

CHAPTER I

INTRODUCTION

A. The Background of The Research

Darini (2013: 3) explained cultures have dynamic properties or changeable. There is no absolute culture change. The study of cultural change has been carried out by many disciplines such as sociology, anthropology, history, archeology, and psychology. Remnants of the past can provide information about the culture that developed at that time. However, not all cultures of the past, leaving his legacy.

Joesoef (2016: 16) said the archeology department is very important to the history department. Owing to the archaeologists, historians can work not only with written documents, but also with material remains from human activities in the past. These remains can be studied by choosing them, classifying them, and comparing them one to another. In other words, historians' investigation fields expands in terms of 'time' (as they learn about events before written records were present) and 'space' (enabling them to reveal history of people or country whose did not make use of writing).

No written document has ever been found that recorded the exact time when Borobudur was built, who commissioned the construction, or what the purpose of the construction was. Nevertheless, scholars can draw conclusion by comparing the narration from *prasastis*, the characters used in the *prasasti*, and other cultural heritage.

The end of the prehistory in Indonesia marked by the arrival of the nation and the influence of Hinduism that followed the entry of Buddhism to Indonesia the kingdom of Sriwijaya. Buddhism to Southeast Asia as due to colonization activity Hindus who not only set up centers trade but also brings with cults and their culture. The presence of the two faiths left many cultural treasures in the form of temples, one of which is a magnificent Buddhist temple, Borobudur Temple.

Indonesian nation with various tribes has many relics of the ancestors that have a very high value that we should be proud and of course very much appreciated and provides color and the style of its own for the nation in the form of customs, clothing, dances, buildings and so forth. One of them is the Borobudur temple located at Borobudur District of Magelang regency of Central Java Province. Borobudur is one of the greatest creatures of the Indonesian nation. We can imagine how difficult making the temple with huge stones that fit together harmoniously and strong even though without adhesive.

Borobudur is seen as the culmination of the development of Buddhism in this island. It may be seen from the carved of reliefs, sculptures and arrangement of figures Buddhist. All it shows how Buddhism has reached a level that complex as a great vehicle adopted by many members of the public. Meanwhile, there are several other experts try interpret the flow that is *tantrisma*. Another interpretation says that Borobudur is not merely Buddhist religious backgrounds, but has been influenced by the concept of worship

ancestor with terraced buildings of the Prehistoric Age. Thus, Borobudur is seen as a blend between the proletarian and the Buddhism religion.

Borobudur temple is believed to be the embodiment of the scripture which contains stories about gods, human, animal, and embodiment 'Bodhisattvas' are directed as a monument to the essence of life of the base to the top of the building. The grandeur of Borobudur is making one of the destinations of local and international tourists that it becomes asset pride of Indonesia. The story of the relief meaning, the meaning of the hand gesture (*mudra*) and the Buddha statues *stupa* beautiful form can be a source of knowledge of the richness of Indonesian culture. Learning about the historic buildings is not only in the manufacture, name the reigning monarch, or the location of the building, but the public can learn from the other side of the other.

Religious background of Borobudur is a blend of Mahayana with *Tantrayana* Buddhism, with *Yogacara* philosophical meditation. Forms of Buddhism are similar to Buddhism flourished in Bengal of India, during the reign of the Pala kings around the eighth century.

Joesoef (2016: 4) said that Bhumisambhara's name and location, that is almost likely to be in Southern Kedu, can be easily identified as Borobudur. In fact, the last two syllables 'bhara' remind us of the first part of the word Borobudur. However, the last part of the name 'budur' is not mentioned at all on the prasasti from the year 842 AD. Consequently, Dr. De Casparis believed that 'Heaping Virtues on the (ten) stages of Bodhisattva' cannot be

used as a name of a holy sanctuary. He pointed out that it should have been 'Bhumisambharabudhara' which means 'Hill of Heaping Virtues on the (ten) stages of Bodhisattva'. The word 'budhara' seems to match the first part of the word 'Bhumisambhara'.

This Buddhist temple has 1460 relief panels and 504 Buddha effigies in its complex. Millions of people are eager to visit the buildings included in this World Wonder Heritages. Not surprisingly, since architecturally and functionally, as a place of worship, Borobudur is attractive. Borobudur was built by King Samaratungga, one of the kings of ancient Mataram Kingdom, the descendant *Wangsa* Sailendra.

Thirteen centuries ago, a number of unknown artisan and priest constructed a structure from massive stones in an area considered to be sacred in central java and also surrounded by several volcanoes. They were aware that they would not be able to witness the completion of this structure but they were convinced that the generations to come would to improve it, admire their initial creation and take care of it.

Borobudur temple is one of Indonesia's cultural assets and is still the center of attention of the world community, both in terms of tourism, archeology and science. Borobudur temple is believed to be the embodiment of scripture contains stories about gods, human, animal and *Bodhisattva* embodiment that directed as a monument to the essence of life from the bottom to the top of the building.

Various perception of "history" that has spawned a variety of Borobudur functions, ranging from its function as a monument to honor ancestors the founder of the royal dynasty, as a picture of the cosmic mountain, as *mandala*, as demand reached an Buddhist (*dasa bodhisatwabhumi*), and a large stupa. However, actually Borobudur is not only recorded the development of religions and empires only.

Borobudur is a monument recorded the history of the life of society. In this context, we can understand how from the beginning of Borobudur has been established repose on the interweaving of history, religion, and art. Efforts to establish a monument of Borobudur is a hint of desire man made history. They created a landmark or *tetenger* that mark a particular achievement in the course of that society. Borobudur became a typical monument when the preliminary design prepared by conception typical religious anyway. Religious charged in animating this monument. Even more amazing, the religious charge it had been realized in the form of which has a high artistic value as well. From there, we can imagine how the cohesiveness of society at the time. There is extensive synergy between the king who wants to create history, the people who supported him compliance, labor and materials, drafter religion led religious leaders and philosophers, and the group of artists represented by the architecture, technicians, and sculptor who built Borobudur. Without the integration of the various elements of society, the construction of a giant monument is not it may take place. Therefore,

Borobudur is a monument evidence the history of the progress of social life in Indonesia. Life reflects harmony, prosperity, and welfare and unseen.

Borobudur is a very impressive creation. However the building has been forgotten for centuries, so the Buddhist temple has suffered destruction. Because of abandoned and neglected, the building was overgrown with weeds and covered the temple. Since Borobudur founded, repair and restoration efforts began to re-building Borobudur that done gradually by making pictures and reliefs. For the first time Borobudur Restoration held in 1907 AD - 1911 AD under the leadership of The Van Erf with the intention to avoid the greater damages of the building.

Based on the explanation above, the writer choses this title because Borobudur is one of Indonesia's cultural assets that must be protected and preserved. So it can be used as a data for the writer to conduct the research.

B. Scope of the Research

Based on the background of the research above, the writer would like to focus the research on the analysis of Buddhist Temple Criteria in Borobudur Temple construction culturally.

C. The Questions of the Research

To clarify the better understanding of the study, there are two questions for discussion, those are:

1. What Buddhist criteria are owned by Borobudur temple ?
2. What do those Buddhist criteria mean and function in Borobudur Temple?

D. The Objective of The Research

To answer the questions of the research, it will be clearer by explaining the purposes of the research below:

1. To explain the criteria of Buddhist Temple in Borobudur.
2. To know the meanings and function of the Buddhist temple.

E. Significance of The Research

The writer hopes this research paper can be useful not only for the writer but also for the readers mainly who learn or at least like to learn culture. The significance of the writing is described below:

1. For the writer

This research is expected to give data and information to increase the writer's knowledge.

2. For the reader

This research is expected to give benefits for the reader such as get various kinds of information and knowledge about Borobudur, be able to maintain and more familiar with the results of Indonesia's cultural heritage, knowing the relationship tourist attraction and environmental sustainability around the temple, as well as to train yourself to make a report that is good and right, to know and appreciate the history of the temple of Borobudur, as a student should know the background of the establishment of Borobudur, to determine the significance and meanings contained within the building complex of Borobudur, knowing the role as the object tourism of Borobudur.

F. The Systematic of the Paper

To get easier view in this scientific paper, the writer arranged scientific paper into five chapters which are summary of the writing which is called systematic of writing. The five chapters are as follow:

Chapter I explain about background of the research, scope of the research, research question, the objective of the research, significance of the research, and the systematic of the paper. It can be useful to add insight views and science, to prove the truth between theories and practice both in English and in the field.

Chapter II depict about the definition of the analysis of Buddhist temple criteria in Borobudur temple culturally.

Chapter III consist of the setting of the research, subject of the research, method of research, instrument of the research, technique of data analysis, and procedure of the research.

Chapter IV explains about analysis of Buddhist temple criteria in Borobudur temple culturally.

Chapter V the writer gives the summary of the scientific paper in preceding chapters and gives some of this suggestion.

The chapter's arrangement above, the data have the important explanation for this assignment. There are not addition in arranging in this order.