



SUKUH TEMPLE IN KARANG ANYAR CENTRAL JAVA

Menul Teguh Riyanti *¹

^{*1} The Faculty of Art and Design of Trisakti, Jakarta Indonesia



Abstract:

In the Majapahit royal government all elements including culture in the lives of the people, such as sculpture, literary arts, and stage art must all be religious. One of the very unique and specific relics of the Majapahit Kingdom is the Suku temple in Central Java, the uniqueness of the temple relief depicting the symbol of human reproduction. Suku Temple is a Hindu temple in Majapahit era located in Central Java, located in Suku Hamlet, Berjo Village, Nargoyoso District, Karanganyar Regency, Central Java Province. The reason for choosing the title of Suku Temple has a feature that is not found in other temples, especially temples in Java especially. The aim is that the specialty and uniqueness of the Suku temple as one of the relief of the heyday of the Majapahit Kingdom This research aims to examine the functions and meanings of the depicting reliefs as a symbol of Hinduism found in Suku Temple. Relief findings contained in the Suku temple are manifestations of the gods glorified by Hindus so that they are highly sacred. The reliefs included lingga and yoni, garuda reliefs (garudeya stories), head reliefs, and turtle statues. The functions and meanings that are very prominent in the Suku Temple are symbols of lingga and yoni, believed to be a symbol of fertility, because it is believed that the origin of life originated from the meeting of two genitals, male and female.

Keywords: Majapahit Kingdom; Suku Temple; Lingga and Yoni.

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1. Introduction

Preliminary

The Majapahit kingdom built a magnificent temple to symbolize power among the phenomenal temples, namely Suku Temple is different from temples in Java in general with reliefs and shapes, a very charming architecture, reached the peak of the reign of the 4th king Hayam Wuruk. King Hayam Wuruk came to power in 1350 until 1389 AD or about 39 years, succeeded in controlling most of the region in the Asian Archipelago. The Majapahit kingdom during the reign of King Hayam Wuruk assisted by his grandfather Almighty Gajah Mada declared an oath named "Palapa Oath", which meant that he would not eat Palapa fruit before all the kingdoms became one under the Majapahit Kingdom.

Progress in the economy is marked as a center and meetings for traders from China, India to transact, have an impact on the economy developing very rapidly making the country prosperous. Majapahit Kingdom all elements including culture in the life of society, such as sculpture, literary

arts, and stage art is religiously inspired. One of the very unique and specific relics of the Majapahit Kingdom is the Suku temple in Central Java, the uniqueness of the temple relief depicting the symbol of human reproduction. Researchers studied the uniqueness of temple reliefs that depict human reproduction. Suku Temple is a Hindu temple in Majapahit era located in Central Java, located in Suku Hamlet, Berjo Village, Ngargoyoso District, Karanganyar Regency, Central Java Province. This temple was discovered by archaeologists during the reign of Governor Raffles in 1815. The effort to preserve the temple complex was carried out by the Antiquities Office since 1917. This temple was founded in the 15th century AD of Suhita's government, the Majapahit Queen who ruled in 1429-1446 earned the nickname "The Last Temple "is the last Hindu relic temple in the Majapahit era. This study aims to examine the functions and meaning of the relief reliefs as a symbol of Hinduism found in Suku Temple. Findings obtained The relief contained in the temple is a manifestation of the gods that are exalted by Hindus so it is highly sacred. Phallus and yoni reliefs, garuda reliefs (garudeya stories), head reliefs, and turtle statues. The functions and meanings that are very prominent in the Suku Temple are the symbols of lingga and yoni believed to be a symbol of fertility, because it is believed that the origin of life originated from the meeting of two genitals, male and female.

Identification of Problems

Based on the above background, the research problem can be described as follows: Why is the Suku temple wall relief depicting a clear form and detail of the female and male reproductive organs has the importance of a marriage bond in a relationship between men and women in life

Restricting the Problem

Based on the problems that have been identified, the limitation of the problem is in accordance with the scientific field of Visual Communication Design. The discussion examines the Functions and Meanings of the Relief of Suku Temple clearly depicting female and male reproductive organs or what is called Lingga and Yoni.

Formulation of the Problem

Majapahit Kingdom reached its age of age in the XIV century has inspired, interpreted and utilized its inheritance. In accordance with the limitation of the above problems, the problem of this research can be formulated as follows: How is the function and meaning of Suku temple relief with its uniqueness describing human reproduki devices called Lingga and Yoni.

Research Purposes

To review and reveal the function and meaning of story relief found in Suku temple because of the uniqueness and features of relief of human reproduction. In this case the results of the study will be able to complete the data about the features and uniqueness of the Suku temple as one of the relics of the Majesty of the Majapahit Kingdom as a cultural tourism place and educational tourism.

Benefits of Research

- 1) The results of this study can be used as a reference and source of information for the wider community, especially the younger generation, about the inheritance of the suku temple both tangible and meaning and the relief behind the intangible temples.

- 2) In this research, the identification and documentation of Suku temple as one of the relic temples of the Majesty of the Majapahit Kingdom was then used as a basis for knowing the meaning function in the temple reliefs

Scope of Research

The research area was conducted at Suku temple as one of the relics of the Majapahit kingdom located in the Karang Anyar area. The collected data is compiled and analyzed to find answers to the formulation of the problems that have been made. At the end, the study of the meaning function and relief of Suku temple has its own uniqueness as a relic of the heyday of the Majapahit kingdom.

2. Literature Review and Theory Foundation

Similar studies have been conducted before, there was a study by Wara Indira Rukmi 2009 ". Preservation of the Historic Ancient Area of the Trowulan Majapahit Site ". The research conducted by Wara featured many photos, images, maps and other graphic info in order to help readers of his work to understand the Trowulan area and the heritage sites of the Majapahit kingdom. Another important thing contained in this work is that there is a compilation of various public dialogues, discussions, discussions and seminars in 2009 which discussed the government project in Trowulan namely the Majapahit Information Center. Still discussing about the Majapahit site from Michael Wood, Official History in Modern Indonesia: New Order Perceptions and Counterview.

According to Koentjaraningrat, it is the product of human creation, taste and intention in fulfilling the complex needs of life by including knowledge, belief, art, morality, customary law and every skill, and habit. According to Koentjaraningrat, who argues that culture comes from Sanskrit, that is from the word *Budhayah*, which is a form of *jaka* from the word *budhi*, which means reason. While Kaplan and Robert Manners that anthropology is a field of science that studies the culture of a society in a particular ethnic group, but not only that anthropology also studies the symptoms which include kinship and social, political, technological, economic, religious, linguistic, artistic and mythological organizations.

Relief is the result of human visualization, if someone observes a work, that person experiences or 'catches' something (his senses are to an aesthetic work, besides that it is also aesthetic work of artificially produced artifacts, human remains, objects resulting from skills, learning, knowledge, expressions of feeling human self.

Understanding functions according to the Complete Dictionary Indonesian Language is the usefulness of a thing, the effectiveness and work done. As for the experts, the definition of function is according to The Liang Gie in Nining Haslinda Zainal (Thesis: "Suitability Analysis of Main Tasks and Functions with Competence. Functions are a group of activities that belong to the same type based on their nature, implementation or other considerations. The definition has perception which is the same as the function definition according to Sutartodalam Nining Haslinda Zainal (2008: 22), namely the function is the details of similar tasks or closely related to each other to be carried out by a particular employee, each of which is based on a group of similar activities according to their nature or implementation. function definition according to Moekijat in Nining Haslinda Zainal (2008: 22), namely the function is as a special aspect.

The meaning is the relationship between language and the outside world that has been agreed upon by the users of language so that they can understand each other (cf. Grice, 1957; Bolinger, 1981: 108). From the constraint boundaries it can be seen that there are basic elements included in it, namely (1) the meaning is the relationship between language and the outside world, (2) the determination of the relationship occurs because of the agreement of the users, and (3) the realization of that meaning can be used to convey information so they can understand each other. The view that between "meaning of words" and "being interpreted" has an essential relationship, eventually leading to the classification of the meaning of words that are distinguished between concrete, abstract, single, plural, special, and universal. Determining the form of the relationship was not always easy. The boundary between concrete and abstract objects, special or universal, is often difficult to determine. In such situations, what or who determines, the determination is objective or subjective? In addition, the meaning of a word, the meaning of denotatum can be moved. The word cloud, for example, can be referred to in objects, but can also be referred to in the "sad atmosphere". On the other hand, the same referents can be shown by different words. Sub-deputies as teachers, fathers and children, good husbands or neighbors can be called as teachers, fathers, bro or other names. That is why the nominalists reject the notion that between words with external forms there is a relationship (Lyons, 1979: 111)

The three relevant language functions are appointed as the starting point for the discussion of the problem (1) the referential approach (2) the ideational approach and (3) this behavioral approach is, the function of language as (1) the representative reality that accompanies the individual's thinking process, (2) as a medium in processing messages and receiving information, and (3) as a social fact capable of creating various forms of communication. If the first function becomes the starting point of the referral approach, the second function becomes the basis for the study of ideational approaches, the meaning of the third function is the center of view of the behavioral approach.

In the idesional approach, meaning is a picture of ideas from a linguistic form that is arbitrary, but has a convention so that it can be mutually understood. Putting the semantic component in the unit of ideas does not mean that the professional approach ignores the meaning of aspects of sounds, words, and phrases. Jerrold J. Katz reveals that semantic markers of sounds, words, and phrases as sentence building elements can be immediately identified through sentences. By identifying the elements of the sentence as a unit of ideas, it is expected that the meaning does not take place independently, but has referred to the unity of meaning that can be used in communication (Katz, in Steinberg & Jokobovist, 1978: 297).

In the two approaches outlined above, it can be seen that (1) the trophic approach can examine the meaning of emphasizing facts as objects of awareness of observing and drawing conclusions individually, and (2) the ideational approach emphasizes the existence of language as a medium for processing messages in conveying information. The objection of the behavioral approach to these two approaches, one of which is, both approaches have ignored the social and situational contexts that behavioral people consider important in determining meaning.

Of the three approaches outlined above, it can be concluded that the first approach connects meaning to the problem of value as well as the process of thinking of people in understanding reality through language correctly, the second approach links meaning with dissemination

activities and conveys activities through discussion, and the third approach links meaning to facts the use of language in a social-situational context. Thus, the existence of these three approaches is more like a series. For this reason, Gilbert H. Harman, for example, who did not approve the third use of the term approach, was more satisfied by using the term three levels of meaning (1968)

The next stage of the concept in each of the three approaches continues to grow and spread their influence. The concept in the first approach, for example, which is based on the thinking of fisups such as John Dewey, Rudolf Carnap, and Bertad Russell, is ultimately more than contemplation in an effort to understand reality correctly. A close study of the philosophical problem is actually no stranger to human life in general. This happens because besides thinking, humans are also meaning seekers, soliloquy activities, airing, or what Mr. Anton Mulyono is Indonesianising with ekacakap, by Dewey interpreted as is the product and reflex of converse with others, as a dialogue between oneself and the outside world which is transcendental.

If the referential approach focuses more on the problem of "how to process a reality correctly" then semantic studies through an approach through an ideational approach emphasize the problem "how to deliver food through structure.

The research approach used in this study is a qualitative approach. What is meant by qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research holistically, and by way of description in the form of words and language, in a special natural context and by utilizing various scientific methods (Moleong, 2007: 6).

Ariani, 2017: 20 that the breadth of the design domain that includes material and human, physical and non-physical, concrete and abstract aspects, tangible and intangible, the design knowledge itself becomes broad in scope. Art and design research is intended to know something, but knowledge of something is not only derived from sensory data, but other data are complex and multidimensional (Piliang, 1989.vii-viii). To produce a maximum research, the methodology plays an important role.

According to Sugiyono, 2006: 6 descriptive research is research conducted on variables and independently without comparison or linking with other variables. Then according to Suharsimi Arikunto, 2003: 31 descriptive research is not intended to test a particular hypothesis, but only describes what it is about variables.

3. Research Result

Discussion and analysis of the study of the meaningful function of the phenomenal Suku temple relief using male and female reproductive organs as one of the relic temples of the heyday of the Majapahit empire, examines the relief of functions and meanings using Kaplan and Robert Manners theory that anthropology is a field of study people in certain ethnic groups, but not only that anthropology also studies the symptoms which include kinship and social, political, technological, economic, religious, linguistic, artistic and mythological organizations. Humans as creatures that have similarities, but have a contrasting background, called inframanusiawi differences, then in seeing the relief using the Suku temple relief aesthetic theory of meaning and symbols seen in function.

4. History of the Kingdom of Majapahit

The Hindu and Buddhist Majapahit kingdoms can coexist, harmoniously and peacefully. Bhineka Tunggal ika “tan hana dharmamangrawa” is the motto of the Majapahit people in creating unity and unity so that it appears as a large kingdom in the archipelago at the middle level, there is a regional government headed by a Small King or Regent. Symbols or symbolics were found by local people by accident, in digging their own fields to find the location of the temples. But there are several temples that stand majestically as symbols of the Majapahit kingdom of the reign of King Hayam Wuruk Besides the main temples in the legacy of glory are coins as buying and selling transactions in the Majapahit kingdom reflect that era has been very advanced in its culture and economy. The coins can be seen in the next paragraph;



In the Majapahit era, these coins were known or referred to as "Gobog Wayang". For the first time Thomas Raffles was introduced, in his book "The History of Java". The shape is round with box holes in the middle because of the influence of Chinese coins. Puppet Gobog Coins are original locally made, but not used as a medium of exchange. These coins are used for offerings in temples such as those done in China or in Japan so they are also called 'temple coins'. (sak / source: student.unud.ac.id)

Uang Gobog Wayang Majapahit. Reference: *The History of Java*. Foto: Pidipedia.com.

Sukuh Temple through reliefs that this temple is a culture towards the collapse of the Majapahit empire mid the 14th to 15th centuries. In 1815 during the reign of the Dutch East Indies Sir Thomas Stamford Raffles Resident Johson Residen in Surakarta ordered the search and writing of "The History of Java").

Majapahit kingdom is not taboo or something that is forbidden to describe philosophy by describing phallus and Yoni, according to Kaplan and Robert Maners that anthropology is a field of science that studies the culture of a society in a particular ethnic group, but not only that anthropology also studies the symptoms which include kinship and social, political, technological, economic, religious, language, arts and organizations.

Humans as beings who have similarities, but from similarities that have a contrasting background, called loyal differences and submissiveness, respect. The religion adopted and believed is Hinduism and Buddhism and the language used in Javanese. Art and culture at the time of the Majapahit Kingdom was very thick with its mythology. So with the theory of Kaplan and Robert Manners that anthropology is a field of science that studies the culture of a society in a particular ethnic group, but not only that anthropology also studies the symptoms which include kinship and social organization, politics, technology, economics, religion, language, art and mythology. Humans are beings who have similarities, but from that similarity have a contrasting background, which is called humanity differences. "One of the other advantages of anthropology is the only social science that discusses both sides of human nature at the same time, namely: the biological

side (physical anthropology), the cultural side (cultural anthropology)". Culture in that period that religion entered into all elements of economy, culture and defense. Here is very clear the function and meaning with the existence of temples as a symbol of power and status to the King who rules or is in power. Symbolic interactionism theory is one of the sociocultural tradition flow theories that provide an understanding of what is created and built in a conversation. How meaning arises in conversation, and how symbols are interpreted through interaction.

The definition has the same perception as the function definition according to Sutarto in Nining Haslinda Zainal (2008: 22), namely the function is the details of similar tasks or closely related to each other to be carried out by a particular employee, each based on a group of similar activities according to their nature or implementation. a brief understanding of the function definition according to Moekijat in Nining Haslinda Zainal (2008: 22), namely the function is as a special aspect.

The meaning as a term refers to a very broad understanding. Sebab, it is not surprising that Odgen & Richards in his book, *The meaning of meaning* (1923), lists sixteen formulations of meanings of meanings that vary from one another. The limitation of giving meaning in this discussion.

In this case there are three different philosophical views between one another. The three views referred to are (1) realism (2) nominalism (3) conceptualism. Realism assumes that towards the existence of the outside world, humans always have a certain way of thinking. Against the outside world, humans always give certain ideas.

Sukuh Temple



Initially the existence of this temple became controversial because of several statues or statues depicting human reproduction. Candi Sukuh region in southeast asia. In 1995, Sukuh Temple was submitted to UNESCO as one of the world heritage.

No. 1 Relief and size in the temple gate that reads "GAPURO BHUTO ANGUNTAL JALMO " A giant giant preys on humans
No2 The gate has 14 steps arranged in a higher direction that depicts lingga and Yoni

Figure 4.1 Sukuh Temple
Data sources: Menul and Young Sandra

Sukuh Temple Complex occupies an area of approximately 5,500 m², consisting of three terraced terraces. Sukuh Temple because it is located in Sukuh Hamlet, Berjo Village, Ngargoyoso District, Karanganyar Regency, Central Java Province. The location of Sukuh Temple is located on the foot

slope of Mount Lawu at an altitude of approximately 1,186 meters above sea level. This temple was discovered by archaeologists during the reign of Governor Raffles in 1815. The effort to preserve the temple complex was carried out by the Antiquities Office since 1917. This temple was founded in the 15th century AD of Suhita's government, the Majapahit Queen who ruled in 1429-1446 earned the nickname "The Last Temple" is the last Hindu relic temple in the Majapahit era.

Candi Sukuh is respected as a service to the ancestors of the legacy of the Kingdom's glory. Religion animates all life, including culture. The religion adopted is Hinduism, the people around Sukuh temple still embrace the ancestral religion of Hinduism.

Candi Sukuh was built for the purpose of supervision, which is to ward off or release the bad forces that affect a person's life due to certain characteristics he has. Relief that contains stories of wrestling, such as Sudamala and Garuda, and turtle and Garuda statues found in Sukuh Temple. Sukuh Temple has three terraces and each terrace. On the first terrace is the main gate to enter the temple then proceed to the second terrace there is a gate. On the right and left side of the gate there is a Dwarapala statue which is a statue of the guard gate. The third terrace is the courtyard where the Sukuh Temple is located. This third terrace is the last and most important terrace.

Stairs in the archway, erotic reliefs and vulgar sculptures on the floor. This relief describes the phallus that faces the vagina. Actually, the relief is not vulgar or pornographic, but this relief is a symbol of fertility. The philosophy contained in it contains deep meaning. The relief was carved on the floor of the entrance with the intention that whoever overstepped the reliefs all the dirt that was attached to the body was gone because it had been hit by suwuk.

Relief in the Sukuh temple is trusted by the surrounding community that to find out the prospective bride of a man or woman is a virginity test. The bridegroom who wants to test the loyalty of his future wife, he will ask the prospective wife to skip this relief. The sign that the prospective bride is still a virgin or will not be proven by the condition of the cloth worn when stepping over the relief. If the kebaya cloth he wears is torn or falls, then he is still a virgin. But on the contrary, if the fabric is only released, the wife is believed not to be a virgin. And if a man tests his virginity, then he must step over it too and if the man unconsciously takes out urine, then it becomes proof that the man is not a virgin or has ever committed an affair. This belief is still believed by residents around Candi Sukuh, so that the culture was maintained until the 20th century referred to as the modern age or the digital age. According to Kaplan and Robert Manners that anthropology is a field of science that studies the culture of a society in a particular ethnic group, not only that anthropology also studies the symptoms which include kinship and social, political, technological, economic, religious, linguistic, artistic and mythological theories This is indeed consistent with Sukuh Temple in the Majapahit Kingdom from kinship to art and for modern times the functions and meanings as a symbol of the philosophy of Javanese cultural culture as well as the ancestral symbol of power and ancestral greatness to learn and learn from it.



Figure 4.2 This gate has a distinctive architectural form, the walls are not perpendicular, but rather tilted so that they glance at the trapezoidal shape with the roof above it (Observation, 5 February 2018). This kind of form can be considered to have similarities with the form of pylon (the entrance of sacred buildings) in Egypt and building art in Mexico (Riboet Darmosoetopo, 1975: 36).

Figure 4.2: Suku Temple. Source: Menul & Young Sandra

The meaning contained in the sukuh temple is as follows: The cut pyramidal temple, depicting human imperfection. Humans are great, but limited so that humans cannot be arrogant. People can reach the sky, may have high aspirations, but the reality is all limited (Karanganyar Tenteram, 9 September 2003: 24). Suku Temple with a pyramid-shaped architecture illustrates in its religious teachings that human power is limited, and it needs to be underlined that any religion gives the understanding that Allah or the Almighty God remains the most perfect thing delivered by all living things in the universe. The religion and culture in the special Majapahit kingdom found in the Suku temple are full of very high meanings and philosophies, that they recognize the greatness and power of the Almighty God. One according to the belief is symbolized by a pyramid which is longer and closer to the Almighty.

The existence of Suku temple according to Robert Merton has two implicit assumptions, namely: (1). Postulate of functional integrity of society, namely that everything is functionally related to everything else. (2). Universal functionalism postulate: all elements of culture carry out a function, and no other element is capable of carrying out the same function. Merton explains the difference between the "manifest function" and "latent function": the manifest function: objective consensus which contributes to the adjustment or adaptation of the desired system and is realized by the participants of the system, while the latent function: objective consequences of unwanted or realized cultural meanings by the people of the community.



Figure 4.3 In front of the entrance to the main building, there are three very large turtle statues facing the West.

Two turtles are located right in front of the entrance, while the other turtles are slightly left. The shape of a turtle resembling a table seems to function as a place for offerings

Figure 4.3: Sukuh Temple (Source: Menul & Young Sandra)



Figure 4.4

No 1. There are two (2) turtles located right in front of the entrance, while other turtles are located slightly to the left. The shape of a turtle resembling a table seems to function as a place for offerings

No. 2 A large turtle in front of two turtles signifies a leader

Figure 4.4: Sukuh Temple (Source: Menul & Young Sandra)



Inside the Sukuh temple there is also a small temple named Perwara Temple in the center of the hole, namely:

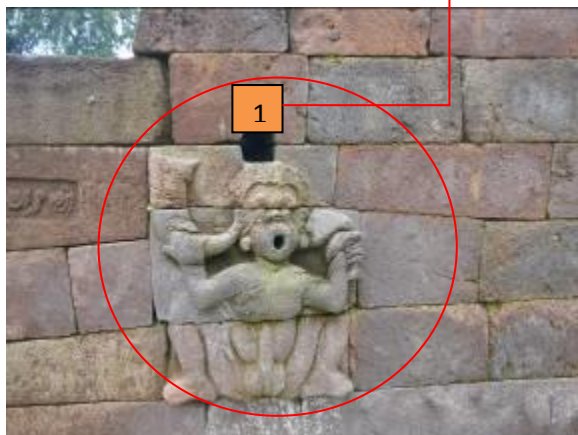
No 1 Small statue without a head. This statue is very purified on certain days given offerings. This place is Pepunden Village, which is waiting for the Sukuh Temple called Ki Ageng Sukuh And this illustrates that the community or the population is very obedient and obedient to the trust that is believed in symbolizing Godhead.

Figure 4.5: Sukuh Temple (Source: Menul & Young Sandra)



Relief of the 1st image in the Suku temple environment was seen by always displaying the whole human body with the most vital organs, the functions and meanings in the beliefs they believed in the Hindu philosophy / mythology TRIMANDALA as follows: Nista Mandala (Njaba)
Madya Mandala (Njaba Tengah)
Utama Mandala (Nj Inn) that the Three Mandalas are a concept of the composition of human life in addressing a life in the world from he was born, lived, died (Satria, Raja, Brahmin)

Figure 4.6: Suku Temple (Source: Menul & Young Sandra)



The relief images in the Suku temple area were seen by always displaying the entire human body with the most vital organs, the functions and meanings in the beliefs they believed in the Hindu philosophy / mythology TRIMANDALA as follows: Nista Mandala (Njaba)
Madya Mandala (Njaba Tengah)
Utama Mandala (Nj Inn) that the Three Mandalas are the concept of the composition of human life in addressing a life in the world from he was born, lived, died (Satria, Raja, Brahmin)

Figure 4.7: Suku Temple (Source: Menul & Young Sandra)



The relief story of Sudamala no on the picture in the middle of a dog bite is interpreted as Candrasengkala Memet that is read

Gajah	: 8	}	1378
Wiku	: 7		
Anant	: 3		
Buntut	: 1		

1378 1378 Bima characterization can be found in the relief on the right side of the exit. In the tersebut Bima relief making keris, Wesi aji (tuah iron) only uses both palms

Figure 4.8: Suku Temple (Source: Menul & Young Sandra)

The depiction of Bima who is one-sided and one job with the God of the Elephant or Batara of Ghana (Bhatara Wiku) depicts the level of perfection of Bima as a symbol of physical strength and intelligence at the level of Ganesha, possessing the power of spirit that has fused with its creator. The Ganesha Relief in Sukuh temple functions as Condrosengkolo or the Javanese calendar in 1359 saka to symbolize the similarity of Bima's human degree which is qualitatively the same as Ganesha who is the God of Knowledge.

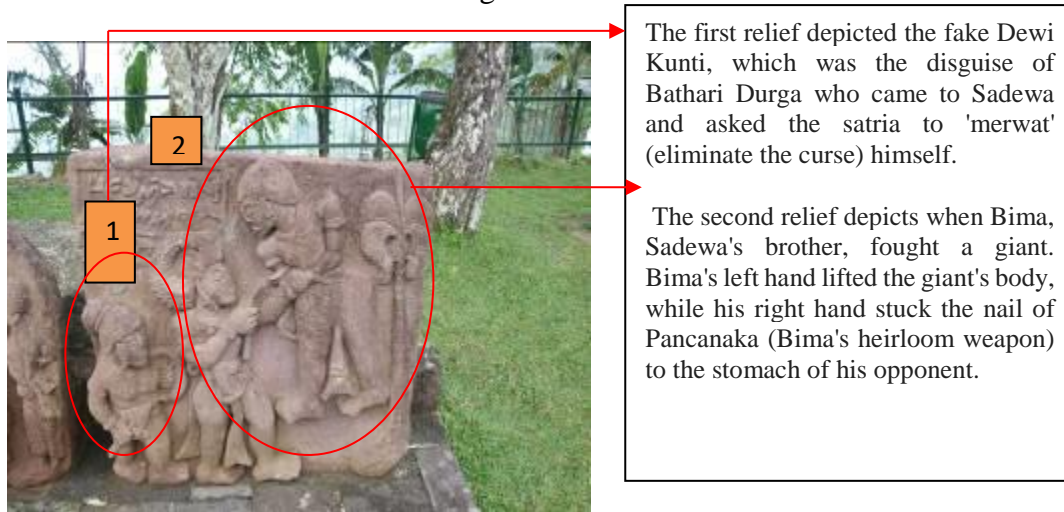


Figure 4.8: Sudamala Relief (Source: Menul & Young Sandra)

The story of Sudamala tells the story of Sadhewa, one of the twin warriors among the five Pandawa warriors, who managed to merwat (eliminate the curse) in Dewi Uma, the wife of Bathara Guru. Dewi Uma was cursed by her husband for not being able to withstand her anger towards her husband who asked to be served at a time when he thought it was inappropriate. Because he showed an overwhelming anger, the Goddess was cursed and transformed into a giant named Bathari Durga. Bathari Durga, disguised as Dewi Kunthi, mother of the Pandavas, came to Sadewa and asked the satria to bless him.

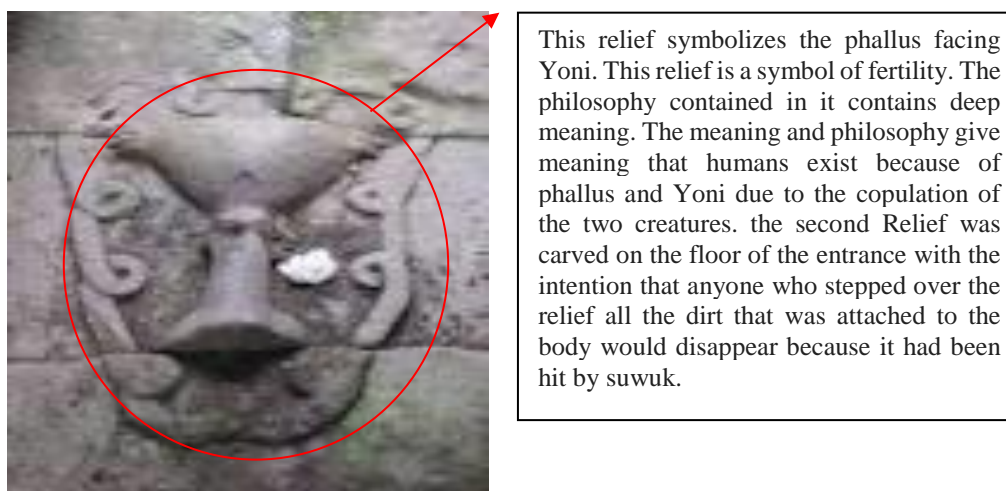


Figure 4.9: Phalus dan Vagina

Nearly all Javanese temples with theology have the symbol, the symbols of Lingga and Yoni contain the meaning which is interpreted as the Unification process between Bhuana Alit (Microcosm) and Bhuana Agung (Makrokosmas). In Hindu mythology as a religion believed to be called PURUSA PRADANA symbolizes Bhatara Shiwa with Bhatari Durga. It was concluded during the period of Bhree Kertabumi or more famous Brawijaya Lima Majapahit kingdom in 1468 to 1478. It has a teaching called Shiwa Budha Tantrayana especially WAJRAYANA that the human body as a miniature universe becomes the search center for the Single (God Almighty). Like Suku Panunggalan Lingga and Yoni Temples to achieve a balance between micro and macro universally through the forces of Tantrayan (Lingga and Yoni). The teachings of Shiwa Budha Tantrayana is the religion of the ancestors of ancient Javanese who gave birth to a great nation in the fields of religion, spiritual, art, literature and culture. Lingga and Yoni contain philosophical meanings of which relate to ancient Javanese teachings that have become traditional in the community, the second gives meaning that humans exist because of the penis and vagina, the third phallus has the power to dispel evil spirits or invisible spirits.

A human-like, winged and headless statue is named GARUDA

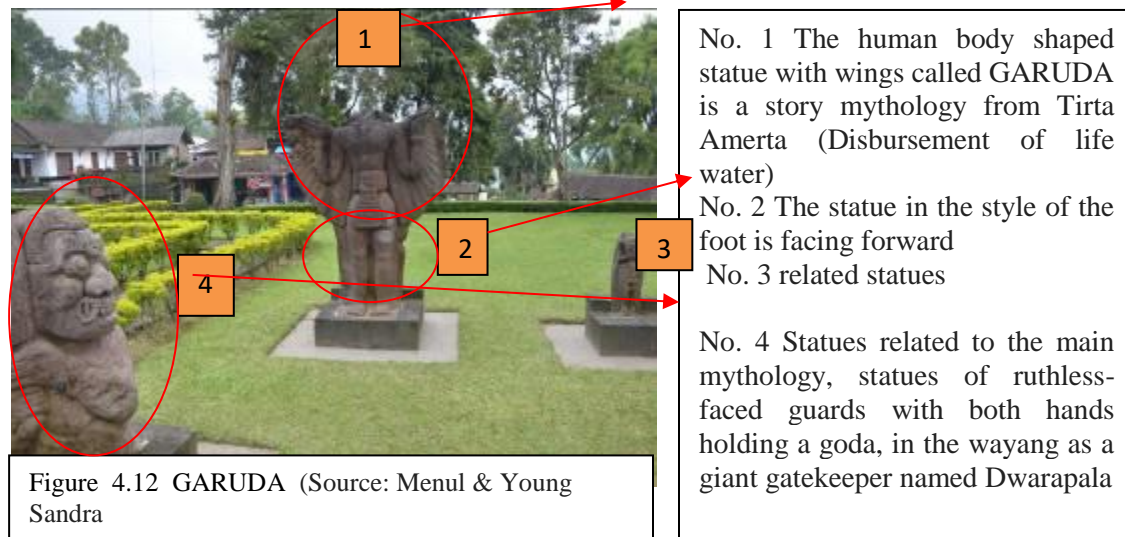
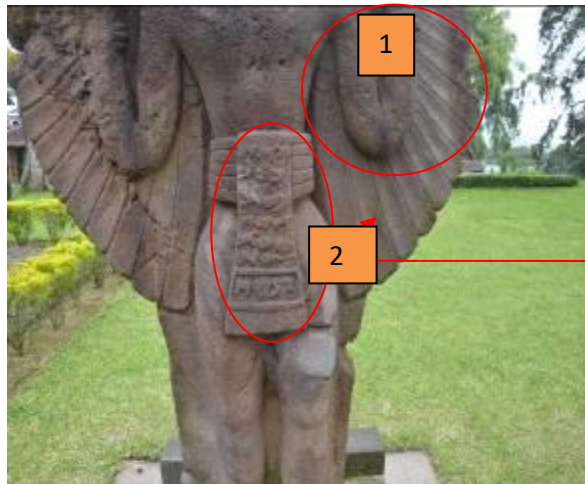


Figure 4.12 GARUDA (Source: Menul & Young Sandra)

Figure 4.10: GARUDA

(Source: Menul & Young Sandra)



No 1 The statue is in the form of a human body by looking at the beheaded hand which is named GARUDA is a story mythology from Tirta Amerta (Disbursement of life water).

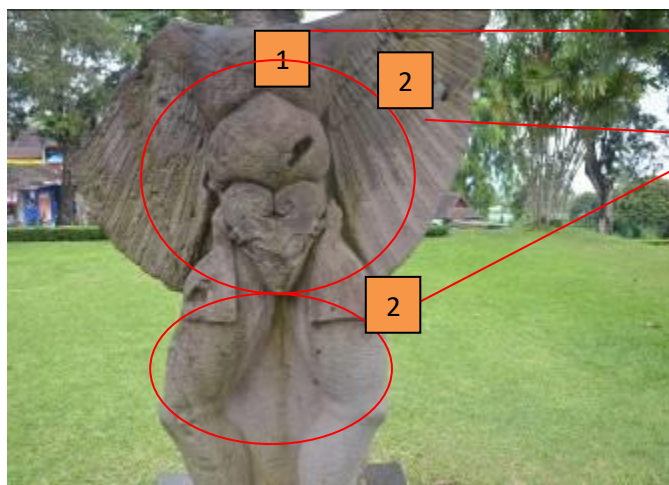
No. 2 There is a calligraphy or inscription that reads:
Lawawse rajeg wesi duk
Pinerep kepetek dening
Wong medang ki hembu Romo
Karubuh alabuh geni harebut
Bumi kacaritane babajang
Mora mari

Figure 4.13: GARUDA

(Source: Menul & Young Sandra)

From the inscription there is calligraphy on the body of the Garuda Bird can be summed up as follows: Pagar Wesi is a ceremony in Hindu religion to commemorate Dewa Yahya that falls on Wednesday kliwon. Wuku Sinta is a ceremony to commemorate Lord Shiwa in his manifestation as Sang Hyang Pramesti Guru or Bethara Guru in creating and developing sustainability in this world.

Free translation of Sukuh Temple 2010, Suri Gendeng as follows: Civil war during the 1441 century Majapahit government carried out by the Medang people on the day of Pagar Wesi, namely Wednesday Wuku Sinta Kliwon, there was one Keratin leader or official who died, defended bloodshed until the last drop of blood in this battle, the arrival of a small child is one of the descendants of the palace official who died in the war. The conclusion of the process of making Sukuh Temple is that there are pros and cons to the Majapahit Kingdom government.



No. 1 A statue in the form of a human body with wings is called GARUDA
 No. 2 The statue with a right and left side knee style is different from the statue in figure 4.14
 The Garuda is the son of Reverend Kasyapa with Dewi Winata. Goddess Winata is told that something happened to be a slave of Dewi Kadru who was the wife of Pastor Kasyapa. The Garuda tried to free his mother on the condition that he must give Tirta Amerta to Dewi Kaatu

Figure 4.14: GARUDA

Source: Menul Teguh Riyanti dan Young Sandra

In reliefs on Garuda (figures 4.14 & 4.15) resembling a human body, there are headless wings with meanings and filiosions during the Majapahit Kingdom. It appears that the government is so strong that its people obey the King and patih are reflected in the reliefs at Sுகuh Temple and the inscription tells the conflict. within the Majapahit royal family.



Figure 4.15: GARUDA

Source: Menul Teguh Riyanti dan Young Sandra

Sukuh Temple Relief is very unique, male and female reproductive devices are portrayed vulgarly. Relief illustrated by lingga yoni in Hinduism which symbolizes Lord Shiwa with his wife (Parwati). Lingga Yoni is a symbol of fertility. The relief was carved on the floor of the entrance with the intention of anyone who stepped over the relief all the dirt that was attached to the body was gone because it had been hit by "suwuk". The relief serves as a "suwuk" for "ngruwat", which is to cleanse all the dirt that is inherent in the heart of every human being.

5. Relief Kidung Sudamala

Sudamala is one of the 5 Pandawa knights or what is known as Sadewa. called Sudamala, because Sadewa succeeded in "ngruwat" Bathari Durga who got a curse from Batara Guru because of his affair. Sadewa succeeded "ngruwat" Bethari Durga was originally a female giant named Durga or Sang Hyang Pramoni to her original face, namely an angel in kayangan with the name bethari Uma Sudamala meaning freeing the curse or the one who succeeded "ngruwat". A female character is confronted by a male figure flanked by two clowns. This relief illustrates the scene when the goddess Kunti asked Sahadewa to want to replace the goddess Durga who was cursed by Lord Shiva.



Figure : 4.17

Source: Menul Teguh Riyanti dan Young Sandra

The first relief depicted when Dewi Kunti asked Sadewa "ngruwat" Bethari Durga but Sadewa refused.



No. 1 Relief describes when Bima lifts the giant with his left hand
No. 2 while his right hand stuck the nail "Pancanaka" to the giant stomach.

Figure : 4.18 Reliefs about Bima

Source: Menul Teguh Riyanti dan Young Sandra



Figure 4.19: Human and winged statues

Sources of data Menul Teguh Riyanti & Young Sandra

The statue of Garuda has an inscription marking the 1363 saka year. The inscription implies Suku Temple for pengruwatan, namely an inscription carved by a cow's back relief. The cow is described as biting its own tail with the contents of a complicated stirrup: Goh wiku anahut after the meaning of the year 1379 Saka. year of saka Goh Wiku is an aftermath of 1379. The same word as ruwatan here is the word: "pawitra" which means holy bath. Character values in everyday life can be taken from ancestral culture. Cultural values are used as the basis for giving meaning to concepts and meaning in communication between community members. One source of character values from culture is that local wisdom as something that is developed by the community is inherited through fairy tales, legends, customary advice and certain objects used in passing on values to future generations. The values of local wisdom can be used as a source of value in the formation of character and national identity. One of the historical local wisdoms which is the mythology of stories from Tirta Amerta or Disbursement of the Water of Life.

Sukuh Temple has Sudamala and Garudeya Reliefs. Both of these reliefs contain noble character values of 12 are used as a relevance for the development of character values. The values contained in the Sudamala and Garudeya reliefs at Candi Sukuh consist of: religious, honest, respectful, respectful, sincere, humble, helpful, helpful, brave, caring, creative, loyal, resilient, cooperative, hard working, harmonious, independent, be alert, responsible, patient, willing to sacrifice, and keep promises. The values that exist as views, rules, norms in life undergo transformation or change. In the study the transformation in question is the transformation of the values in the Sudamala and Garudeya reliefs. The values in Sudamala and Garudeya's relief are transformed by the character values put forward by the Depdibud. Character value consists of religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendly / communicative, love of peace, love of reading, caring for the environment, social care And Responsibility. The transformation of the values in the Sudamala and Garudeya reliefs at Sukuh Temple is a change as a progress (transformation progress) because it is a change that gives and brings progress to society (Suekanto, 1987).

Changes in the conditions of traditional societies, with a simple technological life, becoming an advanced society with various technological advancements that provide convenience are a development and development that brings progress, without leaving the existing local wisdom. The values in Sudamala and Garudeya's relief are transformed by the character values presented by the Depdibud, can identify the character values consisting of: religious, honest, hard work, tolerance, responsibility, friendly / communicative, democratic, socially caring, creative, discipline and independent. Relevance of Values in Sudamala and Garudeya Relief in Sukuh Temple with Character Values and philosophy of the functions and meanings are very integrated with the shared traditions of the religion adhered to by the community life around the temple I got from community leaders and the local community directly by asking questions answer about the karma of religious values acculturated together with non-Hindu religions, namely Islam, Catholicism, Christianity and Buddhism.

Great Philosophy: Sultan Agung Hanyakrakusuma, Concentration of Hyang, the instructions are some literary sari'at and the sounds of gending and ma'rifat, If it has been agreed though the Javanese letters do not leave the originating sound, the sound of gending since ancient times as has been said before, just as literature (Javanese letters)

Function is a group of activities that belong to the same type based on their nature, implementation or other considerations. The definition has the same perception as the definition of function according to Sutarto in Nining Haslinda Zainal (2008: 22), namely the function is the details of similar tasks or closely related to each other to be carried out by a particular employee, each based on a group of similar activities according to their nature or implementation. short of the function definition according to Moekijat in Nining Haslinda Zainal (2008: 22), namely the function is as a special aspect.

The meaning as a term refers to a very broad understanding. Sebab, it is not surprising that Odgen & Richards in his book, *The meaning of meaning* (1923), lists sixteen formulations of meanings of meanings that vary from one another. The limitation of giving meaning in this discussion. The meaning is the relationship between language and the outside world that has been agreed upon by the users of language so that they can understand each other (cf. Grice, 1957; Bolinger, 1981: 108). From the constraint boundaries it can be seen that there are basic elements included in it, namely (1) meaning is the relationship between language and the outside world, (2) the determination of the relationship occurs because of the agreement of the users, and (3) the realization of that meaning can be used to convey information so they can understand each other.

What is the shape between the relationship between meaning and the outside world? In this case there are three different philosophical views between one another. The three views referred to are (1) realism (2) nominalism (3) conceptualism. Realism assumes that towards the existence of the outside world, humans always have a certain way of thinking. Against the outside world, humans always give certain ideas. Therefore, the meaning of the "meaning of the word" with "the form that is interpreted" always has an essential relationship. Whereas in the Suku Temple with the Sudamala story by combining the theory of functions and meanings, it is closely related because the reliefs that are portrayed vulgarly about relief analogize using reproductive instruments that humans occur in the presence of Phalus and Vagina, in fact that represents representations of functions and meanings according to their beliefs. trust me The Javanese relief picture depicting the phallus and yoni circled with the flower chain in Suku Temple means that it is very important a marriage bond in a relationship between men and women in life, because if a relationship is not based on marriage ties will cause great problems , Thus it can be said that sex is something sacred (sacred) and can be learned about the importance of women's sanctity. Lingga and yoni also function as suwuk or ngruwat, which is to cleanse every dirt that is attached to the heart of every human being.

The conclusion is based on the results of the study as follows: The human body as a miniature universe becomes a single search center (God Almighty). For Javanese people the relief picture depicting lingga and yoni circled with a flower chain in Suku Temple means that it is very important a marriage bond in a relationship between men and women in life, because if a relationship is not based on a marriage bond it will cause problems big. Thus it can be said that sex is something sacred (sacred) and can be learned about the importance of women's sanctity. Lingga and yoni also function as suwuk or ngruwat, which is to cleanse every dirt that is attached to the heart of every human being.

Suggestions Based on the results and discussion of research obtained can be submitted as follows:

- 1) For local history research students can explore and know the potential of each region, so that students are expected to develop similar research.
- 2) For the community, especially the younger generation to maintain the cultural heritage of the archipelago.
- 3) For universities, faculties, study programs that have not developed character values by using local wisdom to participate in the curriculum.
- 4) For the Central Government, Surakarta City Government, especially Karanganyar Regency to support programs from the Ministry of Education and Culture carried out through the curriculum.

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