

Resurrecting The Divine Past: Tracing the Spiritual Legacy Of Liyangan Temple From The 7th to 9 th Century

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Abstract

Temanggung Regency has a historic site known as the Liyangan Site. The site is located at the foot of Mount Sindoro, Purbasari Village. According to researchers the Liyangan Site was inhabited from the 6th century AD to 8 or 9 AD. Based on research that has been done, it can be obtained information that the majority of people who occupy the site are Hindu. The problem in this study is how is the reconstruction of the spiritual culture of Hindu Gopati Tempurung (Liyangan Temple) VII-XIX centuries? Thus the purpose of this study is to uncover the treasures of the spiritual culture of the Indonesian people, especially the Gopati Tempurung (Liyangan Temple) community in the past. The method used in this study is the historical method which consists of heuristics, source criticism, interpretation and historiography. By unraveling the treasures of their spiritual culture, this research contributes to a deeper understanding of Indonesia's past and sheds light on the profound connections between religion and society. Through this investigation, a comprehensive picture of the spiritual practices, beliefs, rituals, and symbols of Hindu Gopati Tempurung (Liyangan Temple) emerges, illuminating the cultural tapestry of the region throughout the centuries

Keywords: *Hindu-Java, Liyangan, Spiritual Culture*

INTRODUCTION

The discovery of the Liyangan Site in Purbasari Village, Ngadirejo District, Temanggung Regency, Central Java, which has been excavated since 2008, has added to the repertoire of Indonesia's pre-modern history. The Yogyakarta Archaeology Center attempted to excavate the settlement area of the VIIth century Ancient Mataram era that was buried by volcanic material from Mount Sindoro. The discovery finally revealed the mystery of the Liyangan complex, which has been buried by Sindoro volcanic material for thousands of years and was once inhabited by a group of people with Hindu traditions and beliefs.

Liyangan historical site, located at the foot of Mount Sindoro in Purbasari Village, Temanggung Regency, Central Java. The site is evidence of the civilization of past communities complete with settlements and places of worship that were buried by the eruption of Mount Sindoro around the 8th century AD. The site, which was accidentally discovered by sand miners in 2008, resembles the ancient city of Pompeii in Italy, which was buried by the eruption of Mount Vesuvius in 79 BC. The Liyangan site is thought to have been inhabited by humans from the 6th century AD to the 8th or 9th century AD, the majority of whom practiced Hinduism. The site is divided into three parts, including places of worship, human settlements and agricultural land. The site has produced relics including temples, houses, kitchen utensils, pottery tools, chandeliers, agriculture, flowers, fruit, pine trees and entire farms. In 2010, excavations by the Yogyakarta Archaeology Center found few bones of any humans who died in the eruption, suggesting residents during the Hindu Mataram era had left the settlement before the eruption. The Liyangan site is located about 7 kilometers from the top of the mountain (Riyanto, 2017).

The settlement at the Liyangan Site was covered by pyroclastic flows and volcanic materials from Mount Sindoro (Muryanto, 2015). Mount Sindoro erupted dramatically in the ninth century. In the area of the site, there are also rice fields that have turned into charcoal due to pyroclastic clouds. There is a batur that becomes the foundation of the pavilion in the first courtyard of Liyangan, the batur has a size of 8 meters x 8 meters. As for the second courtyard, there is a temple and four batur, with wooden houses with woven bamboo walls and roofs made of palm fiber. Meanwhile, a 24 meters x 24 meters batur is found on the west side, which is thought to be the foundation of a large pavilion (Riyanto, 2017).

The Gopati Tempurung Hindu community at the Liyangan site is an agrarian-based community. This is evidenced by archaeologists' findings in the form of various kinds of agricultural products, such as piles of rice ties, corn, nutmeg, and coconut. The findings of these items have blackened into charcoal (Kurniawan, 2016). These findings are certainly a mosaic that gives its own identity to the Liyangan Hindu community. It would be interesting if the mosaic could be reconstructed into the spiritual culture of the community in the past.

Based on this, the problem of this research is how is the reconstruction of the spiritual culture of the Gopati Tempurung (Liyangan) Hindu community in the VII-XIX centuries? This research certainly has a purpose, namely to reveal the treasures of spiritual culture owned by Indonesian society, especially the Gopati Tempurung (Liyangan) community in the past. Therefore, this research must have a clear focus by limiting the temporal scope so that the spiritual cultural treasures of the Gopati Tempurung (Liyangan) community can be revealed clearly. The temporal scope of this research is the VII century to the XIX century. The VII century is a period in which Hindu Buddhist civilization has been studied in several studies, one of which is the research of N.J.Krom and Van Naerssen (Kooij, 1978; Krom, 1926). Civilizations between one another in that period are certainly interrelated. The 19th century was the end of the Gopati Tempurung civilization because the area was buried by pyroclastic layers. The spatial scope of this research is Java in general and the Liyangan site in particular. This is because in Java there are many centers of Hindu Buddhist civilization and of course between vassals and capital cities of these civilizations are interconnected. The Logical Framework built in this research is to reconstruct the Old Mataram Hindu civilization by uniting the mosaic of civilizations in Java and spiritual culture originating from India so that the red thread of the spiritual culture of the Gopati Tempurung community will appear. From this, the relationship between civilization in Liyangan with other Hindu civilizations in Java and the form of local wisdom of Hindu society at that time can be reconstructed properly.

RESEARCH METHODS

The research methods used in this research include the historical method. The method is carried out with data collection (heuristic), criticism, interpretation and historiography. The research involves examining historical records, documents, inscriptions and other historical evidence relating to the Hindu Gopati Tempurung (Liyangan) from the 7th to the 9th century. This method helped in collecting primary and secondary sources of information.

In terms of cultural heritage evidence, research was also conducted with archaeological surveys to uncover artifacts, structures and evidence from the past. This can provide insights into the religious and spiritual practices associated with the Hindu Gopati Tempurung. Another stage was also undertaken by comparing the findings from the site with other similar sites or artifacts from the same time period to identify commonalities and understand the broader cultural and spiritual context of the era. Research was also conducted using historical and textual analysis of historical records, religious texts, and literature from the period under study

to understand the beliefs, rituals, and practices associated with the Hindu Gopati Tempurung. In addition, data was also extracted through oral history and ethnographic research by interviewing local communities, scholars, and experts who may have knowledge or stories passed down through generations regarding the spiritual heritage of the Hindu Gopati Tempurung.

RESULTS AND DISCUSSION

History of Gopati Tempurung Civilization (Liyangan Site Civilization)

The story of the development of Hinduism in Java with its vassal areas and capital cities cannot be separated from the fertility of Javanese land, including the area where the Liangan civilization complex was found. Van Naerssen in an article entitled *Some aspects of the Hindu Javanese Kraton* explained that the agrarian conditional situation directly influenced the formation of the social and governmental system in Java, both in the pre-Hindu period and afterwards. The fertile condition of the Javanese land gives its own impression in ancient history. The fertility of Java also had an impact on the development of the government system at that time (Oemar et al., 1994, pp. 35–38).

The community has recognized the division of regions in the irrigation management system for agriculture from *wanua* to *watak*. In the area around Temanggung Regency, until Balitung's heyday there were no less than 76 *wanua* federations (*watak*) with a total of 190 *wanua*. Most were located in valleys fed by rivers such as the Progo, Elo, Serang, Opak and other rivers (Kartakusuma, 1982, p. 52). This indicates that *wanua* had long been established and developed in the kingdoms of Kalingga to Mataram Kuna / Mataram Hindu, including in the northeast of Mount Sindoro, which is drained by the Progo river. It is possible that Liyangan (Gopati Tempurung area) in ancient Java was also a *wanua* or part of a *wanua* because Liyangan has fertile land, the result of the eruption of Mount Sindoro and several springs.

The Gopati Tempurung area (the area around the Liyangan Site) according to local people is a civilization that has passed through several periods, from the Kalingga Kingdom to the Ancient Mataram Kingdom (Interview Yanto Wardoyo and Muhtasori, 2016). The success of the Kalingga Kingdom in power cannot be separated from the geographical factors of Central Java which occupies a strategic position in the world of commerce in the archipelago. Especially the economic potential such as crops and crafts that are influential in economic and trade activities in the archipelago. Meanwhile, the ancient trade shipping route connecting China-India-West Asia through the Malacca Strait has been intertwined in a unified trade shipping network, estimated since around the VI century AD. Through this route, the people under the rule of the Kingdom of Kalingga to Mataram Kuna communicated with the outside world, both cultural and economic-commercial communication, or other aspects of life.

The relationship between the Hindu kingdoms in Central Java and China is known through the search for Chinese sources, especially the chronicles of the Tang and Sung dynasties, as well as priests' travel records. Through these Chinese sources, the first relationship between Holing or Kalingga (Central Java) and China was established in the 7th century in the form of visits by envoys who brought various kinds of Nusantara goods to other countries. The visit of Ho-ling's envoys to China was a kind of trade promotion visit (Leadbeater, 2015, pp. 110–113). Findings of objects originating from China were also found at the Liyangan site, which is estimated to date from the Kalingga kingdom to Mataram Kuna (Interview Yanto Wardoyo, 2016).

After the Kaling/Kalingga Kingdom dissolved, the Ancient Mataram Kingdom (Hindu Mataram Kingdom) appeared, which in some sources is called the Medang Kingdom which was established in the 8th century in Central Java, then in the 9th century moved to East Java. There are many historical evidences about the kingdom such as prasast and Hindu temples. Although the kingdom moved several times, there are also sources that state that Central Java is the Capital City of the Medang Kingdom, because it is considered that Central Java is the first place where the palace was established (Rajya Medang I Bhumi Mataram) (Leadbeater, 2015, pp. 110–113).

The identification of historians generally results in the thesis that agriculture in the form of irrigated rice fields is very productive as the main source of Hindu Mataram power. This can be seen from the pattern of territorial control which tends to be oriented towards the hinterland (highlands). This condition is the antithesis of Sriwijaya, which is oriented towards power with a maritime pattern. This difference ultimately had a negative impact on the economic conditions of the Hindu Mataram kingdom. Mataram Hindu with a capital city located in the hinterland actually became an obstacle to developing the kingdom's power to be greater, as well as an obstacle in the trade sector and the dissemination of culture (Interview Muhtasori, 2016;Frederick & Worden, 2011, pp. 9–10).

The Mataram Kingdom had a port located on the north coast of Java. The distance between the port and the center of the kingdom was quite far, making it difficult for kingdoms such as Sriwijaya, China, India, and other Hindu and Buddhist kingdoms to visit the center of the Mataram kingdom. Mataram maximized all efforts to be able to compete with maritime kingdoms (including Sriwijaya to Cambodia). The life of the people under the Hindu Mataram kingdom from the VI century to the X century (including in Liangan) has known technology and knowledge systems that are more advanced than the civilization of the contemporary era in Sumatra (1600s) (Interview Muhtasori, 2016;Frederick & Worden, 2011, pp. 9–10).

The technology and knowledge system included the application of a monetary system using gold and silver that developed in the IX century AD. The Hindu Mataram Kingdom was able to print its own gold and silver money. The rulers of the Hindu Mataram kingdom lived in kedatuan, keratuan, or keraton as the center of the administrative area (bhumi) forming a concentric core with an organized hierarchy and authority. The area of center and power is known as Mandala. The existence of Mandala signifies that Indian influence emerged through a constellation of local powers that ruled by inheritance or divine lineage (glorified kings). The power held was never absolute. Ketraton became the center for improving cultural and intellectual life. Mataram Hindu society had recognized a good irrigation system based on smaller areas (better known as Watak). Watak also functioned as a means of political organization (Frederick & Worden, 2011, pp. 9–10; Riyanto, 2014, p. 313). The irrigation system was also found around the Liangan site, but has not been studied further (Interview Yatno Wardoyo, 2016).

The social reality of Hindu society in the Old Mataram era is mentioned very little in the few inscriptions. Most are based on reconstruction and conjecture (including the Gopati Tempurung/Liyangan site area). There are no remains of either palaces or settlements. Reconstruction was done through the discovery of buried objects. The results of the reconstruction largely illustrate that a striking characteristic of Ancient Mataram in the period from the VIth to the X century AD was the large number of settlements that developed into cities. The social, economic, welfare and knowledge systems as well as the culture and institutions of Mataram were still basically based on clanship and patronage (Frederick & Worden, 2011, pp. 9–10).

Archaeological Findings of Liyangan Site

Based on the results of excavations conducted by the archaeology center, the Liyangan site was buried by pyroclastic flows in the 8th century. The collapse of the Liyangan civilization was caused by the location of the Liyangan Hindu civilization complex near a volcano. Basically, active mountains in Java, such as Merbabu, Merapi Lawu, Sumbing, Sindoro based on geological chronology, the evolution of the mountain is categorized into 4 periods: (1) the period before mountain formation (> 400,000 years) with plagioclase and magnetite rock composition; (2) the old mountain period (60,000-8000 years) characterized by basaltic effusive eruptions in this period emitting a lot of basalt and pyroclastic flows (3) the mature mountain period (> 6,000-2,000 years) characterized by andesite flows and forming craters (4) the new mountain (2,000-600 years and 600 years from now) producing three types of eruption products, such as basaltic, andesitic lava flows, pyroclastic flows, and magmatic eruptions. The activity was characterized by very frequent eruptions accompanied by pyroclastic flows (known as nuées Ardentes), weak eruptive explosions, and low gas pressure. The most dangerous incidents from the activity of these mountains (including Sindoro) are the nuées Ardentes or in colloquial terms wedhus gembel. The volcanic material flows more than 7 km from the summit (Hidayah et al., 2013).

Sindoro itself has erupted and spewed pyroclastic material several times, especially during the New Mountains period (2000-600 years ago). Mount Sindoro has a more active volcanic record when compared to Mount Sumbing, but is still less active than Mount Merapi. The Rukam inscription tells that the village was destroyed by a mountain eruption, the inscription reads 829 çaka and was found in Peterongan Village, Parakan District, Temanggung Regency (Nastiti et al., 1982, p. 1). In addition, there is also an account in the Kitab Negara Kertagama that describes the devastating eruption of Mount Sindoro. As a result, the area of Mount Sindoro was buried, including the area of Gopati Tempurung (the location of the Liyangan Site) in 906 AD. On the eastern side of Sundoro Sea, traces of debris avalanches can be seen, the pyroclastic material flow covering an area as far as 13 km from the summit. According to sources, 1971 was the last pyroclastic eruption with a mild scale (Degroot, 2015, p. 74). The Liyangan site, which has been immersed in pyroclastic flows since the Xth century, is located northeast of Mount Sindoro. The flow is the spew of a relatively old eruption. The eruption that spewed pyroclastic material buried the Hindu civilization site at Liyangan (Gopati Tempurung Region) 5-10 meters deep. The lack of evidence of casualties (during the Hindu civilization period) allows that the people at that time already had disaster response knowledge and were able to evacuate themselves before Liyangan was finally covered by pyroclastic flows (Interview Muhtasori).

The immersion of the Old Mataram civilization in Liyangan cut off the regeneration that was supposed to preserve the cultural heritage. However, this does not apply to cultural heritage that has spread to other areas, especially in Temanggung and surrounding areas, so that the connection between past cultures around Liyangan and the present is still little felt. After the collapse of the Liangan civilization, the Ancient Mataram kingdom experienced the dynamics of power struggles and wars until it finally moved its territory in eastern Java and gave rise to the Majapahit kingdom (*Seminar Sejarah Nasional III: Seksi Sejarah Kuno I*, 1982, p. 52). The Kedu area (Temanggung and its surroundings including Liyangan became a Majapahit civil land) (Interview Muhtasori, 2016).

The collective memory of the local community from oral tradition for generations tells that Liyangan comes from the word lih-lihan which means moving. Liyangan hamlet itself is a hamlet that moved from the foot of the hill to a higher part. The move was caused by the pagebluk event (Darmaningtyas, 2002, p. 433; Mahandis, 2015). Liyangan was previously the

former territory of Gopati Tempurung (Interview Sucipto and Muhtasori, 2016). In the X century there was an eruption of Mount Sindoro which caused the community to exodus to a safer place (which is currently known as Secere Village). However, in the new place, the community experienced crop failure because the area was not fertile. Therefore, the community moved again to the Gopati Tempurung Region, which later became Liyangan/Liangan Hamlet (Interview Sucipto, 2016). The Liyangan site was established on a stepped land contour and is close to mountains and fertile volcanic soil. This is because Liyangan was most likely a wanua in the past, where most people made a living as farmers. In the Old Javanese era, many settlements were found around the mountain valleys in Kedu (Merapi, Merbabu, Sindoro, and Sumbing) (*Seminar Sejarah Nasional III: Seksi Sejarah Kuno I*, 1982, p. 52). Liyangan, which is a hamlet today, is a hamlet that is not directly related to the Hindu civilization at the Liyangan Site. Around the Liyangan Site there is sand mining that has been carried out since the 2000s. Thanks to the help of the sand miners, Liyangan Site can be excavated easily. Currently, the Liyangan Site complex has been excavated for 3 hectares (Interview Yatno Wardoyo and Sucipto, 2016).

The Liyangan site is located in the valley of Mount Sindoro, near which the Progo River flows, and close to Pringapus Temple, Candisari Village temple site, and other sites (Tjahjono, 2010, p. 24). The architectural style of Hindu temples in Southeast Asia has architectural elements and decorations that are not entirely the same as those of the region of origin of the spread of Hinduism (India), both in the North and South. Some temples in India as a whole have different architecture and decoration styles from the temples built under the rule of the ancient Mataram kingdom in Java and the Khmer kingdom in Cambodia. Temple architecture in Southeast Asia is a reconstruction of stylistic elements from the ancient Hindu civilizations of India (both from the North and South) that have been studied. The temple architects learned thoroughly about ancient Hindu worship building systems in India, so that the construction of temples was based on the knowledge and theories obtained about temple building from India. There is always an impression that Hindu architecture outside India (including in Java) tends to be more orthodox and conservative in the formal aspects of temple building. The construction of temples also combines architectural forms with cosmology and other aspects of beliefs originating from Java. The striking thing between Hindu temples in India and in Java is the ability of the architects to create architectural layouts that embody mythical elements. The mythical element of temples in Java is thicker than in India (Michell, 1977, p. 159).

Hindu temples in Southeast Asia (Java, Cambodia and other regions outside India) have large areas and symmetrical designs. The construction of Hindu temples in Southeast Asia (especially Liyangan in Java) used axial planning and strict orientation in accordance with cosmology. Temples in Java also have sacred architectural associations with the royal capital. The identification of the ruler with divinity is inherent in Hindu temples. In addition, the temple serves as a place for the gods and as a memorial to the king, who is considered divinity in human form. The concept was once popular in ancient Hindu society in India. Gradually the concept had a considerable influence on the development of architecture in Java and other parts of Asia, where the construction of temples increased in number as a temporal ambition of the ruler. Hindu temples in Java also have another concept that is rarely found in the cosmic identification of Indian Hindu civilization, namely the construction of temples with multi-storey architecture and multi-storey foundations (Michell, 1977, p. 159).

Most of the Hindu civilization buildings on the Liyangan Site use stone materials. The stones used as Hindu architectural materials are a form of expression development, because each form of inlay strokes has a certain meaning. The technique used is by carving solid rock, which is already structured in the building. The arrangement of stacked stone blocks is done

without the use of mortar. Meanwhile, the architectural technique that developed in the classical period (Javanese Hindu Civilization) was by excavating and cutting stone blocks. The same technique is also found both in India and other Hindu temple buildings in Asia. Variations in stone quality differ from one temple to another. Some temples in Java that are close to volcanoes (including Liyangan) use stone materials that are hard but easy to carve. The carving techniques and decorative forms of the temples also vary. Temples in Java (including Liyangan) use stone materials resulting from volcanic activity. It is intended that the temple has sharpness in architectural details and decoration, considering that the material used is easy to shape but resistant to weather (Michell, 1977, p. 79). There are several complexes at the Liyangan Site that are similar to other temples in Southeast Asia. The complex consists of *petirnaan*, the main place of worship, *trasahan* roads, settlements and several aspects to support the worship of the Liyangan community in the past.

Belief System of Gopati Tempurung Community Based on Place of Worship

The main part of Liyangan Temple consists of a *batur/pendopo* and a *lingga yoni* temple. *Pendopo* itself comes from the Sanskrit word *mandapa* which means a pillared room (Bloom & Blair, 2009, p. 281; Jessup, 1990, p. 112). *Mandapa* itself is explicitly a type of Hindu temple with a square design built directly on the ground. *Mandapa* architecture has a design that is a large, open room without partitions. The architectural design of the *mandapa* of ancient temples (including Liyangan) is similar in shape to ancient temples in Southeast Asia. Today the *pendopo* is part of a traditional Javanese building, as a public area (Omar et al., 2014, p. 180). In Indian architecture, a pillared building or pavilion for community ritual activities is called a *mandapa* or *pendapa*. *Mandapa* architecture in Hindu temple complexes projects a welcome in front of the entrance (*gopuram/gapura*) to the place of worship. *Mandapa* is usually used for rituals and dance performances intended for worship purposes accompanied by traditional musical instruments. The routine is carried out at a certain time in the temple complex (*Diploma Programme Visual Arts Guide*, 2014, p. 87). In addition to the *pendapa*, Liyangan Temple has other worship buildings, namely *phallus* and *yoni* buildings located close to the *pendapa*. Hindu temples of the Shiva worshiping sect, close to settlements and most of the people depend on their livelihoods as farmers, have places of worship with *phallus* and *yoni* symbols. The symbol is placed in a place that is considered holy, and high, where the gods are worshiped. The placement of the *phallus* is always surrounded by female reproductive organs (*yoni*). The placement of the *phallus* and *yoni* in the place of worship means that Universal energy, and the substance of the world, is represented by the *yoni* surrounding the *phallus* (Daniélou, 1995, pp. 21–29). The *phallus* and *yoni* buildings in Liyangan were also found in *Pringapus* Temple which is located 4 Km from the *Liangan* site. This indicates that the area around Liyangan (the former territory of *Gopati Tempurung*) is a fertile area.

In addition to fertility, *Yoni* (human womb) is also considered a symbol of the birthplace of souls who have good deeds. This is because ancient Hindus believed in reincarnation. Bad deeds will bring the souls of the dead to the *yoni* which then gives birth to evil creatures (*rakshasha*), because it is part of karma. The cycle of reincarnation goes through various *yoni* (realms). The *phallus-yoni* concept itself has emerged from the Harappa and Mohenjo-Daro civilizations. This concept developed into Southeast Asia as a result of the spread of Hinduism. Worship at the *lingga-yoni* temple complex is done in order to give thanks or ask for fertility and abundant crops. In addition, they also ask God so that the spirits of the ancestors can be reborn into good people. Worship is usually done by touching the gap of *yoni* rocks that are flowing with water, generally covered by cloth, jewelry, flowers, and other equipment (Agarwal, 2013, p. 283).

The places of worship of ancient Hindu civilization that are found in addition to temples are Tirtha and ksetra. In India, the number of sacred sites of Ancient Hindu civilization in the form of large Tirtha and Ksetra numbered in the hundreds and the sacred sites were mentioned in the Mahabharata. Tirtha itself is the name of a place of worship that is on the banks of a river, beach, lake or spring. The meaning of the word tirtha itself is water. In the life of ancient Hindu society, water has an important meaning as a purification of the soul, and cultivates the element of goodness. Determining the place of worship for purification of the soul using the medium of water, the ancient Hindu community saw the use of water for the fulfillment of life. Petirtaan and Ksetra are sacred places where the presence of gods can be felt by people who believe in them. Petirtaan has a striking shape and decoration to focus people's attention on the place. The place of worship is made to look like a place where the gods are having fun and full of joy (Kramrisch, 1976, pp. 3–4).

Petirtaan can also be a place to purify the mind through a holy bathing procession. This procession is often referred to as nanasa tirtha. Water is deeply understood as a pure and clear substance. Clarity and purity are associated with truth (satya) and metaphysical knowledge (Brahmanana). Ancient Hindus thought that this bath was meant to see the true nature of knowledge in the world (tatwadarsin). Ancient Hindus also believed that water was the clothing of the gods, while the trees around the petirtaan were the jewelry of the gods. The gods always enjoy the joy of springs, rivers, mountains surrounded by beautiful gardens. Therefore, they made petirtaans with a natural and beautiful atmosphere (Kramrisch, 1976, pp. 3–4).

Petirtaan does have important iconography and mythology for the ancient Hindu community, but not only Hindus make petirtaan a sacred place, Buddhists also worship at petirtaan (spring). Buddhists also add decorative ornaments to certain statues in the petirtaan, as a form of testimony. The holy spring used for Buddhist worship is located at the foot of the hill, and around the spring a pond is made, so that people can bathe in holy water as well as carry out spiritual processions to get closer to the Creator. The existence of holy water for Hindu-Buddhists is indicated by statues related to Lord Shiva, Vishnu and other mythological characters located close to the pond. The existence of these statues is a form of respect for the gods of the world and its contents (Kooij, 1978, p. 7). In temples of the Shiva cult, the presence of holy water is marked by the presence of a phallus. Sometimes the phallus is placed in the center of a pool or a petirtaan. The phallus is an aniconical symbol of Shiva, in this context referring to the mythology of creation, where the phallus is the pillar that gives the source of life in the form of water. Such iconographic variants indicate the influence of Indian Hinduism on ancient sanctuaries (Kooij, 1978, p. 7).

Ornamental variants to signify that the gods were active in the petirtaan complex were also applied to buildings on the banks of rivers, lakes and by the sea, and at the confluence of rivers and estuaries as places of worship. It is also applied on hilltops and mountain slopes, in forests, gardens and parks, near hermitages, in villages, towns and cities or in other places of beauty, ritual places, even to temple sites. In *Wishnudharmatara* in section III, verse XCIII, 25-3, the installation of devotion (statues) must fulfill certain aspects. The statue installations are outside in gardens, close to streams, by the sides of ponds, on hilltops, in valleys with beautiful landscapes and in certain caves. In such places, the gods of the heavenly hosts are believed to be present. Gods will not be present in places that do not have ponds. Therefore, most temples have a pond on the left, or in front of the temple, rather than on the opposite side. If the temple or place of worship is built on an island, water on all sides is a symbol of good luck (Kramrisch, 1976, p. 5). Water being a very important element, it is considered a symbol of intelligence (Kramrisch, 1976, p. 5).

The Liyangan Site complex has a petirtaan building in the east. The petirtaan is part of the place of worship of the Hindu community at the Liyangan Site. The existence of petirtaan

at Liyangan Site clearly indicates that Liyangan has similarities with the temples described in Wisnudharmatara. The existence of petirtaan indicates that there are springs around the Liyangan Site that are channeled through an irrigation system. This is evidenced by the presence of neatly arranged rock constructions to drain water, to the north of the Liyangan Site (Interview Sukatno, 2016).

The agricultural area of the Old Javanese civilization in Liyangan (Gopati Tempurung Area) is in the eastern part of the Liyangan Site. The area is close to the Old Hindu settlement area. The findings of the Archaeology Center concluded that agriculture around Liyangan, like other Hindu civilizations, developed gaga rice farming (Interview Muhtasori and Samudi, 2016). Indications of agriculture at the Liyangan Site are marked by the discovery of artifacts and organic objects that become charcoal, such as rice, coconut corn, and keluwak as well as tools such as hoes, sickles and machetes (Riyanto, 2015, p. 63).

The making of cobblestone streets or *trasahan* in the ancient Hindu civilization in Liyangan is part of the megalithic cultural heritage, because the ancient Indian civilization did not recognize *trasahan* roads. The cobblestone streets that existed in Hindu civilization in India itself only came as a form of influence from the Cochin civilization in the X century (Karan, 2004, p. 360). Today, almost all roads in rural Temanggung use cobblestone streets, which were made before the discovery of the Liyangan Site (former civilization of the Gopati region). At the suggestion of the local government, since 1983 the cobblestone road was built to be uniform with other villages that had already used cobblestone roads, and then the local government also tried to keep the cobblestone road maintained and maintained (Interview Yatno Wardoyo and Timbul Maryanto, 2016).

In addition, there are several springs to the east of the main worship complex that are attached to community-owned land. The community gave the spring the name Tuk Tempurung. The water source is used by local residents to fulfill their daily needs. Many people who use it come from Liyangan Hamlet, Mudal Hamlet, Keramat Hamlet and people around Purbosari Village to Campursari Village. There is a ditch that comes from Tuk Tempurung to the residents' fields. The ditch empties into Tempurung River, which is also a tributary of Progo River (Interview Sucipto and Yatno Wardoyo, 2016). Thus, it can be ascertained that the springs belonging to Liyangan Hamlet have abundant water discharge and can meet the needs of the surrounding community.

CONCLUSION

The Liyangan site is thought to have been inhabited by humans who mostly embraced Hinduism from the 6th century AD to the 8th or 9th century AD. The site is divided into three parts including places of worship, community settlements and agricultural land. The collapse of the Liyangan civilization was caused by the location of the Liyangan Hindu civilization complex near the volcano. The demise of the Old Mataram civilization in Liyangan broke the regeneration that was supposed to preserve the cultural heritage.

Based on the collective memory of the local community, obtained from oral tradition for generations, it is said that Liyangan comes from the word *lih-lihan* which means moving. Liyangan Hamlet itself is a hamlet that moved from the foot of the hill to a higher part. The move was caused by the *pagebluk* event. The Liyangan site also has some relics that can still be seen today, but it needs a more in-depth study because there are still few sources that review the site. The exploration and study of Liyangan are crucial for preserving and appreciating Indonesia's diverse cultural heritage. It not only allows us to comprehend the complexities of the past but also fosters a deeper connection with our roots and identity. By unlocking the

secrets of Liyangan, we can honor the legacy of the Hindu Gopati Tempurung community and ensure that their spiritual culture remains alive in our collective consciousness.

As we move forward, it is imperative to prioritize further research, conservation efforts, and community involvement in the preservation and interpretation of the Liyangan site. By embracing a collaborative approach and nurturing a sense of ownership among the local community, we can safeguard this invaluable cultural treasure for future generations, fostering a greater appreciation for the richness and diversity of Indonesian heritage.

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