

Genealogy Pura Agung Surya Bhuvana Jayapura, Papua

by I Wayan Rai

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I Ketut Ardhana, Dicky Sofjan, Made Adi Widyatmika

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Messages from the Rector of Universitas Hindu Indonesia



Om swastyastu,

Welcome to Universitas Hindu Indonesia

It is a great pleasure to learn that the Universitas Hindu Indonesia (UNHI), Denpasar, Bali organize the 4th International Conference on Interreligious and Intercultural Studies “Community, Ecology, and Religion: Interdisciplinary and civic engagement towards sustainable living”. With the involvement of scholars and researchers from several countries, the conference expected to become an academic forum that addresses sustainable living.

Currently, in the modern world, every country faces various forms of pollutions that come with the advancement of technology, leading to the degradation of the environment. Indonesia, as well as other countries, needs to anticipate such threats, either by empowering the local wisdom or by using friendly energy. Indeed, the effort to minimize the pollution need any support from any parties. The Governor Regulation number 97 the Year 2018 for plastic uses limitation shows the government of Bali commitment to environmental preservation. Furthermore, studies of various disciplines are needed to support the implementation of this policy.

Hopefully, the conference becomes a medium for a global discussion and dialogue between formal institutions and local customary institutions to seek common ground for the contribution to a sustainable life.

Sincere gratitude to the ICRS and LIPI whom UNHI is collaborating with to make the proceeding book of conference possible. My best wishes for successful academics.

Om santih, santih, santih, Om

I Made Damriyasa
Rector of Universitas Hindu Indonesia

Messages from the Chair of Yayasan Pendidikan Widya Kerthi (YPWK)



Om swastyastu,

This gives me an immense pleasure to learn that Universitas Hindu Indonesia (UNHI), Denpasar, Bali organize an international conference on interreligious and intercultural studies, with great theme “Community, ecology, and religion: Interdisciplinary and civic engagement towards sustainable living.” With the academic involvement and support of ICRS and LIPI, this conference in Bali would open a new vista of cooperation among worldwide scholars with common issues in a sustainable environment.

Multiple concerns regarding environmental sustainability have become the main topic of conversation both in academic forums and in non-formal forums. The most prevalent issues include global warming, deforestation, renewable energy adoption, animal extinction and overfishing, and waste management. These problems require holistic and integrated solutions and strategies. Hence, the role of scholars and researchers from various fields of science expected to produce the latest solutions without leaving the traditional aspects.

Hopefully, this conference, which has collected more than 70 articles of research results and studies of scholars from several countries, can contribute to efforts to create a sustainable life. Thank you, and enjoy the 4th ICIS.

Om santih, santih, santih, Om

I Ketut Ardhana
Chair of YPWK

Parisadha Hindhu Dharma Indonesia (PHDI) Chairman's Address



Allow me to convey my greetings to all of you in Balinese way
"Om swastyastu"

It is a great honor to be among scholars in this valuable forum, the 4th International Conference of Interreligious and Intercultural Studies, with its excellent theme "Community, Ecology, and Religion: Interdisciplinary and civic engagement towards sustainable living".

Balinese ancestors have produced a wealth of local knowledge in maintaining their relationship with the natural environment. They saw themselves, nature, and the relationship between the two from a religious perspective and a spiritual perspective. Harmony and balance between humans, nature, and the supernatural world consider as the essential principle or value in the cosmic order. This understanding influences their behavior, such as respect and maintaining good relations. The good relationship, that protects from harmful behavior, obeyed and maintained with various religious rites and ceremonies. All such knowledge, beliefs, understandings, or insights, as well as ethics, guide the behavior of Balinese people in the life of the ecological community. The concept of harmonious living among Balinese known as the Tri Hita Karana concept.

The advance of technology seems to change the behavior of Balinese, but somehow they still kept their harmonious relationship to God as well as to nature. Perhaps, one of the reasons is that the Balinese religiosity has been handed down from generation to generation in a beautiful way, through literature or other works of art. This elegant way makes the teachings of the ancestors inherent in the souls of the Balinese. Indeed, it is very interesting to be the object of academic study.

Through such scientific forums, we hope that traditional Balinese knowledge will be more widely exposed, even though many foreign scholars have studied Bali from its cultural aspects. Of course, it would be the boast of us if the noble teachings of Balinese ancestors could be known more widely, furthermore, applied for the good of humanity.

I believe that your participation in the conference will be an excellent opportunity for the local scholar, researcher, and culture holders to discuss various challenges and objectives regarding sustainable living. Hopefully, these academic forums could give more value to the local genius and local knowledge. Have a fruitful discussion to all of you. Thank you

"Om santih, santih, santih, Om"

Wisnu Bawa Tenaya
Chair of PHDI

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Genealogy *Pura Agung Surya Bhuvana* Jayapura, Papua

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ABSTRACT

Pura Agung Surya Bhuvana in the city of Jayapura is the eastern part of *Padma Buana* Temple. The existence of the temple whose establishment was initiated by Hindus from Bali has become an important icon in the city of Jayapura and even becomes the center of socio-cultural activities about Hindu Bali. This article discusses 1) how was the beginning of the *Pura Agung Surya Bhuvana*?; 2) how did the temple develop as a center for Balinese Hindu, social and cultural-religious activities in the city of Jayapura, Papua? This article is based on the results of qualitative research. All data was collected through observation techniques, document studies, interviews, and FGD with several *pengempon* as informants and observers of Papuan culture. Data analysis was performed descriptively by applying symbol theory and structural-functional theory. The results showed that Hindus established the *Pura Agung Surya Bhuvana* in Jayapura city in 1962. At first, the dominant Hindus in Papua worked as civil servants, the TNI and Polri before the *Pura Agung Surya Bhuvana* was established, they carried out religious activities at I Made Matra's house, an employee of the Government of the Papua province. Overtime, the number of Hindus who migrate to the city of Jayapura continues to increase. Therefore in 1979, Hindu leaders in Jayapura City built the *Pura Agung Surya Bhuvana* for the needs of Hindus in the city of Jayapura, Papua. *Pura Agung Surya Bhuvana* was built on the hill Skyline in 1982 and it was inaugurated in 1990. In 2012, the *Pura Agung Surya Bhuvana* building was renovated to be more majestic than in 1990. After being renovated in 2012, *Pura Agung Surya Bhuvana* developed into a center of Hindu worship, the center of Balinese socio-cultural activities, places of art, Hindu religious education centers and tourist attractions in Papua.

Keywords : Genealogy, *Pura Agung Surya Bhuvana*, Hinduism.

I. Background

The development of a religious community is reflected in part by the establishment of a place of worship. The establishment of *Pura Agung Surya Bhuvana* which was inaugurated in Jayapura City in 1990 is an indication that Hindus are developing dynamically in this eastern part of Indonesia. Along with the times, Papua is now inhabited by migrants from outside Papua so that the reality has given its color for Papua, including Balinese in Papua. Until early

2019, around 6,300 Balinese were living in Papua. They predominantly work as farmers, civil servants, military and police.

The highest number of Balinese are in Keerom Regency, Papua Province. They are the dominant transmigrants from Karangasem Regency. A large number of Balinese in Papua affects many temples in the area (PHDI Jayapura City, 2018). In line with the dynamics of Hindu life in eastern Indonesia, there are already more than 36 temples. One of the biggest and

37
grandest temples in Papua is *Pura Agung Surya Bhuvana*, located in the Skyline area, Jayapura City, Papua.

The construction of the *Pura Agung Surya Bhuvana* was not only colored by a touch of Balinese temple architecture but was also colored by accentuations of cultural patterns of the Papuan people. The phenomenon of acculturation of Balinese Hindu culture with Papuan culture colors the establishment of the *Pura Agung Surya Bhuvana*. This was reflected in the signboard that reads *Pura Agung Surya Bhuvana Jayapura*. The temple nameplate is decorated with *Tifa*-shaped ornamentation and is visible from the highway. Furthermore, *Tifa* ornaments can also be found on the relief wall of the *Pura Agung Surya Bhuvana Temple*. It is unique considering that the Balinese temple shear walls are decorated with *Tantri* stories. A lion's fight with an ox is described side by side with *Tifa*'s ornament, even though *Tifa* was not mentioned in *Tantri*'s story. In every episode of the *Tantri* story depicted, *Tifa* ornaments are always added, both *Tifa* independently and *Tifa* side by side with the Cenderawasih bird.

Tifa is an important instrument for the people of Papua (Rai et.al., 2019). Whereas the Cenderawasih bird is highly respected and sanctified by every tribe in Papua because it is believed to be a paradise bird. Relief of *Tifa* in *Pura Agung Surya Bhuvana* can be seen in the *Praja Mandala wantilan* hall, for example on the front of the *wantilan*, the front of the stage and the ornament in the scene or *wantilan* pillars in the Balinese building. The ornaments seemed to combine Balinese style ornaments and Papua Senatani style ornaments (Rai, 2019).

The use of local cultural elements in *Pura Agung Surya Bhuvana* gives a distinct impression to the relationship of the local community with Hindus who come from Bali as well as from the Banyuwangi and Blitar areas in Papua. The special impression is marked by a social appreciation for the performing arts (Pradana, 2017; Pradana, 2018; Pradana, 2018a). Local Papuans and non-Hindu communities appreciate the *Pura Agung Surya Bhuvana* as a magnificent and artistic sanctuary (Rai, 2019). The beauty and splendor of the *Pura Agung Surya Bhuvana* have become an advantage as a tourist attraction in the city of Jayapura, Papua.

Pura Agung Surya Bhuvana in Papua has its place in the local community. The grandest temple in Jayapura is indeed a place of worship for Hindus. However, people in Jayapura who adhere to other religions often visit this temple. *Pura Agung Surya Bhuvana* was accepted as something new, without threatening the existence of the ideology of the local community. *Pura Agung Surya Bhuvana* was able to present a vehicle for social interaction between religious communities in Jayapura City, Papua. This means that social interaction in the *Pura Agung Surya Bhuvana* is not only in the Hindu community with the supporters of the *Pura Agung Surya Bhuvana*, but there are also social interactions between Papuans who do not follow Hinduism. Local people and non-Hindus in Papua feel comfortable visiting the *Pura Agung Surya Bhuvana* so that intercultural dialogue takes place.

Usually, a temple built in Bali serves as a sacred place for Hindu worship activities. However, temple buildings outside Bali, including *Pura Adhitya Jaya* in

Rawamangun, DKI Jakarta, are not only functioning as a place of worship for Hindus but are also used as centers for social activities of Hindus and Hindu religious education. Likewise, *Pura Agung Surya Bhuvana Bhuvana* has a function as a center for religious activities of Hindus in Jayapura. Even *Pura Agung Surya Bhuvana* has developed into a center of learning about Hinduism and Balinese culture which is often visited by students, students and the general public who are not Hindus in Jayapura City, Papua. In this study discusses : (1) How was the beginning of the establishment of the *Pura Agung Surya Bhuvana* ?; (2) How is *Pura Agung Surya Bhuvana* able to develop as a center for Balinese Hindu, social and cultural-religious activities in the city of Jayapura, Papua? This research publication has beneficial value, both theoretical and practical. Theoretically, this research can contribute to the development of the treasury of knowledge about the existence of a Hindu holy place named *Pura Agung Surya Bhuvana* for the harmony of religious life in Jayapura, Papua in the global era. Practically, this research is a valuable input for the government to strengthen the integration of the Indonesian people in the land of Papua.

II. Literature Review

This article discusses the beginning of the establishment of a Hindu temple named *Pura Agung Surya Bhuvana* in Jayapura City as part of the Papua region which is still growing. Following the research topic, there are previous publications concerning issues of Papuan development, the design of temples outside Bali and the relationship of Hindus with non-Hindus.

Elisabeth Adriana (2012) discusses Papua's development of political or economic problems. It was concluded that Papua is a land of many paradoxes. Papua has natural resources but it's people are still poor. Papua is reportedly suffering from a separatist movement but is still able to develop economically. Since 2001, Papua has received Special Autonomy status. The Government of Indonesia established the Papua Development Acceleration Unit with the main objective of accelerating the development process in Papua. Papua requires a comprehensive approach : (1) infrastructure and socio-economic approaches specifically the four sectors listed in the Special Autonomy Law : education, health, economy and infrastructure; (2) security and cultural politics. Peace and development are two different sides of a coin which is very compatible with the current condition of Papua. To develop and secure Papua, any strategy must be able to create economic equality, good governance, and respect for basic rights including those related to violence. One of the best ways to bridge the communication gap between Papua and Jakarta is through peaceful dialogue to reduce misunderstandings and prejudices that have created years of tension between conflict in Papua. In connection with a study entitled Genealogy of *Pura Agung Surya Bhuvana* Jayapura Papua, there are similarities between the main issues relating to the development and development of Papuan society. Specifically, the study of the *Pura Agung Surya Bhuvana* in Jayapura Papua analyzed the beginnings of the construction of temples in Papua while in the study entitled Papua Development Political or Economic Problems did not

analyze the temples in the development of Papuan society.

Supribawa and Ischak (2018) discuss the Effect of Characteristics of the Urban Social Environment on the Concept of the Development of *Adhitya Jaya* Temple in Rawamangun, Jakarta. They concluded that the influence of the characteristics of the social environment in urban areas and the heterogeneity of Hindus in East Jakarta was very large in influencing the concept of the construction of the *Adhitya Jaya* Temple, a Hindu shrine built on the philosophical values of *Tri Hita Karana*. This can be seen : (1) *Nista Mandala* has a *pasraman* building as a place for Hindu arts and education in Jakarta; (2) A new space emerges as a transition between *Madya Mandala* and *Nista Mandala* which is located inside the *Bale Manusia Yadnya* building as a place to carry out ceremonies for life rites such as marriage, tooth cut, quarterly, except for the death ceremony (*Ngaben*); (3) Inside the *Utama Mandala* there is a complex of *beji* buildings as a source for taking holy water. This *beji* complex is bordered by a sliding wall and *apitsurang* as an entrance into the *beji* complex. Based on all the additional activities and buildings it is not common if there is a temple complex in Bali with basic concepts in building temples. The Hindu community in Jakarta cannot be separated from the influence of its urban social environment. However, in building the temple complex, they are still very concerned and consider the teachings of the philosophy of *Tri Hita Karana* relating to the needs of 1) The function of ritual for human relations with God; 2) The function of religious, arts and social education for the harmonious relationship of humans with others and their

environment. The study entitled The Influence of Characteristics of the Urban Social Environment on the Development Concept of *Adhitya Jaya* Temple in Rawamangun Jakarta with a study entitled *Genealogy Pura Agung Surya Bhuvana* Jayapura, Papua has a connection in the main issues regarding the function of the Temple outside the island of Bali. However, the study of *Genealogy Pura Agung Surya Bhuvana* Jayapura, Papua analyzed the origin of the temple while the research on the Influence of Urban Social Environment Characteristics on the Development Concept of *Adhitya Jaya* Temple in Rawamangun Jakarta did not analyze the origin of the existence of the Temple.

Liana (2016) has a study entitled "The Harmony of Muslims, Hindus, and Buddhists in Banda Aceh's Gampong Keudah. It is known that all the religions practiced by the Gampong Keudah community are intertwined. It was marked by the absence of noise because of religion in daily activities. The factors causing the creation of harmony in Keudah Gampong because they have implemented an attitude of tolerance that is closely intertwined among the Gampong Keudah community. In the religious field, they respect each other while worshipping. While in the socio-cultural and economic fields, relations between Muslims, Hindus, and Buddhists are very good. Muslim communities are very open, socializing and interacting with Hindus and Buddhists. They visited each other, helped and worked together. Likewise in the economic field, many of the same jobs as their trade do not seem to compete in trading. In connection with a study entitled *Genealogy of Pura Agung Surya Bhuvana* Jayapura, Papua,

there is a similarity between the main issues concerning religious communities with a study entitled Harmony of Muslims, Hindus, and Buddhists in Banda Aceh's Gampong Keudah. Specifically, research on the Genealogy of *Pura Agung Surya Bhuvana* Jayapura, Papua analyzed religious communities in a temple while in research on Muslim, Hindu and Buddhist harmony in the Banda Aceh village, Banda Aceh did not analyze temples specifically related to religious communities in the community.

William, ¹²nold, Kiniry, Gassman, and Green in *History of Model Development at Temple, Texas* (2008) s¹² that the development of temples in Texas USA has a long history. The construction of the temple began in 1937-2006 after the Riesel watershed completed hydrological research in Texas in 1937. Hydrological findings from the Riesel watershed began to be realized in 1960 in the construction of the temple, Texas. Hydrological findings from the Riesel Basin in the form of ALMANAC, EPIC, APEX and SWAT used in the construction of temples have reduced the risk of flooding and optimized the function of spatial space between river basins around the temple plains. T¹² relationship of research entitled *History of Model Development at Temple, Texas* with a study entitled Genealogy of the *Pura Agung Surya Bhuvana Jayapura*, there are common points of concern about the origin of the holy place. However, research on the Genealogy *Pura Agung Surya Bhuvana* Jayapura analyzes ¹²pects of the *Pura* genealogy while the *History of Model Development at Temple, Texas* study does not analyze the genealogical aspects of the holy sites.

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Lan-Yun Chang and Weining Liu in *Temple Fairs in Taiwan: Environmental Strategies and Competitive Advantages for Cultural Tourism* (2009) suggest that there are many tourism development strategies to make the temple more valuable. In this regard, energy conservation and pollution prevention measures contribute to improving the reputation of temples in Taiwan and financial performance in cultural tourism activities. However, the supply and use of environmentally friendly products in cultural tourism were no longer able to enhance the reputation of the temple in Taiwan. In connection with the Genealogy of *Pura Agung Surya Bhuvana* ²⁹ayapura research, the study titled *Temple Fairs in Taiwan: Environmental Strategies and Competitive Advantages for Cultural Tourism* has relevance because it examines sacred sites. However, research on the Genealogy *Pura Agung Surya Bhuvana* Jayapura analyzes ²²e origin of temples while research on *Temple Fairs in Taiwan : Environmental Strategies and Competitive Advantages for Cultural Tourism* analyzes cultural development strategies for *tourism*.

None of the above publications specifically discusses the existence of *Pura Agung Surya Bhuvana*. However, some of the literature studies are valuable inspiration to study the history of the *Pura Agung Surya Bhuvana* ⁴ and Hindu social religious activities related to the existence of the grandest temple in the city of Jayapura.

III. Research Methods

The research which examines the existence of *Pura Agung Surya Bhuvana* was carried out by applying a qualitative

approach from the perspective of cultural studies. A qualitative approach is a research strategy that produces information or data that can describe social realities and various events in people's lives. This research is a form of study of Balinese culture and Hinduism in the development of Papuan society. Barker (2005: 35-45) mentions that ethnography, textual and reception can be used in cultural studies in complex societies.

As the object of study in this study is the *Pura Agung Surya Bhuvana* in Jayapura City, Papua. The determination of the object and location of this research is based on several considerations, including : (1) *Pura Agung Surya Bhuvana* is the main place of worship for Hindus in Jayapura City, Papua; (2) The existence of the *Pura Agung Surya Bhuvana* not only as a Hindu worship place but also has developed into a center of Hindu social, artistic and religious activity; (3) *Pura Agung Surya Bhuvana* is the center of social activities about Hinduism and Balinese culture in the city of Jayapura, Papua.

The process of collecting research data uses several techniques, namely : (1) study of documents, namely by studying the literature obtained through research documents and personal documents that are not yet published in writing or visual; (2) interviews with 15 informants consisting of visitors, refugees and tourists visiting the *Pura Agung Surya Bhuvana*; (3) observations, which are direct observations at *Pura Agung Surya Bhuvana* in the city of Jayapura, Papua to see the activities of Hindus in Jayapura City, Papua. All data collected were analyzed qualitatively and presented

descriptively in the form of a description of the research.

IV. Genealogy *Pura Agung Surya Bhuvana*

The existence of *Pura Agung Surya Bhuvana* is inseparable from the history of the land of Papua. Papua is the easternmost part of the territory of the Republic of Indonesia (NKRI) which borders directly with Papua New Guinea (PNG). Papua, known as *Bumi Cenderawasih*, is divided into two provinces, Papua Province with the capital city of Jayapura and West Papua Province with the capital city of Manokwari. Papua Province is the parent province while West Papua Province is a province of the division of Papua since 2003.

The name Papua is derived from Portuguese sailors. Portuguese sailors first saw Papua in 1511. In 1511, they gave the name *ilhas dos Papuas* which means more or less an island inhabited by fine-haired people. Then the Dutch sailors called Papua as New Guinea because the skin of the Papuans was black and reminded them of the Guineans in Africa (Wetipo & Wedlana, 2015; 1). During the Dutch colonial period in Indonesia, Papua was better known as Dutch New Guinea than New Guinea. In the early days of the independence of the United Republic of Indonesia, Papua was known as West Irian and *Irian Jaya*. After the reign of B.J. Habibie, West Irian or Irian Jaya was inaugurated as Papua.

Papua in the territory of the Republic of Indonesia and Papua New Guinea is the second-largest island in the world after Greenland in Canada. With a population belonging to the Melanesian family with

characteristics of black skin, curly and wavy hair, having a muscular and tall body. Through exogamy marriage, some of them have produced offspring with different physical characteristics from the indigenous population of Papua. That fact is evident in the Papuan population who live in coastal areas.

In general, Papua is divided into seven cultural regions, namely : *Mamta, Seireri, La Pago, Mi Pago, Anim Ha* cultural areas located in Papua province. Whereas in the cultural regions *Bomberei* and *Domberei* are located in the province of West Papua. The population of Papua consists of various ethnic groups, living in groups in small units, having its customs, culture, and languages. Geographical location, natural wealth, biodiversity and diversity of cultural arts causes Papua to have its own identity and uniqueness as an object of tourism in Indonesia. The uniqueness of tourist attractions is built from diversity and cultural uniqueness (Ruastiti et.al., 2018). The uniqueness of cultural diversity as an attraction of tourist destinations is inseparable from the effort to preserve cultural identity in the development of tourism (Pradana, 2019).

Along with the times, Papua is inhabited by migrants from outside Papua so that the reality has given it's color for Papua. Papua is not only identical with the culture of the ethnic groups of the Papuan people. The existence of Balinese ethnicity in Papua has also given its style to the lives of Papuans. Based on information from the Chairman of the *Parisadha Hindu Dharma* Province of Papua and the Chairman of the *Parisadha Hindu Dharma* of Jayapura City, Komang Alit Wardhana and Ida Bagus Suta Kertya are said to have recorded

around 6,300 Balinese in Papua. They work as farmers, civil servants and the Indonesian National Police. The largest number of Balinese live in Keerom district, Papua province. They are transmigrants from Karangasem, Bali.

To date, Papua already has more than 36 temples spread across the provinces of Papua and West Papua. One of the biggest temples in Papua is *Pura Agung Surya Bhuvana*. The temple is located in the Skyline area, Abepura District, Jayapura.



Figure 1. Geogarafis *Pura Agung Surya Bhuvana*'s position. (Doc. Rai, 2019).

The development of Hinduism in Papua Province began with the integration of West Irian into the territory of the Unitary Republic of Indonesia, which began with the formation of the Province of West Irian in 1962. The founding of West Irian Province in 1962 required workers from various regions, including Hindu employees from the Bali region.

Initially, Hindus in the city of Jayapura worked as Civil Servants (PNS) and TNI/POLRI in charge of relating to the liberation of West Irian. In 1962, Hindus in Jayapura city numbered approximately 10 families with scattered dwellings. There were no Hindus gathered in one place in 1962. For prayer activities were held temporarily at the residence of I Made Marta. In the period 1964 - 1979, Hindus in the city of Jayapura had begun

to increase with workplaces in the local government, military/police and banks.

Taking into account the increasing number of Hindus, since 1979 the Jayapura Hindu leaders agreed to build a temple as a place to carry out religious, social and educational activities. Initially, it was agreed that the temple would be erected on a hillside near Base G beach, but did not receive customary approval. After that, the plan to establish a temple that moved around the Bukit Dok II was also not approved by custom. Finally, the plan to establish a temple on the location of the skyline hill facing directly on the Yotepa bay and the Pacific Ocean can be realized.



Figure 2. Natural view of Yotepa Bay from the skyline hills. (Doc. Rai, 2019)

Skyline hill land at that time was a plantation from the agricultural office area. Because of the convenience provided by Mr. Bas Yowe as the Head of the Agriculture Office and accompanied by traditional agreement, an agreement was made to establish the skyline hill as the location of the construction of the *Pura Agung Surya Bhuvana*.



Figure 3. *Pura Agung Surya Bhuvana* (Doc. Rai, 2019)

In addition to the current management of the parties involved, the temple founders also held meditations to get a blessing on the three locations when they meditated on this skyline hill, there was a very large light falling on this place, so this place was considered very appropriate as a holy place. After that, activity was started to level the ground level on the skyline hill as the temple foundation. With the presence of Mr. Ida Bagus Jayakesuma as Deputy Head of Public Works provided leveling assistance using a bulldozer, so that the building construction process could be carried out faster. Over time, Hindus in Jayapura City continue to try to build representative temples for shrines, places of social activity and places of education so that step by step the construction of shrine buildings is more complete.

Since 1982, step by step the *Pura Agung Surya Bhuvana* Temple in the skyline was built. The *Pura Agung Surya Bhuvana* Temple was opened to Hindus and it was inaugurated by the Governor of Papua, Mr. Barnabas Suebu SH on October 4, 1990. The *Pura Agung Surya Bhuvana* building was further complemented by a meeting hall called *Wantilan Praja Loka* which was

inaugurated by Mr. J.P. Solosa, MSi. as Governor of Papua Province on April 20, 2002.

In line with the development of Jayapura City government, Papua the physical development of *Pura Agung Surya Bhuvana* continues. This was made possible by the support of various parties, including (a) moral and material support from local Hindus; (b) facilities provided by local traditional leaders in the use of temple land rights; (c) assistance from officials who have served in Papua, including Mr. Maijen I Ketut Wirdana (Pangdam Tri Kora) and Mr. Irjen Pol. Made Mangku Pastika (Kapolda Papua); and (d) assistance from the Regional Government of the Papua Province and the Jayapura City Government.

Institutionally, the dynamics of Hindu life in Jayapura City are also supported by *Parisada Hindu Darma Indonesia* (PHDI) as a Hindu religious organization in Indonesia. Since the 1980s, the *Hindu Dharma Indonesia* (PHDI) of Papua Province was formed, led by Drs. I Made Marta as a former Secretary of the Papua Province. In October 2011, the *Mahasabha Parisada Hindu Dharma Indonesia* which was held in Denpasar determined that the *Pura Agung Surya Bhuvana* of Jayapura as the easternmost *Padma Bhuvana* Archipelago in Indonesia based on *Mahasabha* Decree No. X No. : VIII/TAP/MAHASABHA X/2011.

Since 2012, the condition of the *Pura Agung Surya Bhuvana* building has begun to experience damage and needs renovation. In this context, it was agreed to hold a temple restoration in the main sections of the *Mandala*, *Madya Mandala* and the Projector wall or the fence.

Thanks to *Sang Hyang Widhi Wasa's* generosity, on May 9, 2013, the temple repair plan was realized. The laying of the first stone at *Pura Agung Surya Bhuvana* was carried out by Pinandita IGM Sunartha. Funds for the restoration of the temple were sourced from the Governor of Papua, the Regent of Waropen, the Mayor of Jayapura, the Regent of Keerom, the Regent of Timika, the Regent of Superior and the world of Hindus in Indonesia.

The construction of the *Pura Agung Surya Bhuvana* could be completed in September 2014. The inauguration ceremony of the *Pura Agung Surya Bhuvana* Temple restoration was held at *Sasih Kapat Saka warsa 1936*, on 8 October 2014 with the chairman of the *Pinandita* Committee IGM Sunartha. Karmini et.al. (2019) suggested that *upakara* always accompanies the implementation of Balinese Hindu religious ceremonies.

The ceremony and inauguration of the restoration of *Pura Agung Surya Bhuvana* in 2014 was supported by the Governor of Papua who was accompanied by the Secretary of Papua Province, Hindu leaders from Bali, such as: Yajamana Karya Ida Pandita Mpu Jaya Wijayananda from Griya Kutuh Kuta Bali, Sarati Ida Pandita Sri Wife Acarya Nanda⁴¹ from Griya Serongga, the picker from Ida Pedanda Gede Ketut Sebali Tianyar Arimbav³¹ Ida Pedanda Gede Dyelantik Sogata, Ida Pandita Mpu Jaya Wijayananda, Ida Pandita Mpu Jaya Wijayananda from Griya Kutuh Kuta Bali and Ida Pandita Mpu Satwikananda Griya Taman Bali.

V. Pura Agung Surya Bhuvana as a Center of Hindu Social-

Religious Activities in The City of Jayapura

Pura Agung Surya Bhuvana, which was inaugurated in 1990, is the biggest and grandest temple in Jayapura City. *Pura Agung Surya Bhuvana* Jayapura City has assets in the form of land and buildings, both in the form of praying buildings and buildings supporting Hindu activities in Jayapura city, including Pura land area of 7,790 M2 based on measurement letters dated November 19, 1979 number 195/1979, certificate Number 14 September 29, 1989, with the status of "Use Rights".

As pengempon or the people in charge of the *Pura Agung Surya Bhuvana* is *Parisada Hindu Dharma Indonesia* (PHDI) Jayapura City. *Pura Agung Surya Bhuvana*, Jayapura City, has refugees divided into three basins, namely Base G (26 HH) and Jayapura (36 HH), Abepura Hemp (45 HH) and non-non-Hemp with a total of 648 HH or 1,940 people. General activities carried out by each of these places are a monthly social gathering, community service every once a month in the temple and other social-religious activities.

With the *Pura Agung Surya Bhuvana* in Jayapura City, the activities of the local Hindus have become more dynamic. Together with the PHDI of Jayapura City, *Pengempon Pura Agung Surya Bhuvana* seeks to develop religious social activities aimed at : (1) Developing and maintaining culture in everybody of institutions, organizations engaged in religious and social affairs; (2) Developing the tasks referred to by PHDI together with Hindu organizations in the city of Jayapura such as the Hindu Woman of *Darma Indonesia* (WHDI) of

Jayapura City and the Indonesian Hindu Youth Association (Peradah) of Jayapura City.

The rules aim to increase awareness about certain norms and positions (Atmaja et.al., 2019). According to *Pasal 4*, *awig-awig Pura Agung Surya Bhuvana*, there are several purposes and objectives for the establishment of this temple which include : (1) Upholding Hinduism and religious norms and community norms following the times and literary rules; (2) Increasing *Sradha*, devotional service to *Sang Hyang Widhi* who resides in *Pura Agung Surya Bhuvana* Jayapura; (3) Improving the implementation of religious *dharma* and state *dharma*; and (4) Improving the relationship of unity and brotherhood of Hindus in Jayapura City.

This Hindu temple of pride in Jayapura can be understood to function not only as a ritual site for Hindu ceremonies but also as a place for other social and religious activities. Hindu religious ceremonies held at the temple include ceremonies in the context of welcoming *Galungan* and *Kuningan* feasts every 6 months, ceremonies relating to seclusion. Meanwhile, the socio-religious activities taking place in the *Pura Agung Surya Bhuvana* included *pesantian*, *pasraman* activities and the temple coordination meeting.

Hindu non-formal religious education programs that are routinely carried out are *pasraman* activities. *Pasraman* education emphasizes self-discipline, develops noble morals and qualities that are diligent, likes to work, curb lust and love to help others. The learning process in *pasraman* is a complete system. Systematically, the learning process is

supported by interrelated components in the reality of education (Karmini et.al., 2019). In the learning process in *Pasraman*, there are several interrelated components to achieve goals. These components are students, teachers, teaching materials and learning models. Learning strategies can be interpreted as a general pattern of teacher and student activities in realizing educational activities. From the general pattern of the activity, it can be seen the variety of activities displayed by the teacher and students. In this case, some strategies place more emphasis on teacher activities, but some emphasize activities on students. Orientation and future approaches must be emphasized in student activities (Syaiful, 2010: 37-41).

Regularly, *pasraman* activities are carried out during the school holidays. The purpose of *pasraman* is to form Hindu people who are spiritual, so the existence of *pasraman* is very important. The Hindu young generation is equipped with activities such as sports, practice, and outbound as well as religious materials. It is hoped that, through intensive *pasraman* activities, the Hindu youth of Jayapura City will not only understand religious teachings but will also be able to practice them in social life. They are expected to be able to ward off all forms of destructive behavior, promiscuity, free sex, and drug addiction. This is following the aim of National Education, which is to increase devotion to God Almighty, increase intelligence, hone skills, strengthen character in personality and increase the spirit of nationality by Law No. 20/2003.

VI. Pura Agung Surya Bhuvana as Central Arts of Hindu Culture in Jayapura

By the teachings of *Tri Hita Karana*, the Hindu community in the land of Papua respects local traditions and customs. Philosophy contains the values of life that are respected and adapted for human welfare (Pradana, 2017a). Following the functional theory of Talcott Parson in Ritzer (2004), Hindus in Jayapura, Papua, has done the process of adapting well so that it can be accepted by the people of Papua. This adaptive attitude, among others is manifested in the form of the construction of the artistic, *Pura Agung Surya Bhuvana*. The temple has adorned the city of Jayapura, Papua and even became part of the cultural tourism icon of Jayapura City.

Pura Agung Surya Bhuvana has now developed into a center for the development and strengthening of Balinese Hindu traditions. This is reflected by the visit of school children ranging from PAUD, kindergarten, elementary school, junior high school level, high school to Higher Education to this place. In general, they come in groups. For PAUD children through high school, they are guided by their teachers who are also religious. During the visit, besides hearing an explanation of Hinduism, they also had the opportunity to join in praying even though their religion was different. In general, students visit *Pura Agung Surya Bhuvana* for recreation and research.

Liana (2016) mentions that the relations of Hindus and non-Hindus in Jayapura are quite harmonious. Harmony is characterized by positive cultural and social responses (Tejayadi et.al., 2019).

As seen in some of the visitors of the *Pura Agung Surya Bhuvana* Papua, they were non-Hindus who deliberately came to the temple because they were greeted kindly by the *penyungung pura*. As a tourist destination, *Pura Agung Surya Bhuvana* in Jayapura city is popular with all students and the general public. They deliberately come to enjoy the beautiful scenery and capture the visit through photos and videos and some even make films specifically by taking locations in *Jaba Pura*. *Pura Agung Surya Bhuvana* visitors is not just traveling, but also involved in various activities in the largest temple environment in the city of Jayapura, including engaging in social activities, arts-culture, religious (see Figure 7).

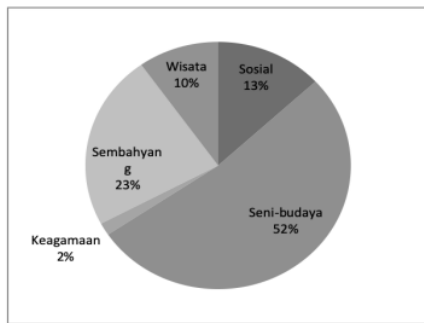


Figure 4. Visitor Involvement in Activities within the *Pura Agung Surya Bhuvana* (N=61) (Doc. Rai, 2019)

Opinions from non-Hindus and tourists towards the attraction of the *Pura Agung Surya Bhuvana*. They are very happy to visit the *Pura Agung Surya Bhuvana* because the building is unique and artistic, they feel comfortable, the location of the *Pura Agung Surya Bhuvana* is strategic and the people are friendly. Guests or foreign tourists who have visited come from India, the Netherlands, and Australia.

Aside from being a tourism object, *Pura Agung Surya Bhuvana* is meaningful as a center for learning of Balinese Hindu traditions. Meaning is a cause of practice (Pradana, 2018b). The practice of Hindu ceremonies at the *Pura Agung Surya Bhuvana* is not only as a form of practicing theory in Hindu religious education but also meaningful for non-Hindu students who often come to *Pura Agung Surya Bhuvana* to get to know the *Pura Agung Surya Bhuvana* as well as Hinduism in theory and practice. Because of this, the visit to *Pura Agung Surya Bhuvana* was not only enlivened by Hindus but also crowded with school children from PAUD, Kindergarten, Elementary School, Middle School, High School to College to study Hinduism in this place.

Hindu teaching material that is always delivered in the socialization of Hinduism to students visiting the *Pura Agung Surya Bhuvana* is about planting the concept of *Tri Hita Karana*, namely the three concepts of balance and harmony; (1) *Parahyangan*, which is a harmonious concept between humans and the creator through religious ceremonial activities; (2) *Pawongan*, namely the concept of balance and harmony between fellow human beings and God's creation through social activities; and (3) *Palemahan*, which is to maintain a balance between humans and the natural environment through mutual cooperation to clean and plant trees.

Pura Agung Surya Bhuvana has now become a tourist attraction for students, students and the general public in Jayapura City and surrounding areas. Visitors can enjoy the beauty of natural panorama and learn about the importance

⁴ of harmony among the nation's people in the Republic of Indonesia.

In responding to the increasing number of tourists who are interested in visiting the *Pura Agung Surya Bhuvana*, the Chairperson of PHDI Jayapura at every meeting and prayer always reminded the importance of continuing to maintain the sanctity of the temple, the sanctity of the temple and the environment in accordance with *Pasal 35, Awig-awig Pura Agung Surya Bhuvana* in 2017. Every day, *pemangku* and officials are advised to always be on standby at *Pura Agung Surya Bhuvana* to always be ready for receive tourist visits while at the same time giving an explanation of *Pura Agung Surya Bhuvana* and Hinduism.

VII. Conclusion

²⁷ Based on the description above it can be concluded that the Hindus in Papua established the *Pura Agung Surya Bhuvana* in Jayapura in 1962. Initially, the Hindus in Papua who mostly worked as civil servants and the military/police when before the *Pura Agung Surya Bhuvana* existed, they carried out Hindu religious activities at the house of Mr. I Made Matra, an employee of the Provincial Government in Papua. Over time, the number of transmigrant Hindus in the city of Jayapura continues to increase. Therefore, Hindu leaders in Jayapura agreed to build a temple as a place to carry out Hindu religious activities in 1979. The *Pura Agung Surya Bhuvana* was built on the Skyline Hill in 1982 and inaugurated in 1990. In 2012, *Pura Agung Surya Bhuvana* renovated physical shape to be as magnificent as it is now.

Besides functioning as a center of worship for Hindus, *Pura Agung Surya*

Bhuvana has now developed as a center for social activities, arts venues, and as a tourist attraction for Hindu religious and cultural education in the city of Jayapura, Papua. Upon the conclusions obtained, it can be suggested to the parties concerned to always maintain the beauty of the *Pura Agung Surya Bhuvana* which has a very significant role in fostering harmony of the life of Hindus and people in Jayapura City.

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