

COMMUNITY THOUGHT ABOUT THE EXISTENCE OF JIWA TEMPLE

Didin Komarudin

Ushuluddin Faculty, Sunan Gunung Djati State
Islamic University Bandung
Email: dikom76@uinsgd.ac.id

Abstract

Many relics from the results of historical civilization are evidence of the existence of life in ancient times. Segaran village has Jiwa temple which belongs to a Hindu-Buddhist Tarumanagara kingdom. This article is to find out the existence of this temple to the surrounding community and the Muslim community around it and interpret it as a result of the relics of the Hindu-Buddhist kingdom. The study employed a descriptive method by describing and systematically explaining the fact of the existence of the temple and the meaning of the views of the Muslim community around it. The findings show that the existence of this temple has a significant influence on the surrounding community, especially in the economic field, while the meanings and views of the Muslim community around it are different, some consider it sacred and vice versa. Jiwa temple has an enormous influence on the lives of the surrounding communities in the form of economic, social, and religious factors. The local community interpreted and also viewed the temple as a cultural monument, a historical heritage that must be protected and preserved.

Banyak peninggalan dari hasil peradaban historis menjadi bukti keberadaan kehidupan di zaman kuno. Desa Segaran memiliki Jiwa temple dari peradaban kerajaan Tarumanagara yang masih beragama Hindu-Budha. Artikel ini mengulas keberadaan Jiwa temple bagi masyarakat dan komunitas Muslim di sekitarnya dan menafsirkannya sebagai hasil peninggalan kerajaan Hindu-Budha. Penelitian ini menggunakan metode deskriptif dengan menggambarkan dan

secara sistematis menjelaskan fakta keberadaan candi dan makna pandangan komunitas Muslim di sekitarnya. Temuan menunjukkan bahwa keberadaan candi ini memiliki pengaruh besar pada masyarakat sekitarnya, terutama di bidang ekonomi, sementara makna dan pandangan komunitas Muslim di sekitarnya berbeda, beberapa menganggapnya suci dan sebaliknya. Jiwa temple memiliki pengaruh besar pada kehidupan masyarakat dalam bentuk faktor ekonomi khususnya, sosial dan keagamaan. Masyarakat setempat menafsirkan dan juga memandang candi sebagai monumen budaya, warisan sejarah yang harus dilindungi dan dilestarikan.

Keywords: *community thought; Cultural heritage; History, Jiwa Temple; Tarumanagara*

Introduction

Humans are historical creatures, namely historical actors. They are a taker of wisdom in historical values, not even a victim of history. The final condition is that we are mistaken in interpreting history due to our lack of understanding and encouragement of interests. History has to be edited, refined, so as not to offend those who have power and strength. As a result, we cannot learn from history, but rather repeat the mistakes that have occurred in the past. It is the impact of plundered history (Mathar, 2005: 3).

History often produces meaningful legacies for life. Among them is the culture in the form of buildings, such as old buildings, temples, and monuments. All of them are the results of history to learn.

Talking about history cannot be separated from culture. Culture is a complex term and complicated since there are various definitions proposed by several scholars. Kluckholnco considered culture as: (1) the whole way of life of a society, (2) social inheritance obtained by individuals from the group, (3) a way of thinking, feeling, and also believing, (4) an abstraction from behavior, (5) a theory on the part of the anthropologist about the way a community group actually behaves, (6) a warehouse to collect learning outcomes, (7) a set of standard orientations on ongoing problems, (8) learned behavior, (9) a mechanism for normative behavior management, (10) a set of techniques to adjust, both with the outside environment and with other people, and (11) a historical deposit. (Syam, 2007: 89).

In defining culture, symbolic anthropologists appear to be different from evangelicals who have defined culture as the result of creation, feeling, and human intention or behavior and consequences of behavior. Therefore,

from a symbolic perspective, culture is the whole of human knowledge used as a guide or interpretation of the overall human actions. Culture is a guideline for the lives of people who have been believed to be true by the community.

Thus, culture is the overall knowledge possessed by the community as social beings, whose contents are devices, models of knowledge that can be selectively used to understand and interpret the environment faced, and also to encourage and create the actions needed. Culture in this conception contains two main elements, namely as a pattern for actions and patterns of action (Soelaeman, 2011). It is a device of human knowledge that contains models that are selectively used to interpret, encourage and create actions or in other terms as guidelines for action, whereas as a pattern of action, culture is what is done and can be seen everyday as something tangible or in another sense referred to as a form of action. Therefore, culture can be influential because of the existence of external interpretations, and nowadays many external cultures have entered and penetrated all layers of the Indonesian population. It happens as a result of history because the culture that developed now is the result of life or culture in the past. For instance, in terms of dress, Indonesians in the past were kingdoms and after foreign nations such as India, China, Arabia, and Europeans with their colonial systems changed people's mindset including how to dress, teach, and others (Sztompka, 2007).

In addition to the culture which is the result of history, other remains can be in the form of ancient buildings, such as inscriptions, or charter written on stone, copper, etc. and gravestone, which means short pillars planted on the grave as markers (KBBI, n.d.). The temple is a building that functions as a place of worship for Hindu-Buddhist religion, used as a place of worship of gods, but the term temple is not only used by the people to refer to it as a place of worship. Many other ancient sites from the Hindu-Buddhist era both as palaces, baths (petirnaan) gates, etc. are referred to as temples. The temple also comes from the word "Candika" which means the name of one of the gods of death (Durga). Therefore, the temple is always associated with a monument to glorify the King, who has died (Kepustakaan Candi, 2014).

West Java, like Central Java and East Java, also has a legacy of the past in the form of temples. In addition to the Canguang temple (Leles, Garut), temples in West Java have also been found on the sites of Binangun (Pamarican), Pananjung (Ciamis), Batu Kalde (Pangandaran), Cibuyaya and Batujaya (Karawang). Most temples are found in the area of Batujaya (around 24 temples), and Binangun, Pananjung and Batu Kalde.

The research on the enshrinement at the Batujaya site has been started since 1985. The discovery of the Batujaya site took place in 1984 when the FSUI archeology department researched the Cibuaya site. The findings themselves are based on reports or information from residents who see the similarity of findings with Cibuaya site. According to historical records, in West Java, there was an empire called Taruma (Tarumanagara). Because of its very few historical sources, until now the story of the Taruma kingdom is still very sketchy relying on several sources in the form of inscriptions, archaeological remains, and Chinese news which is also still vague.

Through these sources, it is strongly suspected that the Taruma kingdom has developed in the 5th to 8th century AD. Based on the location of the inscriptions and other archaeological remains identified as the remains of the Taruma kingdom, it can also be assumed that this kingdom has an area covering most of West Java. These findings have spread throughout the Karawang, Bekasi, Bogor, Pandeglang and DKI Jakarta districts (Djafar, 1999: 6).

The oldest news discussing the Kingdom of Taruma is Chinese news originating from Fa-Hsien. This news is found in a travel report written by Fa-Hsien in AD 414, entitled *Fo-Kuo-chi*. This book told about the Fa Hsien journey from China to India and the return from India via Ceylon. It was also said the situation in Ya-wa-di where he stayed for five months after the ship he had joined from Ceylon got damaged and was stranded in ya-wa-di. By Groeneveld, ya-wa-di is associated with Ya-wa-da which in the history of the Sung dynasty mentioned the king named S'ri Pa-da-do-a-la-mo-mo, in 435 M sent his envoy to China.

Rouffaer and Moens connect these people with Java (Jawadhipa). They are identified with Taruma. In Chinese news, the kingdom of Taruma since the Sui dynasty (6th century AD) and the Tang dynasty (7th century AD) was called To-lo-mo, while S'ri Pa-da-do-a-la-pa-mo was identified with Sri Purnawarman. Chinese news which mentions the existence of an empire called To-lo-mo (Taruma) and its king named S'ri Pa-da-do-a-la-pa-mo (Sri Purnawarman), indeed corresponds closely to the contents of the inscriptions that Raja Purnawarman of the kingdom of Taruma. The inscriptions have been estimated to date from the middle of the 5th century AD.

The kingdom of Taruma at the end of the VII M. century began to decline. It was reinforced by the Chinese news that after AD 669, the kingdom of To-lo-mo did not send envoys to China again. Then with the withdrawal of the Taruma kingdom, two new kingdoms emerged which were initially subordinate

kingdoms. The kingdom was the Kingdom of Sunda and Galuh, which at that time developed at the same time between the 8th-10th century AD. The Sundanese kingdom of its territory was on the west of the Citarum river, while the Kingdom of Galuh ruled the area east of Citarum river (Djafar, 1999: 8).

This study focuses on the existence of Jiwa temple among the Segaran Batujaya Karawang community based on the meaning and views of the Muslim community around the existence of Jiwa temple, especially in the village of Segaran Batujaya district, Karawang regency. More specifically, this research was conducted to find out the meaning of the Muslim community's view of Jiwa temple.

Jiwa temple is located in the middle of a residential area now the center of attention both from the indigenous population and from outside the region. It is undeniable that the community's view of the building raises question marks, that the temple, which is a dozen years old, is believed to have been established in the Tarumanagara era, which at that time was still Hindu-Buddhist. However, now it appears on the surface amidst a society that is predominantly Muslim.

The results of the brief survey of the location have produced several problems. It needs a further investigation about some different paradigm of the people around the temple. As in reality, many people still believe in mythical things and consider sacred to objects or buildings that are hundreds of years old.

Based on the preliminary study, it is important to examine more deeply the existence of Jiwa temple towards the surrounding population, how it means, and the views of the Muslim community around the building of Jiwa temple. The view of Muslims here can be interpreted as a view in the eyes of Islam towards phenomena that occur around the temple or activities related to Jiwa temple.

Method

The location of Jiwa temple Cultural Heritage area is in Sumur Jaya Hamlet, Segaran village, Batu Jaya District, Karawang Regency. The site has been chosen for consideration and ease of access. Another advantage of conducting this research is that at the location, researchers have a reference framework for the problem to be studied.

This study employs a qualitative method or called the Post-positivistic method because it is based on post-positivism philosophy (Sugiyono, 2013:

7). It covers the interpretive method because the research data concern with the interpretation of the data found in the field. Qualitative research methods are often referred to as naturalistic research methods because their research is carried out in natural settings, and also called the ethnographic method because at first this method was more widely used for research in the field of cultural anthropology.

The type of data used in this study covers actions, words, or written data such as documents and others that are relevant to the subject matter being discussed (Sugiyono, 2013: 134). The data consists of two sources, namely primary sources and secondary sources. The primary source of this research is the result of direct interviews with the actors as informants, community leaders, religious leaders, village elders, and village government figures. The subject of this study involves specific individuals who know the object well. This method is called purposive sampling; the selection of purposive sampling is the choice of who the subject is in the best position to provide the information needed. Some village elders, village officials, administrators of Jiwa temple and surrounding communities were chosen because they were believed to represent the particular population for this study. The researcher selects a sample based on an assessment of the characteristics of the sample members with which data is obtained according to the purpose of the assessment (Silalahi, 2010: 272). The list of names that became informants in this study is shown in Table 1.

Table 1 List of Informant Names

No	Name	Gender	Age	Role
1	Kaisin	L	70	An elder of Jiwa temple
2	Rohmat	L	41	Public figure
3	Naibih	L	48	Management of Jiwa temple
4	Maman	L	42	Non Governmental Organizations (NGOs)
5	Kosasih	L	47	Head of Peoples Welfare Affairs (Kaur-Kesra)
6	Alan Maulana	L	21	Youth Figure

The secondary data of this study covers additional source or supplements such as books and documentation that are related and supportive in the discussion under study, namely books relating to local culture, history, and others.

The data processing techniques in the form of primary data from community leaders, religious leaders, and others are by observation and in-depth interviews. Whereas for secondary data in the form of theories, views, results of research, books, and notes, the study of documentation and literature is used.

After all data has been collected, the authors interpret and analyze the data using a logical framework with the following stages: (1) Collect and invent the information on the existence of Jiwa temple, the meaning and also the views of the surrounding Muslim community in the area of Jiwa temple. (2) Data classification by grouping data and information based on the nature of the type, and reducing data. (3) Verification of data, by testing the validity of the study regarding the existence of Jiwa temple, the meaning, and views of the surrounding Muslim community according to the object variable of research so that the writing of this paper becomes more systematic and structured. (4) Conclude the finding. From the information obtained, then it can be concluded as a small picture in this study, namely about how the existence of Jiwa temple towards the community, and how the Muslim community's meaning and views in the Jiwa temple.

Results and Discussion

The Existence of Jiwa Temple

Jiwa temple is part of one of the cultural reserves owned by Karawang regency. Its existence which was discovered in 1984 through research by the University of Indonesia's Faculty of Literature is quite horrendous to the surrounding community, especially in Segaran village, Batujaya District, Karawang. The temple estimated to be more than hundreds of years old was established at the time of the Tarumanagara Kingdom, which at that time was Hindu-Buddhists, now standing amid a community that is predominantly Muslim.

Jiwa temple has now become the center of public attention. Many residents visited the temple from surrounding communities and from outside the area. The existence of Jiwa temple now has its symbol for the surrounding community and from outside. The influence of the temple of Jiwa is much felt by the residents of Segaran village and has its value that witnesses the existence of this temple directly. Many visitors come each year for traveling or conducting research. Even every Vesak day, Jiwa temple is often used as a place for Buddhists to pray and perform rituals. They intentionally come to perform rituals according to their beliefs. Jiwa temple is very thick with the symbol of its Buddhist history. Around Jiwa temple or neighboring village the author did not find the existence of Buddhists living in areas close to the temple, but every year Jiwa temple is often used for Vesak activities. The

celebration of Vesak day at Jiwa temple dates back to 2008 and continues to run every year (Interview with Kaisin, December 16, 2018).

This situation is of course used by traders around the temple. With the existence of Jiwa temple, the local community is gradually experiencing changes, especially in the economic field. Local people sell their merchandise to every visitor who comes to the temple location such as coffee, fried food, instant noodle, snack, warung nasi, and others. This situation is clear; the influence of Jiwa temple is very significant for the lives of people who are around the temple (Interview with Maman, December 16, 2018).

It was a little different before the existence of Jiwa temple; the local community almost worked entirely in the agricultural sector. But after the Temple of Soul appeared, the local community felt proud because their village had become crowded and could add to the economic results obtained to fulfill their daily lives.

Previously when the restoration of Jiwa temple was planned to be made as a cultural heritage, there were pros and cons in the community, especially the youth leaders. The youth figure around the temple did not agree with the project, because Jiwa temple is a building that is very thick with Buddhist nuances, it is feared that it can affect the religion of the surrounding community. But with the existence of a warrant from the Karawang regency government so that Jiwa temple will still be used as one of the cultural preservations that must be protected, then it controled the pros and cons (Interview with Alan Maulana, December 20, 2018).

It is undeniable that there are differences of opinion among the people on restoring Jiwa temple, each must have a different view in assessing the temple whose background comes from Buddhism. But after the official warrant from the Karawang government, the community understood that its historical heritage must be protected. Differences of opinion among community leaders at that time due to preserving the myth of this temple.

In reality, now Jiwa temple has become a cultural heritage and is always crowded with many people. The surrounding community is greatly benefited by the existence of this temple, although previously there was a pro-contra which triggered a conflict with fellow residents. But back to the beginning that the existence of the temple became their pride. In addition to being a historical heritage and now a cultural preserve it turns out that Jiwa temple can influence the level of the economy of the surrounding community.

In addition to Jiwa temple in Segaran village, there has also been a Museum that is located not far from Jiwa temple. Usually, every visitor who comes to the temple always takes the time see statues, pottery, jars, etc. Besides being a place to store archaeological objects, this museum is also often used as a place for inauguration from various organizations originating from the University of Singaperbangsa Karawang. At the moment the museum is undergoing renovations, according to the local community, ongoing improvements that are for selling places around the museum. In the future, it is undeniable that Jiwa temple will have more visitors from inside and outside the region.

History of Jiwa Temple

The Hindu-Buddhist period was marked by the presence of the oldest kingdom in Java, namely the Tarumanagara kingdom. Based on known dates from the Paleographic traits of Tarumanagara inscriptions, the Hindu-Buddhist period in this region began around the year 450 or the middle of the 5th century. Then in the Batujaya area, the construction activities of the temple involve two phases of development. The first phase occurred in the period around the 6th century to the 7th century. The second phase of growth occurred in the early 8th century until the end of the 10th century. The determination of this chronology is according to the date of the analysis of rice husk found in the brick of Jiwa temple which ranged from 710 to 980 AD (Djafar, 2010: 107).

In the second phase, it is suspected that there are cultural elements from northern India, namely the Nalanda region. Nalanda has entered and influenced culture in the area around the north coast of West Java, which is primarily in the Batujaya area of Karawang. This culture is influential not only from Buddhist elements but has also been spreading including building art and sculpture.

Buddhist influence and art from Nalanda allegedly entered through the Kingdom of Srivijaya. The development of Srivijaya Kingdom's power in politics and trade was quite rapid until near the end of the 7th century. It led to the emergence of expansion politics carried out by the kingdom, the purpose of which was to control other areas around it. The area under its control is Malayu (Jambi), Karangbrahi, Kotakapur (Bangka), and Lampung. With his domain, the Srivijaya installed its inscriptions as a sign of its authority.

From one of the inscriptions, namely the inscription found in Kotakapur, Bangka island, which dates to 608 Saka (= April 28, 686) there is information that indicates the desire of Srivijaya to rule Bhumijawa (= Tarumanagara).

At the end of the inscript, it is written: "... Srivijaya, kaliwat manapik yam Bhumijawa tida bhakti ka Sriwijaya" ('... Srivijaya, who was very trying to conquer Bhumijawa who did not submit to Srivijaya (Djafar, 2010: 108).

The last sentence of the Kotakapur inscription indicates the desire of Srivijaya to rule the island of Java, which at that time was referred to as Tarumanagara. In the history of the Srivijaya Kingdom, it was well known as a vast maritime kingdom with its capital, Palembang, and a kingdom which was instrumental in the spread and development of Buddhism, this development not only in the archipelago but also in Southeast Asia even to China. News from China states that To-lo-mo (Taruma) was conquered by Srivijaya, but the report says that Taruma still sent his envoy to China around 666-669 AD. (Syukur, 2007: 16).

In another note about the mission carried out by the Chinese that in the middle of the seventh century there were two kingdoms in Sumatra and three kingdoms in Java. The two kingdoms in Sumatra are Mo-lo-yeou (Malay in Jambi) and Che-li-fo-che (Sriwijaya in Palembang) while the three kingdoms in Java are To-lo-mo (Taruma in West Java), Ho-ling (Kalingga in Central Java), and another kingdom with its capital located in Surabaya now (Syukur, 2007: 17).

The history of the Tarumanagara Kingdom is identified through sources that are in the country and also from overseas. Sources originating from within the country can be distinguished from sources in the form of writings (inscriptions), objects (statues), and oral traditions. Whereas sources originating from abroad are in the form of news from China and India. Among the two sources, the source of the highest value as a historical source is the inscription. Eight inscriptions proclaim the Tarumanagara Kingdom, seven of which are found in Sunda land spread in Jakarta, Bogor, and Banten. An inscription described above is a relic of the Sriwijaya Kingdom and is found in Kotakapur, Bangka Island. Except for the Kotakapur inscriptions that have been written in ancient Malay and Pranagari letters and also Pasir Kuara and Pasir Awi inscriptions not clearly read, other inscriptions include (Tugu, Ciaruteun, Kebonkopi, Jambu) written in Sanskrit and Palawa letters.

From all the inscriptions, the source of information was that the kingdom was named Tarumanagara and the name of the king was Purnawarman. Besides Purnawarman, there are also two other names which are most likely still the king of Tarumanagara, namely Rajadhiraja Guru and Rajarsi (Ekadjati, 1984: 80).

According to news from China, Tarumanagara is called To-lo-mo, Ho-ling, producing rhino horn, elephant ivory, turtle skin, arak made from coconut, mas, and silver. These results are merchandise exported out of the country. The Tarumanagara Kingdom had established diplomatic relations with foreign countries around 435, 528, 535, 666, and 669, at that time Tarumanagara had sent envoys to China and vice versa, people from China also visited this kingdom. One of the Chinese from that time was Fa Hien; he was a Buddhist priest who had come to Tarumanagara around 414.

At that time the population of the Tarumanagara Kingdom had adopted the Hindu religion of Wisynu, at least from the courtiers. Among the general public, there is still a lot of worship of the ancestor's spirit which has been his belief since time immemorial. Then with the discovery of two statues in the Cibuaya area (Karawang), it is inevitable that the art life developed in Tarumanagara, and perhaps at that time, Cibuaya became the center of art by the residents of the Tarumanagara Kingdom.

It cannot be confirmed when Tarumanagara stands and when it ends. Nonetheless, this kingdom had lived in the early 5th century AD and in the 7th century AD was still alive. At that time the capital of Tarumanagara was estimated to be around the edge of the current Bekasi river, Karawang. Based on the sound of the Kotakapur inscription, Tarumanagara descended from the stage of history because he had received an attack and also the pressure from Srivijaya who was very strong in the strength of his fleet (Ekadjati, 1984, p. 81).

One of the traces of the remains of the Tarumanagara Kingdom which is currently still standing strong and was found is Jiwa temple. It is a historical proof of Tarumanagara currently preserved and cared for by its members who are around the temple. Besides the temple, there are still many other findings such as statues (stone statues, stucco, and metal), pottery (buni pottery and arikamedu pottery), human skeletons currently stored in local museums.

Initially, Jiwa temple is a mound of land which is a place of community plantations commonly referred to as Unur or Lemah Duwur which means high land. Strange things often happen such as when farmers picked a pumpkin with three ends but the next day it suddenly disappeared. A villager once herded three cows at the place, but then only one cow remained. Accordingly, the community named the temple as Jiwa temple. Because the surrounding community believes in the existence of spirits that inhabit the temple, the place is like living or having a soul.

With the occurrence of strange events came students from the University of Indonesia around 1986, then conducted research. From the results of the study found objects such as kris, machetes, jars, gold pieces, human fossil skeletons, etc., then the items found were inserted into the museum (Interview with Naibih, December 15, 2018).

Lemah Duhur or Gundukan (Unur) was located in the middle of a community rice field, initially in many plantations of palawija, banana trees, and others. This land is often used as a place of rest for farmers because it is very shady and cool. Also, this place is also used to herd the local buffalo (Interview with Kaisin, December 16, 2018).

Jiwa temple in its archaeological research is called the SEG Site I, which is a mound of land like a small hill called the Unur Jiwa. The test is shaped almost oval, with a height of 4 meters from the surrounding land surface, and an area of about 500 m. located at coordinates 107 09'04.91 "BT and 06 03'26" LS. This site was originally agricultural cultivation planted with banana and secondary crops. It was first excavated in 1985 and continued in 1986 by the FSUI Archeology team. Their fieldwork is an integrated practicum in the subject of the archaeological method led by Mundardjito (Djafar, 2010: 45).



Figure 1 Front part of Jiwa temple



Figure 2 Jiwa temple



Figure 3 Court of Jiwa temple

Writing about enshrinement in the area of Batujaya site has been started since 1985 by the department of Archeology, faculty of Literature, University of Indonesia. This discovery began when the FSUI Archeology department researched Cibuaya site. The invention was due to reports and information from residents who saw such similarities with the Cibuaya site (Lemah Duwur Lanang) studied from a comprehensive survey in the Batujaya and Pakisjaya regions where they found approximately 24 temples.

The Meaning and Thought of the Muslim Society

Understanding an object certainly, we can judge by the perspective of each, from where the object came from, how its history, and why it happened. Talking about meaning, most of us will consider it something personal in nature, one idea that is in someone (Geertz, 1983). To look for a meaning, we must take action on the object that we are going to use or what we see and we can vent the idea that is in us, then from that action we can know and can assess the stored meaning or we can deduce our thinking towards the object (Pals, 2001: 381).

As we interpret historical heritage that is hundreds of years old almost forgotten by the times, historical heritage is the legacy of previous ancestors who were born because of the acculturation of culture. Understanding meaning with a view of life is almost the same, but there is a slight difference (Aminuddin, 2011). The equation is that between meaning and life view are both talking about a value contained in the object being seen, and the difference is if the meaning views an object because of the cause but if the view of life, humans can judge the paradigm and the way of thinking to judge the object.

The view of the life of every human being is, of course, different, when a picture of the life that can generally be grouped into schools or understandings. For example, human beings who prioritize themselves have led to the understanding of capitalism, and when humans prioritize social

interests, they lead to socialism (Wahyu, 2012: 187). The view of life is also inseparable from the problem of value in human life in general. Therefore, a perfect view of life which is the first form of culture cannot be separated from cultural values (Al-Qardhawy, 2000).

The general term from the view of life is a worldview which is limited to secular ideological notions, animistic beliefs, or a set of worldly theological doctrines. However, some religions and civilizations have a broader spectrum of views than mere worldly visions. Thus, the meaning of life view can be expanded, especially when viewed from the side of religion (Wahyu, 2012: 188).

Therefore the view of life is a concept that can be used to describe a human perspective in general without seeing a nation or religion, the definition of a worldview that represents the width of its spectrum. Worldview is a belief, feeling, and everything in people's mind that functions as a machine for sustainability and social and moral change (Wahyu, 2012: 188).

Jiwa temple is a temple that stood in the days of Hindu-Buddhist civilization and now stands in the middle of the Muslim community, of course there is a benchmark for local people to interpret and look at the temple. If we associate it with something sacred, it could be that in the past Jiwa temple was very sacred by its adherents, that the temple was a place for worship and a place to perform certain rituals by the Buddhist community. But seen in reality until now there is no possibility that there are people who still believe in the existence of a myth and sacralize the object.

As we know, the view of the sacred is because humanity and society alone oppose (Kaelany, 2000). The sacred is the substance, important, impressive, organized, and perfect. Sacredness requires a certain attitude and also demands to avoid certain taboos. The treatment of something that is purified and believed to be sacred is not to be as desired, especially if doing something that is deemed to reduce respect (Agus, 2010: 45).

Usually, something seen by society as sacred always raises speculation about beliefs about myths. In the view of primitive societies, myths are regarded as true stories, and this is theirs because myths for them are sacred, meaningful, and are models of human actions and can give meaning and value to this life. The existence of myths among the public tells us that reality began to exist through the actions of supernatural beings and myths always involved a creation. In principle, myths have been accepted by primitive people because of their lives that are always related to nature. Myth is not just a fairy tale that is considered a human imagination (Ghazali, 2011: 114).

The myth contained in the temple is that Jiwa temple is something sacred; even the administrator of Jiwa temple often sees the spirits of spirits inhabiting the temples of the soul. Once a person came to the temple to perform a ritual with a specific purpose and took home one of the stones in the temple. When he arrived at the house, there was an oddity that the person was experiencing an unseen disorder and asked that the stone be returned to the original place. Responding to the incident by believing in things that are invisible and sacralizing Jiwa temple does not dampen the level of one's faith as a Muslim because human faith is only Allah who can judge.

Then regarding the view of Jiwa temple is a cultural result that must be cultivated, because in this day and age many people are too busy and proud of the cultural results from the outside. One of the results of Indonesian cultural heritage whose historical value is very high is Jiwa temple because it is the result of the Tarumanagara royal civilization, which is one of the oldest kingdoms in Indonesia (Interview with Naibih, December 15, 2018).

From some people, there are those who sacred and believed in the myths stored in Jiwa temple, and some who do not believe in these things, because everyone has their understanding and views to judge a historical object. On certain days or every Kliwon night, people come to the temple to perform rituals. They are not native residents of the surrounding area but visitors from outside the area who intentionally come to the temple presenting offerings, praying to the temple for a specific purpose. To interpret Jiwa temple does not have to sacralize or believe in the myth that is now developing among the people mainly to perform rituals in the temple to ask for something. Addressing this need not interfere because it has entered the realm of human faith in the Creator. One does not need to believe in the myths in Jiwa temple. It is true that a symbol of Jiwa temple is very thick with the development of its religion, but to interpret Jiwa temple, it is enough that the building is a historical and cultural heritage to preserve (Interview with Kosasih, December 17, 2018).

Even so, Jiwa temple is very rich in religious symbols and the presence of those performing rituals does not discourage their religion as a Muslim. For them the matter of faith in religion is personal and does not interfere with other people's affairs.

Believing in the unseen or the supernatural or surpassing real things that are not real, not physical, and not concrete is believed to affect human life. Like God, spirit, magical power, etc. are certainly further from rational ideas. Believing in the Almighty God is the only tenet in the theological view, but if

seen from sociology, it turns out that there are also many things believed by humans to be influential in their lives. The human view of various kinds of deities, jinn, demons, animism, or those that belong to the occult, belief in one of them according to sociology can be a religion according to his beliefs (Agus, 2010: 43).

People sacralize or not sacralize their affairs, because people who come to perform rituals may believe strongly in the myths in this temple, and maybe they keep hope by praying to the temple. In this case, Muslims must respect each other even though Islam forbids worshiping or believing in other than Allah. Jiwa temple is as proof of history and as a cultural monument that must be protected. Because in this day many people are less concerned about the heritage of history and even forget history (Interview with Kaisin, December 16, 2018).

The history of its value is significant for everyday life, the life of our ancestors that we now live is the result of history. Heritage not only in the form of buildings and objects, but also culture and system that is very valuable in daily life. However, with the emergence of Jiwa temple, there are several beneficial influences on the surrounding residents, especially in terms of the economy. The local community is benefited as it is selling coffee shops, food, and others. Moreover, every major holiday many visitors come to look around and take pictures around Jiwa temple. It was visited by people from outside the region (Interview with Rohmat, December 16, 2018).

As said before, the opinions of each person regarding the meaning of Jiwa temple are different. Maybe from most people, it is thought that Jiwa temple is a relic of Buddhist places of worship in the past. But apparently, there are now some people who consider it a sacred building. The surrounding Muslim community strongly believes in the sacredness of the building. It is thought that this building has been established for a long time and the local community believes that old buildings that have been standing for hundreds of years now certainly save magical things. Something magical cannot be proven by rational reason, but the local people often see spirits around the temple. The thought of believing in myth is a legacy of our ancestors who still adhere to Animism. The Segaran Muslim community, in reality, does not all believe in mythical things. The surrounding Muslims who regard Jiwa temple as something sacred and believe in the existence of myth does not mean they associate partners with Allah as the Creator of the Universe because believing in myths is prohibited.

The Segaran community views Jiwa temple as a cultural monument that is the result of the culture in the age of Tarumanagara kingdom and is also a historical heritage, historical evidence, very high historical value. The history of Jiwa temple is a real historical proof. Jiwa temple is said to be a cultural monument because there was an element of acculturation from northern India, namely Nalanda. The influence of Nalanda Culture at that time had entered into the area of the North Sea coast of West Java in the Batujaya area of Karawang. Buddhist elements from Nalanda at that time influenced in many fields like building art, sculpture, and also statues. Usually, the influence of Nalanda goes into this area because of the development of Srivijaya royal power in the political and trade fields which is very rapid to control other areas around it.

The cultural monument, which is also a historical heritage, indeed becomes a pride for the people of Batujaya, especially the Segaran area. It is known from its historical background, the existence of Jiwa temple can now affect many people, especially in the area around the temple. It is also recognized by residents that the existence of Jiwa temple can affect their economy.

Conclusion

The existence of Jiwa temple currently affects many people's lives, especially in terms of the economy around Segaran village. People feel happy with the existence of Jiwa temple because it can change their economic life. Besides, many visitors always come, and there are also those who research this temple. Every year Jiwa temple is always used for the Buddhist Waisak, the Vesak event in this temple dates back to 2008.

The history of Jiwa temple originated in the era of the Tarumanagara period of Hindu-Buddha, Tarumanagara is classified as the oldest in Indonesia around the mid 450th century. The history of the Tarumanagara kingdom is identifiable through its sources from within the country and abroad. Domestic sources include writing (inscriptions), objects (statues), and oral traditions, while sources were originating from overseas, namely in the form of news from China and India. From the sources that have the highest value as a historical source are inscriptions, there are eight of them found in Sunda land, namely Jakarta, Bogor, and Banten. From these inscriptions, information can be obtained that the kingdom was named Tarumanagara and the name of the king was Purnawarman.

The Muslim community has different meanings and views on Jiwa temple, but most people believe that Jiwa temple is a sacred building and there are separate myths in it. Local people believe in the myths in this temple, even from some people have seen spirits inhabiting the temple. From the story of the community inviting curiosity that there came people outside the area to perform rituals at Jiwa temple every kliwon night. However, residents view Jiwa temple as a cultural monument and historical heritage to preserve.

As the implication of this study, the people in Segaran village must always maintain the existence of Jiwa temple as a cultural heritage with high moral values and messages. Further research should include other variables that have not been studied, especially in understanding meaning and life view.

References

- Agus, Bustanuddin. 2010. *Agama dan Fenomena Sosial Buku Ajar Sosiologi Agama*. Jakarta: UI-Press.
- Al-Qardhawy, Yusuf. 2000. *Anatomi Masyarakat Islam*. Jakarta: Pustaka Al-Kautsar.
- Aminuddin. 2011. *Semantik Pengantar Studi Tentang Makna*. Bandung: Sinar Baru Algensindo.
- Daldjoeni, N. 1998. *Geografi Kota dan Desa*. Bandung: P.T. Alumni.
- Djafar, Hasan. 2010. *Kompleks Percandian Batujaya Karawang, Rekonstruksi Sejarah Kebudayaan Daerah Pantai Utara Jawa Barat*, Bandung: Penerbit Kiblat Buku Utama.
- Ekadjati, Edi S. 1984. *Masyarakat Sunda dan Kebudayaannya*, Jakarta: Girimukti Pasaka.
- Geertz, Clifford. 1983. *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*. Jakarta: Pustaka Jaya.
- Ghazali, Adeng Muchtar. 2011. *Antropologi Agama-Upaya Memahami Keragaman Kepercayaan, Keyakinan, dan Agama*. Bandung: Alfabeta.
- Kaelany. 2000. *Islam dan Aspek-aspek Kemasyarakatan*. Jakarta: Bumi Aksara.
- KBBI (Kamus Besar Bahasa Indonesia), "Nisan" <http://www.kamusbesar.com/27177/nisan>. 10 October 2018.

- KBBI (Kamus Besar Bahasa Indonesia), "Prasasti" <http://www.kamusbesar.com/31038/prasasti>. 10 October 2018.
- Kepustakaan Candi. 2014. <http://candi.perpusnas.go.id/temples/>. 10 October 2018
- Mathar, Moch Dasim. 2005. *Sejarah, Teologi dan Etika Agama-agama*. Yogyakarta: Interfidei.
- Pals, Daniel L. 2001. *Dekonstruksi Kebenaran Kritik Tujuh Teori Agama*. Yogyakarta: IRCiSoD.
- Silalahi, Ulber. 2010. *Metode Penelitian Sosial*. Bandung: Refika Aditama. Jurusan Arkeologi
- Soelaeman, Munandar. 2011. *Ilmu Sosial Dasar-Teori dan Konsep Ilmu Sosial*. Bandung: PT Refika Aditama.
- Sugiyono.2013. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Syam, Nur. 2007. *Madzhab-madzhab Antropologi*. Yogyakarta: Lkis.
- Syukur, Abdul. 2007. *Kebangkitan Agama Buddha*. Bandung: Gunung Djati Press.
- Sztompka, Piotr. 2007. *Sosiologi Perubahan Sosial*. Jakarta: Prenada.
- Wahyu, Ramdani. 2012. *Ilmu Budaya Dasar*. Bandung: Pustaka Setia.

