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185 Hindu University of Indonesia, Denpasar - Bali, 2018 Proceeding Book - International Seminar Bali Hinduism, Tradition and Interreligious Studies ISBN: 978-602-52255-0-5 PURA LANGGAR: REPRESENTATION OF HINDU AND ISLAMIC RELATION IN BUNUTIN, BANGLI I Nyoman Yoga Segara Institut Hindu Dharma Negeri, Denpasar <yogasegara@yahoo.com> Abstract Pura Dalem Jawa, or it is commonly called Pura Langgar, located in Bunutin Village in the Bangli District is a unique temple.

Although a holy place for Muslims called Langgar has not been recorded, the main pelinggih shrine located in the utama mandala of this temple is believed to resemble the shape of a mosque and if Muslims visit they do sholat prayers in a bale pavilion in the jaba outer courtyard. Actually, this temple is similar to other temples in Bali, however, it cannot be separated from its history to commemorate the relationship of Java and Bali in the past.

Another unique aspect of Pura Langgar is that it is not a public temple for the customary village of Bunutin; rather it is a place of worship for descendants of the royal family and ksatria class of Blambangan who are scattered throughout Bali. To maintain their historical relation in East Java, they perform dharmayatra holy water pilgrimage to Blambangan at a certain time.

Thus, Pura Langgar is a place for them to understand their roots as 'Javanese' identified Islamic as identified Hindu though their world, these two identities are not exchanged. Pura Langgar is also a place for them to represent a good relationship between Java and Bali or between Islam and Hinduism. Key words: Pura Langgar, representation, identity, historical relations Introduction Down the road straight into the city of Bangli, from the south (Gianyar), the nameplate of that temple looks striking. It is large enough, dark

yellow with bright blue inscription.

The atmosphere of the street is also quite beautiful because on the left and right besides the homes of residents and the typical sanggah, also overgrown with green plants. Apparently, the Bangli Regency government program arranged along the road is quite successful, even from entering the Sidan area, Gianyar to the middle of Bangli city. The large, rocky black archway as the district boundary is just one of the many architectures that is familiar to travel to the city of Bangli.

From **the west side of the** road or on the left if from Gianyar, it will be seen a small road extending eastward, splitting the house of the inhabitants of all the large families of Puri Bunutin. The temple is right **at the end of the** road. **After passing through the** river, a small bridge connecting the path with jaba sisi of the temple.

Bunutin village itself is a slope area with an altitude of 900-960 **meters above sea level.** The total area is 258 ha divided into 6,5 ha residential area, 65 of field 2 of boundaries Bunutin is northern directly with Ulian Village, South side with Pausan Payangan Gianyar Village, West side with Mengani Village and Belang Sidan Petang, and East side with Langgahan Village.

If you go back to the nameplate on the edge of the street in Bunutin Village, ordinary eyes, let alone the first time to see it will frown the forehead, then wondering. The name of the temple on the board reads Pura Dalem Jawa. Uniquely, said Langgar in brackets reinforce the curiosity of anyone who visited. In fact, the name of Pura Langgar becomes more famous, even if searching for this keyword in online media.

Not until there, at the end there is a writing that is 186 **Proceeding Book - International Seminar Bali Hinduism, Tradition and Interreligious Studies ISBN: 978-602-52255-0-5 Hindu University of Indonesia, Denpasar - Bali, 2018** not less conspicuous mind: Tourism Object. The above narrative in the layman's mind will soon imagine in the temple there is langgar, one of the holy place of Muslim.

Moreover, the frills of tourist attraction will strengthen the allegations that the temple is also a sholat place of Muslim. This perception is certainly not wrong, considering Bali also has a similar place, one of which also exist in Bangli District is Pura Balingkang in the village Pakraman Pinggan, Kintamani, Bangli. Considering its history in the past, the temple was "considered" as a cult for Hindu and Buddhist.

Some local cultures have also experienced acculturation between Hindu and Islam, call it making ngejot each other (giving parcel each other during the ceremony), such as in

Pakraman Kepaon and Serangan Village, or doing ngayah each other (mutual cooperation) in Keramas Village, Gianyar. In Karangasem, in Sindu Punia Village, Muslims and Hindus held a megibung (eating together) event during Mauludan.

Even in the village of Pegayaman, Buleleng, Muslims have called themselves indigenous Balinese, and this can be read from local Balinese names combined with typical Muslim names (see back Barth 1993). Some forms of encounter **between Hinduism and Islam** in Bali can be seen in Pura Langgar although in this temple there is no langgar in the real sense, but is symbolic in the main palinggih in the innards of the temple. So for Muslims who visit and want to do sholat, the Pengempon Pura has provided one wantilan on jaba side.

The naming of this temple **as a tourist attraction** is due more to the history of its development and to strengthen the issue of harmony, tolerance until the acculturation of these two great religions. These themes are quite interesting to date so not surprisingly, the name of this temple managed to take up high enough tourists especially domestic tourists visit.

Several times this temple is also covered by mass and print media, and become the object of research, although in the form of scientific journal or other scientific paper are very few. This article is a section developed from I Nyoman Yoga Segara's research titled **Pura Langgar: Sejarah, Dinamika** dan Komodifikasinya (2017). Discussion Pura Langgar: Unification of Hinduism and Islam in Architecture Special on Langgar the of papers academic is much to be collected.

But news, especially for the consumption of tourists about the temple with this unique name, both from newspapers and online media are very much readable. The only serious scientific paper discussing Pura Langgar seen from the architecture can be found in a thesis entitled **"Konsep Bentuk Arsitektur Pura Langgar pada Komplek Pura Penataran Agung Dalem Jawa di Desa Bunutin, Bangli-Bali"** (The Concept of Architectural Temple Formation In The Temple Complex of Pura Penataran Agung Jawa In Bunutin Village, Bangli-Bali) compiled by Stephanie Arvina Yusuf (2014).

Stephani successfully explained in detail about the architecture **of the temple that** can be seen from various angles. Many depiction of the buildings that have been captured and especially how the foundation of thought which is to be the main background of Pura Langgar. Unfortunately indeed, the details of all images in the form of the photograph are not equipped with an explanation of aspects of Hindu philosophy, for example from the voice of palm or other scriptures. But this can be understood because the concerned view Pura Langgar pure from the science of architects.

But Stephani's ability is sufficient enough that this essay is very good and interesting. Methodologically, it is certainly not to blame if the "insiders" sound is not much portrayed. As the primary source of this article, the discussion of temple architecture issues and other aspects of this article will be processed from Stepanie (2014).

If noticed at glance at Pura Langgar, do not look different from other Hindu temples. The shape, 187 Hindu University of Indonesia, Denpasar - Bali, 2018 Proceeding Book - International Seminar Bali Hinduism, Tradition and Interreligious Studies ISBN: 978-602-52255-0-5 ornaments and layout follow the traditional Balinese architecture.

Similarly the mandala issue, this temple has three mandalas like most temples in Bali (see Lansing 1983). In the north is utama mandala or jeroan consisting of several meru and pasimpangan. In the middle of the south and the west is the madya mandala or jaba tengah and the southernmost is the nista mandala or jaba sisi.

In this section there is great wantilan other than as a place to prepare the ceremony. In the east there is a pool or also called beji containing many myths. The main palinggih in the form of meru buildings located in the middle of jeroan, is believed as the embodiment of mushola or langgar in Islam. Stephanie (2014: 45, 61) states that the tajug roof on the main palinggih is usually used for mosques on the island of Java, which has 12 columns surrounding the inner wall of the palinggih and has four pillars that support the roof structure.

Similar buildings can be juxtaposed with the form of Demak Mosque and Sunan Ampel Mosque in Java. According to Jero Mangku Ida I Dewa Gede Klungkung (interview October 20, 2017) this palinggih has four small doors in all sides of the left end of the building clockwise so it is very similar to the building langgar.

But at a glance this palinggih will not seem like a langgar for Muslim because all the ornaments of palinggih dominated Balinese ornaments, such as materials used, statues contained in it, and carvings. Jero Mangku also stated that not everyone should enter this palinggih except pamangku. According to him, once there is a group of domestic tourists who try to enter without permission of pamangku but then experience kerauhan or trance.

Jero Mangku is trying to maintain the sanctity of this palinggih also because in it there are inscription Puri Bunutin and black stone which the used mihrab imam leading Stephanie 46, based on his search tells that in ancient times when the construction of this palinggih supposedly inner space zone is used to carry out sholat for the adherents

of Islam but this space does not accommodate jamaah much like a mosque.

The location of the black stone is on the western side of space in the palinggih and is believed to be the direction of kiblat. Over it now ed a of mixture Hindu Islamic with historical evidence. If Muslims who visit Pura Langgar and want to do sholat are given place in the form of bale on the west side.

It seems that the naming of the langgar as the name of the temple to recall the past history and strengthen Hindu relations in Bali and Islam in Java which is annually treated by performing tirtha yatra just before doing upacara titimamah to Blambangan, East Java. Pura Langgar: Historical Evidence of Hindu and Islamic Life The relationship between Hinduism and Islam in Bali is pretty much researched.

Call it Barth who intensely research on Islam in Pagayaman, Buleleng (1993). This study described the life of the Islamic community in Pagayaman which takes place in a harmonious atmosphere. Even distinguishing with is difficult the of names use name of Bali, for example I Putu Ahmad.

The same atmosphere can also be seen in the village of Blimbingsari, Negara where the Christian congregation maintains the Balinese idioms both for Balinese church house ornaments and everyday life, such as ngelawar and pork batches to the surrounding community just before Christmas. Similar research but with ngayah issues conducted I Nyoman Subagia (2016) which states that the relationship between Hinduism and Islam in Keramas Village runs very well. Even Muslims in Keramas participate as members of the traditional banjar, something that is not common in some places in Bali.

Suwindia, et al (2012) stated that the interfaith life relationship in Bali can be peaceful because it is built on local wisdom, one of them is through the term of menyama braya (kinship). Even in the area of Serangan, South Denpasar, intermarry among 188 Proceeding Book - International Seminar Bali Hinduism, Tradition and Interreligious Studies ISBN: 978-602-52255-0-5 Hindu University of Indonesia, Denpasar - Bali, 2018 them also have long been happening.

Give each delivery cakes and snacks during their usual ceremonies, especially on religious holy days such as Idul Fitri and Idul Adha for Islam and Nyepi and Galungan for Hindus. Based on the traces of the relationship, Hindu and Islamic relations in Bangli generally have long been established. Many sources reference to re-read the relationship. Between one source and another there may be a difference, but there is still the same history.

Stephanie (2014: 40-43) completely states that the existence of Islam in Bangli generally existed before independence. For is Muslim named Hasan fled Bangli it was pursued by the Dutch colonists, and then gradually formed a community of Muslims. Likewise, the existence of Pura Langgar also cannot be separated from the history of Islamic relations in Java, namely Blambangan Kingdom.

Even the ancestors of Puri Agung Bunutin as Pengempon Pura Langgar derived from the descendants of the king of Blambangan. Pura Langgar is also revered by those who come from a descendant of Balambangan Kingdom spread in Bali. The matter of the existence of Pura Langgar and the relationship between Islam and Hinduism in Bali is mostly told in Summary of Babad (chronicle) Puri Agung Bunutin (2000) translated Ida Idewa Ketut Gde (Panglingsir Puri Agung Bunutin).

In this babad (chronicle) is explained: "Narrated when the power of King Majapahit began to collapse due to the outbreak of war and rebellion in various regions, the momentum of Islamic process (Islamization) on the island of Java gained more strength. Nevertheless among some kings and their families and people who are still faithful who cannot accept the incident just like that.

One of them on Isaka 1380 (± 1458 AD) in Bali was crowned Dalem Sri Waturenggong as ruler based in Puri Gelgel and separated from Majapahit power. Along with the process of Islamization and warfare on Java, some Kings and their followers periodically performed large transfers (exodus) accompanied by the King's family, the guard of the King and the loyal people to Bali.

For the sake of maintaining security and the things that are not desirable to disguise (nyineb kaprabon), among others by using brahminical attributes, among others, Empu, Dang Hyang and others. Recorded kings who migrated to the island of Bali, among others, in 1520 AD King of Daha, King of Singosari and King Lasem to overlooking Sri in Pasuruan fled to facing Dalem 1597 AD.

Balambangan to where that Bali was controlled by Dalem Segening king, and in 1647 AD a massive refuge from Blambangan due to an attack carried out by Prince Mangku Ningrat I" (2000: 1). From the exposure of the chronicle shows that Hindu and Islam relation, in Bali and especially in Bunutin have been established for a very long time, although the development of Islam in Bangli is generally not as fast as compared to Buleleng, Negara and tourist areas like Kuta, Badung.

The existence of Pura Langgar itself if re-read the history is a blend of two great cultures between Hindu and Islam. In addition to establishing the temple by incorporating

elements of Islam, the two-staircase, had four the door and two-story roof. "It is said that the two levels of the roof and the two steps symbolize the syariat and tarekat in Islam.

Syariat is the law that governs the life and worship of the people, while the tarekat is the way to God" (Stephanie 2014: 43). To honor the relationship of these two religions, Jero Mangku states in every yajna ceremony and piodalan titimamah not using pork but using veal or godel, chicken and duck. The item of upakara or banten is intended as a tribute to nyama selam because the item is haram.

The Banten also called banten selam (interview October 20, 2017, see also the same term in Suwindia, et al 2012). Pura Langgar as the "Monument" of Hindu and Islamic Harmony The religious relationship between Hinduism and Islam in Bali is actualized into many forms and shapes. If the research of Barth (1993), Suwindia, et al (2012) and Subagia (2016) harmonious relationship is seen in the form of behavior, values, and norms, then the relationship between 189 Hindu University of Indonesia, Denpasar - Bali, 2018 Proceeding Book - International Seminar Bali Hinduism, Tradition and Interreligious Studies ISBN: 978-602-52255-0-5 Hindu and Islam in Bunutin, Bangli physical form, the temple.

The legacy of history can be seen from various forms and forms and on the system of values and systems of ideas. Re-reading the thoughts of Indonesian anthropologist Koentjaraningrat (2005) on culture, the whole work of man is one of the forms of culture. Historian Soekmono (1973) also distinguishes the culture in two forms, the material and spiritual aspects.

Referring to the opinion of the two experts, then the heritage of Hindu and other religions in the form of holy places in Bali are many, for example Pura Dalem Solo in Peguyangan, Denpasar and Pura Mecca in Karangasem. The physical relics of Hindu and Buddhist relation can also be found in Gianyar, Pura Pagulingan, Tampak Siring (Cokorda Agung Semara Dalem Pemayun 2018).

Still in Bangli region there is also Pura Balingkang, Kintamani as a form of heritage unification between Hindu and Buddha. The physical form of a cultural heritage always attracts the attention, especially the abandoned generation. Historical scientists and archeology also make it as one of the most important study centers because there is always meaning and valuable lessons.

Traces of history that inherit civilization and knowledge can also be observed from the physical relics. Pande Renawati (<http://sinergi.radarmalang.id/>) managed to uncover the

meaning behind the relationship **between Hinduism and Islam** in Pura Mecca in Denpasar. According to him, the relationship is done on shared values without coercion, for example some chosen pangempon willing in sunat as a form of ngayah to the ancestors.

They also respect their Muslim brothers by not offering banten. is totality sacrifice they A study conducted by I Ketut Gunarta (2016) in his article stating the existence of a joint veneration building, five places worship Kuta, has a strategy maintain harmony both internally and among religious believers.

Pura Langgar, is undoubtedly a sacred place, yet in the cultural perspective of this temple has become a historic "monument" that teaches people and the present generation to learn how their older generation build mutual consciousness in maintaining harmony. Pura Langgar is a living symbol whose value will continue to live **as long as the** temple continues to be maintained.

About how this temple became a symbol of harmony between Hinduism and Islam, is told in babad (chronicle) Puri Bunutin: "Told, now existence of I Dewa Mas Willis or Wong Agung Willis, has two wives and five sons. From the first has sons Dewa Blambangan I Mas from second has three sons named I Dewa Wayan Mas, I Dewa Made Mas and I Dewa Nyoman Mas.

I Dewa Mas Blambangan, so the time of the King, he was sick for about three years, so far ill with various efforts to cure the illness to heal, there is no change at all. Finally he (I Dewa Mas Blambangan) offered ngastiti Ida Sang Hyang Widhi Wasa with Dewasraya in Penataran Agung by doing Yoga Samadi. From the results of samadi there was pawisik (vision) that the temple in the form of Langgar which is Palinggih Bhatara Dalem Blambangan to actualize bhakti (devotion) toward kawitan.

If not made palinggih in Langgar, then the illness will not heal and still will suffer, but if made temple in the form of Langgar, his illness soon without will prosperous happy, less. affirmed, for those who do not agree or refuse to build the Temple Langgar, will not survive and even because of a thing will slipping down his wangsa Ksatria.

On the worry of I Dewa Mas Blambangan due to illness for a long time, then it is discussed with the family. From the results of the deliberation, it turns out that three brothers from another mother named I Dewa Wayan Mas, I Dewa Made Mas and I Dewa Nyoman Mas disagreed with the construction of Pura Langgar and refused and dared to accept all the risks that will befall on grounds Bali not make Langgar.



Although of siblings disagreed and did not build Pura Langgar, but because it had got the approval from Dalem Segening then I Dewa Mas Blambangan and I Dewa Mas Bunutin kept building Pura Langgar. After Pura Langgar was completed, directly holding ceremony according to the level of ceremony from start to finish. Finally I Dewa Mas Blambangan soon recovered as before without medicine.

About the construction of Pura Langgar in Pura Penataran Agung Bunutin was previously known by King Dalem Segening in Gelgel. To avoid undesirable strife in Puri Bunutin, the three brothers I Dewa Wayan Mas, I Dewa Made Mas and I Dewa Nyoman Mas were summoned to Puri Gelgel. After being in Puri Gelgel, all is told about the 190 [Proceeding Book - International Seminar Bali Hinduism, Tradition and Interreligious Studies ISBN: 978-602-52255-0-5 Hindu University of Indonesia, Denpasar - Bali, 2018](#) circumstances as well as incompatibility with his brother in Puri Bunutin.

Because of this circumstance, then Dalem Segening (Dalem Gelgel) ordered that three brothers stay together in Puri Gelgel" (2000: 8-9). Based on the brief description above, Pura Langgar is not just be a holy place as well as a union of brotherly ties between Hindu and Islam. In the past, pura became the most powerful medium for self-strengthening, even a place to empower the people who live around it.

In the research Center for Research and Development of Research and Development Agency and Education Ministry of Religious Affairs (2008) is mentioned of mosque management, especially with regard to various efforts to empower the people must be done comprehensively. Even in some large mosques in Indonesia have run modern management. Empowerment of people [through the management of](#) temple is also done in Denpasar.

I Nyoman Yoga Segara (2015) found Hindus in the city of Denpasar already have a close way to modern theory although in practice it is combined in traditional ways. In this way, the temple in Denpasar directly affects people, but the temple is also successfully empowered by the community itself and cooperation with the government. Likewise with Pura Langgar become famous and get donation from tourist visits and pamedek. The result is managed for the needs of great ceremony.

Although Pura Langgar is also called one of the attractions and by the unity of financial gain, this temple remains a symbol that is highly respected by warih or [descendants of the Blambangan](#) kingdom. consider profit only impact does reduce sacredness of the temple and this condition applies also to the temple in general in Bali.

Picard (2006) has long observed this social fact, not just pura also the Balinese art and

culture that has undergone change and questioned term tourism or tourism culture. The acculturation **between Hinduism and Islam** has been a strong representation of the relationship between the two religions since the past to the present. The acculturation is bound and united by rescue history factors as told in babad (chronicle) and the inscription treated by the family of puri.

Pura Langgar is a manifestation to embody a historical monument used as a reminder of the past that occurred in about 1500s years ago. Conclusion The relationship **between Hinduism and Islam** in Bali has lasted a long time. The arrival of Islam also began around the 1500s for various reasons. There are several areas that became the goal of the coming of Islam. The most dominant are Buleleng, Negara, Karangasem and Badung.

In this area, Islam is growing rapidly, unlike Islam in Bangli which began to develop around the 1980s. As in other areas, Islam in Bangli has also mingled with Hindus and some of them inherited the physical culture, one of them **Pura Penataran Agung Dalem Jawa** or better known as Pura Langgar. Pura Langgar is located in Bunutin village, not far from Bangli town.

For people who have never visited, the name of this temple will feel strange. Another of the uniqueness in this temple there is no langgar because Muslims make it **one of the places** of worship. But if tracing the long history of these two religious meetings, Pura Langgar has represented a good relationship **between Hinduism and Islam** since the 14th century ago.

Representation of relation between these two religions symbolically symbolized in Pura Langgar, the form architectural the palinggih in utama is combination of aesthetics with the touch **of Balinese and Javanese** ornaments. For example, rooftops and staircases, four doors on each end of the building and the presence of black stone and inscription are treated by Puri Agung Bunutin.

Secondly, Pura Langgar is a real trace 191 **Hindu University of Indonesia, Denpasar - Bali, 2018 Proceeding Book - International Seminar Bali Hinduism, Tradition and Interreligious Studies ISBN: 978-602-52255-0-5** of good relationship between Hindu and Islam. The long history of the relationship is written into a sacred babad (chronicle).

The big families of this puri who are the guards (ngempon) of this pura believe to be **the descendants of the Blambangan** kingdom. In honor of the historical bond, ceremonial ceremony is not presented with the element of pork and before the ceremony titimah, performed tirtha yatra to Java. Third, Pura Langgar is an important monument that became a milestone in maintaining harmony.

The presence of this temple has succeeded in becoming a reminder of the past **history as well as** the bonding of kinship and brotherhood between Blambangan's royal descendants and Muslims, especially in Bunutin, Bangli. Bibliography Barth, Fredrik. 1993. *Balinese Worlds*. The University of Chicago Press, Chicago. Gde, Ida Idewa Ketut (Penglingsir Puri Agung Bunutin). *Ringkasan Babad Puri Agung Bunutin* (translation). Pondok Sri Cili Gong Satyam Puri Agung Bunutin Bangli, 2000.

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