

The History of Dadi Temple from the Perspective of Cultural Experts and the Community of Wajak Kidul Village, Tulungagung Regency

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Abstract

Dadi Temple is a historical structure in Tulungagung Regency designated as a National-level Cultural Heritage site. This study aims to explore and analyze the perspectives of cultural experts and the residents of Wajak Kidul Village concerning the history of Dadi Temple. The research employed a descriptive qualitative approach. Data were collected through in-depth interviews with the temple's caretakers, cultural experts, and local community members; architectural and environmental observations of the temple; and document analysis. Data analysis followed the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing and verification. Data validity was tested using methodological and source triangulation. Methodological triangulation compared findings from observation, interviews, and documentation, while source triangulation compared information from multiple informants to ensure the credibility of the results. The findings indicate that the periodization of Dadi Temple construction corresponds to the Majapahit era under the reign of King Hayam Wuruk in the 14th century CE, specifically toward the end of his rule. The functions of Dadi Temple included worship and ritual practice, ascetic retreat, and funerary cremation. In addition, the community preserves folklore concerning the temple's origin that resembles the Prambanan legend. These findings demonstrate that Dadi Temple not only possesses historical value but also remains alive within the community's collective memory through oral tradition. The diversity of perspectives on Dadi Temple illustrates that history is not merely a record of past facts but also a product of interpretation and collective memory transmitted across generations.

Keywords: Dadi Temple, History, Tulungagung, Culture, Hindu-Buddhist

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1. Introduction

Dadi Temple is a unique temple site because it stands majestically atop a hill. The temple is located in Mojo Hamlet, Wajak Kidul Village, Boyolangu Subdistrict, Tulungagung Regency. It is situated in the Walikukun hill region. This area features four hilltops, each of which has a temple, with Dadi Temple situated on the highest peak. On the other peaks are Gemali Temple, Butho Temple, and Bubrah or Wurung Temple, forming a row of temples from the lowest to the highest, which is Dadi Temple. Aside from Dadi Temple, these other temples are now nothing more than scattered ruins.

The first mention of Dadi Temple appears in the writings of the Dutch archaeologist P.J. Veth, in his work "Java II" published in 1878 (Trijono & Haryadi, 2023). Subsequently, the existence of Dadi Temple was rediscovered through a find by local residents, who then reported it to the authorities. The temple was then officially recorded by the Dutch East Indies Government in the Register Oudheden Dienst (ROD) in 1915. At the time of its rediscovery, the temple was in a state of ruin and had been looted (Sedyawati et al., 2013).

In recognition of the cultural significance of Dadi Temple, it was designated as a National Cultural Heritage Site by the Minister of Culture of the Republic of Indonesia, Fadli Zon, on December 16, 2025. This designation aligns with Law No. 11 of 2010 on Cultural Heritage, Article 1, Paragraph 2, which defines a Cultural Heritage Object as a natural object and/or a man-made object, whether movable or immovable, in the form of a single entity or a group, or its parts, or its remains, that have a close connection to human culture and the history of human development. Under Law No. 5 of 1992, cultural heritage objects are defined as: man-made objects, movable or immovable, in the form of a single unit or a group, or parts or remnants thereof, that are at least 50 years old, or represent a distinctive style and span at least 50 years, and are considered to have significant value for history, science, and culture; natural objects considered to have significant value for history, science, and culture.

The lack of supporting evidence, such as dates or inscriptions indicating when Dadi Temple was built, has given rise to various interpretations among experts. This is in line with Munandar's view. He suggests that Dadi Temple is a "Mahavedi" associated with the religious activities of the Rsi. The Rsi who performed these rituals are believed to have resided in karsyan, which are hermitages located in the vicinity of Dadi Temple (Munandar & Wahyudi, 1995).

Soekmono expressed a different opinion; he believes that Dadi Temple most likely served only as a symbol of the grandeur of Buddhism. No cremation remains, let alone ashes, were found at the site. However, it is possible that these items were lost due to the actions of treasure hunters, given that the temple was already in a state of collapse and had been looted when it was rediscovered (Soekmono, 1974).

Distinct from academic interpretations, alternative origin narratives circulate on social media. A TikTok video by the account boy.maps reports that some locals believe Dadi Temple is the remnant of a celestial vehicle that landed thousands of years ago, with a few claiming the site to be an extraterrestrial (UFO) landing ground. A similar account on the YouTube channel Cah Jowo Channel speculates that a central cavity in Dadi Temple served as a landing pad for alien spacecraft. Local oral traditions also include versions that parallel the Prambanan legend, wherein a prince must construct a temple in a single night to win a princess's hand (Mahfudhoh, 2016).

Based on the above discussion, this study focuses on an examination of the history of Dadi Temple from the perspectives of cultural experts and the local community, particularly the residents of Wajak Kidul Village. The study aims to explore and analyze the perspectives of cultural experts and the residents of Wajak Kidul Village regarding the history of Dadi Temple, while also uncovering the construction of historical understanding formed through scientific research and oral traditions. This issue is important to study because Dadi Temple not only holds historical and cultural value but also has the potential to serve as an educational resource and a symbol of local identity. Without systematic scholarly examination of the meanings and community perceptions attached to the temple, these potentials risk being neglected and underutilized. The study's findings are expected to enrich local historical studies and to encourage greater community awareness of the importance of preserving cultural heritage.

2. Method

This study employs a descriptive qualitative method to analyze the history of Dadi Temple from the perspective of cultural experts and the residents of Wajak Kidul Village. Qualitative research yields descriptive data in the form of written and spoken accounts from the research subjects, obtained through scientific procedures (Moleong, 2016).

The data sources for this study consist of primary and secondary data. Primary data was obtained through observation and in-depth interviews. Observations were conducted by visiting the Dadi Temple site in person to gain a firsthand understanding of the temple's physical condition and surrounding environment. This activity aimed to document the building's structure, the temple's location, and the remaining architectural elements. In-depth interviews were conducted with informants, including the caretaker of Dadi Temple as the primary informant, cultural experts knowledgeable about the research topic, and residents of Wajak Kidul Village. These interviews aimed to explore their experiences, perceptions, and views regarding

the history of Dadi Temple. Meanwhile, secondary data was obtained through documentary studies in the form of archives and documents from the East Java Region XI Cultural Preservation Office, as well as supporting literature such as books, articles, and scientific journals.

Data analysis followed the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions and verification (Sugiyono, 2023). The analysis process is conducted inductively and proceeds iteratively until data saturation is reached. Meanwhile, data validity is tested through methodological triangulation and source triangulation. Methodological triangulation is performed by comparing the results of observations, interviews, and documentation, while source triangulation is performed by comparing information from various informants to ensure the credibility of the research findings.

3. Result and Discussion

Condition of Dadi Temple

Dadi Temple is located in the administrative area of Mojo Hamlet, Wajak Kidul Village, Boyolangu Subdistrict, Tulungagung Regency, East Java Province. Dadi Temple is situated at coordinates $8^{\circ} 7' 48.738''$ S and $111^{\circ} 55' 36.246''$ E, at an elevation of approximately 389 meters above sea level (Sedyawati et al., 2013). Geographically, it is situated on the hillside within a forested area in the Kalidawir Forest Management Unit (RPH) and south of the Wajak Kidul hills or the slopes of the Walikukun hills. The location of Dadi Temple is bounded as follows: to the north by forest and hills, to the east by forest and hills, to the south by forest and hills, and to the west also by forest and hills.

The structure of Dadi Temple is square in shape, measuring 14 m in length, 14 m in width, and 6.50 m in height. The temple stands on a stone platform without any steps or an entrance, so the temple's orientation is unknown. Dadi Temple is a single-structure temple devoid of decorations or statues. The temple structure is made of andesite stone and consists of a base and a temple foot. Dadi Temple has a high base with a protrusion on each side. The upper part of the base forms the temple foot, which has an octagonal plan.

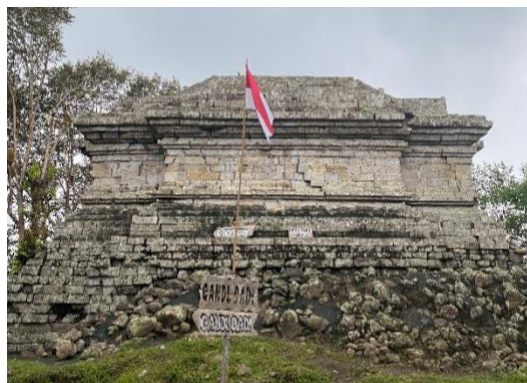


Figure 1. Dadi Temple

Source: Personal Collection

On the surface, there are traces of a circular section that likely served as a well. The roof of the Dadi Temple appears flat because it was not built very high. At the boundary between the temple body and the roof, there is a framing of flat folds. Meanwhile, at the temple's peak, there is a well or hole with a diameter of 3.35 m and a depth of 3.5 m (Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Balai Pelestarian Cagar Budaya Jawa Timur, 2016).

The architecture of Dadi Temple is highly unique because its form combines two distinct cultures: Hindu and Buddhist. When viewed from the side of the temple's base at a distance of 50 meters, its shape resembles a Buddhist Chinese imperial building. However, the corners of the temple lean toward Hindu cultural elements. Overall, the dominant influence is that of Buddhist culture.

Dadi Temple is the only temple in Indonesia that features a well opening on its roof. The opening in the center resembles the shape of a yoni, which in Hindu tradition symbolizes fertility and prosperity and is associated with the god Vishnu. The well at Dadi Temple is believed to resemble Mahavedi. The term “vedi” refers to a large vessel, which in Javanese tradition is likened to a large wok (kawah) used for cooking jenang during a ceremonial feast. The circular shape of the well at Dadi Temple bears a resemblance to this Mahavedi. Its function is believed to have been both a place of worship and a site for the disposal of offerings. This practice can be likened to the ceremonial traditions of Tengger, where offerings are thrown into a crater as part of religious rituals.



Figure 2. Dadi Temple from Above
Source: TVRI YouTube

This well is flanked by eight octagons. These eight octagons are believed to symbolize the padmasana, or lotus flower, which is a symbol of purity in both Hindu and Buddhist traditions. In both Hindu and Buddhist traditions, the octagonal shape is often associated with the cardinal directions. The basic concept originates from the four main directions, east, west, north, and south, which later expanded to eight directions with the addition of the intermediate directions: northeast, northwest, southeast, and southwest. This symbolizes that God’s power encompasses all directions, making it universal or all-encompassing. Additionally, the octagon can also be interpreted as a symbol of the pantheon of gods, where each cardinal direction is believed to have its own god, power, color, and symbol. In Hindu teachings, this concept is known as Asta Dikpala, namely the eight guardian deities of the cardinal directions, including Kubera (north), Yama (south), Indra (east), Varuna (west), Isana (northeast), Agni (southeast), Vayu (northwest), and Nirrti (southwest) (Dharmakarma, 2025).

Architecturally, this building also has three levels (traps), namely the first, second, and third levels. The three levels (traps) of the building can also be interpreted as a representation of the three cosmological elements in Hindu teachings, namely Bhurloka, Bhuvanloka, and Swarloka, which symbolize the lower, middle, and upper worlds. Additionally, these three levels can be associated with the concept of the Trimurti: Brahma as the creator, Vishnu as the preserver, and Shiva as the destroyer.

Since its inception, it has never undergone restoration. It can be said that the form and appearance of Dadi Temple remain the same as in the past when it was first discovered. It is understandable that such an assumption exists. Its location atop a hill (389 m above sea level) would indeed complicate the restoration process. In general, the physical condition of Dadi Temple is considered well-maintained, although there is some structural damage. At the northeast corner, the temple’s base appears to be loosening, while on the north and southeast sides, several stone blocks have come loose. Additionally, some stone blocks have undergone a process of salt efflorescence, which has the potential to accelerate the weathering of the material (Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Balai Pelestarian Cagar Budaya Jawa Timur, 2016)

Dadi Temple: A Remnant of the Majapahit Kingdom

Dadi Temple is believed to have been built during the Majapahit Kingdom, around the 14th century, more specifically during the reign of King Hayam Wuruk (1350–1389 CE), particularly toward the end of his reign. The end of Hayam Wuruk's reign also marked a dark period for the Hindu-Buddhist faith. Political strife within the royal court led to chaos, coinciding with the rise of Islamic influence. Under such conditions, followers of Hindu-Buddhism sought to distance themselves from the conflict by going into seclusion so they could continue to practice their traditions and beliefs. Most chose locations on hilltops or in high, hard-to-reach areas, far from bustling centers or government seats. This pattern aligns with the location of Dadi Temple, situated atop the Walikukun Hills, and can thus be understood as part of a strategy of seclusion as well as a spiritual space for Hindu-Buddhist adherents of that era (Balai Arkeologi Yogyakarta, 1995).

The existence of Dadi Temple is also linked to a number of other archaeological sites in the Boyolangu area. During the same period, Gayatri Temple and Sanggrahan (Cungkup) Temple were also constructed. This reinforces the hypothesis that Dadi Temple is part of a complex of Majapahit cultural heritage sites in the region. The historical significance of Dadi Temple is further supported by the discoveries of other sites in the vicinity, such as Urung Temple, Gemali Temple, Butho Temple, and Yoni Gemali. The presence of these sites indicates a connection among them within a single cultural region.



Figure 3. Urung Temple
Source: Personal Collection



Figure 4. Butho Temple
Source: Personal Collection



Figure 5. Gemali Temple
Source: Verifikasi Objek yang Diduga Cagar Budaya Tahap 2 di Kabupaten Tulungagung Report



Figure 6. Yoni Gemali
Source: Personal Collection

In terms of its function, Dadi Temple is regarded as a place of worship. From a Hindu-Buddhist religious perspective, a temple is the abode of the gods as manifestations of Sang Hyang Widhi, and is therefore used as a venue for rituals and worship. This aligns with Purwantari's view that during the classical period, temples were understood as sacred places

for worshipping the gods (Purwantari, 2023). It also aligns with Izza's observation that there are specific ritual routes that designate Dadi Temple as the final destination of ritual processions (Izza, 2016).

The location of Dadi Temple on the hilltop is viewed as possessing its own sacred value, as it is considered closer to the heavenly realm, so prayers offered there are believed to be more easily heard. This view aligns with the beliefs of prehistoric communities, who already understood the concept of the cosmos specifically, the notion that elevated places like hills and mountains are the dwelling places of sacred and revered ancestral spirits. People of that era believed that the spirits of the deceased would live eternally in another realm, and the peaks of mountains or hills served as the abodes of these spirits. As civilization developed, views on mountains also changed. Initially, mountains were seen as forces of nature; they later evolved into the dwelling places of ancestral spirits; and eventually, they came to be believed as the abodes of the gods (Rema, 2014).

The architectural style of Dadi Temple, which features minimal reliefs, is also interpreted as a characteristic of a sacred place of worship. This is similar to the structure of Borobudur Temple, particularly on the Arupadhatu terraces, specifically the seventh, eighth, ninth, and tenth levels, which are no longer adorned with reliefs, symbolizing the highest stage of humanity's spiritual journey toward inner liberation. In Buddhist cosmology, the Arupadhatu symbolizes liberation from worldly attachments and the journey toward the highest consciousness through meditation and virtue (Darmayuda, 2020).

A similar feature can also be found in the structure of Penataran Temple. On the lower platform above Terrace IV, there is an altar at the top of a stepped platform that is not adorned with reliefs or objects of worship. This empty altar is often interpreted as the "throne of the gods," that is, a temporary resting place for the gods during ceremonies. This concept of empty space can be compared to the temple roof section symbolizing *swarloka*, the realm of the gods in Hindu cosmology. Thus, the visual simplicity of Dadi Temple can be interpreted as a symbol of spiritual orientation that emphasizes inner purification and the search for transcendental meaning, rather than mere ornamental grandeur.

The presence of a well in the center of the structure is likened to a *Mahavedi*, or "large cauldron," which served as both a site for rituals and a place for the disposal of offerings, similar to the *Yadnya Kasada* tradition practiced in the crater of Mount Bromo (Munandar & Wahyudi, 1995). This clarifies that Dadi Temple functioned as a place of worship or religious observance.

In addition to serving as a place of worship, Dadi Temple is also believed to have functioned as a hermitage. This can be seen from the temple's architectural design, which lacks the ascending stairs typically found in other temples. Furthermore, Dadi Temple's location nestled in the middle of a forest and atop a hill suggests that the site was deliberately chosen to create a peaceful, quiet atmosphere far from the hustle and bustle, thereby fostering spiritual activities and meditation. The cool and lush natural environment provides comfort for ascetics or spiritual figures who have withdrawn from the world to draw closer to God or seek inner peace. In the past, hermitages were generally built in high places because they were believed to be sacred spaces where the human world met the world of the gods or supernatural forces. Places at high elevations were considered to possess a sense of sanctity and closeness to the spiritual realm (Kempers, 1960).

In addition to serving as a place of worship and meditation, Dadi Temple is also believed to have functioned as a site for the cremation of ruling figures. This hypothesis is based on the temple's architectural design, which features a well at the top of the structure, suggesting it was used in the cremation process. This view aligns with Munandar's opinion, who states that in Hindu-Buddhist tradition, temples serve not only as places of worship but can also be used as sites for cremation. This is evident at Brahu Temple, which is known as a cremation site during the Majapahit Kingdom (Munandar, 2024).

Geographically, Dadi Temple is situated on a hilltop, reinforcing its sacred value and spiritual function. The primary material used in the construction of Dadi Temple is andesite (Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Balai Pelestarian

Cagar Budaya Jawa Timur, 2016). Andesite is an igneous rock formed by volcanic activity; it originates from molten lava that solidifies when temperatures fall to approximately 900–1,100 degrees Celsius (Hermawan & Brahmanto, 2018). Andesite is known as one of the hardest and most durable natural stones. Its dense pore structure makes it resistant to moss and weather changes, so it is widely used as a building material for temples. In the community, andesite is also often referred to as river stone (Rokhim, 2020).

This finding is consistent with the view that the Walikukun Hills area is part of an ancient volcano. Geologically, the northern, western, and eastern slopes of Dadi Temple are dominated by volcanic breccia. As noted in the study, this ancient volcanic region is composed of several lithological units, from the oldest to the youngest: the andesite unit, the andesite breccia unit, the dacite unit, the polymictic breccia unit, the reef limestone unit, and the alluvial unit (Ali et al., 2020). Traces of ancient lava flows can be identified through steep fissures on the northern side of the temple, which reveal volcanic breccia formed by the solidification of magma on the surface.

Additionally, according to local residents, numerous stone fragments are found beneath the Dadi Temple structure, believed to be remnants of stone-working processes during its construction (Siagian, 2002). On the ridge east of the temple, ruins were also found indicating mining activity and the processing of stone blocks. These findings further reinforce the notion that the materials used to construct Dadi Temple originated from local natural resources in the vicinity of the Walikukun Hills.

Dadi Temple in Folklore

The existence of this temple, perched atop a hill, has often sparked various speculations among the public. In some narratives circulating on social media, Dadi Temple is even said to have been built by extraterrestrial beings and used as a UFO landing site. However, cultural experts and the residents of Wajak Kidul Village do not believe this assumption. The residents of Wajak Kidul Village have folklore regarding the history of Dadi Temple, passed down through oral traditions from generation to generation. These stories have evolved over time and have become part of the local community's collective knowledge regarding the origins of Dadi Temple.

The folk tale regarding the origins of Dadi Temple bears similarities to the story of Prambanan Temple. It is said that there was a prince from Kediri who wished to propose to a princess from Kedung Jalin. The princess, who actually disliked the proposal, set an impossible condition. She asked the prince to build four temples on a hill in just one night. The prince agreed to the request and, in the process, was assisted by supernatural beings. He began building the temple on the slopes of Mount Wajak.

However, before construction was complete, the atmosphere suddenly changed. A rooster crowed, and a bright light resembling dawn appeared. It turned out to be a ruse by the Princess, who had ordered the villagers to burn straw to make it look like sunlight and to strike a mortar so the rooster would crow as if morning had arrived. Realizing the deception, the Prince grew furious and cursed the region, declaring that the young women there would not marry until they were old. The area came to be known as Kedung Jalin. Realizing he had been deceived, the prince flew into a rage and cursed the region of Kedung Jalin, convinced that the young women there would struggle to marry before growing old.

As a result of this incident, one temple remained unfinished and came to be known as Urung Temple. The word "Urung" in Javanese means "not yet" or "unfinished." The name Dadi Temple itself originates from a term used by the local community for generations, not from an archaeological term. The word "Dadi" in Javanese means "complete," referring to the condition of the temple building, which is considered the most perfect compared to the other temples in this series of stories. The four temples associated with this folk tale are Dadi Temple, Gemali Temple, Butho Temple, and Urung Temple. Of these four temples, only Dadi Temple still stands firmly to this day, while the other three have collapsed.

The similarities between the story of Dadi Temple and the legend of Prambanan Temple indicate the presence of a narrative pattern that has developed within the Javanese oral tradition, particularly regarding the motif of temple construction in a single night and the element of a curse. The naming of Dadi Temple, Gemali Temple, Butho Temple, and Urung Temple in the story reflects the symbolic meanings that the community attaches to the physical condition of the structures. This aligns with Susantio's view that one form of the community's creativity in naming temples is based on the final condition of the structure (Susantio, 2012).

This folktale can be categorized as part of intangible cultural heritage. As Guntur argues, intangible cultural heritage reflects a community's cultural identity, values, and worldview. Intangible cultural heritage encompasses various forms of cultural expression, such as customs, knowledge, skills, oral traditions, rituals, artistic expressions, and other cultural practices passed down through generations within a community (Resiana et al., 2025). This folk tale regarding the origins of Dadi Temple has been passed down through generations via oral tradition by the residents of Wajak Kidul Village. Undoubtedly, this story holds noble values from which lessons can be drawn, and it also serves as a source of pride and identity for the people of Wajak Kidul Village.

Therefore, the narrative that Dadi Temple was built by aliens is not true. However, referring to the folk tales that have evolved, there is a belief that during its construction, Dadi Temple was assisted by supernatural beings, not by aliens as depicted on social media. Cultural experts explain that the emergence of the assumption regarding alien involvement is likely influenced by the architectural form of Dadi Temple when viewed from a certain perspective, particularly from above, which is said to resemble structures in the Mesoamerican region.

A similar phenomenon is also observed at Suku Temple in Karanganyar, which is often associated with the Aztec, Inca, or Maya civilizations due to the similarity of its geometric forms. However, these visual similarities do not necessarily indicate a direct historical connection. The emergence of similar architectural forms in various regions of the world can be explained through the concept of independent invention that is, the development of cultural forms that emerge independently based on the needs, environment, and local wisdom of each community (Erickson & Murphy, 2018).

The narrative that Dadi Temple was built by extraterrestrials lacks a sound scientific basis. Such claims are better understood as popular speculation arising from superficial visual similarities rather than as verifiable historical fact. These narratives are also frequently used as a touristic trope to attract visitors to Dadi Temple. The conjecture likely stems from the temple's hilltop location, which prompts questions about how past communities could erect structures in relatively inaccessible sites. Nevertheless, this interpretation is not relevant when assessed through historical and scientific research methods.

This diversity of perspectives indicates that the interpretation of Dadi Temple is not singular but is shaped by the community's experiences, knowledge, and collective memory. This aligns with Portelli's view that oral history serves not only to convey facts but also to reveal the meanings that informants ascribe to their past experiences (Perks & Thomson, 1998). The history of Dadi Temple remains alive and is passed down from generation to generation, both by cultural figures and the communities surrounding the temple. This aligns with Lewis's view that history is something that is remembered, rediscovered, and then reconstructed (Lewis, 2009). History exists in contemporary memory as a form of interpretation of past events. Thus, history is not only preserved in manuscripts but also lives on in the collective memory of the community, passed down through generations.

4. Conclusion

Dadi Temple is located in Mojo Hamlet, Wajak Kidul Village, Tulungagung, at an elevation of approximately 389 meters above sea level in a hilly area. This square-shaped structure, built of andesite stone, is characterized by a well at its summit, lacking stairs or an entrance, and exhibits a blend of Hindu-Buddhist elements. Symbolically, the well is believed to have served as a ritual site, while the octagonal elements and three tiers reflect Hindu-Buddhist cosmological concepts.

Estimated to have been built during the 14th-century Majapahit era by King Hayam Wuruk, the temple served as a place of worship, meditation, and cremation. To this day, its original condition remains relatively well-preserved despite minor damage. On the other hand, various speculations such as a connection to aliens lack scientific basis. Instead, the local community has inherited folk tales as part of an oral tradition that enriches the cultural significance of Dadi Temple. The diversity of perspectives regarding Dadi Temple demonstrates that history is not merely understood as past facts, but also as the result of collective interpretation and memory that continues to be passed down from generation to generation.

Based on this study, it is recommended that sustainable preservation and conservation efforts be undertaken for Dadi Temple, given that its physical condition is beginning to deteriorate even though it has never been restored. Furthermore, more in-depth follow-up research is needed, both from archaeological and historical perspectives, to strengthen interpretations regarding the temple's function and chronology. For the community and local government, it is important to preserve and develop the potential of Dadi Temple as a cultural heritage through education, wise tourism management, and the preservation of the accompanying oral traditions. In this way, Dadi Temple will not only be preserved physically but will also remain alive in the collective memory and cultural identity of the community.

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