Acculturation of Hindu and Buddhist Culture at Goa Giri Putri Temple Nusa Penida

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ABSTRACT: The purpose of this study is to determine the process of Hindu-Buddhist cultural acculturation in Goa Giri Putri Temple, identifying the form and meaning contained in the cultural acculturation. This study uses the theory of cultural acculturation to analyse the process and forms of the cultural acculturation that occur in the temple and multiculturalism theory to analyse the meaning/values involved in the cultural acculturation. The method used in this research is qualitative. Data were collected through an in-depth interview and observation. The data were analysed using a descriptive-analytical technique. The findings show that the process of cultural acculturation in Goa Giri Putri temple is the openness of the community to the entry of outside culture (Chinese culture) into Hindu culture and the existence of community beliefs or faith. Acculturation can be seen in the form of Buddhist worship statues placed alongside the worship (pelinggih) of Hindu gods at the Goa Giri Putri Temple. The means of worship used also do not distinguish between Hindu and Buddhist beliefs. Hindu-Buddhist cultural acculturation in Goa Giri Putri Temple has the meaning of providing an understanding of multicultural values and socio-religious values for the people of Karangsari Hamlet, Suana Village, Nusa Penida.

KEYWORDS: cultural acculturation, Hindu-Buddhist, Goa Giri Putri temple, Nusa Penida

INTRODUCTION

Koentjaraningrat states that culture is the totality of systems of ideas, actions, and human creations that are made their own through the learning process (*Pengantar Ilmu Antropologi* 186-7). There is no static culture but always moving dynamically along with the development of human thought. As a result, culture is always undergoing changes. One of the causes of cultural change is the existence of cultural contact. This event can lead to acculturation and cultural assimilation. Acculturation refers to a combination of two or more cultures that come into contact intensively and continuously. Gradually, the foreign culture will be accepted by the local culture without losing the identity of the local culture concerned. Unlike the case with changes in the culture in the form of cultural assimilation which concerns the fusion of two or more cultures into one and forms a new pattern (Soekanto, 363), acculturation does not fuse cultures nor does it form a new pattern.

Cultural acculturation is indeed common in the area of Bali as a result of the amiability and openness of the Balinese people towards foreign cultures. Some examples include the influence of Chinese culture at Pura Dalem Balingkang, Bangli (Purwati et. al, 1-8); acculturation of (Hindu) temple architecture and that of (Islamic) *langgar* [a small mosque for prayers and recitation] in Bunutin Village, Bangli (Pemayun, 141-146); acculturation of Balinese-Chinese culture in the interior of a small mosque for prayers and recitation the temple at Pura Tanah Kilap, Denpasar City (Santoso et. al, 27-34) ; and acculturation of Muslim community culture in Pegayaman, Buleleng (Prasetya, 1-8) . On the phenomenon of acculturation like what happened to the objects mentioned above, of course, each has a different background and unique traits.

The phenomenon of cultural acculturation that occurs in Nusa Penida is way more different from the one that occurs in other areas on mainland Bali. Selection of this object considers the element of uniqueness. This object is the only one in the Nusa Penida area and is not found in mainland Bali. Inside the Goa Giri Putri there are two different cultures, such as Hindu culture and Buddhist culture. However, the two cultures still live side by side, both are accepted and upheld by the Hindu and Chinese communities in Bali. In some parts of the *pelinggih* [sacred place] room there is a Hindu sacred place and on the other side there is a Buddhist place or altar – statues of Goddess Kwan Im, Queen Syahbandar, and God of Sky. This *pelinggih* is situated in the southern end of the Goa Giri Putri exit. That acculturation is a social process of merging two or more different cultural elements into one without losing their original elements is indeed interesting to study in depth. Moreover, in the era of the rapid development of Nusa Penida tourism, it is important to preserve acculturation so that elements of local culture which have long been rooted among the carrying community and acculturated with foreign cultures can still develop and maintain their authenticity. Based on this phenomenon, the problems

discussed in this study are how does the process of cultural acculturation at Goa Giri Putri Temple occur? What is the form of cultural acculturation that occurs at Goa Giri Putri Temple? What is the meaning involved in cultural acculturation at Goa Giri Putri Temple?

LITERATURE REVIEW

This research uses the cultural acculturation approach by Kontjaraningrat. This theory is used to analyse the process of acculturation of Hindu-Buddhist culture at Goa Giri Putri Temple. Cultural acculturation is a combination of two different cultures, but each can accept foreign cultural values into its own culture without losing its original cultural personality. The process occurring takes place in a natural way. According to Koentjaraningrat, acculturation is a social process that arises when a group of people with a certain culture is confronted with elements of a foreign culture in such a way that the elements of foreign culture are gradually accepted and processed into the local culture without causing the loss of the personality of the local culture itself (*Pengantar Ilmu Antropologi*, 361-4). Acculturation occurs in any case whenever there is a merging of cultures, thus giving rise to a new culture without losing the old/original cultural values.

There are two factors that encourage cultural acculturation – internal factor and external factor (Soekanto, 363). The internal factor refers to the factor originating from within the society and culture itself, such as advanced education, attitudes and behavior that respect each other's culture, tolerance towards other cultures, the existence of a multicultural (hyrogenous) society, and future-oriented principle. The external factor refers to the factor originating from outside the community concerned that can encourage cultural acculturation, which includes changes due to natural phenomena such as natural disasters (floods, earthquakes), cultural influences from outside through diffusion, and internal conflicts.

There are four stages so that the acculturation process can run well, such as 1) there is cultural acceptance without a sense of shock (affinity); 2) there are cultural values that are digested due to the uniformity (homogeneity) of cultural levels and patterns; 3) there is an appropriate function value and usefulness for cultural development and can last a long time; and 4) there is selection of the coming culture with careful consideration (Kodiran, 87-91).

To examine the forms of acculturation of Hindu-Buddhist culture, an approach from a Hindu religious perspective is used. Using this approach is expected to be able to explain the cultural forms and practices of the community who have acculturated as a result of the influx of Chinese cultural influence into Hindu culture at Goa Giri Putri Temple. In his book "Cultural Mentality and Development", Koentjaraningrat explains that religion is one of the seven universal elements of culture which means that all nations in the world each have a belief system or religion. Every element of culture including religion has three forms of culture. These three forms of culture are, first, a form of culture with a cultural system which is an ideal form of culture. This form of culture comprises ideas, thoughts, values, norms, rules, and laws. All of these thoughts are organised in a steady and continuous manner and form an element called customs. The second form of culture is the one with a social system, which encompasses patterned action activities. The third form of culture is the one in physical forms/artifacts, which consist of objects created by humans (*Kebudayaan, Mentalitas dan Pembangunan* 5-7). All these forms of culture are inseparable from one another; each is integrated into one unit.

All elements of culture hold functions. Malinowski developed her theory regarding the function of very complex cultural elements. The essence of the theory is that all human cultural activities as a matter of fact aim to satisfy a series of instinctive needs of human beings that are related to their entire life (Koentjaraningrat, *Pengantar Antropologi II: Pokok-pokok Etnografi II* 202). Science also arises because the human instinct needs to know. Functional structural analysis focuses more on social functions. According to Merton, function is defined as observable consequences, which lead to adaptation or adjustment of a particular system (Ritzer & Goodman, 289).

To analyse the meaning contained in the acculturation of Hindu-Chinese culture, a theory of meaning is used. Meaning refers to the transcendental presence of things. Meaning is defined as something that is deep and very essential. Meaning cannot appear by itself because it comes from the relationships between elements. Meaning is inseparable from objects. To interpret a meaning, we must understand the event for which the object was created (Rohman, 65) . In phenomenological research, meaning is used to try to determine the structure that underlies social facts. The term 'meaning' represents a concept holding a description of the phenomenon to be studied (Dhavamony, 174)**.**

To reveal the meaning contained in the acculturation of Hindu-Buddhist culture, the theory of multiculturalism is used. This theory is used to examine cultural elements that contain multicultural values in places and worship activities that experience acculturation between Hindu culture and Buddhist culture. There are three terms that are commonly used to describe a society consisting of different ethnicities, religions, races, languages, and cultures, namely plurality, diversity, and multicultural. These three terms represent the same entity which is a condition of being more than one or plural. These differences or diversity can affect human attitudes, behavior, and mindset. Conflicts can be anticipated if each party understands the multicultural values that is to say by always upholding and respecting pluralism, democracy and humanism. Multiculturalism refers to the wisdom to view cultural diversity as a fundamental reality in social life. This wisdom will emerge immediately if a person opens himself or herself up to live

life together by seeing plural reality as a undeniable necessity. Multiculturalism views that society is enriched by the values of preservation, respect, appreciation, toleration, and even encouragement towards cultural diversity.

METHOD

This research was conducted at Goa Giri Putri Temple, Karangsari Hamlet, Suana Village, Nusa Penida. This study uses a qualitative method. Data were collected using interview and observation techniques. An in-depth interview was conducted with key informants who provided the main clues. The selection of the key informants was carried out by considering the possession of qualified knowledge. Observations were made on forms of cultural acculturation in the research location. In addition, literature review was also conducted on journals, research reports, and other important documents related to the object under study. To verify the data, researchers used a data validity verification technique called triangulation (Moleong, 330). The data analysis technique used is descriptive analytics.

DISCUSSION

The Process of Acculturation of Hindu-Chinese Culture at Goa Giri Putri Temple

The openness of the Balinese society to foreign cultural influences has been going on for a long time. History records that Bali was in contact with outside cultures around the beginning of the AD century. The contact having the greatest influence on Balinese society is in the field of Hindu religion and culture. The implications of this kind of cultural contact can lead to cultural acculturation. In the case that occurred in Nusa Penida, to be precise in Pakraman Traditional Village of Karangsari, Suana Village, Nusa Penida subdistrict, acculturation occurred between Hindu culture and Buddhist culture. There are several things that underlie the process of acculturation.

The Openness of the Society

In terms of geography, Suana Village is located in the northern coastal area of East Nusa Penida which borders the Lombok Strait. As a suburban area, the village is more open to the entry of new ideas into society which can lead to renewal towards progress (Hanafi et. al, 86) . It appears that these renewal ideas have influenced the mindset of the people. They are the ones who act as agents of change in spreading new ideas into society. These new ideas were then followed by other residents in the vicinity. Through advanced education, a person will be able to think critically and logically in considering everything in their life.

Initiated by the visit of the Provincial Government of Bali and its staff which at that time was led by the Governor of Bali Ida Bagus Mantra to Nusa Penida, the Governor stopped by to visit Goa Giri Putri. In consideration of the fact that the site had its own uniqueness and potential for development, he motivated the people of Karangsari, Suana Village, to maintain the preservation of the cave both as a place of worship and as a spiritual tourism destination. On that occasion, the Governor also provided a number of stimulus funds as a form of appreciation for the efforts and initiatives of the local community to build a shrine in the cave. It seems that the measure prompted the birth of the idea of the community leaders of Karangsari Pakraman Village to structure the construction of the temple in the cave because initially the condition was not as well structured as it is seen today. There is a spiritual figure named Jero Mangku I Nyoman Dunia, S.Pd. who is the former Chief of the Traditional Village of Karangsari. Nyoman explained that Goa Giri Putri began to be laid out in the 1990s. Since then, a number of shrines have been established. The cave was then named Goa Giri Putri. Then in 2007, the temple was held a *plaspas* [ceremony], to be precise at the Full Moon *Kalima Wraspati Kliwon Klawu*, October 25, 2007. The idea of spatial planning in Goa Giri Putri Cave appeared as one of the driving forces for the entry of foreign culture, in this case Chinese culture into the Hindu shrines in the cave.

Entry of Influence of Buddhist Beliefs

Based on a traditional local source in the form of a chronicle, titled "*Babad Nusa Penida*" written by Jero Mangku Made Buda, Goddess Kwan Im along with the Hindu gods descended to the earth of Nusa Penida (Buda, 2) . It is stated that Goddess Kwan Im *berstana* [resides] in a cave in the area which is now named Goa Giri Putri Temple (Buda, 2). The temple is named that way because it is located in a cave. Goa refers to a place, which is a hole in the ground, either in the hills or mountains, and has a cavity with a special width and length. Thus, Goa Giri Putri is the name given to a cave in Traditional Village of Karangsari, Suana village, Nusa Penida. *Giri* literally means hill/mountain. *Putri* means beautiful daughter. In the concept of Hindu teachings, the daughter in question is a symbolic entity for the power/magic of God who has a motherly or feminine nature (Dunia and Darma, 3) . Therefore, Goa Giri Putri is meant to be a place where God's power/magic resides in its manifestation as the magical *Hyang Giri Putri* in her form as Shiva.

It can be assumed that the presence of Goddess Kwan Im on earth, in Nusa Penida in particular as mentioned in the *Babad Nusa Penida* inspired Buddhist adherents to manifest Goddess Kwan Im in the form of a statue placed in Goa Giri Putri. Regarding this, the current Jero Mangku Gede of Goa Giri Putri Temple explained that around the 1990s there was a Buddhist priest from Tibet who brought a statue of Goddess Kwan Im to Goa Giri Putri. The statues are placed together in a place of worship for Hindu gods at the temple.

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People's Beliefs

Belief refers to being that is accepted and believed to be true. Belief in the context of religion is defined as one's inner attitude towards the truth of his or her religious teachings. Belief or faith is excessively important for humans and it can be said that it is one of the conditions in living their life. Without belief or faith, life will be filled with feelings of indecision or feelings of uncertainty.

Each religion holds belief or faith in God, the ruler of the universe. In the teachings of Hinduism, the word *belief* or *faith* is referred to as 'sradha'. *Sradha* serves as the basic belief of Hindus. Faith in Hinduism is based on five points, which are called *Panca Sradha*. *Panca* means five and *sradha* means trust or faith. The five basic beliefs are 1. belief in the existence of *Brahman* [the Almighty God], 2. belief in the existence of *atma*, 3. belief in the existence of *karma phala*, 4. belief in the existence of *punarbhawa*, and 5. belief in the existence of *moksha*. These five points are used as life guidelines that must be practiced in life by Hindus regardless of social status held. The first aspect of the five points of belief implies that every Hindu believes truthfully that God exists, God is One, God is Almighty, God is everything. The second aspect implies that Hindus believe in the existence of *atma* [holy spirit]. This signifies that every Hindu believes truthfully that the existence of *jiwatman* [holy spirit] enables humans to live. *Atma* is believed to be eternal and impeccable. The third aspect is belief in the existence of *karmaphala*. *Karma* means behavior or conduct, while *phala* means the results obtained. Hence, *karmaphala* means the result obtained from the actions performed. Hindus believe in the law of cause and effect in everyday life. *Karmaphala* can be differentiated in three dimensions of time – past, present and future. These dimensions imply that what we receive now or immediately receive during this life or what we receive in the future is the result of our actions in the past. The fourth aspect is belief in the existence of *samsara* or reincarnation. In Hinduism, this is also called *punarbawa* which means repeated birth. Hindus believe that every soul will return to God in a holy state, and be reborn into the world according to its karma. The last aspect is belief in the existence of *moksa*. *Moksa* is the highest goal in Hinduism, that is to say, achieving *Mokshartham Jagaditha Ya Ca Iti Dharma*, eternal and lasting happiness, without rebirth after death. In this state, the spirit (*atma*) has reached impeccability and is united with the Creator God, *Ida Sanghyang Widhi Wasa,* (Suryawan et. al, 1-14) .

Faith is strongly attached to the life of the Balinese people wherever they are and it is always internalised and practiced in their daily conduct. Likewise, with Hindus who are in Nusa Penida, even for *pemedek* [devotees] who come from outside the island (result of an interview with one of the *pemedek*), they believe in the existence of an extraordinary magical power as a manifestation of the power of God/Goddess residing in the Goa Giri Putri Temple. The power is believed to be an entity that can heal, purify oneself, free oneself from sinful acts, provide salvation, and provide convenience to success. Jero Mangku Gede of Goa Giri Putri Temple, who is also the former Jero *Bendesa Adat* of the Pakraman Village of Karangsari verbalised that there was a *dasaran* or *tapakan* [paranormal] who came from Bungkulan Village, Buleleng, while on a joint trip to Nusa Penida who met a person from Bangli. The person was in a state of illness. Then, the paranormal told the sick person that when he recovered, the he would be asked to place a statue of Goddess Kwan Im at Goa Giri Putri Temple. It turned out that what the paranormal said was true. Finally, after recovering from his illness, the sick person presented a statue of Buddha named Goddess Kwan Im at Goa Giri Putri Temple.

It can be understood that on the basis of faith or belief, a person is encouraged to perform something that is considered good and contains the truth. It appears that the event inspired the people of Pakraman Village of Karangsari to then built a separate place for the worship of Goddess Kwan Im or Queen Syahbandar in Goa Giri Putri, but its position is in an area adjacent to and parallel to the shrine of Hindu gods such as *Hyang Ciwa Amerta, Rambut Sedana*, and *Ratu Melanting*.

The presence of the statue at the Goa Giri Putri Temple provides evidence that cultural acculturation has taken place, one of which is based on the belief factor or the belief that Goddess Kwan Im is a benevolent god, the giver of fortune or the god of prosperity for her adherents. At that time, the local people of the Pakraman Village of Karangsari viewed the presence of the statue as acceptable, but they also did not automatically accept foreign culture (Chinese culture) that entered their territory. Foreign culture was accepted by first selecting, adjusting and processing it based on some considerations. First, between Hindu culture and Buddhist culture there is uniformity in the level and style of culture, and secondly, there are values and benefits for future cultural development and survival throughout the ages for the lives of the next generation (generations of cultural heirs).

Forms of Acculturation of Hindu-Buddhist Culture
Place of Worship

Based on the results of observations at the Goa Giri Putri Temple location, one form of acculturation of Hindu and Buddhist culture as a result of the entry of Buddhist beliefs into the temple is a place of worship for Hindus and Buddhists. The place of worship for Goddess Kwan Im is situated in an area where a *pelinggih* [place of worship] for Hindu Gods is also located.

Judging from the spatial structure of Goa Giri Putri Temple, it is indeed distinctively unique, different from the structures of temples in other places, in that, the main entrance to other temples is decorated with *candi bentar* or *gelung kori*, but not so with Goa Giri Putri Temple. The results of interviews with Jero Mangku Gede, I Nyoman Dunia, at the research location showed that overall the location of the temple is divided into six areas for Hindu and Buddhist shrines (*pelinggih*). In the first part there is an entrance situated at the very front, outside the cave, which is called *Pelinggih Apit Lawang* which means as a separator between good and bad qualities. In the second part there is an area for worshiping Hindu Gods called the *Pelinggih Hyang Tri Purusa*, which functions as a place of worship for *Hyang Tiga Wisesa* and *Pelinggih Hyang Ganapathi* as the Gods of generosity and wisdom. In

the third part, there is a worship area for the *Dewa Hyang Vishnu*, who functions as the guardian deity. There is also a place of worship for Lord Ganesha which functions as a place to ask for *kerahayuan* [safety]. In the fourth part, there is an area of worship for Goddess Ganga as the god of purity which is used as a place to perform *melukat* [praying for inner cleansing]. There is also a place of worship for *Hyang Giri Pathi* which is used as means to get *manah becik* [a good thought]. Apart from that, in the same area there is also a storage area called *gedong simpen*, which serves as a holy place for *Hyang Giri* after finishing rituals. In the fifth part, there is a sacred place called *pemaruman* or *payogan* [a place to meditate] for the gods who reside in Goa Giri Putri Temple. In this area there is also a place of worship for a god named *Tangkeb Langit*, whose duty is to guard the rulers at Goa Giri Putri Temple. In the latter part, there are places of worship for Hindus and Buddhists. Hindu worship is *Stana Bhatara Ciwa Amerta* as a source of the gift of life, worship of *Dewi Melanting*/*Dewi Tara* which is a place to ask for safety and success in *swagina* [work]. The worship of the Buddhist religion is Goddess Kwan Im who is also called Queen Syahbandar, which is the embodiment of the Buddhist goddess, namely the symbol of the goddess of prosperity, the goddess of generosity. Apart from that, there is also *pengayengan* [worship] altar of God of Sky which is believed to function as a protector of the universe and controller of the weather.

It is understandable that the names of these Buddhist gods are still new to the Hindu community of Pakraman Village of Karangsari in particular and the people of Nusa Penida in general, but they are still worshiped together without distinguishing between Hindu Gods and Buddhist Gods. Even every time Hindus pray at Goa Giri Putri, they feel something is missing if they do not pray at the Buddhist shrine. Acculturation of Hindu and Buddhist culture can be found in places of worship, where the two types of worship are positioned side by side in one area.

Furthermore, there is a *pelinggih* for *pengayengan* altar of God of Sky, a belief of the Buddhist deity from Chinese culture that is to bestow good fortune. Buddhists believe that the God of Sky/*Thienkung* are gods who rule over the sky, weather, sun and moon. In the Hindu belief in Karangsari Village, the worship of the God of God of Sky/*Thienkung* is not yet known, but what is considered as the ruling god is *Tri Murti* who controls water, earth and sun. The altar of the God of Sky is still worshiped by Hindus with the same goal orientation, namely asking for safety and successfulness.

On the other side, there is a *pelinggih* for Goddess Ganga who is worshiped as the goddess of fertility and cleansing of all sins. There is also a *pelinggih* for Lord Ganesha, which is worshiped by Hindus and Buddhists, who see that the worship of Lord Ganesha has the same goal, namely asking for freedom from distress.

Prayer Facilities

Another form of acculturation of Hindu culture and Buddhist culture at Goa Giri Putri Temple can be seen in the prayer facilities used by *pemedek* of the two religions. In the temple there is no difference in the means of prayer/worship that are used either those addressed to Hindu Gods or those addressed to Buddhist Gods. Prayers performed for belief in Buddha use the same means of prayer as those used for belief in Hinduism. In Hindu teachings one of the media used to get closer to God/*Ida Sanghyang Widhi Wasa* is through a ceremonial facility called *upakara* or *banten* [offering] (Hindu, 1).

The means in the form of *banten* are usually followed by a prayer ceremony. Hence, the means are a requirement in carrying out prayers for Hindus. Prayers are lacking and it feels less boring when done without the use of means. Therefore, the means play an important role in carrying out the prayer. Means of worship are basically material objects originating from the nature such as; 1) flowers, 2) fire [the *dupha*], and 3) water called *tirtha* (Sudarta, 1).

First is the flower. Flowers hold two functions – as a symbol of God and as an offering. Flowers as a symbol of God are placed on the ends of the scope of the hands when worshiping and afterwards the flowers are placed on the head or clipped between the earlobes.

Flowers as a means of worship are used to fill *sesajen* [offerings]. Flowers symbolise sincerity and purity of heart in drawing closer to the creator. According to Hinduism, flowers, leaves, fruits and other contents of the earth are arranged in a bundle containing high philosophy called *canang* [other types of Hindu offering means].

The second part of the means of worship in religious ceremonies is incense or fire. Incense refers to a material made of fragrance that are formed in such a way, emitting smoke when burned and producing a distinctive aroma that smells good. Fire as a symbol of *Sanghyang Agni* functions as an intermediary for worshipers and those who are worshiped. Besides, fire functions as an exorcist or exterminator of evil spirits and serves as a witness in carrying out ceremonies.

In prayer, incense has a very deep meaning. Incense originates from nature and the smoke slowly drifts into the sky. This actually implies that it guides the people to revive the fire in their bodies and move them towards the palace of *Ida Sanghyang Widhi*, the God Almighty. Incense originates from Chinese culture which was later adopted by Hindu culture as a means of prayer that must be present besides flowers and water when performing *pamuspaan* [prayers] and various other religious ritual performances.

The third means of prayer is water. Water is a means that is no less important in praying. The water used in this case is *tirtha* [holy water]. Holy water serves as self-cleansing from filth (impurity) of thoughts, deeds, and words. The holy water in question is originally just plain water but on the basis of belief or faith, the material is sacred so that it has magical powers that are able to grow silence of the mind. *Tirtha* is applied by sprinkling it both on the worshipers and on the *bebantenan* [means of ceremony]. Thus,

bebantenan comes alive in a *pangurip* [magical] way and officially becomes a means of religion that has sacred value and a spiritual soul.

It is discernable that the three elements of prayer facilities mentioned above are also used in the worship to non-Hindu gods, that is to say, adherents of Buddhist beliefs who are worshiped together at Goa Giri Putri Temple. On the other hand, it appears that there are new traditions that were not known before by Hindus. With the influx of Buddhist influence, new traditions were introduced, the so-called *megecek selem* [marking of ash/incense sticks mixed with colored oil]. This tradition is also practiced by all worshipers without exception, both Hindu worshipers and non-Hindu worshipers. When they have finished praying at the altar of Goddess Kwan Im, the worshipers are given facilities that seem magical by the priest who is on duty at the time. The ingredients are made from a mixture of oil with incense charcoal or ashes so that they are black in color and are filled with mantras/magical powers, then applied to the foreheads of worshipers as a sign of getting blessings from *Hyang Goddess Kwan Im*.

The Meaning of Acculturation of Hindu-Buddhist Culture at Goa Giri Putri Temple

Based on observations of the existence of both Hindu and Buddhist holy places in Goa Giri Putri and the worship activities carried out by the visiting community at the temple, the acculturation of Hindu and Buddhist culture at Goa Giri Putri in Nusa Penida Temple is rich in meanings. The meanings implied in it encompass multicultural values and socio-religious values.

Multicultural Value

In the context of the acculturation of Hindu-Buddhist culture at the Goa Giri Putri Temple in Nusa Penida, there are several shrines and joint worship activities of Buddhist beliefs and Hindu beliefs that can be used as a medium for understanding multicultural values, that is, in the worship of Goddess Kwan Ima or Queen Syahbandar. The shrine is located in the sixth area, the last prayer area which is located near the exit of the cave. Its placement in that area is because lychee trees grow there. A lychee tree is synonymous with the *bodhi* (a sacred tree for Buddhists which is believed to be the place where the Buddha attained enlightenment).

In general, *pelinggih* is known by the Hindu community as the embodiment of a goddess originating from Buddhist beliefs. This goddess is believed to have a generous, compassionate, and kindly heart (Lie, 21) . The statue of Goddess Kwan Im in the Goa Giri Putri temple represents a god that has only recently been recognised but is trusted and worshiped by the local community as the god of trade, the so-called Queen Syahbandar. *Pelinggih* commonly called Goddess Kwan Im in the perspective of Hindu belief is synonymous with the symbol of the greatness of Dewa Brahma as the guardian god of the universe and its contents. From this concept, Goa Giri Putri Temple contains an understanding of multicultural values that are able to minimise competition between ethnicities, cultures, religions, races, and groups, which leads to disputes or conflicts. In addition, the deep meaning contained in the acculturation of both Buddhist and Hindu shrines is the development of mutual tolerance, mutual respect, mutual respect and recognition of diversity (pluralism) of beliefs without choosing between Hindu gods and non-Hindu gods. Another value that is no less important is the value of gender equality (feminism) and the emancipation of women, respect for mothers. This value can directly be used as a learning medium for the residents of Pakraman Village of Karangsari, Suana Village and also for *pemedek* who come to Goa Giri Putri Temple to foster an understanding of diversity (multiculturalism) in order to realise solid social integration.

Another element that also contains multicultural values is the place of worship of *Pengayengan* altar of God of Sky. This designation is believed to be the god of abundance of fortune in Buddhist beliefs and Chinese culture. Buddhists believe that the God of Sky (*thienkung*) is a deity who rules over celestial and weather objects such as light, sun, moon and wind. Initially, the worship of the God of Sky was unknown in Pakraman of Karangsari Village, but the God of Sky is considered a powerful deity, as in Hindu belief, *Dewa Tri Murti* ruling over fire, water and wind. Thus, the altar of God of Sky can be used as a medium for understanding multicultural values, which is attitude of moderation towards differences in beliefs that lead to the same goal, that is, to ask for safety and success in doing work.

Multicultural values are also contained in a place of worship for Buddhist and Hindu beliefs called Goddess Ganga. Goddess Ganga is worshiped as the goddess of fertility and cleansing all sins with the water she pours out. Goddess Ganga is a river goddess who is considered sacred, namely the Ganges River in India. Hindus believe that if they are washed with the water of the Ganges at the right time, they will receive forgiveness of their sins and it will be easy for them to gain salvation. This is practiced by cleaning themselves using the *tirta* of Goddess Ganga, and this practice is called *melukat* by Hindus in Nusa Penida. Hindus' belief in the Goddess Ganga is still growing today, especially for Buddhists who believe in the tremendousness of the Goddess Ganga as the ruler of the Ganges River valley who bestows fertility to the people of India, especially during the Hasra Wardhana Kingdom who embraced Buddhism (Ningsih, 1) . This belief is also practiced by the residents of Pakraman Village of Karangsari as evidenced by the worship of the Goddess Gangga. Hence, the place of worship of the Goddess Gangga can provide an understanding of the meaning of the value of pluralism, that is to say, acknowledging and sincerely accepting religious differences as a realistic part of people's lives. Despite the different in the names and objects of worships, embracing religions has equality in achieving life goals.

Lord Ganesha is commonly worshiped by adherents of Hinduism. Lord Ganesha is worshiped as a god who is exceptionally generous and as a god who is considered capable of blocking all obstacles that befall humans (rejecting age). Lord Ganesha is believed to master all matters related to science and is easily capable of bestowing success or perfection in life, especially for those who already have a high level of spiritual knowledge (Maswinara, 36). Not only the Hindu community, non-Hindu communities also worship Lord Ganesha, which is none other than Buddhism. Adherents of Hinduism and Buddhism both practice worship of

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Lord Ganesh with the same goal, that is, to ask for freedom from distress. This shows that the people of Pakraman Village of Karangsari adopt a view that their community is enriched by the preservation, respect and encouragement of cultural diversity. The aim is to instill sympathy, appreciation and empathy for adherents of different religions and cultures so that they can live side by side in harmony.

Based on observations at the research site, the coming of *pemedek* to Goa Giri Putri Temple presents multicultural values. This can be seen from the variety of origins of the *pemedek* who make a visit to the temple. The *pemedek* are local people, mainland Balinese, and tourists. In terms of the religion adhered to, the *pemedek* coming were not only Hindus but also followers of non-Hindu religions; all mingle together.

In terms of the prayer means used by *pemedek* to Goa Giri Putri Temple, there is no difference in terms of the worship of God with all its manifestations at the Hindu *pelinggih* and other places of worship other than Hinduism. This implies that both in the holding of prayers and the ceremonial facilities offered at Hindu and Buddhist places of worship, everything is treated the same as is usually done by Hindus. This shows the existence of tolerance, mutual respect, and recognition of cultural diversity and existing traditions.

Socio-Religious Value

Religious values constitute values that reflect the growth and development of religious life which includes bases of beliefs, worship, and morals that serve as guidelines and directives for human behavior in accordance with religious norms to achieve prosperity and happiness in life both physically and spiritually. In relation to the concept, the acculturation of Hindu culture and Buddhist culture at Goa Giri Putri Temple which began in 2007 until now is still being preserved mainly by all the people of Pakraman Village of Karangsari, Suana Nusa Village, Penida as the heir to the ancestral culture. This indicates that all activities carried out at Goa Giri Putri Temple are inseparable from religious activities that are religious-magical in nature, such as the holding of worship and prayers which are not only carried out on certain days but every day. These activities are carried out both by *pemedek* from local community groups and by the mainland Balinese community in general. The group of *pemangku* (religious leaders) is present every day to guide the *pemedek* in praying according to the duties they carry out in each area of worship. Local residents take turns carrying out their duties and pro-actively assisting prayer activities to make them take place in an orderly and smooth manner, especially during high season. Residents from various walks of life obey the rules set by the committee on duty at Goa Giri Putri Temple. In high season, *pemedek* are always patient and disciplined in waiting for the queue, such as on *jaba pura* (the stairs outside the temple) leading to the main entrance which is the first area of the temple called *apit lawang* to the place of worship of *Hyang Giri Pati*. Queuing also occurs when *pemedek* enter the door or mouth of the cave. In addition, the queue of *pemedek* is usually seen at the *pelukatan* (self-cleaning). On the way up the stairs, the place of worship of *Hyang Giri Putri*, a queue also takes place.

In terms of the socio-religious behavior that is practiced as described above, it implies a meaning of social value. The meaning in question includes determination, sincerity, responsibility, patience, solidarity, togetherness, and possession of a strong character that is inherent in each of adherents as moral and ethical values, discipline, and respect. This is reflected in the social relationships that exist between the *pemedek* [devotee] themselves, the *pemedek* and the *pengayah* (officer) on duty at the time, and among the officers themselves. The emergence of such a positive attitude is surely based on strong belief and one common goal, namely to ask *Ida Sanghyang Widhi Wasa* [God Almighty] in all its manifestations situated at Goa Giri Putri Temple for continuous protection, safety, and success in wading through life. Human expectations like that encourage the growth and development of a high spirit of religiosity in carrying out worship. Another driving force is the ease of access to Goa Giri Putri Temple, such as infrastructure facilities that have been built and organised in such a way. The smooth running of transportation operations which is sufficient enough to encourage the strengthening of people's motivation to come to pray and to meditate in the cave.

Other social behaviors containing religious values are also seen in the religious ceremonial activities that are carried out, such as the worship at the *pelinggih*s in Goa Giri Putri Temple. These places are believed to contain souls or supernatural powers, which are especially felt by people who have an inner sharpness that surpasses the power of common human reasoning. This is also called religious emotion (Koentjaraningrat, *Pengantar Antropologi II,* 203) . Religious emotion refers to a vibration of the soul that can move humans to carry out an activity that is completely religious. Religious emotions cause ideas, actions, and objects to be considered sacred. The religious practices carried out are in accordance with the usual habits of life in society and its culture. This is like what happened among *pemedek*, especially religious leaders who came to Goa Giri Putri Temple. Based on the results of an interview with one of the *pemedek* who has the status of a *pemangku* [religious leader], there is a vibration that is felt which is very distinguishable from that felt in other places of worship or temples in Bali.

Apart from the places of worship which are of religious value, the ritual/religious ceremonial equipment used also contains *sukla* [sacred value], not discreditable. According to Hindu belief, *upakara* or *bebatenan* used to make offerings must be purified first before they are presented to the gods who reside in the place of worship. Sanctity means moral purity, morally clean in thoughts, words, and conducts/actions. Likewise, the people involved in making ceremonies, they must be *keletehan or cuntaka* [purity and not discreditability]. *Pemedek* coming to pray at Goa Giri Putri Temple comply with the rules/norms that apply to temples or other holy places in Bali, which contain sacred values, free from things that are profane (having no sacred values). Therefore, a religious

system contains things that are sacred. Sacred constitutes the condition of sainted and auspicious which can have a magical psychological effect on other parties.

Socio-religious meaning formed from the acculturation of Hindu-Buddhist culture at Goa Giri Putri Temple is the existence of a high value of integrity. This value is reflected in the social relations that exist between people involved in prayer activities at Goa Giri Putri Temple such as traditional leaders, stakeholders, and local residents who as a whole are tasked with serving the people or *pemedek* (*pemedek*) who *tankil* (come) to pray. The implied magical religious value is the value of sacredness as reflected in the tools or ceremonial facilities or offerings and other objects used for offerings. The people who make ceremonial materials also present sacred values so that something created starts from concepts or ideas, activities/actions, and the work they make is of sacred value.

CONCLUSION

Acculturation of Hindu-Buddhist culture at Goa Giri Putri Temple is based on several regards, such as the openness of society, especially the people of Pakraman Village of Karangsari, Suana Village, Nusa Penida to the influence of foreign (Chinese) culture and the beliefs held by the local community. This influence can be seen in the places of worship that are located right next to each other, namely between Buddhist beliefs and places of worship (*pelinggih*) of Hindus. Likewise, with the prayer facilities used as a medium to get closer to God/*Ida Sanghyang Widhi Wasa*, it shows the same treatment both for worship of Hindu Gods and worship of Buddhist Gods who jointly reside in the Goa Giri Putri Temple.

Acculturation that occurs implies a deep meaning, which is multicultural values and socio-religious values. Multicultural values in the form of an understanding of the values of moderation, mutual respect, mutual acceptance, and recognition of diversity. Socio-religious values concern integrity in social relations and contain values of sanctity and sacredness.

Acculturation of Hindu-Chinese culture at Goa Giri Putri Temple is a socio-cultural capital full of meaning. Therefore, it must be maintained and preserved and its sanctity must also be maintained by the local community, especially that of Pakraman Village of Karangsari, Desa Suana, Nusa Penida, because then it will continue to exist throughout time and can be passed on from generation to generation. The synergy of the Regional Government of Klungkung Regency with the local community is highly expected with the aim that this area remains one of the spiritual tourism destinations that is quite interesting to visit for both domestic and foreign tourists.

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