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THE EXISTENCE OF GOA GIRI PUTRI TEMPLE IN NUSA PENIDA KLUNGKUNG

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Abstract

The temple is an important part for Hindus to increase sraddha and devotion to Ida Sang Hyang Widhi Wasa. In this regard, Goa Giri Putri Temple in Karang Sari, Suwana Village, Nusa Penida District, Klungkung Regency, which is quite unique, needs to be studied about its structure, function, theological concepts and implications in a study from the perspective of Hindu theology. The issues raised are the reasons why Goa Giri Putri Temple still exists, the theological concept of Goa Giri Putri Temple and the implications of Goa Giri Putri Temple on people's lives in Nusa Penida Klungkung. The theory used is Structural Functionalism Theory. Data collection techniques through observation, interviews and literature study, and data analysis techniques with qualitative descriptive. Based on the analysis, it can be found that Goa Giri Putri Temple still exists because the Temple Management System was taken over by the Traditional Village, the Pelinggih Structure of Goa Giri Putri Temple is well managed, the opening of the Exit Way at the end of the Goa, and the establishment of the Pinandita Association. The Hindu theological concept of Goa Giri Putri Temple can be seen from the gods who are worshiped with various names, duties and functions, so that there is a divine concept of Saguna, Nirguna, Monotheism and Shivaistic. The implications of Goa Giri Putri Temple for the community can be seen from the Social Religious Society, Spiritual Tourism, Gender Equality, People's Economy, and Multiculturalism.

Keywords: Existence, Goa Giri Putri Temple, Hindu Theology.

I. INTRODUCTION

The temple is a sacred place of Hinduism, as a place to get closer to *Ida Sang Hyang Widhi Wasa/ God Almighty*. Titib (2003: 93-94) states that the physical temple is a heritage of Indonesian Hindu cultural civilization, a building in the form of a terraced *punden* which in the megalithic era was used as a place of ancestor worship. In temples, God is worshiped with His various characters and manifestations, God is worshiped as *Saguna Brahman* (God who acts according to the needs of the people) and God is worshiped without activity called *Nirguna Brahman*. To be able to function properly, the temple must be interpreted clearly in terms of status and function in society.

Based on a preliminary study, one of the Dang Kahyangan temples in Nusa Penida, namely Goa Giri Putri Temple located in Karang Sari, Suwana Village, Nusa Penida District, Klungkung Regency, is very interesting to study. As a reason, the existence of this temple is very unique, namely: from the outside there is a small/narrow cave that can be entered by only one person, but once inside it turns out that there is a beautiful and spacious place with various forms of *pelinggih*, as a place of worship. There is also a water source as a place of cleansing (purification). The cave is also inhabited by bats, snakes with their respective positions.

According to a *pinandita* there, the main worship at the temple is Dewi Giri Putri, namely the *sakti* of Lord Shiva, as the ruler of the mountain/ hill so that the temple is called the Goa Giri Putri temple. Judging from its history, the temple is estimated to have existed since the year 50 Caka, which began as a human hiding place as *homo homuni lupus*, that is, strong humans will eat weak humans. In subsequent developments this cave was used as a place of meditation so that it was formed as a temple which is estimated to have been built in the 1990s. Because of its uniqueness, the existence of the temple still exists and is an attraction not only for Hindus, but also for domestic and foreign tourists to make

spiritual visits. The temple will also remain an attraction as spiritual tourism from time to time.

II. METHOD

This research is classified as a qualitative type. The approach used is the phenomenology of religion. The phenomenon explored is the Goa Giri Putri Temple. The data extracted is qualitative data through observation techniques and in-depth interviews. Informants are determined purposively, that is determined. Interviews were conducted with those who already understood Goa Giri Putri Temple such as temple leaders, *pinandita*, and several people who had direct contact with the temple. Data were analyzed with descriptive method.

III. RESULTS AND DISCUSSION

3.1 The Existence of Goa Giri Putri Temple

Goa Giri Putri, formerly called Goa Karang Sari because the location of this cave is in Dusun Karang Sari. At first, this cave functioned among others: (1) as a hiding place for the weak when the law of the jungle used to apply, namely humans eat other humans (*homo homini lupus*); (2) a place of recreation for teenagers who are in love, especially on the holiday of the *Galungan*; (3) a place to seek serenity or meditation; (4) a place to pray for grace; and (5) as a place of worship by offering various offerings. This last behavior directs the function of this cave as a holy place. Moreover, there is a strengthening of the *niskala/ occult* nature, receiving instructions from *Hyang Giri Putri* as the highest ruling god in this cave. Therefore, since the 1985's there has been a transition from the status of the cave to a temple, namely Pura Goa Giri Putri. The temple administrator then takes the following steps:

1) The management of the temple is taken over by the Suana Traditional Village

At first Goa Giri Putri Temple was managed by two *Paibon* (ties in one descent/ *treh*), with the aim of a better management system, considering that more and more *pemedek* are visiting this

temple. This temple has become bigger because almost of Hindu people in Indonesia come to this place every day, so good temple management is needed. Every day there must be someone on duty there, both stakeholders and other devices. In the past, this temple was a temple that was visited only when there was an *odalan*, but over time, more and more people came not only on certain holidays but every day. This was stated by Jro Bendesa Adat I Wayan Wiranata, one of the descendants of *Paibon Arya Kenceng Munggah*, as follows.

Giri Putri cave temple since 1985 has been managed by my descendants, namely: two (2) *Paibon* namely Arya Kenceng Kelodan Munggah and Paibon Arya Kenceng Kelodan Nyuhung, through the forest, make a path / stairs to Goa Giri Putri, because in the past it was still covered by forest. The first incumbent at the Goa Giri Putri temple was my grandfather Jro Mangku Wayan Sima and who pioneered the arrangement of the Goa Giri Putri temple, and until now my grandfather Jro Mangku Wayan Sima continues to be a regent/ *pinandita* at the *Pelinggih Tri Purusa*, entry *Pelinggih* before entering Goa Giri Putri (interview 17 April 2021).

Given the increasing number of pemedek visiting the Goa Giri Putri temple, it is necessary to implement a management-based system. Management is seen as a very important thing to achieve common goals. According to Susilo Martoyo (2000: 3), management can be defined as "working with people to determine, interpret and achieve organizational goals by carrying out the functions of planning, organizing, preparing personnel or staffing, direction and leadership (leading) and supervision (controlling). This temple must have a clear system on how to plan daily activities, determine the schedule on duty and others. Then it is also important to organize how the implementation of activities there can run well and carry out good control, whether in the context of human resources and the financial system.

2) Arrangement of the Pelinggih Structure

At first, the place of worship was still in the form of rock mounds which were felt to have a religious magical value by the *pinandita* who was nagging at the temple. This place is felt to have a unique and special power so that people make a place of worship as simple as that. As time goes by, people are getting to know this place. They started to come and worship. Many of them can feel the impact directly so that the existence of this temple is becoming increasingly known to the public. Finally, gradually this temple was restored and a new shrine was made with the arrangement according to the temple system. According to Ida Bhagawan Dharma Sadhu Sidhi from Gria Sukayadnya Banjar Karang Sari Nusa Penida:

The concepts for the construction of the *Pelinggih* at the Goa Giri Putri Temple, previously there were instructions in the form of a mound of rock in the cave or called *bebaturan* in Balinese terms as pillars of holiness/characteristics, a *peelinggih* will be built, besides that the construction of a *peelinggih* is also based on instructions of Ida Hyang Giri Putri, who resides in the Goa Giri Putri temple. The existence of Goa Giri Putri temple when it was pioneered by *mekel* I Wayan Wiranata, was supported by 2 (two) *Paibon Arya Kenceng*, namely Paibon Arya Kenceng Kelodan Munggah and Paibon Arya Kenceng Kelodan Nyuhung, one of the descendants of Arya Kenceng Keledan Munggah is *Mekel* who currently serves as Bendesa adat Suana Village. At that time there was no *peelinggih* as a worship center, worship was carried out on mounds of rock/earth rock/called *bebaturan* that had existed naturally in the cave (interview 20 March 2021).

*Pelinggih*s established gradually. The construction of the *peelinggih* was in the first phase in 1990 and the second phase in 2005.

Previously, the *pelinggih* was only in the form of rocks, namely coral mounds that exist naturally there. *Pemedek* began to come, and many of them also delivered *sesari*. From these results, the *pelinggih* began to be built in stages. The *pelinggih* is made of white stone as is the common material there. Indeed, it is His will that this temple should be restored and then the public can more easily perform prayers. Moreover, the local village is very concerned with the condition of the temple so that various facilities that support the process of making the temple can run smoothly.

3) Opening an Exit at the End of the Cave

Given the increasing number of *pemedek*, it is necessary to open a way out of the temple. Initially, the pre-entrance was in the form of a narrow hole that only one *pemedek* could pass through. When just entering people have to squat a few steps before they can finally enter into a large room. The cave is quite large and can accommodate hundreds of *pemedek* in it. Finally, because of the large number of *pemedek*, it is impossible for them to go back through one narrow hole, so a ladder is made to go down at the end of the cave. This is certainly very easy for *pemedek* to tank and perform prayers comfortably. This was explained by Jro Bendesa Adat Suana, I Wayan Wiranata as follows.

In 2019, the number of *pemedek* exploded until they lined up for one full day so it was difficult to arrange entry and exit through one cave door, on that basis, in 2006 an exit was opened at the western end of the Goa Giri Putri Temple, so that people who came in and out can be arranged smoothly, enter from the main cave entrance from the east and go straight out towards the end of the west cave down the stairs to the highway to the parking lot (Interview, 2 May 2021).

If the *pemedek* comes a lot and they have to turn between those who enter and those who leave, of course it will take a lot of time. The end of the

cave is on the west but is above the ravine. However, by the farmers there, this condition did not dampen their efforts to build ladders so that the people could defend themselves comfortably. The height of the cave above the ravine is estimated to be more than 10 meters. So, they built a ladder there and used it as a place for the *pemedek* to come out. *Pemedek* that is fighting comes through the sept hole in the east and then exits through the stairs at the end of the west cave. With this road access, the *pemedek* congestion can be parsed so that people are more comfortable to come.

4) Forming a Pinandita Association

In line with the two-stage temple arrangement, a *paiketan pinandita* (pinandita association) was formed, led by Jro Mangku Gede I Nyoman Dunia. *Pemucuk* (main) holder at Goa Giri Putri Temple. The formation of this governance agreement is based on the need for the development of the Goa Giri Putri Temple and the principles of togetherness and equity. The *Paiketan pinandita* consists of 20 stakeholders drawn from representatives of *paibon* stakeholders in the three *banjars*, and *tri kahyangan* stakeholders in Suana Village, related to this Jro Mangku Sandika said:

The *paiketan* of stakeholders was formed at the Goa Giri Putri temple at the direction of Jro Bendesa at that time, namely Jro Mangku I Nyoman Dunia, and as the holder of the *pemucuk/pemangku Gede* at the Goa Giri Putri temple now, the stakeholders are selected based on the principles of togetherness, equity and the concept of *ngayah*/devotion to the community, without taking into account income/ results. The number of stakeholders/ *pinandita* who *ngayah*/ gathered in *paiketan kepemangkuan* at the temple of Goa Giri Putri as many as 20 people taken from the holder of the delegates of each *paibon* in the three *banjars*, namely Banjar Pidade, Banjar Karangsari, and Banjar Pupuan,

and holders of *Tri Kahyangan Jagat*, adjusted also with the needs of officers, and *pelinggih* in the Goa Giri Putri temple, because each *pelinggih* as a palace of the gods/ manifestation of God requires a minimum of two stakeholders to be able to serve *pemedek*/ visitors who come. The stakeholder *paiketan* participants are based on the concept of *ngayah* / not getting a salary, just getting *ole-olean* (receiving money from the incoming *pemedek sesari*) (interview 18 April 2021).

To regulate the regulations in leading the ceremony, the *paiketan pemangku* was formed to make it easier to regulate it. The formation of this *paiketan* is based on the *ngayah* system, namely without a salary, but the income obtained by the stakeholders comes from the *sesari* provided by *pemedek*. With the *paiketan*, which consists of 20 stakeholders, the process of praying at this temple can be carried out properly, because they get turns evenly so whenever *pemedek* comes, the holder always stands there. With continuous stakeholders, whoever comes to *pemedek* will get maximum service.

2.2 Concept of Hindu Theology at Goa Giri Putri Temple

The theological concept at Goa Giri Putri Temple can be seen from the Gods who are worshiped with various names, duties and functions of the gods, namely 1) *Saguna Brahman*, 2) *Nirguna Brahman*, 3) One God is worshiped by many names, and 4) *Shivaistic*. In general, the theological concepts described in the Hindu tradition in the archipelago, especially in Bali, are at least four of these. Because the understanding that is developing is Shivaism, there are many descriptions of this, even Shiva himself is described as the One God, the *nirguna* God (*paramasiwa*), and others. Shiva can be described in form or without form because both are given space in the practice of Hinduism in Bali. The description is as follows.

1) Lord Saguna Brahman

Based on the function of Goa Giri Putri Temple as a place of worship and asking for grace, who resides in the temple is God with the manifestation as Lord Vishnu, as the preserver, Dewi Ganga gives purification by the process of worship, *Shiva Amerta*, *Dewi Kwam Im*, *Melanting*, Goddess Rambut Sedhana, as a gift giver. All of these functions show the gods as manifestations of God in their activities, which in the Hindu concept is called *Saguna Brahman* (Bali Provincial Government, 2003). Regarding this, Jro Mangku I Nyoman Dunia said:

He who resides in the Goa Giri Putri temple is his dominant form as a God who gives grace, welfare according to the name of the gods who reside in the name of the Goddess *Kwam Im*, *Rambut Sedana*, *Shiva Amerta* and so on as symbols of the gods who give *amerta*/ life, welfare and also in the series of prayer processes are symbolized by the blessing process to the *pemedek* present by giving *basma*/ holy ash on the forehead of the *pemedek* (interview, 20 June 2021)

2) Lord Nirguna Brahman

The depiction of God *Nirguna Brahman* at the Goa Giri Putri Temple can be seen at the *Payogan Temple*. There is a *Padmasana* shrine which is worshiped by *Hyang Bhatari Lingsir* / Shiva and there is *Pratima Shiva*. The *pelinggih* and *pratima* are depictions of the *Nirguna Brahman*, Lord Shiva, who is without activity, without movement. Indeed, the making of this *pelinggih* is intended to worship Shiva in his highest form, namely *sunya*, without character, and so on. This *pelinggih* can also be said as a symbol that Shiva cannot be manifested with attributes so that no form is given in it.

3) Monotheistic God Worshiped by Many Names

Monotheism comes from the Greek word, namely the belief that God is single and has full power over all things. There is also the term theism, a term that refers to belief in a 'personal' God. Then the term monistic theism is a form of monotheism that exists in Hinduism, a personal God as the Supreme, Almighty, and universal (<https://www.ejurnal.com/>). Based on this understanding of the concept of monotheism, the concept at Goa Giri Putri Temple is a kind of monistic theism, namely a form of monotheism that exists in Hinduism. Personal God as Supreme, Omnipotent, and universal. The depiction of this monotheism can be seen in the temple by mentioning the name of a single God, with various names, possessing omnipotence such as, Dewi Giri Putri, Giripati as Lord of mountains and hills, Goddess Ganga, *Wasuki*, and God Vishnu, ruler of water, Dewa Ratu Gede Mas Mecaling, the ruler of Five skills called *Panca Taksu*, Dewi Parwati as the ruler of Adi Sakti, Ganesha the ruler of all obstacles and obstacles, Shiva the ruler of all life, Shiva as the beginning and return of all beings, *Shiva Amertha*, Dewi Kwam Im, Ratu Ayu Mas Melanting, Ratu Ayu Rambut Sedhana, God of thousand hands, as the lord of grace.

In addition to the concept of monistic Theism, at Goa Giri Putri Temple there is also the concept of *Panentheism*, which believes that nature is part of God. In order for humanity to be closer to its creations, the names of gods appear using the names of the objects of the universe, such as the God of Heaven as the ruler of the celestial bodies, and the God of Earth as the ruler of farmland and rice fields.

4) God Shivaism

In Balinese Hindu literature, the teachings of *Saiva Siddhanta* can be found in several sources, including *Bhuwana Kosa*, *Wrhaspati Tattwa*, *Tattwa Jnana*, *Ganapati Tattwa*, *Bhuwana Sang Ksepa*, *Shiva Tattwa Purana*, *Sang Hyang Maha*

Jnana, and so on. Shivaistic is also seen in the concept of worship at the Goa Giri Putri Temple. This can be explained, by the existence of 1) Worship of Shiva/ *Bhetara Lingsir* at *Pelinggih Payogan* as the forerunner to the establishment of the Goa Giri Putri Temple, 2) The emergence of the embodiment of the *Linggam* of Shiva, 3) The emergence of an embodiment resembling a Cobra Snake. Regarding the Shivaistic at the Goa Giri Putri temple, Ida Pandita Dukuh Acarya Daksa, said:

At the Goa Giri Putri temple, there is indeed a strong Shivaistic ideology, because before the worship of other gods at the Goa Giri Putri temple, there was the worship of Shiva/ *Bhetara Lingsir* which is in *Pelinggih Payogan*, and beside the *Payogan Pelinggih*, there is also a *pratima* Shiva, Parvati and Ganesha are placed in front of the *Payogan Temple*. This phenomenon is a description of Shivaistic ideology. And regarding the arrangement of the *peelinggih* and other gods who reside in the palace, which is another name for/ manifestation of Shiva, Ida took part in the arrangement, both from the arrangement and up to as Sang *Yajamana* (person in charge of the ceremony) in the great ceremony/ Masterpiece (interview 25 May 2021).

Giri Putri Temple is inseparable from Shivaistic worship because the one worshiped there is *Bhatara Lingsir*, namely Lord Shiva himself, although the main thing worshiped there is His Sakti, namely Dewi Parwati known as Giri Putri or the Goddess of the Mountain. The naming of the Goa Giri Putri temple itself shows that the main deity worshiped there is *Hyang Giri Putri*, Sakti of Shiva. However, because it is the sacred aspect that is worshiped, then Shiva himself cannot be separated from the worship there. So, people get the gift of Shiva through his *sakti*, namely *Hyang Giri Putri*. In fact, many feel it immediately that worshiping Shiva through his

sakti will be more effective because Sakti will soon give her boon to the devotee.

2.3 Implications of Goa Giri Putri Temple

The definition of implication in this discussion emphasizes the equivalent words of consequences, effects/ impacts, findings arising from the structure, function, and theological concepts at Goa Giri Putri Temple, either directly or indirectly on the lives of the people of Suana Village, District Nusa Penida, Klungkung Regency. During this time the existence of this temple can have a direct or indirect impact on the surrounding community. There are many implications that arise that can be felt both in terms of the economy, the area of *sraddha* and devotional service, and others. This of course makes the citizens growing well whether it is socially, religiously or economically. In this regard, the existence of Goa Giri Putri Temple has implications for:

1) Socio-Religious

The existence of Goa Giri Putri Temple has an impact on the socio-religious life in the Suana Village community. This can be seen in religious activities, namely 1) Activities carried out on religious holy days, such as *Purnama*, *Tilem*, *Sarawati*, *Pagerwesi*, *Galungan* and *Kuningan* holy days. 2) Religious activities/ behaviors in *Piodalan* ceremonies. People carry out religious practices both on a daily basis and when certain *piodalan* are very enthusiastic. They are full of *sraddha* and devotion and with high enthusiasm to do this. This happens because many people get support from the presence of *pemedek* every day. At least their economy is getting up, pretending to get *sesari* so that the burden of carrying out *piodalan* is no longer on the community, but through the *sesari*. Made Suata, a resident of Karang Sari said:

On the religious holy days of *Saraswati*, *Pagerwesi*, *Galungan Kuningan*, and the holy full moon day, the *krama/ penglingsir* community pray in the Goa

Giri Putri temple by offering according to the ability of the community, there are offerings in the form of *banten pejati*, *banten sodan*, *banten prani*, *canang sari* with *rarapan* (snacks, sweets, drinks ...) the prayer to the Goa Giri Putri temple is not regulated/ organized, it is carried out individually for each family, while from the *sekaha teruna teruni* (the younger generation) prayers besides individually, on the day of *Purnama* is arranged according to the temples in Suana Village, once at the Puseh Village temple, once at the Giri Giri Putri temple, once at the Songaya temple and so on. It is played every full moon day, at the *Piodalan* ceremony of the Goa Giri Putri temple, the *krama/* community of the temple owner, namely the *krama/* community of Karang Sari, Pidada, Pupuan, arrange their prayers according to the day and time so that there is no overcrowding in the Goa Giri Putri temple (interview 30 June 2021).

The *pemedek* who go to the temple both at *piodalan* and on certain holy days are very enthusiastic. Those who come are from the rich and the poor. There is no particular offering that is mandatory. Whoever comes and whatever offering is brought as long as it is carried out with sincerity, then all the offerings will be accepted by Him. For those who are rich, they may bring *pejati* and give a lot of *sesari*, but for those who are poor, they can make a modest offering and are not required to give a *sesari*. The stakeholders who lead are really naughty so that the *sesari* target is not the main thing.

2) Spiritual Tourism Development

The existence of Goa Giri Putri Temple also has implications for the development of tourism, especially spiritual tourism. This implication certainly cannot be separated from the development of tourism in Bali, national and world tourism. According to Mr. Herman V.

Schulard (in Yoeti 1996: 114), tourism is a number of activities, especially those related to the economy, which are directly related to the entry of foreigners through traffic in a particular country, city and region. Meanwhile, Widyatmaja (2017) said that etymologically the word tourism comes from Sanskrit which consists of two syllables, namely "*pari*" means to go around, go round and round, many times, from and to, while the word "tourism" means traveling, synonymous with the word travel. Thus tourism is a trip around or a trip that is done many times, circling from one place to another or a perfect trip. Furthermore, Widyatmaja (2017), said, according to geographical location, developing tourism is divided into "Local Tourism, Regional Tourism, National Tourism, Regional-international tourism, and international tourism. From the type of tourism described above, it can be said that the existence of Goa Giri Putri Temple can be classified into local tourism, which is a type of tourism whose scope is narrower and limited in certain places, but has a broader impact on the development of tourism in Bali.

Nusa Penida, as a spiritual tourism destination, can be seen from the visits of local/ domestic tourists who aim to pray to temples, including at Goa Giri Putri Temple. Hindus who come to Nusa Penida besides being referred to as local tourists also receive spiritual guidance, so it is called spiritual tourism. The following is the result of an interview with Jro Dasaran, one of the people who accompanied/ spiritual aspirants about his feelings and experiences coming to several holy places/temples around Nusa Penida.

I come to pretend in Nusa Penida when there is a *piodalan* ceremony and occasionally when I have free time according to the agreement of my *ngayah* group. I came to holy places around Nusa Penida to pray, such as at the Goa Giri Putri temple and the ped upgrading temple. When there is a *piodalan* ceremony, as an accompaniment/

following his instructions I feel happy to be able to carry out this spiritual activity (interview 17 June 2021).

The number of *pemedek* that is *tangkal* indicates that those who come there are actually doing *yatra*. Many come there with large or small groups. This is a good sign because it can directly be used as a form of spiritual tourism. They not only take ordinary walks to get happiness, but by coming to pretend they actually get a coolness that is directly revealed by Him. Spiritual tourism is indeed a trend nowadays. The concept of travel is not only for worldly pleasures but more than that is to feel the magic of life itself. People with spiritual tourism, besides being able to enjoy the trip, also get a bonus from the grace of the gods.

3) Gender Equality

Gender equality can be seen that the one who is worshiped as the god who holds the highest power in this temple is *Dewi Hyang Giri Putri*. The name Giri Putri is also used as an icon as well as a temple name. *Giri* which means Mountain (hill) *Putri* which means a woman. Against this phenomenon, it can be said that at Pura Goa Giri Putri there is a concept of glorification of women or the highest power is in women, or what is called gender equality and justice. In essence, men and women were both created by God as expressed in a mythology taken from the Medang Kemulan lontar, which is described about the process of creating men and women as follows:

At first Lord Brahma, Lord Vishnu and Lord Shiva worked together to make humans from earth, water, air, fire, and *akasa*. After that, Dewa Bayu gave breath and energy, Dewa *Iswara* gave voice and language skills, *Sanghyang Acintya* gave eyesight so people could think. After the task of making humans was completed, it turned out that the humans created by Lord Brahma on the assignment of *Hyang Widhi* had no sex, neither male

nor female. Then Lord Brahma entered into his human creation, then facing the Northeast of his creation a male human from the Northeast appeared. Then he faced the Southeast to create, finally a female human emerged from the Southeast (Wiana, 2006).

From this conception of creation, it is clear that men and women were created equally by God, only from different directions, so from this conception of creation it can be said that between men and women in principle, their dignity is the same. The worship of *Hyang Giri Putri* also has implications for the concept of gender equality, namely the Goddess who is the power of Shiva is exalted in the same position, so that here it can be symbolically learned that both men and women have the same honor so that degrading one of them means degrading humanity itself. Through worship of the Goddess aspect, the concept of gender equality can be more easily understood and more easily practiced, compared to those who are completely masculine in the concept of divinity.

4) People's Economy

The implications of economy can be seen from the existence of Goa Giri Putri Temple which can improve the welfare of the surrounding community. The presence of the temple can attract tourists, both local, domestic, and foreign tourists. As a result of tourist visits to the temple, the income of the surrounding community has increased. Moreover, since the cave was called the Goa Giri Putri temple around 1985, the number of visits to the temple was very rapid. This temple was visited by many *pemedek* both from Bali (meaning outside the Nusa Penida area called Bali) and visitors from outside Bali. Even in the Covid-19 pandemic situation, Goa Giri Putri Temple is still visited by Hindus and foreign tourists with various interests. Visits of people and tourists are indeed not as much as before the Covid-19 pandemic. Visitors who came during the research (still in the Covid-19

pandemic), had various interests. There are visitors with the aim of knowing the uniqueness of the temple, there are those who want to pray, there are those who want to enjoy the unique beauty of the cave and the surrounding nature. Two tourists from Australia and England, Loyry and Jensen said that their goal was to visit Goa Giri Putri Temple to enjoy the uniqueness of the temple. Goa Giri Putri and its simple and beautiful scenery, as for the interview excerpt, as follows.

“We are a group of tourists from Australia and from England who live in Bali for a vacation, we think the Goa Giri Putri temple is unique, beautiful and fun to come here, my goal is to come here for a vacation and enjoy the beautiful and cool scenery even though it seems simple....” We are happy to be in Bali, especially Nusa Penida is good and beautiful...” (interview on March 18, 2021).

The presence of many *pemedek* at the Goa Giri Putri temple, both local and foreign, can certainly directly boost the local economy. For example, they can trade there, because the *pemedek* who attends must eat and drink, they also need other necessities such as *canang*, *banten*, as well as souvenirs so that there are many things that the local community can do. Likewise, transportation is needed so that local residents can rent motorbikes or cars for *pemedek*. Likewise, the possibility of lodging is also possible because many of them want to enjoy the island of Nusa Penida for a few days so that accommodation that supports that can be used as a commodity and an advantage for local residents.

5) Implications of Multiculturalism

According to Dawam Rahardjo, multiculturalism is an understanding of the same flow or in line with several other notions which are also often called pluralism, open society and globalism. Pluralism is an understanding that departs from the reality of the plurality of society. There are

three terms that are often used interchangeably to describe a society consisting of such diversity-both racial, religious, linguistic, and cultural diversity, namely plurality, diversity, and multiculturalism (Accessed <http://download.garuda.ristekdikti.go.id/article.p> on August 16, 2021).

Multiculturalism in this study is defined as an understanding of differences or an understanding of the same flow or in line with several other notions, Multiculturalism at the Goa Giri Putri temple can be seen in the combination of various cultures, namely Hindu culture with local concepts and concepts in the Vedas, and In Chinese culture, there are also various objects of worship, namely the worship of *Dewi Kwam Im*, Gods, the God of Heaven, the God of Earth, the God of the Thousand Hands and the God of *Subandar*, as Chinese culture. Worship of Gods in Hinduism include Shiva, Lord Ganga, *Ganesha*, *Ratu Ayu Mas Melanting Ratu Ayu Rambut Sedhana*. As an understanding in Hinduism, this blend of culture and objects of worship has the same goal as a manifestation of God to give life/ prosperity to mankind. In addition to the combination of understandings, in the temple there is also a blend of two cultures which are displayed through different ornaments which are the one unit in a series as a holy place.

5) Religious Moderation

The notion of religious moderation exists at Goa Giri Putri Temple because the religious attitude of the people is supported by religious attitudes that have a high sense of tolerance. This attitude of tolerance can be seen in the process of religious ceremonies at the Goa Giri Putri temple which worships various embodiments of the Gods into one unit, runs in a balanced and harmonious manner. The attitude of religious tolerance as the spirit of religious moderation can be seen in the worship of various names of gods, namely **Tri Purusa**, Lord Vishnu, Goddess Ganga, *Giri Putri*, *Giri Pati*, *Shiva*, *Ganesha*, *Parvati*, *Dewi Kwam Im*, God of the sky, God of

the earth, Shiva Buddha and so on. All the gods gathered in a cave called Pura Goa Giri Putri as the giver of *amrta*. Grace, prosperity in human life. At Goa Giri Putri Temple there is worship of the concept of Shiva Buddha, Shiva which is manifested as Lord *Ganesha*, *Giri Pati*, *Giri Putri*, *Shiva Amrta*, and so on and the concept of Buddha manifested as the God of Heaven. The God of the Earth, the God of the Thousand Hands, the Goddess of *Kwam Im*. These two concepts bring their respective unique attributes in balance and harmony without any friction. After worship, there is only one goal, namely to get the gift of tranquility, peace of mind, prosperity in life seen from the worshipers who came to the Goa Giri Putri Temple, because the worshipers who came not only from Hindus but from various religions, with the aim of wanting to feel calm, peace of mind in various ways such as worship, purification, meditation, and so on. Based on the facts, the concept of religious moderation has actually been embedded since the establishment of the Goa Giri Putri temple, so the Goa Giri Putri temple can be used as a model for inculcating the values of religious moderation in the past, present and future.

IV. CONCLUSION

The existence of the Goa Giri Putri temple was carried out by several efforts, namely: 1) the Suana Traditional Village took over the management of the temple which was previously in the hands of two paibon; 2) The holy place was originally in the form of a rock or rock mound, then several pelinggih were built according to the pawisik or supernatural guidance received by the incumbents; 3) Opening an exit at the end of the cave in 2006 as an effort to facilitate the prayer process; 4) Forming a pinandita union, which is coordinated by a Jro Mangku I Nyoman Dunia. The concepts of Hindu theology at Goa Giri Putri Temple are: 1) Saguna Brahman, 2) Nirguna Brahman, 3) One God is worshiped by many names/ Monotheism, and 4) Shivaistic God. Goa Giri Putri Temple has implications for: 1) Community religious social, 2) Development of spiritual tourism, 3) Gender equality, 4). People's

economy; and multiculturalism, and the findings of the notion of religious moderation.

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