GUNUNG KAWI TEMPLE TAMPAK SIRING: RELIGIOUS EDUCATION SITE DURING ANCIENT BALI
Candi Gunung Kawi Tampaksiring: Tempat Pendidikan Agama pada Masa Bali Kuno

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Abstrak

Kata kunci: gunung kawi, kaum ṛṣi, mandala kadewaguruan.

Abstract
The study of sacred buildings that served as religious education sites in the past or often called as the rarely carried out by researchers. Gunung Kawi Temple Tampaksiring as one of the sacred religious buildings in the past has given hints of the possibility of this place used as learning and teaching space. For this reason, this study aims to find out the evidences that reinforce the assumption and to explain the life of the supporting community. Data was collected through observations and literature reviews. The data was analyzed by using qualitative, contextual and comparative analysis. The results of this study show that Gunung Kawi Temple is a sacred building with a Mandala Kadewaguruan status. It is proven by evidences such as, i.e. its wide place, variety of religious remains findings, ceramics findings, and inscription reports. The life of the ṛṣi dan hermits showed complex activities meeting social needs related to learning and teaching, fulfilling religious needs by conducting various ceremonies as well as fulfilling the needs life related to foods and drinks.

Keywords: gunung kawi, ṛṣi, mandala kadewaguruan.
INTRODUCTION

Gunung Kawi Tampaksiring sacred building was built on the Pakerisan riverside. Administratively, it is located in Banjar Penaka, Tampaksiring Village, Tampaksiring District, Gianyar Regency, Bali. Based on astronomical location, Gunung Kawi Temple is located at the coordinates of 8°25'22.65” South Latitude and 115°18'45.93” East Longitude. The Pakerisan River watershed is a fairly wide area stretching from north to south, which is located in narrow gaps flanked by steep cliffs with rough sandy rock compositions. The Pakerisan River springs are obtained from the infiltration of Lake Batur and also get extra air from the springs at Tirtha Empul Temple and Mangening Temple. Gunung Kawi Tampaksiring is surrounded by agricultural areas in the form of rice fields.

Gunung Kawi which is used as the name of the holy location is very likely to be an archaic name. In East Java in the south of Malang there is also a mountain which is a famous destination for pilgrimage named Gunung Kawi. It can be interpreted that in the mountain once lived kawi (hermits), the authors of literary works. This is in line with the fact that Gunung Kawi Temple, Tampaksiring is also equipped with building niches which were very likely to be used by the rsi and hermits. Hermitage buildings are similar to the ones in Gunung Kawi Temple Tampaksiring also has been found in archeological sites in Ratu Baka, Central Java and artificial caves in Tulungagung, East Java.

It is very possible that the name of Gunung Kawi was based on the number of rsi and hermits which is acted as Kawi who composed literary works in the form of kakawin or gancaran. It is possible number of Old Javanese literary works that have survived until now days have been rewritten by the hermits who lived in seclusion of Gunung Kawi Tampaksiring complex. Since many Kawi used to live in who used to live in Gunung Kawi Tampaksiring complex, this holy place was called “Gunung Kawi”, and now it is called as Gunung Kawi Temple (Munandar 2012, 33-34).

Another opinion regarding the name of Gunung Kawi is based on the reading of Tengkulak A which is King Marakata who ruled in Bali from 994-948 AD. The most important content mentioned that Amarawati dormitory, located on the banks of Pakerisan River. Then Goris (in Bagus and Prihatmoko 2016, 106) associated the term “sanghyang katyāgan ing pakrisan mangaran ring amarāwati” in Tengkulak A Inscription as Gunung Kawi Tampaksiring Temple Complex. Both assumptions actually refer to the same meaning as the holy place for the rsi and hermits.

Studies of Gunung Kawi Temple Tampaksiring have been carried out some experts within the countries abroad and from various scientific fields. Unfortunately until now there are not many researches that talk about its position as a religious education sites in the past which is often called as mandala kadewaguruan. The research of Gunung Kawi Temple, Tampaksiring as religious education site was conducted by Sunjana (2016, 68), who stated that Gunung Kawi Temple Tampaksiring was a mandala kadewaguruan complex. The conclusion was taken only based on the several descriptions, not from the other evidences. Besides that, it did not explain about living activities of the community in Gunung Kawi Temple Tampaksiring. The focus of the research was indeed more on the implications of the spatial patterns in Gunung Kawi Temple towards the interaction and social hierarchy of people in the past.

In addition, Laksmi (2017, 200) indirectly gave a statement that katyagan ring amarawati was Gunung Kawi Tampaksiring complex which might function as a place for religious education, but this statement was not followed by further explanation. Wahyuni (2015, 111) also suggests that the hermitage at Gunung Kawi Temple, Tampaksiring, may have been used for teaching and learning, and has not explained in detail the life of education there, and the evidence on which to state this
assumption has not been put forward. This result was also found in the research which is carried out by Bagus and Prihatmoko (2016, 110-113) which only explained the patterns of adaptation to the environment occurred in Gunung Kawi Temple Tampaksiring. The existence of ṛṣi and hermits who actually had an important role in the construction of the temple. Gunung Kawi, Tampaksiring is not explained. Considering the results of these researches, it seems that the study of Gunung Kawi Temple Tampaksiring as a past religious education site has not been entirely completed, so further research is needed to get a more complete explanation.

The sacred buildings with mandala kadewaguru type are often found in archeological sites in Java. For example, in the middle of Java, there are Cetho, Sukuh and Planggatan Temples. These sites are located on the West Slope of Mount Lawu which is administratively belongs to Karanganyar Regency. Based on Purwanto’s research (Purwanto 2017, 92-95), these three sites are in conformity with the requirements of mandala kadewaguru type of sacred buildings. The requirements such as being in a quiet place (mountain slopes, hills, rivers), there are lingga pranala (lingga yoni), and leaders called dewaguru.

One of mandala kadewaguru sacred buildings on the eastern part of Java Island is the Penataran Temple which is located on the southwest slope of Mount Kelud, Penataran Village, Nglegok District, Blitar Regency, East Java. The period of the construction of this temple complex shows that the construction process was not carried out at the same time, namely from the Kadiri (1052 AD) to Majapahit (1486 AD) era (Setiawan 2016, 261; Rahardjo 2011, 55). Wahyudi et al. (2014, 110-111) concluded that Penataran Temple belongs to a religious education center group during Majapahit. Furthermore, the Gua Pasir Site can also be identified as one of the centers of educational, religious and literary activities of Majapahit period that was independent from the central region or can be identified as a suburb. This was most likely a place for the ṛṣi activities which were usually independent from the central bureaucratic structure.

During Majapahit period there was indeed quite a lot of information regarding the existence of the mandala Kadewaguru. During the era, there were 4 mandala kadewaguru which were considered important namely mulasagara, kukub, sukayajna, and kasini. The four mandalas called caturbhasma mandalas are privileged, perhaps one of the reasons is because of the symbolic classification system based on 4 categories in ancient Javanese society, which is conceptualized as 4 cardinal points. If the 4 mandalas are placed in the four cardinal directions, then the sagara occupies the east, the kukub occupies the south, sukayajna occupies the north, and the kasini occupies the west (Santiko 2005, 114-115).

In general mandala kadewaguru was a sacred building inhabited by a large number of ṛṣi and hermits. The clerics intentionally withdrew themselves to a quiet place with the aim to get closer to the Almighty God. In addition, in Hinduism there are Caturasrama which are four stages or stages of life that a person must go through. The third stage Caturasrama is called wanaprastha, which is a level of life asking for a kalepasan way by retreating to deserted places or forests (Munandar 2014, 201-202). The ṛṣi and hermits are very likely to be in this wanaprastha stage.

In the description above it can be seen that the communities that had the interests in the mandala Kadewaguru sacred buildings were the ṛṣi and hermits who managed a mandala complex. They were the ones who taught religious knowledge to their students (sisya). It is very possible that activities related to not only learning and teaching but also performing certain ceremonies, either routine or at certain times. In mandala Sukuh for example, the activities carried out by the ṛṣi and hermits were so complex including gardening, raising animals, and others (Purwanto 2017a, 75-79)
Based on the explanation above, the problems examined in this study are 1) the elements that as markers that Gunung Kawi Temple Tampaksiring was a religious education site in Ancient Bali era. The elements explored consists of, pottery or ceramic findings, archeology findings related to religion, the location of the site which is away from the crowd, and the description of written texts regarding Gunung Kawi Tampaksiring. 2) how was the life of the ṛṣi who lived in Gunung Kawi Temple Tampaksiring which has not been revealed yet. The aim of this research is to contribute in the history of Balinese culture in religious field. Specifically, it desires to trace the evidences of Gunung Kawi Temple Tampaksiring as a religious education site, so that it can provide an overview of its position and function in the past.

METHODS

This research was conducted at the Gunung Kawi Temple, Tampaksiring, which is located in Penaka Hamlet, Tampaksiring, Gianyar. The method used in this study consists of two stages, namely data collection techniques (observation and literature study) and data analysis (qualitative, contextual, and comparative analysis). Observation was carried out by observing various archeological objects at the research site, followed by making a description or recording the observable phenomenon. Then literature study is an effort to study and collect writings or information related to the research being carried out.

The analysis applied in this study is qualitative analysis. The steps are by describing the results of the research in narrative description in the form of sentences. This analysis focuses on efforts to provide an overview or explanation of the object under study through collected data and analyze them to draw conclusions. The available data are in the form of rock-cut temples, hermitage niches, short inscriptions and other artifacts. Contextual analysis in this study is to look for interrelationships between data in the form of buildings and artifacts to find the relation between them. Meanwhile, comparative analysis is an analysis by comparing one data with other data. This analysis was carried out by comparing a number of mandala kadewaguruan located in Java, which many experts have revealed.

The data that has been collected at the collection stage (observation and literature study) will then be analyzed. Then it can be interpreted in order to solve the problems that have been proposed, namely elements as markers of sacred buildings as a place for religious education and life carried out by the supporting community at Gunung Kawi Temple, Tampaksiring. The basic approach used is religion. Zoetmulder (in Munandar 1990, 2) stated that none of the cultures in this world are free from the influence of religions, and this also applies to Indonesian culture during the Hindu-Buddhist era. Knowledge of past cultures and religions is the key to unlock the unknown problems in the writing of ancient history associated with various ancient relics. Gunung Kawi Temple Tampaksiring is a sacred building which is certainly related to religion.

RESULTS AND DISCUSSION

Overview of Gunung Kawi Temple Tampaksiring

Gunung Kawi Temple, Tampaksiring is a temple complex that consist of two types of buildings, namely the temple complex and the hermitage. The temple complex can be divided into three groups based on the number of temples per group: group five temples that has five temples, group four temples that has four temples, and group one temple that has a temple. Group five temples is located to the east of the river, group four temples is located to the west of the river, and group one temple is located to the south of the group fourtemples. The hermitage niches complex is located not far from the temple area, both on the east side and
the west side. In addition to the temple buildings and hermitage, there is also an entrance gate and stairs (see figure 1).

Many experts have revealed that the Gunung Kawi Tampaksiring Temple complex was founded around the XI century for the pedharmaan of King Udayana, his wife, and sons (Ardika, Parimarthana, and Wirawan 2013, 241; Munandar 2012, 27-28; Bagus 2007, 13). The first construction of the temple complex could have begun during the reign of King Marakata Pangkaja (944-947 Śaka), and then was added and renovated in the era of King Anak Wungsu (971-999 Śaka). The two kings were indeed the sons of the sajalu-stri couple of Udayana-Gunapriyadharmapatni (Munandar 2012, 29).

The difference is the designation of each temple. According to Goris (1965, 25) the group five temples with haji lumah ing jalu written were built for King Udayana, while the temples with rwa nakira written were intended to glorify King Marakata and Anak Wungsu. Meanwhile based on Kempers (Kempers 1960, 78), the first temple was for King Udayana, the second temple was for Anak Wungsu, while the other temples were for the empress of King Udayana. The group four temples were presumed for lower level wives or concubines. The group one temple that reads rakyat is thought to be for the prime minister of the king. Another assumption was from Munandar (2012, 27-28) who stated that group five temples was a pedharmaan site of King Udayana, traditionally called the royal family tombs. The group four temples which were traditionally called the Queens’ Tombs could also be connected as a place to glorify Queen Gunapriyadharmapatni.

Based on the explanation from the experts above, it can be concluded that the initial construction of the Gunung Kawi Tampaksiring sacred building began around the beginning of the 11th century AD. Then the question that arises is when the Gunung Kawi

![Figure 1. Situation Map of Gunung Kawi Temple Complex Tampaksiring.](Source: Document of Centre for Conservation of Culture Bali, gathered by Gunawarman 2018)
Tampaksiring temple began to be abandoned by its inhabitants. This question seems difficult to answer with certainty, but it does not rule out interpretations. It is well known that the ancient Balinese kingdom lasted around the IX-XIV century, and of course, it had a central government as was the case of other kingdoms in the archipelago, but until now experts still it is difficult to be able to reconstruct completely due to limited data sources used for that needs. Written sources that are expected to provide information about the location of the Ancient Bali royal palace and other archaeological evidences such as the existence of the palace remains or anything closely related to the palace cannot be found with certainty, although there is a possibility of it being in Pejeng and then moved to Bedulu. is kind of suspicion has not only hit the Ancient Bali Kingdom, but also various kingdoms that have developed in this archipelago.

Information about Pejeng or Bedulu as the center of the Ancient Bali Kingdom was conveyed by Stutterheim in 1929 which was later strengthened by Robson in 1978. With many archeological remains in Pejeng region to Bedulu, both experts believed that the center of the Ancient Balinese Kingdom was located there. These sites are mainly located along the Pakerisan and Petanu Rivers, including Pegulingan Temple, Tirtha Empul, Mangening Temple, Kerobokan Temple, Pengukur-ukuran Temple, Tegallanggha, Bitra Relief, and Yeh Pulu Relief. In addition, there are still many loose findings in the form of statues and building parts scattered in Pejeng to Bedulu areas which are still kept and saved by the local community. Stutterheim argued that the villages of Bedulu and Pejeng, which became known as the Pejeng Month of Iron Bronze Age, had become the center of the kingdom in the period before Majapahit (Ardhana 2014, 606).

Meanwhile, a recent study conducted by Srijaya (2014, 45-47) seems to reinforce the notion that Pejeng or Bedulu area was the center location of ancient Balinese kingdom. The evidences presented were not only from archeological side but also from ecological considerations. It is said that a center of the kingdom certainly considers various things as written in the Old Indian books, *Manasara Silpasastra*. One of the important things in choosing a central location for the kingdom is the land or the condition of the soil.

It can be seen that Pejeng to Bedulu region has a flat to undulating land topography, with an altitude between 0 to 750 meters above sea level, and slopes ranging from 0% to above 40%. With such geomorphological conditions, it is undeniable that Pejeng or Bedulu region was a very suitable land as the location of the IX-XIV century AD Ancient Balinese Kingdom before the central government finally moved to Samprangan (Srijaya 2014, 67). The death of Sri Astha Sura Ratna Bhumi Banten was considered as the end of the history of Ancient Balinese kings, and the appointment of a new king from Mpu Kepakisan’s grandchild was considered as the beginning of the Samprangan kings formation. Samprangan Kingdom was the first kingdom built by the Majapahit dynasty who ruled Bali after the Ancient Bali was imposed by Patih Gajah Mada. Gajah Mada decided to no longer use the Bedulu Palace located in Bedulu Village as the center of government, but chose and set Samprangan Village, Gianyar as the location of the new central government palace. It was chosen as the new palace location because of the consideration on the distance and the faster it can be reached by *Pabean Rangkung*. At the same time, there were also considerations to stay away from inland villages which still continued to rebel against the new Balinese authorities (Ardika, Parimartha, and Wirawan 2013, 268; Munandar 2018, 265).

From the description above it can be concluded that Pejeng or Bedulu was the center of the kingdom as well as the center of the ancient Balinese people activities which took place around the IX-XIV century AD. The first consideration is the existence of archeological evidences found in the form of temples.
and statues which are often kept in temples around Pejeng and also Bedulu. They can be a fundamental argument in determining the center of the Ancient Balinese kingdom at that time, although inscriptions evidences have yet to be discovered. Archaeological evidences in Pejeng and Bedulu regions also represent two eras, namely prehistoric times and historical times. Thus, since prehistoric times until the collapse of the ancient Balinese kingdom by the Majapahit kingdom, Pejeng or Bedulu can be said to be the center of the kingdom and the center of religious and cultural activities. The second consideration is from the ecological point of view, i.e. the fertile land conditions and the geomorphology of the Pejeng-Bedulu region which is very suitable to be the center of a kingdom.

Since the center of the government was moved from Bedulu to Samprangan, all activities of the ancient Balinese people also gradually began to leave the Bedulu region to the new center of government. Based on this assumption, most likely the activities carried out at Gunung Kawi Temple Tampaksiring also began to be abandoned by the supporting community. The beginning of the construction of the Gunung Kawi Temple Tampaksiring was around the XI century AD and it began to be abandoned around the XIV century, so it was around 300 years that all activities were carried out at this temple, passing fourteen alternations of rulers from Marakata Pangkaja to Bhatara Sri Astasura Ratna Bhumi Banten. This is a reminiscent of the Panataran Temple in East Java whose construction was also not at the same time, namely in Kediri Period until Majapahit. For this reason, the construction and the use of Panataran Temple were also quite long. It can be said that in the XI century AD, a monumental temple soaring upwards was built in eastern Java, while in Bali a unique temple built on a cliff, like a sacred building in Ellora India in V century AD, was also built (Brown in Bagus and Prihatmoko 2016, 106).

The Elements of Mandala Kadewaguruan of Gunung Kawi Temple Tampaksiring

The groups that had the most interests or the residents in Gunung Kawi Temple Tampaksiring were the clergies. They consisted of priests, rsi, and hermits who were very likely to deliberately seclude themselves to perform all religious activities. The religious activity which was important for them was mainly asceticism. In the Gunung Kawi Temple complex, Tampaksiring there are number of hermitage niches that were likely to be used to meditate. In sources written in the Old Javanese period, the building for the rsi and hermits was called karsyan. Karsyan comes from the Old Javanese ka + rsi + an, the vowel i meets a and becomes y (Zoutmulder and Poedjawijatna 1992, 4). In some other sources it can also be called katyagan, kawikuan, kabuyutan, and others.

Furthermore, according to Soepomo (in Munandar 2011, 103) karsyan can be divided into two types, namely patapan and mandala. Both of these places were used by religious people or people who really intended to withdraw from the crowded world and deepen their religious knowledge. Patapan was a place for seclusion for a limited number of people (a person or a small group of people). Mandalas were often also referred to as kadewaguruan. In this type of karsyan, the highest religious leader was called dewaguru, in a small hamlet inhabited by many clergies. They consisted of students comprising of women and men. Apart from being used for asceticism, it could also be used as a place for religious education. When observing both types of sacred buildings, it is clear that Gunung Kawi Temple, Tampaksiring was a mandalakadewaguruan. The most important element in a mandala is a place away from the crowd. These places are like mountain slopes, on the hills in the middle of the forest, on the banks of large rivers, on the shores of the sea, and so on (Santiko 2005, 132). When examining the opinion conveyed by Santiko, it is obvious that Gunung Kawi Temple,
Tampaksiring meets these elements. This temple is located on the banks of the Pakerisan River, which probably was quiet enough in the past to carry out the teaching-learning process. The difference is that the results of Santiko’s study (Santiko 2005) revealed a lot of mandala locations in mountain areas in Java which are often referred to as wanarasrama, while this study reveals the location of mandalas on the rivers banks. The mandala which is located on the riverbank has not been found and revealed by many experts, therefore the disclosure of the Mandala of Mount Kawi Tampaksiring is important data and can be considered as novelty.

Wahyudi et al. (2014, 118) once stated that there are several indications that can be used to identify an archeological site as a center for religious education (mandala kadewaguruan), namely (1) its wide area, as an indication that it accommodated a building complex; (2) ceramics pottery findings, as an indication of a community existence; (3) various religious artifacts findings, as an indication of religious activities; (4) being away from the crowd, as an indication of the conditions of wanarasrama; and (5) reported in the scripts as an indication of public recognition. These five elements will be discussed one by one to provide clearer information, so as to strengthen the allegation that Gunung Kawi Temple, Tampaksiring was indeed a religious education site during the Ancient Balinese Period.

The first indication (1) is a broad place. Gunung Kawi Temple, Tampaksiring was built on the cliffs of the Pakerisan River which is administratively located in Banjar Penaka region and covers a core zone of the site area of 5.83 hectares and a buffer zone of 14.84 hectares (Sunjana 2016, 36). This temple is a vast complex of sacred buildings consisting of three groups of temple carvings, hermitage niches, gates, and others. This indicates that it was a vast teaching complex and had a large capacity. It is understandable because a mandala was indeed a small village inhabited by many ṛṣi and hermits and their students.

The second indication (2) is the pottery findings around Gunung Kawi Temple Tampaksiring. Potteries were found scattered in hermitage niches of the temple. It is very possible that the potteries were part of a particular container used as a complement for ceremonies. The discovery of these potteries shows the existence of human activity in a long time. It is understood that potteries were part of a particular container that could support the life of people in the past in doing their daily activities. Furthermore, although they were easily fragile items, potteries were generally cannot be destroyed at all, especially if they lied underground in the ground. To live in settlements, the ṛṣi and hermits certainly needed containers, such as bowls and plates for serving food, a cencer as a complement of worship, and barrels for storing food and water. Meanwhile, the discovery of broken pieces of ceramics has yet to be found.

The third indication (3) is religious archeological relics in Gunung Kawi Temple, Tampaksiring. Archaeological remains with an array of variations are indications that the area had been used for a long time by the supporting community. Archaeological remains in Gunung Kawi Temple, Tampaksiring were quite diverse with regard to religious rites, including temple carvings, niches, pripih, potteries, and also the entrance gate. As explained above, temple carvings can be divided into three groups, namely group five, four and one (see figure 2). The temples were carved on a cliff on the banks of the Pakerisan River. The interesting thing is that this kind of building was only found in Bali. It was not found in other places in Indonesia until now. The construction of temples in the

Figure 2. Sculptures of Gunung Kawi Tampaksiring Temple
(Source: www.kitlv.com; Personal Documentation 2017)
form of sculptures on cliff slopes is a form of adaptation to the environment. The environment in which Gunung Kawi Temple Complex, Tampaksiring is built has limitations if it has to be built in three dimensions. In the environment of the temple complex, geographical factors and natural resources which are the raw materials for the construction of the temples become the obstacles. The geographical conditions in the area have a fairly steep slopes. The temple complex is located on a landform unit under the volcano with a height about 500 meters above sea level, and an average slope of 12%, as well as a maximum slope of 30%. Areas with steep slopes are usually found on the banks of rivers (Bagus and Prihatmoko 2016, 111).

Gunung Kawi sacred building Tampaksiring has no space to store a statue. Therefore, the temple itself is actually the symbol of kadewataan. This is reinforced by the finding of a nine-hole pripih that is very likely to have been planted under the temple carvings. This pripih usually stores the symbols of the pancamahabhuta, the five substances which are considered as the forming elements of the universe (macrocosm) and living things (microcosm). For this reason, with the existence of a pripih in a temple, the statue found there is truly “alive” when the gods have resided in the body of the statues, or in this case the sculptures of Gunung Kawi Temple Tampaksiring can give the aura of the existence of a god who has descended when summoned during religious ceremonies.

The archeological remains with regard to water are patirthan. At the front of the temple of the group five temples there is a lower courtyard, that is court there used to be patirthan, the rest we still encounter today. The walls are made of stone beams and natural stone blocks. There is a remnant of jaladwara on the northeast wall in the shape of a lotus flower. That patirthan is clearly a fully artificial patirthan, because water is streamed from a higher courtyard. The remains of patirthan ponds are also found in front of group 4 temples. The ornamental variety carved on patirthan is not very clear, looked vaguely like tendril, circular and interconnected plant tendrils shaped. The tendril itself means creeping or circular plants (Purwanto 2017b, 20-21). There are around 34 hermitage niches in various shapes (Wahyuni 2015, 110) (see figure 3). Generally, this niche is made by sculpting solid rock cliff walls. In the front of the monastery complex there is a gate and regol, there used to be traces of being equipped with wooden doors. In the center of the complex there is a large stone carving building with recesses on the outside of the walls and surrounded by courtyards. On the left side of the large building, separated by the courtyard, there are two doors and windows. The walls of the room that are evenly carved are also covered with a layer of white lepa, called wajralepa, therefore until now the room is in good condition

The fourth indication (4) is being far from the crowd. As mentioned by Santiko (2005, 128), the sacred buildings with mandala kadewaguru status were located in a quiet, silent place and away from the crowd. These places are located such as on the slopes of
mountains, hills, riverbanks, and on the seashore. It seems that these elements related to the location of Gunung Kawi Temple, Tampaksiring which was built on the banks of the Pakerisan River with a steep topography. Of course, in the past the access to the Gunung Kawi Temple Tampaksiring was more difficult than now days. In contrast to those in Java, sites with mandala status tend to be located on the slopes of mountains, for example on the slopes of Mount Penanggungan (Pawitra), Mount Lawu, and the Gua Pasir Site.

The fifth indication (5) is a written source related to Gunung Kawi Temple Tampaksiring. Recognition from written sources is a strong indication on the status of an archeological site as a past religious education site. In a number of ancient Balinese inscriptions, Gunung Kawi Temple Tampaksiring is mentioned with the term Sang Hyang Mandala ring Amarawati, one of the inscriptions is Tengkulak A, issued by King Marakata in 945 Śaka (1023 AD). Some of the quotations are as follows.

Sheet 1b “.. manganwaya ri sanghyang katyagan ing pakrisan manga ran ring amarawati..”
Sheet IVa “.. munggaha ri sanghyang mandala ..”
Sheet VIIa “.. kapwa isung kabaih kunang sanghyang mandala ring amarawati..”
Sheet VIIIa “.. kunang sawah i ruhur sang hyang mandala..”

Their Translations in Indonesian.
Sheet 1b “... related to Sanghyang Katyagan in Pakerisan named Amarawati ...”
Sheet IVa “..offering it to Sanghyang Mandala ...”
Sheet VIIa “... rice fields (tax collector officials) (damaged?) Those are all rice fields of Sanghyang Mandala in Amarawati ...”
Sheet VIIIa “.. As for the rice fields above Sanghyang Mandala ...” (Ardika and Beratha 1998, 86-103).

Another inscription that mentioned the same toponym as above is the inscription of Tengkulak B, C, D, and E (Astra in Sunjana 2016, 66). This quotation reinforces the allegation that Gunung Kawi Temple Tampaksiring was a mandala building. Sang Hyang Mandala and Sang Hyang Katyangan were clearly written, both of these terms indeed refer to the sacred site intended for the ṛsi and hermits (Santiko 2005, 120). Therefore, it can be said that the function of Gunung Kawi Temple Tampaksiring as a mandala kadewaguruan is proven by textual data. The interesting thing is the use of the name Amarawati used by Gunung Kawi Temple Tampaksiring is likely to imitate the name of a dormitory located in India, since the Amarawati Dormitory in India existed in the third century AD. Therefore, those who built Gunung Kawi Tampaksiring mandala had already held a firm knowledge of India. It is undeniable that India’s relationship with Bali had been established since the second century BC with the proof of findings of pottery decorated with roulette typical of Arikamedu (Ferdinandus 2003, 18; Ardika, Parimartha, and Wirawan 2013, 5-52; Calo et al. 2015, 383; Ardika et al. 2017, 36-37).

These are the elements of the mandala kadewaguruan found in Gunung Kawi Temple Tampaksiring (see table 1). It seems that the five elements described above have already been fulfilled, therefore it can be concluded that it is true that Gunung Kawi Tampaksiring Temple is a mandala kadewaguruan whose function aside from being a place for religious activities was also used as a teaching-learning space. These elements have not been the basis used by previous researchers to reveal Gunung Kawi Temple Tampaksiring as a mandala. The data used as the basis were merely the expressions from written texts, nor conducting comparative studies with other archeological remains. Previous researchers also have not discussed the life activities of local people at the Gunung Kawi Temple, Tampaksiring. More details are be described in the next sub-chapter.
Gunung Kawi Temple Tampaksiring: Religious Education Site During Ancient Bali
Kadek Dedy Prawira Jaya; Heri Purwanto; dan Coleta Palupi Titasari

<table>
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<th>Marker</th>
<th>Description</th>
<th>Supporting artifacts</th>
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<td>Spacious yard</td>
<td>Gunung Kawi Temple Tampaksiring area covers a core zone of 5.83 hectares and a buffer zone of 14.84 hectares. This indicates its use as a vast education complex.</td>
<td>Gunung Kawi Temple Tampaksiring area can be divided into three main areas, namely the carving of temple five, temple four and temple one.</td>
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<tr>
<td>Pottery findings</td>
<td>There were potteries found scattered in the area of the recesses. This suggests human existence in a long period of time (community).</td>
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<td>Various findings in religious context.</td>
<td>Ten temple sculptures were found which can be grouped into three, namely: groups of five, four, and one.</td>
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<td>Pripih findings</td>
<td>Patirthan as a producer of holy water for religious rituals. The findings of pottery artifacts as a support for religious activities. Dozens of hermitage niches findings. Gapura (gate) feature as a support for religious activities. This indicates the existence of human activities in a long term (community).</td>
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<tr>
<td>Away from the crowd.</td>
<td>Gunung Kawi Temple Tampaksiring is located on the banks of Pakerisan river watershed with steep topographies. This implies the conformity of a mandala kadewaguruan prerequisites.</td>
<td>Its location is patterned with other sites located on the banks of the Pakerisan watershed.</td>
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<td>Reported in Manuscripts.</td>
<td>This temple was reported in inscriptions. This signifies its function as a mandala kadewaguruan evidenced by textual data.</td>
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(Source: gathered from Wahyudi et al. 2014, 107-109)

The thing that needs to be explained is about the initial review which stated that Gunung Kawi Temple Tampaksiring was a pedharman building or a place to glorify a king’s figure. This statement is different from the arguments stated in this study that Gunung Kawi Temple was a mandala kadewaguruan. This problem needs to be answered so it does not raise new questions. To cope with the problem, the author provided a comparison or review of the mandalas of Panataran Temple and Sanggrahan Temple in East Java. Wahyudi et al. (2014, 109-118) in his study stated that there is no doubt that Panataran Temple was a mandala kadewaguruan with the existence of various artifactual and textual sources during the Majapahit period. On the other hand, Santiko(2012, 123-125) mentioned that the status of Panataran Temple which is as the royal temple of the Majapahit Period and added its possibility to be amandala kadewaguruanas well. Indeed, as a royal temple, its position was certainly inseparable from the rulers or power of the Majapahit period. It can be proven by the routine visit of Hayam Wuruk at the end of the rainy season to Palah (the ancient name of Panataran Temple) to worship the hyang acalapati. Hyang Acalapati was a local deity.
called *parwatarajadewa* (deity of the ruler of Mount Kelud) which was placed in Panataran Temple (Purwanto and Titasari 2018, 46-47). The routine in form of visit was apparently King Hayam wuruk’s tradition. Not only the Palah Temple, he also visited the rṣi places located on the slopes of the mountain, as described at length in the book of Nagarakrtagama poem XXXII. Based on this fact, it can be concluded that Panataran Temple had two positions or functions, namely as a *mandala kadewaguruan* and a royal temple.

The Sanggarahan Temple or in the Nagarakrtagama poem LXXVI called Kuti Sanggraha is located in Sanggrahan Village, Bayalango District, Tulungagung. This temple also had two positions, namely as a *pedharman* (*prasada haji*) for Bhre Paguhan, one of the regional rulers during the Majapahit Period. The second position was as a *mandala kadewaguruan*(Wahyudi et al. 2014, 114-117). On this basis, Gunung Kawi Temple is likely to also have more than one position, as a *mandala* as well as a *pedharman*. As explained previously, Gunung Kawi Temple Tampaksiring was considered to be a *pedharman* of King Udayana and his empress Mahendradata. Moreover, if it is true that Pejeng or Bedulu region was the center of the ancient Balinese kingdom, then Gunung Kawi Temple Tampaksiring can be interpreted as a royal temple considering its largest site complex compared to other archeological sites in the region. Therefore, it is very reasonable if a past sacred religious building complex had two or more positions at the same time.

In addition to Gunung Kawi Temple Tampaksiring, sacred buildings destined for the rṣi during the Ancient Balinese period were also found elsewhere, for example Kerobokan Temple, Tegallinggah Temple, Garbha Cave, Kelebutan Temple, and others. The thing that needs to be conducted is to identify each of the sacred buildings into two types of *karsyan*, namely *patapan* or *mandala kadewaguruan*. Based on the results of Wahyuni’s research (2015, 118-119), these buildings were overseen by officers named *Samgat Wilang Patapan* and *Samgat Tapa Haji* who were given the mandate to maintain and take care of these buildings. This kind of building also seems to be found in Kintamani area which is topographically located in the mountains. This was explained in Kehen C Temple inscription issued in 1126 Śaka (1204 AD) stated that”.. *Sang Hyang Mandala ring Lokasaranana...*,” said that the sacred building is located in Bangli area which is very quiet and deserted(Laksma 2017, 409). This description was sufficient to provide information that Lokasaranawas one of the sacred buildings that had the status of a *mandala kadewaguruan*, however until now its existence has yet to be until now. The hermitage building whose location had been identified was *patapan langgaran*. According to Suarbhawa (2007, 147-167) the *patapan langgaran* listed in Langgahan inscription was located around Patapan Temple, Langgahan Village, Bangli.

The Life of the rṣi in Gunung Kawi Temple Tampaksiring

The communities living in *mandala kadewaguruan* were the rṣi and hermits who deliberately went into a seclusion to a quiet place and away from the crowd. It is likely possible that rṣi and the hermits also lived together in Gunung Kawi Temple Tampaksiring both as teachers or students (sisya). In a *mandala*, there was a leader called *dewaguru* (a *maharṣi*). Apart from being in charge of leading the *mandala* in daily life, he also taught apart form lessons about everything related to religion to his students (Santiko 2005, 117). Based on this description, it can be explained that a priest or rṣi with *maharṣi* status was assigned to be a teacher. It seems that not only *maharṣi* who had the highest position in a *mandala*, there were also lower positions, namely *dewarsi* and *siddharsi* (Munandar 1990, 154-155; Santiko 2005, 118; Rahardjo 2011, 153).

Information about the rṣi in Gunung Kawi Temple Tampaksiring was indirectly written on Tengkulak A inscription which mentioned *Guru*...
Hyang and priests in Amarawati(Ardika and Beratha 1998, 89). The two stated names possibly referred to the ṛṣi who lived in Gunung Kawi Tampaksiring mandala. The interesting thing is the Guru Hyang designation. Guru can mean a father or someone who gives advice, while the word hyang is someone who is respected. The meaning of the two words give a clue about the existence of a dewaguruin Gunung Kawi Temple Tampaksiring. It can also be said that Guru Hyang was the local name for dewaguru or even the name of someone who served as dewaguru. For example, the Sukuh mandalawas led by a dewaguru named Begawan Ganggasudi, the Planggatan mandalawas led by Rama Balanggadawang, the Wanawati patapanwas led by a woman named Mahayani(Purwanto 2017a, 73; Purwanto and Titasari 2017, 107).

In the process of becoming a dewaguru, somebody apparently must undertake a ceremony called abhiseka. At first, abhiseka referred to ceremonies in Hinduism which was performed through holy water-bathing. It was often used as a coronation ceremony of the king or other high officials. In addition to that, in mantrayana, this concept was maintained in the sense of confirmation of the religious experience that had been achieved as well as preparing for the achievement of the following higher experiences at the same time. The analogy element in its implementation plays a very important role. For example, a person who is Doing self-purification from all impurities by using water, Is likewise from mind-ignorance with abhiseka (advayavajrasamgraha) (Rahardjo 2011, 515). In the process of this ceremony the most important media is water, which will be purified into tirtha. Tirtha functions as a mean of purification and salvation which results in spiritual attainment and knowledge(Kieven 2014, 133; Soekmono 2005, 23).It is likely possible that the ceremony was also performed in Gunung Kawi Tampaksiring mandala, yet it was not explicitly written.

The further discussion is the students (sisya) of the mahāṛṣi who lived in the mandala of Gunung Kawi Tampaksiring. In the teachings of Hinduism, there is a notion of wanaprastha which is the stage of human life by isolating themselves in a quiet place to meditate and obtain spiritual teachings. This stage is recommended after having the first grandchild (Santiko 2005, 129; Suarbhawa 2007, 150-151; Munandar 2014, 202). From the elucidation, it can be assumed that that those who are in wanaprastha stage could come from all classes of society such as the royal families, ordinary people, and religious leaders. Therefore, students who lived on Gunung Kawi Tampaksiring mandalawere the common people who might be on wanaprastha stage, but it does not rule out the possibility that an hermit who learned there temporarily and left after the wishes were fulfilled. As an example, the ksatrya who would go into the government sector were required to first gain knowledge in the mandalas. It can be traced through the Pucangan Inscription or more commonly known as the Calcutta Inscription issued by King Airlangga in 963 Śaka (1041 AD). When Kadiri Kingdom experienced pralaya caused by an attack from Wurawari, Airlangga fled to the forest (Mount Pawitra) with a hermit named Narottama. Airlangga joined the hermits and lived the life like they did. The goal was not only to save himself, it was likewise to prepare himself physically and mentally to immediately reunite the kingdom of his uncle which had been destroyed. Airlangga indeed learned everything related to government sector in the mountain (Santiko 2005, 128; Suarbhawa 2007, 156; Riyanto 2016, 1721; Purwanto 2017a, 70).

In the mandala of Gunung Kawi Tampaksiring, it was verylikely that there were students who came from ksatriya group. In fact, there were short inscriptions like sajalu-istri, rwa nakira, and rakyan written on the temple carvings. Apart from informing it as a place of pedharman, do they possibly serve as a sign that the former kings, sons of the king,
and the ministers had studied in Gunung Kawi Tampaksiring mandala? It has been found in one of the Sukuh mandala inscriptions, mentioning that there were students who came from ksatriya and called babajang (Purwanto 2017c, 186). Therefore, the students from the ksatriya group were properly enshrined in writings whose purpose was to signify important events or others. These assumptions do need a separate study to provide a more accurate explanation.

It could not be ascertained for the period of time of the ksatriya in pursuing their education in a mandala. It was mahaguru who would be likely possible to determine someone was considered capable and knowledgeable enough, so that the person was encouraged to leave the place of education to practice their knowledge for the needs of society and the country (Munandar 2014, 203). If seeing Airlangga’s self-exile on a mountainside, it took him about four years before being the leader in the government (Riyanto 2016, 20).

Before becoming an official student in a mandala, prospective students must undergo a process called a diksa ceremony. It is a kind of initiation ceremony that one must go through to reach a higher level of life or religious teachings, for example someone from the grhasta level to the wanaprastha level (Gonda in Santiko 2005, 61-62). Gunung Kawi Tampaksiring mandala certainly held this diksa ceremony and was led by a rṣī with maharṣi status. The important thing to discuss on religious education in a mandala is the material given by the maharṣi to their students. The goal of the rṣī and hermits (especially for those in the wanaprastha stage) was to find a way to escape the soul (kalepasan) by uniting themselves with the highest substance through meditation (Santiko 2005, 135). The teachings that comprise about the way to release the soul can be traced through religious books called tutur. One of them is Jnanasiddhanta, which describes the sacred teachings of Sang Hyang Siddhanta by Shiva to his son called Sang Kumara and his beautiful wife who in the text is called Mahadewi, and Bhatari occasionally. This teaching was confidential, so not all could learn. In learning such teachings, there are levels of them in which the students must go through. It aims to prevent students from finding it too heavy in accepting the teachings. The Jnanasiddhanta was intended as a handbook for religious teachers/priests who were proficient about this teaching, not for students who knew nothing or had yet gotten the initiation (Surjandari 2009, 182). Examples of other books are Bhwanakosa and Vrhaspati-Tattva.

The above religious book or scriptures generally explain the concepts related to the void or the Supreme Reality, which is often referred to as Paramasiwa, Paramesiwa, Mahādeva, Śiwa, and others. In order to achieve the highest reality, it can reached through meditation or asceticism with certain levels. Furthermore, based on these speech books, Santiko (2012, 127-129) stated that there were two stages of learning that must be taken by a student who was studying in a mandala. First, as the preparation, ethics and ceremonies were taught. Ethics are teachings regarding good attitude of life, while ceremonial ordinances are to cleanse the physical and spiritual disciples by developing parārtha and parahita, eliminating evil (hala) and creating goodness (hayu) in the mind. Physical cleansing can be done by washing the body with holy water called matīrtha and doing pūja 3 times a day (trisāndhya). Second, the core stage, by given the material related to philosophy and knowledge of religious concepts, they are namely paśa (the fetter that blocks the human soul from reaching kalepasan, in kakawin called a tali/dadung), māya, punarbhawa (rebirth), kalepasan, moksa.

It can be said that the first thing to learn was about rituals and morals followed by meditation or asceticism. Tapa is self-control from earthly restraints or can mean as one’s effort to make him/herself holy. According to Avalon as quoted by Munandar (1990, 425)
self-control consists of three kinds, namely: 1) *sariraka*, which is a physical *tapa*, 2) *vacika*, which is *tapa* in speech, 3) *manasa*, namely *tapa* of the mind. Furthermore, the book *Jnanasiddhanta* poem XIX described the path of the release of the soul through asceticism which can be done in three stages, namely: 1) *vahya-vairagyathat* ista *tapa* by releasing sensory ties, 2) *para-vairagyat*, that is, *tapa* who is free from the body or the hermit loses everything related to pleasure, 3) *isvara-pranidhahan*, namely diligently doing yoga by worshiping Shiva (Soebadio 1985, 221).

Actually, religious teachings can also be based on stories that have developed in the Indonesian classical era which were actualized in relief panels. The teachings considered as a message and a reflection of the behaviors of a teacher, brahmin, or *ṛṣi* can be noticed in the relief panels in Panataran and Sukuh *mandala*. Both education sites possess quite a lot of reliefs of stories related to someone who reached the *kalepasan* way. For example, *Bubuksah-Gagang aking* which tells the story of two brothers who were meditating on Mount Wilis in their respective ways. Bubuksah meditated by eating everything in the forest, while Gagang aking only ate in moderation without being too excessive. In the end, however, both could reach *kalepasan* (Munandar 1990, 221). In the story of “Dewa Ruci” Bhima who was looking for livelihoods met with Dewa Ruci. He was then given advice by Dewa Ruci about the secrets of life, the views of *monism* and *pantheism* as well as the essential relationship or balance between the *jagat ageng* (macro cosmos) and the *jagat alit* (micro cosmos), the knowledge they must have in order to seek the perfection/release of the soul and the experience gained from various difficulties, both physical and spiritual difficulties (Santiko 2017, 124).

Those are religious teachings that were very likely taught in Gunung Kawi Tampaksiring *mandala*. The material as a key part was about self-control, in this way a *ṛṣi* and hermit could escape from worldliness to get into self-release, which is to get the perfection of the soul while remains alive and the final purpose to be able to reach *moksa* (perfection of the soul obtained when one is gone (Santiko 2017, 129). When one has reached *moksa*, the soul will be freed from rebirth or often called re-incarnation (*punarbhava*), because the soul (*atma*) has reunited with *paramasiwa*.

Moreover, it is questionable to know where the teaching and learning activities carried out by teachers and student took place there are about 34 hermitage niches (monasteries) formed to resemble houses. These hermitage niches (monasteries) were definitely used as classrooms to carry out educational relays and provide religious materials from the teachers to the students. The space in this niche is quite large and can fit approximately five to ten people. Seeing the number that reaches up to tens of caves, it can be ascertained that Gunung Kawi Tampaksiring *mandala* could accommodate students in large numbers. However, the exact number of students and teachers were uncertain because the data have been yet found until now.

Apart from being used as a place for teaching and learning, it is likely possible that these caves were also used as places to live by the *ṛṣi* and hermits. Generally, it was used as a resting place at night, while in the afternoon it was used for teaching and learning activities (Munandar and Yulianto 1995, 8), yet it does not rule out the possibility that teaching and learning activities were also carried out at night. According to Wahyuni’s research (2015, 60) these niches were also apparently designated as hermitage. It is a natural thing if a cave is used as a hermitage, as stated by Munandar (1990, 208) that the niches in the Pawitra *karsyan* were used for meditation at certain times. Until now, it cannot be ascertain whether in one niche could be used for several functions: for resting, teaching and learning, asceticism, or also as a place of ceremony, or they were separated from one another, that is, a niche is used for only one activity.
The dwelling place of the ṛṣi and hermits in a mandala seems to have been implied in Arjunawijaya and Sutasoma books. The placement pattern of the houses was specifically arranged at the topmost place called topawana or pajaran, which was the residence or the teaching place of the mahaṛṣi (dewaguru). Moreover, there were houses with a slightly lower location called pangubwanan that surrounded it and functioned as the female ascetics’ residences (ubwan or ajajaraj). Under the pangubwanan there were buildings called pamanguywan, which was the place of the male ascetics (manguyu). Around pamanguyan there were still many houses in the form of yasa or wantilan (hall) with a lower position. Every house building was usually decorated with the names (parab) of the occupants and written pancaaksara (NA-MA-SI-WA-YA). Based on this layout, the housing complex of the ṛṣi and the hermits was called as the Mandala (circle) with the center point of tapowana, which was the residence of the dewaguru (Santiko 2005, 115; Santiko 2012, 129).

Based on the observation in the field, it is most likely that the rules described above do not appear to have been obeyed by the ṛṣi and hermits who lived in the Gunung Kawi Tampaksiringmandala. It can be understood that the environment and region did not support housing construction with the patterns outlined in Arjunawijaya or Sutasoma books. It does not mean that the ṛṣi and hermits in Gunung Kawi mandala Tampaksiring did not comprehend the contents of the books, instead the limitations raised new concept to build hermitage niches (monasteries) with architecture made to resemble a real house as a place to live.

Furthermore, information about buildings constructed in a mandala kadewaguruwan was obtained through the book of Siwaratrikalpa poem II. The mandala in this book was located on the edge of a large, deep, and clear river. There was a perimeter wall with a high and clean gate. Inside the wall, there was a majestic mahanten (high roof building) and the roof was made of palm fiber. In the northern part of the complex, there were offering places in the form of highroof cones. The sound of sangkhawas heard together with the clapper sound (Teew in Santiko 2005, 116). These buildings might also be built in Gunung Kawi Tampaksiringmandala considering that they were both on the riverbank.

Other important activities in the life of the ṛṣi and hermits were related to religious. At certain times, the Mandala absolutely held religious ceremonies either periodically or incidentally. As previously described, the ceremonies held at Gunung Kawi Tampaksiring mandala were abhiseka and initiation. The abhiseka ceremony was intended for ordination of a ṛṣi to become a mahaṛṣi (priest), while the initiation was intended for those who wished to become students in the mandala. According to the elucidation of Calon Arang manuscript about Airlangga and his queen’s initiation ceremony to become ascetics, Bharada priest blessed them with flowers that had been put into water three times at the end of the ceremony. The blessing was done by splashing water attached to the flowers to their bodies. This overview of the process of accepting students (ascetics) is very likely to also occur in the mandala of Gunung Kawi Tampaksiring. The ceremony was led by Dewaguru, who was a highly knowledgeable priest and capable of leading a mandala (Munandar 1990, 265-266).

The establishment of a sacred building is certainly accompanied by a variety of ceremonial series. One ceremony that is very likely to occur in Gunung Kawi Tampaksiring mandala was the ceremony of laying pripih. It was evidenced by the discovery of pripih with nine holes. This ceremony is very likely to take place on a day that had been determined and calculated by the ṛṣi and hermits since the ceremony was only done once. Specifically, the pripih on Gunung Kawi Tampaksiring mandala might be planted on the front of the temple building. Presently, the Balinese still carry out laying pripih ceremony called ngenteng linggih.
One of the niches which had a fairly large room with a vent above had an altar of worship in the middle. Based on this fact, it is clear that a religious ceremony was done in the niche. However, it is yet known what ceremony was carried out there. This is reminiscent of a ceremony commonly carried out in India called Agnihotra, that is worshipping the God of Fire. It has been found in one of the archaeological sites in Mount Wajak, East Java, Dadi Temple. This temple is not an ordinary place of worship or stupa as many Dutch scholars have claimed, but an offering furnace (vedi) in a worship ritual carried out by the ṛṣi and hermits during the Majapahit Period (Munandar 2018a, 105-106). In addition, Gunung Kawi Tampaksiring mandala might also carry out worship ritual with burning offerings like what the ṛṣidid at Dadi Temple.

It seems that there were also ceremonies conducted on a daily basis. This ceremony was carried out three times during the day and three times at night as mentioned in Tantu Panggelaran book as atrisandyabrata ceremony. At the same time, Shiva Mahadewa had to take a bathing ceremony (Munandar 2016, 154-155; Munandar, 1990, 267-268). However, the ceremony held in the Gunung Kawi Tampaksiring was not ascertained whether by bathing the statues of the embodiment of Lord Shiva as done by the ṛṣi and hermits in Karsyan Pawitra, because the god statues have not been found until now. In many sacred buildings with mandala status, apart from being a place of education, this mandala environment also produced various literary works. For example, the Kamalasana mandala where Mpu Prapanca wrote Nagarakrtagama, the Indarbaru mandala, which stored many inscriptions read by Mpu Prapanca before compiling Nagarakrtagama, the Kancana mandalawhere the Nirartapakreta was compiled, the Mount Camaramandalawhere Calon Arang was written and the Isshasada mandalawhere Pararaton book was completed. Furthermore, there was also the life of individual hermit in the countryside far from the crowd. These individual hermits apparently could be associated with certain types of literary works, for example Bhubuksah-gagangaking (Munandar 2014; 203; Munandar 2008, 23-24; Nugraha 2012, 90-91). It is likely possible that the ṛṣi and hermits who lived in Gunung Kawi Tampaksiring mandala used to have activities related to making literary works. However, the literary works have been yet found or may have disappeared due to the perishable materials used to write the literary works.

Living in a relatively large community like in a mandala certainly made the ṛṣi and hermits’ foods and drink depend on natural surroundings. The nature around Gunung Kawi Tampaksiring mandala has a very fertile soil due to the volcanic ash deposits of Mount Batur which has undergone a long process. In addition to that, the lands are also supported by sufficient irrigation system so they are suitable for agriculture (Srijaya 2014, 67). Considering at the landscape around Gunung Kawi Temple Tampaksiring presently, there is no doubt that these lands do have a high level of fertility (see figure 4). Indications of agricultural activities were found in Tengkulak A Inscription which states “... As for the rice fields above Sanghyang Mandala ...” (Ardika and Beratha 1998, 99). It is explicitly stated that above Sanghyang Mandala, which is Gunung Kawi Tampaksiring mandala, there were rice fields. These rice fields were cultivated to be planted with various plants (rice, tubers, vegetables and others).

![Figure 4. Landscape around Gunung Kawi Temple Tampaksiring](Source: Personal Documents 2017)
This is in line with the assumption conveyed by Munandar (1990, 210-215) that the clergies who lived in mandala environment could provide their own foods by planting gaga rice (i.e. how to plant rice with only a small amount of water, on high and hilly land), growing vegetables and picking fruits that grew around their mandala. Furthermore, the ṛṣi and hermits living in Sukuh mandala also made use of the surrounding environment by planting various fruits such as grape, coconut, jackfruit, durian, banana, and vegetables such as eggplant (Purwanto 2017a).

Tengkulak A inscription further vaguely stated that the community must offer all types of food for Guru Hyang (Ardika and Beratha 1998, 91). At certain times, it is very likely that people might visit or face the Gunung Kawi Tampaksiring mandala worship the sajalu-isti King. The worship was certainly complemented with a variety of offerings of agricultural produce i.e. fruits and vegetables. After the worship was over, all these offerings could be consumed by Guru Hyang (dewaguru) who lived in Gunung Kawi Tampaksiring mandala. This phenomenon can still be found in religious ceremonies in Bali, when the ceremonial offerings (banten) which are previously offered can be eaten (lungsur).

Mandalas was also often visited by the kings in a short and rather long period in order to deepen their knowledge of religion. A such visit was made by the famous King Hayam Wuruk and his entourage to the forest where the ṛṣi and hermits lived. In Nagarakrtagama poem XXXIII, it was mentioned that His Majesty King Hayam Wuruk toured around the dormitory, then were treated with all the foods there by the ṛṣi. According to the custom, the Majesty gave valuable things to the ṛṣi and hermits before continuing the journey (Riana 2009, 174-175). In the mandalas located on the West Slope of Mount Lawu, there were also guests from the palace and outside the palace. From the royal circle was Prabhu Brawijaya V who finally reached moksa at the summit of Mount Lawu, while from outside the palace were a traveler who came from Sunda Bhujanga Manik and an ascetic named Seh Amogragha (Purwanto 2017a, 76; Purwanto 2017c, 78)

Based on previous elucidation, Gunung Kawi Temple Tampaksiring had two positions namely as a mandala kadewaguruan and a pedharman. As a pedharman temple, There were certainly visits from the royal families at certain times to either pay homage to Udayana-Mahendradata or to review the situation as carried out by King Hayam Wuruk. The visit was of course greeted with gentle speech and served foods and drink by the ṛṣi and hermits. In line with that, it is supposedly reasonable that Gunung Kawi Tampaksiring sacred building still survives until now because the palace and the clergies indeed had a fairly close relationship.

CONCLUSION

Based on the elucidation explained above, it can be concluded that Gunung Kawi Tampaksiring Temple is a sacred building which had a position as a mandala kadewaguruan. This assumption is based on the fulfilled requirements of mandala kadewaguruan sacred buildings, which is having a large place, pottery findings as an indication of human activity in a long period of time, various findings in the context of religion, its far location from the crowd, and recognition from written sources. Therefore, this conclusion can provide a new explanation of the position of Gunung Kawi Temple Tampaksiring, that is as a pedharman temple which has been widely revealed by previous research and also as amandala kadewaguruan.

The sacred building was a residence of a relatively large numbers of ṛṣi and hermits. Aside from being an ascetic place, Gunung Kawi Temple Tampaksiring was used as religious education site that accommodated a number of students both from ordinary community groups
and also the ksatriya group. Therefore, to meet the needs of teaching and learning space, niches (monasteries) were established by utilizing the cliff walls of the Pakerisan watershed area. The life of the ṛṣi and hermits in the environment of Gunung Kawi Tampaksiring mandala showed such complex activities, i.e. to meet social needs related to activities of religious education, to meet religious needs that always held various religious ceremonies, and to meet the needs of life related to foods and drinks.

SUGGESTION

Research on religious education (mandala kadewaguruan) in Bali in the past until now has not been widely disclosed by researchers, even though the potential for archaeological data is quite adequate. For example, archaeological sites in the Kintamani area and its surroundings need to have further investigation. It is, therefore, necessary to conduct similar studies by researchers in the future so they can get a more complete explanation.

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