

The Langgar Temple As A Symbol Of A Holy Place For Awakening Awareness In Religious Moderation

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Abstract: *This study aims to examine the existence of Langgar temple as a holy place that represents the awakening of awareness of religious moderation among Hindus and Muslims in Bunutin Village, Bangli Regency, Bali. This study was designed in a descriptive qualitative type in order to reveal the existence of Langgar temple as a holy place that is used as a medium for worship, both among Hindus and Muslims. The results of this study found three important aspects in relation to religious moderation set by the the goverment of Indonesia. First, Langgar temple as a place of worship in one area has been used as a holy place of worship by Hindus and Muslims since historical times which shows religious tolerance. Second, Hindus and Muslims who perform prayers at Langgar temple have never caused violence, even though they differ in their prayer activities. Third, Hindus and Muslims who carry out prayers at Langgar temple respect each other's culture which is implemented in religious activities.*

Keywords: *Langgar temple, holy place symbol, religious moderation, tolerance.*

I. Introduction

Religious moderation is a weight emphasized by the Ministry of Religion Affair the Republic of Indonesia in order to build a harmonious life in the midst of the plurality of religious life in Indonesia. Referring to the Tim Penyusun (2019b) religious moderation is defined as a way of being religious by taking the middle way. Religious moderation is done so that a person is not extreme and not excessive when carrying out his religious teachings. People who practice religious moderation are called moderates. Excessive attitudes in religious moderation, such as arrogance, even towards something that is considered good can have negative implications if done in excess.

Based on the formula stated above, in practicing religious teachings in daily life, one should not overdo it in the sense that it provides opportunities for people of different religions to practice their religious teachings. One of the excessive attitudes in practicing religious teachings in daily life is in the form of demeaning the religion held by other people who are different from their religion. Attitudes that demean the religious teachings of others as a form of extreme attitudes that are not in accordance with the principles of religious moderation.

People who are aware of the necessity to respect the religion held by others, even though it is different from the religion they profess is a principle that can realize tolerance in religious life. There are many ways that can be done in order to build a tolerant life in the midst of the plurality of religious life that exists in the territory of the Indonesian state. People who live in an area that has different religious beliefs have the opportunity to realize tolerance by respecting each other in carrying out the religious teachings adopted by each individual living in the area. One way that can be done is to take care of each other's place of worship so as to create harmony among followers of different religions. In this regard, according to the Tim Penyusun (2019a) that religious moderation has long been a prominent aspect in the history of civilization and traditions of all religions in the world. In this regard, each religion must have a teaching tendency that refers to the dimensions of the same meaning point, namely that they choose a middle way between the two extreme poles, and do not overdo it.

People of different religions can carry out religious teachings, they can worship in the same area in a way that is adapted to their religion. This phenomenon can be seen from the research results of Sumada (2014) which revealed that in a holy place of worship in the form of a temple, there was ritual communication carried out by Hindus and Muslims. The two groups of adherents of different religions carry out ritual activities in one area in the form of Langgar temple with each adherent of a different religion carrying out their religious activities in accordance with the teachings of their religion. The Hindu communities carry out ritual activities in accordance with the teachings of Hinduism, while people who embrace Islam carry out ritual activities in a way that is in accordance with what is taught in Islam.

An interesting ritual in relation to the implementation of Hinduism and the implementation of Islam at the langgar temple located in Bunutin Village, Bangli District, Bangli Regency, Bali Province is the awareness to respect each other in carrying out religious ritual activities. The attitudes implemented in respecting religious activities carried out by two different religious groups have shown the practice of the social integration among people of different religions by using religious practices as a vehicle to build social harmony. This reinforces the expression of Emile Durkheim (in Ishomuddin, 2002) who argues that religion plays an important role as an integrator of society.

Holy places of worship in the form of Langgar temple as a symbol that can realize social harmony among the Hindu community and the Islamic community are certainly closely related to efforts to build a harmonious life as the basis for the realization of peace. In this regard, Gunadha (2001) suggests that religion can help humans in realizing peace, whether peace within oneself, peace with others, peace in society, peace in this world, and even peace with the hereafter. This is because religion helps humans in determining their roles and responsibilities as members of the human family.

The Langgar temple which is used as a medium for performing ritual activities, both by the Hindu community and the Muslim community, has a very important position in relation to building cohesiveness among adherents of different religions. This has a close relationship with efforts to create a better life when awareness is awakened from adherents of each adherent of different religions to accept the differences that exist between them. The Langgar temple in this regard as a medium that can integrate two adherents of different religions. In line with that, referring to Hendropuspito (1983) reveals that in the realm of religious social life, a symbol of brotherhood is not an institution but a person who has served his people, in fact it garners a sense of religious cohesion at the highest level.

Based on the description above, Langgar temple as a holy place of worship used in carrying out religious activities, both by the Hindu community and the Muslim community, has a symbolic value that has the potential to bring two followers of different religions together to respect each other in carrying out their respective religious services. In this regard, the Langgar temple as well as a representation of realizing the social integration of the Hindu community and the Islamic community in Bunutin Village since historical times. This incident is inseparable from the attitudes of tolerance that have been implemented by the adherents of the two different religions. This study conducted studies related to three important aspects related to religious moderation. *First*, how the existence of Langgar temple as a holy place of worship in one area has been used as a holy place of worship by Hindus and Muslims since historical times which shows religious tolerance? *Second*, how is the implementation of anti-violence among Hindus and Muslims who carry out prayers at Langgar temple? *Third*, how is the implementation of mutual cultural respect in the implementation of rituals among Hindus and Muslims at Langgar temple? The results of this study are expected to contribute to the public in order to build a harmonious life in the midst of a plurality of social life by applying an attitude of religious moderation.

II. Methods

This research is designed in descriptive qualitative type to examine events related to awareness that arise in implementing religious moderation attitudes using the symbol of the Langgar temple. This research adopts case studies as expressed by Yin (2004) that case studies provide an opportunity for researchers to maintain the holistic and meaningful characteristics of real life events.

Starting from above phenomenon, the implementation of this research seeks to reveal events that have surfaced contemporarily in the socio-religious domain, especially those related to ritual practices realized by two adherents of different religions in one place of worship. The data collection model in this study was ex post facto. Referring to Nazir (1999) the ex post facto model is a model by collecting data after all events take place.

This research requires qualitative data types. The data are in the form of words, expressions, ideas, and opinions from data sources in accordance with the established data collection techniques. Data sources are categorized into two, namely primary and secondary sources. Sources of primary data obtained directly from the results of observations and interviews conducted with a number of informants. The technique of determining the informant is based on the purposive technique. This technique is done by determining a number of informants based on the desired objectives of this study. Referring to Suprayogo and Tobroni (2001) that placing the data source as a subject that has an important position. Consequently, the accuracy of selecting and determining the data source will determine the richness of the data obtained.

Data collection techniques in this study were observation, interviews, and document studies. Observation in this study is a technique of collecting data from data sources through the involvement of researchers in important activities at the research location. This study uses an unstructured interview technique as recommended by Fontana and Frey (2009) that unstructured interviews provide a wider space than other types of interviews.

This research uses documentation technique as a secondary data source. Sources of documents used in this study include documents in the form of archives from various agencies, literature, journals, statistics, and other relevant references. Secondary data obtained from documentary sources were then analyzed according to the data analysis technique used. The document study technique according to Nawawi (1983) is a way of collecting data through written remains in the form of archives, as well as using library research.

In this study used interpretive descriptive analysis. The data analysis process is carried out by organizing and sorting the data into patterns, categories and units to make it easier to draw conclusions. The descriptive data analysis process in this study was carried out in three stages, namely classification, reduction, and data interpretation. Data classification is the stage of grouping data obtained based on data collection techniques while digging data in the field. Data reduction in this study is a process of selecting, focusing on simplification, abstraction, and transformation of raw data, which emerges from field notes. Data reduction took place continuously during the research. Before the data is actually collected, the anticipation of a reduction is evident when the research decides on the conceptual framework of the research area, research problems, and the chosen data collection approach.

III. Discussion

3.1 The Langgar Temple as a Place for Realizing Religious Moderation between Hindus and Muslims Since Historical Times

Langgar temple which is located in the Bunutin Village, Bangli Regency, Bali Province is one of the holy places that is unique because two adherents of different religions, namely Hinduism and Islam carry out rituals in a way that is adapted to the belief system adopted by each religion. Referring to Pujaastawa (2019) that there is a difference between Langgar temple compared to a number of temples in Bali in general, namely there is a uniqueness in which it has a *pelinggih* or sacred building used by Hindus and there is also a Langgar which is used as a place of worship for the Islam followers. The Langgar building is characterized by traditional Balinese architectural styles that make this temple known as Langgar temple. Another name was also given to Langgar Temple is Pura Penataran Agung Dalem Jawa.

The holy places of worship for Hindus and Muslims who are in one area at Langgar temple have a history of construction. This is stated in the monograph of Bunutin Village and also the results of narratives from a number of informants in the field, which states that the existence of the Bunutin Pakraman village dates back to 1580 AD. Based on these data, it is stated that there is a very fertile area called Alas Bun. Judging from the etymology, Alas means forest and Bun means creeping plants. Based on this etymology, Alas Bun is defined as a forest bun. In connection with the location or position of the area, the location is in the south of the Taman Bali Kingdom area. In this regard, King Gelgel who is also known as Dalem Gelgel who is located in Klungkung heard about this condition. King Gelgel after hearing the news then ordered his people to open the Alas Bun and make it a land used for agriculture. Based on the order given by King Gelgel, the people then cleared the land containing Alas Bun by first burning the forest to become agricultural land.

The success of the people in opening Alas Bun as agricultural land was later discovered that the area was very fertile. The fertility of the land that had been opened became the reason for it to be used as agricultural land so that in the next period many people from Dalem Gelgel came and settled in the Alas Bun area. The people who came directly to the fertile area were led by Ida I Dewa Agung Mas Wilis who was none other than the son of King Blambangan who had long been the adopted son of the Gelgel Kingdom. Furthermore, King Ida I Dewa Agung Mas Wilis after holding the reins of government in the Alas Bun area, the existence of the people's economy became prosperous, peaceful and prosperous so that the people lived well. At the same time, the orders given by the king to his people were strictly obeyed. The people showed obedient attitudes to the king.

The power of King Ida I Dewa Agung Mas Wilis was so authoritative that almost every word he uttered, both inside and outside the meeting was strictly obeyed. In this regard, the word Bun is also interpreted as "*bawos*" in Balinese. Then the words that are followed in Balinese are termed "*inutin*". Furthermore, the words of the king that are followed then become "*Bun/inutin*" and over time what is commonly called "*Bunutin*". Based on this, the existing Bunutin Village comes from the word "*bun inutin*" which then underwent a word change to "*Bunutin*" until now.

Regarding the existence of the Langgar temple as described above, the informant Ida Dewa Ketut Raka (an informant) as a *penglingsir* (elder) of Puri Bunutin revealed that the existence of Langgar temple in Bunutin Village is closely related to history, especially with regard to the recovery of King Bunutin from his illness. This became the next reason to ask a *balian* or *shaman* (smart person) to find a way to heal the king. From the results obtained based on the instructions given by the *shaman* that the king will be healed if a *pelinggih* (sacred place) is built in the form of Langgar. The instructions given by the *shaman* are then followed by making a *pelinggih* as intended. After that the king could be cured of his illness without being given any medicine.

The Langgar temple is also categorized as the “*Kawitan*” temple of Pasemetonan Ageng Warih Puri Agung Bunutin which is estimated to have been established 250 years ago. According to the history as contained in the inscription of the establishment of the Langgar temple, it was built in the Penataran Agung Bunutin area where the construction of the house of worship. This is in accordance with mythology or folklore that King Bunutin, namely Ida I Dewa Lelukung, embraced a different religion where his mother embraced Islam and his father embraced Hinduism. After his father and mother died, he built a house of worship in order to remember his mother's religion, namely Islam and his father's religion is Hinduism. Based on this, a place of worship similar to Langgar was built, called the Langgar temple. With regard to revealing the implementation of religious ceremonies held at the Langgar temple, it is more likely to be in accordance with ritual ceremonies according to the implementation of Hinduism in Bali. With regard to efforts to worship ancestors, the *titi mamah* ceremony is carried out during the fasting month. The implementation of this ceremony is marked by cutting the *godel* (a calf), which is a relatively young bull. The ritual is presented or offered in the Langgar temple.

Second, the *jaba tengah* (the middle area) is an area whose position is in the middle, namely between *utama mandala* and *nista mandala*. *Jaba tengah* is often also referred to as *bwah loka*, which is the link between *bhur loka* and *swah loka*. This place is usually used to hold activities related to religious art activities, as expressed by Ida I Dewa Gde Klungkung that *jaba* is a place to carry out activities related to supporting religious ceremonial activities. Generally, the activities carried out in the *jaba tengah* area, such as art performances, places to donate funds, and other activities that support religious practices, especially the implementation of religious ceremonies or rituals.

Third, *offal* or also often called the *Utama Mandala*. This area is in the most upstream position, because it is associated with *Tro Loka*, which is part of *Swah Loka*. This area is also often referred to as the *Main Mandala* because this place is the most core part of the *Outlawed House of Worship*. As for the *Main Mandala* area, there is a main shrine or main shrine surrounded by a wall as a barrier with the middle *jaba*. This is as expressed by informant Ida I Dewa Agung Klungkung that the *offal* is the most sacred area compared to the two previously mentioned areas. The main shrine or main shrine contained in the *Main Mandala* area is surrounded by walls as a place to maintain the sanctity and sacredness of the courtyard. In this area, there is a shrine of *langgar* that no one can enter except for the temple holder and the worshiper.

Langgar temple as a place to carry out religious ceremonies by Hindus and Muslims whose existence has been preserved until now in accordance with the description above is related to the genealogical aspect, namely the lineage that strengthens kinship ties. The implementation of rituals carried out by the current generation still strengthens kinship bonds which become the spirit in realizing harmony in carrying out rituals. The genealogy aspect does have a strong bond in carrying out activities related to life support, both spiritually and physically. Referring to Wirawan, et al. (2019) stated that there was a strengthening of economic capital based on genealogical ties that were actualized by the *Pasek* community.

Based on the description above, the existence of Langgar Temple which has been built since historical times has shown the existence of religious moderation by using the symbol of a holy place which is used as a place of worship for two adherents of different religions, namely Hindus and Muslims. The two groups of religious adherents carry out religious rituals in different ways in the same area. This event is in line with the program scheduled by the Ministry of Religion of the Republic of Indonesia to build religious moderation in order to realize a religious life that implements tolerance. Referring to Tim Penyusun (2019a) that religious tolerance that is under pressure is inter-religious tolerance and intra-religious tolerance, both related to social and political tolerance. In realizing tolerance towards harmony in the lives of people who have religious differences, there must also be a strategy that is carried out. This phenomenon, as stated by Widana, et al. (2020) that strategy is very important to build a harmonious life in people of different religions living in an area.

3.2 The Langgar temple as a Representation of Non-Violence in the Practice of Religion

The religious practice that is actualized by Hindus and Muslims at the Langgar temple is one of the most unique religious social phenomena because it creates social harmony between adherents of different religions. This is indeed rare in other places of worship because the religious teachings adopted by each of the adherents of different religions have their own ways of implementing the teachings of their respective religions. Judging from the existence of this holy place, each of the adherents of these different religions performs ritual activities which essentially have a goal that is believed by each of the adherents of that religion. Inside the place of worship there are religious symbols that are used together as a medium to manifest their beliefs. In this regard, I Dewa Kanti (an informant) said that people who came to the Langgar temple to pray, both from Hindus and from Muslims, really respected the rules here. Muslims who come to this place to pray there is a special place provided. Although this place is in the form of a temple, Muslims respect it very much and no one dares to violate it. This is where Muslims and Hindus pray. They guard each other's sacred symbols.

In line with the above, each religious adherent in respecting the religious symbols used by the two religious groups is interpreted as something sacred. Within the community they communicate with themselves about how to respect these symbols. In this regard, this is where the position of intrapersonal communication is built within the individual as a form of appreciation of the symbols used in implementing religious teachings. Indeed, there are no indicators that can show how the communication process takes place because those who understand these symbols focus more on the taste aspect so it is very difficult to measure. Intrapersonal communication that occurs within the individual is also inseparable from the interactions that occur within him. In line with this, Wirya Martana (in Suka Yasa, 2007) suggests that taste is an aesthetic experience as a result of the ability to sublimate *bhava* (emotions) from the psychological record to the aesthetic level. In imaginative creativity, *bhava* is an individual emotion that is transformed into a sense, namely an aesthetic experience that is non-individual, universal, transcends space and time, as well as particular circumstances.

Regarding the implementation of rituals between two adherents of different religions at Langgar temple, there has never been an act of violence. Those who carry out the rituals go through the ritual communication process of each adherent of a different religion. Aspects of ritual communication related to the interaction between religious communities who carry out rituals at the Langgar temple in Bunutin Village emphasizes transcendent communication between the performers of the ritual and those given the ritual. This transcendent communication is also often termed "occult" communication. The existence of transcendent communication cannot be separated from the belief that the instructions given by transcendent powers are through smart people. In this regard, Ida I Dewa Ketut Raka (an informant) revealed that the people in Bunutin Village strongly believe in things that are supernatural as a force that influences people's lives. This is like what happened in the past when King of Bunutin kingdom could not be cured of his illness with various drugs, but when asked to a smart person there was a magical clue which essentially mandated to make a *pelinggih* (sacred place) in the form of a *langgar*. After the instructions were followed, it turned out that without medicine the king's disease could be cured. This shows that the instructions given in a magical way are believed to be true by the people here.

Based on the expression conveyed by the informant above, the people in Bunutin Village during the historical period had very strong belief in the instructions given by the supernatural. This is the basis for the growing belief of the people in Bunutin Village towards the truth given based on supernatural powers because the instructions given can be proven true. In this regard, since the historical period the people of Bunutin Village have interacted with invisible forces as controllers of this world. The interaction is actually done through occult communication. This occult communication is a form of transcendent communication that involves humans with supernatural powers through certain media. In the life of the people of Bunutin Village, it is related to magical instructions given by the supernatural powers through the media of smart people who in Balinese life are known as *balian*, *shaman*, or other designations.

In connection with the communication that occurs among fellow Hindus in carrying out ritual activities as mentioned above, as conveyed by the informant Ida I Dewa Gede Klungkung (an informant) who is also a *pemangku* (Hindu saint) at Langgar temple that related to the management of Langgar temple in Bunutin is from Puri Bunutin family. This family is responsible for the needs related to the existence of the temple. These needs, such as those concerning the repair of temples, the financing for the ceremonies held on *piodalan* (holy days), and other ceremonies, the financing is borne by the Puri Bunutin family who are direct descendants of the ancestors who made the *langgar pelinggih*.

Based on the narrative above, the communication that occurs within the internal Hindu community is related to how to maintain the existence of the Langgar temple and at the same time in terms of carrying out religious ceremonial activities held in that place. In relation to this, in the planning, implementation, and matters relating to the end of the activity, both concerning the maintenance of the temple and relating to the implementation of rituals or religious ceremonies during the *piodalan* (ritual activities), communication will occur among fellow Hindus, especially those who become the administrators of the temple and also the people who carry out ritual activities in the area. The harmony that occurs in ritual activities at Langgar temple between Hindus and Muslims has similarities to the rituals in the *marek* tradition, especially with regard to procedures for carrying out different rituals in one area, as referred to by Wirawan (2020) that Muslims and Hindus carry out rituals in the *memarek* tradition in Bebekek in different ways. Muslims carry out rituals according to Sasak-Islamic customs and Hindus carry out rituals with Bali-Hindu religious procedures, but never cause conflict. They carry out rituals in different ways in the same place, namely the sacred area in Bebekek. This event serves as socio-cultural education in building social harmony.

Likewise, the Muslim community who carry out ritual activities in that place will also communicate between Muslims. This is like quoting the expression conveyed by Ida I Dewa Ketut Raka (an informant) that with regard to the people who have been come Langgar temple who come from among Muslims, they come from several regions, such as from Banyuwangi, Buleleng, Denpasar, Blambangan, and others. With regard to

the implementation of ritual activities carried out at the Langgar temple, they also communicate in order to plan, implement, and complete the ritual activities.

Based on the narration above, it is known that in addition to the owner of the Langgar temple who comes from the Puri Bunutin family, there are also worshipers who come from the Muslim community. The Muslim community came from Banyuwangi, Buleleng, Denpasar, Blambangan, and others. People who come to the Langgar temple will carry out ritual activities, when carrying out ritual activities until finally ending the ritual activities will certainly carry out the communication process internally among these Muslims. In this connection, the communication is aimed at realizing an agreement on the ritual procedures carried out, both concerning the planning, implementation, and ending of the ritual activities.

In line with the above, the communication process carried out by the community of fellow religious adherents also occurs for the purpose of the success of ritual activities. Associated with the concept, according to Effendy (2002), that the communication is nothing but the process of delivering a statement by one individual to another. In this connection, communication involves a number of people in order to unify meaning. Therefore, communication like this is communication between humans, or social communication or also called social communication because only people in the community carry out such communication.

3.3 The Langgar Temple as an Implementation of Cultural Preservation of Ancestral Heritage

Communication and social interaction that occurs in the Langgar temple when rituals are carried out by the Hindu community and the Islamic community. The two community groups respect each other and maintain harmony among themselves. In line with this, in order to maintain harmony between followers of different religions, they highly respect the symbols used in the implementation of the ritual so as not to cause things that trigger conflict. Among the Hindu community, the Langgar place of worship is used as a medium to carry out religious teachings in accordance with those inherited from their ancestors, especially with regard to the advice given by their predecessors from generation to generation. Regarding the implementation of religion and the continuation of ancestral cultural traditions, I Dewa Kanti (an informant) said that the people who carry out religious activities in this place (Langgar temple) cannot be separated from the advice given by their parents. This is especially true among Balinese who are Hindus, they carry out these advices as they have been inherited from their ancestors since they were still alive. Until now, the people in Bunutin village still follow the advice given in order to maintain the safety of their descendants. In this case they dare not disobey the instructions given by the ancestors.

Based on the narrative above, it is revealed that the Balinese Hindu community who carries out ritual activities at the Langgar temple is actually a form of embodiment of religious practice as taught in the holy book. This is in line with the teachings of Hinduism which teaches that in an effort to find the purpose of life the instructions given by the scriptures must be carried out. In this regard, referring to Indrayani, et al. (2016) that every ceremony aims to achieve the goal of life in the form of *jagadhita* (prosperity) in this world and to achieve *moksha*, namely happiness in the hereafter which in Hinduism is known as *moksartham Jagadhita ya ca iti dharma*.

In connection with the above, *yadnya* (holy sacrifice) which is carried out with sincerity will be able to realize happiness. On the other hand, the implementation of rituals carried out by Hindus, especially among the Hindu community in Bunutin Village who performs rituals at the Langgar temple is actually part of the implementation of the advice handed down by their ancestors since the past. In this regard, people who carry out religious activities at the Langgar temple are actually a form of devotion to their ancestors. This sense of devotion is manifested by following the instructions or advice handed down by their ancestors from the past. They carry on the ancestral tradition as a form of devotion and at the same time as a symbol of respect for their ancestors. Regarding respect for ancestors, this is a form of debt to ancestors. In this regard, according to Tim Penyusun (2006) argues that the debt that must be paid to the ancestors is the dependence of the descendants on the ancestors, because they have given birth, nurtured and raised themselves for their descendants who carry a debt bond known as *pitra ma*. In this regard, Hinduism teaches to express gratitude for the sacrifices that have been made.

Muslims who carry out ritual activities at the Langgar temple also have a strong foundation which is the foundation for realizing their beliefs in that place. With regard to the belief of Muslims in carrying out ritual activities at the Langgar temple, none other than the belief that their ancestors (Muslims who performed rituals at the Langgar temple) as King of Bunutin in the past resided in that place. This is as expressed by Ida I Dewa Gde Anom (an informant) that during the ceremony attended by Muslims at the Langgar temple it was related to their belief that there was a Muslim king in Bunutin residing in that place. Therefore, they carry out the *titi mamah* ceremony. The *titi mamah* ceremony was held to coincide with the fasting month for Muslims.

Based on the narrative above, it is revealed that Muslims who carry out ritual activities at the Langgar temple are based on the belief that in that place resides King of Bunutin who adheres to Islam. Based on this

belief, Muslims who carry out ritual activities at the Langgar temple are also a form of respect for their ancestors in the past. The form of respect that is done is to perform the *titi mamah* ceremony. Because Muslims believe the fasting month is a holy month and full of blessings, so the *titi mamah* ceremony is held in the fasting month. In connection with the implementation of the rituals carried out at the Langgar temple, especially those related to the *titi mamah* ceremony, according to Ida I Dewa Ketut Raka (an informant) that the *piodalan* ceremony at Langgar temple is held every 210 days to coincide with the *umanis galungan* day. This means that the implementation of the ceremony follows the *pawukon* (Bali-Hindu calendar system) so that its presence is every 6 months at the *dungulan wuku* (holy day). In addition, once every year on *tilem kawulu*, the *titi mamah* ceremony is held in that place. The *titi mamah* ceremony is a sacrifice intended to keep *Bhuana Agung* (the world and its contents) always in a state of balance and harmony.

Based on the narrative above, there are two types of ceremonies held at the Langgar temple. The first category is the implementation of *piodalan* using *pawukon* guidelines. Every *dungulan wuku*, precisely on *wraspati umanis*, a *piodalan* ceremony is held. This means that every 210 days the *piodalan* ceremony is held. The second category is the implementation of ceremonies that use *sasih* guidelines. In this regard, the ceremony is held every *tilem kawulu* called the *titi mamah* ceremony. The *titi mamah* ceremony is essentially a ceremony aimed at maintaining balance and harmony. Therefore, through this ceremony, it is hoped that an ideal life will be realized for the world and its contents. The Hindu religion carries out the ceremony with sincerity. In line with that, Pitriani (2020) stated that the ceremony was carried out with a sense of sincerity or holy sacrifice which was carried out sincerely.

Regarding the presence of Muslims who carry out ritual activities at the Langgar temple, there are people who come from several areas from outside Bunutin village. Based on the results of observations in the field that in the ceremonial activities held at Langgar Temple, many people came to pray, both from Hindus and from Muslims. Hindus and Muslims who come from various regions, both from Bali and from outside Bali, such as coming from Java. They pray according to the procedures taught in their religion. Hindus in performing prayers are led by a *pemangku* or *pinandita* who is in the temple. *Pemangku* or also called *pinandita* refers to Wirawan, et al. (2021) are Hindu saints who have the authority to lead Hindu religious ceremonies at a certain level.

In relation to the implementation of rituals involving Hindus and Muslims at the Langgar temple, there is communication that aims to create a harmonious relationship, both with those who are in one *pasemetonan* (a bond of brotherhood) and with people outside the *pasemetonan*. According to the narration delivered by I Dewa Made Rai Adnyana (an informant) that in the activities carried out at Langgar temple which was attended by the temple owner community and also the Hindu community outside the palace, each had its own purpose. Even though those who come from outside the *pasemetonan* or outside of *pura pengempon* are still well received without any ties as long as they have a good goal to achieve salvation.

Based on the description above, in the implementation of rituals carried out by groups of Hindus and Muslims, both those who are in a family bond or with outsiders have created a communication culture that is able to show an atmosphere of harmony. This event is also part of the maintenance of noble cultural values inherited by their predecessors in the context of realizing a cultural tradition of mutual respect. The communication with fellow humans in realizing harmony is very important to maintain humanistic relationships between human beings. Regarding the importance of communication, Rustan (2015) reveals that communication is very important for humans in their interactions with other humans. Humans even learn to be human through the communication process.

The communication carried out by people who carry out religious rituals at Langgar temple is not only done with fellow humans but also based on the results of observations in the field carried out through ritual methods which are also called ritual communication. The implementation of this ritual communication is carried out with supernatural powers which are believed to be in Langgar temple. They carry out ritual communication in a way that is adapted to their belief system or religion. Hindus carry out ritual communication through the media of *banten* (ceremony facilities) with symbols used from several materials in accordance with Hindu religious traditions in Bali. Muslims carry out ritual communication in a way that is in accordance with their beliefs, which is essentially a form of respect for the God Almighty who is believed to be in the holy place. Referring to Kuncoro (2018) stated that ritual communication is unique in nature and is often difficult for individuals outside the community to understand.

The communication is implemented in the implementation of rituals at Langgar temple as a part that is closely related to the culture that has been built by their predecessors. This communication has made people who carry out rituals can establish harmonious relationships. The implementation of communication in the implementation of rituals also involves intercultural communication because the people who participate in ritual activities have different cultural backgrounds. In this regard, Windastuti & Lestari (2017) revealed that

communication is an important factor in building a relationship. Relationships in this regard belong to a family of different religions.

The culture practices in the implementation of rituals at Langgar temple has shown respect and preservation of cultural traditions that have been built by their ancestors since historical times. Cultural values that give splendor to the implementation of religious ceremonies, both Hinduism and Islam become a separate identity that is displayed. The Hindu community who carries out religious rituals at the langgar temple is very respectful of the culture displayed by followers of the Islamic religion, and vice versa, the Islamic community highly respects the culture that is implemented related to the implementation of rituals by Hindus. This event is also a form of strengthening in religious moderation carried out by Hindus and Muslims at Langgar temple. Linking with Tim Penyusun (2019a) in accommodating religious moderation to local culture is one of the indicators that shows the implementation of religious moderation.

IV. Conclusion

Based on the results of this study, there are three important aspects in relation to the awareness in building religious moderation using the Langgar temple symbol among Hindus and Muslims in Bunutin Village, Bangli Regency, Bali Province. The results of this study found three important aspects in relation to religious moderation set by the Republic of Indonesia Government. *First*, Langgar temple as a place of worship in one area has been used as a place of worship by Hindus and Muslims since historical times which shows religious tolerance. Religious tolerance is indicated by the existence of harmony in carrying out religious activities carried out by each adherent of a different religion by displaying procedures for carrying out religion in accordance with the beliefs held. *Second*, Hindus and Muslims who perform prayers at Langgar temple have never caused violence, even though they differ in their prayer activities. Although the two adherents of different religions perform religious rituals, they have never caused conflict or acts of violence in carrying out religious activities carried out by adherents of different religions. *Third*, Hindus and Muslims who carry out prayers at Langgar temple respect each other's culture which is implemented in religious activities. The culture that is implemented by Hindus in practicing religious teachings through ritual actions is respected by Muslims, as well as when Muslims practice religion at Langgar temple is respected by Hindus.

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