



PUNCAK AGUNG TIGER TEMPLE IN BAYU VILLAGE SONGGON DISTRICT (HISTORY, STRUCTURE AND FUNCTIONS OF THE TEMPLE)

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Abstract

This research was conducted in Bayu Village, Songgon District. This study aims to determine: (1) The history of the Puncak Agung Macan Putih temple; (2) Structure of the Candi Puncak Agung Macan Putih Temple; (3) Functions of the Temple of Puncak Agung Macan Putih Temple. The steps used are: (1) Heuristic data collection (observation, interviews, study of documents); (2) Criticism of sources; (3) Interpretation; (4) Historiography (writing history). The subjects of this study were local leaders and elders who embrace Hinduism in Bayu Village, Songgon District. The result of this research is that the Candi Puncak Agung Macan Putih Temple was built in 2005-2007, which was proposed by Ida Bagus Alit. He is originally from Bali who seeks peace in the Rawa Bayu area. When doing meditation, he got an inspiration so that in that area there should be a temple. after that he asked permission from the caretaker of Rawa Bayu to build a temple here. After the elders and caretakers of Rawa Bayu agreed to Ida Bagus Alit's suggestion, he immediately returned to Bali to take the padmasana to be placed in Rawa Bayu. The structure of the Puncak Agung Macan Putih Temple uses the Eka Mandala concept, which means the unity of the upper and lower realms. The only building in the Puncak Agung Macan Putih Temple is Padmasana. This is because the Puncak Agung Macan Putih Temple is located on a mountainside and is quite far from residential areas so that it was built as simply as possible. The functions of the Puncak Agung Macan Putih Temple include: (1) Religious functions: as a place to pray to Ida Sang Hyang Widhi and perform other religious rituals; (2) Educational function: as a place to study history for students because in Rawa Bayu there is a place and relics of Prabu Tawang Alun who was the King of Blambangan, and was the place where the Puputan Bayu war took place; (3) Social function: as a place to commemorate HARJABA because the Puncak Agung Macan Putih Temple is still in the same location as the Rawa Bayu tourist destination.

Keywords: temple history, temple structure, temple function.

1. INTRODUCTION

Banyuwangi Regency has an area of 5,782.50 km² and is the largest district on the island of Java and has a coastline of around 175.8 km and a population density of around 1,708,114 people.(Resident, 2021). Banyuwangi has a diversity of regions from the lowlands to the mountains. Geographically the layout and boundaries of the western part of Banyuwangi Regency are the border with Bondowoso Regency and there are mountains such as Mount Raung and Mount Ijen, to the north the border with Situbondo Regency and the Alas Baluran forest, to the east the border with the Bali Strait, and to the south the border with the Indian Ocean. In terms of location, the coordinates of Banyuwangi are located at 7o 43' – 8o 46' south latitude and 113o 53' – 114o 38' east longitude (RPJMD, 2020: 39). Religions in Banyuwangi Regency are not only Islam, such as Hinduism, Confucianism, Christianity also exist in the Banyuwangi area. However, the dominant religion in the Banyuwangi area is Islam. Likewise the tribe, the southern part of Banyuwangi is dominated by the Javanese tribe, the middle part of Banyuwangi is dominated by the Using tribe (Banyuwangi native tribe), and the northern part is dominated by the Madurese tribe. Although in Banyuwangi there are so many tribes, cultures and religions, the people can mingle well and have a

high social spirit. According to (Science & Technology, 2015) stated that there are 1,923 houses of worship that are suitable for use around the Banyuwangi area. Among them are 1,634 mosques, 107 Christian churches, 22 Catholic churches, 137 temples, 22 Viharas, and 1 pagoda.

Hindus living in Banyuwangi are scattered in several districts, such as Muncar District, Blimbing Sari District, Songgon District and others. What we will examine are Hindus and the historical sites of temples in the Songgon sub-district. Songgon District has an area of around 300,42 Km² which is divided into 9 villages. On average, Hindus in Songgon District live in the western part of Songgon, such as in Bayu Village, Sragi Village, Sumberarum Village and other villages. In Songgon there are also several temples such as Pura Dewata Agung, Pura Dharma Yanti, Pura Tirta Jati, and Pura Candi Puncak Agung Macan Putih. The Hindu community in Banyuwangi is not much different from the Hindu community in Bali. They adhere to the same beliefs and the Vedas are holy books for Hindus. In Hinduism there is a belief that every birth in the world is directly bound by the existence of three debts or an obligation that must be carried out known as the Tri Rna. Tri Rna or this debt has three parts, namely Dewa Rna, Pitra Rna, and finally Rsi Rna. Of the three parts, it can be explained that the first is Dewa Rna, the debt of life to Ida Sang Hyang Widhi, the second, Pitra Rna, is the debt of karma to the ancestors and parents, and the third, Rsi Rna, is the debt of karma to the Rsi. (Sudiarta, 2022). These three karmic debts are responsibilities that must be fulfilled, especially Hindus in Indonesia

Temple of Puncak Agung Macan Putih Temple is located in Bayu Village, Songgon District, about 40 Km from the city center. The location of Bayu Village itself is on the slopes of a mountain. Bayu Village has an area of around 165.09 Km² and is one of the largest villages in Songgon District. The uniqueness of Candi Puncak Agung Macan Putih is a temple built to honor the spirits of the ancestors who defended the Blambangan land in the Puputan Bayu war and is also a tourist destination in Songgon District. Another uniqueness of the Candi Puncak Agung Macan Putih Temple is that there is also a source that is believed by Hindus, including: Sumber Kamulyan, Sumber Kauripan, Sumber Dewi Gangga. This is where people gather and strategize war. In this temple there is also a petilasan building for Prabu Tawang Alun who is the king of the land of Blambangan, this is where Prabu Tawang Alun meditated to seek inspiration by riding a White Tiger. After getting the inspiration, Prabu Tawang Alun founded a kingdom which is located in Macan Putih Village, Rogojampi District and the remains of the buildings are still there today and are visited by many people. And another uniqueness of the Temple of Puncak Agung Macan Putih is a relic of the last Hindu kingdom on the island of Java.

Although there are many who study the temple, no one has studied in depth or specifically about this Temple of Puncak Agung Macan Putih. With this paper, it is necessary to study the origins of temples and building structures, the benefits of temples and the functions of temples. Thus, the title that the author adopted for this study was "Puncak Agung Macan Putih Temple In Bayu Village, Songgon District (History, Structure, Function and Utilization As A Learning Resource)".

2. THEORETICAL BASIS

2.1 Background of the Establishment of the Temple

Religion is a guide for living life, and in it there are ideas of values and norms that serve as guidelines so that harmony can be realized, guidelines for how we should speak and behave so as not to offend other people. Harmony here does not only apply to fellow human beings but harmony



to God and harmony to the environment(Sudarsana, 2018).The term temple comes from the Sanskrit word which means city or fortress which has now changed its meaning to become a place for worship of Sang Hyang Widhi Wasa. Before the word temple was used to name a holy place or place of worship, the word Khayangan or Hyang was used(Joko Santoso, 2016).

Belief or belief in Hinduism is called Panca Sradha. Panca Sradha itself teaches about belief in the existence of Brahman or the One God(Suryanan, 2021). Five beliefs that must be believed for Hindus include:

- a) a.Widhi Tattwais belief or belief in Sang Hyang Widhi.
- b) b.Atmaare small sparks of Sang Hyang Widhi Wasa found in living things.
- c) c. Karma Phalais to believe in the result of all actions. Good or bad deeds will definitely get results or rewards.
- d) d.Samsarais the belief in something animate will be born again or often referred to as reincarnation.
- e) e.Mokshais the final result of Samsara in the sense that there is no more existence other than oneness with Brahman(Aryatyana, 2020).

According to(Triguna, 2018)argues that the belief in Oneness in Hinduism can be expressed in two ways: first, God has the nature of Nirguna Brahman or God who is intangible and is a holy soul. The second is God who has the nature of Saguna Brahman or God who is named,given shape,and given other attributes. Religion can literally be interpreted as religion related to God whose teachings are revealed through revelation. And religion can also be interpreted where religion is part of culture to fulfill collective consciousness as identity(Hariyanto, 2016). According to(Pratwi, 2017)revealed that in the concept of religion the father of Indonesian anthropology explained that there were five basic concepts forming religion including:

1. Religious Emotions

Religious emotions cause humans to have religious attitudes which can be interpreted as humans having vibrations that move the soul which can encourage all religions(Halik, 2016). Further According to Koentjaraningrat(In Pratiwi, 2017)explained that religious emotion is a vibration of the soul that encourages or moves the human soul to behave religiously and even act religiously.

2. Belief Systems

The belief system contains all beliefs and images of the attributes of God, as well as the existence of the unseen world and all aspects of the relevant religious teachings.(Narulita, 2017). Belief or belief will arise because of religious emotions, these two basic concepts greatly influence humans in religion. In the contents of the Panca Srada, one of them believes in the existence of Sang Hyang Widhi Wasa. This shows that the beliefs of Hindus are in the form of the occult and Hindus really believe in it as is the case with other religions(Winowod, 2020).

3. System of Rites and Ceremonies

According to(Firmansyah, 2017)stated that the ceremony had many elements including: offerings, sacrifices, praying, eating together after the ceremony, processions or parades, performing dramatic arts, dancing, singing sacred songs, and so on. The first aspect is the place where the ceremony is carried out, such as in temples, temples, churches, mosques and so on. The second aspect concerns sacred and sacred days for performing religious rituals, the third regarding objects used for rituals such as statues, wasp instruments, weapons, sacred flutes, sacred bells and

so on. The fourth concerns the leader and the person performing the ceremony including priests, monks, shamans.

4. Ritual Equipment and Ceremony Venues

The ceremony can be classified into three parts, namely the rites of passage that occur in the human life cycle, the rites and ceremonies occur during a one-year rotation period based on the respective tribal calendar, the charity ceremony is a sacrificial ceremony for offerings to the gods (Tobroni, 2021).

The aspects of the ceremony can be explained as follows:

a. Ceremony Place

The place of the ceremony is usually carried out in a place that is considered sacred or holy by the local community and is reserved for people of interest only (Pratiwi, 2017). Like Hinduism, Hindus have a temple to serve as a place for rituals and worship of gods. As for places such as sanggah, they are also used for worship of the ancestors of small clans or extended families and can also be used as places of worship to God Almighty. (Koentjaraningrat, 2002)

b. Ceremonial Moments

According to Koentjaraningrat (In Pratiwi, 2017) explained that the ceremonial procession was divided into several elements including: offerings, praying, sacrifices, dancing, singing, fasting, performing dramatic arts, meditating, and meditating.

c. Ceremonial objects and tools

Objects used include sacred bells, sacred flutes, weapons, knives, spoons, cymbals, and so on. According to (Firmansyah, 2017) states that objects used for ceremonial rituals include sounds, statues, sacred drums and so on.

d. The person who performs the ceremony and the leader of the ceremony

In Hinduism the priest is an influential position and has the right to help the people to straighten and guide the people to the right path (Srisusiani, 2021). Priests in Hinduism are distinguished according to their respective castes or clans. The first is pedanda, priest and so on (Koentjaraningrat, 2002).

5. Religious Groups

Every religious person in carrying out their religious rituals believes in what is their belief like Hinduism, Hindus really believe in the existence of Sang Hyang Widhi Wasa as God. Further according (Noor, 2018) explained that religious groups are the character of the life of religious people which can be understood to bring out the dynamics of religious activity groups.

2.2 Temple structure

In general, temples adhere to the Tri Mandala concept which consists of jaba pura (nista mandala), middle jaba (madya mandala), offal (main mandala). There is also a temple that holds the Eka mandala concept. Eka Mandala is a temple structure that uses only one concept, namely the main mandala or the core of the temple. The temple structure, which uses the Eka Mandala concept, only has one page, namely the innards or Utama Mandala (Heriyanti, 2019: 58).

The following are the buildings in each part of the temple:

1. Nasty mandalas

Nista Mandala is a place for bhutakala. Bhutakala itself is a creature that disturbs humans and in this place Hindus usually place offerings. In this area, things related to rituals are also often held, such as the mecaru ceremony and percussion of the spirit (Linggih, 2016).



2. Madya Mandala

Madya Mandala or Jaba Tengah is a place for preparing for ceremonial rituals and a place to socialize with temple committees. Inside the middle jaba there are several bale and gedong such as Bale Gong, Bale Wantilan, Bale Kulkul, Gedong Pengapit, Candi Bentar (Reddy Firmansyah et al., 2016).

3. Main Mandala

The main mandala or innards is a symbol of the upper realm as a place for God, the Gods and the Holy Spirit. This place is the core zone of the complex which has the most sacred value among other buildings (Pura et al., 2019). Inside the main mandala or innards there are several buildings including: Padmasana, Pawedan Bale, Pepelik Bale,

2.3 Temple function

The construction of this temple or holy place aims to purify itself. The temple is also said to be a center for carrying out religious rituals such as to worship Sang Hyang Widhi Wasa, as a place for religious reflections. Besides that, the temple also functions as a place for the community to hold meetings or socialize (Indrawi, 2016). And also used as a place to perform various kinds of dance activities or a drama in holding a series of ceremonies at the temple (Wicaksana, 2016).

According to Gunawan & pd (2022:12-14) explained that the function of the temple is divided into three parts including: religious function, social function, educational function. In its religious function, the temple is usually used to worship Sang Hyang Widhi and is a place to increase Sradha and belief. In carrying out worship or rituals, Hindus must manifest their sense of devotion in various ways. The facility is an idea or creativity of the Hindus themselves which can be utilized in accordance with prevailing customs. This is done because the temple is a holy place full of spiritual rituals (Triguna, 2018). In addition, the temple is also a very good place to maintain a sense of kinship and mutual cooperation (Dewi and Sudarsana, 2017).

1. Religious Function

Almost all cultural heritages have wisdom in the religious field, as one example is the temple building which is known for its sacredness and is used as a place for worship of Sang Hyang Widhi Wasa for Hindus (Sanjaya, 2013). However, temples are also often used as a place of worship to Bhattara or the spirits of the ancestors. Such a thing is possible because of the belief or belief of Hindus that after purification of the spirit, the spirits of the ancestors have reached the Siddhadevata level which has entered the devata realm and is referred to as Bhattara (Heriyanti, 2019). In carrying out religious rituals, Hindus cannot be separated from symbols that contain elements of spiritual power such as offerings and offerings which are the result of culture in Bali (Nova, 2018).

2. Social Function

Judging from the social function of the temple, it is usually used for meeting meetings, for mutual cooperation activities (ngayah) and to show group identity, strengthen solidarity among Hindus (Sariasih et al., 2022). Meanwhile, at Candi Puncak Agung Macan Putih Temple, commemorations are often held, such as the Puputan Bayu war relics procession and it is also a place to commemorate Banyuwangi's anniversary.

3. Education Function

Meanwhile, seen from the function of education, it can be seen as a media for the community to learn various activities. Educational activities at the temple include: Dharma Gita, Dharma

Discourse, making ceremonial facilities, developing dance and percussion arts, and religious schools as a place to form a godly spirit for the younger generation.

3. RESEARCH METHODS

This research uses historical research methods. According to Suyana (2012: 5) explains that the research method is a principle or systematic steps in obtaining historical research. There are four steps in conducting historical research including: (1) Heuristics, (2) Criticism, (3) Interpretation, (4) Historiography. In studying "Puncak Agung Macan Putih Temple in Bayu Village, Songgon District: A Study of the History, Structure, and Functions of Temples", the authors used the same method, namely:

1. Heuristics (data collection)

Heuristics are the first step in an effort to collect past sources that are appropriate to the problems discussed. Heuristics is a technique for finding or finding sources, obtaining data, historical material or historical evidence (Sayono, 2021: 371). The classification of historical sources according to their form and nature is divided into three types, namely: (1) material sources, such as the Candi Puncak Agung Macan Putih Temple building, (2) oral sources, an information obtained from Mr. Saji as the caretaker of the temple and Mr. Zenis as elders. Data collection techniques using observation techniques and interview techniques

2. Source criticism

The data that has been collected from several data collection methods, in this case the writer will select the data that has been obtained. Using filtered data will assist the writer in continuing at the writing stage, so that the results of the writing can be closer to the truth. There are two kinds of source criticism: first, external criticism, which is an attempt to determine the authenticity of a source. and internal criticism, which is an attempt to determine the truth or can not be trusted data collected. This study uses external criticism of sources that have been obtained by looking at the Puncak Agung Macan Putih Temple building.

3. Interpretation

This interpretation activity includes interpreting the facts that have been obtained and are still loose and loose so that they can be connected or strung together so that they become a unit that has clear relevance and makes sense. The interpretation process also involves the historical selection process because not all facts can be processed and included in the historical story being studied. Regarding the research on the Puncak Agung Macan Putih Temple Temple in Bayu Village, Songgon District, at this stage the author will conduct an analysis of the data that has been obtained. In analyzing the data the author uses data triangulation which is done through cross-checking data that has been obtained from written sources, in the form of journals, written sources, and oral sources. So that later you will be able to get a descriptive-analytic historical story about the existence of the Puncak Agung Macan Putih Temple in Bayu Village, Songgon District.

4. historiography

The final step is taken after the facts have been compiled and equipped with interpretations which give birth to a complete and meaningful historical construction which is then written in historical narrative writing (historiography). In writing historical works, the writer will stick to the 5W + 1H principle (What, Where, When, Who, Why, and How). Besides that, it is also necessary to pay attention to other principles in writing historical works, such as the principle of chronology, namely the arrangement of events in a sequence based on time sequence (Kuntowijoyo, 2005). The



colligation principle is the procedure of explaining an event that connects facts intrinsically to give meaning to the entire past event that you want to construct (Widja, 2006). What is equally important in writing historical stories is the principle of imagination, which is nothing but the ability to make analogies between events in the past and actions in the present, especially for events that are difficult to find a chronological basis and causation in connecting them (Widja, 1991).

4. RESULTS AND DISCUSSION

The results of this study resulted that Candi Puncak Agung Macan Putih Temple is the youngest temple in the Songgon District area and existed in 2007.

4.1 History of the Temple of Puncak Agung Macan Putih Temple

The history of the establishment of the Candi Puncak Agung Macan Putih Temple is inseparable from the Jawi Wisnu Buddhist religion in Bayu Village. In the era of President Soeharto's leadership during the New Order era around 1968, it was determined that five religions were recognized, namely Islam, Hinduism, Buddhism, Christianity and Catholicism. Therefore, if there are people who still act in the name of the religion they adhere to for generations that are not recognized by the state, then it is advisable to join an official religion under the auspices of the Ministry of Religion of Indonesia. This policy during President Soeharto's leadership caused internal problems in Jawi Wisnu Buddhism, where Resi Kusumodewo, as the main leader of Jawi Wisnu Buddhism, had a stance that he did not want to join a religion other than Jawi Wisnu Buddhism. Meanwhile, his biological son, Raden Ajeng Astuti, agreed with President Soeharto's policy, so he was willing to enter into the Indonesian Hindu Dharma which caused confusion among the leaders below.

Based on the data obtained through interviews, it was found that the arrival of the Hindu Dharma religion in Bayu Village around 1973 was still related to the PKI era in Banyuwangi. The people in Bayu Village who had the Jawi Wisnu Buddhist sect received bad treatment from Muslims who participated in the PKI. So the leader of the Jawi Wisnu Buddhist sect named Mr. Buhari suggested to his followers to meet Mr. Muji in Sumberarum Village. Mr. Muji himself is the caretaker of the Dewata Agung Temple in Sumberarum Village. After deliberating about beliefs, finally the Buddhist leader of Jawi Wisnu, namely Mr. Buhari, agreed to join the teachings of Hindu Dharma, where Hinduism is one of the religions that is clear and has holy books. Prior to the existence of the Candi Puncak Agung Macan Putih Temple, the local community already had a temple located to the east near a residential area called Pura Tirta Jati. This temple is used as a place for worship for Hindus to carry out religious rituals. Because the place and location of this temple is very supportive which is in the middle of a settlement, so the community prefers to perform religious rituals at Tirta Jati Temple compared to Puncak Agung Macan Putih Temple.

Based on the data obtained through interviews, the establishment of Candi Puncak Agung Macan Putih Temple is inseparable from the mystical things experienced by Ida Bagus Alit who led him to go meditate in the Bayu area around 2005. When carrying out the ritual he received an inspiration so that in Rowo Bayu's place a temple was built, but he did not get detailed inspiration, so it raised doubts about where to build a temple and where to place it. So the second ritual was carried out which was attended by dr. pageh, pak astike, and pak pasek who came from Bali in 2006. When carrying out the ritual he got an inspiration to build a temple in that place which had to be next to a tree that had a branched trunk after that a search was carried out to coincide with that there was someone possessed by a tiger Putih pointing to the east and that's where the Temple of

Puncak Agung Macan Putih was finally built by placing a stone as a sign that this area is a very sacred place.

Around 2007, Ida Bagus Alit, who was one of the figures in the construction of the temple in Rowo Bayu, returned with the padmasana he had brought from Bali. He met with Pak Saji as the elder and caretaker of Rowo Bayu to negotiate the placement of the Padmasana. After obtaining approval from caretaker Rowo Bayu, Pak Ida Bagus Alit was taken to a place that had been marked as a sacred place. Mr. Saji explained that after he received the first inspiration in Bayu, there were other Balinese people who received the same inspiration, like Mr. Ida Bagus Alit. Said Mr. Saji as Rowo Bayu's caretaker. Mr. Saji also explained about the pioneers in establishing the Puncak Agung Macan Putih Temple, including: Mr. Ida Bagus Alit, Mr. Pasek, Mr. Astike, Mr. dr. Pageh, and Pak Saji (rowo Bayu leader). There are 18 Bayu people who embrace Hinduism. Before the establishment of the Tirta Jati Temple or the Puncak Agung Macan Putih Temple in Bayu Village. The local people have to travel quite a distance to pray in Sumberarum Village, where it is located at the Dewata Agung Temple.

Tolerance between religious communities in Bayu Village, Songgon District can be assessed as very good. Because local people have never looked at ethnicity and religion to help. Like when Hindus in Bayu Village held a melasti ceremony. Non-Hindu residents are happy to help prepare the place and prepare tools such as finding bamboo to set up tents. And when Muslims celebrate the holidays, Hindus also experience the holidays by traveling together and sometimes there are also Hindus who serve cakes like Muslims do during the holidays.

4.2 Temple structure of Puncak Agung Macan Putih Temple

The temple building is a unique building and different from other places of worship. this can be shown by the divisions of the courtyard and the structure contained in a temple. The buildings in the temple are also well conceptualized and have meaning. It can be explained that the structure of the temple is divided into several parts, some use the pura trim mandala structure, some use the pura dwi mandala structure, and some use the pura eka mandala structure. Mandala itself comes from the Sanskrit word, the meaning of mandala literally means circle. Mandalas can also be called circular patterns or shapes. In applying the structure of the temples in Songgon District, most of them use the dual mandala structure, which means two pages. The structure of the Temple of Puncak Agung Macan Putih temple only uses the concept of eka mandala or one page, unlike other temples in the Songgon sub-district which on average use a two-page or two-page structure. The temple building of Puncak Agung Macan Putih Temple goes directly to the main courtyard or is often called the main mandala, which has the highest level of holiness and is very sacred. Meanwhile, beside Padmasana there is a temple building which was built to commemorate the services of the heroes who sacrificed their lives for the land of Bayu which is known as the Puputan Bayu war and is also used as a place to pray for the general public according to their respective beliefs.

Padmasana is the most important part in a temple, because padmasana is a symbol to worship Ida Sang Hyang Widhi. Padmasana has several parts including the head, the middle or body, and the legs. The padmasana head has the meaning that there is the place where Ida Sang Hyang Widhi Wasa is, therefore it is placed at the very top. on the body or in the middle it means that there is a place for the ancestors who have served. And at the bottom there is a place for buthakala or spirits that disturb humans.



Padma is typologically divided into three parts including padma capah, padmasari and padmasana.

a) Padma is weak

Padma capah is a padma which only has two levels consisting of palih taman (bottom) and palih capah (top) and at the bottom itself does not use Bedawang Nala.

b) Padmasari

Padmasari is a building that has three levels including palih taman (bottom), palih sancak (middle), palih sari (top) and also no Bedawang Nala. Meanwhile, the Padma building at the Puncak Agung Macan Putih Temple Temple has three levels and the bottom itself does not use Bedawang Nala. At the top of the padma is called palih sari. The form of the palih sari itself has a shape like a throne. Like the following picture:



Picture. 01 Temple of Puncak Agung White Tiger Temple

Source. Research Documentation (2023).

c) Padmasana

Padmasana is divided into three, including the right or lower part which has Bedawang Nala wrapped around two dragons symbolizing Hyang Wasuki and Anantabhoga. The central part is named Batur, this part is supported by swan ornaments, eagle wings, and the sacred dikpalaka building. And the top named Sari. Sari is the top or often called the head. The upper part has an ornament like a throne as a symbol of Ida Sang Hyang Widhi.

4.3 Functions of the Temple of Puncak Agung Macan Putih Temple

It is very clear that each building has its own function, such as places of worship and other buildings, one of which is the temple. The temple is a sacred place to worship Ida Sang Hyang Widhi, the Gods, and ancestral spirits with a series of religious rituals. Apart from religious matters, temples also have many functions. Among them are:

1. Religious Function

The understanding of divinity from a religious point of view certainly cannot be separated from the aspects and essence attached to Him. Even humans, who can be said to be the most perfect creatures, still have limitations. Whereas God who is recognized as second to none has unlimited nature. Such great qualities have been attached to Him. So that in Hindu belief in the Vedas it is expressed by acintya through a symbol which means its form is imagined by the human imagination. Therefore the secret of God is imagined or imagined with symbols. Such as pelinggih symbols, statues, Padmasana, and so on. Likewise, in Puncak Agung Macan Putih Temple, the appreciation of God can be symbolized by the presence of Padmasana in the middle. Other religious functions are used to carry out religious rituals and a place to pray to Ida Sang Hyang Widhi with His various manifestations so that they are given safety from all kinds of dangers. Temple is the most effective place to carry out religious rituals for Hindus. One of the activities

that is usually carried out at Candi Puncak Agung Macan Putih Temple is the melasti ceremony where Hindus in the Songgon District gather at Rowo Bayu to perform the ritual.

2. Education Function

Temple is a place for Hindu community which besides having a function as a place to carry out prayers or perform religious rituals, temples also function as places of non-formal education. Education that is usually carried out in temples includes religious schools held in the community as a place for religious practice and study so as to provide education to the younger generation so that they adhere to the concept of Tri Hita Karana, besides that the temple also teaches cultural education such as dance, percussion, and drama to preserve and continue to pass down culture from generation to generation. Whereas in Puncak Agung Macan Putih Temple itself is used as a place to introduce history to students, because this Puncak Agung Macan Putih Temple has relic sites of Prabu Tawang Alun such as the place where Prabu Tawang Alun was imprisoned, who was the king of the Blambangan kingdom, and the place where Grandma Resi Sumilir was imprisoned, who was a silent witness to the magnitude of the Bayu war during the Majapahit kingdom, and was also the site of the tragedy of the Puputan Bayu war against the VOC. So there is a Puputan Bayu war monument.

3. Social Function

Religious ceremonies or rituals, especially for Hindus in Bayu Village, cannot be separated from a sense of social and kinship. This can be seen with the enthusiasm of the community ahead of traditional ceremonies or religious ceremonies by working together to help each other to make these activities successful so that they run smoothly. Such social traits must be developed for future generations. Another function of the Puncak Agung Macan Putih Temple is one of which is a place to commemorate the Anniversary of Banyuwangi or often called HARJABA. This Banyuwangi Anniversary Commemoration is usually held at the end of every year in December every 18th where the local community performs a tumpengan in the Rowo area and performs rituals and prays to God Almighty for all the pleasures that have been given. And what is even more unique, according to an explanation from Mr. Serve who is Rowo Bayu's caretaker, explained that people who pray at Candi Puncak Agung Macan Putih Temple are not only Hindus, but people of different religions are also allowed to pray there according to their respective beliefs.

4. Economic function

It is natural for us that sacred places or holy places, one of which is a temple, is used as a spiritual tourism spot. With this, the maintenance of the temple and the salaries of the stakeholders and those who participate in maintaining the temple can be helped and make their economy normal. Temple is one of the objects of spiritual tourism to cultivate the godly soul. With the existence of the Puncak Agung Macan Putih Temple, it is very influential for the local community to help their economy. In addition, the location of the Puncak Agung Macan Putih Temple is in the tourist destination of Rawa Bayu in Songgon District. So that local people take advantage of this to sell in the Rawa Bayu area. The visitors only need to pay Rp. 10,000 per person, if you want to enter Rawa Bayu. The money from ticket sales is used to renovate old or damaged buildings. And also as a salary for the caretaker or caretaker of Rawa Bayu.

5. Cultural Functions

Temple is a cultural center and a place to preserve culture. In this case the function of the temple is clearly visible from the carvings or decorations on the temple building. this is a form of preserving a very large and well-known cultural heritage internationally. Apart from carvings, the



temple is also a cultural venue, such as dance studio performances, percussion performances, drama performances and so on. Meanwhile, Candi Puncak Agung Macan Putih Temple is different from other temples which are thick with Balinese cultures. This temple still holds Javanese culture even though there are temple buildings. The rituals that are often carried out in this area also smell of Kejawen customs which use tumpengan, ancak, and so on. It is different from other temples in the Songgon District area which use Hindu religious rituals in general. Because of the principle that the people of Bayu Village still want to hold firmly the culture of their ancestral heritage and will always revive the customs that have been in force since ancient times.

5. CONCLUSION

Based on the explanation above, Candi Puncak Agung Macan Putih Temple is the youngest temple among the temples in Songgon sub-district. Because the establishment of this temple, namely in 2005-2007. While the other temples were mostly built in the 90s. This temple was built inseparable from the mystical things that were experienced by Mr. Ida Bagus Alit, Mr. dr. Pageh, Mr. Pasek, and Mr. Astike who came from Bali to find peace in Rowo Bayu. He revealed that in Rowo Bayu's place there must be a temple. besides that, in this place there is also a memorial of Prabu Tawang Alun who is the King of Blambangan.

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