

---

---

## Old But Gold: Hindus Places of Worship in North Jakarta

Ronaldo Heinrich Herman<sup>1</sup> Gusti Ayu Saras Pagar Dewi<sup>2</sup>

<sup>1</sup> University of Indonesia, Indonesia

<sup>2</sup> University of Prasetiya Mulya, Indonesia

Email Correspondence: ronaldo21heinrich@gmail.com

---

**Kata Kunci :**

Hindu; Jakarta Utara;  
Tempat Ibadah

**Abstrak**

Penelitian ini bermaksud mengkaji pengaruh ajaran Hindu di wilayah Jakarta Utara, DKI Jakarta. Penelitian kualitatif ini menganalisis literatur mengenai sejarah ajaran Hindu di Jakarta. Analisis akan diverifikasi oleh hasil observasi terhadap sejumlah tempat ibadah umat Hindu di Jakarta Utara. Verifikasi juga dilaksanakan melalui wawancara dengan pendeta Hindu di Jakarta Utara. Penelitian ini menemukan tempat ibadah menunjukkan pengaruh ajaran Hindu di wilayah pesisir Jakarta. Arca dan bangunan dari berbagai tempat ibadah membuktikan ajaran Hindu berpengaruh di Jakarta Utara. Hasil penelitian terkait berbagai tempat ibadah umat Hindu Jakarta Utara memperkaya khazanah ilmu sosial.

---

**Keywords :**

Hinduism; North Jakarta;  
Place of Worship

**Abstract**

*This research aims to examine the influence of Hindu teachings in the North Jakarta area, DKI Jakarta. This qualitative research analyzes literature on the history of Hindu teachings in Jakarta. This article also conducts observations on several Hindu places of worship in North Jakarta. Verification is also carried out through interviews with Hindu priests in North Jakarta. This research finds that places of worship show the influence of Hindu teachings in the coastal areas of Jakarta. Statues and buildings from various places of worship prove that Hindu teachings influenced the people of North Jakarta. The research results regarding various Hindu places of worship in North Jakarta enrich the body of social science knowledge.*



## INTRODUCTION

Hinduism is the eldest religion known to human civilisation. Hinduism is one of the world religions (Fazalbhoy, 1997). Of the four great religions which represent the living faiths of the world at the present day, Hinduism is the oldest (Gupta, 1909). Hinduism also known as *Sanatana Dharma* or eternal religion (Dimitrova, 2007). The etymology of "Hindu" goes back to about 515 BCE, when the Persian king Darius the Great annexed the Indus Valley to his empire. *Sindhu*, the Sanskrit name of the Indus River and its southern province, the area now known as Sindh-became Hindu in the Persian language (Parpola, 2015).

There are a variety of theories of how Hinduism came to Indonesia (Alfarisi, Akbar & Wahyudinoto, 2023). The Brahmana theory posits that priests and missionaries from India spread the religion, which was accepted because these people were believed to possess supernatural knowledge and power. (McDaniel, 2017). According to the *Kshatriya* theory, Hinduism spread in Indonesia because of colonization by the Indian people. The arrival of Indian colonies has become a centre for the dissemination of Indian culture (Darne & Andhifani, 2023). According to *Vaishya* theory, Hinduism came with traders and merchants from India, whose voyages often included intermarriage with Indonesians (Zulkarnain, 2020).

The *Sudra* theory states that the Hindu religion was brought by the *Sudra* people because they wanted to change their fate, thus spreading Hinduism. The *Sudra* group came to Indonesia to obtain a better life in terms of economy, education, and social religion (Astiniasih, 2023). In contrast, the *Bhumiputra* ("native son" or nationalist) theory holds that Indonesians visited India, liked the culture, and brought back religious ideas. Indonesia (especially Bali) is mentioned in such ancient Indian texts as the *Brahmanda Purana*, *Vayu Purana*, and *Jataka* tales in the (Buddhist) Pali Canon (McDaniel, 2017).

Regardless of which theory is right, it can't be denied that Hinduism influenced the Indonesian culture. The Hindu influence spread in appreciable force only over Sumatra, Java, Bali, and certain coastal areas of Borneo and Celebes. Its effects can still be seen in miscellaneous aspects of the culture of these districts: religious concepts, artistic forms, linguistic elements, writing, and some subtle features of social organization (Kennedy & Widjoatmodjo, 1943). The Borobudur and Prambanan Temples have gained international recognition through UNESCO World Heritage designations (Pramono, *et.al.*, 2025). The influence of Sanskrit in Bali also very broad, in addition to affecting the Balinese language is also in the mantra that is used by Holy Priest to lead the *Yajna* ceremony (Surada, 2015).

North Jakarta also has a history with Hinduism. The Inscription of Tugu is the proof that Indonesia already knows Hinduism. It's the inscription of the Kingdom of Tarumanagara and one of the oldest Javanese inscriptions from 5th century CE (Gultom, 2018). Tugu Inscription which was found on the north coast of Jakarta, it is certain that this kingdom formerly controlled the Jakarta area (Nurislamingsih and Heriyanto, 2023). The Sanskrit rock inscription of King Purnavarman which was found

in the village of Tugu near *Tandjung Priok*, the port of Djakarta, is of special interest because it preserves the record of river-works executed in the middle of the fifth century (Noorduyn & Verstappen, 1972).

Previous researches already describe Hindus Places of Worship in the Republic of Indonesia. Hayati and Sahrin mention Pura Agung Swamandala as places of worship for Hindus of Damuli Kebun Village, North Sumatera (Hayati & Sahrin, 2025). Ratini explains the teaching of *Cuntaka* in Pura Agung Wana Kerana Jagatnatha, Central Sulawesi (Ratini, 2018). Rai, *et.al.*, describes Pura Agung Surya Bhuvana as one of the biggest and grandest Hindu temples in Papua (Rai, et. al., 2020). This article aims to complement the previous research by provides descriptions regarding Hindu Temples of North Jakarta. This research chose North Jakarta because it's the gateway to incoming culture, including Hinduism. For example, North Jakarta is famous as the gateway to Betawi culture (Fajrini, 2019).

According to the Central Bureau of Statistics of the Republic of Indonesia, the number of Hindus reached 0.791 percent of the total population of DKI Jakarta in 2023 (Central Bureau of Statistics of the Republic of Indonesia, 2023). After the introductory remarks, the next part discusses about Hinduism in North Jakarta. The second part discusses Hindus places of worship in North Jakarta. This part explains the places of worship in North Jakarta for the Balinese and Indian Hindus. The last part concludes this article.

## METHODS

This research type is a qualitative research. Strauss and Corbin define qualitative research as a type of research whose findings are not obtained through statistical procedures or other forms of calculation (Sutikno & Hadisaputra, 2020). The qualitative nature of this research is reflected in the way this study collects data. This study uses three types of data collection tools.

The first data collection tool is a literature study, by analyzing various library materials about Hinduism. Literature study is all the efforts of researchers to gather information relevant to their research topic (Purwono, 2008). This research will analyze the content of a number of reference materials.

The forms of these reference materials are books, journal articles, news on the internet, and final assignments regarding Hinduism in Jakarta. The form of library materials is not limited to text alone. The library materials also include recordings such as documentary films (Roosinda, et. al., 2021). The purpose of the literature study is to analyse Hinduism in North Jakarta.

The second data collection tool is observation. Observation is the direct observation conducted by the researcher on the research subjects or a certain environment, which can mean active or passive observation. The purpose of observation is to collect data about behaviours, events, or certain situations that can help in understanding what happens in a particular context (Iba & Wardhana, 2023).

This research will conduct observations of various Hindu places of worship in North Jakarta. The purpose is to collect data related to the places of worship for Hindus in North Jakarta. For example, this research will observe Shiva Mandhir, a temple for Indian Hindus of Pluit, North Jakarta. In addition, this research observes Pura Dalem Purnajati Tanjung Puri. It's a temple for Balinese Hindus that located at Semper, North Jakarta. The reason this research chose the temples is because Balinese and Indian Hindus choose to worship there.

The third data collection tool is the interview. An interview is a data collection technique that involves direct interaction between the researcher and the respondent, in which the researcher asks questions to obtain in-depth information about the topic being studied (Romdona, Junista & Gunawan, 2026). In qualitative research, interviews are conversations that have a purpose and are preceded by several informal questions (Rachmawati, 2007). This research will analyse the results of interviews with a number of informants.

This research divides the informants into two groups. The first group consists of Balinese Hindu followers and priests in North Jakarta. Meanwhile, the second group consists of Indian Hindu followers and priests in North Jakarta. The purpose of dividing the two groups is to obtain comprehensive data related to Hinduism in North Jakarta. This research assesses that both groups have knowledge related to influence of Hinduism in North Jakarta.

## RESULT AND DISCUSSION

### Hinduism on the Coast of Jakarta: A Brief History

North Jakarta was no stranger to Hinduism. To explain the Hinduism in North Jakarta, this research must look into the history of Hinduism in the Island of Java. Jones explains that by the eighth century, Hinduism and Buddhism were deeply rooted in Sumatra and Java and formed the spiritual basis for a number of extensive empires, including Sriwijaya, Mataram, Singasari, and Madjapahit in Java (Jones, 1976).

Hinduism developed in West Java starting from the Kingdom of Tarumanegara, which is considered the second Hindu Kingdom after Kutai in East Kalimantan (Ardhana & Sunaryo, 2019). The proof of Kingdom of Tarumanegara existence is the Inscription of Tugu. This inscription was located east of the present harbour of Tanjung Priok (Wessing, 2011). Inscription of Tugu was being dated on the 22<sup>nd</sup> year of the King (Sarkar; 1969).

This inscription describes the two canals in connection with the famous *puri* and the *sibira* (Kulke, 1991). The Tugu inscription also mentions Purnavarman's grandfather and a predecessor whose epithet was Pinabahu. The religious connections of the inscriptions are clearly Hindu: two of them refer to Lord Vishnu, one mentions the god Indra's elephant, and the main Tugu inscription mentions the names of two holy rivers in India, refers to gifts - including a thousand head of cattle - presented to brahmins, and bears a Saivite symbol (Christie, 1995).

The contents of Tugu Inscription in Sanskrit are (Wibowo and Rosalina, 2019):

*[p]ura rajadhirajena guruna pinabahuna khata khyatam purim prapya candrabhagarnnavam yayau// pravarddhamane dvavingsad vatsare sri gunau jasa narendradhvajabhutena srimata purnavarmman// prarabhya phalguna mase khata krsnastami tithau caitra sukla trayodasyam dinais siddhaikavingsakaih ayata satsahasrena dhanusamsasatena ca dvavingsena nadi ramya gomati nirmalodaka// pitamahasya rajarser vvidaryya sibiravanim brahmanair ggo sahasrena prayati krtadaksina;*

Below it's the English translations of its contents (Wibowo and Rosalina, 2019):

*(Once upon a time a river called Candrabhaga had been excavated by the noble emperor who had strong arms namely Purnawarmman, to drain it into the sea, after this river arrived at the famous royal palace. In the 22<sup>nd</sup> year of the throne of His Majesty Purnawarmman who was sparkled with his intelligence and wisdom and became the banners of all kings, (then now) he was also ordered to excavate the river that were beautiful and it has clear water named Gomati, after the river channel flowed in the middle of the land in the residence of His Holiness the Reverend Grandma (Purnawarmman). This work started on a good day, on the 8th of the dark moon and ends on the 13th of the bright moon of Caitra, so it only lasts in 21 days, while the excavation channel is 6122 arcs long. His salvation was carried out by Brahmins accompanied by 1,000 cows awarded).*

The Inscription of Tugu is displayed at the Jakarta History Museum (Nurislaminingsih and Heriyanto, 2023). This research visited the Jakarta History Museum on April 18, 2026. The purpose of this visit is to observe the influence of Hinduism in the Island of Java. Especially the prove of Hinduism influence in North Jakarta through the Inscription of Tugu. The Figure 1 is the Inscription of Tugu. It was being taken by this research on April 18, 2026, 13:58 WIB.

Figure 1. Inscription of Tugu, Jakarta History Museum



Besides Tarumanegara, there were Hinduist Kingdoms in Island of Java. One of them is the Kingdom of Sunda. Pratama, *et., al.*, concludes that the area of Jakarta and Sunda was populated by Hindus at least between the 5<sup>th</sup> and 7<sup>th</sup> centuries. The existence of Tarumanegara ended in around the 7<sup>th</sup> century. The new Hinduist Kingdom, Kingdom of Sunda, emerged and dominated West Java (Pratama *et al.*, 2022). Therefore, this research concludes that there were Hindu Kingdoms in Java.

## Pura's in North Jakarta

The influence of Hindu teachings is also reflected in various places of worship in North Jakarta. This research found three places of worship for Balinese Hindus in North Jakarta. This research visited them to observe the Balinese Hindus influence in North Jakarta. The Balinese Hindus called their places of worship as Pura. The meaning of word Pura is a place for worship for Hindus (Indradewi, 2016). This article found that there is sixteen Pura in DKI Jakarta. Table 1 mentions the list of sixteen *Pura* this research found in DKI Jakarta:

Table 1. List of Pura or Balinese Hindu Temples in Jakarta

No.	Name	Address
<b>North Jakarta</b>		
1.	Pura Segara Jakarta	Jl. Kremasi 28, Kali Baru Timur, Kali Baru, Cilincing, North Jakarta, DKI Jakarta
2.	Pura Dharma Segara Lantamal III	2, Jl. Boulevard Bar. Raya No.1, West Kelapa Gading, Kelapa Gading, North Jakarta, DKI Jakarta
3.	Pura Dalem Purnajati Tanjung Puri	Jl. Raya Cilincing, West Semper, Cilincing, North Jakarta, DKI Jakarta
<b>West Jakarta</b>		
4.	Pura Candra Prabha	Jl. Indraloka Raya No.1, Jelambar, Grogol Petamburan West Jakarta, DKI Jakarta
<b>Central Jakarta</b>		
5.	Pura Agung Wira Satya Bhuana	Jl. Kesehatan Komplek Paspampres, Cideng, Gambir, Central Jakarta, DKI Jakarta
<b>East Jakarta</b>		
6.	Pura Aditya Jaya	Jl. Daksinapati Raya No.10, Rawamangun, Pulo Gadung, East Jakarta, DKI Jakarta
7.	Pura Agung Taman Sari Halim	Jl. Pura Agung Taman Sari, Halim Perdana Kusuma Air Force Complex, Makasar, East Jakarta, DKI Jakarta
8.	Pura Mustika Dharma	Jl. R.A Fadillah, Cijantung, Pasar Rebo, East Jakarta, DKI Jakarta
9.	Pura Widya Dharma	Jambore Complex, Pondok Ranggon, Cipayung, East Jakarta, DKI Jakarta
10.	Pura Penataran Agung Kertabumi	Jalan Raya Taman Mini, Ceger, Cipayung, East Jakarta, DKI Jakarta
<b>South Jakarta</b>		
11.	Pura Agung Wira Dharma Samudra	Jl. Komp. Marinir Cilandak, Pasar Minggu, South Jakarta, DKI Jakarta
12.	Pura Agung Widya Mandala	Jl. Mangga Srengseng Sawah, Jagakarsa, South Jakarta, DKI Jakarta
13.	Pura Kesatria Loka Kalibata	Jl. Kalibata Tengah I Kalibata, Pancoran, South Jakarta, DKI Jakarta
14.	Pura Sepolwan	PQ69+448 Mabes Lemdiklat, Pa. Pinang, Kebayoran Lama, South Jakarta, DKI Jakarta
15.	Pura Jagatrayi Metro Jaya	Polda Metro Jaya, Senayan, South Jakarta, DKI Jakarta
16.	Pura Amerta Jati	Jl. Punak, Pangkalan Jati, South Jakarta, DKI Jakarta

The first Pura in North Jakarta is Pura Segara. The word “*Segara*,” or “sea,” has the meaning of “waves of energy” or “the strength of soldiers in waging war.” (Savitri, Widiyani, & Yulianasari, 2021). Therefore, Pura Segara is a type of temple that is located by the sea (Tumimbang, Suryono & Rate, 2018). Pura Segara Jakarta was inaugurated on December 10, 1992 by the Deputy Chief of Naval Staff for Logistics, Ir. I Nyoman Suharta (Elmira, 2019). It’s located at Jl. Kremasi 28, East Kali Baru, Kali Baru, Cilincing, North Jakarta (Seputar Jakarta, 2023). It is located near the sea (Faizi, 2023). Pura Segara location differentiates this place with other pura in Jakarta. Kalibaru, Cilincing subdistrict is located on the sea coast of Jakarta (Kusumaningrum, Trihantana & Thantawi, 2021).

Each year near *Nyepi*, many Hindus visit Pura Segara to perform *Melasti* ceremony (Soedirman & Pamungkas, 2026). *Melasti* or *Mekiyis* ceremony is a cleansing ritual for Balinese Hindus performed before *Nyepi* (Farhaeni, 2024). The *Melasti* ceremony is held at the edge of the sea or on the beach (Utami, 2019). That’s why many Hindus visit Pura Segara Jakarta near *Nyepi*. The Governor of DKI Jakarta, Pramono Anung, even attended the *Melasti* ceremony at Pura Segara Cilincing, North Jakarta, on Sunday, March 15 2026 (Soedirman & Pamungkas, 2026).

The architecture of Pura Segara was influenced by balinese architecture. *Pura Segara* Jakarta was filled with Balinese Hindus carvings. One of them is the carving of Lord Baruna, Hindu God of the Seas (Przyluski, 1931). Balinese Hindus depicts *Varuna* or Baruna rode Makara. Makara is interpreted as the vehicle of Lord Baruna and Goddess Gangga (Paramadhyaksa, 2018). This article found there are a stone carving of Lord Baruna rode Makara in Pura Segara Jakarta. This research also found that there are two statues of Makara in front of the *gapura* of Pura Segara Jakarta. This article sees that both the carving and statues are proofs of Balinese Hindus in North Jakarta. Figure 2 is the gate of Pura Segara Jakarta. Figure 3 is the carving of Lord Baruna. Figure 4 is the statues of Makara. This research collected them when visiting Pura Segara Jakarta on April 2 2025.

Figure 2. Gate of Pura Segara Jakarta; Carving of Lord Baruna, Pura Segara Jakarta; Statues of Makara at the *Gapura* of Pura Segara Jakarta



The second Pura in North Jakarta is Pura Dalem Purnajati Tanjung Puri. In general, Pura Dalem is for worshipping Lord Shiva with his *Shakti*, Lady Durga, in the *Tri Murti* sect (Sariasih, Pageh & Maryati, 2022). The Pura Dalem Purnajati Tanjung Puri is the same. One of the proofs that Pura Dalem Purnajati Tanjung Puri is for worshipping Lord Shiva is the statue of Nandi. Figure 5 is the statue of Nandi in front of the *Gapura* of Pura Dalem Purnajati Tanjung Puri. Figure 6 is the *Gapura* of Pura Dalem Purnajati Tanjung Puri. Both figures were being taken when this research visit Pura Dalem Purnajati Tanjung Puri on March 17 2026, 15.19 WIB.

Figure 3. Statue of Nandi, Pura Dalem Purnajati Tanjung Puri and *Gapura* of Pura Dalem Purnajati Tanjung Puri



The statue of *Nandi* is associated with Lord Shiva. One such important vehicle or *vahana*, for Siva, is *Nandi*, the bull (Darsana, 2020). Therefore, this article sees that the statue of *Nandi* is the proof that Pura Dalem Purnajati Tanjung Puri is for worshipping Lord Shiva. It also serves as the proof of Balinese Hindus influences in North Jakarta. The statue of *Nandi* is also found in the di Pura Puseh Batubulan, Sukawati, Gianyar (Basudewa, 2014).

The existence of Pura Dalem Purnajati Tanjung Puri is related to the political conditions during the Old Order era. In the early 1960s, several soldiers from Bali were prevented from being deployed in the West Irian Liberation operation after the area was eventually recognized by the UN as part of Indonesian territory. Some Balinese soldiers were subsequently assigned to Jakarta (Bimantara, 2018). In 1971, Hindus worked together to build Pura Dalem Purnajati Tanjung Puri. In 1974, the Pura Dalem Purnajati Tanjung Puri was completed (Pudja, 2026).

In 1991, the first restoration of Pura Dalem Purnajati Tanjung Puri was carried out. The restoration process took two years. One aspect of the renovation was raising the floor of the *Mandala Utama* to address the threat of flooding (Bimantara, 2018). In

2010, the buildings and shrines in the temple had become fragile, and the risk of flooding had increased. The ground surface was lower than its surroundings. Therefore, repairs were carried out again at Pura Dalem Purnajati Tanjung Puri (Pudja, 2026). The Pura Dalem Purnajati Tanjung Puri is located at Jalan Raya Cilincing, West Semper, Cilincing, North Jakarta (Greater Jakarta Metropolitan Region, 2024). The governor of DKI Jakarta, Anies Baswedan, inaugurated Pura Dalem Purnajati Tanjung Puri on November 5 2017 (Maharani, 2017).

The third *Pura* in North Jakarta is Pura Dharma Segara Lantamal III. This temple is located at 2, Jl. Boulevard Bar. Raya No.1, West Kelapa Gading, Kelapa Gading, North Jakarta. On Thursday, November 3 2022, this temple was inaugurated by the Chief of Staff of the Navy (Kasal) Admiral TNI Yudo Margono, accompanied by Mrs. Vero Yudo Margono. He assessed the construction of Pura Dharma Segara Lantamal III as a symbol of tolerance and religious harmony in Indonesia, especially for the Indonesian Navy. (Portal Komando, 2022).

Like two other Hindu temples in North Jakarta above, the architecture of Pura Dharma Segara Lantamal III was influenced by Balinese architecture. For example, this article found that a *Padmasana* in the Pura Dharma Segara Lantamal III. *Padmasana* is a sacred building as the seat of God (Idedhyana, 2020). Therefore, this article sees that the *Padmasana* of the Pura Dharma Segara Lantamal III is of Balinese Hindu influences in North Jakarta. Figure 7 is the *Padmasana* of Pura Dharma Segara Lantamal III. Figure 8 is the name of Pura Dharma Segara Lantamal III. This research took both figures when visiting Pura Dharma Segara Lantamal III on October 12 2025.

Figure 4. *Padmasana* of Pura Dharma Segara Lantamal III and *Name* of Pura Dharma Segara Lantamal III Indian Hindu Temples in North Jakarta



This research also found two places of worship for Indian Hindus in North Jakarta. This research visited them to observe the Indian Hindus influence in North Jakarta. The Indian Hindus called their places of worship as Mandhir. The meaning of word Mandhir is temple or a place for worship for Hindus (Iyengar, 2024). This article found that there is ten Mandhir in DKI Jakarta. Table 2 is the list of Indian Hindu temples this research found in DKI Jakarta:

Table 2. List of *Mandhir* or temples in Jakarta

No.	Names	Address
<b>North Jakarta</b>		
1.	Shiva Mandhir	Jl. Pluit barat Raya No.46, Penjaringan, North Jakarta
2.	Singgama Kali Kuil	Jl. Sunter Agung Utara F No.16, Sunter Agung, Tanjung Priok, North Jakarta
<b>West Jakarta</b>		
3.	Murugan Temple	. Bedugul Daan Mogot Rd No.2, Kalideres, West Jakarta
4.	Sri Valampuri Vinayagar	Jl. Kembangan Utara No. 166, North Kembangan, Kembangan, West Jakarta
<b>Central Jakarta</b>		
5.	Dewi Mandir	Jl. Angkasa Dalam I No.29, Gunung Sahari, Kemayoran, Central Jakarta
6.	Yayasan Sri Sathya Sai Baba Indonesia	Jl. Pasar Baru Selatan No. 26, Central Jakarta
7.	Hare Krishna Temple or ISKCON Jakarta	Jl. Kelinci Raya No.2F, Pasar Baru, Sawah Besar, Central Jakarta,
8.	Mangla Vinayaka Ganesha Temple	Jl. Cikini IV No.16, Cikini, Menteng, Central Jakarta
9.	Graha Sindhu	Jl. H. Samanhudi No.31 5, Pasar Baru, Sawah Besar, Central Jakarta
10.	Sai Mandir Ananda Nilayam Jakarta	Jl. Bendungan Walahar No.50, Bendungan Hilir, Tanah Abang, Central Jakarta

The first Indian Hindu temple in North Jakarta is Shiva Mandhir. This temple is located in Jalan Pluit Barat Raya No.46, Pluit, Penjaringan, North Jakarta (Aarti Gyan, 2026). This temple was being built as a small place of worship in 1954 by a group of *Sindhis*, who are the majority of Hindus in Jakarta. On 1975, the building was renovated and expanded in to resemble the temple building as it is today. The purpose of the renovation was to accommodate the increasing number of temple visitors (Selviany, 2023).

The architecture of Shiva Mandhir was influenced by Hindu teachings from India. There's a Pagoda in the Shiva Mandhir, Pluit (Places of Indonesia, 2026). This research also found statues of Hindu deities from India in Shiva Mandhir. The most notable statue is the statue of Lord Shiva. The statue is located behind the Shiva Lingam. Scholars generally regard *Linga* as the earliest physical depiction of the god Shiva (Doniger, 2011).

Figure 5 is the gate of Shiva Mandhir, Pluit; the statue of Lord Shiva and Shiva Linga; the *pagoda* of Shiva Mandhir. This article took the figures when visiting Shiva Mandhir, Pluit. This research sees that the statue of Lord Shiva and the *Shiva Linga* as the proof of Indian Hindus influence in North Jakarta. Because Shaivism is from India. *Śaiva-siddhānta*, in Sanskrit, “*perfect, completed teaching of Shaivism*” definitely expresses the theistic trend in Indian Philosophy (Anikeeva, 2017).

Figure 5: Gate of Shiva Mandhir , Statue and Linga of Lord Shiva, Pagoda of Shiva Mandhir



Besides the statue of Lord Shiva and *Shiva Linga*, there are other statues of Hindu deities and other religions from India in Shiva Mandhir. On April 2 2026, Iyengar comment on the Instagram Post of Geja Pramono about Shiva Mandhir. He said that Shiva Mandhir used to be a crematorium, which was eventually converted into a temple that houses the *Athma Linggam* for ceremonies to convey the spirits of the dead. He said *Shiva Mandir* is not only for the *Sindhi* ethnic group but also for Tamils, Keralans, Bengalis, Punjabis, and many other Indian ethnicities. They worship according to their respective traditions within the same temple (Pramono, 2026). That’s why there are many statues in Shiva Mandhir.

This research found the statue of Lord Krishna. Figure of the statue of Lord Krishna. It’s located behind the statues of Lord Shani and Lord Hanuman. *Hare Krishna* or ISKCON is the largest and, arguably, most important branch of *Gaudiya Vaishnava* tradition, which consider Lord Krishna as the Supreme lord (Bakshi, 2022). Lord Krishna is one of the Avatar of Lord Vishnu (Michael, 2016). This statue proves that there is an influence of Hindu teachings from India in North Jakarta.

Besides statue of Lord Krishna, there are statues of Lord Buddha, *Sai Baba*, and a mural of Guru Nanak. Figure of the statue of Lord Buddha. Figure of the mural of Guru Nanak. Figure of the statue of Sai Baba. Their teachings are from India. Rigopoulos said that Sai Baba of Shirdi is unquestionably the most popular saint in India (Rigopoulos, 2021). Guru Nanak, the founder of the Sikh religion, was born in 1469 AD in Talwandi, a village in Lahore in Punjab, India (Sooklal & Pillay, 1991). The Lord Buddha arose in northern India around 500 B.C (Sheean, 1951). Because the

statues and teachings are from India, this research sees them as proof of Indian Hindu influence in North Jakarta. Below are the statues of Lord Krishna, *Sai Baba*, Lord Buddha, and a mural of Guru Nanak in Shiva Mandhir. This research took them when visiting *Shiva Mandhir* on August 16 2025.

Figure 6. Statue of Lord Buddha in Shiva Mandhir; Mural of Guru Nanak in Shiva Mandhir, Pluit; Statue of Lord Krishna; Statue of *Sai Baba*



The other Indian Hindu temple in North Jakarta is the Singgama Kali Kuil. The temple is located in Jl. Sunter Agung Utara F No.16, Sunter Agung, Tanjung Priok, North Jakarta, DKI Jakarta (Seputar Jakarta, 2024). This temple is dedicated to the Lady Kali, a Hindu Goddess. Goddess Kali is another form of Goddess Durga (Gain, 2024). The Kali tradition was brought to Guyana by indentured labourers from the Indian Subcontinent in the nineteenth and early twentieth centuries when Guyana was still a British colony (Abraham, 2002).

This research found that this temple architecture was influenced by Hindu teachings from India. It's shown by the statue of Goddess Kali in the Singgama Kali Kuil. Figure of the Gate of Singgama Kali Kuil. Figure of a statue of Lady Kali in the Singgama Kali Kuil. Both figures were being taken when this article visited Singgama Kali Kuil on December 13 2024.

Figure 7. Gate of Singgama Kali Kuil and Statue of Lady Kali



## Other Hindu Influences

Besides the Balinese and Indian Hindu temples above, this research also found another form of influence of Hindu teachings in North Jakarta. There is another place that have influence of Hindu teachings. Although it's not a temple in official sense, some Hindus of North Jakarta still praying there. The influence of Hindu teachings is evident in the form of Hindu statues that being placed there by their builder.

It is a garden in Pluit, North Jakarta. The garden name is *Taman Ada Surga di Telapak Kaki Ibu*. This garden is located in Jl. Pluit Murni 6 No. 35 9, Pluit, Penjaringan, North Jakarta. It's built by I Gusti Kompyang Manila. He was the former manager of Indonesian football team, Persija (Ikhsan, 2025). In addition, he was a Major General of Indonesian Arm Forces since 1964 until 1996 (Erlangga, 2025).

This article conducted an interview with Mr. Aceng, one of his assistants on August 28 2025. Mr. Aceng said that I Gusti Kompyang Manila own the land that currently became the garden. Originally, he aims is to build a library. But he changed his mind and decide to build a garden. The garden was finished on 2019 (Aceng, 2025). This article visited *Taman Ada Surga di Telapak Kaki Ibu* on April 16 2026. The garden has a statue of I Gusti Kompyang Manila carrying a lady.

It's also had two statues of Lord Ganesh. Ganes, also known as *Sri Ganapathi* or *Sri Maha Ganapathi*, is the elephant headed God of Writer (Prose, 2013). Ganesha is positioned as a manifestation of *Ida Sang Hyang Widhi Wasa* as a god who has the power to overcome all forms of obstacles (Giri & Suwantana, 2021). This research sees both Lord Ganesh as the proof of influence of Balinese Hinduism in North Jakarta.

Figure of a statue of Lord Ganesha. It's located near the entrance of the garden. Figure of another statue of Lord Ganesha. It's located behind the statue of Mr. IGK Manilla. Figure of the outline of the garden. Figure of statue of Mr. IGK Manilla carrying a lady. This article took all figures when visiting *Taman Ada Surga di Telapak Kaki Ibu* on April 16 2026.

Figure 8. Statue of Lord Ganesha; Statue of Lord Ganesha; Outline of *Taman Ada Surga di Telapak Kaki Ibu*; and Statue of I Gusti Kompyang Manila carrying a lady



## CONCLUSION

This research concludes that there are influences of Hindu teachings in North Jakarta. The influences were being evident on some Hindu temples in North Jakarta. There are sixteen Balinese Hindu temples (*Pura*) and ten Indian Hindu temples (*Mandhir*) in Jakarta. The influences of Balinese Hindu teachings are shown through three Hindu temples in North Jakarta, namely: Pura Segara Jakarta Cilincing, Pura Dharma Segara Lantamal III Kelapa Gading, and Pura Dalem Purnajati Tanjung Puri Semper. Likewise, the influence of Indian Hindu teachings also shown through the Shiva Mandhir Pluit and Singgama Kali Kuil Sunter.

Additionally, the statues of Lord Ganesh in *Taman Ada Surga di Telapak Kaki Ibu* also proves the influences of Balinese Hindu teachings in Pluit, North Jakarta. Hinduism is old, but its gold. Because Hinduism shaped the culture of our ancestors, which survive the passage of time. So, as the denizens of North Jakarta we must honour the culture of our ancestors. The analysis of Hindu teachings influences in North Jakarta is this article theoretical contribution to enrich the social sciences.

## REFERENCES

- Abraham, T. (2002) Kali's Primordial Powers. *Interdisciplinary Literary Studies*. 4(1), 115-117. Url: <https://www.jstor.org/stable/41208811>.
- Alfarisi, Akbar M.D. & Wahyudinotho, A.R. (2023). Various Types of Religions in Indonesia. *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya*. 2(6), 468-478. Url: <https://maryamsejahtera.com/index.php/Religion/index>.
- Anikeeva, E. (2017) *Shaiva-Siddhanta* (Philosophy of Shaivism) and Its Social Aspect. This 4<sup>th</sup> International Conference on Education, Language, Art and Intercultural Communication (ICELAIC) was published by Atlantis Press. DOI: 10.2991/icelaic-17.2017.180.
- Ardhana, I.K. & Sunaryo, F.D.S. (2019). Religious and Historical Perspectives in the Context of Negotiations Between Local Culture, Hinduism, and Balinese Identity Outside Bali Island, Indonesia. This proceedings Unhi - GAP India 2019 International Conference "Possibilities and Probabilities in Higher Education of Asia," was published by University of Hindu Indonesia. DOI: 10.31031/AAOA.2018.03.000588, retrieved on May 1 2026.
- Astiniasih, N.M.D. (2023). Nusantara Hindu: The Development of Texts and Contexts. *Śruti: Jurnal Agama Hindu*. 3(2), 145-154. Url: <http://jurnal.ekadanta.org/index.php/sruti/article/view/445>.
- Bakshi, P.C. (2022) The Vaishnavism and its Globalization through ISKON. This International Horticultural Congress Proceeding was published by University of Jaffna.
- Basudewa, D.G.Y. (2014) A Nandi-Riding Statue at Puseh Batubulan Temple, Sukawati District, Gianyar Regency. *Forum Arkeologi*. 27(3), 219-228. Url: <https://repositori.kemendikdasmen.go.id/17057/1/33-69-1-SM.pdf>.
- Bimantara, J.G. (2018) Pura Dalem Purna Jati, Bali's 'Kopral' Temple in the Capital.

- Retrieved from <https://www.kompas.id/artikel/pura-dalem-purna-jati-pura-kopral-bali-di-ibu-kota>, on May 1 2026.
- Central Bureau of Statistics of the Republic of Indonesia. (2024). Population by Religion and Regency/City in DKI Jakarta Province (Persons), 2023. Retrieved May, 1 2026, from <https://jakarta.bps.go.id/id/statistics-table/2/ODQ0IzI=/jumlah-penduduk-menurut-agama-dan-kabupaten-kota-di-provinsi-dki-jakarta.html>.
- Christie, J.W. (1995). State Formation in Early Maritime Southeast Asia: A Consideration of the Theories and the Data. *Bijdragen tot de Taal-, Land- en Volkenkunde*. 151(2), 235-288. URL: <https://www.jstor.org/stable/27864657>.
- Darme, M. & Andhifani, W.R. (2023). The Entry and Development of Hinduism in Its Influence on the Belief System of the Nusantara Society. *Danadyaksa Historica*. 3(1), 1–12. DOI: <https://doi.org/10.32502/jdh.v3i1.6045>.
- Dimitrova, D. (2007). The Development of *Sanātana Dharma* in the Twentieth Century: A *Rādhāsoamī Guru's* Perspective. *International Journal of Hindu Studies*. 11(1), 89-98. URL: <https://www.jstor.org/stable/25691050>.
- Doniger, W. (2011) God's Body, or, The *Lingam* Made Flesh: Conflicts over the Representation of the Sexual Body of the Hindu God Shiva. *Social Research*. 78(2), 485-508. Url: <https://www.jstor.org/stable/23347187>.
- Elmira, P. (2019) Enjoy exploring Pura Segara Jakarta by the seaside. Retrieved from <https://www.liputan6.com/lifestyle/read/3873396/menikmati-jelajah-pura-segara-jakarta-di-tepi-laut>, on May 1 2026.
- Erlangga, F. (2025). Three Facts About IGK Manila, a Military Academy Graduate Whose Name Is Actually Associated with Persija Jakarta and the Indonesian National Team in the 90s. Retrieved from <https://www.tvonenews.com/bola/362781-3-fakta-igk-manila-lulusan-akademi-militer-yang-namanya-justru-melekat-dengan-persija-jakarta-hingga-timnas-indonesia-era-90-an> on May 1 2026.
- Faizi, L. (2023) Temples in Jakarta That Can Be Visited by Hindus for Worship. Retrieved from <https://daerah.sindonews.com/read/1052441/171/10-pura-di-jakarta-yang-bisa-dikunjungi-umat-hindu-untuk-beribadah-1679382239/7>, on May 1 2026.
- Fajrini, N. (2019). Potential of Twelve Coastal Tourism Sites and City Branding Strategy of North Jakarta. *Jurnal Komunikasi Dan Bisnis*. 7(1), 54-64. URL: <https://jurnal.kwikkiangie.ac.id/index.php/JKB/article/view/615>.
- Farhaeni, M. (2024) The *Melasti* Ceremony and the Symbolism of the God Cili: An Exploration of Spirituality in Hindu Tradition in the Customary Village of Kutuh, South Kuta, Badung. *Jayapangus Press*. 8(3), 423-433. Url: <https://jayapanguspress.penerbit.org/index.php/JPAH/article/download/3242/1581/12167>.
- Fazalbhoy, N. (1997). Sociology of Muslims in India: A Review. *Economic and Political Weekly*. 32(26), 1547-1551. URL: <https://www.jstor.org/stable/4405573>.
- Gain, A. (2024) Goddess Kali as the Epitome of Feminism. *Research Journal of English*

- Language and Literature (RJELAL)*. 12(3), 42-45. Url: <http://rjelal.com/12.3.24/42-45%20Anannya%20Gain.pdf>.
- Giri, A.S. & Suwantana, I.G. (2021). Implementation of Ganesha Mythology and Symbols in the Contemporary Culture of Balinese Society. *Sphatika: Jurnal Teologi*. 12(2), 178-195. DOI: 10.25078/sp.v12i2.3016.
- Greater Jakarta Metropolitan Region. (2024) North Jakarta Police Chief Invites Members to Clean the *Pura Dalem Purnajati Tanjung Puri* for Religious Service. Retrieved from <https://tribratanews.metro.polri.go.id/bakti-religi-kapolres-jakut-ajak-anggota-bersih-bersih-di-pura-dalem-purnajati-tanjung-puri/>, on May 1 2026.
- Gultom, A. (2018). Kalapa – Jacatra –Batavia - Jakarta: An old city that never gets old. *SPAFA: Journal of Archaeology and Fine Arts in Southeast Asia*. 2, 1-27. DOI: <http://dx.doi.org/10.26721/spafajournal.v2i0.173>.
- Gupta, K. G. (1909). Some Phases of Hinduism. *Journal of the Royal Society of Arts*. 57(2950), 582-596. URL: <https://www.jstor.org/stable/41338669>.
- Gyan, A. Shiva Mandhir. Retrieved from <https://www.aartigyan.com/intertemple/shiva-mandhir>, on May 1 2026
- Hayati, N. & Sahrin, A. (2025). Harmony in Diversity: The Role of Pura Agung Swamandala in Strengthening Islamic-Hindu Relations. *Jurnal Perspektif*. 9(2), 305-322. DOI: <http://dx.doi.org/10.15575/jp.v9i2.355>.
- Interview results with Mr. Aceng, one of I Gusti Kompyang Manila's aides, on August 28, 2025, at *Taman Ada Surga di Telapak Kaki Ibu*.
- Interview results with Mr. Nengah Pudja, the *Pemangku* of Pura Dalem Purnajati Tanjung Puri, on March 17, 2026, from 2:55 PM to 3:26 PM WIB at Pura Dalem Purnajati Tanjung Puri, Jl. Raya Cilincing, West Sempur, Cilincing, North Jakarta.
- Interview results with Pandit Ramachandra Baskara Iyengar, a Vaishnava Hindu priest of the *Vaishnava Sri Sampradaya* in Jakarta, on May 29 2024, from 18:00 to 19:40 WIB at Shiva Mandir, Jalan Pluit Barat Raya No.46, Pluit, Penjaringan, North Jakarta.
- Iba, Z. & Wardhana, A. (2023). *Research Method*. Bojongsari: Eureka Media Aksara.
- Idedhyana, I.B. *Et. Al.* (2020) Architecture of *Padmasana Tiga* in Besakih Temple, Bali Indonesia: Interpreted from the Concept of *Shiva Siddhanta*. *International Journal of Advanced Science and Technology*. 29(11), 13-26. Url: [https://www.researchgate.net/publication/341991004\\_Architecture\\_of\\_Padmasana\\_Tiga\\_in\\_Besakih\\_Temple\\_Bali\\_Indonesia\\_Interpreted\\_from\\_the\\_Concept\\_of\\_Shiva\\_Siddhanta](https://www.researchgate.net/publication/341991004_Architecture_of_Padmasana_Tiga_in_Besakih_Temple_Bali_Indonesia_Interpreted_from_the_Concept_of_Shiva_Siddhanta), retrieved on May 1 2026.
- Ikhsan, H. (2025) IGK Manila Passes Away, Leaves a Golden Mark in the SEA Games and Indonesian League. Retrieved from <https://www.liputan6.com/bola/read/6135474/igk-manila-meninggal-dunia-tinggalkan-jejak-emas-sea-games-dan-liga-indonesia> on May 1 2026.
- Inradewi, A.A.S.N. (2016) The Shift of Temple Functions in Bali: From Rituals to

- Political Meetings. *Jurnak Kajian Bali*. 06(02), 195-208. Url: <https://repository.undwi.ac.id/wp-content/uploads/2023/07/document-3.pdf>.
- Jones, G.W. (1976) Religion and Education in Indonesia. *Indonesia*. 22, 19-56. URL: <https://www.jstor.org/stable/3350976>.
- Kennedy, R. & Widjoatmodjo, A. K. (1943). Acculturation and Administration in Indonesia. *American Anthropologist*. 45(2), 185-192. URL: <https://www.jstor.org/stable/663267>.
- Kulke, H. (1991). Epigraphical References to the "City" and the "State" in Early Indonesia. *Indonesia*. 52, 3-22. URL: <https://www.jstor.org/stable/3351152>.
- Kusumaningrum, R., Trihantana, R. & Thantawi, T.R. (2021) Improvement of Kalibaru Community Enterprises Through the Processing of Green Mussel Shell Waste into Paving Blocks. *Ta'awun: Jurnal Pengabdian Kepada Masyarakat*. 01(02), 29-38. DOI: 10.37850/taawun.v1i02.193.
- Maharani, T. (2017). Inaugurates Temple, Anies Promises to Facilitate *Ngaben* for Hindus in Jakarta. Retrieved from <https://news.detik.com/berita/d-3714085/resmikan-pura-anies-janji-fasilitas-ngaben-umat-hindu-di-jakarta>, on May 1 2026.
- McDaniel, J. (2017). Religious change and experimentation in Indonesian Hinduism. *International Journal of Dharma Studies*. 5(20), 1-14. DOI 10.1186/s40613-017-0056-x. Url: <https://link.springer.com/content/pdf/10.1186/s40613-017-0056-x.pdf>.
- Michael, P. Avatar and Incarnation: Gita Spirituality and Ignatian Spirituality at the Crossroads. *Gregorianum*. 97(2), 323-342. Url: <https://www.jstor.org/stable/43947228>.
- Noorduyn, J. & Verstappen, H. TH. (1972). Purnavarman River Works Near Tugu. *Bijdragen tot de Taal-, Land- en Volkenkunde*. 128(2/3), 298-307. Url: <https://www.jstor.org/stable/27861261>.
- Nurislaminingsih R. & Heriyanto, H. (2023). Revealing Tarumanagara Kingdom Indigenous knowledge from the Jakarta History Museum Collections. *San José State University Library Philosophy and Practice e-journal*. 1-14. Url: <https://scholarworks.sjsu.edu/libphilprac/7965/>.
- Parpola, A. (2015). *The Roots of Hinduism: The Early Aryans and The Indus Civilization*. New York: Oxford University Press.
- Places of Indonesia. Shiva Mandhir Jakarta. Retrieved from <https://placesindonesia.com/temples/shiva-mandhir-jakarta/>, on May 1, 2026.
- Paramadhyaksa, I.N.W. (2018) The Philosophy Underlying the Existence of *Makara* and *Karka* in Hindu Sacred Buildings in Bali. *Temu Ilmiah Ikatan Peneliti Lingkungan Binaan Indonesia (IPLBI)*. 7, A 017-026. DOI: <https://doi.org/10.32315/ti.7.a017>.
- Pramono, G. Shiva Mandhir (2026). Retrieved from <https://www.instagram.com/reel/DWoN6xwCVNA/?igsh=aDR1Y3NsaWFrdTZl>, accessed on May 1, 2026.
- Pramono, S. *Et. Al.* (2025). Arts and culture as a national competitive advantage in

- Indonesia: a systematic literature review. *Discover Sustainability*. 6(639), 1-15. DOI: <https://doi.org/10.1007/s43621-025-01215-8>.
- Pratama, A.Y. Et. Al. (2022). The Origin of Plural Society in Jakarta. This Proceedings of the 2nd International Conference on Social Knowledge Sciences and Education (ICSKSE) was published by Atlantis Press, 27-32. DOI: 10.2991/978-2-494069-63-3\_4. Url: <https://www.atlantis-press.com/proceedings/icskse-22/125980211>, retrieved on May 1 2026.
- Portal Komando. (2022) Foster Harmony Among Religious Communities, Danlantamal III Attends the Inauguration of Pura Dharma Segara in Kodamar, North Jakarta. Retrieved from <https://www.portal-komando.com/2022/11/bina-kerukunan-antar-umat-beragama-danlantamal-iii-hadiri-peresmian-pura-dharma-segara-di-kodamar-jakarta-utara/>, on May 1 2026.
- Prose, F. (2013). Ganesh: The Writer's Deity. *The Virginia Quarterly Review*. 89(4), 19-21. Url: <https://www.jstor.org/stable/26447320>.
- Przyluski, J. (1931) Varuṇa, God of the Sea and the Sky. *The Journal of the Royal Asiatic Society of Great Britain and Ireland*. 3, 613-622. URL: <https://www.jstor.org/stable/25194311>.
- Purwono. (2008) Literature Studies. *Persada*. 6(2), 66-72. Url: [https://e-journal.usd.ac.id/index.php/Info\\_Persadha/article/view/25](https://e-journal.usd.ac.id/index.php/Info_Persadha/article/view/25).
- Rachmawati, I.N. (2007). Data Collection in Qualitative Research: Interviews. *Jurnal Keperawatan Indonesia*. 11(1), 35-40. Url: <https://jki.ui.ac.id/index.php/jki/article/view/184>.
- Rai S., I.W. Et. Al. The Meaning of Pura Agung Surya Bhuvana (PASB) in the Religious Lives in Jayapura in The Global Era. *Humaniora*.11(1), 60-69.DOI: 10.21512/humaniora.v11i1.6222.
- Ratini, N.K. (2018). Implementation of *Cuntaka* Teachings Among the Young Hindu Generation in Palu City in Maintaining the Sanctity of Pura Agung Wana Kertha Jagatnatha, Central Sulawesi. *Widya Genitri: Jurnal Ilmiah Pendidikan Agama dan Kebudayaan Hindu*. 9(2), 37-43. DOI: 10.36417/widyagenitri.v9i2.242.
- Rigopoulos, A. (2021) Connections and Correspondences in the Hagiographies of Shirdi Sai Baba's and Sathya Sai Baba's Origins. *East and West*. 2(2), 125-158. Url: <https://www.jstor.org/stable/10.2307/48730657>.
- Romdona, S., Junista, S.S. & Gunawan, A. (2026) Data Collection Techniques: Observation, Interviews, and Questionnaires. *Jisosepol: Jurnal Ilmu Sosial, Ekonomi, dan Politik*. 3(1), 39-47. Url: <https://samudrapublisher.com/index.php/JISOSEPOL/article/view/238>.
- Roosinda, F.W. Et. Al. (2021). *Qualitative Research Method*. Yogyakarta: Zahir Publishing.
- Sariasih, K., Pageh, I.M. & Maryati, T. (2022) Pura Dalem Padangbulia, Sukasada, Buleleng, Bali (History, Structure, and Function with Its Potential as a Source of History Learning in High School). *Jurnal Widiya Winayata: Jurnal Pendidikan Sejarah*. 10(3), 114-125. DOI: 10.23887/jjps.v10i3.48473.

- Sarkar, H.B. (1969). South India in Old Javanese and Sanskrit Inscriptions. *Bijdragen tot de Taal-, Land- en Volkenkunde*. 125(2), 193-206. URL: <https://www.jstor.org/stable/27861030>.
- Savitri, N.L.U.S., Widiyani, D.M.S. & Yulianasari, A.A.A.S.R. (2021) The Uniqueness of the Architecture of Pura Dalem Segara Madhur in Desa Pakraman Jagaraga, Singaraja. *Jurnal Anala*. 9(2), 22-28. DOI: 10.46650/anala.9.2.1155.22-28.
- Selviany, D. (2023). History of Jakarta: Shiva Mandir Temple, the Largest Indian Hindu Place of Worship Full of Tolerance. Retrieved from <https://wartakota.tribunnews.com/2023/06/14/sejarah-jakarta-kuil-shiva-mandhir-tempat-ibadah-hindu-india-terbesar-yang-penuh-toleransi>, on May 1 2026.
- Seputar Jakarta. (2024) 11 Temples in Jakarta Complete with Location Information. Retrieved from <https://kumparan.com/seputar-jakarta/11-kuil-di-jakarta-lengkap-dengan-info-lokasi-tempat-21xtwcOVvHq/3>, on May 1 2026.
- Sheean, V. (1951). The Buddhism That Was India. *Foreign Affairs*. 29(2), 287-299. Url: <https://www.jstor.org/stable/20030834>.
- Soedirman, O.D. & Pamungkas, M.B. (2026) Attend the *Melasti* Ceremony at Pura Segara Cilincing, Pramono: Jakarta is the Home of All Religions
- Sooklal, A. & Pillay, P.R. (1991) Guru Nanak, Sikhism and the Clamour for Khalistan. *Journal for the Study of Religion*. 4(2), 45-63. Url: <https://www.jstor.org/stable/24764245>.
- Surada, I.M. (2015). *Sanskrit* Influence in Balinese Language. *Discovery*. 38(172), 22-28. Url: [https://www.discoveryjournals.org/discovery/current\\_issue/v35-40/n156-185/A48.pdf](https://www.discoveryjournals.org/discovery/current_issue/v35-40/n156-185/A48.pdf).
- Sutikno, M. S. & Hadisaputra, P. (2020). *Qualitative Research*. Lombok: Holistica.
- Tumimbang, T.N.A. Suryono & van Rate, J. (2018) Kaja Segara Nirmala Temple (Semiotic Analogy). *Daseng*. 7(2), 1-11. DOI: <https://doi.org/10.35793/daseng.v7i2.21248>
- Utami, D.J. (2019) The Meaning of the *Melasti* Ritual for the Hindu Community at White Sand Beach, South Lampung. Thesis of State Islamic University of Raden Intan Lampung.
- Wessing, R. (2011) Tarumanagara: What's in a name? *Journal of Southeast Asian Studies*. 42(2), 325-337. Url: <https://www.jstor.org/stable/23020279>.
- Wibowo, S.E. & Rosalina, S. Pragmatic View on The Inscription Heritage of Tarumanegara Kingdom. This First International Conference on Advances in Education, Humanities, and Language (ICEL) was published by European Union Digital Library, 2019, 1-7. Url: <https://eudl.eu/doi/10.4108/eai.23-3-2019.2284952>. DOI: <http://dx.doi.org/10.4108/eai.23-3-2019.2284952>.
- Zulkarnain (2020). The Influence of Hinduism, Buddhism, and Christianity in Southeast Asia. *Istoria: Jurnal Pendidikan dan Sejarah*. 16(1), 1-13. Url: <https://journal.uny.ac.id/index.php/istoria>.