

## Moral Values behind the Reliefs' Story of The Sojiwan Temple at Klaten Region

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### Abstract

*This research was conducted at Sojiwan Temple, Klaten. The Sojiwan Temple is a Buddhist Temple located in Klaten Region. This research aimed to investigate the Reliefs' shapes that existed at Sojiwan Temple and the story of Temples' Reliefs. There were some related researches to the previous study. However, the gap was found. It is about the moral values based on story behind the Temple's Reliefs at the Sojiwan Temple. There was a qualitative research design employed in this study. The object of this research was Sojiwan Temple itself. There were three data collection techniques used to collect the data. They were observation, interview and documentation. The data gathered were analyzed using a research design called flow method of qualitative design. This research method consisted of three stages, those namely collecting data, reducing data, displaying data, and concluding or verifying. The result of this study indicated that: (1) there were fourteen Reliefs' shapes existed at Sojiwan Temple and (2) Each Relief at Sojiwan Temple had moral values based on its own story sculpted. All the Reliefs told about some moral values. They were ingenuity, simplicity, tolerance, sincerity, discipline, toughness, affection, carefulness, self-awareness, solidarity, and unity.*

*Keywords: relief's shapes; temple's reliefs; sojiwan temple*

### Abstrak

Penelitian ini dilaksanakan di Candi Sojiwan, Klaten. Candi Sojiwan merupakan candi Buddha yang terletak di Kabupaten Klaten. Tujuan dari penelitian ini adalah untuk menemukan bentuk-bentuk Relief yang ada di Candi Sojiwan beserta dengan makna dari masing-masing Relief tersebut. Dalam penelitian-penelitian terdahulu sudah membahas tentang hal serupa. Namun, terdapat perbedaan yang ditemukan yaitu tentang nilai-nilai moral yang diperoleh dari makna dan cerita di balik Relief yang ada di Candi Sojiwan. Penelitian ini menggunakan metode kualitatif. Adapun objek dalam penelitian ini adalah Candi Sojiwan itu sendiri. Terdapat tiga teknik pengumpulan data yang digunakan dalam penelitian ini, yaitu observasi, wawancara, dan dokumentasi. Data yang diperoleh kemudian dianalisis menggunakan desain penelitian yang disebut dengan metode kualitatif flow. Metode penelitian yang digunakan ini memiliki tiga tahap, yaitu mengumpulkan data, mengurangi data, menampilkan data, dan menyimpulkan atau memvalidasi. Hasil penelitian ini menunjukkan bahwa: (1) terdapat empat belas bentuk Relief yang ada di Candi Sojiwan dan (2) masing-masing Relief memiliki nilai moral yang terkandung dalam cerita dari masing-masing Relief. Semua Relief tersebut menyampaikan nilai-nilai moral, yaitu kecerdikan, kesederhanaan, toleransi, ketulusan, disiplin, ketabahan, kasih sayang, kehati-hatian, mawas diri, solidaritas, dan persatuan.

Kata Kunci: bentuk-bentuk relief; relief candi; candi sojiwan



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## Introduction

Tourism is one of the influencing fields in Indonesia. Many international tourists spare their time to have a vacation in Indonesia. It is because Indonesia is a beautiful country. Indonesia is a country which has many tourist attractions. They can be ecotourism, historical buildings tourism, and even Indonesian culture and art. Indonesia has some historical buildings spread all over Indonesian territory. Some of them are ancient heritage from the past such as statues, fortresses, graves, castles, museums, monuments and other architecture. Some of them are religion relics, such as Islamic relics, Hinduism relics, and Buddhism relics. With those relics, Indonesia becomes rich of religious tourist objects. One of the most famous religious tourism places in Indonesia is the Borobudur Temple. It is one of Buddhist heritage laid in Indonesia. It is also popular as the largest Buddhist Temple in the world.<sup>1</sup> However, there are many other Buddhist Temples that have smaller size such as the Plaosan Temple, the Sewu Temple and the Sojiwan Temple.

This recent study makes Sojiwan temple as the object. The Sojiwan temple is also called Sajiwan Temple. This temple is a Buddhist relic which is located in the Prambanan district, Klaten, Central Java. The temple's building area is about 401,3 meters and 27 meters in height.<sup>2</sup> This temple faces the west. This temple has a *Dwarapala* statue which has broken. There are stairs on the east side of the temple flanked by the Makara statue. Roof of the temple has three stages. Each stage has *stupas* (domes covering the Buddha statue). The Sojiwan temple has a story of animals which is called *Jataka*. It is straightforwardly defined as a story correlated with some events in a past life of the Buddha.<sup>3</sup> The *Jataka* story is sculpted at reliefs all over the foot of the temple. There are about fourteen reliefs in the Sojiwan temple. Each relief has a *Jataka* story and has its meaning. However, there are lessons or moral values that the researcher got from the story of this temple's reliefs. Based on the background of the study, the researcher focuses on the moral values of reliefs at Sojiwan temple, Klaten, Central Java.

Three important terms will be presented to deliver some theories about Buddhist Temple and Relief's story of it. Those are Temple, Relief, and Buddhist touristy. Temples were defined as the over past events and experience in the form of culture which were delineated entirely with their ground spatial arrangement that constructed sacred space that were built in an area near to their supportive society.<sup>4</sup> Temple was formed by three segments. Each part had its own function. Those parts were the Temple's foot, the Temple's

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<sup>1</sup> Destario Metusala, Dewi AYU Lestari, and Janis Damaiyani, "The Identification of Plant Reliefs in the Lalitavistara Story of Borobudur Temple, Central Java, Indonesia" 21, no. 5 (2020): 2206–15, <https://doi.org/10.13057/biodiv/d210549>.

<sup>2</sup> Perpustakaan Nasional Republik Indonesia, "Candi Sajiwan," *Kepustakaan Candi*, 2014, [https://candi.perpusnas.go.id/temples/deskripsi-jawa\\_tengah-candi\\_sajiwan\\_56](https://candi.perpusnas.go.id/temples/deskripsi-jawa_tengah-candi_sajiwan_56).

<sup>3</sup> Naomi Appleton, "Jataka Stories: A Brief Introduction," The University of Edinburgh, 2015, <http://www.storyandreligion.div.ed.ac.uk/schools/resources/>.

<sup>4</sup> Niken Wirasanti, "Struktur Dan Sistem Tanda Ruang Sakral Candi (Kasus Candi-Candi Masa Mataram Kuna Abad IX Masehi)," in *International Seminar Prasasti III: Currebt Research in Linguistics*, ed. Djatmika, Sumarlam, and Riyadi Santosa (Surakarta: Prodi S3 Linguistik Program Pascasarjana Universitas Sebelas Maret Surakarta, 2016), 562–67.

body, and the Temple's roof<sup>5</sup>. In addition, Relief was also one of significant parts must be existed in a Temple. It was because Relief was one of Hinduism-Buddhism culture relics which could be detected in religious architecture.<sup>6</sup> As we know that Hinduism-Buddhism religious tourist objects are Temple and monastery, it can be explained that Relief can be discovered in those religious tourist destinations.

Buddhist tourism destination is every kind of tourism attraction that is associated with Buddhist religion. They can be Buddhist statues, Buddhist artifacts, Buddhist Temples, Buddhist monasteries, Buddhist museums, or any other fascinating places which have a correlation with Buddhist religion. Temple has become a Buddhist tourism attraction that can be loved. There were some related studies about Reliefs meaning proposed by some researcher. There is a research that was conducted about identification of *jataka* stories in the Buddhist's Temples of central Java at the Sojiwan Temple, Mendut Temple, and the Borobudur Temple.<sup>7</sup> It was about analyzing index, icon and symbol of those three temples. The second study was about *dwarapala* in Singosari Temple's Relief.<sup>8</sup> It is about application of *Dwarapala* character used for Batik motif without excluding meaning of the temple. The last research is about Reliefs of plants in the *Lalitavistara* story existed at the Borobudur Temple.<sup>9</sup> It identified one of relief shape at the Borobudur Temple namely *plata* Relief. Those three researches discussed about Buddhist Temple. All of them analyzed about Reliefs of Temple. However, the researcher found a gap. It was about moral values behind the Reliefs story. Hence, she aimed to identify the moral value based on the Relief's story that existed at the Sojiwan Temple. Based on those situations, it can be submitted two research questions. Those are: What are the reliefs' stories found at the Sojiwan Temple? What are the moral values get based on those stories?

## Method

The recent study applied descriptive qualitative design in research. There were four purposes of qualitative research.<sup>10</sup> They are finding interactive relationship scheme, developing complex reality, getting meaningful comprehension, and finding theory. The strategy used in this research was a historical study. It contains of three stages. The researcher adopts the technique of analyzing data Miles and Huberman in 1994. They suggest three components of data analysis; they are collecting data, reducing data, displaying data, and concluding or verifying.<sup>11</sup> This research was historical research which depended on other researchers' observation and the resource of this research was the

<sup>5</sup> Artbanu Wishnu Aji, *Candi-Candi Di Jawa Tengah Dan Yogyakarta*, ed. Tim BP ISI Yogya, 1st ed. (Yogyakarta: BP ISI Yogyakarta, 2018).

<sup>6</sup> Ririn Darini, *Sejarah Kebudayaan Indonesia Masa Hindu-Buddha*, Cetakan 1 (Yogyakarta: Ombak, 2016).

<sup>7</sup> Santacitto Sentot, Aryanto Firnadi, and Rakay Indramayapanna, "Identification of Jataka Stories in The Buddhist's Candis of Central Java" 10, no. 10 (2018): 1-17.

<sup>8</sup> Dyanningrum Pradhikta, "Dwarapala in Singosari Temple's Relief as Idea for Creating Malangan Batik Motif," *Jurnal Imajinasi* XII, no. 2 (2018): 1-8.

<sup>9</sup> Metusala, Lestari, and Damaiyani, "The Identification of Plant Reliefs in the Lalitavistara Story of Borobudur Temple, Central Java, Indonesia."

<sup>10</sup> Andi Prastowo, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian* (Jakarta: Arruzz Media, 2014).

<sup>11</sup> Matthew B. Miles and A. Michael Huberman, "Qualitative Data Analysis: An Expanded Sourcebook" (California: Sage Publications, 1994).

researcher herself by observing the written events directly.<sup>12</sup> Thus, the researcher used this method to explore Relief story, and the moral values based on their stories. In addition, the researcher was becoming the main instrument to analyze the data collected. The techniques used to collect data were observation and documentation based on the historical documents about Sojiwan temple. Besides, interview with an archaeologist of Institute for Preservation of Cultural Heritage in Central Java was also conducted. The subject of this research is reliefs of Sojiwan Temple that is located at Klaten Regency, Central Java.

## Research Finding and Discussion

### Research Finding

The objective of this study is to identify the Reliefs' stories of Sojiwan Temple and the moral values behind the stories of each relief. Based on the data collected by the researcher, there was a certain story for each Relief found at the Sojiwan Temple. Most of them talked about animals. Some of them also contained story behind the Reliefs. The description and stories of each Relief will be derived below:

#### *A Warrior and A Merchant*

Based on the interview and the documents found by the researcher, the first Relief shape that existed at the Sojiwan Temple was a warrior and a merchant. This data was obtained from the interview with one of archaeologists at The Institute of Preservation of Cultural Heritage Central Java.

This statement is in line with the documents found at the library. This book told that the first Relief of Sojiwan Temple was about *Dhawalamukha* of *Kathasaritsagara* which told about a retainer of a palace that had two best friends. They were a warrior and a merchant. The warrior was ready to protect the retainer if he got any disruption. Thus, the merchant was ready to give his wealth when the retainer needed it anytime. The retainer wanted to show his good relationship with his wife. As a result, he pretended to have difficulty which was unforgivable by the king and it was told to his two best friends. Hearing this news, the merchant could not do anything but the warrior declared that he was ready with his sword and shield to defend the retainer. Here is the Relief appearance of the warrior and the merchant that can be seen in Figure 1:



Figure 1. Relief of a Warrior and a Merchant

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<sup>12</sup> Iwan Hermawan, *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif Dan Mixed Method)*, ed. Cici Sri Rahayu, First Edit (Kuningan: Hidayatul Quran Kuningan, 2019), [https://books.google.co.id/books?hl=id&lr=&id=Vja4DwAAQBAJ&oi=fnd&pg=PP10&dq=penelitian+histori+pengertian&ots=XvGkq-W3ro&sig=cHX03lbgiDDqDi46fkJjnZSGjCs&redir\\_esc=y#v=onepage&q=penelitian+histori+pengertian&f=false](https://books.google.co.id/books?hl=id&lr=&id=Vja4DwAAQBAJ&oi=fnd&pg=PP10&dq=penelitian+histori+pengertian&ots=XvGkq-W3ro&sig=cHX03lbgiDDqDi46fkJjnZSGjCs&redir_esc=y#v=onepage&q=penelitian+histori+pengertian&f=false).

### *Two Swans and A Turtle*

On the west side of Sojiwan Temple, there was a Relief appearance about two swans gripping wood with a turtle in their middle. There were two men under those Figures. There was a man chasing bird (swan) and a turtle on the left side. While on the right side, there was a man sitting and catching the turtle. This Relief told about the brotherhood between two swans and the turtle. This story was found on *Pali-Jataka* entitled “Kacchapa-Jataka”, from *Pancatantra*, on *Hitopodeça*, and also from *Tantri*.

The beginning of *Hitopodeça* and *Tantri* was a little bit different. On *Hitopodeça* said that: There was a lake named *Phullotpala* in *Magadha* land. There lived two swans that were friends with a turtle. In the evening, there came some fish catcher. One of them said “Alright, we play right here. We will catch fish, turtle, and others here tomorrow”. The turtle heard their conversation. So, it came to the swans and asked for help. On *Tantri*, the story began that there was dried lake water named *Kamudawati* which lived two turtles named The *Durbudi*-the male turtle and The *Kacchapa*-the female turtle. Their friends, the two swans (The *Cakrangga*-the male and The *Cakranggi*-the female) asked to move to watery place, so they ask for turtles’ help to move.

There was an agreement among them. The swans were ready to move the turtle to the watery place. The turtle was asked to bite the wood hard and they would fly it. The swans kept reminding it to keep biting it hard never let it be slack and never allow it to say anything. If the turtle did not obey the requirements, it would fall down and die. After that, the swans flew the turtles. When they passed over the village, many people saw them and wondered about the scenery they saw above. They argued with each other about what the swans flew. The debate reached the turtle’s ears and it was offended. As a result, it tried to answer. The turtle fell to the ground when it opened its mouth biting the wood. All people caught it and finally the turtle died. Here is the appearance of two swans and turtle Relief presented on Figure 2 below:



Figure 2. Relief of Two Swans and a Turtle

### *Garuda and A Turtle*

The third Relief of Sojiwan Temple was an eagle (well-known as *Garuda*) and a turtle. The Relief was a little bit blurry though it could still able to be recognized. It seemed like a *Garuda*-headed person flying and it had wings. By seeing that Figure, it could be seen that it was a *Garuda* – *Vishnu*’s conveyance. There was a turtle behind the *Garuda*. At the same time, there were two turtles in front of The *Garuda*. It looked that the *Garuda* wanted to fly as strong as possible.

That Relief told about the race between *Garuda* and turtles. This story was found in *Tantri*’s book. It was written that *Garuda* always make turtles as its daily foods so that the turtles are almost gone. The elder of turtles had an idea to race with the *Garuda*. If the turtles lost, they were willing to be *Garuda*’s food including all of their entire descendants.

Meanwhile, if Garuda lost, it had to stop eating turtles. The race came. All of the turtles made a line along the seashore. Every time Garuda called the turtle, the turtle in front of Garuda answered. Reaching the race limit, the turtle arrived first before Garuda. The Relief appearance of the Garuda and turtle was presented on the Figures 3 below:



Figure 3. Relief of Garuda and a Turtle

#### *An Alligator and An Ape*

The next panel faced the north. It was an ape that was on an alligator's back. The story was taken from Pali-Jataka entitled *Çumshumara Jataka*. It was written that an ape which was actually an incarnation of Bodhisattva sitting at the edge of the Ganga River. A female alligator saw him and aroused a desire to eat the ape's heart. That was why she told her husband to catch the ape sitting at the river's edge. The male alligator met him and told him that there was a tree full of fruits that had delicious taste. He was willingly to help the ape to cross the river if it wanted to eat those fruits. Then, the ape climbed onto the alligator's back. The fruits got closer to the middle of the river. In the middle of the river, the alligator told him the truth that his wife demanded his heart. He was so pleased and willing to let his wife to eat his heart. Unfortunately, the ape's heart was left in the tree, so he asked the alligator to take his heart back. Without thinking, he followed what the ape said. The apes jumped when he arrived in the middle of the river. Finally, the alligator realized his foolishness. For the more overview of the alligator and the ape Relief, it is shown in Figures 4 below:



Figure 4. Relief of an Alligator and an Ape

#### *A Bull Versus A Lion*

There was a relief on the north wall-exactly in the middle, that showed a fight between a bull and a lion. The bull was illustrated as usual but the lion was illustrated to have two horns. The lion's spirit was seen from its tail that went up and had wide eyes. It was illustrated that the lion pounced on the bull. The story above was taken from Jataka on *Pancatantra* entitled "The Attemp to Separate Brotherhood". It was written that the bull's name was Syatrabah. In the beginning, he was a good friend with King Lion. They were suspicious of each other and fought because of Dimnah's slenderness. As a result, the King Lion killed the bull because of Dimnah's slender. Figure 5 below was presenting the Relief of a bull versus a lion:



Figure 5. A Bull versus a Lion

#### *An Elephant and A Branch of A Tree*

The following Relief was found on the north side. It was an elephant whose trunk held some tree stalks. The elephant destroyed parrot nest. Its trunk did not hold any nest, but tree branch that laid a nest with some eggs inside. It looked like it was falling from the trees. The Relief told about some small animals that conquered the elephant because of their excellent cooperation.

That story was also found on *Pancatantra* and *Tantri*. It was written that there was an elephant in heat. The weather was so hot in the afternoon. The elephant took shelter under Tamala tree. Because of its condition, the elephant pulled the Tamala tree's stalk angrily. It caused the branch to break. Accidentally, a pair of parrot nested on it incubated their eggs. As a result, all of the eggs cracked. The pair of parrot felt so sad because they failed to have little parrots. Some woodpeckers, flies, and king frog heard about this news in which all of them felt the elephant's arbitrariness. They agreed to take the parrot's revenge to the elephant. Finally, the elephant died because of their excellent cooperation. Figures 6 below shows the appearance of an elephant and a branch of tree Relief:



Figure 6. Relief of an Elephant and a Branch of Tree

#### *A Man and A Lion*

There was one more Relief that existed on the north side of the Sojiwan Temple. It was Relief about a man and a lion. There was a man on the left side, but his head was not visible anymore because of the stone damage. His right hand held a sword and his left hand held a shield. There was a lion right in front of him. Its mouth was ready to pounce. Its legs also showed that it was ready to pounce. It stood with its two back legs and its tail was up. It showed that it had immense power or spirit.

That Relief told about an animal story on *Kathasaritsagara* entitled "Mrigankadatta" which described a Bhimaparakrama Minister's dream. In his dream, he saw a lion came and attacked him. Realizing the situation, he stood up and held his sword and shield. The lion realized that it got resistance. Finally, it ran away and Bhimaparakrama kept running after it. The overview the appearance is presented on Figure 7 below:



Figure 7. A man and a Lion

#### *A Woman and A Wolf*

Following Relief existed at Sojiwan Temple was about a woman and a wolf. There was a story about this Relief. Once upon a time, there lived a beautiful young lady. She was a wife of an old farmer. However, he was wealthy. She was not happy with her life. Then, she took a walk. She met a robber and he praised her beauty cunningly. The lady felt so proud of what the robber said. Then, she was willing to bring all of her husband wealth to follow the robber.

On the way to the edge of the river, he had a cunning sense to take control all of the wealth of the old farmer's wife. He arranged that her wealth and all of her clothes had to be crossed over the river and he would come back to pick her up. All of her wealth and her clothes were crossed over first so as to not get wet by the water. All of her wealth was lost and she felt so shy because she did not wear anything on her body. While she was pensive sitting, a female wolf came with a piece of meat on her snout. Because it looked many fish, she left the meat and hoped to catch the fish. Suddenly, a crow came and grabbed the meat and it went very soon. Meanwhile, the fish swam away to the bottom of the river. Figure 8 below shows the appearance of a woman and a wolf Relief:



Figure 8. Relief of a Woman and a Wolf

#### *A Hunter and A Wolf*

There was a Relief on the south side of the Sojiwan Temple's wall. It was about a man sitting and leaning on a tree. His eyes were tightly closed and his right hand limped down weakly between his two knees. While his left hand folded and squeezed by his right knee and his right side chest. There was an arrow and a bow that were ready to be shot in front of him. Next to the bow, a wolf licked or even bit it.

That Relief was sourced from Pancatantra and Hitopodeça. It was written that there lived a hunter in Kalyanakata Land named Bhairawa. One day, he hunted in a jungle on Mount Windhaya. When he got a deer, he just brought it home. On the way home, he met a wild boar. He brought down the deer and took his bow. The hunter shot the wild boar and it hit the wild boar. However, the wild boar jumped and attacked on the hunter's stomach. Finally, both the wild boar and the hunter died leaning on a tree. In that place, there were a dead deer, a dead hunter, and a dead wild boar.

On the other hand, a hungry wolf looked for foods. When it reached that place, it found many foods. It said that those foods could be its food for a month. Although it was too hungry, it did not directly eat the flesh. It thought that it would eat the intestine used by the bowstring. After that, it would eat the flesh. It just bit the bowstring, but the arrow attached which was ready to shot was released and shot precisely on the wolf's palate. Finally, the wolf also died. To overview the appearance of this Relief, Figure 9 below gives more descriptions:



Figure 9. Relief of a hunter and a Wolf

#### *A Man and A Crab*

On the east wall of the Sojiwan Temple laid a Relief of a man. He was sitting by crossing and slightly lifting his legs. His right hand supported his body. There was a rope seen from his back and his two legs. There was an oblique basket in front of him. There was a crab that came out of the basket. Its left claw cut a bird's neck while its right claw cut a snake's neck. The Relief told about a story of Çumannakakkata-Jataka on Pali-Jataka that could be read on Tantri. It was written that there was a Brahmin from Patala land named Dwijaiswara. He was an animal lover. One day, when he went to the mountain, he saw a crab that was almost died because of drought. The crab's name was Astapada. He put it immediately into a river and released it into the river. As a result, Astapada was safe. Because of his tiredness, the Brahmin stopped his journey and leaned on a tree. He fell asleep.

There were a snake and a crow who were good friends. The snake told the crow if someone was coming, the crow had to tell the snake and it will kill him or her. His or her eyes would be given to the crow to enjoy its food. The crab heard the conversations between the snake and the crow. It said how cruel they were. The crab remembered the man who saved it. The crab thought about the way to return his kindness. The crab pretended to be friends with those two evil animals. "Hi my two best friends! Let me lengthen your necks so that you can prey the Brahmin better". Those two animals agreed to stick out their necks. And then, the crab cut their neck with its claws immediately. Finally, they died and the Brahmin was safe. That story was sculpted on Sojiwan Temple's Relief. The overview the appearance of this Relief can be seen on Figure 10 below:



Figure 10. Relief of a Man and a Crab

### *Two-headed Bird*

On the south side of the east wall of the Sojiwan Temple laid a Relief about a bird. However, this bird was so special because it had two heads. One head faced the left side and the other facing the right side. The story of this Relief was found on Pancatantra. It was written that there was a bird named Bharunda. It had one body and two heads. One day, one head got delicious food. Another head asked a little bit of the food, but it did not give any food. It gave a reason that the food it ate would also go into the same stomach. It has happened for many times. So, the head which did not get any food tried to eat poisonous food. Another head was, reminded that it could cause death for them if the food was eaten. However, that advice was not accepted and it kept eating that food. Finally, Bharunda was dead. The Relief of a two-headed bird is presented on Figure 11 below:



Figure 11. Relief of a Two Headed Bird

### *A Man and His Wife*

On the southeast corner of the Sojiwan Temple's wall which faced the south side, there was a Relief of a man who slept on his wife's thigh casually. His right hand supported his head and his left hand was on his tummy. Both his legs were bent upwards. It looked like the man was listening to something. He slept on a mat. He wore cover cloth on his low part. At the same time, his wife sat and bent her right leg. The tip of her foot sole was under her right leg. Her right hand supported her body. In contrast, her left hand was upward. It was like she gave a movement. She looked like she did not wear any clothes. She just wore a waist strap. She also only wore the bracelet on her two wrists. This type of Relief did not have any relationship to animals. It was also still too difficult to explain the story behind this Relief. Figure 12 below shows the appearance of a man and his wife's Relief:



Figure 12. Relief of a Man and His Wife

### *An Elephant and A Goat*

The subsequent Relief was located on the south side. An elephant and a goat sculpted on the wall's Relief of Sojiwan Temple. There was a story existed behind the Relief. It was written that a male goat was separated from its group in the forest. On the way to look for his group, he met an elephant. The goat persuaded the elephant to drop him back to his group of goat in various ways. Finally, the elephant dropped him off by carrying him on its

back. To overview the appearance of an elephant and a goat's Relief is presented in Figure 13 below:



Figure 13. Relief of an Elephant and a Goat

#### *A Bull and A Male Wolf*

The last Relief found at the Sojiwan Temple was about a bull and a male wolf. The story of this Relief was on Pancatantra. It writes that a male wolf lived in a field that was full of rats. It made him get foods so quickly. However, he followed a bull because of his wife's pressure. His wife wanted to eat the bull's testicle. It had been fifteen years since the male wolf followed the bull which intended to wait his testicle to fall. Yet, his testicle did not fall off either. After fifteen years had passed, the male wolf went home and told his wife that the bull's testicle did not fall. It kept hanging on the bull's body. Figure 14 below shows about the appearance of a bull and a male wolf's Relief:



Figure 14. Relief of a Bull and a Male Wolf

#### *Discussion*

The findings described previously will be discussed in this section compared to the relevant references dealing with Reliefs that existed at Sojiwan Temple and their story. The research finding above identifies the story of each Relief. In this part, the discussion covers identification of the story. The meanings of the stories focused on moral values. The discussion is as follows: ingenuity, simplicity, tolerance, sincerity, discipline, toughness, affection, carefulness, self-awareness, solidarity, and unity. Those moral values are described as follows:

#### *Ingenuity*

There is a moral value called ingenuity that can be learned based on the Reliefs of the Sojiwan Temple. It existed on three Reliefs. The first one was in on the Garuda and a turtle Relief. It teaches the reader that power is not the only thing to face everything, but ingenuity is. The second Relief that teaches the reader about ingenuity is an alligator and an ape Relief. It tells us that ingenuity in doing actions can defeat danger. The last Relief that has ingenuity value is the Relief of an elephant and a goat. This Relief tells about a trick. Sometime we need something tricky to get something we want. This is the last Relief that means ingenuity. Thus, ingenuity is the first moral value that we can get from the Sojiwan Temple.

*Simplicity*

The second moral value got from Sojiwan Temple Relief is simplicity. There is a Relief that teaches us about it. It is the woman and a wolf Relief. We can learn that If we want or hope for something fun, we are willing to let go of what we have. However, something we hope does not belong to us as well. That is why we do not need to be complacent about praise and always be grateful for what we have. Hence, a woman and a wolf Relief mean simplicity in life. We do not need to expect something more than we can reach.

*Tolerance*

The following moral value that we can get from Sojiwan Temple's Relief is tolerance. There is a Relief that teaches us how to tolerate to others. The Relief is about the two-headed bird. It tells us a crucial life lesson. If we live without any tolerance and live without in responsibility, we will get a trouble. That is why we have to tolerate and share each other in happiness or sorrow. That is why the Relief of a two-headed bird means tolerance.

*Sincerity*

The fourth moral value the researcher found based on Sojiwan Temple Relief was sincerity. There is one Relief that tells us about this moral value. It is a Relief of a man and a crab. Based on the story of the Relief identified a moral value can be found. It tells us that a good deed will get salvation if we do it sincerely. An example of a good deed in this Relief is helping others. When we help other sincerely, we will get welfare in our life.

*Discipline*

The researcher finds a moral value in discipline in one of the Sojiwan Temple's Reliefs existed. It was found at the Relief of two swans and a turtle. This Relief teaches readers about discipline and rules that need to be obeyed and done. If we disobey the rule, we will get the fatal effect. In other words, this Relief teaches us about being discipline.

*Toughness*

Toughness is a moral value that we can learn from the Relief of Sojiwan Temple. It is sculpted at the Relief of a man and a lion. There is something the readers can learn from the story behind this Relief. We should prepare everything well so that if there is something dangerous we have already had something to face it. Thus, the Relief of a man and a lion means toughness.

*Affection*

Another moral value that we can learn from Sojiwan Temple's Relief is about. It is found at the Relief of a man and his wife. Based on the Relief's story of Sojiwan Temple, there is also a life lesson we can get. It is about marriage or couple life. If we love and understand each other, we will have harmony in our household. In other words, this Relief means affection between spouses.

*Carefulness*

Carefulness is also one of mora value in our life. This value is also found at two of Sojiwan Temple Reliefs. The first one is at the Relief of a hunter and a wolf. Based on the story of this Relief teaches us very good value. The higher our ambition is, the more miserable our life is. It is why we have to be careful about how we act and behave. The second one is about a bull and a lion. This Relief tells us about a lesson. Do not be easily provoked. It means that we must be careful about what people say or do to us. Therefore, those two Reliefs tell us about carefulness.

*Self-Awareness*

The Moral value of self-awareness is also found in the Relief of the Sojiwan Temple. It existed at the Relief of a bull and a male wolf. Based on the story of this Relief, moral value can be found. It has a deep meaning behind the story of it. It is about self-conscious. If we want something, we must understand our self-ability. We also have to try hard to make it true not only hope but also keep struggling. This relief means self-awareness.

*Solidarity*

The following moral value that we can learn based on the Relief that existed at Sojiwan Temple is solidarity. This moral value is helpful in our life. It is found at the Relief of a warrior and a merchant. This Relief tells people about solidarity and helping each other. When we have solidarity and help others sincerely without favoritism to all people who need us is an honorable deed. It means that this Relief teaches about solidarity.

*Unity*

The last moral value that we can get based on the story of the Sojiwan Temple's Relief is unity. It is sculpted at the Relief of an elephant and a tree branch. This Relief teaches us about the power of unity. If someone has wealth and power, he should not act arbitrarily toward the little one. It is because, if they unite, they can defeat the powerful one. This Relief teaches us about the importance of unity. Those are the eleven moral values we can get based on the Reliefs' story of the Sojiwan Temple. They can give us an essential teaching in our life. It means that we can learn a life lesson from the historical places.

**Implication**

Theoretically, this study will enrich the related theories or references related to language learning materials, especially about the Relief shapes and Reliefs' story of Buddhist Temple. Practically, this study will be significant for the researcher and future researches. This study is beneficial for the researcher to encourage her knowledge about language learning. Besides, she can explore more understanding and information about teaching English for Buddhist tourism. In addition, this study will motivate and encourage the researcher to innovate and be creative in the teaching and learning process. For the future researchers, they can use this study to be reference or find related theories about the similar research. Beside that, they also can use this study to find research gap so that they will find another researches' variables easily.

## Recommendation for Next Studies

This study focuses on the Sojiwan Temples Reliefs' stories and also moral values based on them. She hopes that future researchers will have more investigations towards this Temple. She also hopes that other researchers may use this research finding as their references in doing similar research. Besides, they also can do similar research with other focus.

## Conclusion

Based on the research finding and discussion above, there are fourteen Reliefs found at the Sojiwan Temple. Most of them are animal Reliefs. Each Relief has its story behind it. The Sojiwan Temple is not only an ancient building in the age of the Buddhism era, yet it is the source of teaching. It is because Sojiwan Temple teaches human beings through the Reliefs sculpted. There are eleven moral values that this Temple delivers. Those are ingenuity, simplicity, tolerance, sincerity, discipline, toughness, affection, carefulness, self-awareness, solidarity, and unity. This makes the researcher believes that Sojiwan Temple is not just a historical building in Indonesia, but it is also the place to learn life lesson through the Reliefs.

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