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THE ROLE OF PASIMPANGAN *IDA RATU GEDE MAS MACALING* IN BALINESE RITUAL CULTURE AT BANJAR TINGAS BADUNG REGENCY

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Abstract

The Pasimpangan Ida Ratu Gede Mas Macaling temple, located at Banjar Tingas, Mekar Bhuwana Village, Abiansemal District, Badung Regency, is one of the temples that has a rich meaning and history in the context of Balinese culture. This temple is dedicated to honoring and worshipping Ida Ratu Gede Mas Macaling, a respected figure in Balinese society. In this study, we conduct an in-depth study of the history and cultural role of the Pasimpangan Ida Ratu Gede Mas Macaling Temple in the lives of Balinese people. The research methods used include literature study, field observation, and interviews with local community leaders, and the mangku of the Pasimpangan Ida Ratu Gede Mas Macaling Temple. Our findings indicate that the Pasimpangan Ida Ratu Gede Mas Macaling Temple has a significant role in maintaining Balinese traditions and cultural values. This study is expected to provide deeper insight into the importance of preserving Bali's rich cultural heritage.

Keywords: Discourse, Ida Ratu Gede Mas Macaling, The Pasimpangan temple.

I. INTRODUCTION

Ida Ratu Gede Mas Macaling is a figure who has an important role in Balinese history and culture. He is known as a wise man and has had a strong influence in fighting for justice and the welfare of the Balinese during his time (Arsana, 2020). Ida Ratu Gede Mas Macaling is also considered a figure with a deep spiritual connection, sometimes considered a manifestation of a certain goddess or spirit in Balinese tradition (Sudarma, 2019). Ida Ratu Gede Mas Macaling is a powerful supernatural figure used as an object of worship for people practising shamanism in Bali (Putra, 2021). Thus, the *pengusadha* make a holy journey to the Dalem Peed Temple, the center of worship of Ida Ratu Gede Mas Macaling, located in Nusa Penida, Klungkung (Sutrisna, 2022).

His existence is often associated with several holy temples in Bali, including the Pasimpangan Temples. One of the Pasimpangan Temples is the Pasimpangan Ida Ratu Gede Mas Macaling Temple, located at Banjar Tingas, Mekar Bhuwana Village, Abiansemal District, Badung Regency. He is worshipped and respected as an influential figure in the beliefs and traditions of the local community (Wijaya, 2020). This temple is dedicated to worshipping and honoring the figure of Ida Ratu Gede Mas Macaling, an influential figure in Balinese history and culture. This temple is an important place for worshipers. It is important to know the existence of the Pasimpangan Ida Ratu Gede Mas Macaling Temple because this temple has deep significance in the cultural, historical, and spiritual context of the Balinese people. The existence of this temple also reflects the importance of traditional and spiritual values in the daily lives of the community (Santosa, 2021).

The cultural significance of this temple lies in its ability to act as a spiritual conduit between the central worship site in Dalem Peed and the everyday religious life of villagers in mainland Bali. Through oral history, symbolic rituals, and ongoing religious practices, the Pasimpangan Temple serves as a localized center of sacred authority. The belief that Ida Ratu Gede Mas Macaling grants spiritual power, particularly to those involved in healing and esoteric practices,

reinforces his status as a divine figure who transcends myth and becomes embedded in community praxis.

This study aims to understand how the temple contributes to maintaining and passing on Balinese cultural heritage and shaping the identity and cultural pride of the local community. Thus, a detailed background of the Pasimpangan Ida Ratu Gede Mas Macaling Temple is expected to provide a deeper understanding of this temple's existence, significance, and role in the context of culture, spirituality, and life of the Balinese people (Gunawan, 2018). The research is expected to reveal more aspects of history, beliefs, and religious practices related to this temple, as well as their impact on the lives of the local community and visitors. Through a deep understanding of the history, culture, and traditions related to the Pasimpangan Ida Ratu Gede Mas Macaling temple, this study can provide a valuable contribution to further understanding of Balinese cultural heritage and maintaining its sustainability and preservation for the future (Suryawan, 2019). Further research on this temple is also expected to provide broader insights into the spiritual values and local wisdom fought for and maintained by the Balinese people. In addition, efforts to maintain and preserve the Pasimpangan Ida Ratu Gede Mas Macaling Temple in Bali are also expected to continue to be supported to ensure this cultural heritage is maintained for future generations.

While many studies have explored the role of major temples in Bali, little scholarly attention has been given to Pasimpangan temples and their anthropological significance as localized nodes of spiritual continuity. Geertz (2004), in *The Life of a Balinese Temple*, emphasizes that temples are central to the expression of religious and cultural values in Bali, acting not only as religious spaces but as cultural institutions. Reuter (2005) further underscores the role of smaller, locally maintained temples in structuring community-based ritual domains, which are often more dynamic and adaptable than state-sanctioned or ancestral temples.

This study is significant because it:

1. Explores the symbolic function of the Pasimpangan as a spatial extension of spiritual power from Pura Dalem Ped.
2. Investigates how religious authority and taksu are transmitted locally through ritual and belief in Ida Ratu Gede Mas Macaling.
3. Demonstrates the community's active participation in preserving sacred traditions through recurring rituals and temple maintenance.

Using a symbolic anthropological approach (Geertz, 1973), the temple is seen not merely as a place of worship but as a symbol-laden institution through which local identity, hierarchy, and spirituality are articulated. From the structural-functional lens (Malinowski, 1948), the temple performs a societal function—providing balance, healing, and order in a community that continuously negotiates between tradition and modernity.

By continuing to study and understand the Pasimpangan Ida Ratu Gede Mas Macaling Temple, we not only preserve a local site of worship but also safeguard an essential component of Bali's spiritual ecosystem, where theology and cosmology are lived realities. Such research ensures that community-based religious expressions remain recognized and appreciated within both academic and cultural preservation efforts.

II. METHOD

The research methods used in this study include literature study, field observation, and interviews with local community leaders. A literature study was conducted to collect information about the location or place, history, and cultural role of the Pasimpangan Ida Ratu Gede Mas Macaling Temple (Arsana,2020). Field observation was conducted to directly observe the physical condition of the temple and the religious activities carried out there (Sutrisna,2022). Interviews with local community leaders and the *pemangku* of the Pasimpangan Ida Ratu Gede Mas Macaling Temple were conducted to gain a deeper understanding of the meaning and role of the temple in the lives of the local community (Putra,2021). Combining these three methods

provides a comprehensive picture of the temple and its relevance in Balinese culture and life. The data collected were processed through a descriptive analysis approach; namely, data collected from literature study, field observation and interviews were processed descriptively to provide a clear picture of the history and religious activities at the Pasimpangan Ida Ratu Gede Mas Macaling Temple. This involves presenting data systematically and in detail to gain a deeper understanding of the physical and social characteristics of the temple.

III. RESULTS AND DISCUSSION

The 3.1 History of the Pasimpangan Ida Ratu Gede Mas Macaling Temple at Banjar Tingas

The Pasimpangan Ida Ratu Gede Mas Macaling Temple, located in Banjar Tingas, Mekar Bhuwana Village, Abiansemal District, Badung Regency, has a rich history and involves deep Balinese cultural heritage (Wijaya,2020). This temple is dedicated to honoring and worshipping Ida Ratu Gede Mas Macaling, a figure who is believed to have had significant spiritual or historical influence on Balinese society. The history of this temple involves traditional stories or myths that have developed in the local community (Santosa,2021).

Based on the results of interviews with the *pemangku* of the Pasimpangan Ida Ratu Gede Mas Macaling Temple, the history of this temple has deep roots in the story of the discovery of a sacred stone. This stone was first found in the sacred room by a child, who is now the *pemangku* of the temple. The priest's family originated from Nusa Lembongan, who then migrated to Banjar Tingas, Mekar Bhuana Village, Abiansemal District, Badung Regency. Initially, the stone was considered ordinary and was even thrown away because it was considered to have no value. After being thrown away, the stone was returned to the holy place. This incident happened repeatedly. However, fate had other plans. Sometime later, the parents of the priest fell seriously ill, bringing deep concern to the family. After consulting with a spiritual figure, it was

revealed that the stone that had once been considered trivial was part of the Dalem Ped Temple. This was enlightenment for the family, who then raised capital to build a temple to honor the sacred stone.

On their journey to build the temple, they went on a journey to ask for guidance from *Jero Mangku Dalem* in Lembongan. Long story short, there they found a *tapel* (mask) made of boat wood that would be used as a *tapakan* (form) of Ida Ratu Gede Mas Macaling who would be carried at the Pasimpangan Ida Ratu Gede Mas Macaling Temple in Banjar Tingas. However, Ida, who would melinggih on the *tapel*, always disappeared whenever she was picked up. After a long journey and persistent efforts, the temple was built. Finally, they learned of Ida's desire to be accompanied to the priest's house, which was carried with the name Pura Pasimpangan Ida Ratu Gede Mas Macaling Banjar Tingas. The form of Ida Ratu Gede Mas Macaling at Banjar Tingas in the form of a *rangda* with white and brown hair is a spiritual representation highly respected in the beliefs of the Balinese people. This is the early history of the Pasimpangan Ida Ratu Gede Mas Macaling Temple, which inspires and describes the long journey and efforts of the priest's family in building the Pasimpangan Temple, which is now a holy place for the local community.



The embodiment of Ida Ratu Gede Mas Macaling, Banjar Tingas, Mekar Bhuana, Abiansemal
(Documentation: Suniasih, 2024)

The Pasimpangan Ida Ratu Gede Mas Macaling Temple at Banjar Tingas plays a very important role in the lives of the Balinese people, being the centre of religious, cultural, and social activities in the local community

(Gunawan,2018). As a revered holy place, this temple is the main focal point for various religious activities, including worship ceremonies, offerings, and respect for the gods or spirits believed to reside there. The religious traditions and rituals carried out in this temple are an integral part of the daily lives of the community, strengthening spiritual and social ties between them (Sutrisna,2022).

The Pasimpangan Ida Ratu Gede Mas Macaling Temple plays an irreplaceable role in Balinese history and culture. As the centre of religious, cultural, and social activities, this temple is not only a traditional place of worship but also a symbol of the diversity and richness of Balinese culture. The cultural heritage this temple represents not only strengthens the identity of the Balinese people but also becomes a strong foundation for the traditional values upheld. By preserving the Pasimpangan Ida Ratu Gede Mas Macaling Banjar Tingas Temple, we ensure that this cultural heritage remains alive and relevant in modern life and a source of inspiration and pride for future generations. Thus, we need to continue to support the preservation of this temple as an integral part of the Balinese cultural heritage that must be maintained and preserved for a better future.



The Pasimpangan Ida Ratu Gede Mas Macaling, Banjar Tingas Temple
(Dokumentasi: Suniasih, 2024)

3.2 Function of the Pasimpangan Ida Ratu Gede Mas Macaling Temple at Banjar Tingas

The mythological discourse of Ida Ratu Gede Mas Macaling is believed by paranormal or shamans in Bali as their god or ruler of mystical knowledge and ruler of the world of shamanism (Putra, 2021). So, the function of Ida Ratu Gede Mas Macaling is also to give gifts to paranormal or shamans involved in shamanism. This belief is based on the text's narrative and several kinds of literature related to the existence of Ida Ratu Gede Mas Macaling with shamanic practices. The results of Saputra's research (2018) stated that I Gede Macaling received a gift from Kanda Singa, which caused his body to grow bigger, his face to become scary, and his fangs to become long. His voice shook the universe, so that day and night, his voice roared frighteningly in the universe. He defeated all the gods because his fangs were a gift from Bhatara Siwa. I Gede Macaling performed penance again at the Dalem Ped Temple and Bhatara Rudra once again bestowed upon him the Five Powers, namely the Power of Power, the Power of Balian, the Power of *Pangeger*, the Power of Rejecting *Grubug*, and the Power of *Kameranan*.

The excerpt above states that Ida Gede Macaling, the real name of Ida Ratu Gede Mas Macaling, is the ruler of the Panca Taksu. Moreover, the other gods cannot defeat him because of the gift from Bhatara Siwa (Suryawan, 2019). The Panca Taksu are Taksu Kesaktian, Taksu Balian, Taksu Pangeger, Taksu Penolak Grubug, and Taksu Kameranan. *Taksu Balian* is an authority of power possessed by a shaman or paranormal. So, the qualifications are underlined in this case. A paranormal must have *Taksu Balian* as a guide when he carries out his activities (Wijaya, 2020). So the balian or those who work in the field of shamanism always worship Ida Ratu Gede Mas Macaling, asking for authority to become a *balian* (shaman).

Balinese people have different characters when it comes to seeing the dimensions of shamanism. That is why Balian or shamans in Bali openly build *palinggih taksu balian* (a sacred building used to ask for gifts in shamanism) which many people must see and

observe (Santosa, 2021). There is a special pride when the shaman gets wide recognition in society, which becomes a prestige. The authority or taksu balian is not easy to obtain. Some paranormals believe that the taksu Balian can only be achieved through the blessing of Ida Ratu Gede Mas Macaling, as in the following interview excerpt.

“Nak lingsir titiang saking dumun sampun ngiring matatamban, tur sidi pisan rikala ngamargiang matetamban ngiring Ratu Gede Mas Macaling. (Interviewee: Jero Mangku Nyoman Hartono, 24 March 2024)”

The interview excerpt above states that Jero Mangku Hartono's parents have been practising as shamans since long ago in practice they are highly trusted by the community when healing someone who is sick, thus referring to the power of Ida Ratu Gede Mas Macaling as *dewaning taksu*, namely the ruler of spiritual powers that shamans or paranormals can utilize.

Paranormal who consciously build a place of worship for Ida Ratu Gede Mas Macaling means creating a connecting medium between the material world and the transcendental. So, the link between the shamanism world and Ida Ratu Gede Mas Macaling discourse looks like a cause-and-effect pattern. There is a causal factor why shamans or paranormal who work in shamanism build a *palinggih* to enshrine and worship Ida Ratu Gede Mas Macaling. The resulting impression is that the impression of mythology in the world of shamanism that enters the realm of mysticism and the supernatural is increasingly strong, bringing influence to the discourse of Ida Ratu Gede Mas Macaling, which is increasingly fertile and deeply rooted. Its truth becomes increasingly solid in the foundation of belief.

Based on the above, the Pasimpangan Ida Ratu Gede Mas Macaling Banjar Tingas Temple has an important function as a place to strengthen taksu (spiritual power) for Balian (holy people or customary leaders) in Balinese society. As a centre of religious activities, this temple is full of spiritual energy that can strengthen and increase the taksu of the balian

who perform religious rituals in it. Thus, the temple functions as a place of worship and as a source of spiritual energy that is important for spiritual practitioners in achieving a higher level of awareness and balance.

From a functionalist perspective, as theorized by Bronislaw Malinowski, religion functions to provide psychological and social stability in conditions of uncertainty. In the Balinese context, where illness, misfortune, and disorder are often interpreted as metaphysical disruptions, the temple provides a ritual mechanism to restore balance. The rituals performed here offer not just spiritual protection, but a reaffirmation of cosmic order. From the perspective of symbolic anthropology, as Clifford Geertz suggests, religious symbols are not merely reflections of belief but frameworks through which reality is interpreted and lived.

The figure of Ida Ratu Gede Mas Macaling symbolizes the convergence of benevolent and fearsome power. His dual nature—protective and punitive—is embodied in the black-and-white symbolism of *poleng* cloth and his *rangda*-like manifestation at the temple. These symbols serve to mediate the human understanding of chaos, power, and control. The temple also functions socially by establishing a hierarchical spiritual ecosystem. Those who are permitted to interact with the temple or receive blessings from its *sasuhunan* are often ritual specialists with established spiritual lineage.

This reflects a dynamic where spiritual authority is not only earned through devotion but recognized through ritual participation and community validation. The *taksu balian*—a form of divine charisma or authority—is central to the function of the temple. As Wijaya (2020) notes, *balian* without *taksu* are considered spiritually incomplete and socially ineffective. This underscores the temple's role as a symbolic and literal generator of sacred legitimacy.

Paranormals and *pengusadha* who worship at the temple are believed to enter into a covenantal relationship with Ida Ratu Gede Mas Macaling, whereby power is granted, renewed, and protected. Moreover, the temple's very existence in a non-central location such as Banjar Tingas exemplifies what Reuter (2005)

describes as the “ritual decentralization” of Balinese religion: the ability for divine power to be locally anchored and ritually cultivated without depending solely on central temples. This ritual localization strengthens community autonomy and preserves regional religious identities.

The Pasimpangan Ida Ratu Gede Mas Macaling Temple functions as a religious node of empowerment, ritual legitimacy, and cosmological balance. Its significance is not solely derived from myth or architecture but from its ongoing role in sustaining a living tradition of Balinese spiritual healing, ritual performance, and sacred authority. Through the dynamic interplay of myth, ritual, and belief, the temple perpetuates a worldview in which spiritual power is tangible, transferable, and socially embedded

3.3 Religious Rituals at the Pasimpangan Temple of Ida Ratu Gede Mas Macaling, Banjar Tingas

Various religious rituals are performed at the Pasimpangan Temple of Ida Ratu Gede Mas Macaling, Banjar Tingas, to glorify and offer offerings to Ida Ratu Gede Mas Macaling, honour ancestors and ask for blessings and protection (Gunawan, 2018). These rituals include ceremonies of worship, purification, worship, offerings, and other religious processions (Sutrisna, 2022). The symbolism and aesthetics highlight the deep meaning contained in the religious rituals at the temple, including the use of *poleng* (black and white) cloth.

In history, Ida Ratu Gede Mas Macaling was very diligent in performing *tapa brata yoga samadhi* in Ped, concerning Lord Shiva. Because of his perseverance, Lord Shiva came down to earth and gave a gift in the form of magical fangs, which made Gede Macaling a frightening and powerful figure. The fangs made Gede Macaling cause chaos and fear in the universe. Lord Indra came down to cut the fang, and after that, Gede Macaling calmed down and continued the *tapa brata yoga samadhi* with the worship of Lord Rudra. I, Gede Macaling, was given the title *Papak Poleng* (Suryawan, 2019). Gede Macaling's

wife, Sang Ayu Mas Rajeg Bumi, was named Papak Selem. The belief in honouring I Papak Poleng as the title of Ratu Gede Mas Mecaling was also explained by Jero Mangku Ni Putu Suniasih in the following interview results:

"Ida mula poleng, yen rabin ida selem. Rabin ida tapak selem, selem wastrane. Yen rabin ida kan selem, papak selem wastrane. Yening ida moksane di Bias Muntig. Yen Ida di Dalem Peed. Ida papak poleng, yening ring Dalem Peed kan samian poleng. Yen istri ida selem" (Interview, 24 March 2024)

The excerpt from the interview above explains that Ida Ratu Gede Mas Mecaling has the title *Papak Poleng*, while his wife has the title *Papak Selem*. So the wastra (cloth) used in each pelinggih is *poleng* (black and white). Ida Ratu Gede Mas Mecaling resides or *moksa* in the Dalem Peed Temple, while his wife *moksa* in Bias Muntig. Every temple that honors Ida Ratu Gede Mas Mecaling, including all its pelinggih, uses black and white and black cloth as a form of respect for Ida Ratu Gede Mas Mecaling. The existence of the Pasimpangan Ida Ratu Gede Mas Macaling Banjar Tingas Temple, until now, many people still come to ask for smoothness, mercy and health. This pasimpangan temple is also always obedient in carrying out religious ceremonies. The ceremony, which is held, coincides with *Buda Cemeng Klawu* and the ceremony of the Dalem Peed Temple, located in Nusa Penida (Putra,2021). The results of the interview with Jero Mangku Hartono stated that:

"yening driki (Pura Pasimpangan Ida Ratu Gede Mas Macaling Banjar Tingas) pujawali ida pateh sareng ring nusa inggih punika ring Buda Cemeng Klawu. Nanging wenten mabinayan akidik ring pamargi pujawaline. Yening ngetiban nika polih nyejer 3 rahina, yen ngenembulan wantah awai manten."

The statement states that the religious ceremony of the Pesimpangan Ida Ratu Gede Mas Mecaling Temple coincides with the religious ceremony at the Dalem Peed Temple, which falls on Buda Cemeng Klawu. However,

there are several differences in its implementation. Religious ceremony (*Pujawali*) at the Dalem Ped Temple is held for one week, while at the Pasimpangan Ida Ratu Gede Mas Macaling Banjar Tingas Temple, it is only held for three days. However, this depends on the situation and conditions at Banjar Tingas because this *pujawali* comes once every six months. If every six months it is only done for one day, but once a year it will be held for three days. The implementation of ceremony is also very closely related to the presented offerings. The offering has different types and quantities. If the ceremony is held once a year, then the presented offerings are in the form of *pragembal banten with caru ayam biing banten* in front of the Ida Ratu Gede Mas Mecaling building. However, if done every six months, it only presents *the tumpeng solas banten but still with the caru ayam biing banten* (Wijaya,2020). In the storage building, two *sesuhunan* are stored as *barong rangda*. According to Jero Mangku Hartono in his interview, he said that the building was made because Ida Ratu Gede Mas Mecaling only wanted to meditate in that place, so a *sesuhunan* was made in the form of barong and rangda using *jukung* or ship wood. He could not mention specifically what year the *sesuhunan* was made, but on October 14, 2004, the *ngodak sesuhunan* or renewal of the Ida *sesuhunan* of Ida Ratu Gede Mas Macaling was carried out.

"dumun sampun polih maodak ring 2004, santukan ida sue tan maodak kedeh manah damuh ida jagi ngodak daweg nika. Napi malih rambut ida sering pidan kotor, taler gimbal. Polih dumun kagentosin rambutne kemanten, kewali malih kenten gimbal. Mangkin ring rahinan buda cemeng sane rauh niki jagi maodak malih ida ring 24 juni 2024"

With the circumstances that occur in the upcoming religious ceremony (*pujawali*), the *sesuhunan* of Ida Ratu Gede Mas Macaling will be re-educated with various religious rituals that are carried out. Thus, the process will be carried out for a week until the peak of the *pujawali*, which will be carried out first

ngodak sesuhunan. Then a day before the peak of the pujawali, the sesuhunan of Ida Ratu Gede Mas Macaling will perform the *pacaruan ayam biing* and *banten tumpeng* at the intersection of Banjar Tingas, Mekar Bhuwana Village, Abiansemal, Badung. At the peak of the ceremony, Ida Ratu Gede Mas Macaling will dance (*napak pertiwi or masolah*). This ceremony will take place in the following three days.

The long process of religious rituals at the Pasimpangan Ratu Gede Mas Macaling Temple at Banjar Tingas is a spiritual journey that brings peace and tranquility to the Balinese people who participate. Through the procession carried out with full devotion and sincerity, the people feel the direct presence of the worshipped Ida. Each step in this ritual brings them closer to the source of wisdom and profound spiritual energy. By throwing away their anxiety and restless thoughts, people find inner peace and tranquility. In addition, togetherness in carrying out this ritual also strengthens social and spiritual bonds among the community, creating relationships full of love and support. Thus, the long process of religious rituals at the Pasimpangan Ratu Gede Mas Macaling revives traditional Balinese values and provides inspiration and strength for those seeking true peace in their spiritual journey. This ritual is an important part of the rich cultural heritage and provides real benefits to the Balinese in their search for harmony with the universe.

IV. CONCLUSION

The Pasimpangan Ida Ratu Gede Mas Macaling Temple is a valuable cultural heritage for the Balinese. Through this study, we understand how important the role of the temple is as a center for religious, cultural, and social activities in the local community. The religious rituals performed at the Pasimpangan Temple reflect rich and profound spiritual values, providing peace and tranquility for the Balinese people who participate in the rituals. This temple is not merely a place of worship, but a living manifestation of Balinese religious cosmology, cultural identity, and communal resilience. Rooted in myth, localized through

ritual, and empowered by ongoing belief, the temple exemplifies how sacred space functions as a conduit between divine authority and community spirituality. Historically, the temple's establishment emerged from a personal yet communal spiritual revelation involving sacred objects, illness, and divine signs—highlighting the ways in which Balinese people interpret sacred legitimacy through both symbolic and experiential means. The narrative of the temple's founding demonstrates the localization of divine presence through the form of sesuhunan, woven into the spatial and mythological topography of the island.

Functionally, the temple operates as a ritual center for *balian* and *pengusadha*, where *taksu*—spiritual authority—is renewed through worship and performance. Drawing from symbolic anthropology, we see how Ida Ratu Gede Mas Macaling's duality is materially encoded in the rituals, colors, and masks used in temple ceremonies. From a structural-functional perspective, the temple performs critical societal roles by stabilizing spiritual order, legitimizing healing practices, and strengthening social cohesion. The religious rituals performed—particularly during the *pujawali*, *napak pertiwi*, and *ngodak sesuhunan*—reinvigorate the cosmological cycle and assert the community's active participation in maintaining sacred tradition. These rituals are more than symbolic acts; they are ontological performances that reestablish cosmic balance and collective identity.

This study has demonstrated that even lesser-known pasimpangan temples carry profound spiritual and cultural significance, acting as localized nodes of divine presence and collective memory. The case of Pasimpangan Ida Ratu Gede Mas Macaling illustrates how religious belief in Bali is lived and embodied, embedded in ritual practice, communal storytelling, and the physical landscape itself. By documenting and interpreting the narratives, functions, and rituals of the temple, this research contributes not only to the ethnographic record but also to the ongoing discourse on cultural preservation and the role of vernacular religious spaces in

maintaining intangible heritage. Continued support for community-based ritual sites like this is essential for sustaining the pluralistic and deeply spiritual character of Balinese Hinduism in the face of modernization

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