



*Research Paper***Mahaguru RSI Agastya roles in the Indonesian development of the dharma civilization**Marsono ¹, Ni Wayan Sri Rahayu ^{2,*}  and Ni Komang Sutriyanti ³ ¹ Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali; marsono.65.19@gmail.com² STAH Dharma Sentana Sulawesi Tengah; srirahayu@dharmasentana.ac.id³ Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar; Denpasar-Bali; nikomangsutriyanti@uhnsugriwa.ac.id*Correspondence: srirahayu@dharmasentana.ac.id

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Abstract

This research discusses Rsi Agastya, who is significant in Hindu civilization. Rsi Agastya's believed to be a priest who brought and taught Hindu teachings both in India and Indonesia. Because of this excellent service, various Dharma terms were given to Rsi Agastya, such as Agastya Yatra and Pita Segara. The narrative regarding the presence of Rsi Agastya in the archipelago is thought to take the form of a play that is then put together, combined with epics, namely stories from the Mahābhārata. The strong influence of Rsi Agastya's teachings can be seen through archaeological discoveries in statues and temples, such as the Clown Temple, specifically intended as a place to worship Rsi Agastya. From the archaeological findings, it can be seen that Rsi Agastya is not considered a Hindu priest but is positioned as Adi Guru and is even considered a representation of Shiva.

Keywords: Rsi Agastya, Adi Guru, Dharma Duta.**1. Introduction**

Rsi Agastya is one of the significant figures in the Hindu religious civilization in India and the archipelago. Narratives about the journey of Rsi Agastya have been known since ancient times and even appeared in the sacred texts of the Ṛg Veda and were later retold in the stories of the Mahābhārata and Ramayana (Mahadevan, 1986). In the Purana and Mahābhārata libraries, it is told that Rsi Agastya was born in Kasi (Benares) as a devout Śiva follower; He said he left Kasi City, heading south as Dharmaduta to spread Hinduism. In South India (Rear India), the glory of his name spread widely to Indonesia as a spreader of Hinduism (Puspa & Saitya, 2017). Meanwhile, the traces of Rsi Agastya's teachings found in the archipelago can be traced through several works of literature, such as the Bambang Kumbayana text, which discusses the arrival of Rsi Agastya to Java, Tantu Panggelan, Kekawin Ramayana and Agastya Parwa. In Agastya Parwa, it is explained that Rsi Agastya is one of the Hindu Maha Rsi who is instrumental in spreading Hinduism from the Sindhu valley throughout India, Southeast Asia, China, Japan to Indonesia (Astawa, 2001).

In the Dinaya Inscription found in Central Java, Rsi Agastya is said to be Bhatara Guru, who is the embodiment of Shiva in the world to teach Dharma (Karyawan, 2008). Leads to the glory of Rsi Agastya in spreading Hinduism, various dharma terms were given to him, namely first, Agastya Yatra, which means the holy journey of Rsi Agastya who did not recognize again in his dedication to dharma. Second, Pita Segara, which means the father of the ocean, for crossing the vast oceans for the sake of dharma. Because of his excellent service in spreading the Siva religion, Rsi Agastya was positioned as a representative of Siva, even later considered an aspect of Siva. This can also be seen from the characteristics of Rsi Agastya, who uses the Shiva attribute, such as from jatamakuta, aksamala, camara, kamandalu to trident (Arif, 2010).

Besides that, Rsi Agastya is also said to be the best ascetic among adherents of (Brahma) teachings. The glory of his name spread widely to Back India and Indonesia as a spreader of Hinduism (Poerbatjaraka, 1992). Poerbatjaraka, in his book Agastya in the Archipelago, has coherently narrated the arrival of Rsi Agastya on the island of Java. This Maha Rsi appears in sacred legends, and he appears hidden, as mentioned in the Canggal inscription. The sacred person who later appears in the statues of the bearded, fat-bellied adult holding a jug and aksamala (tasbih) is known as an inseparable part of the prominent figures who occupy the niches of Śiva temples in many places. The priest then became a deified figure apart from Śiva, Durga, and Ganesha (Poerbatjaraka, 1992).

Poerbatjaraka further explained that at the beginning of the development of Hinduism in the archipelago, it was written in ancient inscriptions that the name known to call Rsi Agastya was Baprakeswara, then later inscriptions mentioned Hyang Baprakeswara beside or with Agasti, the next stage in younger inscriptions called Baprakeswara Sri Haricandana Agasti. At the last stage, only Haricandana Agasti is mentioned in the inscription (Poerbatjaraka, 1992). The existence of the Agastya statue provides an understanding that historical relics, and sacred buildings are not just inanimate objects that do not store messages. Religious forms can be traced from the existence of the Rsi Agastya statue, including theological concepts. The Hindu theology of the Old Javanese period is essential to explore to understand the Hindu Archipelago theology concept. Likewise, research related to the figure of Rsi Agastya still needs to be more minimally carried out. Therefore, this research is significant for studying, understanding, and explaining the theological concepts that were built in the past in the archipelago.

2. Methods

This research is a type of qualitative research using the literature study method. The data was obtained through digital search or texts from previous research related to Rsi Agastya. After that, the data is analyzed using the Ethnographic Content Analysis (ECA) method, then presented in the form of qualitative data presentation, which can be in the form of brief descriptions, charts, relationships between categories, and the like.

3. Results and Discussion

3.1. RSI AGASTYA DHARMADUTA: THE FIRST HINDU IN THE INDONESIAN ARCHIPELAGO

Discussing Sanatana Dharma or after the birth of organized religions, especially in the modern era, is called Hindu Religion or Hindu Dharma. It is inseparable from several essential aspects: the Sacred Library, Brahavidya (divine aspects, including the existence of Gods and Goddesses), Rsi, Mantras, and Worship. Veda, Rsi, and Mantra are three things that cannot be separated in the history of Hinduism. Even the Rsi was already there when the creation took place. In the knowledge of Hindu Cosmology (Viratvidya), Brahma created many Rsi from His body before creating the first humans, Svayambhuva Manu and Satarupa (Donder, 2007), who became the ancestors of humankind. Thus it can be understood the importance of the existence of Rsi in Hindu civilization.



Figure 3.1 The feet of the Agastya statue at Prambanan Temple
(Researcher Documentation)

Rsi Agastya became one of the significant figures in the development of Hinduism in India and the Archipelago. Stories about the figure of Rsi Agastya have existed since ancient times and even appeared in the sacred texts of the Rg Veda, were later retold in the stories of the Mahābhārata and Rāmāyana (Mahadevan, 1986). Meanwhile, in Indonesia, several texts discuss Rsi Agastya, such as the Bambang Kumbayana text, which tells about the arrival of Rsi Agastya to Java, the Tantu Panggelaran text, the Kekawin Ramayana and the Agastya Parwa text. Sura in Astawa (2001) explains in Agastya Parwa's text that Rsi Agastya is one of the Hindu Maha Rsi who has contributed to the spread of Hinduism from the Sindhu valley throughout India, Southeast Asia, China, Japan to Indonesia. The Shindu Valley refers to the Indus-Saraswati civilization, an ancient civilization in the East. Based on nuclear tests, the known civilization seems to be around 2500–1700 BC, although the southern site may have survived later into the 2nd millennium BC. Harappa and Mohenjo-daro are the two major cities of the Indus Valley Civilization, appearing around 2600 BC along the Indus River Valley in the Sindh and Punjab provinces of Pakistan (Surpi, 2021). Referring to this fact, the narrative of the existence of Rsi Agastya is ancient in Southeast Asia, including Indonesia.



Figure 3.2 Agastya statue in the National Museum of Indonesia.
(Researcher Documentation)

Each statue describes Agastya as one of the Saptarsi (seven rishis), Shiva's favorite disciple who spread Hinduism by crossing the ocean. Priest Figure, Disciple of Shiva who spread Hinduism to the Archipelago. In the Purana and Mahābhārata libraries, it is told that Rsi Agastya was born in Kasi (Benares) as a devout Shiva follower. He said he left Kasi City, heading south as Dharmaduta to spread Hinduism. In South India (Rear India), the glory of his name spread widely to Indonesia as a propagator of Hinduism. According to Poerbatjaraka, Shiva's teachings are powerful in southern India; South Indians believe that Shiva sent Agastya from Kailāca to the south to restrain Windhya (Poerbatjaraka, 1992). From this description, it can be an indication that southern India is the very famous center of Shiva's teachings; this was also supported by Moor (1864), who stated that the southern part of India, namely in the Northwest, was an area with rapid development of Shiva's teachings, supported by the discovery of prototypes of Shiva statues on money found in the Northwest region. South Indian. Likewise, the strong influence of Shiva's teachings in the archipelago is believed to have been brought and spread by Rsi Agastya.

In addition, Poerbatjaraka (1992) also stated that Rsi Agastya was included among the seven saints, Prajāpalis, or the ancestors of humankind. They were Gōtama, Bharadwāja, Viśwāmitra, Jamadani, Vasiṣṭha, Kāśyapa and Atri. Sage Agastya was known by the names Kalaśaja, Kalaśisuta, Kumbhayōni, Kumbhasambhava, and Ghaṭōdbhava. Rsi Agastya is believed to be one of the Rsi who traveled to the Southeast Asian region to bring and teach Hinduism. Hence, in India, this journey is called the Agastya Yatra. In addition to teaching and spreading Hinduism, there is also another mythology regarding the arrival of Rsi Agastya to Southeast Asia, for instance:

It is also said that once all the Rishis from all over the world went North to hear Shiva reveal the secret of the Veda and the Tantra. This caused the earth to tilt and so Shiva asked Agastya to go south and restore the balance of the earth for the spiritual weight of Agastya was equal to the weight of all the other Rishis put together (https://www.wisdomlib.org/definition/agastya).

It can be seen that Agastya's journey to the South is also related to a myth about the journey of rishis from all over the world to go to the North to hear Śiva reveal the Vedas and Tantra. Then caused the earth to tilt, and hence Śiva asked Agastya to go south and restore balance to the earth because Agastya's spiritual weight was equal to the weight of all the rishis. The purpose of this mythology can be interpreted that the arrival of Rsi Agastya to the South is aimed at balancing or equating the southern hemisphere with the northern part of the earth on an oblique scale from the heavenly balance, its oppression and natural conditions, which are very different from the northern part of the earth.

Furthermore, what is also quite important is that in Smaradahana, a poem from the time of King Kāmeçwara 1 in Daha. In Sarga XXXVIII:13-14 as quoted from Poerbatjaraka (1992:44), for instance:

*Wwantěn pradeçā katuduh girinātha-kanyā
Nghing rāmya dakṣinapathe jawa mādhyā-deçā
Kāntargateng lāwāna-sāgara meru tulya
Pāwitra lot pārāparan bhagawān agastya*

*Tattwanya ngūm ring usāna rēngōn kramanya
Ring kaçmira n prāthita pustaka sang kumara
Singsal yuga kṣāṇa çināpa tēkap bhatāra
nūṣātirāmyā tēmahanya magōng halimpung*

Translation:

There is a country designated by Pārwatī Middle Country in Java which is very beautiful in the South; a Salt Sea surrounds (like) Meru, sacred and constantly visited by the highly respected Rsi, Agastya. The history of the golden era was listened to, and Śiva immediately conveyed Kumāra's famous book (Skandha) in Kashmir during the Yuga to become an island.

From this, it can be interpreted that Hinduism can reach the archipelago, especially on Java Island, due to the services of Rsi Agastya by bringing in Skandha's teachings, in this case, namely Shivaism. The quote above also mentions a beautiful country in the middle of the island of Java. The author interprets that the Dieng Plateau is a beautiful country in the middle of the island of Java. It is remembering the majesty and sanctity of Mount Dieng in the past. In addition, if we pay attention to the shape of the map of Java Island, it is obvious that the Dieng Plateau is in the middle of Java Island. In addition, Karyawan (2008) stated that Rsi Agastya was the first rsi to come to Indonesia to teach or spread Hindu teachings; this is evidenced by the Dinaya inscription in Central Java in the 8th century. It is stated that he is Batara Guru, who embodies Shiva in the world to teach Dharma. In another inscription, the year Saka 785 is stated that "As long as the sun and moon are on the horizon and as long as this world is surrounded by four oceans, as long as this world is filled with air, as long as there is trust in Maha Rsi Agastya." This is contained in the Porong inscription in Central Java (Mastra in Astawa, 2001). From this, it can be seen that the Land of Java has indeed become a destination for immigrants, mainly migrants from India, for the mission of spreading Hindu teachings and for trading. So it can be assumed that people who adhere to Śivaistic teachings, especially those who believe in Rsi Agastya as the Adi Guru, will develop these teachings in the archipelago, especially in the Land of Java.

3.2. CLOWN TEMPLE AS A PLACE OF WORSHIP OF RSI AGASTYA

The Clown Temple is one of the oldest sites in Karangwidoro Village, Dau District, Malang Regency, East Java Province. The Clown Temple resembles the pattern found in old temples in Central Java. These decorations can be in the form of Kala Makara, Kinara, and Kinari on the steps of the temple, ornaments in the form of a human head with a bird's body, flower decorations on the walls of the temple which have similarities to Kalasan Temple and Sewu Temple in Central Java (Oktavianto et al., 2013).

Previous researchers such as Bosch, Poerbatjaraka, and De Casparis argued that the Clown Temple is a temple that has Hindu style. The concept of Clown Temple building is often associated with the concept of Mount Meru, which is surrounded by seven oceans and seven continents. The position of Clown Temple faces west, and in front of it, there are three ancillary temples, but currently, only the foundation remains. The Perwara statues used to be the Nandi in the middle and the Yoni Linga in the north and south. There are several exciting things related to the name Badut Temple; the first is because the temple's location is in Dukuh Badut. Second, according to Prof. Dr. Ng. Poerbatjaraka, the name Clown is taken from the name of a king from the Kanjuruhan Kingdom who allegedly built the temple. Before becoming a king in the Kanjuruhan Kingdom, King Gajayana was named Garbopati. Garbopati means Licwa, which, according to Poerbatjaraka Licwa or Liswa, is an ancient Javanese language that means comedian or, nowadays, Clown. Third, according to Van Der Meulen, the name Clown is taken from the name of Rsi Agastya, a sage whom King Gajayana glorified. According to him, the term Clown is taken from Ba and Dyut; Ba = Star of Agastya (Chopus), and Dyut = Light or Light, so Badyut means Light of the receipt star Agastya. Furthermore, Van der Meulen compared the name Mendut temple, which comes from the words Men = highlight and Dyut = Cahaya (Oktavianto et al., 2013).

Candi Badut was discovered in 1921; the exact condition was only a mound of rock, ruins, and soil. Maureen Brecher, a Dutch controller, discovered the ruins of this temple. At that time, Maureen Brecher was conducting an inventory around the Malang area. Furthermore, in 1923 a perbakala employee from the Netherlands named B. De Haan made a report about the stone ruins. W.J van der Meulen (1988) states that based on Chinese sources, the relocation of the capital of the Kingdom of Kalingga or Holing occurred between 742 and 755, where the year placement coincided with the reign of King Gajayana. This shows that after the reign of Dewasimha, King Gajayana moved his capital from the west of Mount Kelud to the east of Mount Kawi.

One of the inscriptions that serve as a guide in tracing the Kanjuruhan Kingdom is the Dinoyo Inscription. The Dinoyo inscription has been found in three parts: the middle part was found in Dinoyo Village, while the upper and lower parts were found in Merjosari Village, Malang Regency. The following is a quote from the Dinoyo Inscription based on Poerbatjaraka's translation as quoted from Soejatmi Satari (2018) for instance:

1. Svasti śakavarṣātīta 682
2. āsīt narapatiḥ dhīmān devasiṃhaḥ pra-
3. tāpavān yena gupt (ā) purī bhātī pūṭikeśva-
4. rapāvitā || limvaḥ api tanayaḥ tasya gajayānaḥ
5. iti smṛtaḥ rarakṣa svarggate tāte puram kāñjuruham mahān ||
6. limvasya duhitā jajñe pradaputrasya bhūpateḥ utteja-
7. nā iti mahiṣi jananiyasya dhimataḥ || ānandanaḥ kalaśa-
8. je bhagavati agastye bhaktaḥ dvijātihitakṛd gajayā nanā (mā)
9. paruaiḥ sanāyakagaṇaiḥ samakārayat tad ramyaṃ maha-
10. rṣibhavanam valahājiri-yaḥ || pūrvvaiḥ kṛtām tu suradārumayī (ṃ)
11. samīkṣya kīrttipriyaḥ kalasajapratimām manasvīājñā-
12. pya śilpinamaram saḥ ca dīrghadarśī kṛṣṇādbhutopalama-
13. yīm nṛpatiḥ cakāra || rājñāgastyaḥ śakābde nayanavasū
14. rase mārggaśīrṣe ca māse ārdra (ṛ) kṣe śukravāre pratipa-
15. dadivase pakṣasandhau dhruve - ṛtvigbhiḥ vedavidbhiḥ yativara
16. sahitaiḥ sthāpakādyaiḥ sahoraiḥ karmajñaiḥ kumbhalagne sudṛdha
17. matimatā sthāpitaḥ kumbhyoniḥ || kṣetraṃ gāvaḥ supuṣṭāḥ mahiṣa-
18. gaṇayutāḥ dāsādāsīpurogāḥ dattā rājñā maharṣipravaracaruha-
19. vissnānasamvarddhanādi vyāpārārtham dvijānām bhavanamapi vṛhat
20. danturaṃ ca adbhutaṃ ca viśrambhāya atithīnām yavayavi
21. kaśayyācchādānaiḥ suprayuktaṃ || ye bāndhavāḥ nṛpasutāḥ ca
22. samantrimukhyāḥ dattau nṛpasya yadi te pratikulacittāḥ nāsti-
23. kyadoṣakuṭilāḥ narake pateyuḥ na amutra ceha ca gatim
24. paramām labhante || vaṃśyāḥ nṛpasya rucitāḥ yadi dattivṛddhau āstikya-
25. śuddhamatayaḥ kṛtaviprapūjāḥ dānādyapuṇyayajanāddhyayanā-
26. diśilāḥ rakṣantu rājya (m) atulaṃ nṛpatiḥ yathā evam ||

Translation:

1. "Swati, the year of Saka has passed 682 years" There was a wise and powerful king (named) Dewasimha, under whose auspices the palace was purified by the fire of Putikeśwara, which spread light all around him
2. His son, Limwa, is known as Gajayana. After his father returned to heaven, his majesty protected his grand palace, Kanjuruhan.
3. Limwa had a daughter, Uttejana, and she was the consort of the wise king Jananiya, the son of the Prada
4. She is also the mother of the wise A-nanah (granddaughter of) Gajayana, who is always kind to the priests who worship Agastya, one born in a crock (A-nanah) who

- makes a beautiful abode for the mahārṣi, with the help of residents and several officials, in order to destroy the enemy forces (or pestilence)
5. When his majesty saw the statue of Kalasaja made by his ancestors from sandalwood, which could not be looked at any longer, he ordered someone to carve to make the statue of Rṣi out of black stone, which was astonishing
 6. In the year of Saka 682, this steadfast king inaugurated the Kumbhayoni (Agastya) statue with (rocks) priests leading the ceremony, Rg-Veda experts, other Vedic experts, ceremonial experts, the best hermits (yati), sculptors and other skilled citizens of the country.
 7. Fields, fat oxen, along with herds of buffaloes, preceded by a group of male and female workers, the king grants all to complete the offerings, snāna ceremony, and eminent mahārṣi worship (Agastya), also resting place for guests -guests of the priests, with ornaments, beds, millet, weight, and others.
 8. If the king's relatives, sons, and chief ministers try to block the king's bestowal of grace, then they are crippled by misguided understanding, will go to hell, and will find no way of liberation either in this world or in the hereafter.
 9. If the lineage of kings, gifts, adds to it pure and clean thoughts, an homage to priests, gifts, good conduct, offerings, Vedic teachings, and good deeds done will protect the kingdom. "Thus the king's order."

In the quote from the Dinoyo Inscription, it is explained that King Gajayana was holding a ceremony to replace the statue made of damaged sandalwood. The statue in question is the Agastya statue which was later replaced with a gorgeous black stone and erected a building that was intended as a place for the Agastya statue. From this, it can be seen that during the Kanjuruhan Kingdom, especially during the reign of King Gajayana, Rsi Agastya had a very high position, not just as a priest, but Rsi Agastya was considered as Rṣi Pitaraḥ (ancestor) who co-wrote the incantations, in the Rig Veda.

3.3. POSITION OF RSI AGASTYA IN THE INDONESIAN ARCHIPELAGO

The name of Rsi Agastya is very famous in a society that adheres to the teachings of Hinduism. Rsi Agastya was known as a figure who brought Hindu religious teachings, and ancient people also worshiped Rsi Agastya, which was called Agastyapuja (Surpi, 2019). In Hindu society, both in India and in Indonesia, Rsi Agastya is considered to have a significant position in the course of Hindu civilization, just as Rsi Agastya is considered the Adi Guru or the primary teacher in guiding humankind since ancient times, present and future with His holy teachings. Referred to as Adi Guru because Rsi Agastya is one of the Rsi who is instrumental in writing Hindu literature, as quoted from Pilalai (2007).

"Agastya is traditionally attributed to be the author of many Sanskrit texts such as the Agastya Gita found in Varaha Purana, Agastya Samhita found embedded in Skanda Purana, and the Dvaidha-Nirnaya Tantra text. He is also referred to as Mana, Kalasaja, Kumbhaja, Kumbhayoni and Maitravaruni after his mythical origins"

Significantly, Agastya is traditionally attributed as the author of many Sanskrit texts, such as the Agastya Gita found in the Varaha Purana, the Agastya Samhita found embedded in the Skanda Purana, and the texts of the Dvaidha-Nirnaya Tantra. He is also called Mana, Kalasaja, Kumbhaja, Kumbhayoni, and Maitravaruni after his mythical origins. From this, it is very appropriate for him to be called Adi Guru or as a noble teacher or the primary teacher. In Indonesia, the name Rsi Agastya has been included in many ancient literatures and inscriptions. Aside from being an Adi Guru figure, Rsi Agastya is also considered a representation of Siva. In some literature, it is explained that Rsi Agastya is said to be a disciple of Lord Shiva, who is the most loyal and loved by his teacher. Because of his loyalty and devotion, he was awarded knowledge from Lord Shiva called Śiwajñana. So that in the

embodiment of the statue, Agastya is seen using the attributes of Shiva, such as jatamakuta, aksamala, camara, and kamandalu to the trident.

Ziegenbalg's Poerbatjaraka (1992) statement stated that Agastya was the bearer of Siva's umbrella. From this, it is interpreted that Rsi Agastya is a spiritual figure who protects Shivaism. Judging from the archaeological findings, the Arca Agastya is always connected to the Shiva element. Moreover, in various literature, it is said that the Agastya statue is always placed in the niche on the right side of the temples, which is intended to worship Lord Śiva. Agastya as a representation of Lord Śiva is another form of Śiva as a teacher. The existence of Rsi Agastya as Mahāguru (a great teacher, perfect teacher, the highest teacher who guides humanity towards the path of truth) can be seen clearly from various temples and ancient relics in the country. Likewise, the Relief of Agastya, which is located at the Wadu Pa'a Site by the Bima people themselves, is called by the name of Batara Guru.

The greatness of Bhatara Guru in people's lives in the archipelago occurred as a result of a mixture of Shiva's teachings originating from India as Mahayogi, as a great redeemer of sins, in that way obtaining the highest virtue or wisdom with divine gurus worshiped by indigenous peoples in the archipelago. However, because the environment influences it, the mention and origins of Batara Guru's presence vary in each region in the archipelago. Pelras (2006) states that from a theogonic point of view (myth about the origin of the gods) as well as from a theological point of view, the use of the names of divine figures such as La Patigana (Ganapati), Sangkuru (Sang + Guru) Wira, Mutia Unru, Opu Samudda (Samudra), Opu Talaga, Dettia (Aditya) Unru and Batara Guru are not original names originating from India but rather a mixture of Hindu beliefs with elements of the original beliefs of the archipelago as practiced by the Javanese in ancient times and Balinese today. In subsequent developments, the word Bhatara Guru, which is found in Bugis, Javanese, Balinese, Batak, and other ethnic groups, is an invisible spiritual entity and has supernatural powers. These entities are the ancestors or who later developed into the gods. However, Bhatara Guru's Theology can become a glue thread for the existence and history of Hinduism in the past in the archipelago. Bhatara Guru is the same worship for various ethnicities in the archipelago, such as the Bugis, Batak, Javanese, and Balinese, and this story exists on various other islands, which previously revolved around the Sanatana Dharma civilization.

4. Conclusions

Rsi Agastya was a priest who was very instrumental in spreading Hinduism from Indian lands to Southeast Asia to Indonesia. In Southeast Asia, Rsi Agastya has a well-known nickname, Pitasegarah, because of his enormous service in spreading Hinduism by crossing the vast seas and not returning. In India, the journey of Rsi Agastya is called the Agastya Yatra because of the tireless journey caused by the soul of the holy sacrifice that he mastered and did not return to his origin. The narrative regarding the presence of Rsi Agastya in the archipelago is thought to take the form of a play that is then put together, combined with epics, namely stories from the Mahābhārata. The strong influence of Rsi Agastya's teachings can be seen through archaeological discoveries in statues and temples, such as the Clown Temple, specifically intended as a place to worship Rsi Agastya. From the archaeological findings, it can be seen that Rsi Agastya is not considered a Hindu priest but is positioned as Adi Guru and even considered a representation of Shiva.

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