



***Pelinggih Pajenengan* as a Manifestation of *Śiwa-Buddha* Syncretism in the Pegulingan Temple Gianyar Bali**

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Abstract

The teachings of Śiwa who dominate and are recognized as a majority and even animates most of the Hindu values in Bali do not forget to accommodate and harmonize themselves with other teachings, one of which is the Buddhist. From this, the existence of Buddhist teachings is still developing today. The reflection of the unification of the value of Śiwa-Buddha's teachings, one of which can be found at the Pura Pegulingan in Manukaya Village. The manifestation of the Śiwa-Buddha syncretism in the Pegulingan Temple is the *Pajenengan* Temple. *Pajenengan's Pelinggih* itself is a *Pelinggih* in the form of a Buddhist stupa which is worshiped jointly by Hindus and Buddhists who are the patrons of the temple. The influence of Buddhism in the Tampaksiring and Pejeng areas was inseparable from the policies of Masula Masuli in Bali in the śaka year 1100 (1178 AD). In particular, this study aims to analyze the *Pelinggih Pajenengan* as a form of Śiwa -Buddha syncretism at Pegulingan Temple. In particular, this study aims to analyze the *Pelinggih Pajenengan* as a form of Śiwa-Buddha syncretism at Pegulingan Temple. This research is qualitative research with a theological approach, while the data collection techniques used include observation, interviews, literature study, and document study. This research is qualitative research with a theological approach. The results of this study are very important because it shows the intense *Pelinggih* as a form of syncretism Śiwa-Buddha. *Pelinggih Pajenengan* was also called Padma Asta Dala in a Buddhist statue of gold with a standing attitude or Tribangga with the attitude of the waramudra hands. Thus, the existence of *Pelinggih Pajenengan* which contains the patterns of Śiwa and Buddha. The discovery of relief of stupa and lingga-yoni is proof that the unification of the two different teachings is very possible and as a unifying medium for Hindus and also Buddhism in the Pegulingan temple. In addition, the mantra addressed to Śiwa Raditya was also spoken by Śiwa-Buddha Raditya, this proves that the teachings of Śiwa-Buddha have been integrated in the Pegulingan temple.

Keywords: *Pelinggih Pajenengan*; Pura Pegulingan; Syncretism; Śiwa-Buddha

Abstrak

Ajaran Śiwa yang mendominasi dan diakui sebagai aliran mayoritas dan bahkan menjawai sebagian besar nilai Hindu di Bali tak lupa pula mengakomodasi dan mengharmonisasi diri dengan ajaran lain, salah satunya aliran Buddha. Dari hal tersebut, eksistensi ajaran Buddha masih berkembang hingga saat ini. Refleksi penyatuan nilai ajaran Śiwa-Buddha salah satunya dapat ditemukan di Pura Pegulingan Desa Manukaya. Wujud dari sinkretisme Siwa-Budhha yang ada di Pura Pegulingan berupa Palinggih Pajenengan. Palinggih Pajenengan sendiri adalah Palinggih berupa Stupa Buddha yang dipuja bersama-sama antara masyarakat umat Hindu dengan umat Buddha yang menjadi pengempon pura tersebut. Adanya pengaruh ajaran Buddha di daerah Tampaksiring dan Pejeng, tidak terlepas pula dari kebijakan Raja Masula Masuli di Bali

pada tahun *śaka* 1100 (1178 M). Secara khusus penelitian ini bertujuan untuk menganalisis Pelinggih Pajenengan sebagai wujud sinkretisme *Śiwa-Buddha* di Pura Pegulingan. Penelitian ini adalah penelitian kualitatif dengan pendekatan teologis, adapun teknik pengumpulan data yang digunakan antara lain, observasi, wawancara, studi kepustakaan, dan studi dokumen. Hasil penelitian ini sangat penting karena menunjukkan Pelinggih Pejenangan sebagai wujud sinkretisme *Śiwa-Buddha*. Pelinggih Pajenengan juga disebut *Padma Asta Dala* ditemukan sebuah arca Buddha dari emas dengan sikap berdiri atau tribangga dengan sikap tangan *waramudra*. Dengan demikian keberadaan Pelinggih Pajenengan yang mengandung corak *Śiwa* dan *Buddha*. Penemuan relief stupa dan lingga-yoni merupakan sebuah bukti jika penyatuan kedua ajaran yang berbeda sangat mungkin terjadi dan sebagai media pemersatu bagi umat Hindu dan juga Buddha di Pura Pegulingan. Selain itu, mantra yang ditujukan kepada *Śiwa Raditya* pun diucapkan *Śiwa-Buddha raditya*, ini membuktikan bahwa ajaran *Śiwa-Buddha* telah menyatu di Pura Pegulingan.

Kata Kunci: *Pelinggih Pajenengan; Pura Pegulingan; Sinkretisme; Śiwa-Buddha*

Introduction

In the Hindu community in Bali, Hinduism and Buddhism are placed in an equal position; no one is higher or lower. This is evident from the confessions of *paṇḍita* in Bali that *paṇḍita Śiwa* will not be perfect if they do not know the teachings of *Buddha*. Conversely, *paṇḍita Buddha* also admits that they will not be ideal if they do not know *Śiwa* teachings. Followers of *Śiwa* use *Buddha*'s *tirtha* from *paṇḍita Buddha* for purification of the *ātma* for the deceased. Conversely, the *tirtha* of *paṇḍita Śiwa* is used by *Buddha* for the same purpose.

Several ancient Balinese inscriptions mention a statement of respect for *namaśiwaya namobuddhaya* (Suamba, 2009). Records Goris (1968) of the nine sects that developed in Bali around the 10th century also confirm the existence of the *Śiwa Siddhanta* and *Sogata* sects. Other evidence is also mentioned in several inscriptions regarding the designation of saints, namely *Dang Acarya* for *paṇḍita Śiwa* and *Dang Upadhyaya* for *paṇḍita Buddha* (Suamba, 2009). The *Śiwa-Buddha* religion is still alive in Bali today, especially with the *yajña ceremony* resolved by *Tri Sadhaka*, namely *Śiwa*, *Buddha*, and *Bhujangga*.

The values of *Buddhism* are one of those that have existed for a long time until they finally became syncretic with the teachings of the dominant *Śiwa* sect in Bali. Buddhism is a religion that has developed rapidly in Indonesia, as evidenced by the many findings in the form of inscriptions, temples, and other relics. The development of Buddhism in Indonesia is inseparable from the influence of Hinduism; the two influence each other so that the formation of other Hindu (*Śiwa*) and Buddhist religions from their country of origin (India). In the 10th century AD, during Udayana and Gunapryadarmapatni, the various existing sects were united into *Śiwa* and *Buddha* to create stability in the country. The *Śiwa Siddhanta*, *Pasupata*, *Bhairawa*, *Waisnawa*, *Brahmana*, *Resi*, *Ganapatya*, and *Sora* sects belong to the *Śiwa* sect, and *Saugata* stands alone. So that the religion that the Balinese people most widely embraced at that time, namely *Śiwa* and *Buddha* (Ardika, 2011).

Subsequent developments when the influence of the Singasari Kingdom continued with the power of Majapahit in Bali, the relationship between these two religions became increasingly melted and became one called *Śiwa-Buddha*. This could be united because of the influence of *Tantrayana* (Widnya, 2008). In Bali, belief in *Śiwa* and *Buddha* has been practiced since ancient times. This is evident from various archaeological findings

related to the worship of *Śiwa* and *Buddha*. This cult in Bali has shown tolerance (Sunarya, 2000). Suamba (2009) confirms with archaeological data from the Bedulu and Buruan Village areas regarding the life of *Śiwa-Buddha* living side by side and in harmony. In Banjar Kutri, Buruan Village, Blahbatuh District, Gianyar, several temples have archaeological remains in the form of statues. These statues include the figure of *Durgamahisasuramardini*, the *Amoghapasa statue* (Puseh Temple), the embodiment of the *Bhatara* statue, and the *Aksobya statue* (Bukit Dharma Temple).

Ardika (2011) says that *paṇḍita* in Bali regard *Śiwa* and *Buddha* as brothers, with *Buddha* as the youngest. *Śiwa-Buddha* and his devotees coexist in peace. The connection between the relics of *Buddhist* statues in Bali temples indicates that in ancient times, there were strong efforts to form a middle way to bring together the teachings of *Śiwa* and *Buddha* to become a spiritual foundation besides strengthening political influence. Pegulingan Temple is an application model of the *Śiwa-Buddha* teachings, which has now become a Cultural Heritage Site in a Traditional Village of Basangambu, Tampaksiring District, Gianyar Regency. This temple is unique, namely that in *Uttama Mandala*, there is a building that is purified and worshiped by residents in the form of a stupa which is a holy place for *Buddhists*, in *Madhyama Mandala* also *Buddha* statue under Bodhi tree.

The Mantra reveals that the *Śiwa-Buddha* Religion did not disappear. Finally, the *Śiwa-Buddha* Religion emerged *similarly*, but both religions are independent, remain true to their original traditions, and enjoy their autonomy. It's just that now the unity of purpose of the two religions is emphasized and called *Śiwa-Buddha*. The *Buddhist* religion in question is that spread by Rsi or Mpu from East Java, such as Mpu Tantular, Mpu Kuturan, and Astapaka. Even today, the two religions in Bali still see *paṇḍita* from the two religions performing ceremonies together, such as in a big and main tradition. These two religions are not distinguished in Bali.

The syncretism process can occur with an open society attitude and frequent intense interactions with other cultural elements, one of them is in Bali. Bali is a meeting place for various cultural factors that still exist today. Various forms of cultural encounters can be seen in religious aspects, several manuscripts in Bali have *Śiwa-Buddha* themes, including *Kakawin Sutasoma*, *Candraberawa*, *Siwāgama*, *Bubuksah*, and others. The remnants of the encounter that took place when Bali still had many sects can be found at the temple as a means of unification. Temples, known as holy places, are appropriate places to crystallize a concept of harmony through syncretism.

Temple as a holy place, a place to worship the existence and majesty of *Ida Sang Hyang Widhi*, a place to get closer to Him, as well as a center for socio-cultural and educational activities that have the spirit of Hinduism, of course, is in line with that opinion according to the Association of Seminars on Misinterpretations of Interpretation of Aspects In Hinduism I-XI, the temple is a sacred place to worship *Ida Sang Hyang Widhi Wasa* in all *Prabhawa* and *atman sidha dewata* or the holy spirits of the ancestors (Puspa, 2008).

Not all temples have the same characteristics. Temples in Bali are grouped to increase people's understanding and awareness of temples as holy places and avoid the existence of *Hinduism* in a temple. So many temples will significantly enable the people to strengthen unity and harmony within the framework of syncretism through sacred symbols and become a shared conception among religious communities. We can see syncretism in the spiritual aspect, one of which is in the Pegulingan Temple in Manukaya Village, Tampaksring District, Gianyar Regency.

The form of the *Śiwa-Buddha* syncretism in the Pegulingan Temple is the *Pelinggih Pajenengan*. *Pelinggih Pajenengan* is a *Pelinggih* in the form of a *Buddha stupa* that is worshiped jointly by Hindus and Buddhists, who are the patrons of the temple. The

influence of *Buddha* in the Tampaksiring and Pejeng areas was inseparable from the policies of King Masula Masuli in Bali in the śaka year 1100 (1178 AD). King Masula Masuli, who laid the foundation for tolerance between the teachings of *Śiwa* and *Buddha* in a symbol that became the strength of the religious spirit (religious emotion) for the people of North Gianyar, is still inherited in the *Pegulingan* Temple.

The existence of two teaching entities between *Śiwa* and *Buddha* coexist and acculturate with one another. From this phenomenon, it can be seen that integration between Hindus and Buddhists is possible through religious symbols. Communities in the Basangambu Traditional Village and Hindus, in general, have been carrying out *yajña* for generations at the Pegulingan Temple, which is adjacent to a holy place or *Pelinggih* originating from Hinduism. This reality is quite interesting to be studied and researched scientifically and in-depth about *Pelinggih Pajenengan* as a manifestation of *Śiwa-Buddha* syncretism in the *Pegulingan* Temple Gianyar Bali.

Methods

Pelinggih Pejenengan uses a qualitative method as a form of syncretism of the *Śiwa-Buddha* teachings at the Pegulingan Temple Gianyar Bali. Qualitative research is holistic (comprehensive), complex, dynamic, and full of meaning, so data in such situations can't be collected using quantitative analysis using instruments such as tests, questionnaires, or interview guides (Sugiyono, 2012). Qualitative research is expected to be able to produce an in-depth description of observable speech, writing, interview, and behavior of an individual and community group. Qualitative research aims to find patterns that might be developed into a theory (Kaelan, 2012). The research approach in this study uses a theological approach. The theological approach to understanding religion literally can be interpreted as an effort to understand faith by using the framework of theology which departs from a belief that the empirical form of religion is considered the most correct compared to the others (Abdullah, 2006). Thus, the theological approach to understanding religion uses a deductive way of thinking, that is, a way of thinking that starts from beliefs that are believed to be accurate and absolute because teachings that come from God are actual, so there is no need to question them first, but start from subsequent beliefs—Strengthened by arguments and arguments (Zulaiha, 2017).

Results and Discussion

1. Syncretism of *Śiwa-Buddha* Teachings

The word syncretism, which has become our everyday word, is a foreign word that can be traced from the Greek word. *Sunisanto*, *Sunkretamos* means unity, and the word *Synkerannumi* means to mix up. Etymologically, syncretism comes from the word *syn* and *kretiozein* or *kerannynai* which means mixing conflicting elements. The meaning is a movement in philosophy and theology to present a compromise at-compromising somewhat different and contradictory things. Simuh added that syncretism in religion is an attitude or view that does not question the right or wrong faith, namely a perspective that does not ask whether religion is pure. All religions are seen as good and faithful for those who adhere to this understanding. Therefore, they try to combine the good elements of various beliefs, which differ from one another and are used as a stream, sect, and even religion (Simuh, 1988). The etymological search for the word syncretism, according to Anceise Oxford Dictionary, syncretism is an attempt to drown out differences and produce unity among various sects or philosophical schools (Nida, 2019).

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Therefore, they try to combine the good elements of various religions, which are different from one another, and make them into a sect, sect, and even religion (Amin, 2000). Syncretism in this study is merging and mixing as a result of contact or cultural contact by drowning out differences and producing unity among various sects or schools of religious philosophy.

The *Śiwa-Buddha* teachings then became a belief that grew in religious life in Bali and has been passed down from generation to generation until today. We can see this in the practice of Hindu religious rituals, especially in Bali, which is known as the *Śiwa-Buddha* concept (Kiriana, 2021).

Śiwa's teaching is the teaching with the highest reality being *Śiwa* himself, and this teaching has unique characteristics from other teachings. According to Maswinara (Maswinara, 2006), *Śiwa's* teachings are a branch of religion, where the difference is the worship of the phallic form of *Śiwa*. The word *Śiwa* comes from teachings that worship *Śiwa* as the main god, meaning the *Śiwa* sect is a group or collection of people who worship and place *Śiwa* in the central place. So *Śiwa* is teaching to reach the path to the Creator, or an approach to unite with the Creator, which originates from the *Śiwa* sect. The concept of *Śiwa's* teachings cannot be separated from *Śiwa Siddhanta*, in *Śiwa Siddhanta* mentions that the natural world originates from *Maya* (impure matter, the universe's potential), an actual eternal entity recognized as genuine. *Śiwa Siddhanta* is also interpreted as Truth from Truth because *Śiwa Siddhanta* consists of the word *Saiwa* which means relating to *Śiwa* or Truth, and the word *Siddhanta* implies conclusion. Thus, *Śiwa Siddhanta* tells the truth from the truth because he is a system of the philosophy of truth. After all, this system obtains a final truth that no longer needs to be questioned (Sastra, 2007).

The development of *Buddhism* in Indonesia is generally divided into *Mahayana Buddhism* and *Tridharma Buddhism*. *Mahayana Buddhism* is a fusion of the *Zen* sect and *Sukhavati sect* (the Chinese element is still vital). At the same time, *Tridharma Buddhism* (*Buddhist* pagoda) in Indonesia is a fusion of *Mahayana Buddhism* with the traditional culture of *Daojiao*, *Run Jiao*, and local culture. Developments include *Kwee Tek Hoay*, *Khoe Soe Khiam*, *Ong Kie Tjay*, and *Aggi Tje Tje*. At first glance, it turns out that a tantric sect once existed in Indonesia, namely in the 9th century, which then disappeared. This Indonesian tantric sect began with the arrival of *Subhakarasingha*, *Vajra Bodhi*, and *Amongha Vajra* to Indonesia. When it spread to China, this Tantric teaching was passed down to *Hui Guo*, *Hui Guo's* student named *Ban Hong* from the Kalinga kingdom in Indonesia. This Buddhist Tantra school has developed in Bali until now (Moens, 1986).

Śiwa-Buddha is a religious term coined by Mpu Prapanca in the *Kakawin Negarakretagama*, and there is implied worship of *Śiwa-Buddha*, *sang suksmeng tleng ing samadhi Śiwa-Buddha sire sakala niskalatmaka* (which infiltrates the center of *Śiwa-Buddha* samadi, He is the soul of all that is with parts and without parts). In this case, the term *Śiwa-Buddha* means the oneness of *Śiwa-Buddha* (Puspa & Saitya, 2021).

Mpu Prapanca wrote *Kakawin Negarakretagama* in 1365 AD, which soon appeared in the literary works *Kakawin Arjuna Wijaya* (±1367 AD) and *Kakawin Sutasoma* (±1380 AD), both of which were works by Mpu Tantular. In kakawin *Kakawin Sutasoma* as a religious term, *Śiwa-Buddha* has invited the attention and interpretation of experts from various disciplines. In principle, *Śiwa-Buddha* is interpreted by researchers as a process of unification between *Śiwa* religion and *Buddhism* (Mahayana). Mpu Tantular interprets the *Śiwa-Buddha* concept as a form of religious multiculturalism from the *Śiwa* and *Buddha* which can be observed in his two kakawins, namely *Kakawin Sutasoma* and *Kakawin Arjuna Wijaya* (Saputra & Suarka, 2018).

Theologically, the oneness of *Śiwa-Buddha* is called *Sanghyang Tunggal*. In *Śiwa*'s teachings which were then embodied by using the *Ongkara* symbol. Whereas in Buddhism it is symbolized by *Hrih*. Where then came a concept called *purusa* and *pradhana*. These two concepts became known as *Rwabhinada* (Kiriana, 2021). So, what is meant by *Śiwa-Buddha* in this study is that *Śiwa-Buddha* is a harmonious whole as the belief of Hindus in Bali. *The Śiwa-Buddha* unity is a balanced and humanist synthesis of the *Śiwa* and the Buddhist sect, which are the Hindu in Bali religions.

2. *Pelinggih Pajenengan* as a Manifestation of *Śiwa-Buddha* Syncretism

The existence of the *Pegulingan* Temple is seen in history as a symbol of King Masula Masuli, creating a balance between the teachings of *Śiwa* and *Buddha*, giving consequences for the syncretism of various attributes of *Śiwa* and *Buddha*. The existence of the two teaching entities in the same environment provides an opportunity to flex the old values of the two instructions (Pemayun, 2019). Cross-conditions within a certain period leave historical traces that can be traced either directly or indirectly. The syncretism process of the *Śiwa-Buddha* teachings in *Pegulingan* Temple can be seen and traced from historical evidence and the acculturation implications, such as the social relations of Hindus and Buddhists as the founders of *Pegulingan* Temple.

The historical aspect of the existence of the syncretism process of the *Śiwa-Buddha* teachings at *Pegulingan* Temple can be seen in the discovery of reliefs that are thought to have *Buddhist patterns*. The findings of clay materials and several gold plates inscribed with the mantra *ye-te* in *Buddhism* can be used to determine the relative chronology of the buildings in the *Pegulingan* Temple. Based on a paleographical study of the letters used on the gold plate and material, it is estimated that it dates from the mid-9th and early 10th centuries AD (Project for the Restoration and Maintenance of Historical and Archaeological Heritage of Bali, 1984/1985).

If this allegation is correct, the *Pegulingan* Temple complex appears to be contemporaneous with the *Tirtha Empul* site, which dates from the second half or the end of the 10th century AD, namely during the reign of the *Warmadewa* dynasty family in Bali. It should be noted that the *Tirtha Empul* and *Pegulingan* Temple sites are very close to one another. Besides paleographical studies, the relief depicting two elephants flanking a gate with their backs to each other is interpreted as a horn.

The existence of sites with *Śiwa* and *Buddha* motifs in *Pegulingan* Temple shows that, historically, the relationship between *Śiwa* and *Buddha* has been well established. In addition, the discovery of a *Buddhist stupa* with several statues of *Dhyani Buddha* at *Śiwa* Temple, now called the *Pajenengan*, is authentic historical evidence of acculturation in the past.

The religious aspect, which is the focus of this research, proves that the acculturation of the *Śiwa-Buddha* teachings has developed into a more profound part. The communication that existed during the King Masula Masuli between Hindus and Buddhists was deeply rooted in their entire religiosity. The process of syncretism that occurs due to cultural contact produces several forms of syncretism, one of which is in the religious aspect. The modification can see in the mantra for worship during *Piodalan* at *Pegulingan* Temple. According to an interview with *Jero Mangku* Wayan Weda (Interview, July 27 2022) said that there are differences in the mantras for the *panca sembah* at *Pegulingan* Temple and other temples, if, at *Pegulingan* Temple, the second worship that is offered to *Śiwa Raditya* is referred to as *Śiwa-Buddha*. So, the mention of the prayer mantra addressed to *Śiwa Raditya*.

In addition to offering mantras to *Śiwa-Buddha* as *Surya*, the mention of *Buddha Wairocana* is also inserted in the mantra to perform worship at the *Pegulingan* Temple.

As explained above, *Dhyani Buddha Wairocana* is the attitude of the *Buddha mudra* in the middle or center position. This shows that the representation of *Buddhist* elements in worship at Pegulingan Temple has a place in the *yajña* ceremony. Typical worship at Pegulingan Temple is also found in the *jaba tengah*, with a *Buddha statue* under the Bodhi Tree.

The existence of a *Buddha* statue with a Bodhi tree has a special meaning for *Buddhists* at Pegulingan Temple. In the history of the development of *Buddhism* in India, the Bodhi tree is synonymous with the place of enlightenment of Siddhartha Gautama to become Bodhisatwa. The *Buddha* statue in *jaba tengah* is specifically for *Buddhists* and one of the *Pelinggih* for *Hindus*. This can be seen from the many *Hindus* offering *canang*, incense, and candles as a tribute to the *Buddha*. The existence of the Living *Buddha's* teachings from the beginning provided quite influential contacts for *Hindus* so that the process of syncretism in religious life took place steadily and was constantly growing (Pemayun, 2019).

The existence of the Pegulingan Temple as one of the relics gives evidence that the teachings of *Śiwa* and *Buddha* were so dissolved in the past, and they still exist through a civilization that is so dynamic. *Pelinggih Pajenengan* provides a social and spiritual bond as a form of syncretism of the *Śiwa- Buddha* teachings at Pegulingan Temple. *Pelinggih Pajenengan*, the embodiment of *Dhyani Buddha* and *Śiwa*, are inseparable.

During an interview with Jero Mangku Weda (Interview, 27 July 2022), it was stated that during the first excavation, a relief in the form of a hexagon resembling a lotus with *lingga* and *yoni* was found next to it.

The hexagonal relief in question is *Pelinggih Pajenengan*, known today, and is complete with a *Dhyani statue* of *Buddha*. It is estimated that there are five *Buddha* statues in Pegulingan Temple, made of padas stone; however, only four were found in damaged condition during excavations. However, from that, the discovery of the *Dhyani Buddha* statue adjoining the *lingga yoni* emphasized that the syncretism of *Śiwa-Buddha* is personified as a *Pelinggih Pajenengan* is a form of unification of teachings. In its development, the stupa became a *Buddhist* monument commemorating a significant event or related to particular religious objects. This is also the basis for the assumption that *Pelinggih Pajenengan* is an important monument during the reign of king Masula-Masuli. Aside from being a sacred monument, a stupa is also used to store sacred objects related to the teachings of the *Buddha*. In *Pelinggih Pajenengan* himself found a gold *Buddha* statue with a standing attitude or *tribangga* on a pedestal made of bronze but which had been damaged, with a *waramudra hand attitude*, which belonged to *Dhyani Buddha Ratnasambhawa*, who rules south of the *Dhyani Buddha Ratnasambhawa* statue with *waramudra attitude*.

Thus, the existence of *Pelinggih Pajenengan*, which contains *Śiwa* and *Buddha* motifs, is a form of syncretism of the *Śiwa-Buddha* teachings, which have immense historical value in the development of culture and the relationship between *Śiwa* and *Buddha*. The discovery of the stupa and *lingga yoni* reliefs proves that the unification of the two different teachings is possible and serves as a unifying medium for *Hindus* and *Buddhists* in Pegulingan Temple.



Figure 1. *Pelinggih Pajenengan*
(Source: Saitya Documentation, 2022)

In its development, the stupa became a Buddhist monument commemorating a significant event or related to particular religious objects. This is the basis that *Pelinggih Pajenengan* is an important monument during the reign of King Masula Masuli. Aside from being a sacred monument, a stupa is also used to store sacred objects related to the teachings of the *Buddha*. In *Pelinggih Pajenengan* himself found a gold *Buddha statue* with a standing attitude or *tribangga* on a pedestal made of bronze but which had been damaged, with a *waramudra hand* attitude, which belonged to *Dhyani Buddha Ratnasambhawa*, who rules south of the *Dhyani Buddha Ratnasambhawa* statue with *waramudra attitude*.

Syncretism of the *Śiwa-Buddha* teachings in the Pagulingan Temple are a reflection of inter-religious harmony that leads to theological values, meaning that human values formed in society are the realization of religious education. Hindu spiritual teachings clearly state that everyone is brother and sister because humans come from the same source, so everyone must respect, value, and help each other. The implementation of religious teachings that lead to religious human values is adapted to their ideas and ideas in the form of inter-religious harmony. Suppose in intra-religious life, individuals are used to greeting each other and feeling one bond. In that case, religious values must also expand the bond to become inter-religious people whose theological attributes differ but make it one bond. This shows that the environment and social life conditions represent Hinduism's teachings.

Syncretism that arises from public awareness provides an understanding that activities carried out by humans always involve elements of religion and belief in them. All of this is imbued with the acceptance of Hindus as the majority of the Pegulingan Temple, which is represented in building harmonious relationships with fellow human beings in the theological dimension, usually the Buddhists also make prayers during *piodalan*, worship is carried out after Hindus carry out prayer. Therefore, there is a syncretism of the *Śiwa-Buddha* teachings have a significant impact religiously on society in general or individually.

Strengthening a rooted understanding of religious teachings, apart from studying and contemplating them, is implementing them in everyday life. These two dimensions that influence each other greatly determine how deep and able an individual can translate

and convert his religious understanding into something positive and beneficial. The knowledge of religion that penetrates other aspects of human life reflects how far religion is integrated with cultural values. From an anthropological perspective, religion is an element of a culture where its value influences the formation of human civilization. Culture is an idea or the result of human thoughts that are constantly changing. Culture concerns the character and behavior that becomes a person's habits in the form of tradition and is inherited from generation to generation. These traditions become legitimate for someone to act as a truth that has been integrated into society and agreed upon. However, change is eternal in this world due to the development of human thought, so traditions and culture also experience changes as a human need. This shows that culture is not static but dynamic. Changes in people's lifestyles are the impact of modernization which has an impact on social changes related to the structure and function of society. Meanwhile, Goldsmith (Abdulah, 2006) stated that changes in community character are striking things that occur, especially with the weakening of traditional ties. From this description, social change leads to a shift in human thinking from conventional to modern.

Cultural values as a form of local wisdom are deep thought values that grow naturally as a habit of the people in a particular area. These values tend to lead to unity, togetherness, and solidarity within the scope of the regional agreement, which the Balinese call *Banjar adat* in this case, is to maintain the integrity and harmony of society as a social system that is mutually bound and has social and religious responsibilities within it so that the position of the *Banjar* or traditional village in Bali is seen not only as a social or customary institution but also as a religious institution.

In the teachings of Hinduism, truth is a source of *tattwa* which is used as a reference for the nature of action and has been written down in sacred literature. In contrast, in *Buddhism*, the essence of the teachings that apply to oneself and the environment must be sourced from the *Dharma* in the education of *Buddhism* translated into the form of behavior, compassion, and not hurting as a device that applies to the lives of its adherents- in Hinduism, having *tattwa* as the essence of teaching has an influencing effect on awareness which all leads to the highest reality, which intersects with the teachings of *Buddhism*, namely the *Dharma*. Both of these religious teachings are imbued with the highest reality *tattwa*. Namely, *Śiwa-Buddha* directs the human self towards a dharma nature and gives freedom to the self from worldly bonds. Thus, peace which in Hindu is called *Moksartam jagadhita*, requires acceptance of oneself as a reality that is one with *Budhi* and *Ahamkara* and social acceptance between individuals with one another. the syncretism of the *Śiwa-Buddha* teachings in Pagulingan Temple as a symbol of unity, gives a sense of acceptance of the differences between the two religions and becomes a reinforcement of Hindu and Buddhist teachings based on *Dharma*.

According to *Jero Mangku* Wayan Weda (Interview, 27 July 2022), the mention of the kramaning worship mantra addressed to *Śiwa Raditya* is as follows:

Om ādityasyāparam jyoti,

Rakta teja namo' stute,

Sveta pañkaja madhyastha,

Bhāskarāya namo'stute.

Om rang ring sah parama Śiwa-Buddha raditya ya namo namah swaha

Translation:

Om great Sunshine, you (Śiwa-Buddha) shining red, pay homage to You, you who are amid white lotuses, pay tribute to You (Śiwa-Buddha), maker of light.

The above mantra indicates that there has been a *Śiwa-Buddha* syncretism with the mention of the *parama Śiwa-Buddha raditya*; this is for the mixing of *Śiwaism* with *Buddhism*. Syncretism of the teachings of *Śiwa-Buddha* as a tradition cultivated by the

community into the symbol *Pelinggih Pajenengan* is essentially the embodiment of religious values expected by both religions as a social binder and reinforcement of the basis of spiritual teachings. Explicitly the *Pelinggih Pajenengan*, which is octagonal in shape or also often called *Padma Asta Dala*, is an embodiment of the acculturation of *Śiwa-Buddha* teachings which have messages of Hinduism and Buddhism from each symbol they have, such as the five *Mudras* of *Dhyani Buddha* as follows:

It is estimated that there are five Buddha statues in Pegulingan Temple, made of padas stone; however, only four were found in damaged condition during excavations. Statue 1, estimated with the *dharmacakramudra* hand gesture, owned by *Dhyani Buddha Wairocana*, occupies the center. Statue 2, evaluated by the attitude of the *bhumisaparsamudra* hand, held by *Dhyani Buddha Aksobhya*, ruled the east. Statue 3, estimated by *abhayamudra* hand gesture *Dhyani Buddha Amoghasidhi*, who headed the north. Statue 4, with the left hand depicted in a *dhyana attitude*, and other parts cannot be identified because they are damaged. If the three alleged statues are correct, then the remaining two statues are *Dhyani Buddha Ratnasambhawa* with the attitude of *waramudra*, who rules the south, and *Dhyani Buddha Amitabha* with the *dhyana mudra* hand gesture that oversees the west direction (Linggih, 2015).

Buddhism's general value, which starts from internal self-control, is implemented into the mudra attitude at the *Pelinggih Pajenengan*. The five mudras, which represent the central teachings of *Buddhism*, namely control, submission, letting go, and firm power, can reflect the character that the Buddhist teachings want to grow and strengthen. Thus, the existence of the Pegulingan Temple, full of tattwa symbols, can support Buddhism's teachings. In line with this, the meaning of control and total submission is also a teaching of Hinduism. In *Bhagavad Gītā* IV.11, it is mentioned.

*ye yathā māṁ prapadyante tāmstathaiva bhajāmyaham,
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ.*

Translation:

As the way people approach me in the same way, I also fulfill their desires. Through many ways, men follow my path, O Pārtha.

The *Bhagavad Gītā* verse above can be interpreted as *Śiwa-Buddha* is a way to worship God. This frees human beings to choose that path so that the syncretism of *Śiwa-Buddha* teachings is in line with the verses in the *Bhagavad Gītā*. *Kakawin Sutasoma* 139.5 also mentions the syncretism of *Śiwa-Buddha* teachings.

*Rwāneka dhātu winuwus wara Buddha Wiśwa,
Bhīneki rakwa ring apan kēna parwanosēn,
Mangkāng Jinatwa kalawan śiwatatwa tunggal,
Bhīneka tunggal ika tan hana dharmma mangrwa.*

Translation:

It is said that the forms of *Buddha* and *Śiwa* are different. They are different; however, how can we recognize the difference at a glance? Because the truth taught by *Buddha* and *Śiwa* is one. They are indeed different. But in essence, the same. Because there is no ambiguous truth (Mastuti & Bramantyo, 2019).

Building a harmonious dialogical theology has been written in *Kakawin Sutasoma*, which is applied in Bali as a ritual symbol of unification inherited by the Indonesian people. Even the father of the nation quoted the passage of *Kakawin Sutasoma Bhinneka Tunggal Ika* as the motto of Indonesia, an achievement and in-depth immersion in the ancestral teachings that unite all differences. The principles of unification continued to be strengthened by the precursor whose services were very excellent for *Śiwa-Buddha* in Bali, namely Danghyang Dwijendra as the *paṇḍita* of *Śiwa-Buddha*.

They are strengthening the teachings of Hinduism, where the Pagulingan Temple as a medium is also found in the *Piodalan* Ceremony. Implementing *Piodalan* at Pagulingan Temple, which uses *Banten* as *Yantra* media, strengthens aspects of the ceremonial side. The strengthening in question is a bridge to connect oneself with *Brahman*. Ceremony as a medium to enhance understanding and draw closer to *Brahman* is contained in the following *Bhagavad Gītā* IX.34.

*manmanā bhava madbhakto madyājī mām namaskuru,
māmevaiśyasi yuktvaivamātmānaṁ matparāyaṇaḥ.*

Translation:

With your mind always on me, be devoted, worship, and bow down to me. You have exercised self-discipline and me as a goal, like that your Spirit will come to me.

Efforts to strengthen the teachings of Hinduism and Buddhism through *Piodalan* at Pagulingan Temple are a one-way or linear form. Syncretism of *Śiwa-Buddha* teachings that are seen when *Piodalan* by worshiping *Pelinggih Pajenengan* can unite people from two different religious teachings. The idea that was built to unite the community with the implementation of *piodalan* has been applied by the community not only during certain holy days, but also implemented in the form of *Braya*. So that several aspects can be seen as an increase in religious education in relation to the social and spiritual life of the community, namely first, the participation of Hindus and Buddhists in participating in ceremonies or rituals from beginning to end is increasing, second, people are increasingly understanding the concept of life that all humans are brothers because it is united by the acculturation of different religious teachings, third, Hindus and Buddhists do not compare differences in self-identity, because all people who go to Pagulingan Temple are considered part of the syncretism of *Śiwa-Buddha* teachings, fourth, syncretism is deemed to be able to unite the community, so that at Pagulingan Temple the *yajña* ceremony procession is carried out with each way of prayer, fifth, all of this is getting stronger and becoming a shared ideology, because it is given understanding from various parties and there is awareness from within, that one must be able to respect one another, respect for all people, these six are also influenced by the perception that syncretism is a form of fostering harmony between religious communities which is different challenging build in various kinds of differences. With so many issues of religious conflict that have the potential to divide the nation, in this way, one of the potential damages to the country can be mitigated. So that from this, it encourages strengthening the teachings of *Śiwa-Buddha* and religious emotions as fellow human beings (universal family) and members of the community.

Conclusion

The process that drives the syncretism of the *Śiwa-Buddha* teachings in Pagulingan Temple is the history of the *Śiwa-Buddha* union, which lasted a long time, then developed further throughout the archipelago until it came to Manukaya Village brought by *paṇḍita Buddha* who at that time was massively growing *Buddha* teachings. The syncretism process reflects the development of many dimensions of the life of Hindus and Buddhists, one of which is *Pelinggih Pajenengan* as a form of syncretism of the *Śiwa-Buddha* teachings at Pagulingan Temple. Syncretism of the instructions of *Śiwa-Buddha* strengthens the understanding of Hinduism and Buddhism and internalizes the teachings of Hinduism and *Buddhism* in Pagulingan Temple. Syncretism can be demonstrated in the *Pelinggih Pajenengan* with Buddhist patterns but it is in the temple which is a Hindu sacred place. Another thing also proves the occurrence of syncretism is a change in mantra when worshiping *Śiwa Raditya*.

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