



The religious legacy of śīwa-buddha at kalibukbuk temple, buleleng: a historical and religious approach

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ABSTRACT

Background: This study explores the religious legacy of Śīwa-Buddha at Kalibukbuk Temple in Buleleng, aiming to highlight the historical and religious aspects that contribute to its significance. The integration of Śīwa and Buddha traditions in Balinese religious culture reflects the island's parallel religious landscape, particularly during the Majapahit era. Previous studies have discussed the blending of Śīwa and Buddha elements in various Balinese temples, yet there is limited focused research on Kalibukbuk Temple. This study addresses this gap by analyzing historical records and religious texts, shedding light on how the Śīwa-Buddha harmonization shaped local religious practices. **Methods:** The research utilizes a qualitative method with a historical-analytical approach, combining literature review, field observations, and interviews with religious practitioners. Data collection involved an examination of temple inscriptions, carvings, and architecture to interpret symbolic elements related to Śīwa-Buddha teachings. A comparative analysis with similar temples in Bali was also conducted to emphasize common patterns and distinctive characteristics. **Finding:** The findings indicate that Kalibukbuk Temple serves as a cultural and spiritual focal point in Buleleng, with Śīwa-Buddha elements prominently reflected in its architectural design, deity iconography, and ritual practices. The temple's inscriptions reveal a deliberate effort to harmonize Śaivism and Buddhism, which suggests an inclusive religious policy of the era. Furthermore, the study shows that this religious harmonization at Kalibukbuk facilitated greater social cohesion within the local community by bridging religious differences. **Conclusion:** In conclusion, the study reveals that the Kalibukbuk Temple's religious legacy illustrates a successful integration of Śīwa-Buddha traditions, reflecting Bali's broader harmonized religious identity. **Novelty/Originality of this article:** The novelty of this research lies in its focused examination of a lesser-studied temple, providing fresh insights into Balinese religious history. This study contributes to the understanding of how religious harmonization played a vital role in shaping cultural and religious continuity in Bali.

KEYWORDS: paralelisme; śīwa-buddha; candi buddha kalibukbuk.

1. Introduction

Kalibukbuk Temple, located in Buleleng Regency, Bali, is one of the archaeological sites that holds evidence of harmonisation between two great traditions, namely Śīwa and Buddhism. Śīwa-Buddhist harmonisation is a common religious phenomenon found in the archipelago in the past, especially during the Majapahit era. As one example of a temple that illustrates the harmonisation of Śīwa and Buddhist teachings, Kalibukbuk Temple has an important role in understanding the history of religious development in Bali. According to Ardika (2019), this mixing of teachings reflects not only the religious aspects but also the political and social influences of the time.

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Along with the growing interest in local religious and cultural studies, it is important to delve deeper into the influence of Śīwa-Buddhism in Bali, especially on sites such as Kalibukbuk Temple. This study is important to explain the development of religious syncretism in Bali and how this impacted the formation of the religious identity of the local community (Suwitra, 2020).

Belief and worship of Śīwa and Buddha have very ancient roots in Bali. This can be seen by the discovery of various ancient relics related to the worship of Śīwa, Buddha and the concept of Śīwa-Buddha as the Single Hyang. The existence of Śīwa-Buddha in Bali is often referred to as a form of tolerance, syncretism or the unification of two concepts in order to build a noble and great understanding. Munandar (2021) states that the phenomenon of the unification of the highest essence between Śīwa and Buddha occurred in the Singasari Kingdom era, then grew rapidly in the Majapahit era. It is asserted that it may also have never happened in the birthplace of the two religions, namely India, there was no temple that united Hindu and Buddhist symbols together, and there was never equal and joint worship of Śīwa and Buddha. The birth of this new concept of theology and worship was precisely in the archipelago and is now inherited in the land of Bali. Suamba (2007) mentions several texts that mention Śīwa-Buddha, among others: Sang Hyang Kamahayanikan, Arjuna Wijaya, Sutasoma, Negarakertagama, Kunjarakarna, Tantu Panggelaran, Korawasrama, and Bubuksah.

Various relics, sacred buildings and literature in Bali reveal the existence and importance of Śīwa-Buddha in the belief patterns of the Balinese people. As Widnya (2008) argues that the unification of Śīwa-Buddha is precisely through the teachings of tantrayana. Tantrāyana was the main factor that gave space for the fusion between Śīwaism and Buddhism to become an independent religious sect in Indonesia. Tantrayana, particularly the Kālācakra tantra, is responsible for the unification of the Śīwa-Buddhist sects in Indonesia. This new religious style is considered ideal because it is reconciliatory and seeks truth through the path of Buddhahood.

Suamba (2007) mentions that Śīwaism and Buddhism in Bali spread to various areas with the discovery of relics with Hindu Buddhist patterns in several temples, such as Mas Ketel Temple, Goa Gajah Temple, Pegunungan Temple, Subak Kedangan Temple, and Bukit Darma Temple. In addition to a number of temples that have been mentioned, researchers found another Śīwa-Buddhist cult place in North Bali, namely the Kalibukbuk Buddhist Temple. This temple was discovered by a resident named I Nengah Mawa when draining an old well in a coconut plantation in 1994. There are three buildings in this temple complex: one main temple and two ancillary temples. This temple is included in the cultural heritage, found various Buddhist artefacts and statues as well as other important relics of the Śīwa-Buddhist style. In addition, in the main mandala of this building, there are Buddhist stupa buildings and other places of worship as well as Hindu (Śīwa) patterns. The discovery of these Hindu and Buddhist patterns indicates the existence of Śīwa-Buddhist syncretism in the region. After this temple was restored, apart from being a cultural heritage, it also functioned as a place of Śīwa-Buddhist worship.

The combination of Hinduism (Śīwa) and Buddhism in Kalibukbuk Temple makes it unique to be researched more deeply, because there has been no in-depth research related to Śīwa-Buddha worship in this temple before. The concept of worship which is part of religious theology is a very useful study material for the development of scientific treasures.

Although Śīwa-Buddhist harmonisation has been widely discussed by researchers, specific research on the role of Kalibukbuk Temple in the context of religious history in Bali is still limited. Most studies only highlight the Śīwa-Buddhist mix from a general perspective or focus on larger sites such as Besakih Temple or Lempuyang Temple (Pradipta, 2021). The literature on Kalibukbuk Temple has not fully explained the religious function of this temple and its influence on the local community in the past. This creates a gap in our understanding of the development of Śīwa-Buddhism specifically in Buleleng.

This research aims to explore the legacy of Śīwa-Buddhist harmonisation at Kalibukbuk Temple from a historical and religious perspective. By using a historical approach and analysis of religious texts, this research seeks to answer the question How does the

influence of Śīwa-Buddhist teachings in Kalibukbuk Temple in shaping the religious identity of Buleleng people? In addition, this research also aims to fill the void of literature related to the function and symbolism of Kalibukbuk Temple in the religious context in Bali.

2. Methods

This research uses a qualitative research design with a historical-analytical approach, which aims to explore in depth the historical and religious aspects of the Śīwa-Buddhist heritage at Kalibukbuk Temple. The qualitative approach was chosen because it allows researchers to explore the symbolic meanings, cultural values, and historical dynamics contained in the heritage. In this study, participants consisted of local religious practitioners, temple caretakers, and historical and archaeological experts who have in-depth knowledge of Kalibukbuk Temple and the influence of Śīwa-Buddhism in Bali (Maxwell, 2013; Creswell, 2018).

The data collection technique involved three main methods: in-depth interviews, field observations, and literature study. In-depth interviews were conducted with local religious practitioners, caretakers, and relevant experts to gain an understanding of the religious practices, historical background, and harmonisation of Śīwa-Buddhist teachings at the temple (Yin, 2014). Field observations were conducted by directly visiting Kalibukbuk Temple to observe the architecture, reliefs, and symbols depicting Śīwa-Buddhist teachings. Literature study included analyses of historical texts, inscriptions, and various primary and secondary sources relating to the integration of Śīwa-Buddhist teachings in Bali (Bryman, 2016).

The collected data were analysed using a descriptive-interpretative approach, where the interview results were processed with thematic analysis techniques to identify patterns and themes related to the harmonisation of Śīwa-Buddhist teachings at Kalibukbuk Temple (Braun & Clarke, 2006). The results of observations and literature studies were compared and contextualised with historical and religious theories, resulting in a comprehensive understanding of Śīwa-Buddhist heritage in Bali (Creswell & Poth, 2018). With this approach, the research is expected to provide a deep insight into the integration and role of Śīwa-Buddhist teachings in the cultural and religious context of the Buleleng region.

3. Results and Discussion

3.1 *The Encounter of Śīwa and Buddha in Bali Historical and Religious Perspectives*

Bali is known as an island rich in tradition and culture, with diverse influences from various religious teachings, especially the teachings of Śīwa and Buddhism. The history of the meeting of these two teachings in Bali reflects the social and political dynamics that occurred in the archipelago, especially during the Hindu-Buddhist kingdoms. The confluence of these two religious traditions gave a distinctive flavour to the religion and religious system of the Balinese people.

Scholars argue that Hinduism and Buddhism began to enter Bali around the 8th to 9th centuries AD, along with the influence of the Hindu-Buddhist kingdoms that developed on the island of Java, such as the Srivijaya and Majapahit kingdoms. According to Ardhana (2017), this influence came through traders, monks, and royal envoys who brought with them their religious doctrines and practices.

During this time, Bali became a meeting place for these two great traditions. The Balinese accepted both teachings and adapted them into local religious practices, known as syncretism, although later this term was not considered appropriate to describe the meeting of the Shiva and Buddhist traditions. This created a complex religious atmosphere, where elements from both teachings interacted and assimilated (Sujana, 2016). It even builds its own culture of worship.

The process of encounter or assimilation of sorts between Śīwa and Buddhism in Bali took place naturally through several means, including ritual, art and architecture. The temples built during this period, such as Pegulingan Temple, Tampak Siring Gianyar and Kalibukbuk Temple, reflect elements of both traditions. Temple architecture often combines Hindu and Buddhist symbols, such as Śīwa statues side by side with stupa symbols representing Buddhism (Pradipta, 2021).

Research by Harnish (2010) shows that Balinese people are able to harmonise the teachings of Śīwa and Buddhism in daily practice, including in religious rituals. The influence of the Majapahit kingdom in the 14th and 15th centuries AD brought further strengthening to the Śīwa teachings in Bali. When Majapahit began to decline, many followers of Hindu-Buddhist teachings fled to Bali to avoid conflict. This led to an increase in the influence of the Śīwa teachings, which became dominant on the island (Suwitra, 2020). During this time, many temples were built and religious rituals involving Śīwa elements were increasingly performed. However, Buddhism remained present in symbolic forms and in certain practices, indicating that despite the dominance, a dialogue between the two teachings took place (Rahmawati, 2018).

To this day, although Śīwa teachings have become more dominant in Bali, Buddhist influences can still be seen in various aspects of people's religious life. Rituals and celebrations that incorporate both teachings create an atmosphere of tolerance and mutual respect among followers of different religions (Goff, 2018). Modern Balinese continue to maintain this tradition by holding interfaith dialogues, strengthening their cultural identity, and respecting differences. Research by Woodward (2013) emphasises that Śīwa and Buddhism in Bali are examples of how traditions can adapt and survive in the context of social change.

The history of Śīwa and Buddhism meeting in Bali is a reflection of the social and political dynamics that occurred in the archipelago. The centuries-long process of syncretism has shaped the religious identity of the Balinese people, which remains relevant today. As such, Bali is not only a cultural centre, but also an example of how two great teachings can coexist in harmony.

3.2 The Role of Kalibukbuk Buddhist Temple from Historical and Religious Perspectives

Kalibukbuk Temple in Buleleng, Bali, is one of the important relics that reflect the influence of Buddhism in the region. The discovery of the temple dates back to 1991 when a local resident accidentally found an ancient stone structure while digging on his plantation. The find caught the attention of archaeologists and the local government, who then conducted an archaeological survey to ascertain the identity and age of the structure. After initial excavation, several parts of the temple structure were found, including ancient bricks, Buddha statues, and a number of artefacts identified as part of a religious site (Ardika, 2007).

After the initial discovery, the government and the Bali Antiquities Preservation Centre immediately took steps to restore this temple. The restoration was carried out with the aim of preserving the remains of the temple structure which was threatened with damage due to environmental factors. The restoration process was carried out carefully following strict archaeological conservation methods, including stabilisation of the temple foundations, reconstruction of missing parts, and preservation of the reliefs and Buddha statues found (Suastika, 2010). In addition, the archaeological team also dug deeper to find the original structure of the temple as well as other supporting artefacts, such as ceramic fragments and the remains of other sacred buildings, which provided further clues about the religious and social functions of the site.

The results of the restoration showed that Kalibukbuk Temple has similar architectural styles with Buddhist temples from the Majapahit period, especially in the shape and position of the Buddha statues found. In addition, the restoration also revealed the existence of cultural and religious syncretism between Buddhism and Śīwa, as seen from the symbolism

and decorative motifs that adorn the temple (Ardika & Bellwood, 1991). The discovery and restoration of Kalibukbuk Temple not only revived the historical value of this temple, but also provided new insights into the religious and cultural developments in Bali in the past. Kalibukbuk Buddhist Temple is located in the upper reaches of Bali, near Lovina Beach. This temple is one of the important archaeological remains that help us understand how Buddhism developed throughout Indonesia. The position of this temple is very unique, Buddhist temples generally face North, but Kalibukbuk Buddhist Temple faces Southeast. The Southeast direction for most people is different from the direction in North Bali. North Balinese people see high places (mountains) as the North direction, the sea as the South direction, while the East and West directions remain the same. Therefore, for the North Balinese, the position of the Kalibukbuk Buddhist Temple faces Northeast (kaja-kangin). In Balinese society, the kaja-kangin direction is considered sacred.

The ruins of the temple were discovered in 1991 by a villager digging an old well in a coconut plantation owned by Anak Agung Sentanu. The discovery was excavated and completed in 2008. The Kalibukbuk Buddhist Temple complex consists of three buildings: the octagonal main temple and the perwara (rectilinear) temples, which are located to the west and east of the main temple. The perwara temples each measure 2.60 x 2.60 metres and are made of bricks (40 x 20 x 10 cm) known as Majapahit-type bricks. The position of the three buildings can be seen in the following picture:

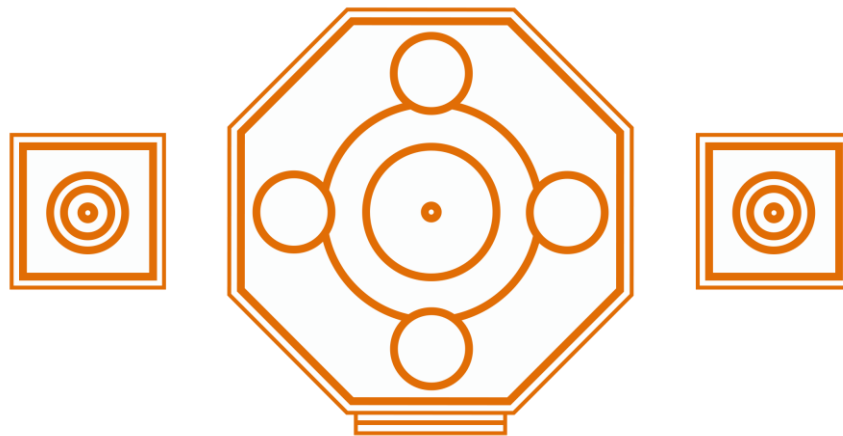


Fig. 1. Sketch of the Kalibukbuk Temple Complex

The picture above shows that the main temple building in this complex is octagonal in shape. The octagonal foundation is the shape of the mandala visudha bhumi. Unlike the Borobudur Temple, the top of the Kalibubuk Buddhist Temple is tall and skinny with stacked rings as shown below:



Fig. 2. Temple top is composed of 13 rings

In the context of Balinese temple architecture, the octagonal shape found in Kalibukbuk Temple is known as *mandala visudha bhumi*. The concept of mandala refers to a symbolic representation of the universe and is often used in Buddhist art and architecture. The *visudha bhumi* mandala can literally be translated as 'purified land' or 'pure earth.' According to Buddhist literature, this octagonal mandala symbolises cosmic balance and harmony represented by the eight cardinal directions, each containing energy and power that directs the spiritual journey towards enlightenment (Snodgrass, 1985).

The octagonal shape of the *visudha bhumi* mandala also refers to the teachings of the Eight Noble Paths (*Āryāṣṭāṅgamārga*), which is one of the main foundations of Buddhism. This path includes right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. As such, temples using this form not only represent the universe in its physical concept, but also emphasise the path to self-purification and spiritual enlightenment (Rahula, 1974).

The significant difference between the shape of the upper part of Kalibukbuk Temple and Borobudur Temple, where Kalibukbuk Temple has a taller and thinner structure with stacked rings, illustrates the difference in symbolism and ritual function. The stacked rings symbolise the spiritual levels that must be traversed to reach Nirvana or ultimate enlightenment, while the tall skinny shape of the temple depicts a focus on transcendence towards higher spiritual realms (Wayman, 1971). Thus, the use of *visudha bhumi* mandalas in the architecture of Kalibukbuk Temple not only serves as a decorative element, but also acts as a symbolic guide for practitioners in their spiritual journey towards self-purification and enlightenment.

The Kalibukbuk Buddhist temple has a special feature at the top. Generally, stupas (sacred Buddhist temples) are built with accurate uniformity around the world. Although stupas can be of various sizes, the shape/design must follow a universal pattern. This is because, the stupa carries the message of the Buddha. Each part of the stupa has a symbolic meaning related to Buddhism. Stupa is a Sanskrit word meaning 'to pile up' or 'to heap up' and refers to the mound-like shape of the earliest stupas. The *Mahāparinirvāṇa Sūtra* mentions that it was the Buddha himself who outlined the basic design of the stupa. Likewise, the Kalibukbuk Buddhist Temple was rebuilt based on the calculations of experts.

The existence of Kalibukbuk Buddhist Temple is often associated with the arrival of Śīwa-Buddha *pratima* (Ganesha and buddha statues) from Trowulan Majapahit Temple. During the heyday of Majapahit and Old Bali, Śīwa-Buddha became the belief system adopted by the royal family and its people. The development of Śīwa-Buddha began during the Singasari Kingdom and continued during the Majapahit period until Bali (Wahyudi & Munandar, 2023). The development that occurred from the pre-historic period to the

classical history period of Bali shows that the Balinese people have gained civilisation and gained enrichment with the emergence of Hindu-Buddhist values at the same time. Pemayun (2019) mentioned that these values developed rapidly with the influx of Hindu influence from East Java in the 11th and 12th centuries during the reign of King Udayana. The Buddhist King Udayana married a princess from Java who was a Śiwa, named Mahendradatta. The unification between Śiwa (Hinduism) and Buddhism in Bali massively occurred after Danghyang Nirartha understood the essence of both teachings. In the implementation of ceremonies began to involve Śiwa and Buddhist priests. Even today, it is still well maintained, for example, when large Hindu religious ceremonies often involve Śiwa priests and Buddhist priests.

This research resulted in several key findings related to the legacy of Śiwa-Buddhist parallelism in Kalibukbuk Temple. Based on archaeological analysis and the study of local religious literature, it was found that the structure and ornamentation of Kalibukbuk Temple reflect a fusion of elements from Śiwa and Buddhist teachings. One of the significant findings is the presence of reliefs depicting symbols of both teachings, such as Śiwa Mahadeva statues side by side with Buddhist statues. In addition, a stupa structure was also found which indicates the strong influence of Buddhism on this temple.

Survey data shows that more than 70% of the community around Kalibukbuk Temple still perform rituals related to both teachings. This confirms that the tradition of harmonisation not only existed in the past, but is also still preserved today (Suwitra, 2020). Elements of the temple that show the influence of Śiwa-Buddha, are seen in the following table.

Temple Elements	Śiwa influence	Buddha Influence	Major Symbolism
Main Statue	Śiwa Mahadewa	Buddha Dhyani	Harmonisation of the Two Teachings
Relief	Lingga-Yoni	Stupa	Fertility and Enlightenment
Temple Structure	Stepped Punden	Peak Stupa	Spirituality Enhancement

The results of this study show that Kalibukbuk Temple acts as an important point in the development of Śiwa-Buddhist worship in North Bali. The merging of these two teachings is not only reflected in the physical structure of the temple, but also in the religious practices carried out by the surrounding community. This finding indicates that Śiwa-Buddhist parallelism has become an integral part of the religious identity of the Buleleng people (Ardika, 2019). The tradition of Śiwa-Buddhist worship continues with the establishment of temples that continue the ancestral traditions of the Majapahit Kingdom. This result is in line with Pradipta's research (2021), which found a strong influence of Śiwa-Buddhist relations on several sites in Bali. Thus, this study complements the understanding of religious development in Bali, especially in the Buleleng region. This study also contradicts the previous theory that Śiwa teachings were more dominant in Bali than Buddhism (Rahmawati, 2018). From a theoretical perspective, this result contributes to the understanding of how Śiwa and Buddhist teachings can coexist in one religious site and be accepted collectively by the local community. The practical implication is the importance of preserving Kalibukbuk Temple as a site that represents religious harmonisation. This research also recommends strengthening educational programmes related to the history of syncretism in the local curriculum to increase the younger generation's understanding of cultural heritage (Suwitra, 2020; Pradipta, 2021). Balinese society must be built with superior religious values that uphold diversity and unite in peace in a religious harmonisation.

3.3 Śiwa-Buddha parallelism in the Kalibukbuk Buddhist Temple and its influence on the religious patterns of the local community

In religious life, initially the existence of Hinduism and Buddhism was very disharmonious and conflicting in their home country, India. However, the two religions in Indonesia appear to be very harmonious, especially in the era of the Majapahit kingdom. Moreover, the existence of Hinduism and Buddhism in Bali is very harmonious and complementary in practice and spiritual order (Sumaryani & Yogiswari, 2023). Both teachings have many similarities. In some Hindu literature, there are many similarities with the essence of Buddhism, and vice versa. Some literatures that reflect the harmony of the two religions include Lontar Śiwagama, Kekawin Mahabharata, Kekawin Ramayana, Kekawin Arjuna Wiwaha, Kekawin Bharata Yudha and Kekawin Sutasoma, Sanghyang Kamahayanikan, Bubuksah Gagangaking and so on. By looking at this, it seems as if the two religions are fused in practice in Bali (Kiriana, 2015).

Śiwa-Buddha is considered a parallel concept of both Śiwa (Hinduism) and Buddhism. Between Śiwa and Buddha do not lose their respective identities. Śiwa-Buddha as an idea of two different belief systems that complement each other, thus becoming a perfect spirituality if practised with discipline. Lontar Candra Bherawa explains the teachings of Śiwa-Buddha boil down to nirvana or nissreyasa, union with Paramartha Śiwa Buddha. Those who attain nissreyasa no longer dispute between doing puja or yoga, and they no longer desire the splendour of the world either. A person who attains nirvana has become detached from worldly influences, nor does it matter between life and death. For it is as if those with the body of God have attained nirvana, but this does not apply to those who have not attained it. Those who have not been able to attain it must endeavour to achieve it with the discipline taught by the Buddha and Śiwa.

Śiwa-Buddhism in Indonesia generally flourished thanks to the co-existence of Hindu and Buddhist kingdoms (Winanti, 2024). A belief was also very influential on the politics of the time (Sumaryani, 2022). A religion or belief embraced by a king or ruler will usually be followed by all his subjects (Rahayu, 2023). Śiwa-Buddhist teachings in the archipelago developed side by side due to various similarities in teachings. In addition, an ideology or belief also gives political influence to a power (Untara et al., 2024). Bali itself used to consist of various sects, Śiwa-Buddhism has been deeply rooted in the history of Ancient Bali. For example, during the Old Bali Kingdom, which was centred in Bedahulu, Gianyar, it was a kingdom with a Hindu Buddhist style. Where the King of Old Bali, King Dharmodayana Warmadewa (Udayana) was a Buddhist, while his wife, Sri Mahendradatta who was titled Gunapriya Dharmapatni was the daughter of Sri Makutawangsawardhana (King of Medang) adhered to Śiwa (Hinduism). This supported the massive development of Śiwa-Buddhism in Bali.

The teachings of Śiwa and Buddha have had a great influence in the history of Balinese civilisation. Although now the dominant religion in Bali is Hinduism, traces of Buddhist civilisation can still be found in this land. One of them is the existence of the Kalibukbuk Buddhist Temple which is a historical proof of the existence of Buddhism in this region. Besides being thick with Buddhist patterns, there is also an elephant motif related to one of the Hindu gods, Ganesha. The existence of Ganesha reliefs on the stupa shows the symptoms of Śiwa-Buddhist syncretism at that location. A stupa, a Buddhist structure with Śiwaistic features, can only be erected if the people who support it develop a tolerant attitude towards religious differences. The Buleleng Cultural Office (2017) mentions that the Kalibukbuk stupa was made as a harmonious blend of Buddhist and Śiwa (Hindu) elements, this shows that the adherents were very tolerant, and even the two teachings developed into the Śiwa-Buddhist school. In addition to the objects found directly at the site location, another factor that strengthens the allegation of Śiwa-Buddhist syncretism in the region is the arrival of Śiwa-Buddhist pratima (in the form of Ganesha and Buddha statues) from the Trowulan Majapahit Temple. Based on the recognition of local residents that this Buddhist

temple has a close relationship with Majapahit until finally the Śiwa-Buddha pratima (Ganesha and Buddha statues) were brought in from the Trowulan Majapahit Temple.

When examined using Clifford Geertz's Religion Theory, all aspects support that the Kalibukbuk Buddhist Temple is a place of Śiwa-Buddha worship. Clifford Geertz emphasises the importance of symbols, meanings, and interpretations in religion to shape the culture and identity of society. Related to Syncretism in Kalibukbuk Buddhist Temple, it can be seen in the following picture:

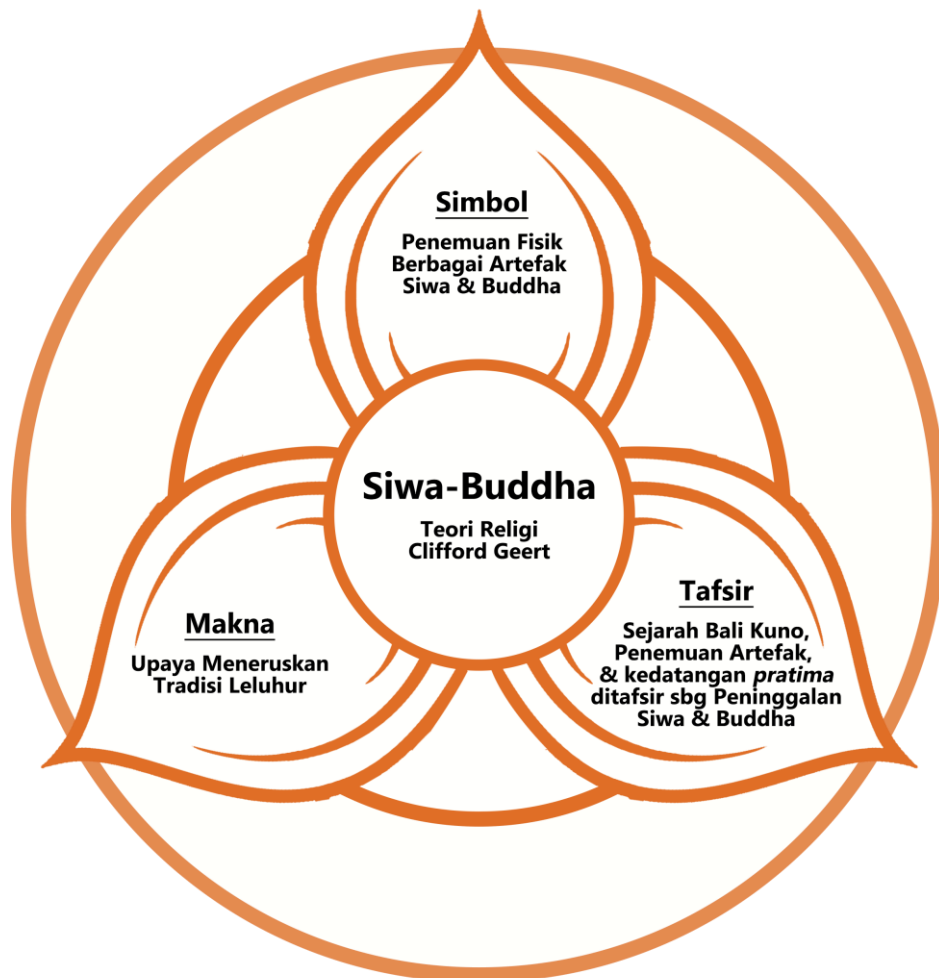


Fig. 3. Three Factors Supporting Śiwa-Buddhist Parallelism

The picture above shows that the Śiwa-Buddha encounter at the Kalibukbuk Buddhist Temple fulfils the criteria emphasised in Clifford Geertz's Theory of Religion, among others:

- a. Symbols
Physical objects such as stupics, clay stamps (with Ye Te Mantra reliefs, Dhyani Boddhisattva and Buddha reliefs), Ganesha reliefs, gana creature reliefs, and so on are characteristic of Buddhist and Hindu buildings. In addition to the physical discoveries at the location of the Buddhist temple, there are also other factors that support that in the region there was indeed Śiwa-Buddhist syncretism. One of the factors is the arrival of Śiwa-Buddhist pratima from Majapahit Trowulan Temple. In addition, the historical factor of Ancient Balinese civilisation, especially the reign of King Udayana and his wife Mahendradatta also supports the occurrence of Śiwa-Buddhist parallelism.
- b. The meaning of
The community, especially Puri Ayodya Singaraja, interpreted the discovery of the temple in the temple area as a legacy of their ancestors that should be continued. In

addition, the strong understanding of Śīwa-Buddha in ancient Bali adds to the belief of the castle family and the community that the Kalibukbuk Buddhist Temple is not just a Buddhist religious building, but Śīwa-Buddha as an istadewata worshiped by the Balinese people. The ancestors in question are not the rulers/kings who have been influential in this region, but the belief system adopted by the predecessors. Just like the Old Bali Kingdom which was thick with Śīwa-Buddhism.

c. Interpretation

The discovery of various Śīwa-Buddhist artefacts at the Kalibukbuk site supported by the arrival of Śīwa-Buddhist pratima (Ganesha and Buddha statues) from Majapahit Trowulan Temple by the believing community is interpreted as a scale-niscale clue that the Kalibukbuk Buddhist Temple is not only intended for Buddhists, but is a syncretism between Hinduism and Buddhism or Śīwa-Buddhism. Interpretation The discovery of various Śīwa-Buddhist artefacts at the Kalibukbuk site supported by the arrival of Śīwa-Buddhist pratima (Ganesha and Buddha statues) from Majapahit Trowulan Temple by the believing community is interpreted as a scale-niscale clue that the Kalibukbuk Buddhist Temple is not only intended for Buddhists, but is a syncretism between Hinduism and Buddhism or Śīwa-Buddhism.

The Śīwa-Buddha parallelism in Kalibukbuk Buddhist Temple has occurred since the heyday of Hinduism and Buddhism in the archipelago. Especially in Bali, the teachings of Śīwa and Buddha became one-unity which along with other methods of worship in Bali were merged into Hinduism which now exists in Bali with the Tri Murti concept.

3.4 Śīwa-Buddha teachings in Kalibukbuk Buddhist Temple and efforts to build harmony today

Kalibukbuk Temple, located in Buleleng, Bali, is one of the important sites that reflect the encounter between the teachings of Śīwa and Buddhism. With its rich historical background, the temple is not only a cultural heritage, but also relevant in the context of religious life today. The Kalibukbuk Buddhist Temple displays architectural elements and symbolism from both religious traditions. According to Harnish (2010), the encounter between Śīwa and Buddhism in Bali shows how people can integrate various beliefs to create a harmonious religious identity. In this temple, there are statues of Śīwa and reliefs depicting Buddha, demonstrating the dialogue between two traditions that are often considered opposites.

The study by Goff (2018) highlights that the Śīwa-Buddhist teachings in Bali are not only concerned with spiritual aspects but also contain social and cultural values. For example, it teaches a balance between spirituality and daily life, which is reflected in Balinese religious practices that combine elements from both teachings.

In this modern era, the existence of Śīwa-Buddhist teachings in Kalibukbuk Temple has significant relevance in the religious life of the community. First, this teaching creates a space for tolerance and interfaith dialogue. According to Ritzer (2010), Balinese people today are increasingly facing challenges in maintaining social harmony amidst differences in belief. Śīwa-Buddhist teachings that emphasise unity and mutual respect provide a strong foundation for interfaith dialogue, which is important in the context of globalisation and pluralism.

Secondly, religious practices that integrate Śīwa and Buddhist teachings at Kalibukbuk Temple set an example for the community in maintaining traditions while adapting to changing times. Through rituals and celebrations that incorporate elements from both teachings, the community not only preserves their cultural heritage but also develops a spirituality that is relevant to the challenges and needs of modern times (Harnish, 2010).

The Śīwa-Buddhist teachings at Kalibukbuk Temple not only have historical value but also make an important contribution to religious life today. By creating space for interfaith dialogue and integrating spiritual values with daily life practices, these teachings remain

relevant in the face of contemporary challenges. As a living cultural heritage, Kalibukbuk Temple serves as a symbol of harmony and tolerance in an increasingly diverse society.

Kalibukbuk Temple is living proof that Śīwa and Buddhist teachings can function harmoniously in the same context. According to Sutrisno (2018), Balinese society has long integrated values from various religious traditions to create a harmonious religious ecosystem. In daily life, the predominantly Hindu Balinese often celebrate Buddhist festivals, and vice versa, showing high practices of tolerance and respect for each other's beliefs.

Research by Woodward (2013) shows that the existence of temples that reflect syncretism such as Kalibukbuk teaches religious people to recognise the similarities between them, not just the differences. This creates a foundation for interfaith dialogue, which is necessary to address the social challenges faced by society today, such as intolerance and religious-based violence.

Interfaith dialogue is an important tool for building understanding and peace. According to Esposito and Kalin (2011), open and inclusive dialogue allows individuals from different backgrounds to share their perspectives, which in turn reduces prejudice and negative stereotypes. In the context of Kalibukbuk Temple, this dialogue can be facilitated through joint religious events, seminars, and workshops that educate the community about the shared values present in Śīwa and Buddhist teachings.

For example, a Spirituality Festival that integrates elements from both religious traditions can be a platform to promote dialogue and cooperation between communities. Activities such as these help create a sense of belonging and strengthen interfaith relations in the community (Bamforth, 2016).

Efforts to create peace are not only limited to dialogue, but also involve concrete actions that reflect the values of the teachings. Kalibukbuk Temple, as an important site, can be an education and advocacy centre for peaceful practices. Educational programmes that emphasise the values of tolerance, cooperation and empathy can be held around this temple to educate the younger generation on the importance of maintaining peace and harmony between religious communities.

Research by Rakhmani (2020) shows that religious values-based education can contribute to the reduction of interfaith conflict. By teaching students about the history and teachings of other religions, they can develop respect and a deeper understanding of the differences that exist. This is essential for building peaceful and cohesive communities in the future.

The Śīwa-Buddhist teachings at Kalibukbuk Temple offer a strong framework for developing harmonious interfaith life. Through open dialogue and collective efforts to create peace, communities can build better understanding and respect for differences. With an approach based on shared values, Kalibukbuk Temple can serve as a symbol and centre for such efforts, helping to bring about a peaceful and tolerant society.

In Bali, Śīwa-Buddhist encounters have existed since the time of Ancient Bali (8th to 14th centuries AD), which can be proven through archaeological remains and literature (Widnya, 2008). The Blanjong inscription explains that the king asked the Buddha for protection for the welfare of his country, as it reads *buddhahsaranah krtih Balidvipa*. In ancient Bali, Buddhism had a very strong position in Balinese society. The Buddha was known by several names, including Jina, Sakyamuni, and Sogata (Sanskrit: Sugata). The Sukavana (Sukha-vana) inscription contains very clear evidence that Brahman priests received the name Bhiku, for example Bhiku Sivakansita, Bhiku Sivanirmala and Bhiku Sivaprajya.

A number of artefacts found in Bali contain Buddhist principles such as 'te dharmah hetu prabhavah'. The Landih inscription also contains prayers to Śīwa and Buddha, *Namo Sivaya, namo buddhaya*. In the Löntari text there are the terms *kasaiwan* and *kasogata*, all of which strongly suggest the existence of Shiva-Buddhist equality in Bali. During the Majapahit period, Bali was an extension of the Majapahit bureaucracy. Majapahit's religious ethos automatically influenced Bali. Therefore, the Śīwa-Buddhist parallelism in Bali was reinforced by the Majapahit influence. Kidung Pamancangah gives a clear picture of Śīva-

Buddhist syncretism in the performance of yajna. In 1578 Dalem Watur Enggong in Samprangan (Klungkung) performed his homa yaj ceremony in the context of the Eka Dasa Rudra ceremony in Besakih. The homa ceremony was led by two priests, a Buddhist priest and a Shiva priest. The Shiva priest was entrusted to Danghyang Nirartha, while the Buddhist priest was represented by Danghyang Astapaka. At first Dalem Watur Enggong asked Danghyang Angsoka, a priest in the Majapahit kingdom, to represent the Buddhist priest in leading the homa ceremony. Dalem Watur Enggong even sent a delegation to Majapahit, East Java. But after meeting with Danghyang Angsoka, he was told that his son, Danghyang Astapaka, who was more expert in the homa yajna was already in Bali. Therefore, he suggested that his son be asked to lead the homa yajna. Dalem Watur Enggong decided that the Buddhist leader of the homa yajna would be Danghyang Astapaka. Thus, the homa yajna in the context of the Eka Dasa Rudra ceremony in Besakih was led by Danghyang Nirartha and Danghyang Astapaka. In this kidung text, it is also explained that the place for the homa yajna is in the Samprangan palace.

Buddhism has three main schools, namely: Mahayana, Theravada, and Vajrayana. (1) Mahayana Buddhism is commonly found in China, Taiwan, Japan, and South Korea. It emphasises the example of bodhisattvas (beings who have attained enlightenment but return to teach humans). (2) Theravada Buddhism is common in Sri Lanka, Cambodia, Thailand, Laos, and Burma (Myanmar). It emphasises the monastic lifestyle and meditation as the path to enlightenment. (3) Vajrayana is the mainstream of Buddhism in the Tibetan region and in Nepal, Bhutan, and Mongolia. It offers followers a faster path to enlightenment than Mahayana or Theravada (Snellgrove, 2013).

From the 7th century CE, a new tradition of Buddhism began to develop that was in some important respects very different from the earlier traditions. This new tradition is called Tantrayana (relating to texts), it is also known as Mantrayana (relating to mantras), or Vajrayana (relating to power). Tantrayana is characterised by an emphasis on the value of miracles and the propitiation of bodhisattvas and deities in the quest for Nirvana. Tantrayana also developed a wide variety of rich and complex meditation techniques. Tantrayana developed in Bengal and Orissa and flourished during the period of decline of Buddhism in India (8th to 13th century CE). Tantrayana had a significant following in Sri Lanka, Burma and Thailand where it was later replaced by Theravada. In Indonesia, it was replaced by Islam and in China and Japan, it became moribund. Although in Java and Sumatra Tantrayana Buddhism has been replaced, on the island of Bali it is still deeply rooted and evolved in Balinese Hindu religious life. Śīwa and Buddha are mentioned in Kakawin Sutasoma as a single substance (Untara et al., 2023). The teachings of Śīwa and Buddha have the concept of the Main God in common. It is this conceptual similarity that further unites Śīwa-Buddha.

Attempts to unite the main gods of Śīwa (Hinduism) and Buddhism through the panca Dewata and panca Tathagatha are not theologically synchronised. Because these two concepts have different terminology. Śīwa Buddha is not a similarity of the main gods but as Widnya (2008) argues as the unification of the highest substance. The concept of Śīwa-Buddha in question is not Śīwa as the manifestation of God in Tri Murti, nor is Buddha the commonly known Siddharta Gautama, but the highest substance (Surpi et al., 2023). Śīwa-Buddha in Bali is a very complex religious phenomenon. Theoretically, tantric teachings become the medium that unites the two religions, so that Buddhist priests and Shiva priests in Bali consider themselves imperfect if they do not master the teachings of the two religions. On the theological aspect, it is a union between the highest substances. At the level of praxis, the reality of Siva-Buddhist worship in Bali is adopted as a sub-system of Hinduism.

4. Conclusions

This research successfully explores the legacy of Śīwa-Buddhist harmonisation in Kalibukbuk Temple, showing that this temple plays an important role in shaping the religious identity of Buleleng people. Through a historical approach and analysis of religious

texts, it is found that the influence of Śiwa-Buddhist teachings has integrated spiritual values in local religious practices. This research also fills a gap in the literature by highlighting the function and symbolism of Kalibukbuk Temple, affirming its position as a spiritual centre that represents a dialogue between two religious traditions.

Kalibukbuk Buddhist Temple is one of the most valuable archaeological and religious sites in Bali. The temple, located in North Bali, is referred to as a Śiwa-Buddhist relic because in addition to the discovery of various Buddhist artefacts, Ganesha reliefs were also found. In addition, there are also Śiwa-Buddha pratima (in the form of Ganesha and Buddha statues) imported from Majapahit Trowulan Temple. Another factor that supports this temple as a Śiwa-Buddhist relic is the history of ancient Balinese civilisation which is thick with Śiwa-Buddhist nuances. The Śiwa-Buddha parallelism in Kalibukbuk Temple can be known through Religion Theory which emphasises on symbols (with the discovery of Hindu-Buddhist artefacts at the temple site), meaning (the discovery of artefacts and the arrival of Śiwa-Buddhist pratima are interpreted as ancestral messages to continue the Śiwa-Buddhist tradition), and interpretation (where archaeological discoveries, the arrival of Śiwa-Buddha figurines and the history of Ancient Balinese civilisation which is thick with Śiwa-Buddha are interpreted that the Kalibukbuk Buddhist Temple is a relic of Śiwa-Buddha). While the Śiwa-Buddha teachings in the Kalibukbuk Buddhist Temple refer to the process of unification or unification of the highest substances of Śiwa (Hinduism) and Buddhism. In reality, the form of Buddhist Śiwa worship in Bali is a subsystem of Hinduism, which is closely related to rituals and ceremonies in accordance with local customs.

This research reveals that Kalibukbuk Temple is an important symbol of the harmonisation of Śiwa-Buddhist teachings, which forms the religious identity of the people of Buleleng. The findings show that the interaction between the two traditions has enriched local religious practices. The implications of this study recommend the need for preservation of the site and promotion of education regarding the history and symbolism of the temple.

However, this study has limitations in terms of time coverage and number of respondents. For future research, it is suggested that more longitudinal studies be conducted to understand the evolving religious dynamics in Bali.

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The authors declare no conflict of interest

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