

Pura Dalem Sakenan: A Manifestation of Śiwa-Buddha Syncretism

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ABSTRACT

The teachings of Shiva-Buddhism are a beautiful fusion of Hinduism and Buddhism, not just a legacy of the past, but a living religion that is practiced by many Balinese people. Pura Dalem Sakenan is an example of this syncretism. The temple's main shrine, called the candi or gedong sekar kancing gelung, stands as a symbol of syncretism. It is a combination of the padmasana, a Hindu altar, with a Buddhist-style temple structure. Pura Dalem Sakenan is not just a holy place. It is a center of spiritual life, where Śiwa-Buddha rituals and practices take place. The faithful gather to pray, make offerings, and perform traditional ceremonies that are rich in Hindu-Buddhist nuances. Pura Dalem Sakenan as one of its cultural gems, invites us to open our eyes and hearts to the beauty of diversity. On this island, Hinduism and Buddhism are not two separate entities, but two sides of the same coin, complementing each other and forming a unique spiritual story.

Keywords: manifestation; Pura Dalem Sakenan; Śiwa-Buddha; syncretism

I. Introduction

In Balinese Hindu society, Śiwa and Buddha are seen as two equal teachings. There is no view that one is superior and the other is inferior. This is evidenced by the recognition of Balinese priests that Śiwa priests cannot be perfect if they do not have knowledge of the teachings of Buddha, and vice versa for Buddhist priests, perfection cannot be achieved without knowledge of the teachings of Śiwa. Tirtha Buddha from Buddhist priests is used by Śiwa followers to purify the atma of the deceased, as well as tirtha from Śiwa priests, which is used by Buddhist followers for the same purpose.

The existence of syncretism between Śiwa and Buddha in Bali is formed because Balinese society has a tolerant attitude and often interacts with elements of other cultures. Bali is a meeting place for various cultural elements that have survived to this day. Various kinds of cultural encounters can be found in both artistic and religious aspects.

The syncretism of Śiwa and Buddha in Bali is not only happening at the theological level, but also at the level of ritual and religious practice. This can be seen from various forms of syncretism that exist in Bali, such as the worship of Śiwa and Buddha in one temple, the use of Hindu and Buddhist religious symbols in

one ritual, the same understanding of the ultimate goal of both religions, which is to achieve mokṣa or nirvana.

The teachings of Buddha Sogata once flourished in Bali, but eventually they syncretized with the teachings of the Śiwa sect that were dominant. The teachings of Buddha Sogata are one of the Buddhist teachings that once developed in Indonesia. This is proven by the existence of various findings that are in the form of inscriptions written on stone/copper, temples, and other heirlooms. In Indonesia, the development of Buddhism cannot be separated from the influence of Hinduism. These two religions, one with another, influenced each other, and because of this condition, Hinduism and Buddhism were created that were different from their country of origin, namely India. In the 10th century AD, in the era of King Udayana and Gunapryadharmapatni, various sects in Bali were integrated to form Śiwa and Buddha. This was done for the sake of creating stability in the kingdom. The Śiwa Siddhanta, Pasupata, Bhairawa, Waisnawa, Brahmana, Resi, Ganapatya, and Sora sects were united into the Śiwa sect, while the Sogata sect did not join any sect. At that time, most of the Balinese people adhered to Śiwa and Buddha (Ardika, 2011).

The belief in Śiwa and Buddha has long been developed in Bali. This condition is

proven by the findings of archaeologists related to the worship of both teachings. In Bali, the worship of Śiwa and Buddha shows that there is a sense of tolerance there (Sunarya, 2000). Since ancient times, Bali has formed a belief in Śiwa-Buddha and shows religious tolerance. This is evidenced by archaeological findings in Bali, such as the Durgamahisasuramardini statue, the Amoghapasa statue, the statue representing Bhatara, and the Aksobya statue. These findings show that both teachings have lived side by side and harmoniously in Bali for centuries (Suamba, 2009).

The Śiwa-Buddha religion did not disappear, but both religions still coexist and each has its own autonomy. The Buddhism that spread in Bali was Mahayana Buddhism brought by the Rsi or Mpu from East Java, such as Mpu Tantular, Mpu Kuturan, and Danghyang Astapaka. Nowadays, those beliefs are still seen living side by side in Bali. The religious leaders of those religions also often perform ceremonies together, for example in large or main ceremonies. In Bali, the two religions are not differentiated, and the Balinese people often call it the Balinese Hindu religion (Mantra, 2002).

Pura Dalem Sakenan is a temple with Śiwa-Buddha style that is not widely known as an example of syncretism between Śiwa-Buddha. However, the word “sakenan” originally comes from the word “sakyamuni”, which is known as another name for Buddha Gautama. The manifestation of Śiwa-Buddha syncretism in Pura Dalem Sakenan can be seen in the main shrine called candi or gedong sekar kancing gelung. The shape of candi or gedong sekar kancing gelung is half in the form of padmāsana (Śiwa style) and half in the form of candi (Buddha style). The combination of padmāsana and candi in the main shrine of Pura Dalem Sakenan symbolizes the unification of teachings that come from Śiwa and Buddha.

The syncretism between Śiwa-Buddha in Pura Dalem Sakenan is a proof of religious tolerance that has existed for a long time since the ancient times in Bali. This condition shows that both religions can coexist and respect each other. In reality, the existence of two forms of teachings between Śiwa and Buddha coexist and syncretize with each other. This shows that both religions can coexist and respect each other. The syncretism between Śiwa-Buddha in Bali is a proof of religious tolerance that has existed since the past. This situation shows that

both religions have the same goal, which is to achieve enlightenment.

The possibility of integration between Hindu and Buddhist adherents is very likely from the aspect of their symbolic beliefs. This can be seen from the people in Denpasar City and the Hindu believers who basically from generation to generation have performed yajña in Pura Dalem Sakenan which is adjacent to the sacred building or shrine that belongs to Hinduism. The existing reality is very interesting to be studied and researched scientifically in depth about Pura Dalem Sakenan as a manifestation of Śiwa-Buddha syncretism. This study can share more positive knowledge about the syncretism of Śiwa and Buddha teachings in Bali and hopefully this study can also share better insights about religious tolerance in Bali, as well as the role of religion in building harmony among religious people.

II. Research Method

2.1. Theory of Theological Reconstruction

The theory of theological reconstruction is an effort to modernize Islamic thought by re-examining and reconstructing the classical Islamic heritage. This theory was initiated by Hassan Hanafi, an Islamic thinker from Egypt. Hanafi argued that Islamic theology had stagnated and needed to be revived to answer the challenges of the times. The purpose of theological reconstruction is to revive the paradigm of Islamic science. The paradigm of Islamic science is the Islamic view of science. Over time, various changes have occurred in this paradigm. Theological reconstruction aims to restore the paradigm of Islamic science to its roots, namely the universal values of Islam. These values include tolerance, justice, and equality. Reformulating theology is an effort to revise our understanding of religious teachings. This revision is not intended to change the central doctrine of religion, namely the belief in God Almighty. The purpose of reformulating theology is to reorient, that is, to change our perspective on religious teachings.

This reorientation is done so that we can respond to empirical realities, namely phenomena that occur in the real world, based on a divine perspective. This means that we need to understand religious teachings more

contextually in order to answer the challenges of the times (Badruzaman, 2005). Reformulating theology needs to be done to implement religious teachings in social life. This is because social theory is only possible if it cares about reality. Contained in critical social theory, theory is formulated through critical social analysis activities. The analysis wants liberation through a structural change. Structural change is based on the assumption that poverty and backwardness can occur due to an unfair social structure. This view implies the need for the idea of theological reconstruction which in its real form is called liberation theology (Hamzah, 2013).

Theological reconstruction is an effort to make theology as a science that has benefits for the present time. This effort is done by making theology not just a religious dogma that has no content, but transformed into a science about various social struggles. Theological reconstruction is not only the basis of ethics and motivates various attitudes of individuals, but also a science that functions actually. This means that the reconstructed theology can be used to form understanding and solve various social problems encountered in society. Theological reconstruction is an important effort to do so that religion can remain relevant and useful in the modern era. The reconstructed religion can be a positive force to create a more prosperous and just society (Badruzaman, 2005).

Theological reconstruction does not need to involve the elimination of various old customs and habits. This means that theological reconstruction does not have to be done by discarding or forgetting the old traditions. Instead, theological reconstruction can be done by reinterpreting the old traditions to make them relevant to the challenges of the times (Hamzah, 2013).

Based on the explanation in the previous section, it can be concluded that the theory of theological reconstruction is used in this study to examine Pura Dalem Sakenan as a manifestation of Śīwa-Buddha syncretism. This theory is used to understand how the teachings of Śīwa and Buddha can unite and form a new unity in the temple.

2.2 Method

The research that the researcher conducted used a qualitative research type with

a field-based research design. The main data collection method in this research design is by conducting a study of syncretism of Śīwa-Buddha teachings at Pura Dalem Sakenan. Qualitative research has holistic (comprehensive), complex, dynamic and meaningful characteristics, so it is not suitable for research with quantitative methods that use tools such as tests, questionnaires or interview guidelines (Sugiyono, 2012).

Qualitative research is interpreted as a research method that aims to gain a deep understanding of social events through the stages of data collection in the form of speech, writing, and behavior. The data is then analyzed to find patterns that can explain the phenomenon.

This research uses a theological approach in order to create an understanding of a belief. The theological approach is an approach that is based on the belief that the empirical form of a religion is the most appropriate. Therefore, it can be understood that the theological approach uses a deductive way of thinking, which is a way of thinking that starts from a belief that is then strengthened by arguments and evidence (Abdullah, 2006; Zulaiha, 2017).

Based on the explanation above, the theological approach aims to form an understanding of a religion through the use of a divine science framework that is rooted in the belief that God's teachings are true. Therefore, the theological approach is suitable for use in research on Pura Dalem Sakenan as a manifestation of the syncretism of Śīwa-Buddha teachings.

The data collection techniques in this study include observation, interviews, literature review and documents. Observation is a way to collect data by directly observing the research object. As for interviews, data is collected through direct questioning to informants. Literature review is done to collect data through reading and analyzing reading materials that are relevant to the research. Study is a technique to collect data through reading and analyzing documents that are relevant to this research.

In Hindu teachings, there are three ways that can be done to obtain knowledge, namely tri pramana. Tri pramana consists of agama pramana, anumana pramana, and pratyaksa pramana. Agama pramana is a way to obtain knowledge through accepting teachings from a teacher or scripture. Anumana pramana

is a way to obtain knowledge using reasoning. Pratyaksa pramana is a way to obtain knowledge through the use of the five senses. In this research, observation techniques are classified as pratyaksa pramana, while interview techniques, document studies and literature studies are classified as agama pramana.

III. Results and Discussion

3.1. Theological Implications

Hindu theology or Brahnavidyā is the science that studies God, who is believed to be the source of everything that exists and the highest reality that human thought cannot reach. Hindu theology consists of three main concepts, namely:

- a. Brahmatattva, which means the essence of God. The essence of God in Hindu theology is Brahman, which is the highest reality that cannot be reached by human thought.
- b. Brahmajñanatattva, which means knowledge of the essence of God. Knowledge of the essence of God can be obtained through various ways, one of which is through text criticism, which is an effort to interpret various religious texts in detail in order to create an understanding of the meaning contained therein.
- c. Darśana, which means a view of the truth. The view of the truth in Hindu theology is that God is the source of everything that exists, and that God is the highest reality that cannot be reached by human thought.

In this research, Hindu theology or Brahnavidyā is interpreted as knowledge of the essence of God. This is important to explain because Brahnavidyā is not the same as theology in Christianity. According to Sarvepali Radhakrishnan and Bansi Pandit, the concept of Hindu knowledge and Hindu theology is not based on dogma or apology (Pandit, 2006; Radhakrishnan, 2015).

Hindu theology studies God, who is believed to be something that exists, but cannot be seen or touched. God is also believed to be something that does not exist, but is real. This means that accuracy and perfection are impossible to occur in the study of God. However, God the Most Merciful revealed His teachings to the Maḥarṣi in the form of Veda. Veda contains knowledge of God, which can be

used by humans to understand God and worship Him.

God created two forms of knowledge about Himself, namely Nirguna Brahman and Saguna Brahman. Nirguna Brahman is the knowledge of God who is the highest and unlimited, which is intended for those who have been freed from worldly bonds. Saguna Brahman is the knowledge of God who is lower and limited, which is intended for those who are still bound by the worldly. To understand God in both forms, a comprehensive knowledge is needed, which includes everything that is known about God and the world. Everything that is known about God is called paravidya, while knowledge of the world is called apravidya (Donder, 2009).

The syncretism of Śiwa-Buddha teachings at Pura Dalem Sakenan is a form of harmony among religious adherents based on theological values. This means that the various human values that are created in society are manifestations of religious teachings. Hindu religious teachings teach that all individuals are brothers and family in life. This is because humans originate from the same source, so all individuals must respect, appreciate, and help each other while still alive. Religious teachings that contain religious human values can be found in the form of harmony among religious adherents. If in the life of intra-religious adherents, someone has a habit of greeting each other and feeling a bond, the value derived from their religion should also expand the existing bond to become between religious adherents whose theological symbols are different, but become a unity of bond. However. This shows an effort to adjust Hindu religious teachings to the environmental conditions and situations that occur in the life of society (Saitya et al., 2023).

The syncretism that is created from the awareness of the community shows the involvement of religious and belief elements in every human activity. This is because humans are religious beings who have a need to relate to God. The syncretism of Śiwa-Buddha teachings at Pura Dalem Sakenan is a manifestation of the acceptance of Hindu adherents as the majority of the temple's caretakers. The proof of this condition can be observed from the existence of a harmonious relationship between Hindus and Buddhists in various religious activities, including ceremonies at Pura Dalem Sakenan. Therefore, the syncretism of Śiwa-Buddha teachings has a

great religious influence on the general public and personally.

Hindu and Buddhist religious teachings have different sources of truth, but their goal is the same, which is to achieve the highest reality. Hindu religious teachings are based on tattwa, which is the highest truth that is written in the scriptures. This tattwa has an effect on human consciousness, thus directing humans towards the highest reality. Buddhist religious teachings are based on dharma, which is the truth that is manifested in behavior. Dharma teaches the nature of compassion and not harming, which also leads to the highest reality. Both religious teachings are animated by the tattwa of the highest reality, which is Śiwa-Buddha. Śiwa-Buddha is a symbol of the union between God and man. This union can be achieved through dharma behavior, which is behavior that is in accordance with the highest truth. The syncretism of Śiwa-Buddha teachings at Pura Dalem Sakenan is inseparable from the history of the establishment of the temple. Pura Dalem Sakenan is a kahyangan jagat temple that was built by Mpu Kuturan (Rajakṛtha) during the reign of King Masula-Masuli. The construction of the temple began from the gratitude of a group of people who felt sira angen (later became Serangan) because of the beauty of Serangan Island. The Sading Village Inscription, Mengwi District, Badung Regency, mentions that the construction of the temple is estimated in the 10th century AD.

The policy made by King Masula-Masuli in Bali in the year śaka 1100 (1178 AD) laid the foundation for tolerance between the teachings of Śiwa and Buddha in Bali. This can be seen from the construction of Pura Dalem Sakenan, which is a kahyangan jagat temple that unites elements of both religions. During the reign of Sri Aji Dalem Smara Kepakisan, the king appointed by the Majapahit Kingdom who ruled Bali, he gave an order to the Serangan community to build Pura Dalem Sakenan. The order showed that King Smara Kepakisan also supported the tolerance of Hindu and Buddhist adherents in Bali. Therefore, it can be understood that the policies of King Masula-Masuli and King Smara Kepakisan had a great influence on the Buddhist teachings in Bali. Both kings laid the foundation for tolerance regarding the teachings of Śiwa and Buddha in Bali, which are still inherited until now. The arrival of Danghyang Nirartha to Bali to reach

Swargaloka, he stopped at Pura Dalem Sakenan in Serangan Village. There, he gave a sekar kancing gelung to the residents of Serangan Village to be sanctified and continued with the construction of the temple. Therefore, the main shrine in Pura Dalem Sakenan is called a temple and also Gedong Sekar Kancing Gelung. Danghyang Nirartha succeeded in uniting the followers of Śiwa and Buddha, where they both worshiped. This is not surprising, because Pura Dalem Sakenan was founded by Mpu Kuturan who adhered to the Mahayana Sakyamuni Buddhist religion. In addition, the ruler of Bali at that time, Sri Udayana Warmadewa, also adhered to the Mahayana Buddhist religion. Therefore, the Balinese people during the Warmadewa Dynasty could live side by side in peace and harmony, even though they adhered to different beliefs, namely Śiwa and Buddha.



Picture 1
Bottom View of the Temple or Pelingih
Gedong Sekar Kancing Gelung
(Source: Saitya, 2023)



Picture 2
Top View of the Temple or Pelinggih Gedong
Sekar Kancing Gelung
(Source: Saitya, 2023)

The existence of Pura Dalem Sakenan as a symbol of balance between the teachings of Śiwa and Buddha has caused the fusion of various attributes of both teachings. This is because the two teachings have long coexisted in the same environment. This cross condition has caused the formation of the bending of old values that originate from the two existing teachings. This bending can be traced either directly or indirectly. The theological implications of the syncretism of Śiwa-Buddha at Pura Dalem Sakenan can be observed through the puja mantra used by the temple's caretaker. The puja mantra used, among others, are Samudra Stawa, Dwijendra Stawa, and sesontengan. The puja mantra shows the fusion of the teachings of Śiwa and Buddha. The syncretism of Śiwa-Buddha teachings at Pura Dalem Sakenan is also shown through the pengastawa Śiwa-Buddha Dalem Sakenan. In the pengastawa, there is no special puja mantra regarding Śiwa-Buddha. This shows that the two teachings have merged into one unity. Kakawin Sutasoma 139.5 strengthens the syncretism of Śiwa-Buddha teachings that are already harmonious in the archipelago. The kakawin states that Śiwa and Buddha are two aspects of one highest reality. Contained in Kakawin Sutasoma, the term Śiwa-Buddha has been of interest to experts from various fields of science. Researchers generally interpret Śiwa-

Buddha as a process of unification between the Hindu Śiwa religion and the Mahayana Buddhist religion. Mpu Tantular, the author of Kakawin Sutasoma, interprets Śiwa-Buddha as a manifestation of religious diversity of the two religions. This can be seen in his two kakawins, namely Kakawin Sutasoma and Kakawin Arjuna Wijaya (Saputra & Suarka, 2018).

Kakawin Sutasoma contains the concept of harmonious dialogical theology that has been implemented in the Bali region with ritual forms that are symbols of unity. This concept has become a national heritage, especially the founding fathers who took a quote from Kakawin Sutasoma which reads, "Bhinneka Tunggal Ika", which is the motto for this nation. The joints of unity between Hindus and Buddhists in Bali continue to be strengthened by the predecessors, including Danghyang Nirartha, who is a Śiwa-Buddha priest. In addition to being a model of temple application for the syncretism of Śiwa-Buddha teachings, Pura Dalem Sakenan is also part of sad kṛtiloka, which is six sacred places that represent various aspects of life. Pura Dalem Sakenan is categorized as samudra kṛtih, which is a place of worship for Ida Hyang Dewa Biswarnna or Baruna, the god of the sea (Tim Penelusuran dan Penyusunan Purana Pura, 2014). The people around Pura Dalem Sakenan are generally fishermen. As the temple's caretakers, they are very enthusiastic about carrying out piodalan or religious ceremonies that are carried out on certain days. The obligations and duties in the field of religion bind all members of the community, starting from the preparation before going to sea to catch fish until after returning from the sea and returning to land. The religious ceremonies are carried out individually or in groups. Religious activities carried out together are able to bind unity among the community. The efforts made to strengthen Hindu religious teachings at Pura Dalem Sakenan are also seen in the piodalan ceremony. The piodalan ceremony at Pura Dalem Sakenan uses banten as a yantra medium. This is a strengthening of the ceremonial aspect. Strengthening here means as a bridge as a connection with Brahman. The effort to strengthen Hindu and Buddhist religious teachings through the piodalan ceremony at Pura Dalem Sakenan is an interrelated and continuous effort. This effort has shown some positive results, namely:

- a. The participation of Hindu and Buddhist adherents in the piodalan ceremony has increased. This shows that the adherents of both religions are increasingly aware of the importance of tolerance and harmony among religious people.
- b. The increasing understanding of the community regarding the concept that in life all individuals are brothers. This is evidenced by the attitude of mutual respect and respect between Hindus and Buddhists.
- c. No longer found Hindu and Buddhist adherents who compare the differences of their identity. This shows that they have united as part of the syncretism of Śiwa-Buddha teachings.
- d. Syncretism is seen as able to unite the community. This is evidenced by the implementation of the yajña ceremony at Pura Dalem Sakenan which is carried out using the prayer method as usual by each individual.
- e. All of that is getting stronger and becoming a common ideology. This is driven by the understanding of various parties and the awareness of the Hindu and Buddhist adherents.
- f. Syncretism is also considered as a manifestation of fostering harmony among religious people. This is important to do in the midst of the many issues of religious conflict that can divide the nation.

The effort to strengthen the Śiwa-Buddha teachings and religious emotions through Pura Dalem Sakenan shows a good influence for the social and religious life of the community. This can be an example for similar efforts in other places.

3.2 Social Religious Implications

The syncretism of Śiwa-Buddha teachings at Pura Dalem Sakenan has a great influence on the society. This influence is seen from the fusion of values and bonds from both teachings, which are meaningful for the Balinese people and all religious adherents who firmly uphold the principle of unity in diversity. The dynamic religious life that is very close has brought positive impacts for the society, namely:

- a. Increased understanding of tolerance and harmony among religious people.
- b. Increased sense of togetherness and unity among religious people.

- c. Increased understanding of the noble values of both religions.

The influence of the syncretism of Śiwa-Buddha teachings at Pura Dalem Sakenan is also seen in the history of the kingdom in Bali. Some kings, such as Kertanegara in East Java and Gunapriyadharmapatni in Bali, declared themselves as followers of Śiwa-Buddha. This shows that the syncretism of Śiwa-Buddha teachings has been part of the life of the Balinese people for a long time.

Buddhism became the dominant religion in Bali in the 8th century. This is evidenced by the existence of the Blanjong inscription which states that the king begged to be protected by the Buddha for the welfare and security of his people. The Sukawana inscription also describes the existence of two groups of holy people, namely Buddha and Śiwa. Almost all of the Buddhist heritage in Bali is located and well preserved in Hindu temples in Bali. This shows that the syncretism of Śiwa-Buddha teachings has occurred since ancient times and is not a religious conversion. This fact can be found in several temples in Gianyar (Suamba, 2009).

The implications of Śiwa-Buddha teachings can be observed through the social religious perspective. The society as the subject of syncretism, as well as a group of individuals who act as the agents of syncretism, are made the center of various dimensions, which certainly have an impact on the social life among the citizens. All the activities that exist involve many parties who can later observe the social influence given has the nature of creating harmony between Hindus and Buddhists, preventing the emergence of social conflict, and creating solidarity between Hindus and Buddhists (Saitya et al., 2023).

Pura Dalem Sakenan as a gathering place for Hindus in Denpasar City or outside Denpasar City, becomes a means to build communication and social interaction. This can be seen from the ngayah activity that is carried out before the piodalan ceremony. In the ngayah activity, the community gathers to work together to prepare the piodalan ceremony. At that time, the community can communicate and interact with each other. Ngayah is a means to strengthen the bonds of brotherhood and togetherness among Hindus. During ngayah, Hindus from various regions gather and work together to clean and prepare the piodalan ceremony at Pura Dalem Sakenan.

Besides Hindus, there are also Buddhists who pray at Pura Dalem Sakenan. This shows that Pura Dalem Sakenan is a place of worship that is open to religious people. The presence of Buddhists at Pura Dalem Sakenan is a form of tolerance and harmony from the religious people in Bali. This shows that religious people in Bali can respect and appreciate the differences of religion. The high spirit of brotherhood and mutual cooperation is clearly seen when Hindus prepare Pura Dalem Sakenan for the piodalan ceremony. They work together with full happiness and give each other assistance. This creates a harmonious atmosphere among the pengayah. The spirit of brotherhood and mutual cooperation is one of the noble values that must be preserved. This value can be used as a means to strengthen the bonds of brotherhood and togetherness among religious people. One way to achieve peace and tranquility of the soul is by being religious, which can also be a reference for creating social harmony. This is in accordance with one of the functions of religion in society, which is to facilitate close and harmonious interaction between human beings.

Religious activities are a relationship that is formed by humans as a manifestation of the concept of Tri Hita Karana, which means three causes of happiness. This concept consists of parhyangan (human relationship with God), pawongan (human relationship with fellow humans) and palemahan (human relationship with nature). Basically, Tri Hita Karana is a manifestation of life that forms a harmony between worshipers of God by serving fellow humans and also developing awareness of love for the environment. Religious activities carried out by humans are a form of manifestation of human relationships with God (parhyangan), fellow humans (pawongan), and the natural environment (palemahan) called tri hita karana. Religious activities based on tri hita karana can be a means to achieve happiness, namely through a balance between worshipping God, serving others, and developing awareness of the importance of preserving nature (Wiana, 2004).

Religious activities, such as ceremonies, can be a means to unite various differences in the frame of togetherness. However, the element of fanaticism towards certain religious teachings can emphasize the demarcation line between religions. Therefore, it is important to communicate and interact with different religious parties to motivate the

differences. Fanaticism towards the differences in values that become social attributes can be a potential for theological debate, but can also be converted into a strength from the existence of differences that complement and strengthen each other. The existence of interactions that create acculturation is a unique and interesting thing, because in each communication it symbolizes a distinctive symbol of each individual that transforms into a new harmonious identity. Religions have different social attributes, and each religion has a claim to the truth. This can cause competition and conflict between religions. However, in the syncretism of Śiwa-Buddha teachings, the differences are not a problem. This is because there is a mutual agreement that has been rooted in the hearts of every Hindu and Buddhist so as not to split apart.

The consensus was formed through the implementation of the piodalan at Pura Dalem Sakenan, especially in the religious activities at the temple or Gedong Sekar Kancing Gelung. In the ceremony, the element of pawongan, or the relationship between the people, was created from various attitudes shown by one individual to another. In addition, parhyangan, or the relationship between humans and God, is not only limited to the element of the temple or sacred place. In the context of inter-religious relations, parhyangan also has the principle of manava seva, madava seva, which means serving humans, is the same as serving God. This is because the essence of God is in the core of humans. So it can be understood that every individual who participates in religious activities carried out together where they are bound by the spirit of syncretism, can foster a sense or emotion of their religion to participate in carrying out the ceremony as a call of their religious soul that is channeled on the same wave or frequency. . The syncretism of Śiwa-Buddha teachings can harmonize the various differences of identity between Hinduism and Buddhism. This can be seen from the symbol of the temple or Gedong Sekar Kancing Gelung and the same worship procession. The worship procession creates values of togetherness, harmony and harmonization in life. These values can foster peace and harmony in living in society. This is because Hindus and Buddhists can understand and respect their differences. This awareness can create an aesthetic attitude from one person to another as a religious interaction.

The spirit of each individual during the ceremony and decorated with warm laughter and jokes without any conflict shows the harmony of the community from the syncretism of Śiwa-Buddha teachings. The temple or Gedong Sekar Kancing Gelung can be a means to solve the problems faced by Hindus and Buddhists, both internally and externally. This is because the temple or gedong is a collective symbol that has been used by the past and civilized society until now. The description above shows that the value of solidarity is based on the understanding of the existing social reality. The society that is formed from differences, such as class and social stratification, can be united by the way of understanding and respecting each other. Religious interaction at Pura Dalem Sakenan between Hindus and Buddhists can increase solidarity among individuals and society. This is because the interaction can help Hindus and Buddhists to understand and respect their differences. The syncretism of teachings between Śiwa and Buddha is evidence that the differences in social attributes and the outline of the values of teachings in religious life can be united in the same understanding. The togetherness built by Hindus and Buddhists at Pura Dalem Sakenan is applied in the form of worship of the temple or gedong Sekar Kancing Gelung, which is a symbol of deep solidarity.

IV. Conclusion

Pura Dalem Sakenan is a manifestation of the syncretism of Siwa-Buddha teachings that has theological and socio-religious implications. The theological implication, Pura Dalem Sakenan, in the form of half temple and half padmāsana, is a symbol of the syncretism of Siwa-Buddha teachings. This shows that the Hindu and Buddhist communities in Pura Dalem Sakenan have a deep understanding of the teachings of both religions. The socio-religious implication, the syncretism of Siwa-Buddha teachings in Pura Dalem Sakenan has created harmony and solidarity among the Hindu and Buddhist communities. This is evident from the interaction and cooperation that exist between the Hindu and Buddhist communities in various religious activities, including ceremonies at Pura Dalem Sakenan.

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