Buddha cult of Bali (Selftaken photograph by the Candidate)

2.2.3 Buddhism in the 14th and 15th Century of Indonesia

The second phase of historical Buddhist development in Ancient Indonesia would be the period of Majapahit empire. At the end of the 10th century we no longer heard the existence the Hindu or Buddhist kingdom in Central Java, but since the year of 929 CE many inscriptions found only in what now known as East Java Province. These inscriptions commemorated and mentioned some important religious activities performed by the kings who ruled several kingdoms in East Java. In East Java, it was clear that Buddhism and Hinduism, i.e. Śivaite life coexists. It was shown from the inscriptions in which a master craftsman named Sindok called by the title of *Śri Isana* (as Śiva), while his daughter who was married to Lokapala also called *Sugatapakṣa* (Buddhist term). Tantric also found in both religious influence were quite strong (Voute & Long, 2008).

Most notable Buddhist development in Indonesia for this phase found in the form of religious literatures production. Of the existing religious literature, it was obtained that in the Majapahit empire period, the oldest religious literature composed in such a way that consists of the verses in Sanskrit, which was sometimes followed by

free information written in the ancient Javanese language. This shows that these verses were from India. So in his work on those days people still tied to the culture of India (Iwamoto, 1981).

Then in later period the people at that time began to produce literature that is written entirely in the ancient Javanese language with interspersed verses in Sanskrit. This suggests that the relationship with the culture of India has begun to loose. And there were many books composed entirely in ancient Javanese language, just sometimes there were interludes in Sanskrit. This shows that the influence of Indian culture began to be abandoned. Among these piece literary mentioned above two are very important, viz. *Sanghyang Kamahāyānikan* and *Sutasoma* (Magetsari, 1980).

In the following paragraph, I would like to describe more details into these two most important religious literatures, as their contribution to the later development of Buddhist in Indonesia are considered very significant.

2.2.3.1 Sang Hyang Kamahāyānikan

The Sang Hyang Kamahāyānikan, which believed to have composed partly during the last period of Central Java and the rest in the beginning of the East Java during the period of Mpu Sindok, was the first literary reveal with the record on the existence of Śiva-Buddha cult in Indonesia. The text of Sang Hyang Kamahāyānikan has found in the palace of the king of Tjakranegara of Lombok, West Nusa Tenggara, when the Dutch government taken a military offensive to that particular place by the end of 19th century. Then it has been published and translated into Dutch for the first time in 1910 by J. Kats (Magetsari, 1982:20).

The whole text contains of three variances: A, B, and C, of which Kats has chosen the variant “A” for his translation. The text of variant “A” consist of 65 pages made of *lontar* i.e manuscripts made out of dried palm leaves, and divided into four groups, viz. *Sanghyang Pemutus*, *Sang Hyang Kamahāyānan*, *Mantrayāna*, *Sang Hyang Kamahāyānikan*, and the last portion deal with the rite of the dead body (*śavavidhāna*). Of these fourth, J. Kats had edited and translated only to the second and third groups, i.e. *Sang Hyang Kamahāyānan Mantrayāna* (SHKM) and *Sang Hyang Kamahāyānikan* (SHK). In term of language, both texts again divided into two parts, being the first was written in Sanskrit, while the second in Old Javanese (Magetsari, 1982: 7).

The *Sang Hyang Kamahāyānikan* says: *Buddha tunggal lawan Śīva*, i.e. Buddha is one with Śīva (Kats, 1910: 9). On the basis of this verse, some scholars claimed that the equation between Śaiva and Buddhism on the ground of *Sanghyang Hyang Kamahāyānikan* is mainly did happen on the high range or on the High Principle of their Deity (J. H. C. Kern & Rasser, 1982). But, the fact of equation goes even further. Sanskrit verse 48 had given an equation on the basis of wearing cloth (uniform) of which a number of items such as *sampet*, *bhasma of candan*, and *bija* (wija) suggested to usage by both priests.

The teaching of *Triṣṇa*, *nirvāṇa* (*nibbāna*) as well as *śunya* had been using in broad sense in Sanskrit reversed by both system. It is very important to note here that the Śīva's concept of salvation is seldom corroborated to the term *nibbāna* (*nirvāṇa*) of Buddhist's salvation. The Śivāgama philosophy used to admit the term like *kaivalya* (Soebadyo, 1978: 110).

The Sanskrit deals with the Buddhist Tantrism and mentions *Vajrācārya*, *Mahāgurus*, the *Pāramitās* (*Satpāramitā*, *Caturpāramitā*, *Daśapāramitā*), the *Pañcavāyu*, and the *Pañcadevī*. Buddhas are classified under several categories: (a) *Atīta* Buddha: *Krakucchanda*, *Kanakamuni* and *Kāśyapa*, (b) *Anāgata* Buddha: *Maitreya* and *Samantabhadra*, and lastly, (c) *Vartamāna* Buddha who is no other than Śākyamuni. It then refers to the four yogas: *mulayoga*, *madhyayoga*, *vasānayoga* and *antayoga*; the four bhāvanās, the four āryasatyas, several mudrās of Śākyamuni, Pancabhutas, the three gems – Buddha, Dharma and Sangha (Soebadyo, 1978).

It also mentions the Pañcatathāgatas: Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi along with their Śaktis: Bharālī, Dhātviśvarī, Locanā, Māmakī, Pāṇḍaravāsini and Tārā. In Java the five Dhyānibuddhas are also known as Jinas and they can be distinguished only by the position of their hands.

Then mention is made to the existence and rank of the so-called Brāhmaṇic deities. The verse run as follows (Kats, 1910):

Mijil tang devata sarwwakaryya karttā sake kasarwwajñānan bhaṭāra Vairocana, Iwirnya Iswara. Brahmā, Viṣṇu, sira ta kinon mamaripurn(n)akna ng tribhuwana mwang isyanya de bhaṭāra Vairocana, donanya pagawayana kapararthan mwang sthana Bhaṭāra pinuja irikang

kāla, dadi tang sthawara janggamādi. Swargga hibekan dewatādi marttyapada hibekan manusādi, pātāla hibekan nāgādi de bhaṭāreśwara Brahmā, Viṣṇu, nora tan kahanan ira, ndān dinadyaken de ni kasarwwajñānan bhaṭāra Vairocana.

”Those almighty deities originated from the omniscience of god Vairocana, they were Īśvara, Brahmā and Viṣṇu who were ordered by god Vairocana to develop the three worlds along with their contents into perfection, so that they might be beneficial to men and serve as a place where the Lord should be worshipped at (all) time (by the people) etc. So the animal and plants and so on came into being. Heaven was filled with deities, the world of the mortal beings was filled with human beings and so on, the underworld was filled with dragons etc., all as the result of the work of god Īśvara, Brahmā and Viṣṇu. Therefore they were almighty but not by virtue of their own selves, for they came into being only as result of the omniscience of god Vairocana.”

From this passage it is obvious that Īśvara, Brahmā and Viṣṇu are only an emanation of Vairocana and that their achievements in creating all the universe is merely the fulfillments of the order of Vairocana, accomplished through his power. It corroborates to the Buddhist Pantheon, of which the Buddha occupies the inner circle, and so the Hindu deities placed on outer circle. Thus, the mainstream of the religion of ancient Indonesian is characterized by syncretism between the deity of Buddhism and Hinduism. That is why, the Supreme Being in some places is considered to be Śiwa or Buddha with its each group of deities, or in other places called *Parwatarājadewa*, *Bhaṭāra* or *Guru*. There is a similar passage in a different context, which goes as follows:

Sira ta deva wiśeṣa ri boddha, bhaṭāra Paramaśunya ngaran ira, sira ta bhaṭāra Parama Śiva ngaran ira, bhaṭāra Puruṣa ngaran ira de sang wadiśiṣya bhagawān Kapila, sang hyang Ātma ngaran ira de sang wadi kanabhakṣyaśiṣya, bhaṭāra Nirguṇa ngaran ira de sang wadi Veṣṇava, ..., sira matemah bhaṭāra Ratnatraya mwanng bhaṭāra Pañca tathāgatha de sang Ācārya Sakara.

‘He is paramount deity to the Buddhist, called Paramasunya (the perfect void). He is God Paramasiwa (or) god Purusa to the masters and students (of the sect) of Kapila, god Atma to the masters and students (of the sect) of Kanabhaksya, god Nirguna to the masters of the followers of Viṣṇuism..., he became the Holy Ratnatraya and the five Holy Tathāgatha to the religious teacher Sakara (Kats, 1910: 50).

2.2.3.2 The Sutasoma

Another important Buddhist literature emerged during the Majapahit Empire was Sutasoma. Sutasoma is authored by Mpu Tantular who was living in the 14th century (Sura, 1992). The medium of the original texts is Old-Javanese language in the form of *kekawin*, which is similar with *śloka* (verse) and was written in Balinese script. The treatise contains material which affords a perspective on the teaching and the history of Buddhist’s life (Jātakas).

The story tells us about incarnation of the Buddha as young king (*yuvārāja*) of Hastināpura named Sutasoma. All righteousness nature is settled to him. That is why, people over the country are said to pay homage to Sutasoma. There are other kingdom named Ratnakanda and Puruṣada was the king of that kingdom. Puruṣada are said cannibal or man-eating. He has vow to sacrifice one hundred’s princes for the ghost in order getting protection for himself from his own people over the country whose become enemy and angry due to of his devilment (Sura, 1992).

Once, Puruṣada want to capture Sutasoma as one hundred princes. Before it happens, there were discourses between Sutasoma and Puruṣada. As the result Puruṣada become aware of his mistake in previous act of his life and Sutasoma efficacious brought him to righteousness way.

Regarding the main actor of Sutasoma, is also well known in other Buddhist sources. Kern (1982) said that tale of prince Sutasoma which contains of pious teaching is well known to all Buddhist societies as a Boddhisattva. The Boddhisattva means, according to the old order, a perfect follower of Buddha in his previous life but has not gained enough to the high level for conveying enlightenment to otherhuman being as well as for releasing them from the mistake way of life due to their condition who are bounded by material pleasures. The Boddhisattva’s way of life

(*boddhisattvacaryā*) has a particular supremacy of conduct (*avadāna*) about moral bravery of a warrior which to indicate that he has been gaining the climax of perfection (*paramita*) in righteous essence. In brief, the *Boddhisattvas* is the genuine professional of righteousness, even though they are still living in old order for spreading of Buddhist teaching (Sura, 1992).

The Sutasoma of Old Javanese is one of the 34 *Jātakas* which is similar to north stream of Buddhist religion and well known as *Catustrimśajjātakājñā*, in which the name of Buddha is mentioned. Hitherto we know these *Jātakas* only from the translation of beautiful *Jāṭaka-Mālā* by poet Cura, which is a genuine diamond in the Sanskrit Buddhist treatise.

It seems that the passage in Old Sutasoma was widely read by Indonesian founding fathers, much later in history newly formed Republic of Indonesia. The passage of religious harmony between Hinduism and Buddhism during the Majapahit empire as recorded in Sutasoma inspired Indonesian founding fathers to choose a phrase from it as Indonesian national motto i.e. *Bhinneka Tunggal Ika* which translated as 'unity in diversity' (Santoso, 1975).

This quotation comes from canto 139, stanza 5. The full stanza reads as follows:

*Rwāneka dhātu winuwus Buddha Wiśwa,
Bhinnêki rakwa ring apan kena parwanosen,
Mangka ng Jinatwa kalawan Śiwatatwa tunggal,
Bhinnêka tunggal ika tan hana dharma mangrwa.*

Translation:

It is said that the well-known Buddha and Śiva are two different substances. They are indeed different, yet how is it possible to recognise their difference in a glance, since the truth of Jina (Buddha) and the truth of Śiva is one. They are indeed different, but they are of the same kind, as there is no duality in Truth (Santoso, 1975).

I will touch this matter more later on in the sequential relevance paragraph to describe how this old concept from Hinduism and Buddhism had become a famous ideology for religious pluralism based from Indonesian wisdom.

2.2.4 Buddhism in the Colonial Period of Indonesia (16th to 19th Century)

The collapsed Majapahit kingdom in the year 1478 AD also brought the impact of the collapse of the triumph of Buddhism in the Nusantara (Indonesia). People who remain faithful to embrace the religion of Śiva-Buddha took refuge and gather at various places in East Java and Bali. However, an ancient literature says that Buddhism in Indonesia will in a silent stage for 4 periods and will bounce back after 500 years since the collapse of the Majapahit kingdom later in the year 1478 (Winardi, 2006).

After the collapse of Majapahit, Indonesian archipelago entered the era of Islamic kingdoms around the year 1478 until the year 1813 AD. At the end of the periods of Islamic kingdoms, Europeans began to set foot to Nusantara and the archipelago entered the colonization era. The Dutch began to colonize Indonesia for about 350 years, preceded by the Portuguese. In between of the Dutch period of colonization, British and Japan took over some period of year occupied Indonesia.

Comes along with the colonizers, the missionaries came to Indonesia to spread Christianity. In addition, there were also Dutch intellectuals who came for the purpose of researching the history and culture of the colonized nations. Dutch intentionally did the study and research of Indonesian culture, with a secret plan to perpetuate their domination of the colonized people of Indonesia. At that time, as if in Indonesia was only known that there were three religions i.e. Protestantism, Catholicism and Islam, while Buddhism and Hinduism were never mentioned as an existing religion which infact existed in Indonesia long time before the coming of the three mentioned Abrahamic religions (Winardi, 2006).

With the coming of British, it came a new light to the Buddhist development in Indonesia. The excavation of the monument, known as Borobudur, has been ordered by Sir Thomas Stamford Raffles, the new British Governor of Java. During British occupation of Indonesia in 1811 – 1815 CE Sir Thomas Stamford Raffles sent his army under H. C. Cornelius to unclosethe Borobudur Temple (Iwamoto, 1981; Voute & Long, 2008).

Unlike the Dutch traders before him, Raffles was intrigued by the exotic stories and architecture of the Indonesian islands: "The antiquities of Java have not, till lately, excited much notice; nor have they yet been sufficiently explored. The pursuits of commerce have been too exclusive to allow there being much interest in the subject". When Raffles comes to inspect the progress of his expedition, he finds a colossal pyramid, rising to a huge bell-shaped pinnacle (Soekmono, 1981).

Lacking adequate historical records, Raffles was unable to determine the exact date of Borobudur's construction, but he does have some insight into the purpose of the structure: "The resemblance of the images which surround this monument to the figure of Buddha, has introduced an opinion that Borobudur was exclusively confined to the worship of that deity" (Sundberg, 2006). But despite Raffles' best intentions, uncovering Borobudur has placed it in grave danger, as reports of the exotic temple attract a new breed of pilgrim. The local villagers are no longer superstitious of the monument, and now view it as a constant source of building materials. Also, in the past, several statues of Buddha along with 30 stones with relief's, two statues of lions, some rocks shaped stage, stairs and gates are sent to the King of Thailand, Chulalongkorn, who visited the Dutch East Indies (now Indonesia) in 1896 as a gift from the Dutch Government as it.

The next Borobudur recovery restarted when Borobudur attracted attention of Yzerman, the Chairman of the Archaeological Society in Yogyakarta in 1885, and he made a discovery about the hidden foot. Photographs that reveal reliefs on the hidden foot were made in 1890–1891 (Soekmono, 1981).

The discovery led the Dutch East Indies government to take steps to safeguard the monument. In 1900, the government set up a commission consisting of three officials to assess the monument: Brandes, an art historian, Theodoor van Erp, a Dutch army engineer officer, and Van de Kamer, a construction engineer from the Department of Public Works. In 1902, the commission submitted a threefold plan of proposal to the government. First, the immediate dangers should be avoided by resetting the corners, removing stones that endangered the adjacent parts, strengthening the first balustrades and restoring several niches, archways, stupas and the main dome. Second, fencing off the courtyards, providing proper maintenance and improving drainage by restoring floors and spouts. Third, all loose stones should be

removed, the monument cleared up to the first balustrades, disfigured stones removed and the main dome restored. The total cost was estimated at that time around 48,800 Dutch guilders (Soekmono, 1981).

The restoration then was carried out between 1907 and 1911, using the principles of anastylosis and led by Theodor van Erp. The first seven months of his restoration was occupied with excavating the grounds around the monument to find missing Buddha heads and panel stones. Van Erp dismantled and rebuilt the upper three circular platforms and stupas. Along the way, Van Erp discovered more things he could do to improve the monument; he submitted another proposal that was approved with the additional cost of 34,600 guilders (Soekmono, 1972; 1981).



Figure 2-7. A photograph showing the ruine of Borobudur stupas, before its restoration program

(Source: <http://www.pbs.org/treasuresoftheworld>).

At first glance Borobudur had been restored to its old glory. Due to the limited budget, the restoration had been primarily focused on cleaning the sculptures, and Van Erp did not solve the drainage problem. Within fifteen years, the gallery walls were sagging and the reliefs showed signs of new cracks and deterioration.



Figure 2-8. Borobudur's terrace before the restoration program (Source: Interactive Multimedia CD on The Borobudur's History and Culture, 2009).

Van Erp used concrete from which alkali salts and calcium hydroxides leached and were transported into the rest of the construction. This caused some problems, so that a further thorough renovation was urgently needed. Small restorations have been performed since then, but not sufficient for complete protection (Miksic, Tranchini, & Tranchini, 1996; Sundberg, 2006).

2.2.5 Early 20th Century and Pre-Independence of Indonesia (1900 – 1945)

Although the island of Java in Indonesia is the home of the magnificent Borobudur, Buddhism as a religion had been supplanted by Hinduism and then Islam for several centuries. Entering the 20th century, Buddhism in Indonesia entered new phase in its historical development. During the Dutch colonial era in Batavia (now Jakarta), some Dutch scholars founded the Theosophical Society. The purpose of this society was to study the core wisdom taught by all religions and aimed to create a true universal brotherhood. This theosophy also taught the wisdom of Buddhism, in which all members of the theosophical regardless of religion, also studied Buddhism (Bhagavant.com, 2011). Chinese immigrants to the country in the early twentieth century practiced an amalgam of traditional beliefs and animism. Some educated Chinese were members of the Theosophy Society, thus laying the groundwork for the reintroduction of Buddhism.

Among their important activities were lectures on Dhamma and Buddhist meditation which were given at Theosophical Society lodge in Jakarta, Bandung, Medan, Yogyakarta, Surabaya, and so forth. This led to the effect that Buddhism began to be restudied and lived among the Dutch scholars and some Indonesian citizen, which mainly were Chinese by origin. From here was born the adherents of Buddhism in Indonesia, which after independence of Indonesia they became pioneers of the revival of Buddhism in Indonesia (Winardi, 2006; Bhagavant.com, 2011).

Winardi further explained that the next progress of Buddhist development happened in the year of 1929, with the establishment of first Buddhist organization named *Java Buddhist Association* followed by the *Batavia Buddhist Association* in 1934. In 1932, the *International Buddhist Mission for Java* was founded in Jakarta with Mr. Yosias Van Dienst as the Deputy of Director General. This organization is a member of the *International Buddhist Mission of Burma*, based in Thaton (organization refers to the Theravāda Buddhism).

Then came a figure in the Tri Dharma organization named Kwee Tek Hoay (July 31, 1886 - July 4 1952), a merchant, a keen writer and humanist. He published the first Indonesian-language magazine which contains the teachings of Buddhism, by the name of *Dharma Moestika* (1932-1934).

Heriyanto Yang confirmed the above mentioned information that "Sam Kauw Hwee" (SKH), also known as "Majelis Tri Dharma Indonesia", is an organization officially declaring itself a Buddhist sect aiming at practicing the "three teachings" (*sam kauw*) at once: Buddhism, Confucianism, and Taoism. It was founded by the Chinese writer Kwee Tek Hoay in Jakarta in 1935 and its membership comprises not more than a few thousand. *Perkumpulan Tridharma Indonesia* (Sam Kauw Hwee) founded by Kwee Tek Hoay (Yang, 2005).

It can not be denied that the growth of Theravāda Buddhism in Indonesia is due to ideas of Tridharma's Kwee Tek Hoey who invited *Bhikku* (Buddhist monk) Narada Mahathera from Sri Lanka to Borobudur Temple to plant *bodhi* tree in the March 10, 1934. It was the starting point of the Buddhism spread among Indonesian people (Winardi, 2006).



Figure 2-9. Venerable Narada Mahathera, Sri Lanka Buddhist monk who pioneering the revival of Buddhism in Indonesia in the 20th century
(Source: <http://www.buddha-net.org>)

Legowo (2011) also stated that the most significant contribution to the revival of Buddhism in Indonesia was done by Venerable Narada. Venerable Narada visited Indonesia 15 times within 49 years, from March 1934, when the Venerable was 35 years old *Thera*, to May 1983, when the Venerable was 85 years old Mahathera, before the Holiness passed away on 2 October 1983 in Sri Lanka. He introduced Buddhism in many locations, such as Jakarta, Bandung, Medan, Jogjakarta, Surabaya, etc. He planted Bodhi tree at Borobudur temple and Watu Gong Vihara in Central Java. The late Venerable Narada Mahathera was the pioneer of revival of Buddhism in Indonesia.

Shortly after 1934, the *Java Buddhist Association Afdeeling* separated from *Java Buddhist Association* central organization and stands alone with the name of *Batavia Buddhist Association (BBA)* under the leadership of Kwee Tek Hoay as chairman and Mrs. Tjoa Hin Hoey as the secretary. In the magazine *Moestika Dharma*, Kwee explained that this separation is not a form dissolution but to be able to serve to Buddhist community more freely. *Batavia Buddhist Association* inclined to spread the teachings of the Mahāyāna, in contrast to *Java Buddhist Association*, which inclines to spread the teachings of Theravāda (Bhagavant.com, 2011).

Until 1935, Kwee Tek Hoay has been widely established his *Sam Kauw Hwee*, namely local organizations whose membership consists of adherents of Buddhism, Kong Hu Chu and Tao, and printed a media in Indonesian language

named *Kauw Goat Poo*. The purpose of this organization is basically to prevent the Chinese people and Chinese descendant in Indonesia to become followers of another religion. During the Japanese occupation of Indonesia (1942 -1945), all Buddhist organization activities were stopped.

2.2.6 Contribution of Hindu - Buddha Concepts to the Formation of the Ideology of the Republic of Indonesia in 1945

With American's atomic bombs dropped over Hiroshima and Nagasaki in August 1945, it marked the defeat of Japan in World War II. The leaders of the fighters for Indonesian independence seized this moment to proclaim its independence on August 17, 1945. A constitution, named the 1945 Constitution, was passed precisely one day after. *Pancasila* became the ideological and philosophical basis of the newly Republic, and on August 18, 1945 the Constitution (in Indonesian, *Undang-Undang Dasar 1945*) was adopted as the basic law of the country (Yang, 2005).

Religious freedom is enshrined in the 1945 Constitution. Article 29 of the Constitution unequivocally grants "... every single citizen freedom to embrace a religion and freedom of religious expression". It is noteworthy that this Constitution - passed on August 18, 1945 - predated the Universal Declaration of Human Rights. Along with *Pancasila*, the Indonesian state ideology, Article 29 establishes the framework of the state's stance with regard to the relationship between the state and religions, i.e. that Indonesia is neither a religion-based country (there is no state religion) nor a secular country, but a "religious country" and a "based-on-a-single-God country", which translates into the absolute obligation of each and every single citizen to embrace a religion - any religion – and to believe in a single God.

2.2.6.1 Pancasila as National Ideology

Pancasila is the official philosophical foundation of the Indonesian state. *Pancasila* consists of two Sanskrit words, "*pañca*" meaning five, and "*śīla*" meaning principles. *Pancasila* is a term that did indeed exist in Javanese tradition. It refers to the five rules of conduct of the Buddhist. It comprises five principles held to be inseparable and interrelated (Smith, 1974) i.e. :

1. Belief in the one and only God, (in Indonesian, *Ketuhanan Yang Maha Esa*).
2. Just and civilized humanity, (in Indonesian, *Kemanusiaan Yang Adil dan Beradab*).
3. The unity of Indonesia, (in Indonesian, *Persatuan Indonesia*).
4. Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (in Indonesian, *Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan dan Perwakilan*)
5. Social justice for the all of the people of Indonesia (in Indonesian, *Keadilan Sosial bagi seluruh Rakyat Indonesia*)

In 1945, facing the need to pull together the diverse archipelago, the future President Soekarno promulgated Pancasila as "Dasar Negara" (philosophical foundation/political philosophy of Indonesian state). The first draft of Pancasila was formulated by Sukarno, the (Nationalism, Internationalism, Representative Democracy, Social Justice and Belief in the One and Only God), delivered on June 1, 1945 before the Investigating Committee for the Preparation for Independence

In August 1945, at the last moment, seven words were removed from the Preamble to the Indonesian Constitution (known as the Jakarta Charter or *Piagam Jakarta*). These seven words were '*dengan kewajiban menjalankan syariat Islam bagi pemeluknya*' (with the obligation for adherents of Islam to follow *syari'ah*, or Islamic law). The omission of the seven words from the Preamble has acted as a point of contention for many Islamic groups in Indonesia, and has influenced their relationship with the governmentsince Independence (Yang, 2005).

The modern Pancasila is a compound of two Sanskrit words: *pañca* (five) and *śīla* (principle). Those five Pancasila principles above mentioned are the foundation of the nation and, as such, must guide the decisions and actions of the government and of the citizenry. The acceptance of Pancasila as the unique philosophy of the state (*asas tunggal*) is a social duty for all groups and layers of Indonesian society. Implementation of Pancasila is a national goal (Coeteau, 2011).



Figure 2-10. Garuda Pancasila, the national symbol of Indonesia. The motto “Bhinneka Tunggal Ika”, which means “Unity in Diversity” was an adapted phrase from Buddhist Sutasoma book authored during the Majapahit empire in the 15th century
(Source: <http://www.id.wikipedia.org/garuda-pancasila.htm>)

2.2.6.2 Garuḍa, from Hindu Myth to National Symbol

The decision to chose the Garuḍa as national symbol by Indonesian founding fathers were an important point to note here. The resilience of the story and character of Garuḍa points out the strong Vaiṣṇava influences in Indonesia. In Hindu mythology, Viṣṇu symbolizes continuity and order, essentially complementing each other. Two gods of the Trimurti (Trinity) are Brahmā the creator and Śiva, the destroyer. The preserver, Viṣṇu is the master of the water. His color is black or bluish-green; his wife is the goddess of rice, Śrī. A savior, he incarnates in heroes such as Rāma (*Rāmāyaṇa* epic) and Kriṣṇa and Arjuna (*Mahābhārata* epic). All the functions and symbols converge on protecting or governing. Viṣṇu symbolises power. The vehicle of Viṣṇu, Garuḍa, is also the vehicle of power. Viṣṇuism emphasizes the cult of Viṣṇu and of the Viṣṇu related characters. It also includes Viṣṇu's avatāras (incarnations), Viṣṇu's wives and Viṣṇu's vehicle, Garuḍa (Coeteau, 2011).



Figure 2-11. A painting depicted Garuda as the carrier of Viṣṇu and His wife in Hindu literature of Purāṇa (Source : <http://www.krishna.com>).

The advantages of using Vaiṣṇava paraphernalia did not escape the kings of old days. Claiming Viṣṇu's powers or protection was a fair tool of political survival. Hence the references to Viṣṇu and his attribute. A depiction of Viṣṇu mounting Garuda was found as early as the 8th century in the temple complex on the Dieng Plateau. The Candi Banon has a statue of Viṣṇu and a human-shaped, bird-beaked Garuda that seems to be in flight.

But Vaiṣṇava elements, never exclusive, came up still stronger in the East-Javanese period, after the 10th century. Mighty kings were all presented as incarnations of Viṣṇu. In the poem *Arjuna Wiwaha*, Erlangga (1019-1042) the first great king of East Java, was connected to Arjuna, a Viṣṇu incarnate. There is a statue showing him with the attributes of Viṣṇu. More significant to our purpose, a sculpture of Viṣṇu mounting Garuda was found in his sanctuary, the Candi Belahan. Now exhibited in the museum of Mojokerto, it shows a ferocious Garuda, trampling the snakes and ready to fight (Kulke, Kesavapany, Sakhuja, & Studies, 2009).

The modern Garuda is the official emblem of the Indonesian state. As such it is embedded in the coat of arms containing the principles of the state, the Pancasila, and its motto (*Bhinneka Tunggal Ika*). Thus Garuda arrives at the end of the road, further away from the Hindu origins. He started as a god and a religious tool of power, and still is in Bali. When Islamisation came, he gradually lost his godly quality while retaining his function of guardian of a still sacred power. After

Independence (1945) he has become both the emblem and the instrument of cohesion and power of a modern nation (Coeteau, 2011).

To suit its new functions, the modern Garuḍa symbol, together with its coat of arms and motto must be in continuity with the past and at the same time fulfill the social and political needs of a modern society. Keeping in mind these two requirements, we shall analyse:

- The message carried by the emblematic image of Garuḍa eagle in the coat of arms.
- The message carried by the motto held in Garuḍa's claws
- The way the emblem fulfills its function as a tool of nation building.

Let us first analyse the Garuḍa emblem itself. The modern emblem strongly differs from the traditional Garuḍa. It is obviously an eagle, and not the anthropomorphic figure of the mythological character. Its face is stern-looking and harsh, like the German eagle. It looks side-ways, instead of straight-ahead.

As a national symbol, Garuḍa must be indeed strong and unyielding. There is no way Garuḍa could be defeated like his incarnation Jaṭāyu, who was given a death wound by Rāvana in the *Rāmāyāna* epic. The elixir of immortality that the modern Garuḍa steals away is the unending energy of the nation. It knows no definitive defeat or failure. It will kill the snakes. Thus the sternness of Garuḍa expresses the strength of the nation.

A further reason could be that the national Garuḍa could not be too closely related with any local culture. The conceivers of the national ideology, Pancasila, now embedded on Garuḍa's body wanted a symbol more trans-ethnic than the semi-god of the Javanese. The eagle, even called Garuḍa, is more neutral than the god-hero.

Since its inception, Pancasila has been the subject of differences of opinion. One prime area of contention concerns the first of the five "pillars", the requirement for a belief in the all-oneness of God (*Ketuhanan Yang Maha Esa*). During the negotiations concerning this principle the nationalists were concerned that the formulation ought to promote religious freedom. The Muslims wanted a formulation where the religion of Indonesia is Islam.

A historical anachronism is found in the Constitution. On August 18, 1945, the group that ratified the Constitution unanimously agreed that the term "*Allah*" should be replaced by "*Tuhan*" (God), a more general term which was supported by the Hindus (Bahar, 1995). The word 'Ketuhanan' and 'Allah' is used in the preamble to the Constitution, but the term 'Allah' appears in Article 9, which specifies the wording of the presidential oath of office. There is an alternative presidential 'promise' in the same article which does not mention God at all.

2.2.6.3 Bhinneka Tunggal Ika as National Motto

Bhinneka Tunggal Ika is the official national motto of Indonesia. The phrase is an Old Javanese translated as "Unity in Diversity," (Santoso, 1975: 578). It is inscribed in the Indonesian national symbol, Garuda Pancasila (written on the scroll gripped by the Garuda's claws), and is mentioned specifically in article 36A of the Constitution of Indonesia.

It is a quotation from an Old Javanese poem *Kakawin Sutasoma*, written by Mpu Tantular during the reign of the Majapahit Empire sometime in the 14th century. *Kakawin* contains epic poems written in metres. This poem is notable as it promotes tolerance between Hindus (Śivaites) and Buddhists. This quotation comes from canto 139, stanza 5. The full stanza reads as follows:

*Rwânêka dhâtu winuwus Buddha Wiśwa,
Bhinnêki rakwa ring apan kena parwanosen,
Mangka ng Jinatwa kalawan Śivatatwa tunggal,
Bhinnêka tunggal ika tan hana dharma mangrwa.*

Translation:

It is said that the well-known Buddha and Śiva are two different substances. They are indeed different, yet how is it possible to recognise their difference in a glance, since the truth of Jina (Buddha) and the truth of Śiva is one. They are indeed different, but they are of the same kind, as there is no duality in Truth (Santoso, 1975).

Following the provisions of the Constitution, the country is headed by a President who is also the Chief Executive. He is assisted by a Vice-President and a cabinet of ministers. The sovereignty of the people rests with the People's Consultative Assembly (MPR). Hence, the President is accountable to the MPR. The legislative power is vested in the House of Representatives (DPR). Other institutions of the state are the Supreme Court, the Supreme Advisory Council and the Supreme Audit Board. Soekarno became the first President and Chief Executive, and Mohammad Hatta, the first Vice-President of the Republic. On September 5, 1945 the first cabinet was formed (Yang, 2005).

2.2.7 The Establishment of Ministry of Religious Affairs & Buddhist Struggle for State Recognized Religions

The period of post-independence of Indonesia signified a new chance and challenge for Buddhist development. Many Buddhist organization could freely restarted their religious and social activities which were stopped during Japanese occupation of Indonesia. But at the same time, the formation of new Republic of Indonesia in August 17, 1945 and the chosen of *Pancasila* as national ideology forced Buddhist community to adjust their theological interpretation.

The Indonesian Ministry of Religious Affairs was founded on 3 January 1946, about five months after the proclamation of independence, as the implementation of ideology *Pancasila* and the 1945 Constitution. But the establishment of the Ministry of Religious Affairs of the Republic of Indonesia were not necessarily accompanied by the availability of units of service for non-Muslim faiths in the structure of the Ministry of Religious Affairs. The new government of Indonesia introduced a term known as *state recognized religions* and *unrecognized religions* (Yang, 2005; Winardi, 2006).

The problem which confronted Buddhists in the early years of Indonesian independence was how to accommodate the *Pancasila* in their religion. They had to do this both to prove the bonafides of Buddhism as a religion, and also to show their political respect to Indonesia. According to the Indonesian *Pancasila* policy, all religions must assert belief in one God. The philosophical basis of the Indonesian

state, first framed in 1945, is the *Pancasila* or Five Principles. The first of the Five Principles is belief in Tuhan Yang Maha Esa, normally, although not entirely satisfactorily, translated as the One Supreme God. The founders of the state had accepted this principle rather than a more specific statement of belief in the God of Islam, which is the religion of the majority of the people. Its formulation was clearly a compromise, aimed at stressing the importance of religion in the state, but avoiding declaring Islam as the state religion. As it stood, the principle was generally acceptable to followers of Islam, Christianity and Hinduism, and all religions which did acknowledge the existence of God, in one form or another (Brown, 1987).

This formulation, however, would obviously present problems for religions or belief systems which were non-theistic, which did not clearly and openly acknowledge the existence of God. To be a religion a tradition had to be monotheistic and have at least one Prophet and a Holy Book. This definition had perhaps unintended consequences. It led Buddhism and Hinduism, neither of which is inherently monotheistic to be defined if not understood in monotheistic ways. It also led some adherents of animistic traditions to simply define their religions as variants of Hinduism and still more to convert to Christianity (M. Woodward, 2011).

Buddhism in Indonesia was such a religion. The Buddhism which had been enjoying something of a revival in Indonesia since the early years of the twentieth century was, at least until the Japanese Occupation, dominated by followers of the Theravāda School. This school, as western scholars have described it, is essentially a non-theistic one, one which does not discuss or consider the concept of God. So long as Indonesia was a colony of the Netherlands, the recognition or otherwise of God by local Buddhists was a matter of no great significance (Brown, 1987).

However, with the proclamation of Indonesian independence, and the adoption of the *Pancasila* by the new state, the issue clearly took on a much greater importance. It certainly acquired a clear political significance, both in the obvious sense that, in order to be accepted by the state as a religion Buddhism had to conform to the *Pancasila*, but also in the less direct sense that many leaders of the Republic seem to have come to the view that Buddhism had essentially ceased to be an indigenous religion, and was only an alien Chinese one. Buddhists then, had to show that their religion was compatible with the *Pancasila* in order to demonstrate their ‘Indonesian-ness’, their commitment to the Indonesian state (Brown, 1987; Woodward, 2010).

The same case happened with Hinduism in Indonesia. After the collapse of Majapahit kingdom in the 15th, followers of Hindu confined mostly in Bali island and developed there with their own dynamic and culture. Balinese Hinduism is deeply interwoven with art and ritual, and is less closely preoccupied with scripture, law, and belief than Islam in Indonesia. Balinese Hinduism lacks the traditional Hindu emphasis on cycles of rebirth and reincarnation, but instead is concerned with a myriad of *hyangs*, the local and ancestral spirits. As with *kebatinan*, these deities are thought to be capable of good or harm. Balinese place great emphasis on dramatic and aesthetically satisfying acts of ritual propitiation of these spirits at temple sites scattered throughout villages and in the countryside (Bakker, 1997).

Describing the situation of Balinese Hindu after the birth of Republic of Indonesia, Bakker (1997: 16 - 17) had the following to say:

Therefore, in becoming citizens of the Indonesian state, the Balinese Hindus became adherents of a minority religion, whereas previously in the Balinese principalities the princely Hindu culture had been dominant, although there had been a degree of contact with Muslims.... In the traditional principalities their religion had moreover been closely linked to the state: the prince was supposed to protect the Balinese religion of his state and the priests were expected to support the prince. Now their position changed, however, and the Balinese Hindus discovered that the politics and policy of the new Indonesian republic were far less sympathetic to the religion of their ancestors than the politics and policy of the Balinese princes. Whereas the Indonesian government recognized Islam and Christianity as state religions, it refused a similar status for Hinduism. One of the main conditions for official recognition of a religion by the state which were imposed by the Indonesian Republic was that that religion should preach belief in one God, in accordance with the first pillar of the Pancasila, the state philosophy of the Republic of Indonesia. So the Balinese were forced to struggle first and foremost for an appropriate place for their religion. As one would expect in view of what was said above, a confrontation of this kind with their own government was new to them.

Balinese Hindu intellectual reaction to this situation was the foundation of the Parisada Dharma Hindu Bali (Council for the Hindu Religion in Bali) in 1959. The Parisada was a modern Western-style organization designed to unite all Indonesian Hindus under one umbrella (Bakker, 1997). Ramstedt also confirmed that officially identifying their religion as Hinduism was not a legal possibility for Indonesians until 1962, when it became the fifth state-recognized religion. This recognition was initially sought by Balinese religious organizations and granted for the sake of Bali, where the majority was Hindu. The largest of these organizations, Parisada Hindu Dharma Bali, changed its name to P.H.D. Indonesia (PHDI) in 1964, reflecting subsequent efforts to define Hinduism as a national rather than just a Balinese concern (Ramstedt, 1998).

One way to be recognized as state religion was to have One Supreme God, while Hinduism was popular with its misconception of polytheistic. Therefore, it was necessary to introduce the name “Sang Hyang Widhi Wasa” as Hindu Supreme God, above the popularly known by common Hindu Trimurti of Brahma, Viṣṇu, and Śiva .

While it had some early Christian influence, this new conception of ultimate divinity owed the most to the influence of Islam, and particularly the reformist Islam imported from the Near East in the early part of the twentieth century that has variously been described as modernist, scripturalist, and non-syncretic (Geertz, 1960; Anderson, 1972). This new monotheistic concept has led to new understandings of the “local” nature of divinities.

The term "hyang" now widely associated with Balinese Hinduism developed in ancient Java and Bali for more than millennia ago. However this term actually has an older origin, it has its root in indigenous animism and dynamism beliefs of Austronesia people that inhabit Indonesian archipelago. Native pre-Hindu Buddhist and pre-Islamic Indonesian venerated and revered ancestral spirit, they also believe that some spirit may inhabit certain places such as large trees, stones, forests, mountains, or any sacred places. The "hyang" concept is indigenously developed in archipelago and considered not originated from Indian dharmic religions (Subagya, 1981). The word “hyang” mostly used in Old Javanese language, modern Java language, Sundanese (the language used in West Java), Lombok and ofcourse Balinese language. Sang Hyang is used to respect God and demogods, Rahyang is for demigods or deceased dead souls, Dang Hyang is for respecting powerful or holy person, Dapunta Hyang, Dang Hyang Nirartha etc.

Before the adoption of Hinduism, Buddhism and Islam, the natives of Indonesian archipelago believe in the powerful but unseen spiritual entity that can be either benevolent or malevolent. They also believe that the deceased ancestor is not gone away or disappear completely. The ancestral spirit may gain godlike spiritual power and still involved in their offspring's worldly affairs. That is why the veneration and reverence to honor ancestor is an important element in the belief system of native ethnic groups, such as Nias, Dayak, Toraja, Papuan ethnic groups, as well as many ethnic groups in Indonesia (Subagya, 1981).

Together with Hindu intellectuals, some Buddhist struggle to be recognised by the government. While as the same times, an efforts to revive and spread the Buddhism actively done by Buddhist community. This effort was lead mainly by Bhikku Asin Jinarakkhita, the first Buddhist monk originally born in Indonesia. He managed the Waisak celebration in Borobudur temple, on 27 Mei 1953. It was the first Vesakh celebration done in Borobudur, after 500 years, since the collaps of Majapahit kingdom and after the birth of Republic Indonesia. Around 2000 people attended the historical celebration, with many ambassadors for Indonesia came from foreign countries such as India, Burma, Ceylon, Camboja, and Thailand (Winardi, 2006).

In 1956, another huge celebration of Buddha Jayanti was permitted to be conducted at Borobudur Temple for the first time. The celebration was attended by 6 bhikkhus from Sri Lanka, 4 bhikkhus from Thailand, 3 bhikkhus from Cambodia, 1 bhikkhu from Myanmar, and 1 bhikkhu from Japan. Since that time many monks of Indonesian nationality were starting to be born and inaugurated both abroad (Myanmar, Thailand, Sri Lanka and Cambodia) and in Indonesia, such as : Ven. Ashin Jinarakkhita (1953), Ven. Jinaputta (1954), Ven. Dhammika (1954), Ven. Jinapiya (1959), Samanera Jinananda (1959), Ven. Girirakhito (1966), Ven. Jinaratana (1966), Ven. Sumanggalo (1967), Ven. Subhato (1968), etc. They were members of "Maha Sangha Indonesia" (Legowo, 2011).

The struggle of Buddhist continued when a Buddhist named Oka Diputhera began in 1958, along with some intellectual of Balinese Hindus who expected to be able to set up representation for Hindus and Buddhists in the Ministry of Religious Affairs. On January 1, 1959, Oka Diputhera was appointed as a Civil Servant in the Ministry of Religious Affairs. Hence, together with two other Balinese

Hindus figures named Anak Agung Gde Raka and I Nyoman Kajeng, they struggled to prepare the establishment of the Balinese Hindu Affairs Section at the Ministry of Religious Affairs (Winardi, 2006; Legowo, 2011).

In 1960 the Minister of Religious Affairs issued Decree (*Keputusan Menteri Agama*) Republic of Indonesia Number 40, 1960 on the establishment of the Balinese Hindu Affairs Section at the Ministry of Religious Department in Jakarta.

Three years later reissued Minister of Religious Affairs Decree No. 47 of 1963, Balinese Hindu Affairs Section was upgraded to Balinese Hindu Affairs Bureau. Then in 1966 issued Presidential Decree No. 170 of 1966, the Balinese Hindu Affairs Bureau was upgraded to Directorate General Guidance for Balinese Hindu Religious Society and Buddha, and is followed by transfer of the office to Jl. MH. Thamrin No. 6 Jakarta. While the organization structure as regulated in Decree of the Minister of Religious Affairs No. 56 of 1967.

Following the attempted coup of 1965, any hint of deviation from the monotheistic tenets of the Pancasila was regarded as treason, and the founder of *Perbuddhi*, Bhikku Ashin Jinarakkhita, proposed that there was a single supreme deity, *Sang Hyang Adi Buddha*. Adibuddha is the primordial Buddha, the concept existed since very early in Buddhism but evolved in esoteric Buddhism only. Bhikku Ashin Jinarakitha, who was the first Indonesian Buddhist monk with Chinese descent, sought confirmation for this uniquely Indonesian version of Buddhism in ancient Javanese texts, and even the shape of the Buddhist temple complex at Borobudur in Jawa Tengah Province (Winardi, 2006).

Although Buddhism does not assert God as an individual being and is therefore sometimes characterized as atheistic, it is officially recognized because of its assertion of *Adibuddha*. This is, literally, the "First Buddha," and is discussed in *The Kalachakra Tantra*, which had flourished in Indonesia a millennium ago. *Sang Hyang Adibuddha* is the omniscient creator of all appearances, beyond time, words and other limitations. Although represented by a symbolic figure, he is not actually a being himself. *Adibuddha* is more abstract and is found in all beings as the clear light nature of the mind.

Reissued in 1969 Presidential Decree No. 39 of 1968, the Directorate General of Religious Guidance Balinese Hinduism and Buddhism became the Directorate General of Community Guidance Hinduism and Buddhism, which is accompanied by the development of structures included: Director General, Directorate General Secretary, and the Hindu Buddhist Religious Affairs Directorate.

The development of organizations of Buddhist community was very dynamic and fast. Many and vary associations were founded; even some of them has already been far from doctrines of Buddhism. However, in 1974 "Maha Sangha Indonesia" and "Sangha Indonesia" were integrated into "Sangha Agung Indonesia" as a federation. Now, there are three Sanghas in Indonesia, namely: (1). "Sangha Agung Indonesia", (2). "Sangha Theravāda Indonesia", and (3). "Sangha Mahāyāna Indonesia". They work cooperatively in the Great Conference of Indonesia Sangha (KASI).

In 1979, their council was united into Indonesia Buddhist Representation (WALUBI=*Perwalian Umat Budha Indonesia*). They were as follows (Legowo, 2011):

1. Council of Buddhayana of Indonesia (MUABI / MBI).
2. Council of Theravāda Buddhist of Indonesia (MAPANBUDHI / MAGABUDHI).
3. Council of Kasogatan / Tantrayāna of Indonesia.
4. Council of Maitreya Buddhist of Indonesia (MAPAN BUMI)
5. Council of Nichiren Shoushu of Indonesia (NSI)
6. Council of Mahāyāna Buddhist of Indonesia.
7. Council of Tri Dharma of Indonesia (MATRISIA).

In 1987, Council of Nichiren Shoushu of Indonesia (NSI) was resigned from WALUBI, due to the unsuitability of its doctrine with Tripitaka/Tipitaka. In 1999, Council of Theravāda Buddhist of Indonesia (MAGABUDHI) quitted from WALUBI, due to opinion differences in placing the position of monks in organization structure. MAGABUDHI is the main supporter of the Great Conference of Indonesia Sangha (KASI).

2.2.8 Buddhism in New Order Period of Indonesia (1967 – 2000)

Other than organizational formation, another important Buddhist revival in this period was done thorough the restoration of the biggest Buddhist monument in the world, i.e. Borobudur. In 1968, the Indonesian government and the United Nations, working through UNESCO, launch the "Save Borobudur" campaign. Over the next fifteen years, twenty million dollars are raised to support a bold plan: the complete dismantling and reconstruction of the lower terraces of the monument – stone by stone. Professionals from twenty-seven countries join their Indonesian counterparts to carry out the project (Winardi, 2006).

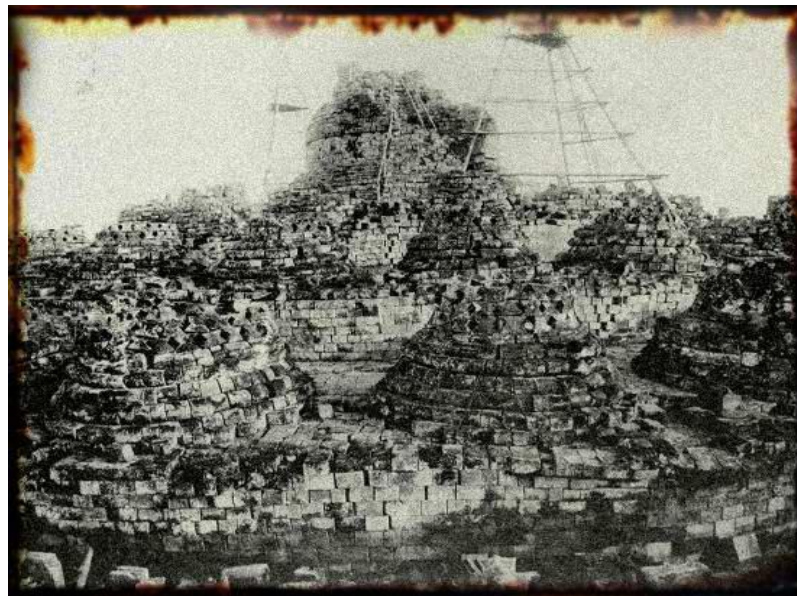


Figure 2-12. A photograph showing the ruin of Borobudur before its restotation project (Source: Interactive Multimedia CD of The Borobudur's History and Culture, 2009).

Over one million stones are moved during the course of restoration, and set aside like pieces of a massive jig-saw puzzle. Thirteen hundred carved panels are taken apart and individually cleaned, catalogued and treated for preservation. And Borobudur becomes a testing ground for new conservation techniques – new procedures to battle the microorganisms eating away at the stone. Experts in engineering, chemistry, biology and archaeology all share their skills to solve the multitude of problems. The restoration takes eight years of labor and unprecedented international cooperation to complete (Soekmono, 1981).

In the words of Professor Soekmono, the Indonesian archaeologist who directed the Borobudur Restoration Project: "Borobudur has resumed its old historical role as a place of learning, dedication and training. We might even conclude that the builders of the monument hoped and planned for such continuity. An excellent training program, either for the pilgrim-devotee or for the field technician is always based on a wish, a fervent wish, that the trainee will achieve what is projected. For the ardent Buddhist it is the Highest Wisdom that leads to the Ultimate salvation and for the technician the highest degree of expertise that leads to the appropriate fulfillment of his duty. In both cases, Candi Borobudur is the embodiment of such a deeply felt wish. It is a prayer in stone."

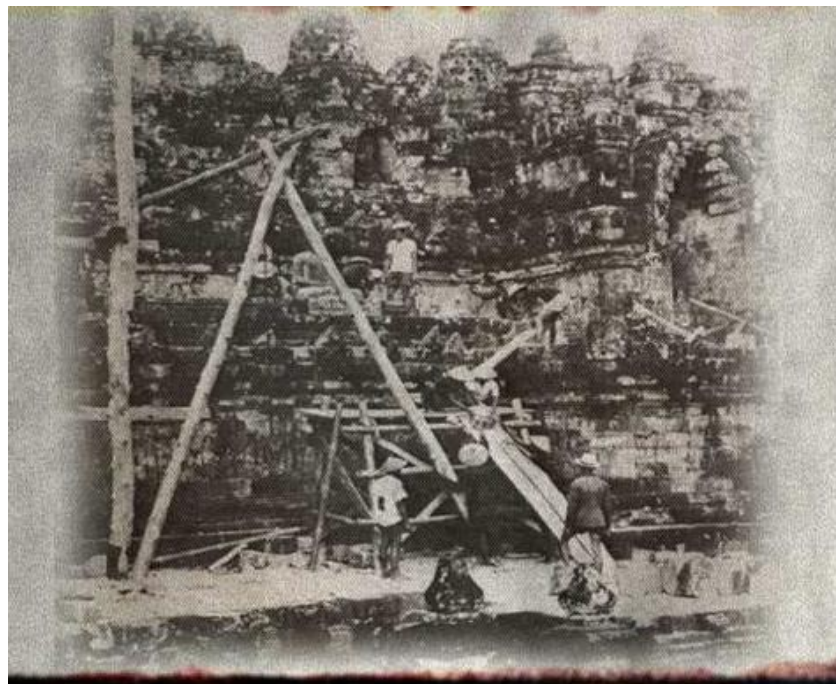


Figure 2-13. A photo documentation of Borobudur restoration project under UNESCO patron during the year of 1960's (Source: Interactive Multimedia CD of The Borobudur's History and Culture, 2009).



Figure 2-14. Workers seen carefully lifting the Buddha statue during the restoration project of Borobudur restoration project under UNESCO patron during the year of 1960's (Source: Interactive Multimedia CD of The Borobudur's History and Culture, 2009).

Borobudur is surrounded by an idyllic landscape of incomparable beauty of rice-terraced hills and overlooked by four volcanoes. The industrious subjects of the Sailendra dynasty built it over a period of 80 years in the ninth century who transformed a volcanic plug of basalt into a stepped pyramid with a base measuring 120 metres square and a height of 35 metres (Iwamoto, 1981).

It was built to resemble a microcosm of the universe and its purpose was to provide a visual image of the teachings of the Buddha and show, in a practical manner, the steps through life that each person must follow to achieve enlightenment. The pilgrim to this shrine would first have been led around the base and shown the friezes, which illustrate the consequences of living in the World of Desire. In this realm ruled by greed, envy, and ignorance, man is a slave to earthly desires and suffers from the illusions that are caused by these unfulfilled yearnings, a state regarded as hell by Buddhists (Voute & Long, 2008).

2.3 Theoretical Orientation

The theoretical orientation of this study follows that of Cultural Hegemony Theory as proposed by Antonio Gramsci (1992). I will utilize this theoretical approach to argue that the social and religious life of contemporary Buddhist communities of Indonesia is driven by social, religious, and political hegemony of Indonesian state ideology. The philosophic and sociologic term cultural hegemony derives from the Greek word hegemony (leadership, rule) denoting the indirect imperial dominance with which the hegemon (leader state) rules sub-ordinate states, by the implied means of power, rather than direct military force.

In Ancient Greece (8th c. BC – AD 6th c.), hegemony denoted the politico–military dominance of a city-state upon other city-states. In the 19th century, hegemony (rule) denoted the predominance of one country upon others. In the 20th century, political science extended the denotation of hegemony (dominance) as a theoretic concept central to cultural hegemony, a Marxist explanation of how, by the manipulation of the societal culture (value system), one social class dominates the other social classes of a society, with a world view justifying the status quo (Bullock & Trombley, 1999).

The initial theoretic application of cultural domination was as an economic class analysis, which Gramsci developed to comprehend social class. Hence, cultural hegemony proposes that the prevailing cultural norms of society, imposed by the ruling class (bourgeois hegemony), must not be perceived as natural and inevitable, but must be recognized as artificial social constructs (institutions, practices, beliefs) that must be investigated to discover their roots as social class domination; from which knowledge follows societal liberation.

In a society, the praxis of cultural hegemony is neither monolithic nor a unified value system, rather a complex of layered social structures; each social and economic class has a societal purpose and an internal class logic allowing its members to behave in a particular way that is different from the behaviour of members of other social classes, whilst coexisting with them as constituents of the society. Because of their different social purposes, the classes are able to coalesce into a society with a greater social mission. In a person perceiving the social structures of cultural hegemony, personal common sense has a dual structural role (personal and public).

This study also follows assimilation theory that of structural functionalism, which is a broad perspective in sociology and anthropology which sets out to interpret society as a structure with interrelated parts. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions and institutions. A common analogy, popularized by Herbert Spencer, presents these parts of society as "organs" that work toward the proper functioning of the "body" as a whole (Holmwood, 2005). In the most basic terms, it simply emphasizes "the effort to impute, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system. These theories would be used to analyse the development of contemporary Buddhist community in Indonesia.

2.4 Related Research Works

Many researchers previously have attempted to disclose the development of Buddhism in Indonesia, both in the past and recent time. Most of the research mentioned are in connection with the development of both Buddhism independently, or its interaction with Śaiva as many scholars tend to call syncretism.

I Ketut Widnya (2005) has done a research on *Evolution of Śiva-Buddha in Indonesia* for his Doctoral Thesis at Delhi University, India. Widnya remarked that the syncretism of Buddha and Śaiva in the past of Indonesia occurred in several phases, and took a long period of time. Therefore he tends to call the development as a process of evolution. This finding suggested an idea that the contemporary Buddhism in Indonesia would have been influenced by this element of evolution process.

Ida Bagus Putu Suamba (2007) has studied on *The Worship of Śiva-Buddha in Indonesian and its Development*. He found that the Śiva-Buddha's teaching and the way of worship is still being practiced in Bali. While Leo Suryadinata (1998) has done a research on *State and Minority Religions in Contemporary Indonesia: Recent Government Policy Towards Confucianism, Tridharma and Buddhism*. He found that the government of Indonesia plays a significant contribution in shaping the socio-religious of minority religions in Indonesia.

CHAPTER III

METHODOLOGY

In this chapter, I will elaborate the research design I have chosen that in my consideration is appropriate for this type of research. It would be followed by the descriptions on the source of my research data in connection with Buddhist communities in Indonesia, how the data were collected, type of data analysis, and in which way I will present the data.

3.1 Data Collection Methods from Field Work

The design of this research uses a combination of qualitative and quantitative approaches. The qualitative approach is used to describe the dynamic development of Buddhism in Indonesia especially after the Independence of Indonesia and the establishment of the Ministry of Religious Affairs of Republic Indonesia. The establishments of Pancasila as the state ideology and the Constitution of 1945 as the supreme legal basis, as well as the formation of the Ministry of Religious Affairs of the Republic of Indonesia in 1946 was greatly affected the dynamic development of social and religious life of Buddhist communities in Indonesia. The qualitative research design is considered appropriate to approach the phenomenon of the development of contemporary Buddhism of Indonesia from the historical perspective.

As I mentioned previously, this research utilized the qualitative approach as the main tool for its framework. Therefore, the data collection will be done by combining the method of observation, documentation, in-depth interviews, and library research. In this case the researcher becomes the main instrument in the process of data collection (Bogdan & Biklen, 1982). The uses of each method are explained as follows:

3.1.1 Observations

In this study, direct observation method was used to observe some of the important Buddhist sites and the activities of the Buddhist community members. Researchers directly involved and became the main instrument of data collection activities through observation of the entire process of the Buddhist ritual and social life. Through this direct observation is possible to record the events, behaviors, or the chronological order of Buddhist community members which relevant to this research objectives. Data obtained through direct observation by researchers is the primary data source of information to explain the existence of contemporary Buddhist community's activities in Indonesia.

Observation has been done to see the activities of Buddhist communities at various places. For Central Java and its surrounding areas, observation has been made to the activities of Buddhist communities at Candi Borobudur in Magelang Regency, mainly during the National Vesakh ritual celebration of 2554 BE on May 17, 2011 CE. Observation also done at the Buddhist communities of Candi Mendut, a small Buddhist temple situated nearby Candi Borobudur, where The Mendut Buddhist Monastery play important role for the development of Theravāda Buddhist school in Indonesia.

The activities of Buddhist communities at Buddha Gaya of Watu Gong Vihara, the first Buddhist Vihara existed in Indonesia since 500 years after the collapse of Majapahit kingdom, became a complementary for the observation. Watu Gong Buddha Gaya Vihara is situated at Semarang, the capital city of Central Java Province, where the Venerable Narada Mahathera from Sri Lanka planted a Bodhi tree during his visit to Indonesia in the years of 1934. In addition, observation also made to the Buddhist communities at Dhammacakka Jaya Vihara, Jakarta, as the largest Buddhist Vihara. In East Java, at Malang Regency, the existence of Candi Sumbersewu also being observed, complemented by the observation to the activities of Buddhist communities in Maha Vihara Majapahit which situated in Mojokerto Regency, a site believed as the capital of Majapahit kingdom in the past.

For Bali area, observation was done to the Buddhist communities at two places, one is nearby Kalibukbuk temple in Singaraja, in Northern Bali, which is a 10th century Buddhist monument found in the year of 1994. The other was to the activities of Indonesian Theravāda Buddhist Family of Bali. Their biggest Vihara in

Bali is Buddha Śākyamuni, located in Denpasar. Vihara Vajra Bhumi Śrīvijaya of Palembang was chosen for the center of Buddhist communities in South Sumatra.

3.1.2 In-depth Interviews

Interview method used to explore data and information relating to the meaning of ritual or social activities performed by the Buddhist community members. In-depth interviews were conducted on informants, particularly to the Buddhist religious leaders and the members of the village nearby a Buddhist sites as have been chosen as research objects which are considered capable and relevant to provide information needed by the researcher.

3.1.3 Questionnaire

A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents.

This quantitative approach is used to describe the external and internal factors considered by Buddhists followers in Indonesia as supporting for survival and viability of Buddhism religion in Indonesia. The data on the supporting factors for survival of Buddhism were obtained through a questionnaire distributed to 60 persons of research respondents, selected from the areas of Central Java, South Sumatra, and Bali. In this research, I administered a questionnaire to 60 respondents which is 20 respondents from Central Java, 20 respondents from Bali and 20 respondents from South Sumatra. They were chosen in random sampling technique. The detailed questionnaire as the secondary research instrument is attached in the Appendix 2.

In order to collect the relevant data for this study, an approval was required from the Human Ethics Committee, Mahidol University. In order to comply with the university regulations regarding research a number of forms were submitted to the MU-IRB as the research was based on humans as the subject for this study. These included:

1. Human Ethics Submission form
2. Commitment to Research Conduct
3. Participants Information Sheet (Thai version)
4. Participants Information Sheet (English version)

5. Participants Consent form
6. Research Proposal along with the Interview questions

The process took almost a month to get the approval from the committee and only after their approval the research was carried on.

3.2 Data Collection Method for Documents and Other Sources

The methods of documentation in this study were used to obtain primary data which considered relevant to the dynamic development of contemporary Buddhist in Indonesia. Bogdan & Biklen (1982) state that the documentation method can be made to the three research resources, namely: a) writing or literatures, such as: books, magazines, biographies, autobiographies, diaries, etc., b) an image and symbol, such as: photo, maps, paintings, films, signatures, and so on; c) monuments, such as statues, forts, temples, and so on. In accordance with the opinion of Bogdan & Biklen, then in this study books, photographs, paintings, brochures, magazine, etc. that are relevant to the research objectives issued by various contemporary Buddhist organization used as a source of additional information to clarify the data collected by observation and in-depth interview methods.

There are several Buddhist publication in the form of books and that I used as written source of information. One of them is “Dharma Shanti”, a special magazine published by Konferensi Agung Sangha Indonesia (Great Conference of Indonesian Buddhist Councils) for documenting the annual National Vesakh ritual celebration performed at Candi Borobudur. One of such edition which I considered relevant to my research is the Dharma Santi Magazine of 2550 BE/2006 AD Vesakh Celebration.

Another publication is the Magazine of Keluarga Buddhis Theravāda Indonesia Bali (The Indonesian Theravāda Buddhist Family of Bali) which recorded their annual Vesakh Celebration, where they organized a gathering program called “Dharma Shanti” or “Waisak Santhuti Citta”. This religious gathering involved the Governor of Bali, Bali’s parliament members, and others important government peoples, other religious leaders communities in Bali.

3.3 Data Analysis Method

As Bogdan & Biklen (1982) opined, method of data analysis in a qualitative research conducted through an inductive method. The process of data analysis carried out since the beginning of the data collection stages activities carried out. In the historical research that uses documentary techniques, a method of content analysis (content analysis) is the correct method to use in analyzing the data.

According to Miles & Huberman (1982) after the inference drawn, namely having known what is meant by data or what the data indicated, then proceed with data analysis as follows: (a) Summarizing the data, so that what is represented by the data collected can be understood, and interpreted better by researcher; (b) Finding out a variety of patterns and linkages in data that are difficult to observe with the direct observation; (c) Connecting the data obtained from various data collection techniques to obtain information as complete as possible.

For the quantitative approach, I used the Cochran test to analyze the respondents' answer to the questionnaire. The Cochran test is a non-parametric test for analyzing randomized complete block designs where the response variable is a binary variable (i.e., there are only two possible outcomes, which are coded as 0 and 1).

The Cochran test assumes that there are c experimental treatments ($c \geq 2$). The observations are arranged in r blocks, that is

Treatment				
Block	1	2	...	c
1	X11	X12	...	X1c
2	X21	X22	...	X2c
3	X31	X32	...	X3c
...
r	Xr1	Xr2	...	Xrc

The Friedman test is the usual non-parametric test for this kind of design. The Cochran test is applied for the special case of a binary response variable (i.e., it can have only one of two possible outcomes).

Then the Cochran test is

H₀: The treatments are equally effective.

H_a: There is a difference in effectiveness among treatments.

Test Statistic: The Cochran test statistic is with c , C_i , r_i , R_i and N denoting the number of treatments, the column total for the i th treatment, the number of blocks, the row total for the i th block, and the grand total, respectively.

Significance Level:

Critical Region: $T > 1 - \alpha, c-1$

where is the chi-square percent point function.

Note that this is based on a large sample approximation. In particular, it assumes that r is "large".

Conclusion:

Reject the null hypothesis if the test statistic is in the critical region.

3.4 Data Presentation

I will present the data collected by above mentioned methods by making a three separate sections. It will be started by the elaboration of contemporary social and religious activities of various Buddhist communities in the selected area. Then followed by the quantitative data analysis presentation on the factors for Buddhist survival based on the respondents answer of the administered questionnaire. To complement the result of the questionnaire, I will present my qualitative analysis of supporting factors for Buddhist survival in Indonesia by describing the data collected from observation, interview, and documentation to support or not support the result I get from the quantitative analysis.

CHAPTER IV

CONTEMPORARY BUDDHIST COMMUNITIES IN INDONESIA AND THE CAUSE FOR THEIR SURVIVAL

This chapter will be dealing with the existence of various Buddhist communities in contemporary Indonesia and their cause of survival. I will first describe the existence of various Buddhist communities in the area of Central Java, Bali, and South Sumatra. These three areas of Indonesia have significant role on the subject of Buddhist historical development in Indonesia, both in the past and present context. The description of the existing Buddhist communities in these areas would be followed by the elaboration of their cause of survival, based on my observation, interview, and combined with the answer to my questionnaire from respondents of their respective area.

As I have explained in the research method in the previous chapter, in this research I used a combination of quantitative and qualitative data analysis. The quantitative analyses is used to describe perception of Buddhist people on what factors are, according to their opinions, have important roles or are contributing to the survival of Buddhism in Indonesia. These descriptions would base on their answer to the questionnaire administered. Respondents are Buddhist people chosen from South Sumatra (20 respondents), Central Java (20 respondents), and Bali (20 respondents), as I had been explained in the Chapter III of this study. The statistical method I use to analysis the questionnaire would be The Cochran Q Test. In statistics, in the analysis of two-way randomized block designs where the response variable can take only two possible outcomes (coded as 0 and 1), Cochran's Q test is a non-parametric statistical test to verify if k treatments have identical effects.

The questionnaire basically asking people, what factors, in their opinion, are supportive for the survival of Buddhist communities in Indonesia despite of the constant changing in social, political, and economical structure of Indonesia. I already briefly described the major changes and development in socio-religious and political of Indonesia and their impact to Buddhist communities in Indonesia in the previous chapter.

4.1 Contemporary Social Religious Activities of Buddhist Communities in Indonesia

In this section, I would like to describe contemporary social-religious activities of different Buddhist communities in Indonesia, with the sample taken from those of Central Java, Bali, and South Sumatra. My considerations of choosing Buddhist communities from these three areas are as follows. Central Java is a province where the world famous Borobudur temple is situated, now it become the most important site for Buddhist communities of Indonesia. As I will explore in the next section, Borobudur is Buddhist national religious identity, and serves as center for annual Buddhist national Vesakh ritual celebration where important government of Indonesia people would participate.

Bali is important place for Buddhist adherent survival after the collapse of Majapahit kingdom in the 15th century. It was during the reign of Majapahit kingdom that Śīva-Buddha cult (a syncretism of Hindu - Śīva and Buddhism) became prominent symbol of religious harmony in the history of past Indonesia. It is interesting to trace out the existence of this Śīva-Buddha cult in contemporary Bali's Buddhist religious communities. While province of South Sumatra, with today's capital city is Palembang, was home of world famous Buddhist kingdom Śrīvijaya in the past. Śrīvijaya was famous for its advance place of Buddhist monk education institutions, which attracted many Buddhist people from other countries came for studying Buddhism there. How far is the contemporary Buddhist community in South Sumatra reflecting that situation would be my interest of observation.

The focus of my analysis would be how these various Buddhist communities in each area are still maintaining practicing their respective Buddhist teaching, and at the same making a continue endeavor to be adapted with Indonesian economical and religious political situation. It is important to note here that majority of Buddhist followers in Indonesia are descendant of Chinese immigrant since hundreds of years ago. In Indonesian political history, Chinese community has been suffering from their being identified with communism ideology, which is totally against religious ideology of Republic of Indonesia (Suryadinata, 1997). To deal with such kind of situation various efforts had been sought by Indonesian Buddhist religious leaders.

My focus of observation would be limited to their social religious activities during the period Reformation Era of Indonesia starting from 2000 - onward. Along with the more conducive atmosphere for religious expression since the Reformation Era of Indonesia, Buddhist communities in Indonesia have been experiencing various important developments. In accordance with the subject of my research, i.e. Buddhist survival in Indonesia, my description would cover only the social religious activities of major Buddhist school of thoughts which were existed since the beginning of Buddhist development in Indonesia. Therefore, I will only describe the contemporary major social religious activities of Theravāda Buddhism, and Mahāyāna Buddhism in the area of Central Java, Bali, and South Sumatra. These descriptions would also limited to their social religious activities in relation with Buddhist archeological monuments i.e. Borobudur and Mendut temples, and two Buddhist Viharas for Central Java, Kalibukbuk temple in Singaraja for Bali, and Talangtuwo in South Sumatra.

4.1.1 Contemporary Socio-religious Activities of Buddhist Communities in Central Java

Central Java with Semarang as its capital is one of five provincial governments that situated in the Java island of Indonesia. The other provinces are: East Java with the capital of Surabaya, West Java (capital is Bogor), Yogyakarta, Banten (Tangerang), and Jakarta which is the capital of Indonesia. It covers the area of 32,548 km² or 25.04% of Java island area. The Central Java Province is divided into 35 regencies or districts, where Magelang Regency as Borobudur temple situated is one among the regencies.

According to Indonesian 2010 National Census, the total population of Central Java is 32,382,657. Among these populations there are 48,777 Buddhist people which make up of 0.15% of Central Java populations (Indonesian Central Statistics Bureau, 2010). There is no information whether these increasing Buddhist populations was due to new born Buddhist or because of any religious conversion.

The record by Ministry of Religious Affairs of Indonesia (2010) mentioned that by the year of 2010 there are 394 Buddhist places of worship, which is called in Indonesian language as *Vihara*. These numbers is not included hundreds of *Cetiyas* which is refers to small Buddhist meditation centers.

Actually, in Buddhism historical context, *Vihara* formerly was a name in Sanskrit or Pali for dwelling or refuge, originally a place where the early nomadic monks could seek refuge from the rainy season. It was a quadrangle building with small cells coming off it and was built near to settlements so the monks could provide the necessary help but wouldn't be disturbed whilst meditating (Rahula, 1996). In present day Indonesian context, however, Vihara (often spelled as *wihara* in Indonesian language) is name for any Buddhist religious place of worship, just like a mosque is name for place of worship for Muslim.

Central Java area is important place for Buddhist development both in past and present history of Indonesia. The world famous Borobudur temple, a Buddhist monument of 7th to 9th century is actually situated in present day of Magelang, a regency part of Central Java Province. But Borobudur is more popular known by most of people in the world as part of Yogyakarta Province area, because with it cultural heritage Yogyakarta is famous as second Indonesian tourist destination after Bali. Nearby the Borobudur temple, there are many other smaller *candi* (temple) which now become spiritual center for Buddhist monasteries in Central Java areas, such as Pawon and Mendut temples.

These three Buddhist monuments play important role as a sacred or Buddhist holy place and center of spiritual gathering of many Buddhist communities. They come not only from Central Java, but also from other islands of Indonesia. They utilize these three sacred places to rejuvenate their religious spirit by performing an annual national Buddhist gathering. During this such annual religious gathering at Borobudur, Mendut, and Pawon temples, all kind of Buddhist communities from various Buddhist school of thoughts come together, working hand in hand to commemorate the birth of Lord Buddha, well-known as Vesakh celebration, in grand scale, despite of their different philosophical thought and daily spiritual practices. Therefore in the next section of this thesis, I will describe more details, how these ancient Buddhist sites are monumental for the survival of Buddhism in Indonesia.

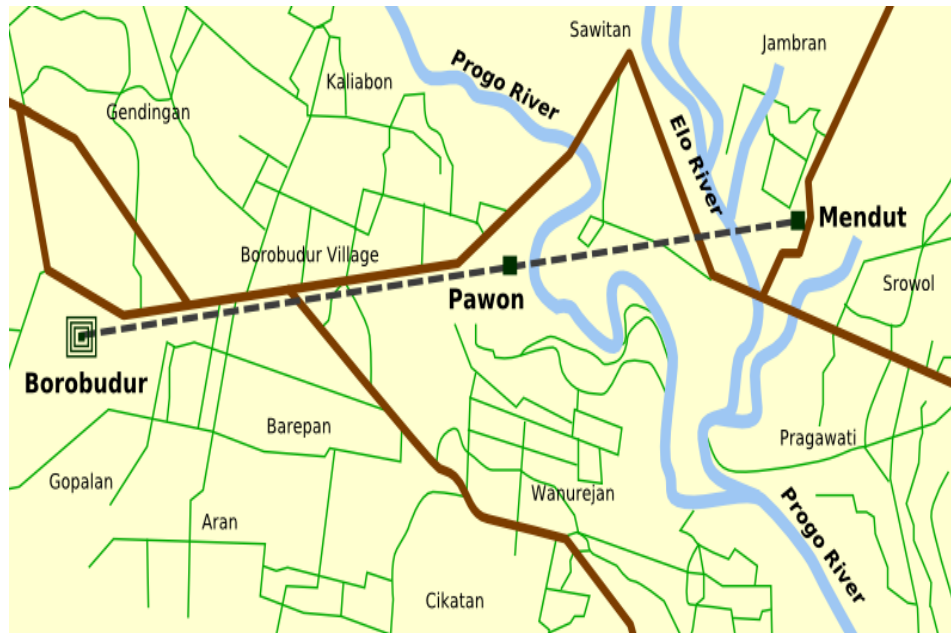


Figure 4-1. The road map showing the location of three Buddhist monuments in Magelang Regency, East Java, i. e. Borobudur, Pawon, and Mendut (Source: <http://ilove-indonesia.com>).

4.1.1.1 Contemporary Social Religious Activities of Theravāda Buddhist in Central Java

There are many Buddhist communities from different Buddhist school of thoughts living in Central Java today. The Theravāda Buddhist communities are spread out in many place of Indonesia. Theravāda Buddhism is one of the biggest contemporary Buddhist communities in Indonesia, and Central Java is their center for religious preaching activities. The teaching of Theravāda Buddhism is considered as the resemble or closer to the original teaching of Siddhartha Gautama, or Lord Buddha. In the following paragraph, my description of Theravāda Buddhist communities in Central Java and surrounding area would be focused on three places.

First is the Buddhist community in Magelang Regency, with one of its monastery located nearby the Borobudur temple, known as *Vihara Mendut* or Mendut Monastery. The name Mendut is taken from the name of the village where a small Buddhist Candi named Mendut is located. Second is the Theravāda Buddhist community at Watu Gong Vihara, located at Semarang the capital city of Central Java Province. These two places have important role for the history of Buddhist revival movement in Indonesia in the early of 20th century.

The third subject of my description would be the Buddhist community at Dhammacakka Jaya Vihara, which is located in Jakarta, the capital of Indonesia. This Vihara is the biggest Theravāda Buddhist Vihara in Indonesia, and become the residence for *bhikkus* under *Sangha Theravāda Indonesia* (Councils of Theravāda Buddhist Indonesia).

I will now start with Borobudur. It is important to note that Indonesian Buddhist revival movement in the early of 20th century was benefitted from spirituality of Borobudur which located in the area of present day of Central Java. The most significant contribution to the revival of Buddhism in Indonesia was done by Venerable Narada Mahathera, a Theravāda Buddhist monk from Sri Lanka. He visited Indonesia 15 times within 49 years, from March 1934, when the Venerable was 35 years old *thera*, to May 1983, when the Venerable was 85 years old *Mahathera*, before the Holiness passed away on 2 October 1983 in Sri Lanka. He introduced Buddhism in many locations in Java island, such as Jakarta, Bandung, Medan, Jogjakarta, Surabaya, etc (Winardi, 2006).



Figure 4-2. Borobudur temple, the most significant Buddhist monument in Indonesia

(Selftaken photograph by the Candidate).

The historical moment done by Narada Mahathera of his first visit to Java was he planted Bodhi tree at Borobudur temple and Watu Gong Vihara in Semarang, the capital of present day Central Java province. The late Venerable Narada Mahathera was acknowledging as the pioneer of revival of Buddhism in Indonesia, especially the Theravāda Buddhism.

Another important historical role of Borobudur was happened in the year of 1950s. Late Venerable Ashin Jinarakkhita (1923 -2002), the first Indonesian who accept the ordination of monks since the ruin of the kingdom of Śrīvijaya and Majapahit, organized the first National Vesakh celebration at Borobudur Temple in 1953. Bhikku Ashin Jinarakkhita with the help of many other Buddhist leaders was actively sought the government recognition for Buddhism as one of state formal religions of Indonesia. He led the performance of Vesakh ritual celebration at Borobudur on 22nd of May 1953.

Under the guidance of these two Buddhist monks, and the guidance of many monks from Thailand who visited Indonesia then gradually born several Theravāda Buddhist monks with Indonesian nationality. In the year of 1970s these Indonesian nationality Buddhist monks decided to form a Buddhist Sangha for Indonesia. The need to establish a *sangha* is based on Lord Buddha's teaching in Tripitaka, especially the Threefold Refugee, that a Buddhist monk should stay and associate with other Buddhist monks. A *sangha* should at least consist of five *bhikkus* or Buddhist monks.



Figure 4-3. (Left): Narada Mahathera from Sri Lanka; and (right): Mahabhikku Ashin Jinarakkhita (1923 – 2002), the first Indonesian Buddhist monk after the collapse of Majapahit kingdom (source: <http://www.ashinjinarakkhita.or.id>)

In 1972, Ven. Jinapiya, Ven. Girirakhito, Ven. Jinaratana, Ven. Sumanggalo and Ven. Subhato founded "Sangha Indonesia" to avoid the involvement of monks in the conflicts of Buddhist community organizations, and stated that "Sangha Indonesia" was good friend (*kalyana mitta*) of Buddhists. In 1976, the *Sangha Theravāda Indonesia* (Council of Theravāda Buddhist Indonesia) was constituted headed by Ven. Aggabalo. The Mendut temple, where adjunction to it is Buddhist monastery serves as a training and educational centre for these bikkhus.

This Sangha Theravāda Indonesia has evolved dynamically, in accordance to Buddhist community's situation. Presently this *bhikkus* organization is headed by Ven. Sri Pannavaro Mahathera, which is also the head of Mendut Buddhist Monastery.

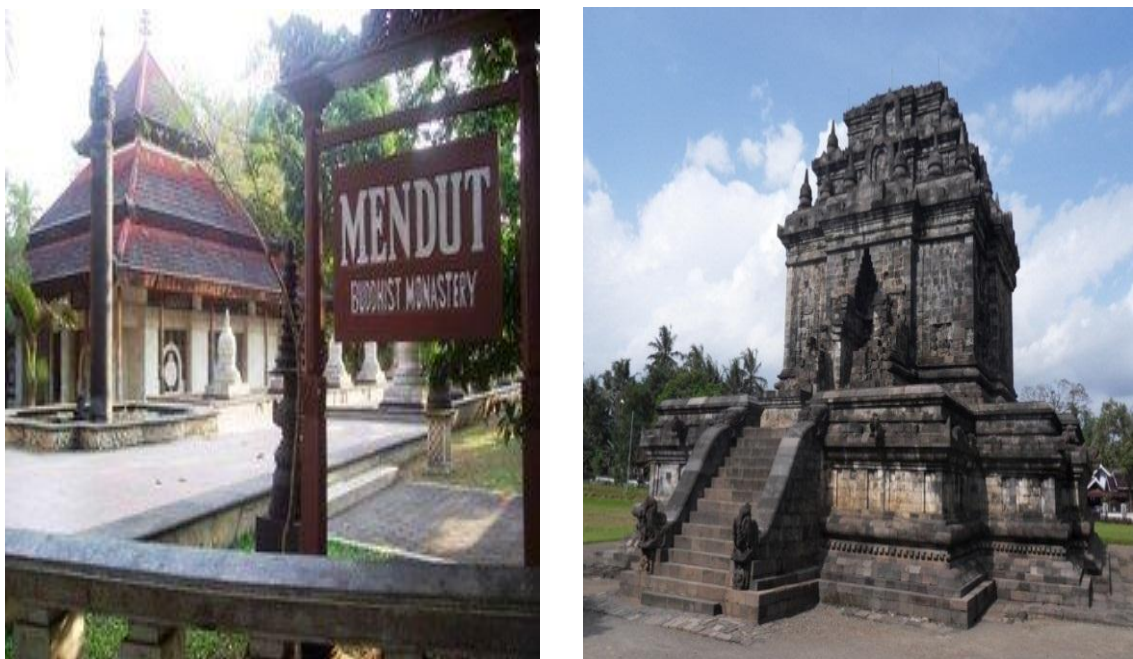


Figure 4-4. Entrance Sign Board of Mendut Buddhist Monastery (left) which is nearby Mendut temple, an 8th century old Buddhist monument in Central Java (right) (Source: taken photograph by the Candidate).

According to Vihara Mendut Publication (2010) Bhante Sri Pannavaro was born in Central Java, Indonesia on 1954. Became a novice at the age of 20 and in 1977 took his full ordination as a Buddhist Monk at Wat Bovoranives Vihara, Bangkok, Thailand. He learned his meditation with the famous meditation Master Venerable Ajam Thate in North East Thailand. A young but highly charismatic bhikkhu, he is largely responsible for the tremendous interest in Theravāda in the last

decade. Through his sermons, which are televised on Indonesian airwaves, a large number of Indonesia's 200 million populations have become familiar with the Theravāda form of Buddhism. In 1998, Ven. Sri Pannavaro Mahathera was awarded the title of *Chao Khun* by King Bhumibol of Thailand.



Figure 4-5. Ven. Pannavaro Mahathera the present head of Sangha Theravāda Indonesia

(source: <http://podcast.buddhis.net/ep001>).

One of the tangible results of Theravāda's recent popularity was the construction of the magnificent Vihara Dhammacakka Jaya in Indonesia's capital city Jakarta. This Vihara Dhammacakka Jaya Jakarta serves as the center of Sangha Theravāda Indonesia, while its secretariat office is at Vihara Mendut, Regency of Magelang, nearby the famous Borobudur temple. Ven. Pannavaro also involved actively with other religious leaders in Indonesia for social and cultural campaign such as anti-corruption, no drugs, anti-religious violence, etc.

Today, the Sangha Theravāda Indonesia comprises of more than 30 *bhikkhus* (of both Chinese and Malay ethnic origin) residing in about 25 viharas mostly on the island of Java. However, there are also viharas on the islands of Sumatra, Kalimantan, and Bali. The *bhikkhus* travel widely throughout the Indonesian archipelago to teach Buddhism. As the result, several viharas have also been built on

the more remote and distant regions such as the towns of Balikpapan and Banjarmasin on the island of Kalimantan and Manado in Sulawesi.

Ven. Pannavaro often gives *dhamma* lectures during Buddhist national gathering events, where many top Indonesian government people also invited to attend the such program. One of such event was at the celebration of 2008 Dharmashanti Vesakh of Bali Theravāda Buddhist Family, as I will describe more later.



Figure 4-6. Ven. Pannavaro (right) in one of peace campaign event, together with Indonesian Muslim, Christian, Catholic, and Hindu prominent religious leaders (Source: <http://matanews.com/2011/01/18>).

Other than Mendut Buddhist Monastery in nearby Borobudur area, there are many Buddhist viharas which become the center for daily religious activities of Theravāda Buddhist communities. One of them is the Buddha Gaya Vihara located at Watu Gong area, in Semarang, the capital city of central Java. This vihara in Watu Gong is the first vihara established in Indonesia in the early of 1930, since the collapse of Srīvijaya and Majapahit kingdom in the 15th century, and the decline of Buddhism in Indonesia. In this Vihara's yard, on his visit to Indonesia in the year of 1934, Narada Mahathera planted a Bodhi tree which is still alive today.



Figure 4-7. Buddhist people performed a procession of Vesakh celebration of 2011 at Mendut temple area (Source: <http://www.ratnakumara.wordpress.com>).

The existence and development of Buddha Gaya Wihara at Watu Gong, Semarang is supported by the existence of many Chinese descendant people who reside and doing trading activities in Semarang since many centuries ago. Chinese communities, although minority in numbers, they play significant role in the economic development of Indonesia. While still keeping their tradition of showing respect to their departed ancestors, at the same time, as a matter of compulsory for any citizen of Indonesia to relate with one of five formal state religions, they choose Buddhism as their formal religion. Therefore, vihara is important place of worship for them.

This Watu Gong Buddhist vihara become the center place for Buddhist dhamma learning, Buddhist education center where the *Theravāda bhikkus* gives sermons in regular basis to the Buddhist laymen who become the congregation members of their nearest viharas. They also have regular schedule for social and humanitarian activities such as free medical check-up, blood donor, celebrating members' birthday together at Vihara, and religious marriage for Buddhist couples.



Figure 4-8. The buildings of Buddha Gaya Vihara at Watu Gong, the oldest Vihara in Semarang, Central Java (Source: <http://www.patria.co.id>).



Figure 4-9. The Bodhi tree planted by Narada Mahathera in 1934 at Buddha Gaya Vihara, situated in Watu Gong, Semarang, Central Java (Source: <http://www.patria.co.id>).



Figure 4-10. Buddhist monks are doing *pradaksina* or circum ambulate the Bodhi tree during a Māghapūja at Buddha Gaya Vihara, Watu Gong, Central Java (Source: Watu Gong Vihara documentation).



Figure 4-11. Bhikku and Buddhist adherents were doing worship during Vesakh Celebration at Dhammacakka Jaya Vihara (Source: <http://www.dhammacakka.or.id>).



Figure 4-12. The main building of the Dhammacakka Jaya Vihara, the biggest Theravāda Buddhist Vihara in Indonesia
(Source: <http://www.dhammacakka.org>).

These kind of social and religious activities and services are also being provided by the biggest Theravāda vihara in Indonesia, i.e. Dhammacakka Jaya Vihara located in Jakarta. The vihara provides not only spiritual activities, but also provides social and cultural service to their members. Such kind of services enable the members to be happy in their spiritual life by the guidance of the *bhikkus*, and materially supported other members.

One of the monks at Dhammacakka Jaya Vihara, Jakarta, Pandita Dhammalankara (71 years old) explained that Vihara play important role as Buddhist center for religious and social activities. According to him, based on the ancient tradition from India and China, the worship and temple service day for Buddhist is done based on lunar calendar, i.e. on the date of 1, 8, 15 and 23. In those days, traditionally Buddhist people come to a vihara and perform a prayer or worship to Lord Buddha, under the guidance of Buddhist monk who reside in such vihara. But the most common worships are done at date 1 of lunar calendar (dark moon/new moon) and at date of 15 (full moon).



Figure 4-13. The documentation of various religious activities at the Dhammacakka Jaya Vihara (Source: <http://www.dhammacakka.org>).

Those days in Theravāda Buddhism are called *Uposatha* days or *pujabhakti* days. On those such *upasatha* days, Buddhists are requested to perform many religious activities, including: (1) offering flowers, incense, or candle at vihara; (2) doing worship to the Triratna, and reading from Buddhist scripture; (3) asking the bhikkhus or monks to guide them in performing *Pancasila* (five *silas*) or *atthasila* (eight *silas*); (4) hearing the sermons of dharma from the monks; (5) some may refrain of meat eating and eat only vegetables; and (6) doing more meditations.

Sermons on Buddhist teachings are regularly given both by bhikkus who are residents at Dhammachakka Jaya Vihara, senior bhikkus from other Theravada's viharas from all part of Indonesia, and also by foreign bhikkus from various countries such as Thailand, Srilanka, Laos, etc. These foreign bhikkus are invited to come regularly as a continuation of Buddhist networking program as pioneered by Venerable Narada Mahathera and Bhikku Ashin Jinnarakkhita, the two important bhikkus in the context of Buddhist revival movement in Indonesia during the 20th century period. Dhammachakka Jaya Vihara also regularly send unior bhikkus to study abroad.

The following is the time table of religious and social activities of Dhammacakka Jaya Vihara, for the year 2011.

Table 4-1. The Time Schedule of Regular Religious and Social Activities at Dhammacakka Jaya Vihara, Jakarta. (Source: Publication of Vihara Dhammacakka Jaya, 2011).

No	ACTIVITIES	TIME SCHEDULE
1	Morning Worship (Public)	Sunday, at 09.09 - 11.00 A.M.
2	Sunday School	Sunday, at 09.30 - 11.00
3	Worship for adolescent	Sunday, at 09.09 - 11.00
4	<i>Dhamma</i> Classes	Sunday, at 12.00 - 14.00
5	Afternoon worship	Saturday, at 16.00 - 18.00 Sunday, at 16.00 - 18.00
6	<i>Mahasathi</i> Worship (for College Students and Theravāda Scholars of Indonesia)	Sunday, at 09.09 - 11.00
7	Medical Checkup	Sunday, at 11.00 - 13.00 Saturday of 4 th week, at 11.00 - 13.00
8	Religious marriage	Saturday, at 10.00 - 12.00
9	Mandarin Language course	Saturday, at 10.00 - 15.00 Sunday, at 12.00 - 16.00
10	Meditation Practices	Wednesday, Thursday, Friday, at 19.00 - 21.00
11	Appeal for <i>Sila</i>	Uposatha Day, at 05.30 - 06.00
12	<i>Uposatha</i> Worship	Uposatha Day at 19.00 - 21.00
13	Worship for old age communities	Saturday, End of Every Month, at 10.00 - 12.00
14	Animals Release (<i>fang-sheng</i>)	Saturday, Beginning of Every Month, at 08.00 - 12.00
15	Common Birthday gathering	Sunday, 4 th week of Every Month, at 11.30 - 12.30
16	Narada Library	Tuesday - Sunday, at 08.30 - 16.00
17	Dhammacakka Exchange	Tuesday - Sunday, at 08.30 - 16.00

From above time table, we come to know that a Mandarin language course is also given at Dhammacakka Jaya Vihara. According to Bhikku Dhammalankara, Mandarin language now is becoming more and more important as one of international language medium, especially for those of Chinese. Because most of the Buddhist adherents who become the member of Dhammacakka Jaya Vihara in

Jakarta are Chinese descendent, mastering Mandarin language is an important skill. This will enable them to communicate with Chinese urban people, and grasp any information or knowledge written in Mandarin Language.

Dhammacakka Jaya Vihara also regularly invites Buddhist monks from China who will give sermons on Buddhism in Mandarin language. Many of important Buddhist literature are translated into Mandarin. Therefore, it is very important to master Mandarin language in order to learn more Chinese Buddhism. The course is given by a group of Mandarin language teachers specially chosen by Dhammacakka Jaya Vihara Committee from their congregational members who are capable to do so.

With the changing situation where most people are workings, such worship at vihara mostly performed in Saturday or Sunday, where people are in holiday. So several viharas doing their regular *pujabhakti* for publics on every Saturday and Sunday, also during the dark moon and full moon every month. Other than these regular worship and devotional activities, other Theravāda Buddhist viharas, not only at the Dhammacakka Jaya vihara, also become the center for celebration of another Buddhist festival days such as *Vesakh*, *Māghapūja*, *Kathina*, *Ashāda*, *Saṅghadāna*, etc.

Saṅghadāna is one of important religious Buddhist ceremonial regularly performed at Dhammacakka Vihara, Jakarta, and also in all of Theravāda Buddhist viharas in other part of Indonesia. In such occasion, the monks who are members of Sangha Theravāda Indonesia and permanently reside at the vihara and other Buddhist monastries receive donation and support in the form of money, food, cloths, etc. from the Buddhist people who become members of the vihara.

Other than such traditional worship and celebration, for Buddhist communities in Indonesia, there is a new religious gathering called Dharmashanti Vesakh. Dharmashanti is a new form of ceremony introduced since year of 1984 by Hindu Parisada of Indonesia, in connection with the celebration of Hari *Raya Nyepi* or Indonesian Hindu Silence Day festival. Silence Day is national holiday for Indonesian Hindu adherents to celebration the Saka New Year. Since Buddhism and Hinduism in Indonesia are considered almost identical, the same Dharmashanti celebration also introduced as part of Buddhist Vesakh celebration every year.

This celebration is more into formal hospitality ceremonial where Buddhist people will invite leaders of government people to attend the program, to create the harmony with other members of society. Such Dharmashanti now is done annually in national scale, where the President of Indonesia, or at least the Minister of Religious Affairs would attend and give a speech on religious harmony and peace. Thousands of Buddhist people would come to such national program, and usually a drama, dance, and other art performance in relation of the life of Lord Buddha Gautama would be presented. On that occasion also, a sermon on the meaning of Vesakh would be given by a respected bhikku. In this way, the relation between government and Buddhist people would be kept in harmony. The Dharmasanti celebration is done in an almost identical manner by many Buddhist vihara in various part of Indonesia, especially in the provincial government level, where it is become a medium for Buddhists social and cultural interactions.

4.1.1.2 Contemporary Religious Activities of Buddhist

Communities in Malang Regency, East Java

The existence of Buddhism in the period of Majapahit kingdom also can be seen from the archeological remains. One of such remain is a Buddhist temple found in the East Java Province area, where Majapahit kingdom was situated in the past. The temple is known as Candi Sumberawan. Sumberawan temple is only a stupa, located in the Village Toyomarto, Singosari Subdistrict, Malang Regency, East Java. With a distance of about 6 km from the temple Singosari. This temple is a heritage of the Kingdom Singhasari, which is elder then Majapahit kingdom and used by Buddhists for their religious worship at the time.

The temple was made of andesite stone with a length of 6.25 m, width 6.25 m and 5.23 m high, built at an altitude of 650 m above sea level, in the foothills of Mount Arjuna. The landscape around the temple is very beautiful because it is located near a lake that is very clear water. Sumberawan temple was first discovered in 1904. Visiting to the temple were conducted in 1935 by researchers from the Department of Antiquities. At the time of the Dutch East Indies in 1937 the foot of the temple restoration was held, while the rest are reconstructed in an emergency. Sumberawan temple is the only Buddhist stupa found in East Java.



Figure 4-14. The 15th Century built Sumberawan Buddhist temple in Malang Regency, East Java (Selftaken photograph by the Candidate).

On the shelf there is a high temple hall, the viewer at the foot of the temple has four sides. Foot temple sits on top of the stupa consists of a square pedestal and octagonal pedestal with bearing Padma, the top of the bell-shaped (stupa), whose top has been lost. Because there are some difficulties in planning back the top of the temple, the forced part of it is reassembled. Presumably once the peak is not installed or furnished with an umbrella or *chattra*, because the remains are not found at all. The temple has a staircase rising, Sumberawan no room in it that are typically used to store sacred objects. Thus, only the outward form of a stupa, but its function is as usual the real stupa. This temple is estimated that formerly was created to worship.

Some archaeologists estimated that Sumberawan formerly was Kasuranggan Temple, a renowned name in the book of *Negarakertagama*, a famous book from Majapahit period. The site has been visited by King Hayam Wuruk, the king of Majapahit in 1359 A.D., when he travels around his kingdom. Of the forms are written on the shelf and dagoba (stupanya) can be estimated that the building Sumberawan Temple was founded around 14 to 15 century AD, namely the Majapahit period. Form of the stupa in the temple Sumberawan shows a religious background that is Buddhism.



Figure 4-15. Buddhist people of Malang Regency area performed Buddhist *pradhaksina* ritual at Sumberawan temple
(<http://fis.um.ac.id/blog/-category/terbitan/karya-ilmiah-mahasiswa.htm>).



Figure 4-16. The Candidate performed an observation at the Sumberawan temple

4.1.2 The Contemporary Religious Activities of Buddhist Communities in Bali

According to National Census of year 2010, the total population of Bali is 3,891,428. Among those populations, the amount of Buddhist recorded as 8,698 people, or 0.2% of total Bali's population. Hindu adherent is the majority, numbered 3,371,658 or 86.64% of total population of Bali. The same data source mentioned that currently there are 26 viharas or Buddhist religious centers in all area of Bali. This should be noted that although there is Śiva-Buddha cult in Bali, they are actually more into Hinduism in their philosophical and daily spiritual practice, rather than into Buddhism.

In relation with my research, I will describe the present activities of Buddhist communities in Bali base on my observation to two important groups of Buddhist. The first one is Buddhist communities which support the relatively new built but actually have been existed since hundreds of years ago. i.e. Kalibukbuk Buddhist temple located at Singaraja Regency, in the Northern part of Bali. The second one would be mainly based on the activities of *Keluarga Buddha Theravāda Indonesia* or Indonesian Theravāda Buddhist Family of Bali, which regularly performed a celebration called *Waisak Santhuti Citta* as an annual program for commemorating Vesakh celebration.



Figure 4-17. Map of Bali (Source: <http://www.ilove-indonesia.com>).

4.1.2.1 Buddhist Communities at Kalibukbuk Temple

Bali is well-known for the place of Śiva-Buddha cult since hundreds of years ago. But, what is known as Śiva-Buddha in Bali actually is a variant of Hindu practice. Buddhist faith had its own golden era in Bali; many Buddhist legacies can be found all over Bali and one of them is Buddhist temple at Kalibukbuk Village in Buleleng Regency. Kalibukbuk is a small village at the north coast of Bali, located ca. 10 km west of Singaraja. Kalibukbuk, originally was a farmer's village. The Buddhist temple at Kalibukbuk consists of three stupas and dating back from 9th or 10th century AD. The biggest stupa has octagonal base and the other two smaller stupas have square base. The temple is situated 300 meter to the south from the road.

This Buddhist temple was found in September 1994, when a farmer wanted to fix his old well. He found old bricks which were arranged in a formation to form a foundation of a building, he also found other artifacts such as reliefs, pottery, *stupika* and seal. The farmer reported his finding and since 1994 up to 2000, Bali's Archeological Center had done some surveys and excavations in that site. This temple complex was buried under 1.5 meters deep, the researchers believe that this temple was buried by mud flood that happened in 1815.

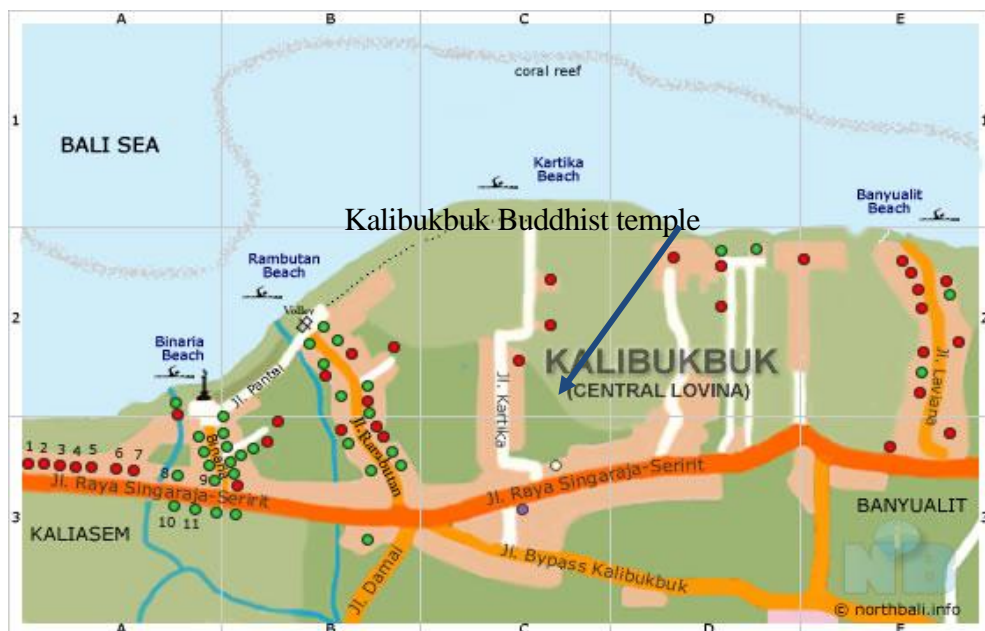


Figure 4-18. Map showing location of Buddhist Kalibukbuk temple

(source: <http://www.buleleng.com>)

When the excavation was completed the researchers only found the foundation of the buildings while the other parts had been destroyed by the mud flood. The restoration of this temple took 15 years and completed on January 16, 2009. This Buddhist temple shows that Buddhist faith has been a part of Bali's culture and history. After fifteen years in the process of restoration after a resident discovered while digging a well, Buddhist Temple Site Kalibukbuk now stands firmly and officially opened to the public after the Directorate General of History and Antiquities Ministry of Culture and Tourism Republic of Indonesia.



Figure 4-19. The Candidate in front of the gate of Kalibukbuk Buddhist temple.

Buddhist Temple Site Kalibukbuk existence was first identified by the discovery of material stupika and clay by the locals while digging a swimming pool behind the hotel Angsoka in 1991, then in 1994, for the second time found similar objects coconut plantation house owned by Anak Agung Sentanu time will multiply the ground to make a well.

From that discovery, then performed an intensive research from 1994 to 2002. While the restoration took place in 2004-2009. Of the rescue excavation, was found inscribed brick motifs as ropes, the elephant and gana reliefs that are part of the temple, 100 *stupika*, as well as the composition of andesite.

Since then Buddhist people in Bali area utilized this Buddhist temple as sacred place for their worship. It is a unique phenomenon, where this temple originally was as old as many other Buddhist temples in Central Java, such as

Borobudur, Mendut, Pawon, and famous Hindu temple Prambanan. They perform a Buddhist ritual in accordance with Balinese tradition as practiced since hundreds of years ago. And now in Buleleng, Buddhist faith lives harmoniously hand in hand with Hindu and other religious faiths.



Figure 4-20. Balinese Śīva-Buddha people are doing their worship at Kalibukbuk Buddhist temple at Singaraja Regency, Bali. (Source: <http://www.buleleng.com>)

4.1.2.2 Śīva-Buddha Community at Budekeling Village of Karangasem

After the collapse of Majapahit kingdom in the 15th century, Śīva-Buddha cult was developed mostly in Bali area. Since then, Śīva-Buddha is a living religious tradition practiced by certain communities in Bali even today. One of such communities is villagers of Budekeling Village in District of Karangasem, Bali. Budakeling village is one of the village's parts of Bebandem subdistrict, included in Karangasem district of Bali Province. It has an area of 916.515 ha, with the number of population was almost 5,100 people. Bebandem subdistrict consists of six villages, namely: 1. Bebandem village; 2. Jungutan village; 3. Sibetan village; 4. Budakeling village; 5. Bungaya village, and 6. Kangin Bungaya village.

Based on an interview I conducted with Ida Pedanda Nyoman Jelantik Dhwaja and Ida Pedanda Putra Kaman, Budekeling village is the home of Śīva-Buddha priests and considered as the oldest Buddhist communities in Bali. The

present Śiva-Buddha priests who reside in this village are believed to be direct descendants of Dang Hyang Astapaka, a very famous Buddhist priest who lived around 14th century A.D.

Based on the information provided by these two Siva-Buddha priests, history said that a king named Dalem Sri Waturenggong reigned in Klungkung of Bali around the 15th century (year 1458 to 1558 AD). At that time the Village Budakeling was still surrounded by forests and villages that already exist, namely the village of Komala in the north, Tohpati Village in west side, Saren Village in the south, and Village Ababi located in the east. All these villages were under the control of I Gusti Ngurah Sakti Sidemen that reigned in Sidemen region which was part of Klungkung Regency.



Figure 4-21. Ida Pedanda Nyoman Jelantik Dhawaja, one of Śiva-Buddha priests at Budekeling village performed a ritual (left); Candidate was having interview with Ida Pedanda Nyoman Jelantik and Ida Pedanda Putra Kawan, two Śiva-Buddha priests of Budekeling lineages. (Source: Selftaken photograph by Candidate).

At that time, a Buddhist priest named Dang Hyang Aṣṭapaka came to Bali. He was son of Dang Hyang Angsoka Nata, a Buddhist priest at Majapahit kingdom who was originally from Keling Region of Central Java.

Dang Hyang Astapaka arrival to Bali was to meet his uncle, Dang Hyang Nirarta, a Shiva priest who had a monastery in the village of Mas Ubud.

Dang Hyang Astapaka was intentionally invited to Bali to help his uncle performing a *homa yajña* (Hindu fire sacrifice) on the request of King Dalem Sri Waturenggong in the occasion of *Ekādaśa Rudra* ceremony. *Ekādaśa Rudra* is once-a century offering ceremony to Lord Śiva or *Rudra*, considered in term of hierarchy of ritual elaboration the largest ritual in Balinese Hinduism, performed at Besakih, the oldest and mother of Hindu temple in Bali. Besakih Temple is located in Besakih Village, Rendang Sub-district, Karangasem District, Bali Province.

When Dalem Sri Waturenggong heard the arrival of the famous Dang Hyang Astapaka, he sent a messenger to call both Śiva and Buddhist priest who was in the village of Mas Ubud to his castle. As usual, the king would like to know the skills of the priests. For this purpose, he made a hole in the courtyard of the castle and stuffed a goose inside, then the hole was covered.

The next day, when Dang Hyang Aṣṭapaka and Dang Hyang Nirartha with their followers arrived and being received at the castle, suddenly they heard a loud voice from the hole. The King asked the Buddhist priest: "What sound exactly is it?" The Buddhist priest, Dang Hyang Aṣṭapaka replied: "That was the voice of the dragon". Hearing the answer, all people presence there laugh at him. King Dalem Waturenggong then asked his men to open the hole, to show that Dang Hyang Aṣṭapaka was wrong. But, in fact after the hole was opened, from the hole came out a hair-raising dragon, so that all the people amazed and frightened to see it. But with his magical power, the Buddhist priest took the dragon easily and put it in his lap.

Since then Dang Hyang Aṣṭapaka was appointed as the advisor of the king, and became a royal priest for the kingdom. He married with a woman presented by the king, and have several sons and daughters. Because he was a Buddhist priest from the 'Keling' village in central Java, then the village where he and his followers settled known as "Buddha Keling". Today, Balinese people call the village 'Budakeling', and it is famous as the place of Śiva-Buddha priests.

According to Ida Pedanda Nyoman Jelantik Dhwaja, before the Independence day of Indonesia in 1945, the practice of Śiva-Buddha cult in Bali was more populer with the term of "agama tirtha" which means "religion of purification water". The Dutch researcher, C. Hooykas also used the same term in his book about religious practice in Bali (Widnya, 2008). This term refers to the fact that

this religion use “tirtha” or “Hindu purification water” as their main tool for their religious rituals and ceremonies. It has been a custom for Balinese Hindu people from ancient time till today that they ask “tirtha” or purification water from the priests before they begin any ceremony. Such water would be sprinkled to all paraphernalia used during their religious ceremony, and believed as a means for purification.

The unique phenomenon in connection with this purification water is that people would get two kinds of purification water : one they ask from the house of Śiva priest, and the other from the house of Buddha priest. Ida Pedanda Nyoman Jelantik Dhwaḡa and Ida Pedanda Putra Kawan explained that to create such kind of purification water, they need to chant certain prayers which mention the name both Śiva and Buddha, including the following prayers:

*Oṃ Gaṅgā Sindhu Sarasvatī, vipāsā kauśikī nadī yamunā mahatī śreṣṭha,
sarayus ca mahā-nadī*

Oṃ Bhūr-Bhuvah-Svaḥ svāhā, yēḥ tirtha mahā pavitrāya namaḥ svāhā

Oṃ Trīta-trītam, śudha-mala, suddha-lara, nir-yoga, nir upadrava siddha purva-jāti

Oṃ Saṃ-Baṃ-Taṃ-Aṃ-Iṃ, Naṃ-Maṃ-Siṃ-Vaṃ-Yaṃ

Na-kāro narakam yāti, nara-nāri guṇa-bahu

Na-yāti svargaṃ āpnuyāt, na gacchati na durgatim

Mo-karo moha-cintena, mohāmṛta mada-priyaḥ

Moka-kampillaka-vekṣaḥ, Mokṣa-mārgam āvapnuyāt

Bu-kāro Buddha-cintena, Buddhāmṛta-dharma-priyaḥ,

Buddha-paramārtha-kriyā, Buddha-godaram ity arthaḥ,

Dha-kāro Dharmo-karaya, Dhonañca Dhanaro Dharan,

Dharanam sarva-sattvānām, dharaṇam ādyam ity arthaḥ,

Ya-kāro yati nirvāṇam, yat kleśaṃ yama-pāśātaḥ

Yo-mokṣaḥ sarva sattvānām, yāti mokṣam avāpnuyāt.

Oṃ Buddhāmṛta-mahā-gaṅgāya namaḥ,

Oṃ Dharmāmṛta-mahā gaṅgāya namaḥ,

Oṃ Sanghāmṛta-mahā gaṅgāya namaḥ.

Oṃ Na- kāro svāhā;

Oṃ Bu- kāro svāhā;
Oṃ Mo-kāro svāhā;
Oṃ Buddhāmṛtaya namaḥ svāhā;
Oṃ Dharmāmṛtaya namaḥ svāhā;
Oṃ Saṅgha-devāya namaḥ svāhā.

Oṃ Naṃ īśvara-devatāya namaḥ svāhā;
Oṃ Mom viṣṇu-devatāya namaḥ svāhā;
Oṃ Bum mahadeva-denayāya namaḥ svāhā;
Oṃ Dhaṃ brahmā-devayāya namaḥ svāhā;
Oṃ Yaṃ guru-devatāya namaḥ svāhā.

Oṃ Aṃ vairocana-śveta-varṇāya namaḥ svāhā;
Oṃ Aṃ aksobhya nīla-varṇāya namaḥ svāhā;
Oṃ Aṃ ratna-sambhava-pīta-varṇāya namaḥ svāhā;
Oṃ Aṃ amitabha-padma-rāga-varṇāya namaḥ svāhā;
Oṃ Aṃ amogha-sidhi-viśva-varṇāya namaḥ svāhā.
Oṃ Aṃ aksobya-deva-sūrya-mahā-gaṅgāya namaḥ svāhā;
Oṃ Aṃ ratna-sambhava-deva-sūrya-mahā-gaṅgāya namaḥ svāhā;
Oṃ Aṃ amitabha-deva sūrya-mahā gaṅgaya namaḥ svāhā;
Oṃ Aṃ amogha-siddhi deva-sūrya-mahā-gaṅgāya namaḥ svāhā;
Oṃ Aṃ vairoca-deva- sūrya-mahā-gaṅgāya namaḥ svāhā.

These two Buddhist priest added that Hindu religion as practiced by Hindus in Bali to date actually is the cult of Śiva-Buddha. But the practice of Śiva-Buddha as the teaching of tantra only carried out by the priest in Bali on a limited basis. Most of the people, not only they did not practice (because they depend on the priest), but also totally blind and do not know about the teachings related to Śiva-Buddha syncretism.

The fact is, understandably, because of Hinduism and Buddhism, both in Indonesia and in India, was originally developed in the palace. In this sense, the king, and the royal advisor (*purohita*) implemented the teachings Śiva-Buddha, while the people just follow what is done or ordered by the king. This

situation continues to persist when Bali has entered the modern era, in which Hinduism and Buddhism developed into two separate independent religions.

But with the trend of recent developments in Bali, especially after the independence day of Indonesia, the so-called Śīva-Buddha is none other than sub-system of the Hindu religion. Formally, the priests of Śīva as well as Buddhist monks in Bali, now are Hindu followers, as stated in their identity card. Its history can be traced after the formation of the government of Indonesia. After Indonesia gained its independence, the government set five state recognized religions: Hinduism, Buddhism, Islam, Catholicism and Christianity. All the population of Indonesia was required to select one of five religions. Facing this fact, the Buddhist priests and his followers in Bali did not choose to enter into Buddhism, but rather follow their fellow priests Śīva became Hindus. Since then, the Buddhist priest and his followers formally recognized as Hindus.

4.1.2.3 Theravāda Buddhist Communities Performing Religious Activities in Bali

Under the guidance of Sangha Theravāda Indonesia as an organization umbrella for Theravāda Buddhist monks, The Bali Theravāda Family of Indonesia is an organization in which several Theravāda Buddhist viharas are united and coordinated. Keluarga Buddhis Theravāda Bali or KBTI (Bali's Theravāda Buddhist Family) is one of the most active Theravāda Buddhist organizations in Bali. This organization is mother of many *vihara* or *mahacetiya* (Buddhist temples) that spread over Bali areas. Every year, following the Vesakh Celebration, they organized a gathering program called "Dharma Shanty" or "Waisak Santhuti Citta".

Almost similar with the activities of other Theravāda Buddhist viharas in Central Java worship at vihara in Bali mostly performed in Saturday or Sunday, where people are in holiday. So several viharas are doing their regular *pujabhakti* for publics on every Saturday and Sunday, also during the dark moon and full moon.

Performing prayers during the dark moon and full moon is also a tradition of Balinese Hindu, so it is natural that Buddhist people in Bali also following the same practice. Other than these regular worship and devotional

activities, Keluarga Buddhist Theravāda Indonesian Bali also annually performs celebration of another Buddhist festival days such as Vesakh, *Māghapūjā*, *Kathina*, *Ashāda*, *Sanghadāna*, etc. at various viharas.

Other than such traditional worship and celebration, for Buddhist communities in Indonesia, as I described earlier, there is a new religious gathering called Dharmashanti Vesakh, which is also followed by Buddhist communities in Bali. As a common nature of Dharmashanti celebration in other places, this Dharmashanti Vesakh celebration in Bali is more into formal hospitality ceremonial where Buddhist people will invite government people to attend the program, to create the harmony with other members of society who live in Bali. Other religious leader's representation of Muslim, Catholic, Protestant, Hindu, and other denomination are also invited to attend this function.

On such celebration often the Minister of Religious Affairs of Indonesia or Minister of Internal Affairs of Indonesia would be invited to give a speech. Of course, the governor of Bali and other important government people of Bali would come and even give financial support for the program. Thousands of Buddhist people would come to such program, and usually a drama, dance, and other art performance in relation of the life of Lord Buddha Gautama would be presented. On that occasion also, a sermon on the meaning of Vesakh would be given by a respected bhikku, such as Ven. Pannyavaro Mahathera, the present chairman of Sangha Theravāda Indonesia, or other senior bhikku members of the sangha. In this way, the relation between government and Buddhist people in Bali would be kept in harmony.

All communities of Bali are always supported financially by Buddhist businessmen and the local government of Bali also backing up such grand festivals. Most of Theravada Buddhist followers in Bali are rich Chinese businessmen, so financially they never have any serious problems to set up any religious and social activities. Publications and documentations of all their religious and social activities are well done, which easily help people in general come to know their existence in Bali. The Theravada Buddhist communities in Bali are living in harmony with those of Balinese Hindu, Śiva – Buddha adherents, and other religious communities in Bali.

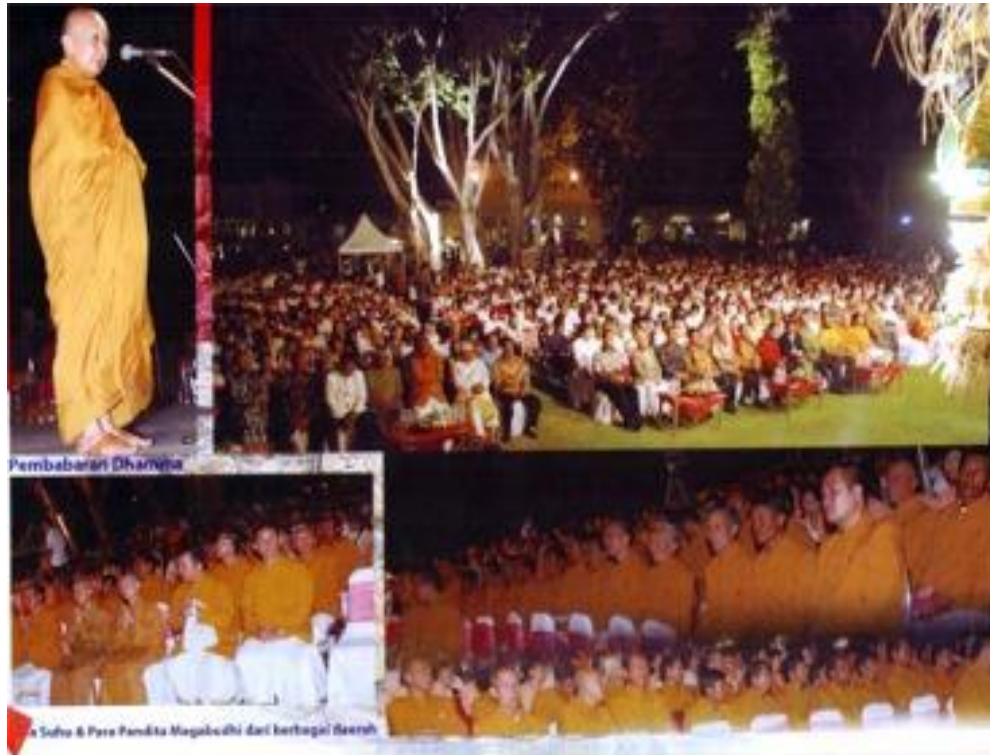


Figure 4-22. A photo documentation of Vesakh Santhuti Citta of Indonesian Theravāda Buddhist Family of Bali in 2008. In the picture is Venerable Pannavaro Mahathera, the present head of Sangha Theravāda Indonesia, giving a class on dharma (Source: Vesakh Santhuti Citta Magazine, 2008).

The Dharmashanti Vesakh celebration performed by Buddhist communities in Indonesia, as done by those communities in Bali, also serve as a means of showing the existence and potential power of Buddhist people in certain area. This also a mean of seeking political support from the local and national government, which is needed in the context of political situation of Indonesia, where Buddhism is a minority group.

It is important to note that the religious and social activities of Bali Theravāda Buddhist community are different than those of Śīva-Buddha followers in Bali. The followers of Theravāda Buddhist have their own viharas as central place for their religious and social activities, while Śīva-Buddha followers are now known as the sub-Hindu religion. Śīva-Buddha followers, although they are also worshipping Lord Buddha in their prayers, they are mostly practicing Śīva Siddhānta rituals.



Figure 4-23. Dharmasanti Vesakh serves as a medium for making a close relationship between Buddhist followers and chief government people, such as shown in the documentation of Waisak Santhuti Citta of Indonesian Theravāda Buddhist Family of Bali in year of 2008 (Source: Vesakh Santhuti Citta Magazine, 2008).

4.1.3 Contemporary Buddhist Community Activities at Vraja Bhumi Śrīvijaya Vihara of Palembang

Śrīvijaya was great Buddhist empire with its capital was situated in Palembang, the present day of South Sumatra province. Several archeological findings was evidenced the glorious era of Buddhism during the Śrīvijaya empire.

In the Talang Tuwo inscription (684 A.D.), mentioned the prayer (*prāṇidhana*) of the king Jayanasa on the occasion of his laying of a public park. It expresses the desire of the king that all beings should obtain a series of felicities, the first ones purely material, but the later ones dealing with the moral and mystical fields including enlightenment (Coedès, 1969). Throughout the prayer one comes across such terms as *bodhicitta*, *vajrasarira*, *samyaksambodhi*, etc (Kumar, 2001).

In the Kēdukan Bukit inscription, Palembang (683 A.D.), the king is said to have set up *siddhayātrā*. Scholars have different interpretations of this term. Sarkar assumes: “His Majesty embarked for going in search of magical power,” (Kumar, 2001),

while Coedés asserted it was an expedition (Coedes, 1969). Coedés's interpretation is on the basis of the oldest of the three inscriptions from Palembang, the one that is engraved on a large stone at Kědukan Bukit, at the foot of the hill of Seguntang. He tells us that on April 23, 682, a king began an expedition (*siddhayātrā*) by boat, that on May 19 he left an estuary with an army moving simultaneously by land and sea and that, a month later, he brought victory, power, and wealth to Srīvijaya (Coedes, 1969: 82).

Coedés furthermore says: "Although King Jayanāśa is named in only one of the five inscriptions, they probably all emanate from him. He sent the military expedition in 682, did the foundation of a public park in 684, the affirmation of authority in the northwest and southeast of the kingdom, and the sending of an expedition against Java. All these mark the various stages in the career of a king whom we are tempted to recognize as the conqueror of Malāyu." It drew our attention due to its similarities with king Aśoka's giving up his ambition of *dig-vijaya* in favour of *dharma-vijaya*. By such comparison we mean that king Jayānaśa certainly knew well and deeply comprehended the teaching of the Buddha as reflected in his merits of non-violence, tolerance, justice, charity, purity, truthfulness etc.

The later emperors seem to follow the traditional policy of conquest and aggrandizement. After the expedition against Central Java in 732 the king of Srīvijaya spread his power to the adjacent islands. It was reflected in the Sanskrit inscription dated 775 A.D. It is said there that the Sumatran kingdom had established a foothold on the Malay Peninsula at Ligor, where the king of Srīvijaya, probably named Dharmasetu, built various edifices including a sanctuary of the Buddha and to the *Bodhisattvas Padmapāni* and *Vajrapāni* (Coedes, 1969: 85-86).

Besides that, the archaeology of the region of Palembang, although quite scanty, especially in architectural remains, confirms the evidence of I Tsing and epigraphic data. The sculptures that have been found are all Buddhist, with a definite predominance of Bodhisattva images. But on the whole they are later than the period under consideration here. All these marked the establishment of Buddhism in Indonesia.



Figure 4-24. One of Buddha statue found at Palembang city area (left); Talang Tuo inscription which stated the existence of Buddhist king of Śrīvijaya (right)

The journey of I Tsing to Śrīvijaya is of great importance for us here, since it contains rich data regarding the establishment of Buddhism in Indonesia. I Tsing is said to have visited Śrīvijaya several times. On his first voyage from China to India in 671 his first port of call, less than twenty days after his departure from Canton, was Fo-Shih, where he stopped for six months to study Sanskrit grammar. “In the fortified city of Fo-Shih,” he says, “there are more than a thousand Buddhist priests whose minds are bent on study and good works. They examine and study all possible subjects exactly as in Madhyadeśa (India); their rules and ceremonies are identical with those in India. If a Chinese priest wishes to go to the west to understand and read (the original Buddhist texts) there, he would be wise to spend a year or two in Fo-Shih and practice the proper rules there; he might then go on to Central India.”

It indicated that Śrīvijaya is an auspicious site for studies of the Buddhist teaching. That is why many Chinese pilgrims, such as Yun-ki, Ta-tsin, Tcheng-kou, Tao-hong, Fa-lang and others, made prolonged stay in this international center of Buddhist scholarship. They learnt Kouen-luen (a kind of archaic Malay or Proto-Malay) and Sanskrit.

It is only for their pious life that Buddhist scholars and students congregated in Śrīvijaya, because Sakyakirti, one of the seven greatest masters among the contemporaries of I Tsing lived in Śrīvijaya. Eminent Buddhist scholars of India and Indonesia, according to the testimony of I Tsing, were proficient in authoritative Theravāda and Mahāyāna texts,

as there were so many common links binding the two. One same school, for instance, could subscribe to Mahāyāna in some place and Theravāda in another (Kumar, 2001: 89).

Among hundreds of Buddhist viharas available in South Sumatra, I chose the Vraja Bhumi Śrīvijaya Vihara as my research example. It is because Vraja Bhumi Śrīvijaya Vihara is belong to *Majelis Agama Buddha Tantrayana Zhenfo Zong Kasogatan Indonesia*, which belong to Indonesian Tantrayana School of Buddhism. This Tantrayana Kasogatan of Buddhism is claimed to be the nature of Indonesian Buddhism which was prevalence during the era of Śrīvijaya Empire in the 7th century and also during Majapahit Empire in the 14th century. Kasogatan term nature and have an important history in terms of Indonesian Buddhist identity, as it was used in the time of Majapahit to refer to the Buddhahood. *Kasogatan* derived from the word “Sugata”, that is one of the supreme title of the Buddha, which means “that which is in happiness”.

Tantrayana Kasogatan is the first born group during the revival of Buddhism in Indonesia which was pioneered by the late Venerable Ashin Jinnarakitta Mahathera in the year of 1953 to 1956. The effort to establish the formal Tantrayana Kasogatan Buddhist organization was continued by the late Bhikku Giriputra Soemarsono and Bhikku Dharmesvara Oka Diputhera. Kasogatan conscience born of the urge to dig up the treasures of Buddhism which ever victorious in the Indonesian archipelago, namely in the time of Majapahit and Śrīvijaya kingdoms as well as in the days of ancient Mataram.

The Vraja Bhumi Śrīvijaya Vihara was established in the year of 1992, situated in the middle of Palembang city, the capital of South Sumatra province, where at first it was able to accomodate only about 50 people for prayers. Since the year of 2006, with the increasing number of its members, a newly four stories building was built and serves as a new vihara.

The main activities of Buddhist community at Vraja Bhumi Śrīvijaya Vihara are similiar to the activities of Buddhist communities of other viharas in Java and Bali areas. The celebration of Vesakh and other important Buddhist festivals such as Maghapuja, Kathina, and Asada are performed regularly in annual basis. Other than such major rituals, they also celebrate some important festivals performed based on Chinese Buddhist calendars, such as Imlek New Year. They also have several deities of Chinese Gods and also statues of their important ancestors installed at separate altars, beside the main altar with Buddha statue installed on it.



Figure 4-25. One of religious activities at Vraja Bhumi Śrīvijaya Vihara of Palembang
(Source: <http://www.senlun.org/aktivitas.htm>)

The Vraja Bhumi Śrīvijaya Vihara have fixed schedule of *puja bhakti* (prayers and other devotional activities performed together at vihara) on Thursday, Sunday, and also every date 1, 15 and 18 of lunar calendar of Imlek. They also run a Sunday school for children. Religious sermons are regularly given by foreign bhikkus who are visiting the Vraja Bhumi Vihara on regular basis, besides the domestics bhikku from Indonesia.

4.2 The Causes for Buddhist Communities Survival In Indonesia – A Quantitative Analysis

The purpose of this Cochran Analysis is to know the basic reason of Buddhism existence in Indonesia. Basically this analysis is used to examine the hypothesis of comparative “k” double sample if the data is nominal and has dichotomy frequency. This analysis is used to support qualitative result about Buddhism survival and existence in Indonesia, particularly in the island of Java and Bali.

In this analysis, respondent was given a closed question wherein the provided answer was given concerning the Buddhism survival in Indonesia. Questionnaire was distributed to 60 persons as research respondents with attributes as follows:

- 1) State ideology that gives space for religious practice
- 2) Other religions respect/accept their existence
- 3) Mythology/Literature
- 4) Buddhist Art Media
- 5) Other religion adherents accept the existence of Buddhist community
- 6) Political system that protects the freedom of religious expression
- 7) Formal institution that support the perseverance of Buddhist teaching
- 8) Perseverance by family/relatives
- 9) Educational institution
- 10) Remains of archaeology
- 11) Increasing number of Buddhist population
- 12) Faith in having better life quality
- 13) Social integration
- 14) Guidance in social solving problem
- 15) Security assurance
- 16) Group identity that makes proud

The respondents were to choose two choices of answers which are “Yes” or “No”, according to their personal opinion regarding the questioned item. These answers then collected and analyzed in five phases with the Cochran’s test formula.

The following is the statistical formula of Cochran’s test :

$$T = k(k-1) \frac{\sum_{j=1}^k \left(X_{\bullet j} - \frac{N}{k} \right)^2}{\sum_{i=1}^b X_{i\bullet} (k - X_{i\bullet})}$$

where

k is the number of treatments

$X_{\bullet j}$ is the column total for the j^{th} treatment

b is the number of blocks

$X_{i\bullet}$ is the row total for the i^{th} block

N is the grand total

The questions given were:

Ho : no perceptions difference or same opinions on attribute

Ha : there is perceptions difference or different opinion on attribute

Testing criteria:

Ho accepted and Ha rejected if asymp. sig $\geq 0,05$

Ho rejected and Ha accepted if asymp. sig $< 0,05$

The Cochran testing results after having 5 test phases could be explained as:

1. Phase 1 of Cochran Test

Respondent result on Phase 1 of Cochran test is seen in following table.

Table 4-2. Phase 1 of Cochran Test (Source: Primary Data, processed)

Attribute	Answer		Percentage (%)	
	“Yes”	“No”	“Yes”	“No”
A1	46	14	76,7	23,3
A2	59	1	98,3	1,7
A3	57	3	95,0	5,0
A4	58	2	96,7	3,3
A5	56	4	93,3	6,7
A6	47	13	78,3	21,7
A7	56	4	93,3	6,7
A8	60	0	100,0	0,0
A9	49	11	81,7	18,3
A10	57	3	95,0	5,0
A11	48	12	80,0	20,0
A12	56	4	93,3	6,7
A13	58	2	96,7	3,3
A14	55	5	91,7	8,3
A15	54	6	90,0	10,0
A16	55	5	91,7	8,3

Based on Table 4-2 above, answer proportion Yes from respondent for attribute 1 was 46 persons (76,7%), attribute 2 was 59 persons (98,3%), attribute 3 was 57 persons (95%), attribute 4 was 58 persons (96,7%), attribute 5 was 56 persons (93,3%), attribute 6 was 47 persons (78,3%), attribute 7 was 56 persons (93,3%), attribute 8 was 60 persons (100%), attribute 9 was 49 persons (11%), attribute 10 was 57 persons (95%),

attribute 11 was 48 persons (80%), attribute 12 was 56 persons (93,3%), attribute 13 was 58 persons (96,7%), attribute 14 was 55 persons (91,7%), attribute 15 was 54 persons (90%), and attribute 16 was 55 persons (91,7%).

The result of Q test has obtained the Q calculated value 64,044 with asymp. sig 0,000 (consult the attachment for complete result), so that Ho was rejected and Ha was accepted which means they have not yet had same tested attributes on the Buddhism survival in Indonesia hence it required to execute Phase 2 by taking out the attribute of answer proportion “Yes” which had the smallest amount that was attribute 1 (A1).

2. Phase 2 of Cochran Test

Phase 2 of Cochran Test was executed because the test result of Phase 1 has not yet obtained same perception on Buddhist survival in Indonesia. After taking out the answer proportion “Yes” with the smallest amount (A1), hence below given is the result.

Table 4-3 . Phase 2 of Cochran Test (Source: Primary Data, processed)

Attribute	Answer		Percentage (%)	
	“Yes”	“No”	“Yes”	“No”
A2	59	1	98,3	1,7
A3	57	3	95,0	5,0
A4	58	2	96,7	3,3
A5	56	4	93,3	6,7
A6	47	13	78,3	21,7
A7	56	4	93,3	6,7
A8	60	0	100,0	0,0
A9	49	11	81,7	18,3
A10	57	3	95,0	5,0
A11	48	12	80,0	20,0
A12	56	4	93,3	6,7
A13	58	2	96,7	3,3
A14	55	5	91,7	8,3
A15	54	6	90,0	10,0
A16	55	5	91,7	8,3

Data shown on Table 4-3 for answer proportion “Yes” of respondent for attribute 2 was 59 persons (98,3%), attribute 3 was 57 persons (95%), attribute 4 was 58 persons (96,7%), attribute 5 was 56 persons (93,3%), attribute 6 was 47 persons (78,3%), attribute 7 was 56 persons (93,3%), attribute 8 was 60 persons (100%), attribute 9 was 49 persons (11%), attribute 10 was 57 persons (95%), attribute 11 was 48 persons (80%),

attribute 12 was 56 persons (93,3%), attribute 13 was 58 persons (96,7%), attribute 14 was 55 persons (91,7%), attribute 15 was 54 persons (90%), and attribute 16 was 55 persons (91,7%).

The Q calculated value from Cochran Test Phase 2 has resulted 53,846 (consult the attachment for complete result) with asymp.sig 0,000 hence H_0 was rejected and H_a was accepted which means it hasn't yet obtained same perception on the Buddhist survival in Indonesia hence it needed to execute the test Phase 3. Likewise the Phase 2 in order to get same perception on the Buddhist survival in Indonesia by taking out the attribute of answer "Yes" that had the smallest amount which was attribute 6 (A6).

3. Phase 3 of Cochran Test

Having taken out the answer proportion "Yes" that had the smallest amount (A1), the result obtained is as follows.

Table 4-4. Phase 3 of Cochran Test (Source: Primary Data, processed)

Attribute	Answer		Percentage (%)	
	"Yes"	"No"	"Yes"	"No"
A2	59	1	98,3	1,7
A3	57	3	95,0	5,0
A4	58	2	96,7	3,3
A5	56	4	93,3	6,7
A7	56	4	93,3	6,7
A8	60	0	100,0	0,0
A9	49	11	81,7	18,3
A10	57	3	95,0	5,0
A11	48	12	80,0	20,0
A12	56	4	93,3	6,7
A13	58	2	96,7	3,3
A14	55	5	91,7	8,3
A15	54	6	90,0	10,0
A16	55	5	91,7	8,3

Data shown on Table 4-3 above the answer proportion "Yes" from respondent for attribute 2 was 59 persons (98,3%), attribute 3 was 57 persons (95%), attribute 4 was 58 persons (96,7%), attribute 5 was 56 persons (93,3%), attribute 7 was 56

persons (93,3%), attribute 8 was 60 persons (100%), attribute 9 was 49 persons (11%), attribute 10 was 57 persons (95%), attribute 11 was 48 persons (80%), attribute 12 was 56 persons (93,3%), attribute 13 was 58 persons (96,7%), attribute 14 was 55 persons (91,7%), attribute 15 was 54 persons (90%), and attribute 16 was 55 persons (91,7%).

Q calculated value from Phase 3 of Cochran test was 40,411 with asymp. sig. 0,000 (consult the attachment for complete result), so that H_0 was rejected and H_a was accepted. That means it needed to execute the Phase 4 test by taking out answer proportion “Yes” that had smallest amount which was attribute 11 (A11) in order to get same perception on the Buddhism survival in Indonesia.

4. Phase 4 of Cochran Test

There were 13 attributes tested on this Phase 4. Attribute 11 (A11) was taken out from previous test. Respondent answer proportion from the test is as follows:

Table 4-5. Phase 4 of Cochran Test (Source : Primary Data, processed)

Attribute	Answer		Percentage (%)	
	“Yes”	“No”	“Yes”	“No”
A2	59	1	98,3	1,7
A3	57	3	95,0	5,0
A4	58	2	96,7	3,3
A5	56	4	93,3	6,7
A7	56	4	93,3	6,7
A8	60	0	100,0	0,0
A9	49	11	81,7	18,3
A10	57	3	95,0	5,0
A12	56	4	93,3	6,7
A13	58	2	96,7	3,3
A14	55	5	91,7	8,3
A15	54	6	90,0	10,0
A16	55	5	91,7	8,3

Data shown on the Table 4 above that answer proportion “Yes” from respondent for attribute 2 was 59 persons (98,3%), attribute 3 was 57 persons (95%), attribute 4 was 58 persons (96,7%), attribute 5 was 56 persons (93,3%), attribute 7 was 56 persons (93,3%), attribute 8 was 60 persons (100%), attribute 9 was 49 persons (11%), attribute 10 was 57 persons (95%), attribute 12 was 56 persons (93,3%), attribute 13 was

58 persons (96,7%), attribute 14 was 55 persons (91,7%), attribute 15 was 54 persons (90%), dan attribute 16 was 55 persons (91,7%).

Phase 4 of Cochran test result obtained the Q calculated value of 28,439 with asymp. sig 0,005 (consult the attachment for complete result), so that the decision would be H_0 was rejected and H_a was accepted. This means it still hasn't got same perception on the Buddhist survival in Indonesia hence it still needed to carry out the Cochran test Phase 5 by taking out attribute 9 (A9) because it had the smallest amount of proportion answer "Yes".

5. Phase 5 of Cochran Test

Having taken out the answer proportion of the smallest amount "Yes" (A9), the result then is as follows.

It is shown that answer proportion "Yes" from respondent for attribute 2 was 59 persons (98,3%), attribute 3 was 57 persons (95%), attribute 4 was 58 persons (96,7%), attribute 5 was 56 persons (93,3%), attribute 7 was 56 persons (93,3%), attribute 8 was 60 persons (100%), attribute 10 was 57 persons (95%), attribute 12 was 56 persons (93,3%), attribute 13 was 58 persons (96,7%), attribute 14 was 55 persons (91,7%), attribute 15 was 54 persons (90%), and attribute 16 was 55 persons (91,7%).

Table 4-6. Phase 5 Cochran TestSource: Primary Data (processed)

Attribute	Answer		Percentage (%)	
	"Yes"	"No"	"Yes"	"No"
A2	59	1	98,3	1,7
A3	57	3	95,0	5,0
A4	58	2	96,7	3,3
A5	56	4	93,3	6,7
A7	56	4	93,3	6,7
A8	60	0	100,0	0,0
A10	57	3	95,0	5,0
A12	56	4	93,3	6,7
A13	58	2	96,7	3,3
A14	55	5	91,7	8,3
A15	54	6	90,0	10,0
A16	55	5	91,7	8,3

From the Phase 5 of Cochran test, result obtained for Q calculated value from phase 5 was 12,880 with asymp. sig 0,301 (consult the attachment for complete result), hence the decision was Ho was accepted and Ha was rejected or there was the same perception on the Buddhist survival in Indonesia so that the remaining attributes were attributes that form the same perception (12 attributes).

The complete 5 Phases of Cochran test result is shown in brief as below.

Table 4-7. Summary of Cochran Test Result (Source: Processed Primary Data)

Phase	Item Number Item tested	Item Taken Out	Q Calculated Value	Asymp. Sig.	Remark
1	16	-	64,044	0,000	Reject Ho
2	15	A1	53,846	0,000	Reject Ho
3	14	A11	40,411	0,000	Reject Ho
4	13	A6	28,439	0,005	Reject Ho
5	12	A9	12,880	0,301	Accept Ho

Based on Table 6 above it could be seen that after carried out 5 test phases, the calculated Q value finally 12,880 with asymp. sig. 0,301, hence the decision was to accept Ho and reject Ha, which means no different perception or same attribute has been obtained. It is then concluded that from 16 proposed attributes, it is found that 12 factors are the respondent considerations on Buddhism survival in Indonesia.

The reasons of Buddhist survival in Indonesia are “Different religions respect/accept their existence, mythology/literature, art media, other religion adherents accept their existence, formal institution that protects, perseverance by family/relatives, remains of archaeology, faith in having better life quality, social integration, guidance in social problem solving, security assurance, group identity that makes proud.

The following paragraphs are the discussion based on the answer of respondents above mentioned:

(1) Other religions respect/accept their existence:

Buddhism culture has been deep penetrated in every aspect of our life. We know that Buddhism was a religion that guides us to have better life in current lifetime as

well as in next life. We need religious guidance for daily life. Ceremonies and rituals, though they have been accepted as the complement part of religion, it doesn't mean they have religious elements inside them. The mental development was the most essential part of religion. In order to reach the mental development, we need to start developing strong moral fundamental so that in return will attain firm moral yet steady fundamental. And from cultural aspect as well as worship tradition, Buddhism itself has good conducts, polite ethics, and vocabularies that are now locally spoken as community dialect.

One of the purposes or directions of The Buddha teaching was to create a qualified mind and noble thought. In order to achieve the goal, man hence has to have relationship with God, with all living beings and with the nature. From Buddhist point of view, basically, the dimension of human resource development was started from developing oneself and not unlike wise which were we for the development. The development here refers to mental/spiritual development. However the mental development today is highly needed such that it is not weird thing that we now are having various mental conducts that are not praiseworthy such as discrimination, manipulation, criminal action, human right oppression, and so forth so that they generate conflict as well as social agitation/tension.

That is why Buddhist teaching always tells to their adherents to always have good tolerance between each other as well as with other different religions. Those are reasons that Buddhism has been able to keep survive till date and their existence is still well accepted by other religions adherents as well.

(2) Buddhist Mythology/Literature:

In Indonesia Buddhism has had its golden era during Śrīvijaya kingdom period in Sumatra, ancient kingdom of Mataram and Majapahit in Java. During those periods, there were Buddhism (Mahāyāna) University located in Sumatra and Java that had international values. Buddhism literatures in the form of holy book Tripitaka in Sanskrit but now we can't find the complete edition as the original one, we now only have the translation edition in some languages such as in Mandarin, Japanese, Korean, Tibetan, English (in here the translation whether has been completed or not by one translation team headed by Tripitaka Master Hua of The Ten Thousand of Buddha, San Fransisco). Holy

books of Buddha Mahāyāna has been partly translated and published in Indonesian language. The below translation holy books are the part of Tripitaka-Mahāyāna which have original text in Sanskrit:

1. Vajracchedikā Prajñā Pāramitā Sūtra,
2. Prajñā Pāramitā Hṛdaya Sūtra (has also explanation),
3. *Sukhāvatī Vyūha Sūtra* (Sutra Amitabha in short text),
4. Buddhavacana Amitāyus Tathāgata Sūtra (Sūtra Amitabha in long text)
5. Mahāsukhāvatī Vyūha Sūtra

(3) Buddhist Art and Media:

The Art of Buddha-Greek is the manifestation art style of Buddha-Greek, a cultural collaboration between classic Greek and Buddhism which has been developing for almost 1.000 years in Middle Asia occurred in between the era of the Great Alexander conquest in the 4th BC and the Islam conquest in the 7th. Buddha-Greek art has special character of idealistic realism of Greek Helenis and the first of The Buddha manifestation in the form of human being, which has helped to form the concerned art and particularly Buddhism sculpture technique.

The origin of Buddha-Greek Art could be found in Helenistik Baktria-Greek kingdom established between the year 250 B.C. to 130 B.C. which now is located in Afghanwastan, from where the Helenwastik Greek spread over to Indian sub-continent by establishing the kingdom of Greek-India (180 SM-10 SM).

Hence the Buddhist media art is the findings of idols and sculptures in the form of Buddha. Meanwhile the other form of art is stupas or pillars meant to inform the followers to respect all living beings and advise people to follow the dharma way. Model of Pillar made by Maharaja Aśoka from Maurya Emperor (273–232 B.C.).

(4) Other religion adherents accept their existence:

Other religion adherents have been able to accept the Buddhist existence till date because it is supported by the historical heritage in the form of Buddha statues which is strongly believed they are still having their own power for their devotees. Other factor is because Buddhism is a religion that guides us to have a better life and has the high

teaching of tolerance between themselves as well as with other religions so that other religions could accept their existence till date and been giving impact in having it spread till now.

(5) Formal institution that protects the freedom of religious expression

In this country religion is positioned in a strategic place. Even though it is said that Indonesia was not a secular country, however government gives broad and wide attention to the religious life so that they appoint one single department responsible for nurturing and serving to all religions. This department is called Religion Department. Other than this department, it is also some religious educational institutions.

(6) Perseverance by family:

The perseverance by family is carried out by keeping up the tradition that has lasted since decades by celebrating Buddhist religious festivals such as Vesakh, *Kāthina*, *Māghapāja*, *Asadhā*, *Sanghādāna*, etc. Buddhist families also regularly visit the Buddhist vihara or temple to perform religious worship, to hear sermons from monks, and to perform several social activities such as blood donor, problem counseling, tending to the orphans, and so on.

(7) Remains of archaeology:

Basically the remains of archaeology is divided into two parts; moving remains and unmoving one. For the prehistoric period, the moving remains such as stone equipment, stone jewelries, bones tools, seashell jewelries and earthenware pots. Meanwhile, the unmoving remains such as megalithic structure and resident cave. Not many remains left from organic material as most probably it had been vanished as the time passed.

(8) Faith in having better life quality:

Faith in having better life quality means the faith particularly for the Buddhism as religion itself and also for other religions adherents that by being Buddhism devotee, the better life will be obtained both physically and mentally.

(9) Social Integration:

Social integration is the process to unite the social aspects or society. This social integration was also applied to Buddhist teaching on how to unite the differences on Buddhism itself as well as to other religions so that the unity on religious diversity will occur and in consciousness for the unity of culture.

(10) Guidance in social problem solving:

Guidance in social problem solving particularly to Buddhism is by choosing one monk/bikkhu by adherents who has good knowledge and principles as their mentor related to temple to teach Dharma vinaya. Other guidance in problem solving is by choosing elder person to lead for problem solving.

(11) Security assurance:

Security assurance obtained by the Buddhist adherents is when The Buddha gives unique collaboration between cold rational head and warm heart with full of love and deep sympathy. Buddhist teaching always tells how to live in divine love both with own Buddhist devotees and also with different religions. The teachings always shelter the followers wherein the eternal message addressed by The Buddha about the peace. Peace that is needed more by human being.

(12) Group identity that makes proud:

Group identity that makes proud here means that they are proud being the Buddhist devotees. They are proud of themselves as the Buddhist devotees other than any other religions.

4.3 Other Factors for Buddhist Survival in Indonesia

The presence of contemporary Buddhism in Indonesia is the continuation that of Buddhism which existed in Indonesia, according to recorded history, at least since the 5th century. As one of the oldest religions developed in Indonesia, Buddhism experienced what is commonly known as golden era, also an era where a declination happened. Buddhist teaching and its social religious organization had been influenced by the social, cultural, and political development of Indonesia in the past and contemporary contexts.

Although undergone a declination period for almost 500 hundred years since the collapse of Majapahit Kingdom in the 15th century, the teaching of Buddhism has been able to survive despite of a several difficult situations (Winardi, 2006). In this chapter, I will present the role of different factors which in my consideration, based on my research observation, contributed to the survival of Buddhism teaching and Buddhist communities in contemporary Indonesia.

Based on my observation, some of the most prominent factors that caused the survival of the teaching of Buddhism and Buddhist communities in Indonesia are as follows: (1) the role of Buddhist archeological sites such as Borobudur temple in Central Java; (2) the role of Indonesian state ideology in relation with religious freedom; (3) the role of Buddhist *sangha* and other Buddhist formal organization/institution; and (4) the role of Buddhist formal educational institutions. In the following sequence paragraphs, a more detailed explanations on each factors contributed to the survival of Buddhism in Indonesia are being presented.

4.3.1 The Role of Borobudur and Other Buddhist Archeological Monuments for Buddhist Survival in Indonesia

In the following paragraph, I will explain the reason why Buddhist archeological sites such Borobudur plays important role for Buddhist survival in Indonesia. I will argue that Borobudur has been utilized as Buddhist national religious identity; it serves as a central place for annual national Vesakh ritual celebration where thousands of Buddhist people from various groups of Buddhist denomination attend it. Other Buddhist sites like Mendut temple near Borobudur and also Kalibukbuk Buddhist temple in Bali also have significant contribution for the survival and development of Buddhism and Buddhist communities in Indonesia.

Moreover, I think that Borobudur can serve as the national heritage as one of the outstanding tourist spots in Central Java which attracts lots of tourist from the globe. According to the data of Ministry of Tourism and Culture of Indonesia, for the year of 2010, Central Java became the third tourist destination places after Bali and Yogyakarta, where Borobudur is the most visited site. The following is a report from Borobudur Office Information year 2005 on the numbers of local and foreign tourists visiting Borobudur from year 1998 to 2004.

Table 4-8 Numbers of Visitors to Borobudur Year of 1998 – 2004

(Source: Report of Borobudur Office Information, Year 2005)

Year	Local Tourist	Foreign Tourist	Total
1998	1,279,460	115,309	1,394,769
1999	1,764,934	86,258	1,851,192
2000	2,559,527	114,440	2,673,967
2001	2,470,647	111,136	2,581,783
2002	1,998,355	107,972	2,106,327
2003	2,007,917	62,776	2,070,693
2004	1,935,918	90,524	2,026,442

From the table above, it is obvious that Borobudur attracted visitors from Indonesia and foreign countries, which in turn give the feeling of respect and adoration to the existence of Buddhism in Indonesia both in the past and in present situation.

4.3.1.1 Borobudur As Indonesian Buddhist Religious Identity

In my observation, the role of world famous Buddhist Borobudur temple which situated in Central Java area is the most important factor for the survival of Buddhism in Indonesia. The role of Borobudur is very unique in many ways both for Buddhist communities in their homeland of Indonesia, especially those in Java Island, and also for many Buddhist people in South East Asian countries. It is considered unique, because of its long historical existence. Borobudur temple was built more than one thousand years ago, around at time of 7th to 9th century. It ruined and almost unknown in the era where Buddhism were flourished during the Majapahit kingdom in the 14th to 15th century, was neglected for the period of 16th to 18th century

during Indonesian colonialized, and started to regain its religious role in the early of 19th century onwards.

In the digital documentation of History Borobudur issued by Borobudur National Park Foundation (2009), the following information is mentioned:

The area of what is known as Central Java and East Java in present day of Indonesia remarked the golden era of Buddhism development during the period of Hindu-Buddha kingdoms reign in Indonesia, from the 7th to 15th century. Central Java is the home of Candi Borobudur, the biggest Buddhist monument in the world, built in about 7th to 9th century by Syailendra dynasty. During the reign of Majapahit kingdom starting from 12th to 15th century, there were no mentions of Borobudur as an important Buddhist religious site.

Having passed through long historical way and various renovation works by various interests, for almost 500 years, Borobudur Temple has finally got its monumental role as important function in Buddhism spirituality. It was built to resemble a microcosm of the universe and its purpose was to provide a visual image of the teachings of the Buddha and show, in a practical manner, the steps through life that each person must follow to achieve enlightenment. Although the renovation works hadn't been fully completed, in the early of 1930's Narada Mahathera, a Buddhist priest from Sri Lanka initiated his trip to Indonesia and created historical moment by planting the Bodhi tree he brought directly from Sri Lanka at the yard of Borobudur Temple. It was under a Bodhi tree, that Siddhartha Gautama achieved his perfection during his meditation.

The planting of the Bodhi tree at the yard of Borobudur Temple was a milestone for the Buddhism re-awakening in Indonesia which had declined for hundreds of years. Buddhism re-awakening in Indonesia in the early 1930s was more dominant into the Buddha Theravāda teaching. It is because Narada Mahathera coming from Sri Lanka and the Theravāda ideology is the biggest Buddhist group in Sri Lanka. As known that the term Theravāda comes from Pali language: *thera* means "elders" + *vada* means "word, doctrine" (Synder, 2008). So it can be said Theravāda means "Doctrine of the Elders," is the name for the school of Buddhism that draws its scriptural inspiration from the Pali Canon, or Tripitaka, which scholars generally accept as the oldest record of the Buddha's teachings (Rahula, 1996).

Theravāda Buddhism now is a prominent Buddhist community in contemporary Indonesia. In the year 1930's, the spirituality of Borobudur attracted the *bhikkus* from countries like Sri Lanka, Thailand, Laos, Vietnam, Kamboja, Japan, and so forth to visit Indonesia. In their visits, apart from visiting Borobudur, they also restarted the Buddhist teaching activities to the society of Chinese/Tionghoa descent who mostly were Buddhist adherents or Kong Hucu. Other Buddhist priests also came from China to restart teaching on the Buddhism Mahāyāna teaching. As aware the relief carvings on the Borobudur's wall are also illustrating the philosophy of Mahāyāna and Tantrayāna (Legowo, 2011).

In the early 20th century, Chinese Buddhist immigrants came to Indonesia and reintroduce Buddhism. Among their important activities were lectures on Dhamma and Buddhist meditation which were given at Theosophical Society lodge in Jakarta, Bandung, Medan, Yogyakarta, Surabaya, and so forth. This lead to the effect that Buddhism began to be restudied and lived among the Dutch scholars and some Indonesians citizen, which mainly were Chinese by origin. From here was born the adherents of Buddhism in Indonesia, which after independence of Indonesia they became pioneers of the revival of Buddhism in Indonesia (Winardi, 2006; Bhagavant.com, 2011).

In order to balance the reawakening Theravāda Buddhism pioneered by Narada Mahathera from Sri Lanka, they also initiated to make use of Borobudur Temple to develop Buddha Mahāyāna which thought to be more fitted to the character of Tionghoa descent in Indonesia. At that period two Buddhist organizations were formed; *Batavia Buddhists Association* inclined to spread the teachings of the Mahāyāna, in contrast to *Java Buddhist Association*, which inclines to spread the teachings of Theravāda (Bhagavant.com, 2011).

After Indonesia born as an independent and free country in the year 1945, Buddhism hadn't yet recognized as formal religion as other religions such as Islam, Catholic and Protestant. The struggle to get the recognition as state religion by Buddhist people at that time was strongly supported by the determination of various Buddhist ideologies and communities in Indonesia. One of the ways was by celebrating Vesakh together at Borobudur Temple on 22nd May 1953. This Vesakh celebration was attended by thousands of Buddhist adherents from all over Indonesia,

and also attended by ambassadors from Sri Lanka, Thailand, Myanmar, Kamboja, Japan, and so forth. Vesakh celebration has been held regularly as one of the consolidation medium and Buddhist solidarity in Indonesia, in order to obtain the recognition as formal religion from government.

Vesakh celebration in Borobudur has been successfully creating impression to public that Borobudur has identical with Buddhist in Indonesia, and not only as the remains of stones archaeology of pre-history Buddhism era in Indonesia. Buddhist identity in Indonesia has reestablished by the existence of Borobudur Temple. So it can be said that Borobudur Temple has been playing an important role as the material infrastructure which stands still to support the continuity and survival of Buddhism in Indonesia.

The creation of religious identity by Indonesian Buddhist community is significant to note. Every community in society need to have an identity to distinguish them from other community. It is through the process of identifying things that we come to understand the world we live in. Derived from the Latin root, “idem”, the word “identity”, meaning “the same”, actually has two meanings. The first, as the Latin root indicates, refers to the idea of “absolute sameness”. The second definition, “is a concept of distinctiveness which presumes consistency or continuity over time”, which immediately establishes the dynamic of “insider” and “outsider”, or “us” and “other”. While a collective identity consists of similarities, it also requires the exclusion of others (Turpie, 2001).

Ever since, Borobudur has been functioned as the Buddhist religious identity in Indonesia. Borobudur has become a pride identity for Buddhist in Indonesia as well as in other countries particularly in Southeast Asian region. Furthermore, Borobudur has obtained recognition as Buddhist world heritage acknowledged as ancient site protected by United Nations through its UNESCO department.



Figure 4-25. An old photograph documented the situation of first Vesakh ritual celebration at Borobudur on May 22nd, 1953 (Source: <http://bhagavant.com>)

In my observation, the existence of Mendut temple nearby Borobudur area is also important to note. This small Buddhist monument serves as spiritual center for Mendut Buddhist Monastery where Buddhist monks are educated and also dedicated their life to the spread of Buddhism. Mendut also serve as a place for various preliminaries Buddhist religious celebration, such as Vesakh, Magha, Asadha, and Kathina ritual celebration, etc., before the grand celebration held in Borobudur. Vihara Mendut, as people often named the Mendut Buddhist Monastery, is the secretariat office and base of Pannavaro Mahathera, the head of *Sangha Theravāda Indonesia* (Councils of Theravāda Buddhist Indonesia). From this place, the teachings of Theravāda Buddhism are spread out to all part of Indonesia.

The existence of Kalibukbuk temple as Buddhist archeological site in Singaraja Regency of Bali Province also plays important role for the creation of religious identity for Buddhist communities in Bali. Many social and religious activities that identical with Buddhism are held here, in combination with Balinese cultural and tradition.



Figure 4-26. A Vesakh ritual procession of 2011 held at Mendut temple area. These kinds of events are very important contribution for Buddhist survival in Indonesia
(Source: <http://www.dhammacakka.org>)



Figure 4-27. Visitors at Buddhist Kalibukbuk temple of Singaraja, Bali
(Source: <http://www.buleleng.com/ark.htm>)

4.3.1.2 Borobudur As Center for International Vesakh Celebration

Since the beginning of Buddhist revival movement in Indonesia, Borobudur serves as a central place for Vesakh ritual celebration. The ritual celebration, Vesakh (sometimes also rendered Vesakh, or *Visakha*), commemorates the birth, enlightenment, and death (or *parinibbana*) of the Buddha. This lunar ritual, whose name is derived from the second month in the Indian calendar, *Vaisakha*, is celebrated on the full moon of the fifth lunar month (usually May according to the Gregorian calendar). Although Vesakh is technically defined as a *Theravāda* ritual, it will become evident that Vesakh also denotes a wider variety of ritual expressions within Buddhism in Indonesia (Endro, 2006).

Literature pertaining to the Buddhist ritual celebration Vesakh is very limited in scope. The few available primary sources about early Vesakh celebrations as a specifically Buddhist ritual are found in historical texts concerned with prominent Buddhist figures, such as Emperor Aśoka (304-232 BCE). Aśoka's Rock Edict IV provides what may be the first possible reference to a *Vesakh* celebration. Ancient Sinhalese Chronicles such as the *Mahavamsa* (the Great Chronicle) and autobiographical travel sources such as the pilgrimage account of Fa-Hsien, also mention early Vesakh rituals. Vesakh celebrations also figure within more general modern socio-anthropological studies of Buddhist communities in Southeast Asia. This secondary scholarly literature, which relies upon data gathered from ethnographic research, reveals the associations between Vesakh and agricultural rites found in Southeast Asia and India, and thus the syncretic nature of ritual development. It also suggests that pre-Buddhist forms of the Vesakh ritual existed.

Along with the recognition of Buddhism as formal state religion of Indonesia in the years of 1960s, Vesakh celebration becomes the identity as national Buddhist largest ritual in Indonesia. Finally Vesakh day become one of national holiday of Indonesia under the Presidential Decree Number 03 of 1983 dated January 19th 1983. With this Indonesian government recognition of Vesakh as national Buddhist religious festival, the ritual procession of Vesakh which regularly done by Buddhist communities at Borobudur temple, now become one of national religious event.

Since in the case of Indonesia, Buddhism is a minority religion, the Vesakh ritual acquires socio-political power, not only for the individual Buddhist communities who host the event, but also for the larger Buddhist cultural and ethnic communities, within which these groups reside. During such celebrations, take part many of important government people such as Minister of Religious Affairs from Jakarta, the Governor of Central Java, and the Regent of Magelang Regency, etc.

In the recent years several presidents of Indonesia attend the Vesakh ritual celebration at Borobudur. A number of Buddhist monks from Sri Lanka, Burma, Thailand, Cambodia, Vietnam, Laos, Japan, and Chinese are also coming regularly as special respected guests to the annual Vesakh celebration at Borobudur. These foreign monks who come to Borobudur mostly are seniors bhikkus who become the spiritual teachers of most of Indonesian monks. They are invited and sponsored by various Buddhist sangha organization of Indonesia, as most of the members of the sangha were ordained as monks by these seniors bhikkus from several Buddhist monasteries based in Sri Lanka, Thailand, Burma, Cambodia, Japan, and Chinese (Winardi, 2006).

As I described in the earlier chapters, the revival of Buddhism in Indonesia in the early of 20th century were pioneered by several senior Buddhist monks from Sri Lanka, Thailand, etc. who regularly visit Indonesia for their preaching activities. In the year of 1950s, Bhante Ashin Jinarakkitha was also invited 13 Buddhist monks from other countries during the performance of several Vesakh celebration on those years. This kind of practice of inviting foreign Buddhist monks during annual national Vesakh celebration becomes a custom of Buddhist community's activities in Indonesia till now. The massive ritual Vesakh celebration also attracted hundreds of tourist from abroad and domestic to participate or just to see the splendid and touching heart ritual to commemorate the auspicious day of the birth.

Thus, this portrait of *Vesakh* will reflect how politics, religious belief, and ethnic culture interact within a ritual such that group cohesiveness and social order, within the Buddhist communities in Indonesia and other Buddhist countries in Southeast Asia, are consolidated. From the functionalism theory approach, the Borobudur has functioned for the continuing contribution to the working and persistence of Buddhism survival in Indonesia.



Figure 4-28. The splendid of Borobudur temple, as seen from a top of nearby hill
(Source: Interactive Multimedia CD of The Borobudur's History and Culture, 2009).



Figure 4-29. Buddhist monks from various countries and various Buddhist denominations perform meditation during Vesakh celebration of 2555 BE on May 17, 2011 (<http://www.patria.co.id>).



Figure 4-30. Thousands of Buddhist people attending the Vesakh celebration at Borobudur, as seen during the Vesakh of celebration of 2554 BE/ 2010 AD (source:<http://patria.co.id>).



Figure 4-31. Buddhist monks from various countries attending the procession of Vesakh celebration by walking from Mendut temple to Borobudur temple (Source: <http://www.patria.co.id>)



Figure 4-32. Buddhist monks in their prayers on Vesakh celebration at Borobudur
(Source: <http://www.dhammacakka.org>)



Figure 4-33. The President of Indonesia (2004 – 2014), Dr. Susilo Bambang Yudhoyono
greeted by the bikkhu during Dharmashanti Vesakh of 2011
(Source: <http://www.antara.co.id>)

4.3.1.3 Borobudur As Center for Buddhist Religious and Cultural Study

The Borobudur role in assisting the survival of Buddhists in Indonesia can also be studied from the other side, namely Borobudur as a center of Buddhist religious and cultural studies for scholars and ordinary people. The splendor and reliefs found in temple of Borobudur have invited the interest and attention of scholars from around the world to uncover the mysteries embodied philosophical meaning behind the physical appearance of its material. This happens because the architecture and the reliefs of Borobudur is unique, the only one in the world, and different from the Buddhist monuments that found in India, Sri Lanka, Thailand, and other nations.

Sengupta (1934) assumes that all the Buddhist *Candis* of Indonesia are remarkable, that the sculptures of Borobudur are different from anything found in India. Nowhere do we find a sculptural illustration of Buddhist lore and doctrine so marvelous in its extent and detail. Also, they are distinguished by a definite style in which mental repose is expressed in forms of singular gracefulness. It deserves notice that the portrayal of human society, animal life, and vegetation is distinctly Indonesian. Borobudur is more mysterious than any other monument in the sense of actual meeting of mankind and the Holy, resulting in general way, in an *unio mystica*.

Since the rediscovery and excavation of the Borobudur site by Governor Sir Thomas Stanford Raffles in the year 1811 - 1815, The Borobudur became the center for experts who doing research in the field of history, archeology, anthropology, and various other disciplines from around the world. Studies on the existence of Borobudur, by itself also mean the study on the teachings of Buddhism. The publication of such research by worldwide scholars on the existence of Borobudur and the Buddhist community that support it, give much benefit to the Buddhist communities of Indonesia. Such publication attracted more and more people to visit Borobudur and other Buddhist archeological sites, which in return create more and more conducive situation for the survival of Buddhism in Indonesia.

For these above mentioned reasons, it can be said for sure that the existence of Borobudur and other Buddhist archeological sites in Indonesia have an important role for the survival of Buddhism and Buddhist communities in Indonesia.

The Buddhist survival along with its archeological remains is surely supported by both local and central government's policy. This can be seen from the policy of Indonesian local and central government to develop the institutional in form of National Department of Archaeology in every area which its existence is related to documentation, maintenance, and preservation of remains of archaeology. The concerned policy is not only for keeping the remains in good condition but also to establish socialization process in order to spread out the religion values such as the existence of Borobudur which for instance is used for the place to teach both for educational institution and family to know further about Buddhism teachings also the dynamic of Indonesian history.

The effort to save the national heritage in each form and manifestation is carried out in many ways both through informal approach and formal approach by spreading out various rules/policies of local and central government in order to maintain the preservation of cultural remains. This policy is carried out to avoid the bad attitude from individual with their own personal interests in every aspect of economy, social, politic as well as destructive behavior without any good purpose and direction. This can be seen from some instructions as follows:

1. Instruction from Educational and Cultural Minister No. 01/A.I/197 on Cooperation between their Office and Head Police in order to Secure/Preserve the Indonesian Cultural Heritage Area.
2. Command of Security Restoration and Instruction Order No.ISN 002/KopKam/I?73 on the National/Indonesian Pacification of Cultural Heritage Area.
3. Instruction from Regional Office of Educational and Cultural Department in Bali No. 189/Um/2/1976 on the Security of Ancient Time and Historical Things.

Principally the above instructions are meant to anticipate the flowing of trading ancient time things out to foreign countries which causes the

process of being poor of Indonesian cultural life also lost for eastern cultural knowledge. And they are in line with the mission from Ordinate Monument.

In that relation, the existence of museum has big role, for instance: National Museum, Ancient Time Museum, Balinese Center of Documentation, Palm Leaf Museum of Gedung Kirtya, and so forth which have the mission of maintaining and preserving various ancient and historical remains. This can be seen from the maintaining and preserving of various ancient/historical remains with Hindu-Buddha pattern in Bali, Yogyakarta, Palembang, and also other areas in Indonesia.

4.3.2 The Role of State Ideology for Buddhist Survival in Indonesia

The existence of Buddhism and Buddhist communities in Indonesia as the biggest Muslim country in Southeast Asian is an interesting phenomenon. In this section I will describe how the state ideology of Indonesia, i.e. Pancasila has significant influence to the dynamics of Buddhist development in Indonesia. There is evidence that national ideology is supporting the development and the survival of Buddhism in Indonesia.

Pancasila or Five Principles is the Indonesian state ideology which includes: Belief in One Almighty God, Internationalism or humanitarianism, National Unity or Nationalism, Democracy, and Social Justice. *Pancasila* became the ideological and philosophical basis of the newly Republic, and on August 18, 1945 the Constitution (in Indonesian, *Undang-Undang Dasar 1945*) was adopted as the basic law of the country (Yang, 2005).

These five Pancasila principles are the foundation of the nation and, as such, must guide the decisions and actions of the government and of the citizenry. The acceptance of Pancasila as the unique philosophy of the state (*asas tunggal*) is a social duty for all groups and layers of Indonesian society. Implementation of Pancasila is a national goal. The Pancasila is seen as one and is inseparable from its component principles. Both conceptually and symbolically, Pancasila has a long historical and cultural legitimacy.

The first principle of Pancasila stated that Indonesia is not a secular country or a theocracy state. Religious freedom is enshrined in the 1945 Constitution. Article 29 of the Constitution unequivocally grants "... every single citizen freedom to embrace a

religion and freedom of religious expression". It is noteworthy that this Constitution - passed on August 18, 1945 - predated the Universal Declaration of Human Rights. Along with Pancasila, the Indonesian state ideology, Article 29 establishes the framework of the state's stance with regard to the relationship between the state and religions, i.e. that Indonesia is neither a religion-based country (there is no state religion) nor a secular country, but a "religious country" and a "based-on-a-single-God country", which translates into the absolute obligation of each and every single citizen to embrace a religion - any religion – and to believe in a single God.

4.3.3 The Role of Sangha and Other Buddhist Formal Institutions

The most basic teaching of Lord Buddha is that every single Buddhist should give respect to three things: *Buddha*, *Dhamma*, and *Sangha* or commonly known as *Triratna*. In Buddhism the Triratna comprises the Buddha, the *dharma* (doctrine, or teaching), and the *sangha* (the monastic order, or community). One becomes a Buddhist by saying the words "I go to the Buddha for refuge, I go to the Doctrine for refuge, I go to the Order for refuge" (Rahula, 1996). These threefold Refuge was the main reason for the formation of various Buddhist sangha in Indonesia. The following paragraphs will explain my argument, based on my research observation and the historical documentation, that members of Buddhist Sangha from Sri Lanka, Thailand, Chinese, and other countries dedicated their life and are responsible for the survival of Buddhism in Indonesia.

In the history of Buddhist revival in Indonesia, the role of Sangha or monastic order is very important. As I already described in the previous section, the Buddhist revival in Indonesia started by Narada Mahathera, a *bikkhu* ordained in a Buddhist monastic order Srilanka. He visited Indonesia 15 times within 49 years, from March 1934, when the Venerable was 35 years old *thera*, to May 1983, when the Venerable was 85 years old *Mahathera*, before the Holiness passed away on 2 October 1983 in Sri Lanka. He introduced Buddhism in many locations in Java Island, such as Jakarta, Bandung, Medan, Jogjakarta, Surabaya, etc. This shows how the existence of Sangha is very important in pioneering the Buddhist revival and survival in Indonesia.

Another important historical role of Borobudur was happened in the year of 1950s. Late venerable Ashin Jinarakkhita (1923 -2002), the first Indonesian who accept the ordination of monks since the ruin of the kingdom of Śrīvijaya and Majapahit,

organized the first National Vesakh celebration at Borobudur Temple in 1953. Bhikku Ashin Jinarakkhita with the help of many other Buddhist leaders was actively sought the government recognition for Buddhism as one of state formal religions of Indonesia. He led the performance of Vesakh ritual celebration at Borobudur on 22nd of May 1953.

Buddhism was recognized by the Indonesian government. In 1959 Ashin Jinnarakkhita again organized the celebration of Buddha Jayanti at Borobudur Temple. In that auspicious occasion, Bhikku Ashin invited 13 bhikkhus from other countries. The celebration was attended by 6 bhikkhus from Sri Lanka, 4 bhikkhus from Thailand, 3 bhikkhus from Cambodia, 1 bhikkhu from Myanmar, and 1 bhikkhu from Japan.



Figure 4-34. The documentation picture of 13 bhikkhus from different countries who were invited for the Vaisakh celebration at Borobudur in 1959

(source : <http://wihara.com>)

The role of monastic orders in various countries as center for Buddhist monk education and training, leading to the creation of Indonesian by birth Buddhist monks. Many monks of Indonesian nationality were starting to be born and inaugurated both abroad (Myanmar, Thailand, Sri Lanka and Cambodia) and in Indonesia, such as : Ven. Ashin Jinarakkhita (1953), Ven. Jinaputta (1954), Ven. Dhammika (1954), Ven. Jinapiya (1959), Samanera Jinananda (1959), Ven. Girirakhito (1966), Ven. Jinaratana (1966), Ven. Sumanggalo (1967), Ven. Subhato (1968), etc.

Today, Buddhist communities in Indonesia have the highest Sangha organization in the name of *Konferensi Agung Sangha Indonesia* (Great Conference of Indonesian Buddhist Sangha). This organization is an umbrella of several *Sangha Organization*, such as Sangha Theravāda Indonesia (STI), Sangha Mahāyāna Indonesia (SMI), Sangha Buddhayana Indonesia, etc. Under the guidance of bhikkhus in various denominations Buddhist communities in Indonesia are growing healthy.

4.3.4 The Role of Buddhist Formal Educational Institutions

Along with the recognition of Buddhism as one of formal state religion, the government of Indonesia through the Ministry of Religious Affairs started to establish and funding Buddhist formal schools. The schools are ranging from elementary to college level. Buddhism also becomes a subject course in every state school and college who has Buddhist students. In this way, they need Buddhist teachers who are well-trained in Buddhist subject matters. For this purpose along with the establishment of monastic Buddhist education and training center, Buddhist communities established several colleges for Buddhist higher learning. Some of them are state financed, most of them are private and supported by Buddhist people individually.

Currently Buddhist communities in Indonesia have Śrīvijaya State Buddhist College of Tangerang, Banten Province (formerly part of West Java), nearby Jakarta, the only state financed Buddhist college.

Other Buddhist private colleges (Buddhist College=Sekolah Tinggi Agama Buddha) are as follows: (1) Sekolah Tinggi Agama Buddha Nalanda, Jakarta; (2) Sekolah Tinggi Agama Buddha Mpu Tantular at Banyumas Regency, Central Java; (3) Smaratungga Institute of Buddhist Learning at Boyolali Regency, Central Java; (4) Institut Buddha Dharma Indonesia of Medan, South Sumatra; (5) Sekolah Tinggi Agama Buddha Kertarajasa, Malang Regency, East Java Province; (6) Sekolah Tinggi Agama Buddha Mahaprajna, Jakarta; (7) Ashin Jinarakkhita Buddhist College (Lampung); (8) Raden Wijaya Buddhist College (Wonogiri); (9) Dutavira Buddhist College (Jakarta); (10) "Sariputra School" and (11) the Tri Ratna School in Sibolga, North Sumatra; (12) the Buddhist Srivijaya Empire State College (Banten); (13) Maitreyawira Buddhist College, Jakarta; (14) Sekolah Tinggi Agama Buddha Dharma Widya Tangerang; etc.

Other than so many colleges, Buddhist communities in Indonesia also develops so many Buddhist Elementary Schools (class 1 to 6), Buddhist Yuniior High Schools (class 7 to 9) and Buddhist Senior High Schools (class 10 to 12).

These Buddhist Higher School and College have been training and educating Buddhist teachers that after their completion of study will be sent to state and private school and college that have Buddhist students. In this way, the formal Buddhist education has important role for the development of Buddhism and Buddhist communities survival in Indonesia.



Figure 4-35. The students at Buddhist College of Kertarajasa, Malang Regency, East Java (Source: <http://www.kertarajasa.ac.id>).

The above figure showing the photo documentation of students and teachers at Kertarajasa Buddhist College, located in Malang Regency, East Java. They have both male and female students who are trained and educated to become bhiksu and bhiksuni respectively. The acceptance of female to be become bhiksuni in Indonesia was pioneered by Bhikkhu Ashin Jinarakkhita, the first Indonesian born Buddhist monk, who sent both bhikku and bhiksuni to be educated and ordained in foreign countries such as Sri Lanka, Thailand, etc. Such practice is being maintained by Buddhist Mahāyāna organization in Indonesia, so that in Buddhist College such as Kertarajasa in Malang, they have female students to be educated and trained as bhiksuni (www.kertarajasa.ac.id, 2011). After their graduation, most of the monks are sent to viharas or temple in various places of Indonesia.

From the above description, it is obvious that there are internal and external factors that supporting the survival of Buddhism in Indonesia. The most dominance internal factors are the existence of Buddhist sangha organization in Indonesia, and also the support from Buddhist ancient archeological sites; while the external factors are the support of Pancasila state ideology.

CHAPTER V

SUMMARY AND CONCLUSION

5.1 Summary

The aim of this study is to explore the religious and social activities of contemporary Buddhist communities in Indonesia and their linking to the setup of Buddhism in the past of Indonesia. This research incorporated the Radcliffe-Brown of Structuralism and Functionalism of Malinowski theories, focused to find out the structure and function of current Indonesian Buddhist society and institution that cause their survival and linking their contemporary social and religious practice to their tradition in the past.

There have been a number of earlier studies focusing on the historical development and decline of Buddhism, more specific in its relation to the development of Hinduism in Indonesia. The past studies reveal that there are ample historical evidences in the form of archeological remains and ancient literatures suggesting that in the past of Indonesia, Buddhism and Hinduism were living in harmony. Theravāda Buddhism, Mahāyāna Buddhism, and Tantrayāna or Vajrayāna Buddhism school of thoughts were existed and each of them contributed significantly to many important aspects of Buddhism development in Indonesia in the past.

In accordance to the findings of the earlier studies, the findings of this study suggest that the religious, social, and political set up of contemporary Indonesian Buddhist communities are strongly linked up to their past histories. The establishment of Buddhist monumental religious sites and the creation of religious harmony concept found in Buddhist literatures of 7th to 15th centuries period are fundamental evidences for the strong influence of Buddhist's teachings and development in Indonesia. Today, these Buddhist archeological remains and its concept of religious harmony play important roles for the survival of Buddhism in Indonesia. Further more, the concept of religious harmony between Śaiva and

Buddhism in the past as found in Buddhist literatures, laid a strong foundation for the formation of modern Indonesian state ideology.

Another important finding of this study suggest that the development and the survival of Indonesian Buddhism in the past could not be separated from the tolerance nature of Hinduism, as can be seen from their archeological and religious texts remains. During the reign of Majapahit empire, Hinduism was the religion of the majority. The kings and most of the citizen were Hindu adherents. Considering the fact that Hinduism and Buddhism existed in the kingdoms, it was most probably that kings acted as the initiators of religious syncretism. The fact that such religious syncretism recorded and promoted predominantly in the Buddhist literatures, it suggest that as majority, Hinduism was very tolerant in their nature. In modern Indonesian context too, Hinduism play significant role in the struggle of revival and reestablishment of Buddhism as one of Indonesian state recognized religions.

The existence of world famous Hindu Prambanan temple and Buddhist Borobudur temple located in a nearby area of present day Central Java province and built almost at the same period of 7th to 9th centuries were archeological evidence for Hindu-Buddhist religious harmony in the past. Both Prambanan and Borobudur temples are now becoming world's cultural heritage under the patronage of UNESCO.

The religious harmony between these two religions originated from India was reaching its peak during the reign of Majapahit kingdom in the 14th century. The syncretism of the religious teaching and practice among Śaiva branch of Hinduism with Mahāyāna and Tantrayāna branches of Buddhism were recorded in the writing of several literatures authored during the time of Majapahit empire. *Sang Hyang Kamahāyānikan*, *Tantu Panggelaran*, *Kuñjarakarna*, *Nāgarakertagama*, *Arjunavijaya*, *Sutasoma* are in the list. Among these literatures, *Kakawin Sutasoma* and *Sang Hyang Kamāhāyānikan*, written in Old Javanese language are very famous with their idea of religious syncretism between Śaiva and Buddhism. It is from these literatures that the national ideology of modern state of Indonesia took its frame of thought and background.

Kakawin Sutasoma contributed the phrase “*Bhinneka Tunggal Ika*” which now became the official national motto of modern state of Indonesia. Translated as “unity in diversity”, the phrase is inscribed in a scroll gripped by Garuda's claws of

Indonesian national symbol, Garuda Pancasila. It is also mentioned specifically in article 36A of the 1945 Constitution of Indonesia (Santoso, 1975: 578). This phrase is notable as it promotes tolerance between Hindus (Śivaïtes) and Buddhists. This quotation comes from canto 139, stanza 5. The full stanza reads as follows:

*Rwânêka dhâtu winuwus Buddha Wiśwa,
Bhinnêki rakwa ring apan kena parwanosen,
Mangka ng Jinatva kalawan Śivatatwa tunggal,
Bhinnêka tunggal ika tan hana dharma mangrwa.*

Translation:

It is said that the well-known Buddha and Śiva are two different substances. They are indeed different, yet how is it possible to recognize their difference in a glance, since the truth of Jina (Buddha) and the truth of Śiva is one. They are indeed different, but they are of the same kind, as there is no duality in Truth (Santoso, 1975).

Although the phrase of *Bhinneka Tunggal Ika* was especially dealt with the religious harmony of Śaiva and Buddhism during Majapahit empire, the founding fathers of Indonesia was realizing its broader meaning and relevant to Indonesian context. Indonesia consist of a very diverse ethnic, culture, and religious adherents. Therefore, at the time of the formation of Republic of Indonesia in the year of 1945, the phrase *Bhinneka Tunggal Ika* was considered to be very suitable motto to accommodate Indonesian nationality spirit. Furthermore, it is an original Indonesian concept, not an idea that imported from foreign sources.

Another Buddhist Old Javanese text, *Sang Hyang Kamāhāyānikan*, played its fundamental role when there was a need for Buddhist communities of Indonesia to present a monotheistic concept of God in Buddhism, in order to be accepted as state recognized religion, in the years of 1950s, shortly after Indonesia's independent from the colonials. To meet that requirement, Buddhist religious leaders proposed that there was a single supreme deity, *Sang Hyang Adi Buddha*. *Adi Buddha* is the primordial Buddha, the concept existed since very early in Buddhism but evolved in esoteric Buddhism only. This uniquely Indonesian version of God in Buddhism was

found in ancient Javanese texts, *Sang Hyang Kamāhāyānikan*. The *Sang Hyang Kamāhāyānikan* also mentions several names equal to Sang Hyang Buddha which originated from Hindu pantheon such as Viṣṇu and Śiva. This lead to the conclusion made by historian that in the philosophical level, Buddha was considered equal to Śiva and Viṣṇu, as can be seen from the following text of Stanza 53 of Sang Hyang Kamahāyānikan:

Sira ta dewa wiśeṣa ri boddha, bhaṭāra paramasunya ngaran ira, sira ta bhaṭāra paramasiwa ngaran ira, bhaṭāra purusa sira de sang wadisisya bhagavan kapila, sang hyang atma ngaran ira de sang wadi kanabhakṣyaśiṣya, bhaṭāra nirguna ira de sang wadi vaiṣṇava, sira ta phalani pratyaksa de dang ācārya nirākāra, sira matemah bhaṭāra ratnatraya mwanng bhaṭāra panca tathagata de dang ācārya Śakara sira inandelaken ni sang areca, pratima, peta de dang ācārya wāhyāka sira sang hyang wiśeṣajiwa ngaran ira, sirar ta sang hyang wangsil ngaran ira

Translation:

He is a very special god in Buddhism, His name is Bhaṭāra Paramasunya, He is called Bhaṭāra Paramasiwa. He is Bhaṭāra Puruṣa called by followers of Bhagavān Kapila. He is called Sang Hyang Ātmā by the followers of Wadikanabhakṣya, Bhaṭāra Nirguṇa by devotees of Viṣṇu. He is the goal seen by Dang Ācārya Nirākāra. He is later become Bhaṭāra Ratnatraya and Bhaṭāra Pañca Tathāgata by Dang Ācārya Śakara. He is then transforming into deity with symbols and images by Dang Ācārya Wāhyaka. He is called Sang Hyang Viśeṣa Jiwa and he is also called Sang Hyang Wangsil.

It also mentions the Pañcatathāgatas: Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi along with their Śaktis: Bharālī, Dhātviśvarī, Locanā, Māmakī, Pāṇḍaravāsini and Tārā. In Java the five Dhyānibuddhas are also known as Jinas and they can be distinguished only by the position of their hands.

Then mention is made to the existence and rank of the so-called Brahmanic deities. The verse run as follows (Kats, 1910):

Mijil tang devatā sarwwakāryya kartta sake kasarwwajñānan bhaṭāra vairocana, lwirnya īśvara. brahmā, viṣṇu, sira ta kinon mamaripūrṇ (ṇ)akna ng tribhuwana mwang isyanya de bhaṭāra vairocana, donanya pagawayana kaparārthan mwang sthāna bhaṭāra pinuja irikang kāla, dadi tang sthāvara jaṅgamādi. svargga hibekan devatādi mārtyapada hibekan manuṣādi, pātāla hibekan nāgādi de bhaṭāreśvara brahmā viṣṇu, nora tan kahanan ira, ndān dinadyaken de ni kasarwwajñānan bhaṭāra vairocana.

”Those almighty deities originated from the omniscience of god Vairocana, they were Īśvara, Brahmā and Viṣṇu who were ordered by God Vairocana to develop the three worlds along with their contents into perfection, so that they might be beneficial to men and serve as a place where the Lord should be worshipped at (all) time (by the people) etc. So the animal and plants and so on came into being. Heaven was filled with deities, the world of the mortal beings was filled with human beings and so on, the underworld was filled with dragons etc., all as the result of the work of god Īśvara, Brahmā and Viṣṇu. Therefore they were almighty but not by virtue of their own selves, for they came into being only as result of the omniscience of god Vairocana.”

From this passage it is obvious that Īśvara, Brahmā and Viṣṇu are only an emanation of Vairocana and that their achievements in creating all the universe is merely the fulfillments of the order of Vairocana, accomplished through his power. It is corroborates to the Buddhist Pantheon, of which the Buddha occupies the inner circle, and so the Hindu deities placed on outer circle. Thus, the mainstream of the religion of ancient Indonesian is characterized by syncretism between the deity of Buddhism and Hinduism.

The collapsed Majapahit kingdom in the year 1478 AD also brought the impact of the collapse of the triumph of Buddhism in Indonesia. People who remain

faithful to embrace the religion of Śiva-Buddha took refuge and gather at various places in East Java and Bali. After the collapse of Majapahit, Indonesian archipelago entered the era of Islamic kingdoms around the year 1478 until the year 1813 AD. At the end of the periods of Islamic kingdoms, Europeans began to set foot to Nusantara and the archipelago entered the colonization era. The Dutch began to colonize Indonesia for about 350 years, preceded by the Portuguese. In between of the Dutch period of colonization, British and Japan took over some period of year occupied Indonesia. With the coming of British, it came a new light to the Buddhist development in Indonesia. The excavation of Borobudur has been ordered by Sir Thomas Stamford Raffles, the new British Governor of Java. During British occupation of Indonesia in 1811 – 1815 CE Sir Thomas Stamford Raffles sent his army under H. C. Cornelius to unclothe the Borobudur Temple.

Comes along with the colonizers, the missionaries came to Indonesia to spread Christianity. In addition, there were also Dutch intellectuals who came for the purpose of researching the history and culture of the colonized nations. Dutch intentionally did the study and research of Indonesian culture, with a secret plan to perpetuate their domination of the colonized people of Indonesia. At that time, in every official report of Dutch government were as if in Indonesia only known three religions i.e. Protestantism, Catholicism and Islam, while Buddhism and Hinduism were never mentioned as an existing religion which in fact existed in Indonesia long time before the coming of the three mentioned Abrahamic religions.

After the collapse of Majapahit kingdom in the 15th century, Buddhism in Indonesia entered its declination period for almost 500 years. This declination also mean that there was no formal Buddhist institution or organization in Indonesia, including that of Buddhist traditional *sangha* which is an integral part of Buddhist characteristic since the beginning of its development. What left from the Buddhist golden era in the 10th to 15th centuries were Buddhist literatures authored in the period of Buddhist kingdoms of Indonesia, which mostly translated from Pali to Javanese language; and unattended Buddhist archeological sites such as the wonderful Borobudur temple and other minor temples scattered in several areas of Indonesia. It can be said that there was no record of the existence of any Indonesian Buddhist monk, any vihara or any Buddhist monastery in Sumatra, Java, or Bali during the period of declination.

Some theories were proposed by many historians to explain the cause of such situation; some said it was due to Muslim rapid religious expansion that quickly adopted by many Indonesian society leaders at that time, and common people just follow their leaders changing their religion from Hinduism and Buddhism into Muslim (Widnya, 2005). Severe natural calamities such as volcanoes eruption and earthquake that frequently happened in Indonesia in past time; also the Dutch and British colony of Indonesia for more than three hundred years significantly contributed to the neglecting of Buddhism.

From Brown and Malinowski's structuralism and functionalism theory point of view, I argue that one factor caused the declination of Buddhism in Indonesia for such long period of time can be explained by the absence of Buddhist traditional institution popularly known as *sangha*. The existence of *sangha* or monastic order is one of Buddhist three refuges, which is a form of Buddhist social structure, according to structuralism theory approach. Using this approach we may look at both Indonesian Buddhist social structure and social functions, where functionalism addresses Buddhist society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions and institutions. The absence one of the function of those constituent elements would affect the whole proper functioning the Buddhist society as a whole.

As we know, the most basic teaching of Lord Buddha is that every single Buddhist should give respect to three things: Buddha, Dhamma, and Sangha or commonly known as Triratna which literally means three jewels. In Buddhism the Triratna comprises the Buddha, the dharma (doctrine, or teaching), and the sangha (the monastic order, or community). One becomes a Buddhist by saying the words One becomes a Buddhist by saying the words "I go to the Buddha for refuge (*Buddham Śaraṇaṃ gacchāmi*), I go to the Doctrine for refuge (*Dharmaṃ śaraṇaṃ gacchāmi*), I go to the Order for refuge (*Samghaṃ śaraṇaṃ gacchāmi*)" as expression of Buddhist core faith (Rahula, 1996). Therefore, the absence of sangha or monastic order as traditional Buddhist institution in the historical context of Buddhism declination in Indonesia for the period of 16th to 19th centuries, mean the absence of the function one of Buddhist society organs.

Entering the 20th century, Buddhism in Indonesia entered new phase in its historical development. During the Dutch colonial era in Batavia (now Jakarta), some Dutch scholars founded the Theosophical Society. The purpose of this society was to study the core wisdom taught by all religions and aimed to create a true universal brotherhood. This theosophy also taught the wisdom of Buddhism, in which all members of the theosophical regardless of religion, also studied Buddhism (Bhagavant.com, 2011). Chinese immigrants to the country in the early twentieth century practiced an amalgam of traditional beliefs and animism. Some educated Chinese were members of the Theosophy Society, thus laying the groundwork for the reintroduction of Buddhism.

Among their important activities were lectures on Dhamma and Buddhist meditation which were given at Theosophical Society lodge in Jakarta, Bandung, Medan, Yogyakarta, Surabaya, and so forth. This lead to the effect that Buddhism began to be restudied and lived among the Dutch scholars and some Indonesian citizen, which mainly were Chinese by origin. From here was born the adherents of Buddhism in Indonesia, which after independence of Indonesian they became pioneers of the revival of Buddhism in Indonesia. The next progress of Buddhist development happened in the year of 1929, with the establishment of first Buddhist organization named *Java Buddhist Association* followed by the *Batavia Buddhist Association* in 1934. In 1932, the *International Buddhist Mission for Java* was founded in Jakarta with Mr. Yosias Van Dienst as the Deputy of Director General. This organization is a member of the *International Buddhist Mission of Burma*, based in Thaton (organization refers to the Theravāda Buddhism).

In the history of Buddhist revival in Indonesia, the role of Sangha or monastic order is very important. Buddhist revival in Indonesia started by Narada Mahathera, a *bikkhu* ordained in a Buddhist monastic order Sri Lanka. He visited Indonesia 15 times within 49 years. He introduced Buddhism in many locations in Java island, such as Jakarta, Bandung, Medan, Jogjakarta, Surabaya, etc. This is shows how the existence of Sangha is very important in pioneering the Buddhist revival and survival in Indonesia.

The period of post-independence of Indonesia signified a new chance and challange for Buddhist development. Many Buddhist organization could freely

restarted their religious and social activities which were stopped during Japanese occupation of Indonesia. But at the same time, the formation of new Republic of Indonesia in August 17, 1945 and the chosen of *Pancasila* as national ideology forced Buddhist community to adjust their theological interpretation.

According to the Indonesian *Pancasila* policy, all religions must assert belief in one God. The philosophical basis of the Indonesian state, first framed in 1945, is the *Pancasila* or Five Principles. The first of the Five Principles is belief in *Tuhan Yang Maha Esa*, normally, although not entirely satisfactorily, translated as the One Supreme God. The founders of the state had accepted this principle rather than a more specific statement of belief in the God of Islam, which is the religion of the majority of the people. Its formulation was clearly a compromise, aimed at stressing the importance of religion in the state, but avoiding declaring Islam as the state religion. As it stood, the principle was generally acceptable to followers of Islam, Christianity and Hinduism, and all religions which did acknowledge the existence of God, in one form or another (Brown, 1987).

This formulation, however, would obviously present problems for religions or belief systems which were non-theistic, which did not clearly and openly acknowledge the existence of God, such as Buddhism. To be a religion a tradition had to be monotheistic and have at least one Prophet and a Holy Book. It led Buddhism and Hinduism, neither of which is inherently monotheistic to be defined if not understood in monotheistic ways. To meet that requirement, Bhikku Ashin Jinarakkhita, who was the first Indonesian Buddhist monk with Chinese descent, proposed that there was a single supreme deity, *Sang Hyang Adi Buddha*. *Adibuddha* is the primordial Buddha, the concept existed since very early in Buddhism but evolved in esoteric Buddhism only. Bhikku Ashin Jinarakitha sought confirmation for this uniquely Indonesian version of Buddhism in ancient Javanese texts, *Sang Hyang Kamahāyānikan*, authored in 14th century of Majapahit reign, and even in the shape of the Buddhist temple complex at Borobudur.

Another important historical role of Borobudur was happened in the year of 1950s. Late venerable Ashin Jinarakkhita (1923 -2002), the first Indonesian who accept the ordination of monks since the ruin of the kingdom of Sriwijaya and Majapahit, organized the first National Wesak celebration at Borobudur Temple in

1953. Bhikku Ashin Jinarakkhita with the help of many other Buddhist leaders was actively sought the government recognition for Buddhism as one of state formal religions of Indonesia.

The role of monastic orders in various countries as center for Buddhist monk education and training, leading to the creation of Indonesian by birth Buddhist monks. Many monks of Indonesian nationality were starting to be born and inaugurated both abroad (Myanmar, Thailand, Sri Lanka and Cambodia) and in Indonesia, such as : Ven. Ashin Jinarakkhita (1953), Ven. Jinaputta (1954), Ven. Dhammika (1954), Ven. Jinapiya (1959), Samanera Jinananda (1959), Ven. Girirakhito (1966), Ven. Jinaratana (1966), Ven. Sumanggalo (1967), Ven. Subhato (1968), etc.

Today, Buddhist communities in Indonesia have the highest Sangha organization in the name of *Konferensi Agung Sangha Indonesia* (Great Conference of Indonesian Buddhist Sangha). This organization is an umbrella of several *Sangha Organization*, such as *Sangha Theravāda Indonesia* (STI), *Sangha Mahāyāna Indonesia* (SMI), *Sangha Buddhayana Indonesia*, etc. Under the guidance of bhikkhus in various denomination Buddhist communities in Indonesia are growing healthy, and Borobudur serve as their uniting factor as Buddhist sacred religious place.

Meanwhile, the Śīva-Buddha communities in Indonesia are still maintaining their religious teaching and practice, especially in Bali. The syncretism of Śīva-Buddha cult in Bali is considered very unique in sense that it is an existing religious life till nowadays. In the present day context, Śīva-Buddha in Bali with different variants of terminology given to call it, is a very complex religious phenomenon. In the theoretical level, it was the teachings of tantra serve as a medium that unites the two religions, so that the Buddhist monks and Śīva priest in Bali consider themselves to be imperfect when they do not mastered the teachings of both religions. The unifications, as evidenced in the history, did not occur in all aspects of both religions, but it happened predominantly on theological aspects, such as the "unification of the highest among the substances".

At the practical level, the reality of Śīva-Buddha cult in Bali is nothing more than a sub-system of the Hindu religion, with the evidence, not only in the ritual domain, and as a result of the strong influence of Śīva Siddhanta teaching, but the fact

that the priests of the two religions are formally adopted the Hindu religion. Only in a few case we see the influence of Buddhist teaching that incorporates the aspect of Śiva Siddhanta, such as in the use of bells and head ornament, as well as differences in their hair mat, and the use of a mantra or chanting.

In conclusion, Buddhist archeological sites such Borobudur plays important role for Buddhist survival in Indonesia. Borobudur has been utilized as Buddhist national religious identity; it serves as a central place for annual national Vesakh ritual celebration where thousands of Buddhist people from various groups of Buddhist denomination attend it. Other Buddhist sites like Mendut temple near Borobudur and also Kalibukbuk Buddhist temple in Bali also have significant contribution for the survival and development of Buddhism and Buddhist communities in Indonesia. Moreover, Borobudur serves as the national heritage as one of the outstanding tourist spots in Central Java which attracts lots of tourist from the globe.

Along with the recognition of Buddhism as one of formal state religion, the government of Indonesia through the Ministry of Religious Affairs started to establish and funding Buddhist formal schools. The schools are ranging from elementary to college level. Buddhism also become a subject course in every state school and college who have Buddhist students. In this way, they need Buddhist teachers who are well-trained in Buddhist subject matters. For this purpose along with the establishment of monastic Buddhist education and training center, Buddhist communities established several colleges for Buddhist higher learning. Some of them are state financed, most of them are private and supported by Buddhist people individually.

In all case, it is very clear that Hinduism has been playing significant role in making possible for Buddhism to survive from its declination after the collapse of Majapahit kingdom. Hinduism also serve as a very supportive counterpart during Buddhist communities struggling to be recognized as state's formal religion of Indonesia in the years of 1950s till year of 2000. Today, Buddhist communities in Indonesia is enjoying their freedom of religious expression, but still maintain a living in harmony with that of Hinduism.

5.2 Recommendation

Based on the finding of this study, I would like to offer suggestion to the Buddhist Sangha of Indonesia that all the members of Buddhist Sangha of Indonesia should maintain their unity and not involved too much in the political and pragmatical matters which often make them in conflict with other members of other Buddhist Sangha. Conflict inside the body of the Sangha of Indonesia will preventing the progress of Buddhism in Indonesia in the future.

5.3 Research Possibilities in the Future

- The role of Tantra of Indonesia to unify Hinduism and Buddhism to form Shiva-Buddha cult that exist till today
- The role of Indonesian Buddhist communities to the economic development of Indonesia, as majority of Indonesian Buddhist adherent are Chinese, which are well-known as merchants and leading bussiness practitioner in Indonesia.

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APPENDICES

APPENDIX A


QUESTIONNAIRE

Interview Questions:

1. Name
2. Gender
3. Age
4. Profession
5. Education
6. Location and address of village/town/.district
7. Practice of Buddhism by conversion/by birth
8. Since how long you/your family professes Buddhism?
9. If you have recently changed to Buddhism, then since when?
10. If you are Buddhist from several generations, do you have any genealogy?
11. What branch of Buddhism you follow?
12. Do you celebrate all Buddhist festivals?
If yes, how?
13. Is your spouse also Buddhist? If not, what religion she/he has?
14. What makes you practice Buddhism?
15. Do you know any of the old Buddhist texts written in Indonesia?
16. Does your family have old manuscript written about Buddhism?
17. Do you desire to go to Buddhist pilgrimage in your life in India?
18. How is the relation with your non-Buddhist neighbours?
19. Do you know about the Buddhist sites and places in your country?
20. According to you, how close is Buddhism to Hinduism , esp. in the case of Bali?
21. How would you protect your religious identity?

APPENDIX B

ETHICS



Faculty of Graduate Studies
Mahidol University
Certified that

Name-SurnameMr. Darmayasa I Made Student ID..... 5137244 LCCU/M

Faculty/Institute/College.....Research Institute for Languages and Cultures of Asia.....

Has attended “Ethics in Human Research”

On.....22 July 2010.....

At.....Room 408, Faculty of Graduate Studies Building (Salaya).....

Signature..... <i>Araya Phongnyudh</i> (Assoc. Prof. Araya Phongnyudh) Deputy Dean for Research	Signature..... <i>B. Mahasavariya</i> (Prof. Banchong Mahaisavariya) Dean, Faculty of Graduate Studies
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APPENDIX C

GLOSSARY

Ashin Jinnarakkhita	first Indonesian born Buddhist bhikku (1923 – 2002) since the decline of Indonesian Buddhism in the 15th century, along with the collapse of the Majapahit kingdom. He was the leader of Indonesian Buddhist struggle for Buddhism to be recognized as formal state religion.
Bhinneka Tunggal Ika	Indonesian national motto. It is an old Javanese phrase found in the 14 th century old Buddhist text called Sutasoma, translated as “unity in diversity”. The passage of religious harmony between Hinduism and Buddhism during the Majapahit empire as recorded in Sutasoma inspired Indonesian founding fathers to choose it as Indonesian national motto.
Borobudur	the biggest Buddhist monument in the world, built by Śailendra dynasty for 80 years.
Budakeling	the name of an oldest Buddhist village situated at Karangasem Regency, Province of Bali, where the followers of Śiva-Buddha cult are still exist and practicing its teaching till today
Candi	a term in Indonesian language widely used to name any ancient buildings, usually made from stones, and used as place of worship, or believed as place to put the ashes of the king or the founder

	of a royal dynasty, or ashes of Hindu and Buddhist priest in the Hindu and Buddhist kingdom era of ancient Indonesia
Kalasan	a Buddhist temple founded in the 8 th century, believed as a place for worshipping the Goddess Tara, situated in the village of Kalasan on the Northwest side of modern day Yogyakarta
Kalibukbuk	a small village at the north coast of Bali, located ca. 10 km west of Singaraja, where a Buddhist temple consists of three stupas and dating back from 9 th or 10 th century AD is located. The biggest stupa has octagonal base and the other two smaller stupas have square base
Konferensi Agung Sangha Indonesia	the highest Indonesian Buddhist Sangha as the umbrella for different Buddhist sangha in Indonesia
Mahāyāna	the greater vehicle; one of the two major divisions of Buddhism, as in China, Korea, Vietnam, Tibet and Japan
Maitreya	literally means friendly and benevolent. He will be the next Buddha in our world. He is now preaching in Tusita Heaven. He is usually represented as the fat laughing Buddha
Majapahit	the last Hindu empire in Java, where during its peak of reign in the 14 th to 15 th centuries, Śiva and Buddha cult emerged.

Mendut	an 8 th century old Buddhist monument in Central Java, located nearby the Borobudur temple. Today, this monument serves as spiritual center for Mendut Buddhist Monastery where Theravāda Buddhist monks are educated and also dedicated their life to the spread of Buddhism. Mendut also serves as a place for various preliminaries Buddhist religious celebration, such as Vesakh, Magha, Asadha, and Kathina ritual celebration, etc., before the grand celebration held at the Borobudur temple
Mudra	(Sanskrit) Hand gesture, essential element in Buddhist iconography.
Narada Mahathera	Sri Lanka Buddhist monk (1898 – 1983) who pioneering the revival of Buddhism in Indonesia in the 20 th century. He visited Indonesia 15 times and reestablished the sangha communities in Indonesia.
Pancasila	Indonesian state ideology, consist of Five Principles. The first principle of <i>Pancasila</i> is “Ketuhanan Yang Maha Esa”, where it means that all Indonesian citizens must believe to “One Supreme God” as a mandatory
Pannavaro Mahathera	one of prominent contemporary Indonesian Theravādin Buddhist monk, the present head of the Sangha Theravāda Indonesia
Pedanda	Hindu priest, in Bali, Indonesia

Pitaka	(Pali) Lit: 'basket'. The three Pitakas are the main divisions of the Pali Canon, the Sutta Pitaka or Sermons, the Vinaya Pitaka or Rules of the Order (Sangha), and the Abhidhamma Pitaka
Prambanan	world famous Hindu temple situated nearby Yogyakarta, built in the period of 8 th century by Sanjaya dynasty,.
Sang Hyang Adi Buddha	(Javanese) the formal name for the Supreme God in Indonesian Buddhism. Adibuddha is the primordial Buddha, the supreme deity, the concept existed since very early in Buddhism but evolved in esoteric Buddhism only. It is specially mentioned in the book of Sang Hyang Kamahayanikan.
Sang Hyang Widhi Wasa	formal name for Supreme God of Hindu in Indonesia
Sangha	(Pali) On the conventional (<i>sammati</i>) level, this term denotes the communities of Buddhist monks and nuns; on the ideal (<i>ariya</i>) level, it denotes those followers of the Buddha, lay or ordained, who have attained at least stream-entry.
Sanghyang Kamahāyānikan	Old Javanese Buddhist book of 14 th century where the term “Sang Hyang Adi Buddha” as the supreme deity in Indonesian Buddhism was adopted

Śiva-Buddha	a new cult born as syncretism of Śaiva branch of Hinduism and Tantrāyana Buddhism happened in the period of Majapahit kingdom
Śrīvijaya	ancient Buddhist kingdom situated in Sumatra island
Sutasoma	Old Javanese Buddhist book of 14 th century where the term “Bhinneka Tunggal Ika (means ‘unity in diversity’)” as Indonesian national motto was adopted
Tantra	(Sanskrit) Any text from a group of later mystical writings
Tantrayana	Also called Vajrayana. A school of esoteric Tibetan Buddhism. It emphasizes not only meditation but also the use of symbolic rites, gestures, postures, breathing, incantation, and other secret means
Tathagata	(Pali/Skt.) Literally, "one who has become authentic (tatha-agata)," an epithet used in ancient India for a person who has attained the highest religious goal. In Buddhism, it usually denotes the Buddha, although occasionally it also denotes any of his Arahant disciples.
Theravāda	the name for the school of Buddhism that draws its scriptural inspiration from the Pali Canon, or Tripitaka, which scholars generally accept as the oldest record of the Buddha's teachings.

Tirtha	holy water obtained by reciting certain Sanskrit mantra, means for purification
Tri Ratna	The Three Jewels, or the Triple Gem, i.e. the Buddha, the Dharma, and the Sangha, which are the three essential components of Buddhism. They are the objects of veneration. Buddhists take refuge in them by pronouncing the threefold refuge formula, thus acknowledging themselves to be Buddhists.
Uposatha	(Pali) 'Observance Day', a sacred day or 'sabbath', occurring every lunar fortnight. On this day, Buddhists reaffirm their Dhamma practice in terms of precepts and meditation
Vesak	In Buddhist tradition it is the date not only of the Buddha's birth, but also of his Enlightenment and death. The full moon day of the month corresponding to May in our calendar
Vihara	(Sanskrit and Pali) A dwelling-place for the Sangha. A retreat or monastery. A state of mind. Hence the Brahma Viharas, the Brahma-like or divine states of mind.

BIOGRAPHY

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