

Religious Moderation between Balinese Hindus and Sasak Muslims at Lingsar Temple: A Theo-Humanist Perspective

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Abstract: This article aims to reveal the phenomenon of religious moderation between Balinese Hindus and Sasak Muslims at the shared sacred space of Lingsar Temple in the Muslim-dominated island of Lombok (east of Bali) from a theo-humanist perspective. It addresses how theology, as the foundation of religious belief, can be transformed into humanistic practices that foster religious moderation in everyday interactions. Using a qualitative ethnographic approach grounded in hermeneutics, phenomenology, and social construction theory, data were collected through observation, in-depth interviews, and document analysis, and interpreted through reflective analysis. This study finds that theo-humanism functions as a central social mechanism in realizing religious moderation at Lingsar Temple through two interrelated processes: the construction of a shared sacred space and the transformation of theological awareness into lived social harmony. Theo-humanism translates abstract theological doctrines into empirical social practices through three Bergerian moments—externalization, objectivation, and internalization—reproduced and sustained across generations, enabling theological plurality to be continuously negotiated as practical interreligious coexistence.

Keywords: religious moderation; Balinese Hindus; Sasak Muslims; theo-humanist; Lingsar Temple

1. Introduction

Since 2019, religious moderation has been designated as a strategic program of the Ministry of Religious Affairs of the Republic of Indonesia and was later institutionalized through Peraturan Presiden (Presidential Regulation) Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) 2020–2024. The basic principle of religious moderation is to build a

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peaceful, inclusive and tolerant religious life based on four pillars, namely (1) national commitment; (2) tolerance; (3) anti-violence; and (4) accommodating local culture (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, 2020, pp. 21-23). These four pillars are necessary to maintain national unity and integrity amidst the increasing symptoms of extremism, radicalism, and religious fundamentalism, which are often accompanied by acts of discrimination, violence, and persecution against minority religious groups (Habibie et al., 2021; Wahid, 2024; Badrudin, 2024).

A large number of studies have examined religious moderation, which can generally be classified into three broad categories. First, a study of religious moderation in the Indonesian context; second, religious moderation from the perspective of religions in Indonesia; and third, the implementation of religious moderation in Indonesian society (Rahmatina & Ali, 2024, pp. 104-105). However, this does not mean that this theme is outdated and no longer interesting to discuss because religious moderation in practical experience always moves dynamically following changes in space, time, and the thoughts of its adherents. This relates to the often paradoxical role of religion in society. Religion can be a unifying force, but it can also trigger conflict and violence (Nottingham, 2002). Violence in the name of religion, such as 'Holy War' (Kimball, 2002, p. 154) or 'Sacred Violence' (Patty, 2021, p. 3) is a latent humanitarian disaster that always lurks at any time. Therefore, religious moderation must continue to be critically examined, both through the internalization of inclusive and tolerant religious values and through the emulation of best practices within society.

Lingsar Temple, also known as 'Pura Taman Lingsar' in West Lombok, is one of the best examples and icons of religious moderation in West Nusa Tenggara. This is inseparable from its existence as a space for religious activities from two different religious communities, namely Balinese Hindus and Sasak Muslims. Numerous studies on religious moderation at Lingsar Temple have emerged, with more than ten scholarly publications identified over the past five years. These studies predominantly employ a social and cultural approach, with particular emphasis on collective religious activities conducted at Lingsar Temple.

However, a recent study by Kumbara & Sutrisno (2024) found that Lingsar Temple has also become an arena of contestation between religious communities over social, cultural, and economic capital, especially since the site developed into a popular tourist destination. This study confirms that religious moderation at Lingsar Temple is dynamic, evolving in response to the socio-cultural changes that sustain it; consequently, the threat of disharmony remains a persistent latent potential. One example of the emergence of latent disharmony was the objection raised by *Krama Pura Lingsar*—the Hindu management organization

of Lingsar Temple—regarding the composition of the organizing committee for the *Perang Topat* ('*Topat War*') festival in 2023 (*Radar Lombok*, November 21, 2023). Although this issue was ultimately resolved, it nonetheless illustrates a latent potential for disharmony that may re-emerge at any time and in different forms.

Although numerous studies have examined religious moderation at Lingsar Temple from a sociocultural perspective, there has been no in-depth study employing a theo-humanist perspective. However, theo-humanist plays a strategic role in fostering religious moderation because it directly engages with the core of religion—namely, theology as the foundation of faith. Differences among religions fundamentally lie in theology as the basis of belief embraced by each religious community (Tabrani, 2018). Theo-humanist integrates theology and humanity, grounded in the understanding that theological interpretations can either reinforce humanist values or, conversely, legitimize practices that undermine humanity, such as the justification of violence against those holding different beliefs.

Philosophically, the theo-humanist concept can be traced to Balfour's work (1915), in which he discusses the parallelism between theology and humanism (Elliot, 1916). Some modern scholars, such as Cirulli (2016), have used this concept to explore the relationship between aesthetics, theology, and humanism in the context of eighteenth- and nineteenth-century art history. Theo-humanism also emerged as a critique of secular humanism, which sought to distance itself from religion, particularly as reflected in post-medieval Western thought (Abdulah, 2007a, 2007b; Arifin, 2020). Radhakrishnan (1939) emphasized that the glory of religion lies not solely in doctrines of faith and ritual creeds, but in its contribution to the ennoblement of humanity. In the context of religious moderation, the theology of harmony represents one of the concrete actualizations of theo-humanism, emphasizing the importance of theological understanding that respects differences in belief in order to foster peaceful and harmonious coexistence among religious communities (Naim, 2011; Gazhali, 2013; Baybado, 2020).

Based on this dialectical framework, religious moderation at Lingsar Temple should not be understood merely as the product of social construction; therefore, an alternative perspective is required to more fully elucidate this phenomenon. In this regard, theo-humanist, which emphasizes the transformation of theological beliefs into human consciousness, offers a valuable analytical lens. Theological differences inevitably shape the beliefs and perspectives of religious communities in interpreting their religiosity within contexts of religious plurality, giving rise to both integrative and contrastive orientations. Integration is more likely to be achieved when theo-humanist

values prevail in shaping the perspectives of religious communities within a multifaith society. Grounded in this rationale, the study explores the practice of religious moderation at Lingsar Temple through the theo-humanist perspective, highlighting the intersection between theological commitment and humanistic values.

2. Literature Review

Lingsar Temple has become an important locus for the study of religious moderation in West Nusa Tenggara Province, as reflected in the growing body of scholarly publications on this topic. In general, analyses of religious moderation at Lingsar Temple in previous studies can be classified into three orientations: (1) sacred space; (2) collective rites; and (3) practical social dynamics. These three foundational aspects are essential for understanding how religious moderation at Lingsar Temple has been constructed and sustained to the present day. Accordingly, this literature review categorizes the findings of relevant studies published over the past five years according to these three classifications.

Analyses focusing on sacred space, as found in Purna's study (2020), indicate that pluralism at Lingsar Temple is characterized by the coexistence of two places of worship within a single sacred complex: Pura Lingsar Gaduh, which serves Balinese Hindu devotees, and *Kemaliq* Lingsar, which functions as a sacred site for *Wetu Telu* Muslims of the Sasak ethnicity. Zidni et al. (2021) argue that the position of *Kemaliq* Lingsar as a sacred space for *Wetu Telu* Muslims is closely linked to the history of the spread of Islam in the region. Its continued existence within the same complex as Pura Lingsar Gaduh is attributed to its preservation during the restoration carried out by Anak Agung Anglurah Karangasem in 1714, when *Kemaliq* Lingsar was deliberately maintained in order to prevent future conflicts between Muslims and Hindus (p. 114).

Identifying the “*Wetu Telu* Muslims of the Sasak ethnic group” as the adherents of *Kemaliq* at Lingsar Temple is problematic for at least two reasons. First, the Muslim community associated with Lingsar is internally pluralistic, and its members generally identify themselves simply as Sasak Muslims, without adopting labels such as *Wetu Telu*. Second, the term *Wetu Telu* carries pejorative connotations among many Sasak Muslims, including those living in northern Lombok, where the tradition is historically rooted. Therefore, the use of this term requires careful contextualization and further explanation. Meanwhile, Sumertha et al. (2025) interpret the use of Lingsar Temple as a shared sacred space as a manifestation of harmony and interfaith communication. Similarly, Kumbara & Sutrisno (2024) view the coexistence of these two places of worship as a negotiated space between Balinese Hindu and Sasak Muslim communities, functioning to moderate the religious contestation that has long shaped relations

between the two communities.

Studies on religious moderation oriented toward collective rites at Lingsar Temple primarily focus on the *Perang Topat* ritual. Yaqinah (2021) examines this ritual through the lens of cross-cultural communication between Sasak Muslims and Balinese Hindus, interpreting it as a symbol of familiarity, brotherhood, and harmony between the two communities. Aryawati et al. (2022) also examine the ritual from the perspective of cultural resource management communication, viewing it as an interethnic, interreligious, and intersubcultural communication strategy aimed at preserving Lingsar Temple as a cultural heritage site. Ningsih et al. (2023) develop a model of religious moderation based on a phenomenological study, demonstrating that the *Perang Topat* ritual transforms feelings, emotions, and conflicts in everyday interactions between Hindus and Muslims from potentially violent expressions into joyful collective activities. This finding is supported by Fitriani (2023), who argues that the *Perang Topat* ritual transforms hostility into exemplary forms of brotherhood, thereby contributing to the cultivation of religious moderation and multicultural education. Krisna et al. (2025) also employ a religious moderation perspective to interpret the *Perang Topat* ritual, explaining that it serves as an arena for internalizing the values of religious moderation, reinforcing inclusive local identities, and fostering communal tolerance.

Studies oriented toward practical social dynamics examine social interactions between the Balinese Hindu and the Sasak Muslim community at Lingsar Temple, including the various forms of social change that shape these interactions. The harmony characterizing religious moderation at Lingsar Temple has been sustained to the present largely because both communities continue to preserve values inherited from the past, such as shared historical narratives, local belief systems, and ethnic traditions. However, these values face the risk of gradual erosion amid ongoing internal and external social dynamics. Islam *Wetu Telu*, for example, is widely understood as a syncretic form of Islam that combines Islamic teachings (*sharia*) with local traditions (Sirnopati, 2021; Sirnopati et al., 2022). Its relationship with *Waktu Lima* (mainstream Islam) has frequently been marked by tension and contrast (Budiwanti, 2000; Aniq, 2020; Sukardiman, 2022; Setiyani, 2024; Sami'udin, 2024). Consequently, *Wetu Telu* communities have often become targets of Islamization efforts by *Waktu Lima* groups, including through the *Tariqat Naqshbandiyah* approach led by Guru Haji Muhammad Muttawali (Nasihin et al., 2024). Changes in the belief systems and religious knowledge of *Wetu Telu* Muslims inevitably increase the potential for contestation with Balinese Hindus within the context of Lingsar Temple (Kumbara & Sutrisno, 2024). Moreover, the growing accumulation of economic and social capital has intensified competition over Lingsar Temple's status as

a religious and cultural tourism destination, as highlighted in the studies of Rinjani et al. (2024) and Harnika et al. (2025).

The body of literature reviewed above demonstrates that Lingsar Temple, as a sacred space shared by the Balinese Hindu and Sasak Muslims communities, has functioned as a productive arena for fostering harmonious religious moderation. The performance of collective rituals at Pura Lingsar operates as a symbolic field of meaning that transforms latent potential conflicts into forces of social integration and interreligious harmony. Nevertheless, ongoing socio-religious changes may exert pressure on the sustainability of this harmonious condition, as interfaith harmony is inherently dynamic.

In this context, the study of theo-humanism becomes crucial for bridging shifts in beliefs, perspectives, attitudes, and religious practices between the two religious communities that sustain Lingsar Temple, while simultaneously engaging with the four indicators of religious moderation. Another important dimension emerging from the literature review is the absence of previous studies that examine the harmony between moderate Balinese Hindus and Sasak Muslims at Lingsar Temple from a theo-humanist perspective. This gap confirms the originality and scholarly contribution of the present study, as it has the potential to generate new insights—whether by enriching, extending, or clarifying existing research findings.

3. Methods and Theoretical Framework

This study employs a qualitative methodology with an ethnographic approach, prioritizing in-depth fieldwork to understand and learn from the community (Spradley, 2006). Ethnographic studies aim to describe and gain a deep understanding of cultural practices within a society (Geertz, 1973; Creswell, 2008). Although theo-humanism integrates theological and humanistic perspectives, its primary emphasis is not on doctrinal teachings as articulated in sacred scriptures, but rather on how faith is expressed through social practices and embodied in human ethics (Tilich, 1959; Berger, 1967; Bellah, 2011). This implies that theo-humanist studies are inherently contextual, making field-based research more appropriate than purely textual analysis.

This research was conducted from October 2024 to September 2025, at Lingsar Temple, located in Lingsar Village, Lingsar District, West Lombok Regency, West Nusa Tenggara Province, Indonesia. During this period, *Pujawali* and *Perang Topat*, as the principal rituals that integrate Hindu and Muslim communities, were conducted on December 16, 2024. Observing the time before, during, and after these rituals enables the researcher to capture the full process through which interreligious interactions are constructed, enacted, and sustained.

Data were collected through observation, in-depth interviews, and document analysis. Observations were carried out through direct engagement with religious artifacts and ritual activities at Lingsar Temple that reflect the phenomenon of harmony between Balinese Hindus and Sasak Muslims. The primary observation sites were *Kemaliq* Lingsar and Pura Lingsar Gaduh. Observational data were documented through detailed field notes and visual records captured using a digital camera, with particular attention given to objects and activities considered significant to the study. In-depth interviews were conducted with 15 informants, comprising religious leaders from both the Hindu and Sasak *Wetu Telu* communities (four from each group), government officials (three individuals), and members of the Balinese Hindu and Sasak Muslim communities who support and participate in the religious system at Lingsar Temple (two from each group). Interview data were audio-recorded using a mobile voice-recording application. Document analysis was employed to gather data from written sources, including inscriptions, chronicles, historical records, government reports, personal notes, meeting minutes, audio recordings, photo albums, and other relevant documents about Lingsar Temple (Sukandarrumidi, 2006, p. 101).

All collected data were systematically stored in a dedicated folder to facilitate retrieval during analysis and presentation. Data analysis was conducted in three stages: data reduction, data display, and conclusion drawing or verification (Miles & Huberman, 1992). Data validity was ensured through triangulation techniques and prolonged engagement in the field, which enabled both cross-checking of findings and enrichment of supporting data. Data interpretation was carried out through processes of “thinking and reflecting” and “thinking of thought,” meaning that interpretation involved continuous reflection and conceptual refinement grounded in prior literature, specific theoretical perspectives, and the unique meanings articulated by informants (Geertz, 1973). The results of the analysis are presented descriptively and narratively to provide an in-depth illustration of the reciprocal relationships among analytical categories based on relevant theoretical frameworks.

Phenomenology is defined as the science of appearances (phenomena), that is, everything that appears in the subject’s experience (Husserl, 2006). Its basic assumption is that there is no truth that is not experienced; therefore, phenomenology suspends (*epoché*) all presuppositions that may contaminate the subject’s concrete experience, whether they originate from philosophy, religion, science, or culture. Truth must be accessed through experience, and it is understood as the essence of consciousness or the ideal essence of the objects constituted within the subject’s experience (Adian, 2002). Phenomenology thus provides a philosophical and methodological foundation for understanding

human experience and transformations in ways of being in the world (Kozter & Fernandes, 2021), the contingent yet constitutive structures of experience that shape sociocultural values and norms (Dailbert, 2022), and consciousness as formed through the subject's lived experiences (Boer & Ziller, 2024).

Phenomenological theory serves as the analytical framework for this study in examining the experiences of Balinese Hindus and Sasak Muslims in performing religious activities at Lingsar Temple. Within the context of theism, these religious experiences are revealed through intersubjectivity—that is, the way each subject interprets the presence of others who are different from themselves while jointly engaging in religious practices at Lingsar Temple. Intersubjectivity is a crucial approach for uncovering the transformation of the theological consciousness of Balinese Hindus and Sasak Muslims into a humanist consciousness that supports the principles of harmonious religious moderation. This perspective aligns with Schutz's view (as cited in Ritzer, 2021, p. 59) that individual consciousness transforms into social consciousness when subjects interpret both their own actions and the actions of others through intersubjective understanding. Accordingly, phenomenological theory explains how individual religious experiences and consciousness are transformed into a collective religious consciousness as shared meaning.

The harmony between Balinese Hindus and Sasak Islam at Lingsar Temple is also manifested through symbols, including sacred spaces, religious artifacts, and collective rituals. Uncovering the meanings embedded in these symbols requires a hermeneutic approach. Schleiermacher (1998, p. 85) defines hermeneutics as the art of understanding, which entails the ability to reveal the meanings contained in texts. Dilthey (as cited in Freisen, 2020) further developed hermeneutics in social analysis, based on the assumption that social life is not merely a biographical text of the actors involved. Rather, every word, event, and moment that emerges in social interactions constitutes a series of meanings in the actors' lived experiences, inseparable from their sociohistorical context. Interpreting both partial and holistic meanings through the biographies of social actors is therefore a necessary hermeneutic step for understanding social life.

This method is considered relevant for uncovering the symbols of harmonious religious moderation at Lingsar Temple, which function similarly to the biographical texts of Balinese Hindus and Sasak Muslims in their social lives. These symbols constitute a continuous series of sociohistorical experiences through which both religious communities interpret their lives, individually and collectively. Participation in various events and shared moments of togetherness forms the foundation of knowledge and experience through which both communities interpret the theological symbols of Lingsar Temple. Accordingly, a hermeneutic method—employing both partial and holistic analysis grounded

in the sociohistorical backgrounds of the two religious communities that sustain the religious practices at Lingsar Temple—is applied in this study.

Theo-humanism requires the transformation of theological consciousness into a human-oriented foundation for the construction of harmonious and moderate social life (Gazhali, 2013; Baybado, 2020). The theo-humanist consciousness cultivated within individuals must be actualized in practical social life, particularly in responding to religious differences within society. This, however, is not a simple undertaking, as social life is inherently multidimensional; consequently, theo-humanism must also extend to the various dimensions required to foster social harmony. Accordingly, this study also draws on the theory of social construction proposed by Berger and Luckmann (1966). The central assumption of this theory is that the social world is not simply given but is continuously created, maintained, and transformed through human interaction. Social construction operates through a dialectical process comprising three moments: externalization, objectivation, and internalization. These moments do not necessarily occur in a linear sequence; rather, they are dynamically constructed by social actors and may take place simultaneously.

Externalization refers to the process through which social structures become institutionalized as individuals interact with and adapt to their environment. Values, norms, and social structures emerge as external realities that individuals subsequently absorb, forming the basis of objectivation—that is, the process by which individuals interpret these external realities and objectify their social actions. The final moment, internalization, involves the understanding and interpretation of subjective meanings, including the evaluation of the subjective meanings of others. Through an intersubjective process, the social world is constituted by the shared meanings of its individual members (Berger & Luckmann, 1966; Dharma, 2018).

The religious moderation between Balinese Hindus and Sasak Muslims at Lingsar Temple constitutes a social reality that did not emerge spontaneously but developed through a process of social construction encompassing these three moments. Differences in belief systems, shared lived experiences, and social environments function as external realities that are perceived and negotiated by both religious communities. These external moments are interpreted by individual adherents and serve as the basis for objectivation, guiding the formation of what are regarded as appropriate and objective social actions. Variations in individual patterns of action within distinct sacred spaces, as well as participation in collective rituals, become objectified practices that arise from these interpretations. Through their continual repetition across space and time, these practices are internalized by both religious communities, thereby constructing religious moderation at Lingsar Temple.

4. Results and Discussion

4.1 Lingsar Temple in the Contemporary Context

Historically, Lingsar Temple, also known as ‘Taman Lingsar’, was established in 1714 during the reign of the Karangasem Kingdom on the island of Lombok. The temple occupies a site covering approximately 40,000 square meters and has undergone multiple phases of renovation, each reflecting a synthesis of diverse architectural styles and historical influences, culminating in its current form (Sudadi, 2019). This area comprises three sacred complexes, namely *Pura Gaduh*, *Kemaliq*, and *Pasiraman*. To enter this temple visitors must pass through an entrance characterized by a *candi bentar* (split gate), as shown in the following images (Figure 1).



Figure 1. Signboard of Taman Lingsar as a National Cultural Heritage (left) and *Candi Bentar* or split gate as the entrance to Lingsar Temple (right) (Photos by Dewi, 2025).

Based on Decree No. PM.19/PW.007/MKP/2007, dated March 26, 2007, Taman Lingsar was designated as a National Cultural Heritage site. This designation signifies the government’s recognition and legal protection of Lingsar Temple as a socio-religious space and medium for fostering religious moderation in West Nusa Tenggara Province. The signboard designating Taman Lingsar as a National Cultural Heritage site can be observed at the front of Pura Lingsar (Figure 1).

The integration of natural beauty, architecture, cultural heritage, and the function of Pura Lingsar as a space for religious moderation between Balinese Hindus and Sasak Muslims contributes to its contemporary existence. The temple has emerged as a prominent tourist destination, attracting both domestic and international visitors who seek not only to appreciate its aesthetic value but also to understand how religious moderation is cultivated in this setting (Figure 2).



Figure 2. Foreign tourists participated in the *Pujawali* and *Perang Topat* rituals (left); the researcher with several domestic tourist (right) (Photos by Public Affairs Team of IAHN Gde Pudja Mataram – Adistia & Satria, 2024).

The contemporary condition of Lingsar Temple demonstrates the sustained continuity of Hindu–Muslim religious moderation as a lived and dynamic social practice. Its formal recognition as a National Cultural Heritage site not only affirms its historical and cultural significance but also reinforces its role as a protected space for interreligious engagement. Beyond its institutional status, the temple’s enduring appeal lies in the integration of aesthetic, architectural, and spiritual dimensions that collectively embody principles of tolerance, coexistence, and mutual respect. The ongoing presence of both local communities and visiting tourists further indicates that it functions not merely as a ritual site, but as a living model of theo-humanist practice, where theological values are continuously translated into everyday social harmony.

4.2 Construction of a Shared Sacred Space

Lingsar Temple exhibits a phenomenon of harmonized religious plurality through the construction of a shared sacred space for Balinese Hindus and Sasak Muslims. Based on historical records and oral narratives that have developed over time, the origin of Lingsar Temple is associated with the discovery of a spring—*aik mual* in the Sasak language—by a figure known as Datuk Milir. Interview data reveal several versions of the story surrounding Datuk Milir. First, Datuk Milir is described as a companion of Sheikh Abdul Malik, an early propagator of Islam in Lingsar Village (Suparman—Sasak *Pamangku* [customary ritual leader] at Lingsar, interview 23 June 2025). Second, Datuk Milir is identified as another name for Raden Mas Sumilir, a Qur’anic teacher who disseminated *Wetu Telu* Islam in Lombok (Ramlan—Sasak traditional leader, interview 25 June 2025). Third, Datuk Milir or Datuk Sumilir is believed to be another name for Tuan Semeru, also known as Danghyang Nirartha or

Dwijendra, a Śiwa-Buddha priest from Bali who is likewise associated with the dissemination of *Wetu Telu* Islam (Sumertha—academic and researcher of Lingsar Temple, interview 26 June 2025).

These narratives indicate that the discovery of *aik mual*, which marks the origin of *Kemaliq* Lingsar, is closely linked to the development of *Wetu Telu* Islam in Lombok Island. However, in its later development, the *Kemaliq* area also became a holy place for Hindus, thus constructing this space as a shared sacred space in one complex now called Pura Lingsar. The existence of Pura Lingsar Gaduh for Hindus and *Kemaliq* Lingsar for Muslims as a shared sacred space is articulated through various symbols embedded in their architectural structures and religious functions within both faith communities. One such symbol is evident at the entrance to the Lingsar Gaduh Temple and *Kemaliq* Lingsar complex, as illustrated in the following image (Figure 3).



Figure 3. Entrance to Lingsar Gaduh Temple (left) and *Kemaliq* Lingsar (right) area (Photos by Dewi, 2025).

The entrances to the Lingsar Gaduh Temple and *Kemaliq* Lingsar complex employ Balinese architectural styles, characterized by *candi kurung* forms. The two entrances display no significant differences (Figure 3), thereby symbolizing equality, mutual recognition, and respect for cultural and religious plurality in accordance with the principles of multiculturalism (Parekh, 2002; Tilaar, 2004). This interpretation is further reinforced by the following informant’s perspective.

If he had wished, the king at that time could have transformed the *Kemaliq* into a *patirthan* or another religious structure in order to eliminate Islamic elements, as he held absolute power. However, he chose not to do so because of his deep respect for our brothers and sisters here. He was also clearly thinking in the long term, seeking to prevent the inheritance of conflict by future generations, realizing that his authority was only temporary (Wirya—Balinese Hindu religious leader at Lingsar Temple, interview 22 June 2025).

The informant's statement is significant when interpreted from the perspective of multiculturalism, both as an ideology and as a political framework. Ideologically, multiculturalism demands the recognition and respect of plurality (Tilaar, 2004, p. 83). However, as Parekh (2002, pp. 314–316) argues, multiculturalism is also inherently intertwined with politics and relations of power. A stable multicultural society can be realized when the state acts fairly in fulfilling the rights of all citizens, regardless of ethnic, cultural, or religious differences. In this sense, the existence of Lingsar Temple as a shared sacred space for Balinese Hindus and Sasak Muslims reflects not only the transformation of multiculturalism as an ideology but also the operation of political power that creates a space of freedom for adherents of both religions to articulate their religious identities in an equitable and non-discriminatory manner.

The articulation of religious identity at Lingsar Temple is further reflected in its structural layout and functional roles in accommodating the religious beliefs of both communities. Lingsar Gaduh Temple functions as a place of worship and devotional offerings (*bhakti*) for Balinese Hindus directed toward God in various manifestations, including reverence for ancestral spirits. This function is evidenced by the presence of several shrines and ritual facilities, including the *Padmasari* (*Palinggih Ida Bhatara Gunung Agung*), *Palinggih Ida Bhatara Alit Shakti* and *Ibu Bukit Karangasem*, *Palinggih Ratu Anglurah*, *Palinggih Ida Bhatara Rinjani*, as well as *bale banten*, *bale pawedan*, and *bale pararean* (*pagenjah*) (see also Sumertha, 2024, pp. 67–75). In contrast, *Kemaliq* Lingsar constitutes a sacred complex for Sasak Muslims and Hindus, comprising the *Bale Kemaliq*, *Panyungsungan Ida Bhatara Gde Lingsar*, the *Pasiraman Siwo* complex (Sasak: *Pasiraman 9*), *bale pagenjah* (*pasanekan*), and *bale banten* (see also Sumertha, 2024, pp. 76–90). For Sasak Muslims, *Kemaliq* serves as a site for ritual purification, spiritual proximity to Allah (*tawassul*), veneration of Islamic saints, and the performance of traditional rituals such as *bejengo*, *mayah kaul*, *ngurisan*, *megat kemaliq*, and *pujawali* (see also Kumbara & Sutrisno, 2024, p. 161).

The differentiation of sacred spaces based on differences in belief represents a constructive form of shared sacred space, as religious differences are not meant to be homogenized but rather recognized, respected, and valued in a spirit of tolerance. Differences in faith are essential and inherent, serving to distinguish one religion from another. Accordingly, the distinct structures and functions of Lingsar Gaduh Temple and Kemaliq Lingsar reflect the doctrinal principles of the respective religious traditions that sustain them. Nevertheless, these two sacred complexes are situated within the same area and are physically connected. Moreover, Balinese Hindus also regard Kemaliq Lingsar as a legitimate site for worship and offering ceremonies. The construction of a shared sacred space through collective rites is further evident in ritual performances such as *pujawali*, and *Perang Topat*, which involve adherents of both religions.

Bale Kemaliq functions as a shared space where both Balinese Hindus and Sasak Muslims perform offerings while maintaining their distinct religious identities, as illustrated in the following image.



Figure 4. Forms of offerings at *Bale Kemaliq* by Sasak Muslims (left), and Balinese Hindus (right) (Photos by Dewi, 2025).

Ancient stones draped in white and yellow cloth are known as *pedewaq* or *petaulan* in the Sasak tradition, and are regarded as a form of *pralingga* within Balinese Hindu belief (Sumertha, 2024, p. 292). Symbolically, Sasak *Wetu Telu* Muslims do not interpret *pedewaq* as manifestations of God; rather, they function as a medium for honoring ancestors and seeking blessings (Suparman—Sasak *Pamangku*, interview, July 22, 2025). This understanding differs from the Balinese Hindu perspective, in which *pralingga* and other divine symbols (*niyasa*) serve as means of connecting with the ineffable God (*acintya*) (Jro Mangku Gde Rai—Balinese Hindu *Pamangku* at Lingsar Temple, interview, July 23, 2025). Despite these differing theological interpretations, both communities continue to perform ritual offerings at *Bale Kemaliq* (see Figure 4). This shared

practice represents an enactment of religious moderation harmony, in which religious life accommodates local culture while allowing distinct beliefs to coexist respectfully.

Kemaliq Lingsar also functions as a shared sacred space for both religious communities through their use of the *Pasiraman* complex. Both communities utilize this complex as a site for ritual purification at the *Pancoran Siwo* shrine and for seeking healing from various ailments, centered on the *Palinggih Bhatara Bagus Balian*. In addition, *Bale Kemaliq* serves as the focal point for collective rituals of both communities during the annual *Pujawali* celebration, which is combined with the *Perang Topat* held each year on *Purnama Kaenem* (the sixth full moon). While *Pujawali* is a distinctive Balinese Hindu ritual associated with Pura Lingsar Gaduh, the central enactment of the *Perang Topat* ritual as part of the *Pujawali* takes place in front of *Kemaliq Lingsar* and involves adherents of both religious communities, as illustrated in the following image.



Figure 5. Sasak women and Balinese Hindus carrying topat (ketupat) mark the beginning of the Topat War ritual in front of *Kemaliq Lingsar* (right) (Photo by Dewi, 2024).

In the *pujawali* ritual at Pura Lingsar Gaduh, *Kemaliq Lingsar* is regarded as the *beji*—the place of purification for *Ida Bhatara Lingsar*—where the *mendhak* ceremony for *Ida Bhatara Lingsar* is performed. During the *Perang Topat*, however, *Kemaliq Lingsar* became the central point of ritual orientation (Figure 5). This shifting ritual focus highlights how the differentiation and integration of shared sacred spaces, grounded in distinct religious beliefs, constitute a pattern of religious moderation constructed by Balinese Hindus and Sasak Muslims. The differentiation of sacred spaces signifies the recognition of differences in belief, while their integration illustrates practices of tolerance and the strengthening of

solidarity between diverse religious communities. This construction of shared sacred spaces at Lingsar Temple demonstrates that theological differences can be moderated through spatial arrangements, ritual timing, and collective activities, all conducted on the basis of mutual recognition and respect for the distinct theological systems of each religious community.

The construction of the shared sacred space at Lingsar Temple is certainly inseparable from historical facts. This historical evidence further confirms that the Sasak people have long interacted with Balinese Hinduism, dating back to the arrival of Danghyang Dwijendra in 1530 CE (Lukman, 2005, p. 18). Interaction between the Sasak people and Bali intensified following the expansion of the Karangasem Kingdom into Lombok. Waves of Balinese migration to Lombok occurred gradually from around 1720 CE onward (Agung, 1992; Najmuddin & Nazri, 2019; Sumertha, 2024). After the Karangasem Kingdom established full control over Lombok, Anak Agung Ketut Karangasem and Anak Agung Anglurah Karangasem constructed Lingsar Temple in 1681 Saka (1759 CE) (Sumertha, 2004, p. 41). Subsequently, Pura Lingsar Gaduh and *Kemaliq* Lingsar were restored and spatially integrated, forming a connected sacred complex. To this day, Pura Lingsar Gaduh and *Kemaliq* Lingsar serve as shared sacred spaces for the Balinese Hindu and Sasak Muslim communities (Purna, 2020; Zidni et al., 2021; Kumbara & Sutrisno, 2024; Sumertha, 2024).

Harmony signifies the meaningful integration of diverse elements. Like musical rhythm, harmony is not produced through uniformity but emerges from the consonance of different tones played by various instruments. In principle, religious moderation likewise seeks to cultivate harmony in religious life amid differences in beliefs, interpretations, and religious practices within society. Moderate, tolerant, and flexible religious orientations, together with mutual respect for diversity, constitute key elements of religious moderation that contribute to harmony (Rahmadani et al., 2024). However, the concept of harmony warrants particular emphasis within discussions of religious moderation, as moderate religious orientations do not automatically result in harmonious social relations. When moderate groups crystallize into exclusive religious identities or factions, boundaries may emerge between them and other religious groups, such as liberal, fundamentalist, or conservative communities (Huda, 2010).

Although religious moderation in Indonesia has only been formally promoted through government policy since 2019, the experience of religious life shows that the values of religious moderation have long been embedded in various multireligious communities, even since the pre-independence period. One of them is manifested in the construction of sacred spaces that reflect the transformation of ethnic and religious plurality into a shared theological

expression. The phenomenon that occurs at Lingsar Temple can actually also be found in several other areas. In Kubutambahan, Buleleng, for instance, Kertanegara Gambur Anglayang Temple functions as a place of worship for *Ratu Subandar* (Chinese), *Ratu Makkah* (Arab-Islamic), *Ratu Melayu* (Malay), and *Ratu Sundawan* (Sundanese) (Ariyani et al., 2024). Similar phenomena are found in several other temples in Bali, including Ulun Danu Batur Temple (Artaningsih, 2024), Langgar Temple in Bunutin, Bangli (Widiastuti, 2020), Pabean Pulaki Temple in Singaraja (Sudiana & Nuriawan, 2022), and Keramat Temple in Seseh, Badung (Diantika & Mastini, 2023). These indicate that patterns of harmony among religious communities—realized through the construction and shared use of sacred spaces—are deeply embedded within the religious system of Balinese Hindu society.

4.3 *The Transformation of Theological Awareness into Lived Social Harmony*

The transformation of theological consciousness into lived social harmony constitutes the core of religious moderation harmony, demonstrating how theological differences can be translated into practices of coexistence, tolerance, and shared meaning. This transformation is inseparable from the ways Balinese Hindus and Sasak Muslims interpret the external realities encountered in their religious experiences. This process is reflected in the following informant's perspective.

Our religion and beliefs are indeed different, and in my opinion, this no longer needs to be questioned. In Hinduism, we are taught that differences only lie in the paths taken to reach God. Everyone will arrive at the destination, as long as they follow the chosen path as well as possible. Our ancestors have already shown this clearly at Pura Lingsar, that both we and our Muslim brothers and sisters are asked to worship here according to our respective beliefs, to take care of it together, and to continue maintaining harmony. This is *tetamian*, and for us Balinese people it is already very clear—anyone who dares to ignore it will receive *tulah* (Sumandra—Balinese Hindu religious leader at Lingsar Temple, interview 2 August 2025).

From a phenomenological perspective, the awareness that religious differences represent merely different paths toward God illustrates a typification of Hindu knowledge derived from theological teachings. This typified knowledge shapes individual habits in interpreting social reality as a structure of purpose (in-order-to motives), as conceptualized by Schutz (as cited in Ritzer, 2003). Such knowledge is continually negotiated with the external reality of inheriting Lingsar Temple as a shared sacred space of worship with Muslims. This external reality obliges Balinese Hindus to perform worship at the temple,

to maintain it collectively, and to live in harmony with their Muslim brothers and sisters. This orientation is further reinforced by the belief that those who dare to neglect *tatamian*—an ancestral mandate—will suffer *tulah*, understood as misfortune in life.

Sasak Muslims also share this belief, emphasizing the importance of caring for each *kemaliq* inherited from their ancestors, both physically and spiritually. Maintaining ancestral heritage is not considered *musyrik*, as God bestows blessings through the *wali* (saints) (Nasrudin—Sasak traditional leader, interview 2 August 2025). This understanding aligns with the Sasak Muslim view that Kemaliq Lingsar represents the legacy of the saints who spread Islam *Wetu Telu* in this region. The term *kemaliq* derives from *maliq*, which in Sasak denotes something holy, pure, unblemished, and purified. An object described as *maliq* is respected, valued, and kept away from forbidden acts (Suhadah et al., 2022, p. 18). Accordingly, religious activities carried out at a *kemaliq* are not acts of associating partners with God, but rather expressions of respect for the sanctity of the *wali*, who are believed to bring blessings.

The awareness of these two religious communities corresponds to the moment of externalization, in which individuals must adapt to and interact with their environment as the basis for the construction of society (Berger & Luckmann, 1966, p. 5). At this stage, religious teachings, individual beliefs, and traditional values form habits that are continually negotiated in relation to the environment they encounter. In the context of religious moderation at Lingsar Temple, the differing beliefs of Balinese Hindus and Sasak Muslims must be negotiated with the external reality of religious plurality and with the temple as a shared sacred space whose existence must be preserved. This moment of externalization serves as the foundation for the construction of harmonious values and norms between religious communities through dynamic social practices associated with Lingsar Temple. This is reinforced by the views of the following informants.

We uphold the value of harmony at all times. We do not interfere in matters of faith and strive to ensure that all worshippers can worship comfortably. However, everyone is required to follow the rules in order to maintain the sanctity of Lingsar Temple. These include wearing traditional Balinese or Sasak attire; Muslim women may wear Muslim attire; women who are menstruating are not permitted to enter the temple grounds or the *kemaliq*; and cows or pigs are not permitted in rituals at Lingsar Temple (Widhiarsana—committee member of *Krama Pura* of Lingsar Temple, interview 3 August 2025).

The informant's statement indicates that the values of harmony, mutual respect for differences in belief, and comfort in worship constitute key dimensions

of religious moderation that are being cultivated at Lingsar Temple. These efforts are reinforced through the establishment of several mutually agreed-upon rules governing worship practices at the temple. Such rules include the requirement to wear traditional Balinese and Sasak attire—at a minimum, a scarf (Balinese: *selempot* or *senteng*; Sasak: *lempot*, see Figure 5); the prohibition of menstruating women from entering the temple grounds or the *kemaliq*; and the prohibition of using pork and beef in ritual practices at Lingsar Temple. These restrictions are closely linked to the theological beliefs of both religious communities, as pork is forbidden in Islam, while cows are revered and respected in Hinduism.



Figure 6. The first auhtor (right) interviewed informants who were also wearing scarves (Photo by Public Affairs Team of IAHN Gde Pudja Mataram – Satria, 2025)

These various rules reflect a moment of objectification, namely the formation of social institutions as a *sui generis* structural foundation (Berger & Luckmann, 1996, p. 5). The institution responsible for managing Lingsar Temple among the Sasak Muslim community is the “Perlindungan Mata Air Pancor Siwaq” (Protection of *Pancor Siwaq* Spring), while among the Hindu community it is the “Krama Pura Lingsar”. Both of them regulate internal religious life, such as the relationship between Muslims and *Kemaliq* Lingsar, and between Hindus and Lingsar Gaduh Temple. At the same time, these two institutions collaboratively establish various shared social arrangements, both in relation to the overall management of Lingsar Temple and in the implementation of collective rituals, such as *pujawali* and *Perang Topat*. The existence of this objective

structure demonstrates that Lingsar Temple possesses a well-developed social system, one that necessitates the ongoing construction of religious moderation through dynamic social practices operating within an established structural framework.

The existence of these differing institutions suggests an underlying contestation between the two religious communities in the context of managing Lingsar Temple (Kumbara & Sutrisno, 2024; see also *Radar Lombok*, November 21, 2023). However, to date, various potential sources of disharmony have been effectively managed, thereby preventing open conflict. In this regard, one informant stated the following:

We live together, so of course small problems sometimes come up. When that happens, we always sit down and discuss them as part of the management, and we usually find a solution. There's one thing that often comes up in those discussions, and it really stays with me. We're often reminded that we've lived side by side for a long time and have received many blessings from the Lingsar Temple that we hold sacred. Because of that, we shouldn't let small issues damage our sense of brotherhood or bring shame to our ancestors. We also talk about the importance of setting a good example for the next generation, so they can continue to live in harmony and care for one another (Sahyan—committe member of *Pancoran Air Siwaaq*, interview 5 August 2025).

The informant's statement reflects an accumulated awareness of harmony and the role of social structures in managing minor conflicts within the relationship between the two religious communities. Continuously recalling that they have lived together over time and have received many blessings from the sacred religious power associated with Pura Lingsar constitutes a form of theological–historical consciousness that is actively cultivated to resolve emerging problems between them. A sense of shame toward their ancestors, along with a commitment to passing on positive values to future generations, further reinforces their social awareness in addressing various potential sources of disharmony. This form of awareness marks a moment of internalization, namely the process through which individuals take social structures and institutions as the foundation for social action and as mechanisms for overcoming latent threats that may disrupt social order and balance (Berger & Luckmann, 1996, pp. 5–6).

The transformation of theological awareness into social harmony experienced by Balinese Hindu and Sasak Muslims at Lingsar Temple reflects a dialectical process of social construction comprising three moments: externalization, objectivation, and internalization. Through externalization, society is produced by individuals; through objectification, society attains a

sui generis reality; and through internalization, individuals become products of society (Berger & Luckam, 1966, p. 5). These three moments are continually shaped by the social, cultural, and religious dynamics of the communities associated with Lingsar Temple, influenced both by shifts in actors' consciousness and by external challenges. Nevertheless, the capacity of these communities to internalize inherited values across generations has enabled the sustained preservation of religious moderation at Lingsar Temple up to the present day.

Religion is fundamentally grounded in belief in God as the Supreme Reality, understood as both the origin and the ultimate purpose of all existence. The foundational principles of faith are articulated in sacred scriptures, which are regarded as divine revelation and thus constitute the theological basis of religions. Theology refers to knowledge about God and His emanation into the world, forming the foundation of religious belief, practice, and experience (Hardjana, 2005). Differences among religions are constituted by divergent theological systems, which serve as the fundamental frameworks shaping religious belief and practice.

The theology of harmony and the theology of violence constitute an inevitable paradox arising from differences in theological interpretation. This means that theology does not only present a face of love and peace but may also display a cruel face, when sacred texts are employed as a basis for legitimizing violence against others (Hakh, 2022). It is undeniable that Balinese Hindus and Sasak Muslims who sustain Pura Lingsar adhere to different theological systems. However, these theological differences have not prevented them from living together harmoniously for centuries, nor from maintaining Lingsar Temple as a shared sacred space for a wide range of religious activities.

5. Conclusions

This study concludes that the harmony of religious moderation at Lingsar Temple is not merely normative tolerance, but is actively generated through a dynamic social construction process based on theo-humanist values. The coexistence of Balinese Hindus and Sasak Muslims is maintained through the creation of shared sacred spaces and the continuous transformation of theological awareness into lived social practices. Through the dialectical interplay of three Bergerian moments – externalization, objectivation, and internalization –theo-humanism enables abstract theological principles to be translated into concrete social institutions, ritual practices, and social interactions. These processes are reinforced by collective memory and the intergenerational transmission of values, which serve as a moral foundation for managing differences and preventing conflict.

However, strengthening the values of religious moderation in addressing potential conflicts—whose symptoms are increasingly evident alongside the growing influence of materialism and individualism. This study does not address this issue, so this gap can be optimized as an important agenda for future research.

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