



THE *LINGGA* OR PHALLUS AT KANCING GUMI TEMPLE AS A MEDIUM OF WORSHIP FOR HINDUS IN SULANGAI VILLAGE, PETANG DISTRICT, BADUNG REGENCY

I Ketut Tanu

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

Email : ketuttanu@gmail.com

Abstract

There are many mediums used for worshipping in Indonesia. They can be in the form of ancient relics such as temples, statues, *Pratima*, or barongs. The aim is as a medium or means of concentrating one's mind on worshipping *Ida Sang Hyang Widhi Wasa*. One of the relics used as a means of worshipping is a *Lingga* or *phallus*. The *lingga* used as the research object in this study is the *Lingga* at the Kancing Gumi Temple. This temple is in Sulangai Village, Petang District, Badung Regency. This temple belongs to the *Kahyangan Jagad Temple* which is respected by the local community as a medium of worship. The *Lingga* at Kancing Gumi Temple is believed to be the key (*kancing*) for the stability of the island of Bali. This Temple is one of the temples that holds an important meaning in the cosmology-spiritual landscape in Bali. As the name suggests, this temple is the key that determines the stability of the island of Bali and even the world. Therefore, among the inhabitants of Sulangai Pura Village, it is believed that this temple is a lifeline or reinforce, a guardian of world stability. Kancing Gumi Temple is unique. There is a *dresta* (it is something prohibited to be done by everyone) for *pemedek* or everyone who wants to pray in this temple. Pregnant women and women who are breastfeeding are not allowed to come to this temple to pray. Besides, the *pemedek* is not allowed to offer pork. Moreover, the *pemedek* is prohibited to wear footwear in the area of the Kancing Gumi Temple. If this prohibition is violated, it is believed that things that are not desirable will happen. This uniqueness is accepted and preserved as local assets by local inhabitants.

Keywords : Lingga; Phallus; Medium Of Worshipping

INTRODUCTION

Hinduism is very rich in various symbols that can thrill the heart. Moreover, it tries to reveal the meaning behind these symbols. These symbols are mediums for Hindus to get closer to the God. Symbols in Hinduism are closely related and inseparable from divinity (Hindu theology). These symbols are in the form of statues or *pretima* for the gods, *wahana dewata* or vehicle of the gods, and the sacred building as a *stana* to worship him. One of the sacred buildings for worshipping is through the *Lingga* or phallus. Worshipping *Sang Hyang Siwa* through the *Lingga* is very popular for Hindus in India as well as in Indonesia.

The *Lingga* or phallus used as the object of this study was a *Lingga* at the Kancing Gumi Temple which is located in Sulangai Village, Petang District, Badung Regency. This temple belongs to the *Kahyangan Jagad Temple* which is *diempon* (the member of community who are in charge of a certain temple) by the local community as a medium of worship. It is believed that the *Lingga* or phallus at the Kancing Gumi Temple is the key (*kancing*) for the stability of

Bali Island. Kancing Gumi Temple is one of the temples that holds an important meaning in the cosmology-spiritual landscape of Bali.

In order to reveal the *Lingga* at Kancing Gumi Temple, this study aims at three purposes. First, this study was conducted in order to be able to determine the shape of the *Lingga* or phallus. Second, it is for finding out the worship function of the *Lingga* or phallus. Finally, it is for knowing the meaning revealed by the *Lingga* or phallus at the Kancing Gumi Temple in Sulangai Village, Petang District, Badung Regency.

METHOD

The model of this study was descriptive exploratory which qualitatively describes the worship of *Lingga*. The data were collected through observation, literature, and documents. Observation used to determine the shape and function of the *Lingga* or phallus. The interview was conducted by interviewing some interviewees such as *Bendesa Adat* (someone who are responsible for the traditional and religious affairs in every *desa adat*), *Pemangku Pura* (Hindu priest) at Kancing Gumi Temple, *Kelian Desa Adat* (someone who assists *Bendesa Adat*), *Kelian Dinas* (head of administration), and the inhabitants who have information related to the object of this study. Documentation used to read all of the literature related to the problem of this study. In order to obtain the data through interviews, an interview guide was used. Furthermore, in order to obtain relevant and required data, taking notes and recording were used. This study used study documentation and observation. The observation was done directly by observing the shape of the *Lingga* or phallus at Kancing Gumi Temple. Moreover, study documentation was used to carry out on the function of worshipping it, and the meaning behind it.

This study needed data relating to the History of the discovery of the *Lingga* or phallus as a medium of worship at the Kancing Gumi Temple. These data were obtained by direct observation and interviews. All of these data were used to find out the beginning of the discovery of the *Lingga* or phallus at Kancing Gumi Temple; therefore, the reason behind worshipping this *Lingga* as a medium of worship by Hindus can be revealed. Moreover, the shape of the *Lingga* and the means of worship used for the *Lingga* can be also found.

In order to verify the validity and reliability of the data, triangulation was used. Triangulation is a technique used to check the validity and reliability of the obtained data using something outside the data to cross-check the obtained data. According to Potton, triangulation can be done through two strategies: (a) checking the degree of validity in the research findings using several techniques to collect data; (b) checking the degree of validity of several data sources with the same method (Oetomo, 1995: 178). In this study, the first and second triangulation strategies were used. Firstly, the results of direct observations were checked using the study documentation. Secondly, the validity of the interview data was checked by comparing the data between one informant and another.

According to Potton, data analysis is the process of arranging data sequences and organizing them into a certain pattern, category, as well as one basic description (Maleong, 1996: 103). The analysis of qualitative data can be done during the process of collecting data; however, intensive data analysis must be done after all of the data required for this study complete. The analysis of the collected data in this study was done in several stages. Firstly, the data were checked and reduced. At this stage, the validity of the obtained data was tested using triangulation techniques. The triangulation was done by checking data from direct observation with the study documentation. If the results of interviews between one informants with another showed some differences, then data reduction was done. Secondly, it was the data stage of classification. In this stage, the data were classified into three themes. They are finding out the shape of *Lingga* found at Kancing Gumi Temple, describing the function of worshipping the *Lingga*, and revealing the meaning behind the *Lingga*.

RESULT AND DISCUSSION

After all of the data in this study analyzed, there were three points described in this section.

1. The *Lingga* or phallus found at Kancing Gumi Temple as a medium of worshipping for Hindus

There are three points discussed at this point. They are the history of the discovery of the *Lingga* or phallus as a medium of worship at Kancing Gumi Temple, the shape of the *Lingga*, and the means used to worship the *Lingga*.

a. The discovery of the *Lingga* as a medium of worship at Kancing Gumi Temple

According to the story passed down from generation to generation, the beginning of the discovery of the *Lingga* at Kancing Gumi Temple was originated from the desire of the inhabitant of Sulangai village to move their settlements from the former location to the north of the existing settlements because the northern area was higher. As the northern area had a river, it was also suitable for having rice fields. For all of those reasons, the inhabitants started to move to the northern area slowly. However, there was a forest (*alas*) in the northern area. As a result, the woods were chopped to open the land for the inhabitants to build their settlement.

There were hills in that forest. In order to be able to build a settlement, the inhabitants leveled the hills. However, at the same time, a long stone like a pillar was found embedded in the ground. Because the inhabitants wanted to level the hills, they decided to dig that long stone. After digging the stone, they shook it so that the stone broke. The first fault placed next to the excavation site. The excavation was continued by them. However, the result was the same. The stone broken into fault until the number of faults was eleven. Unfortunately, they could not find the tip. Finally, the excavation stopped. After the excavation was done, various peculiarities began to befall the inhabitants. They were ranging from various diseases that attacked the inhabitants, the plague that hit plantations, rice fields, and fields. Besides, lots of people heard strange noises around the excavation area. Moreover, whenever the inhabitants planned to move and began to build a settlement in the excavation area, they always failed because many kinds of animals such as caterpillars and snakes suddenly occurred. Those obstacles caused the inhabitants to discourage building settlements.

One day, one of the inhabitants was *kerauhan* (possessed by a supernatural spirit). It was given *sabda* (direction from God) that the area where the inhabitants found the stone was a holy area. Therefore, the inhabitants could not build a settlement there. Besides, the stone they found was *Linggih (Stana) Ida Batara Lingsir* or *Hyang Siwa*. According to the *sabda* (direction from God), that area was called Kancing Gumi. Because of that *sabda* (direction from God), the inhabitants realized and concluded that the area where they planned to build settlement was the sacred area of *Linggih Ida Betara Lingsir* or *Hyang Siwa*. Moreover, the stone they found was *stana* of *Ida Betara Lingsir* or *Hyang Siwa*. Finally, the inhabitants worshiped to apologize for the incident. From then on, the sacred area was named Kancing Gumi Temple.

b. The shape of the *Lingga* or phallus at Kancing Gumi Temple

Unlike the *Lingga* or phallus found in Indonesia (in general), the shape of *Lingga* or phallus at Kancing Gumi Temple is quite different. The *Lingga* or phallus at the Kancing Gumi Temple is embedded in the earth's surface. Concerning the part of *Lingga* or phallus, the *Lingga* is a symbol of *Purusa* (symbolized man) while the earth (*Pretiwī*) is an element of *Predana* (symbolized woman). Therefore, *Yoni* at Pura Kancing Gumi which is usually the basis of *Lingga* is the earth where the *Lingga* is embedded.

The faults resulting from excavation consists of eleven faults. Nine faults located in the area of Kancing Gumi Temple, one fault is at Penataran Temple (it is in the west of Kancing Gumi Temple), and one fault is at Dugul Temple. The existence of the fault at Penataran Temple also has its own story. Formerly, a *pemangku* (priest) at the Penataran Temple who

possessed by a supernatural spirit (*kerauhan*) took one fault of the *Lingga* and put it in the area of Penataran Temple. Today, it is still there. Furthermore, there is one fault placed in Dugul Temple. Dugul Temple is a *Swagina* Temple for the inhabitants whose *Swadarmas* or job are farmers. The material of the *Lingga* or phallus at Kancing Gumi Temple is a kind of solid stone. The material remains the same as when it was found for the first time.

The *Lingga* or phallus at Kancing Gumi Temple is in the *Utama Mandala* (main area of the temple). It is surrounded by *penyengker* (gate). The high of the gate is 40 cm. The diameter of the gate is 20-30 cm. The *Lingga* at Kancing Gumi Temple has never been moved from its original place, so it remains lined up according to its original fracture. Besides the *Lingga* or phallus, there is a tree called *Kayu Mer*. According to the *Pemangku* (priest) at Kancing Gumi Temple, the leaf of *Kayu Mer* is used as a *bangket* (the leaf of *Kayu Mer* is previously burned until the color is black and then crushed. The ashes are then given Tirta or holy water before it is stuck on forehead). According to sabda from *Ida Betara Lingsir* or *Hyang Siwa* who are at the Kancing Gumi Temple, a *bangket* is given to someone after he or she prays at the Kancing Gumi Temple. It is believed that it is a symbol of safety.

The *Pemangku* (priest) at Kancing Gumi Temple explained that the *bangket* is given so that the people who worship at this temple always feel close and protected by *Ida Bhatara Lingsir*. This *bangket* is given after someone prays. Then the *bangket* was sprinkled by *Tirta Wangsuh* (holly water) *Ida Betara Lingsir*. After that, that person was given *bija* (made from rice which has been put in the water and prayed by the *Pemangku*) and *bangket*. Based on observations done in the temple, it is known that the *Purana* (symbolized man) in the Batulantang Village is a *Lingga* or phallus that had existed before the inhabitants found it. This observation is in the line of statements proposed by informants namely I Made Sarpa and I Made Murdiana who also explained that this *Purana* had existed before their elderly found it. From the statement previously, it can be concluded that the *Lingga* or phallus at the Kancing Gumi Temple belongs to *Svayambhuva* because it was not made by man, but it had existed before the elderly found it many years ago.

c. Medium of worship

The mediums used for daily worship are *canang* (one of the daily offerings made by Balinese Hindus to thank the *Sang Hyang Widhi Wasa* in praise and prayer) and *Lingga* (phallus) which decorated with flowers. If there is a *piodalan* (a religious ceremony that is related to the birth of a sacred place/thing, according to the Balinese calendar calculations), *Banten Pulegembal* (one of Balinese offering especially for Hindus) is offered. However, if the *piodalan* is on *Purnama* (full moon), the Balinese traditional offering used to worship is *Bebangkit* (one of Balinese offering especially for Hindus) as well as *Banten Pelegembal*. A *juru Banten* (someone who understands and has responsibility for making Hindus Balinese traditional offering used to worship) and the wife of *bendesa adat* (someone who responsible for the traditional and religious affairs in every *desa adat*, usually a *desa adat* has a smaller area than the *desa administrative* which means there are several *desa adats* in a *Desa Administrative*) explained that there are some specific mediums used to worship to the God in this temple on *piodalan*, starting *ngayah* (an activity where inhabitants of certain area work together to achieve one goal especially for preparing ceremony at a temple), *nganteb* (a process of offering Banten to God) ceremony, and *purnama*.

The specific mediums explained previously consist of some Balinese offering for Hindu such as *pras ajengan daksina*, *dampulan kelanan gong*, *ulam taluh itik meguling* and *segehan*. 1) there are some objects in *pras ajengan daksina* such as *wakul*, rice, cleaned coconut fibers, duck eggs, *reringgitan pras*, and *canang*. All of these objects are placed in a small basket, 2) *dampulan kelanan gong* consists of one *ketupat dampulan gong* and six *ketupat nasi* (rice which covered by young coconut leaf shaped into a certain shape and boiled). These objects are placed on a *tamas* (young coconut leaf is woven and shaped into circle), 3) *Ulam taluh meguling* (duck egg that has been boiled then peeled and roasted), 4) six

duck eggs prepared with some *canang*, 5) *Segehan* (one of Balinese traditional offering made from the leaf or young coconut leaf which has some small kind of pocket to be filled with rice, ginger, and shallot) that consists of rice with five different colors such as white, black, yellow, red, and *manca warna* (this color can be gotten by mixing all of the previous four colors) filled with *tumpang poleng* (cone-shaped rice which the colors are black and white). *Jero Mangku* (Balinese Hindu priest) at Kancing Gumi Temple explained that this ceremony must be held on *piodalan* day, *Purnama* (full moon), starting *ngayah* (an activity where inhabitants of certain area work together to achieve one goal especially for preparing a ceremony at a temple) and on the *nguntap* ceremony. All of those mediums represent a sincere offering from the inhabitants toward *Ida Bhatara Lingsir* or *Hyang Siwa* at the Kancing Gumi Temple. Those mediums are offered to *Ida Bhatara Lingsir* or *Hyang Siwa*. The aims are to pray to *Ida Bhatara Lingsir* to give safety and health to all people. I Made Sarpa revealed that if the ceremony mentioned above was not offered, there would be people who *kerauhan* or trance and ask to offer those mediums.

2. The function of the *Lingga* at Kancing Gumi Temple relates to its usage as medium of worship

The *Lingga* at Kancing Gumi Temple has some function relate to the usage of *Lingga* as medium of worship. Those functions are as a place for praying, social function, as sacred place to *melukat* (ritual for cleaning and purifying someone's body, mind, and soul), religious function, and fertility function.

a. As a place for praying

Apart from the existence of the *Lingga* or phallus, there are also relics in the form of *Kaling* or ancient jars and broken plates. All of those relics were found around the area of Beji Temple. Now, they are still neatly stored in that temple. The Kancing Gumi Temple is a *Kahyangan Jagat* Temple in Sulangai Village; however, the *pemedek* who comes to this temple to pray is not only from Sulangai Village. On *Piodalan* day, lots of people come to pray at this temple. There are some uniqueness at this temple. When the *pemedek* arrives at *utama mandala*, the *pemedek* is not allowed to wear footwear. Besides, the *pemedek* is prohibited to offer pork in his/her medium of worship. Moreover, pregnant and breastfeeding women are prohibited to come to the area of Kancing Gumi Temple.

b. Social function

The practice of worshipping the *Lingga* at Kancing Gumi Temple involves various participants of society. It has a positive impact on maintaining harmony in the life of the inhabitants of Sulangai Village. Besides, on *Piodalan* day as well as during worship, the inhabitants are able to meet and interact with each other. This also brings a positive impact on the unity and integrity of the Sulangai Village community. Through maintained interaction, the inhabitants can understand each other and appreciate the importance of togetherness. All of them can reduce the possibility of occurring conflict between individuals and between *banjars* (the smallest formal social entity of Balinese society). It is because they feel they have one goal to worship *Hyang Siwa* through the *Lingga* at Kancing Gumi Temple.

c. As a sacred place to *melukat* (ritual for cleaning and purifying someone's body, mind, and soul)

In addition to the existence of *Lingga* or phallus as a medium of worship, Kancing Gumi Temple also has a holy place, namely purified spring water or Beji Tempel. In addition to worshipping the *Lingga* or phallus, firstly, *pemedek* who wants to do *pengelukatan* or self-purification does *ngatur piuning* (asking for permission) at the Kancing Gumi Temple. After that, the *pemedek* goes to the spring water or Beji Tempel which is 150 Meter away. The *pemedek* is also praying at *Beji Pura* to ask for purifying the body, mind, and soul. After praying, the *penglukatan* process is done by first drinking the holy water from Beji Temple

three times, then pouring it on the head three times, and wiping it on the face three times. After the process is complete, the *pemedek* returns to the Kancing Gumi Temple to pray for the latter.

d. Religious function

In term of a religious function, *Lingga* (phallus) in Kancing Gumi Temple leads to religious behavior: (1) The inhabitants of Sulangai Village believe that the *Lingga* (phallus) is *stana* (place of worship) of *Hyang Siwa*; therefore, its existence is very sacred, (2) worshipping through the *Lingga* (phallus) is always done with the hope that human is always protected and given prosperity by *Hyang Siwa* (God), (3) knowing that worshipping the *Lingga* (phallus) can give a good influence on life, the people will always worship *Hyang Siwa* through the *Lingga* (phallus), (4) there are many extraordinary events experienced by the inhabitants such as seeing the light illuminating the settlement and finding a *Kris* which suddenly occur at the *Kayu Mer*.

e. Fertility function

The inhabitants of Sulangai Village, who the majority of the population being farmers, certainly hope that their crops are abundant. In other words, the crops are not attacked by pests and failures because of bad weather. In order to keep their plants in good condition, the inhabitants of Sulangai Village believe that their agricultural products will be better if they worship *Hyang Siwa* through *Lingga*. Besides, they also manage their farm properly for getting better results.

The inhabitants who are the members of a farmer group called *Krama Subak* always pray in the hope that the crops will abundant. The farmers ask for (*nunas*) holy water at the Kancing Gumi Temple. The source of holy water is spring water. Before sprinkling, the farmers pray at Kancing Gumi Temple. After praying, the holy water is distributed to all farmers. Then, the holy water is sprinkled to their rice fields and farm. The purpose is to pray that the rice fields and farms are always fertile and the crops are also good. Thus, the worship of *Hyang Siwa* through the *Lingga* done by the inhabitants of Sulangai Village also has a function to ask for fertility for their crops.

3. The meaning behind the worship of *Lingga* at Kancing Gumi Temple

There are four meanings behind the *Lingga* at Kancing Gumi Temple. They are religious significance, symbolic meaning of *Lingga* or phallus, theological meaning, and social meaning.

a. Religious significance

Religious is defined as an attitude and behavior that is obedient to worship in accordance with the religion they profess, tolerant with other religious communities, and able to live in harmony (Earnshaw, 2000). This understanding implies that religion is closely related to the relationship between humans and their creators, as well as human relationships with other humans and their natural surroundings. Based on this definition, the *religious* in this study is also not much different from the meaning of the term previously described, namely the attitudes and behavior of the people who obey their religion.

In terms of religion, the *Lingga* (phallus) can be analyzed as follows: (1) the *Lingga* (phallus) is a community religious emotion that believed to be a symbol of worshipping *Siwa* (Shiva); therefore, the inhabitants strongly believe in the *Lingga* (phallus) as a medium of worship through religious ceremonial means (*upakara Banten*). The medium for worshipping the *Lingga* is manifested in the form of worshipping Shiva during the *piodalan* ceremony, *pujurnama* (full moon), *tilem* (the day of the new moon), or meditation, (2) in terms of religious values, the inhabitants believe that the *Lingga* (phallus) has supernatural powers. As a result, the inhabitants pray to get closer to the God through worshipping the *Lingga* (phallus), (3) concerning worshipping Shiva, apart from being manifested in the form of a *Lingga* (phallus), the worshipping is also manifested in the form of a *Siwa Lingga* (the phallus of Shiva). This *Siwa Lingga* has philosophical meaning according to religious theory, (4) the community group, which is a social unit of *pengempon* or the group

who is in charge of the Kancing Gumi Temple, conceptualize the *Lingga* (phallus) as a center of worshipping through mediums such as *upakara peras ajengan daksina*, *upakara dampulan kelanan gong*, *upakara ulam taluh meguling*, *upakara telur itik sebanyak enam biji*, and *upakara segehan*, (5) The *Lingga* (phallus) is always used as a medium of worshipping on religious ceremonies, especially when there is *piodalan*. Therefore, the religious meaning of *Lingga* (phallus) is very visible as a medium of worship (Dukheim in Koentjaraningrat 1997: 201).

Koentjaraningrat (1985) explained that the religious system is part of the universal cultural elements. Each universal cultural element is also implemented into three forms of culture which realized into a cultural system. Thus, the elements that make up a culture are a combination of subsystems. Likewise, the religious system adopted by society is also formed based on the religious subsystem within it. The religious system has its form as a system of beliefs and ideas about God, gods, spirits, heaven, hell, and others. However, the religious system has a spiritual form in the form of ceremonies, both seasonal and occasional ones. Besides, the religious system also has a form of sacred objects and religious objects.

After the inhabitants saw the light or *teja* from the *Lingga* (phallus) at the Kancing Gumi Temple and a Kris was found right at Kayu Mer, the inhabitants had a stronger belief in the existence of the *Lingga* (phallus). They believe that Kris is a *pican* or a gift given divinely by *Ida Bhatara Lingsir* or *Hyang Siwa*. All of those give a positive impact on the life of the inhabitants of Sulangai Village.

b. Symbolic meaning of *Lingga* (phallus)

Religiousness is defined as an attitude and behavior that is obedient to worship following the religion they profess, tolerant with other religious communities, and able to live in harmony (Earnshaw, 2000). This definition implies that religion is closely related to the relationship between humans and their creators and human relationships with other humans and their natural surroundings. Based on this definition, the reference of the word 'religi' in this research is also not much different from the meaning of this word explained previously. It is the attitudes and behavior of the people who obey their religion.

Kancing Gumi Temple is rich with symbolic meanings both from the *Lingga* (phallus) itself and the *pelinggih* (*pelinggih* comes from the word '*lingga*' which means the place where God is seated) which are in the area of the Kancing Gumi Temple. According to the information given by I Made Sarpa as one of the informants in this research, *Lingga* (phallus) is a symbol of *purusa* that gives life. The place where the *Lingga* or phallus is a symbol of *predana*, in this case, it refers to the earth. The collaboration between *purusa* and *predana* leads to a positive impact on the life of humans. Ratnesih in Titib (2003: 273) states that the main aspect of a *Lingga* or phallus is symbolizing fire or light as a manifestation of strength and power, while *Yoni* is a symbol of the earth. Fire and earth are two opposite elements. It is like positive and negative electric currents. When the two are brought together, it will bring current or energy. By worshipping the *Lingga* or phallus, the man hopes to be given safety and prosperity in living his life and the *Lingga* or phallus is a medium of liaison between the worshiper and the one who worshipped, namely *Hyang Siwa*.

The ornament *Sang Hyang Acintya* at the top of *padmasana* (a shrine to the Hindu people of Bali to worship the Almighty God) is a symbol of *Ida Sang Hyang Widhi Wasa* which is placed at the top of the *padmasana* or shrine for Hindus in Bali. It is a symbol of Lord Shiva with the Shiva Natyaraja who are dancing in creating the universe. The dragon twists around the *bedawang nala* (an ornament in the form of giant turtle with fire tongue and one or two serpents coiling it) is a symbol of the stability and balance of the universe and its contents which were placed at the base of the *Padmasana*. Moreover, there is eagle on the back of the *padmasana* building which is a symbol of Lord Visnu carrying *Tirta Amrita* (Titib, 2003: 107-107).

Besides this symbol, there are some buildings namely *Gedong Catu Meres* and *Catu Mujung*. According to the information given by the *Pemangku* or priest at Kancing Gumi Temple as the informant in this research, *Gedong Catu Mujung* is a symbol of worship to mountains. In Bali, Hindu believes that mountain is the source of life; therefore, it is considered a sacred place. Unlike *Gedong Catu Mujung*, *Gedong Catu Meres* is a symbol of worship for lakes or water sources. The *Pemangku* stated that *Gedong Catu Meres* is a medium used to worship the God of water because humans cannot live without water. Through worshipping, people always remember to keep the nature and water sources for survival. From all of the description above, it can be concluded that there are lots of symbolism found at Kancing Gumi Temple. Those symbols have religious significance for Hindu.

c. Theological meaning

According to the *Kamus Besar Bahasa Indonesia* written by W.J.S Poerwadarminta (1987), theology means knowledge of God, the basics of God's belief, and religion based on holy books. Furthermore, in the philosophical dictionary, theology is explained in general and simple terms, namely a study of the question of God and its relation to the world of reality (Runes, 1953: 317).

Ceremonial rituals done at the Kancing Gumi Temple through some steps and medium of worshipping are symbol of expressing gratitude and hoping for protection from *Ida Sang Hyang Widhi Wasa* through worshipping the *Lingga* or phallus at the Kancing Gumi Temple. In other word, in fact the *Lingga* or phallus at Kancing Gumi Temple is only used as a medium or symbol of oneness of *Ida Sang Hyang Widhi Wasa* in its manifestation of maintaining natural stability.

d. Social meaning

Art, culture, social interaction, and society are one system that cannot be separated. The life and death of an art depends on the community that supports it, as well as religious rituals in a society. In this regard, Siswomihardjo (2009: 18) reveals that there is anxiety, fear, and concern about ecological or environmental issues, harmony and solidarity between people in social life, social disparities between the haves and the havers not, social unrest, spiritual movements. and others, partly to encourage people to suspect a fundamental cause, namely the crisis of existence which originates from the paradigm crisis-as an implication of the development and application of science, technology and art that are increasingly far from ethical, moral and religious values.

Humans are social creatures who can get along with themselves, and other people. Humans can interpret the meanings of objects in their consciousness and decide how they act in a meaningful way according to that interpretation. Even someone does something because of his social role or because of his social class or because of his life history. Human behavior has the following main important aspects: (1) Humans always act in accordance with the meaning of things (everything that is encountered and experienced, all elements of life in this world); (2) The meaning of an item always arises from the results of interactions between individuals; (3) Humans always interpret the meaning of these items before they can act according to the meaning of these items. On the basis of the main aspects mentioned above, human interaction is not the result of external causes. Human interaction relationships give shape to behavior in everyday life, interacting with each other. The social meaning that is meant is the relationship of human interaction in a particular community group which is formed from elements of ideology, social, culture and coexistence in a certain area as well as influencing and needing one another.

Kontjaraningrat (1985), describes that there is a common feeling of unity, mutual content-filling between community members in social life so that the implementation of certain community activities can be carried out well. The social meaning in the sense of interdependence between people and one another is seen in the collective action of the temple community in the form of helping each other and working together in the framework of the

ceremony at this Kancing Gumi Temple. Moreover, the presence of traders during the ceremony day near the temple shows that people's life cannot be separated from the presence of other people to communicate and give as needed. Everything can happen through interactions carried out individually, individual with groups, and groups with other groups. This social interaction shows that there is a dynamic social relationship between groups of people, as well as between individuals and groups of humans. Things like this are also social processes which then lead to social activities (Soekanto, 1986: 55).

CONCLUSION

There are three conclusions based on the description in the discussion above. First, the shape of the *Lingga* or phallus found at the Kancing Gumi Temple is a type of phallus whose existence is not man-made but has existed from ancient times called Svayambhuva. It can be known from a hereditary story that this phallus found in the hills which would be used as a settlement area by the elderly of Sulangai Village. From the Sabda, it is also known that the phallus in Pura Kancing Gumi is *Linggih* or *Stana* (place of worship) of *Ida Bharara Lingsir* or *Hyang Siwa*.

Second, the phallus at Kancing Gumi Temple in Sulangai Village, Petang District, Badung Regency has the following functions: (1) The inhabitants of Sulangai Village believe that the *Lingga* (phallus) is *stana* (place of worship) of *Hyang Siwa*; therefore, its existence is very sacred, (2) worshipping through the *Lingga* (phallus) is always done with the hope that human is always protected and given prosperity by *Hyang Siwa* (God), (3) knowing that worshipping the *Lingga* (phallus) can give a good influence on life, the people will always worship *Hyang Siwa* through the *Lingga* (phallus), (4) there are many extraordinary events experienced by the inhabitants such as seeing the light illuminating the settlement, and finding a *Kris* which found at the *Kayu Mer*. The community strongly believes in the existence of *Ida Bharata Lingsir* or *Hyang Siwa* who save and help the *pemedek* to heal, give fertilities to the rice field and farms of the inhabitants by sprinkling holy water from the Kancing Gumi Temple.

Third, the phallus at Kancing Gumi Temple has a religious meaning. In terms of religion, phallus is as a symbol of worshipping Shiva. It can be manifested through *piodalan*, *purnama* (full moon), *tilem* (the day of new moon), or meditation activities. The phallus is believed to have supernatural powers so that the people get closer to God through worshipping the *Lingga*. The phallus is always used as a medium of worship in religious ceremonies, especially during *piodalan*. The phallus at this temple also has symbolic meaning. The phallus is the symbol of *Purusa* and the earth is as the symbol of *Predana*. *Purusa* and *Predana* give a positive impact on human life, *Padmasana* as a symbol of *Stana Ida Sang Hyang Widhi, Gedong Catu Mujung* and *Gedong Catu Meres* as a symbol of worship to mountains and lakes while a statue of *Nandini* is a symbol of *Hyang Siwa's* vehicle

REFERENCES

- Ambarawati, A.(1997). *Seri Penerbitan Forum Arkiologi*.Denpasar: Balai Arkiologi Denpasar.
- Anonim. (2011). Data Monografi Desa Sulangai, Kecamatan Petang, Kabupaten Badung.
- Anonim. (2011). Profil Desa Sulangai, Kecamatan Petang, Kabupaten Badung.
- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta:Rineka Cipta.
- Arikunto, S. (2006). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta:Rineka Cipta.
- Astawa, O. (2009). *Seri Penerbitan Forum Arkiologi*.Denpasar: Balai Arkiologi Denpasar.
- Badjerayasa, I. G dan Goda, I.G. (1983). *Acara Agama II*. Proyek Pembinaan Mutu Pendidikan Agama Hindu Dan Budha :Departemen Agama RI
- Denpost. Minggu 2 Oktober 2011, Halaman 6 Kolom 1 dan 2. "Pura Kancing Gumi, Penjaga Kestabilan Bali, Wanita Hamil Dan Menyusui Pantang Tangkil". Denpasar.
- Desa Adar Batu Lintang. (2005). *Purana Pura Kahyangan Jagat Kancing Gumi Desa Adat Batulintang*. Surabaya :Paramita

- Gede, K. (2009). *Seri Penerbitan Forum Arkiologi*. Denpasar: Balai Arkiologi Denpasar.
- Goris, R. (1974). *Sekte-sekte Di Bali (terjemahan)*. Jakarta: Bhratara Indonesia.
- Iqbal, H. (2002). *Metodelogi penelitian dan aplikasinya*. Jakarta: Ghalia
- Kaplan, D. dan Albert. M. (1999). *Teori Budaya*. Yogyakarta. Pustaka Belajar.
- Koentjaraningrat. (1987). *Sejarah Teori Antropologi I*. Jakarta: Universitas Indonesia.
- Koentjaraningrat. (1997). *Antropologi Budaya*. Jakarta.:Dian Rakyat.
- Lukman, A. (1988). *Kamus Besar Bahasa Indonesia*. Jakarta. Balai Pustaka.
- Masyuri dan Zainuddin, M. (2008). *Metodelogi Penelitian Pendekatan Praktis Dan Aplikatif*. Bandung: PT. Reflika Aditama.
- Netra, A. A. G. O. (1995). *Tuntunan Dasar Agama Hindu*. Jakarta: Hanuman sakti.
- Pudja, G. (1999). *Bhagawad Gita (Pancama Veda)*. Surabaya. Paramita.
- Putra, I G AG, dkk. (1998). *Wrhaspati Tattwa*. Surabaya: Paramita
- Sokaningsih, Ni M. (2007). *Upacara Pemujaan Durga Mahisasura Mardani*. Surabaya. Paramita.
- Sugiyono. (2007). *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif dan R&d*. Denpasar: Alfabeta.
- Sukrawati dan Wendri, W. (2010). *Kaedah Beryajna (Lanjutan Acara II)*. Surabaya: Paramita.
- Sura, I G. (1985). *Pengendalian Diri Dan Etika Dalam Ajaran Agama Hindu*. Proyek Pendidikan Agama Hindi. PHDI Pusat
- Suryabrata. (2003). *Metodelogi Penelitian*. Jakarta: PT. Raja Grafindo Persada.
- Sutrisno SJ, Mudji, dan Verhaak SJ, Christ. (2000). *Estetika Filsafat keindahan*. Yogyakarta : Kanisius.
- Tim penyusun. (1985). *Acara III Buku Pelajaran Agama Hindu Untuk PGA-Hindu*. Direktorat Jenderal Bimbingan Masyarakat Hindu Dan Budha.
- Titib, I M. (2003). *Theologi dan Simbol-simbol dalam Agama Hindu*. Surabaya Paramita.
- Triguna, I. B. G. Y. (2000). *Teori Tentang Simbol Widya Dharma*. Denpasar: universitas.
- Wiana, I K. (1993). *Intisari Ajaran Hindu*. Surabaya :Paramita
- Wiana, I K. (2009). *Pura Besakih Hulunya Pulau Bali*. Surabaya :Paramita
- Wiana, I K. (2009). *Sembahyang Menurut Hindu*. Denpasar: Pustaka Bali Post
- Wiana, I K. (2000). *Arti Dan Fungsi Sarana Persembahyangan*. Surabaya: Paramita