

# Hermeneutic Review of the Meanings of Angling Darma Relief at Candi Jago

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## ABSTRACT

The purpose of this research is to discover the cultural relationship between the Angling Darma reliefs at Candi Jago. Candi Jago is the only place where you can find Angling Darma relief. The Angling Darma relief on Jago Temple is a testament to the glory of the civilization of the Hindu-Buddhist dynasty in Indonesia. However, not many Indonesians know the meaning of the Angling Darma relief at Candi Jago. No one has yet discussed the cultural aspect in relation to the angling darma relief motif on Jago temple in a hermeneutic review. The problems are: 1) What is the shape of the relief of Angling Darma at Candi Jago?; 2) Is there a correlation between the Angling Darma reliefs at Candi Jago and culture? 3) What is the relationship between Angling Darma reliefs and culture from a hermeneutic perspective? This study uses a qualitative method with a hermeneutic paradigm. All primary data was successfully collected based on observations of the reliefs at Candi Jago. All secondary data were searched through a literature study of Candi Jago. The totality of the data was analyzed qualitatively in a hermeneutical review. The findings revealed: 1) an Angling Darma relief in the form of a painting of a character named Angling Darma; 2) a correlation between culture and Angling Darma reliefs at Candi Jago; and 3) a moral meaning emphasizing firm belief and chivalrous attitude in cultural relations and the Angling Darma reliefs at Candi Jago.

## KEYWORDS

hermeneutic; culture; meaning; candi jago; Angling Darma relief.

## INTRODUCTION

The temple is a form of cultural communication. Every part of the temple, including ornaments, reliefs, heavenly figures, and statues, has a specific meaning, purpose, and symbolism. Temple makers also have a strategy for making objects in the form we encounter today. A temple is equipped with religious symbols underlying it. These symbols include : the arrangement of the temple, the roof of the temple, statues, reliefs, and the courtyard of the temple. This study will examine the relief of Angling Darma, which is located in Candi Jago, with hermeneutic analysis. The reason for using hermeneutic analysis is because every part of the relief that decorates the temple walls has a meaning. The Angling Darma relief, which is part of a temple building, also has a meaning according to the culture at that time.

Candi Jago was founded as the final resting place of King Wisnuwarddhana, who died in 1268. After his death in Mandaragiri, Wisnuwarddhana was enshrined in Waleri as Shiva and in Jajaghu as Buddha Amoghapasa. Candi Jago is a blend of Hinduism and Buddhism. Jago Temple has a Buddhist breath, but its architecture and decoration are Hindu in style. Stories are Buddhist, namely Kunjarakarnna, Aridharma (Angling Darma),

and Tantri stories. Meanwhile, the relief stories are Hinduistic in nature, namely Parthayajna, Arjunawiwaha, and Kresnayana. Many reliefs are based on Tantri Kamandaka's story, which includes animal stories. This relief is carved on the upper frame of the first steps. The relief story of Angling Darma itself starts from the southwest side of the lower wall of the first terrace, continues on the east side, and consists of 31 scenes.

Angling Darma reliefs have only been found in Candi Jago. Based on historical records, writings about the reliefs of Angling Darma at Candi Jago are relatively few. Information for studying the Nusantara dynasty era, Majapahit might be lost if no one researched it because the temple was damaged and abandoned. Currently, many temples have been forgotten and the information is permanently lost. Therefore, it is very important to do research related to Candi Jago or other relics from ancient times to understand the history of their development and the impact they have on society.

In understanding the meaning of the Angling Darma relief, it can be studied by hermeneutic analysis. Hermeneutics in Greek is called hermeneus, which means interpretation. Hermeneutics itself is a study of the principles of interpretation methodology. This study concerns the technique or art used to express and explain the meaning of words, sentences, texts, or literary works. The meaning contained in the word, sentence or text must be expressed explicitly by proposing an interpretation or commentary. In its development, hermeneutics means a way to be able to rediscover the meaning and messages implied in the form of symbols produced by humans, whether in the form of material or not. Hermeneutics, pioneered by Wilhelm Dilthey, is used as a method for the humanities and social sciences. Dilthey et al. (2002) argue that human behavior is driven by insight, purpose, will, and not only by physical forms. Therefore, it is the role of interpretation to determine whether human behavior contains meaning. Art and human writings all contain meaning. All meanings contained in the results of human behavior and human works must be expressed explicitly through an interpretation.

Humans are symbolic animals, that is, creatures that use and create symbols. A symbol or symbol is something that is interpreted (Pradana et al., 2016; Pradana, 2012; Pradana, 2022). These meanings can come from people outside the community that owns the culture or from themselves, so there is the possibility of different interpretations. Basically, the temple is a cultural product of ancient society. As a result, it is appropriate to conduct a study that focuses on understanding the meaning of objects or various signs that comprise the supporting community's cultural remains. To understand the meaning of this cultural heritage, basically, an interpretation is needed that can enrich and provide real answers regarding this matter. The hermeneutic method is needed in the study of Angling Darma reliefs as one of the cultural heritages created by humans in the local context in the past, so that these legacies are meaningful for the development of society in the past, present, and future.

## **RESEARCH METHODS**

In Malang, East Java, a hermeneutic review of meaning in the reliefs of Angling Darma at Candi Jago is carried out. This research was conducted in Malang because Candi Jago only exists in Malang. Thus, the Angling Darma relief only exists in Candi Jago. The hermeneutic review of the meaning in the Angling Darma reliefs at the temple is materially centered on the Angling Darma reliefs. Formally, this research is centered on the meaning of "angling darma" relief.

The hermeneutic review of the meaning in the reliefs of Angling Darma at Candi Jago has been investigated using qualitative methods. Qualitative methods are a set of relevant, directed ways to search for and process visual data (Haenssger, 2019). The primary data

for this study were gathered by observing Angling Darma reliefs at Candi Jago. Photo cameras have been used to help collect data. Photo cameras can be used to optimize the contribution of observations to the stages of qualitative data processing (Denzin and Lincoln, 2018). In addition, a literature study has been carried out on hermeneutics and temples in Indonesia. All data were analyzed qualitatively in a hermeneutic review. Hermeneutics is known as a scientific paradigm that has a strong correlation with the explicit meaning studies (George-Williams, 2019).

## RESULTS AND DISCUSSION

### *Relief of Angling Darma at Candi Jago*

Jago Temple is located 22 kilometers to the east of Malang City, to be precise, in Jago Hamlet, Tumpang District, Malang Regency. This temple is often called the *Tumpang Temple* because it is located in the Overlapping Village. The local people call it *Cungkup*. The actual name of this temple is based on the *Pararaton* and *Negarakertagama* books, namely *Jajaghu*. In the fourth chapter 41 of *Negarakertagama*, it is explained that the king who ruled *Singasari*, namely *Raja Wisnuwardhana*, adhered to the Shiva Buddhist religion, namely a religious sect that is a combination of Buddhist and Hindu teachings. During the reign of the *Singasari* Kingdom, this school was built about 20 kilometers away from Candi Jago. *Jajaghu* means "majesty," which is the name for a holy place.

Still, according to the book, Jago Temple was under construction from 1268 AD to 1280 AD, as a form of respect for *Sri Jaya Wisnuwardhana*, or the 4<sup>th</sup> King Singasari. Even though its construction was during the *Singasari* Kingdom government, Jago Temple is mentioned in the book during 1359 AD as a place frequently visited by King *Hayam Wuruk* from the *Majapahit* Kingdom. The relationship between the *Singasari* Kingdom and Jago Temple can also be seen from the carving of a lotus (*padma*) extending from the stump upwards, which adorns the statue's pedestal. Motifs like this were very popular during the *Singasari* Kingdom. It is necessary to pay close attention to the history of the temple, namely, the ancient kings who had the habit of restoring the temples of previous kings. Jago Temple is also thought to have undergone restoration on the orders of King *Adiryawarman* of Malay in 1343 AD, who was still related by blood to King *Hayam Wuruk*.

Jago Temple is filled with variously carved relief panels, both at the feet and on the walls of the top room. There are almost no empty fields, because all of them are filled with various decorations in the fabric of the story that contain the context of the departure. Relief stages on the outer wall include *Kunjarakarna*, *Parthayajna*, *Tantri Kamandaka*, and *Angling Darma*. The Angling Darma relief tells the story of King *Malwapati*, who was able to talk to animals. At Jago Temple, Angling Darma reliefs are carved along with reliefs related to animal stories, namely *Tantri Kamandaka*. The discovery of this relief was brought up by Thomas M. Hunter in Bambang Sutrisno (2000), who said that it is true that there is an Angling Darma story in the reliefs of the Jago temple. The following relief recounts the story of Angling Darma :



**Figure 1.** Angling Darma and his wife stand in a park  
(Source: BPCB, 2017)



**Figure 2.** Two snakes wrapped around each other, heads facing each other. One of the snakes wears a crown (*Nagini*). Behind the slapping snake stands Angling Darma, swinging an arrow.  
(Source: BPCB, 2017)



**Figure 3.** Angling Darma and his wife stand opposite each other, his wife carrying a shape of fire. On the back, two clowns are depicted facing each other.  
(Source: BPCB, 2017)



**Figure 4.** *Batik Madrin* shooting location for Angling Darma.  
(Source: BPCB, 2017)



**Figure 5.** Men and women walking hand in hand, along with two clowns. They desired to visit a house complex surrounded by a fence and a paduraksa gate.  
(Source: BPCB, 2017)

### ***Culture and Angling Darma Relief at Candi Jago***

There are two terms regarding culture that are often included in literature and other books in Indonesia, namely "culture." Some people distinguish between these two words, while others equate them. Related to this, the writer prefers to equate the two words. Therefore, in this paper, only the term "culture" is used. The word "culture" derives from the Sanskrit word "buddhaya," which is the plural form of buddhi, which means reason or mind. Thus, it can be interpreted that culture is everything that concerns reason. The word "culture" is also equated with the word "colere" in Latin. Based on this word, there is a development in the meaning of "culture," which is all human actions and efforts to change nature and cultivate the land. Often, culture is also juxtaposed with the general term "civilization" and is used as an element or part of culture that is beautiful, advanced, and refined. Civilization can be understood as the peak of cultural stability (Pradana, 2019). Modernism and postmodernism contain the essence of culture in the progression of civilizational development. Therefore, culture has a relationship with state organizations, writing skills, social manners, science and the arts (Koentjaraningrat, 2009).

According to Sutrisno and Putranto (2005), the terminological definition of culture is very diverse and depends on each other's understanding of culture. Culture includes exemplary aspects that are needed by cultural actors practically as well as fostering social relations (Pradana and Ruastiti, 2022). Social movements cannot be separated from social interests based on institutional consensus and environmental support (Pradana, 2022a). Social empowerment, among other things, requires cultural mediation (Pradana, 2021). Regarding the study of Kroeber and Kluckhohn in Persson (1981), it is explained that there are at least six basic understandings related to culture. One, a descriptive understanding that reviews culture as a unit that forms the whole of social life and also shows several fields of study that create a culture. Two, historical understanding that views culture as a legacy that is passed down between generations. Three, a normative understanding that views culture as rules that create concrete patterns of action and behavior and as a set of values without emphasizing behavior. Fourth, a psychological understanding that places more emphasis on the role of culture as a means to solve problems that enable individuals to learn, communicate, or fulfill their emotional or material needs. Fifth, a structural understanding that demonstrates the relationship between various aspects of culture while also emphasizing the fact that culture is an abstraction distinct from concrete behavior. Sixth, a genetic understanding that looks at the background of the existence of the culture.

It should be noted that culture in society is always changing along with changes in society. Although, culture is stable, it should also be noted that culture is also dynamic. Changes in cultural forms are always carried out based on the interests of the actors or in accordance with the wishes of the people who own them (Pradana and Parwati, 2017; Pradana and Pratiwi, 2020; Pradana, 2018). However, the occurrence of cultural changes in society is sometimes not realized by the people who own them. It is inevitable that humans always experience changes in their lives, as well as in their cultures (Rosana, 2017).

### ***In Hermeneutical Review, Angling Darma Relief and Culture***

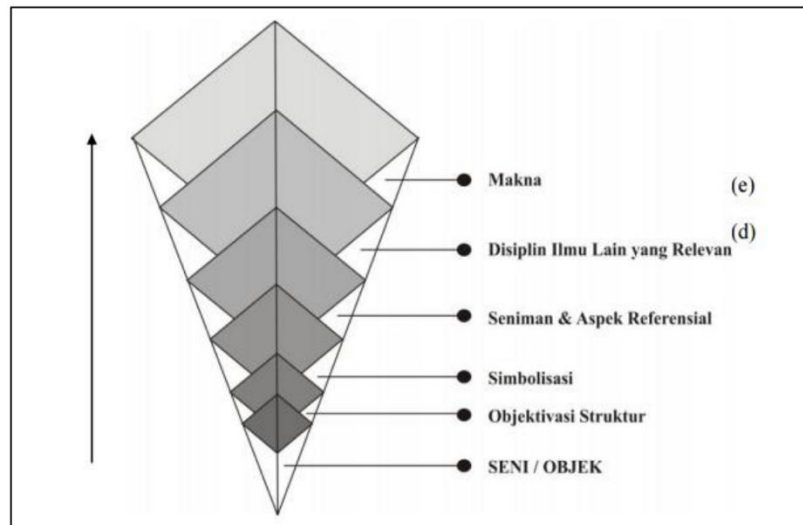
When someone asks about the meaning of hermeneutics, the answer generally given is that it is the result of interpretation. In full, it can be added that the emphasis on hermeneutics is on theories related to the correct interpretation of a text. For example, interpretation of films, games, poetry, and novels. Interpretation of a piece of music by the conductor. Interpretation of the role that must be performed by the actor. interpretation of the law. interpretation of holy books. In this context, some people will be aware of the differences

in interpretation theory, and they actually more about hermeneutics than they think (Schmidt, 2006).

In general, hermeneutics is the art of interpretation. Thus, hermeneutics has a rich history and can be identified with four mainstreams : conservative, critical, radical, and moderate. The word hermeneutics is associated with *Hermes* (a Greek mythological figure). The figure of *Hermes* is the messenger in charge of conveying Zeus's message to humans. *Hermes'* task is to translate all the messages from the gods on Mount Olympus into a language that humanity can understand. As a result, *Hermes'* function is critical, because misinterpretation of the gods' message can be fatal for all humans. Hermes must be able to adapt or interpret a message into the language used by the listener (Sumaryono, 1999). Palmer (2005), explained that *Hermes* conveys messages to humans by using three meanings of the verb *hermneuein*, namely: (1) translating, as in translating a foreign language; (2) explaining, as in explaining certain situations; and (3 ) expressing words. Hermeneutics in history itself has a clear framework for its development. Hermeneutics, which begins with the interpretation of the meaning of a field separately, has developed into a general guideline for interpretation.

The hermeneutic method has a dynamic and dialogical nature. Between text and interpretation there is mutual influence, as well as between the whole text and all its parts. This kind of understanding is called the hermeneutic circle. In this hermeneutic circle, it is no longer possible to assume that interpreters or scientists are free from influence and neutral from their social culture. This perspective can be seen in the hermeneutic circle which no longer has the pretension of understanding the author's intention objectively. However, the goal is to know how to form knowledge that can be useful in increasing responsibility and self-understanding for the future (Lubis, 2014). It is different from ethnographic studies or grounded research or participant observation where researchers try to eliminate bias and subjectivity. The hermeneutic method recognizes research bias and simultaneously incorporates it into the text with the opinions of the interviewees to form new meanings simultaneously (Muganga, 2015). Regarding the hermeneutic method used in this cultural studies, we are indebted to the services of Ricoeur and Gadamer. According to Arthos (2019), both are oriented towards the reconstruction of various systems of meaning which form the basis of information from a piece of writing. Apart from being psychological and personal, these various systems of meaning can be placed within a wider cultural sphere. Through this hermeneutical method, it will be able to provide an overall understanding through its various parts and an understanding of the various parts through the whole. This in practice involves a cyclical and iterative movement between aspects or parts of a phenomenon as well as the whole which aims to gain a developing understanding of a particular phenomenon. In its development, hermeneutic analysis has developed into various scientific disciplines. Because of this development, eventually hermeneutics also developed and mourned with various other sciences as supporters, including psychology, sociology, politics and anthropology.

Hermeneutic itself is a set of signs that exist in the work. The sign itself can be interpreted as something that is present and represents something that is not directly present (Mukmin, 2021). According to Saidi (2008), the systematics of hermeneutical analysis can be translated into the following steps: First, works of art are examined and then positioned in the study of their ontology. The results of this study are dissected in terms of objectivity. In the next stage, the dissection is deepened into the symbolic elements it brings. This is, of course, closely related to the next stage, namely the references that support the creation. This is supported by other relevant disciplines, which are summarized in the meaning of a work.



**Figure 6. Hermeneutic Study Method**  
(Source: Saidi, 2008)

From the image in the form of an inverted pyramid above, it can be explained as follows:

- Initially, art texts were placed as objects under study as well as autonomous subjects or centers. Works of art are positioned as ontological facts.
- Furthermore, a work of art as an ontological fact is understood by objectifying its structure. Here, structural analysis occupies an important position.
- In the next stage, understanding expands when it enters the symbolization layer. This happens because the interpretation has exceeded the limits of structure.
- The symbolic codes that are interpreted, of course, require things that are referential to the artist's creative process and the factors related to it.
- The text's symbolic code, which is connected to things outside of itself, needs to be interpreted with help from other fields.
- Finally, the process concludes with the discovery of meaning or message. From the scheme, it appears that the meaning and messages in the hermeneutic interpretation are in the widest and farthest area from the text (work of art as its ontological fact), but remain within the horizon emitted by the text.

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One afternoon, the king was alone in a contest. Angling Darma heard the sound of a lizard talking. Unfortunately, because he couldn't talk, his wife got angry and asked for Obong to die. Furthermore, the relief depicts two *punakawan* accompanying King Aridharma after his wife died. The next relief depicts Angling Darma shooting a giant and succeeding in defeating him. Considering the elaboration of the relief above, the results of the understanding drawn based on the hermeneutical method are as follows :

**Table 1.** Shows the results of the interpretation of the Angling Darma Relief

<b>Art Object</b>	<b>Relief of Angling Darma</b>
Objectivity structure	The relief of the Angling Darma story in the pendapa of the Jago Temple Terrace as a whole consists of 31 scenes. The Angling Darma relief has a landscape composition, starting at foot 1 from the southwest corner (facing south) and ending at the northeast corner of foot 1.
Symbolization	The depiction of Angling Darma's life from the beginning of his life until he receives supernatural powers and becomes a king in a clockwise direction.
Artists and referential aspects	Indonesian 13th century artist with references to Buddhism. A naturalistic approach describes everyday life and objects that are commonly encountered.
Other relevant disciplines	Anthropology is the study of all kinds of ins and outs, elements, and culture produced in human life. Whether the geographical, ecological, plant and animal species, rivers, and seas depicted in the reliefs are fictitious or not, they still reflect the real conditions at the time, so they can legitimately be considered socio-cultural images when the reliefs are created.
Meaning	In this story, it tells about <i>Prabu</i> Angling Darma, a king who has the ability to talk to animals, always keeps his promises, and survives even though he lives a hard life. Considering that this depiction is in accordance with the era, it means that at that time a human figure was highly valued who had more abilities but still stuck to his promises and was chivalrous even though he lived a tough life.

### **Discussion**

The terminological definition of culture is extremely variable and dependent on each individual's conception of culture. It should be noted that culture in society is constantly changing in tandem with society's evolution. When asked what hermeneutics means, the standard response is that it is the result of interpretation. Hermeneutics, in general, is the art of interpretation. Thus, hermeneutics has a lengthy history and can currently be categorized into four major streams: conservative, critical, radical, and moderate. The hermeneutic method is dialogical and dynamic. Hermeneutic is a set of in-work signs.

The signs of the Angling Darma story in the pendapa of the Jago Temple Terrace includes 31 scenes. The depiction of Angling Darma's life in clockwise order, from his birth until he receives supernatural powers and becomes a king. Buddhist allusions by an Indonesian artist of the thirteenth century. A naturalistic approach depicts commonplace life and objects. Anthropology is the study of the ins and outs, elements, and culture that are produced by human life. Whether or not the geographical, ecological, plant and animal species, rivers, and seas depicted in the reliefs are fictional, they still reflect the real conditions at the time, so they can be legitimately considered socio-cultural images when the reliefs are created. In this story, *Prabu* Angling Darma is described as a king who has the ability to communicate with animals, always keeps his word, and survives despite living a difficult life. In light of the fact that this depiction is consistent with the era, it implies that during that culture, time a human figure with greater abilities who remained loyal and chivalrous despite living a difficult life was highly esteemed.

## CONCLUSION

Through a hermeneutic review of the meanings in the relief of Angling Darma at Jago Temple, it can be concluded :

- 1) The relief of Angling Darma is in the form of a painting of a character named Angling Darma on the wall of Candi Jago. Every part of the temple, including ornaments, reliefs, heavenly figures, and statues, has a specific meaning, purpose, and symbolism. Information for studying the Majapahit era will likely be lost if no one researches it because the temple is damaged and abandoned.
- 2) There is a correlation between culture and Angling Darma reliefs at Candi Jago. The Jago temple and the reliefs of Angling Darma are cultural products that have been forgotten by the times. Even though it is the only relief that tells the story of Angling Darma, not many people know about it or know the meaning behind the story. Thus, it is very important to do research related to Candi Jago or other relics from ancient times to understand the history of their development and the impact they have on today's society. As a result, it is appropriate to conduct a study that focuses on understanding the meaning of objects or various signs that comprise the supporting community's cultural remains.
- 3) From a hermeneutic standpoint, cultural relations and the Angling Darma relief at Candi Jago contain a moral meaning emphasizing firm belief and chivalrous attitude. In understanding the meaning of the Angling Darma reliefs studied by hermeneutic analysis, it was found that cultural elements were valued at the time, namely sticking to promises and being chivalrous. This was highly valued at the time of the creation of the reliefs and is starting to be forgotten at the present time. This opens up the possibility of further research into how to reinforce these values.

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