



Çiwa-Buddha Doctrine Implementation in Clergy Symbol towards Hindu Society at Lombok



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Abstract

The present research was intended to reveal Çiwa-Buddha doctrine implementation in the clergy symbol domain toward Hindu religious society at Lombok. Regarding the research was focused on the background, functions, and meanings of Çiwa-Buddha doctrine implementation in the clergy symbol to Hindu society at Lombok. An existence background of Çiwa-Buddha doctrine included the three. First, Çiwa-Buddha doctrines influence was from Majapahit kingdom period. Second, Çiwa-Buddha doctrines were diffused by Balinese people during Dalem Waturenggong period at the Gelgel Kingdom. Third, the large deployment was during Karangasem kingdom expanded territory in Lombok. Çiwa-Buddha doctrine was implemented in the clergy symbol domain had occurred before both doctrines entry Lombok island. Çiwa-Buddha function doctrines in the religious symbols towards Hindu society at Lombok, related to the fundamentally functions that was used as a basis for the individually and collectively doctrines religion realization. The functions of the Çiwa-Buddha doctrines implementation in the religious symbols towards Hindu society at Lombok included: philosophies system integration between Çiwa and Buddhism doctrines, realizing social integrity between adherents of Çiwa and Buddhists, and improving religious consciousness in divinity aspect of living. An implicit meaning in Çiwa-Buddha doctrines implementation in the religious symbols towards Hindu society Buddha at Lombok. At relating to the noble values understanding consists of life significance including of religious meaning, cultural meaning, social meaning, and harmony meaning.

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1. Introduction

Hinduism development in Indonesia within historical ranges is well related to Buddhism doctrines. It can not be separated from their common elements and philosophical doctrines. The philosophical similarity between Āiwa and Buddha doctrines as well as stated by [Sugriwa \(2002:49-50\)](#) that Āiwa and Buddha's doctrines are commonly called the Hindu religion, it is defined that religious doctrines are spread by the [Aryans \(Maha Rsi\)](#) that lived in Sindu river. In the next period, Hindu religion is divided into two, first, Āiwa religion including Brahma, Vishnu, Bherawa, Ganesha, Indra, Bayu, and Sambu. Second, Buddhism then divided into two doctrines i.e. Mahayana and Hinayana. Āiwa and Buddha are esa (one), meaning a substance that are a very small can not be subdivided has an eternal life force and speed Violent natural surrounds in a second. Its unity is called Sang Hyang Tunggal. In Āiwa doctrines is realized on Ongkara symbol, whereas in Buddhism is called Hrih. The substances become from two compounds, i.e. Purusa that is an eternal life and *pradhana* that could be death occurred in space and material substance.

Two compounds unlike stated by [Sugriwa \(2002: 51\)](#) referred to *rwabhineda*, in Āiwa doctrines is named Āiwa-Uma, whereas in Buddhism is named *Adwaya-Adwayajnyana*, or *Adwaya-Prajnyamita*. *Rwabhineda* as well as called *arddhanarećwari* or the father and mother. In term of this, it is symbolized of *wićarga* and *anuswarna* i.e. *wasah* and *nasal voice*. These are named *rwabhineda* as well as can combine to be the one, named *Tri Purusa*, *Tri Murti*, or *tryanuka* whose three terms, each faceted nature of power put each function, i.e. *utpati*, *stiti*, and *pralina* (*tri kona*).

In Āiwa doctrines, *Tri Purusa* is called *Brahma*, *Vishnu*, and *Āiwa*, that has *tri bhuana*, *bayu*, *sabda*, and *idep* and *Tri Sakti* is *dharma*, *kama*, and *artha*. In nature, *Brahma* tasks holding (incorporated) *wiseca* (atom) of all the fire, *teja*, and all is luminous and earth substances. *Vishnu* is a substance that is everything of liquid, whereas *Āiwa* is unlike a gas or anything moving. The three always one and can not be divorced from each other in the life of every day, both in the *wyapi* or *wyapaka*. *Tri Purusa* and *Tri Pradhana* become *sarwa prani* (all creatures), and *sarwa tumuwuh* (all plants), e.g. *jarayuda* (a creature that was born with an umbilical cord) and *andaya* (creature born from an egg), *swedaya* (creatures that life in or on the water or sweat).

The close linkage between Āiwa and Buddha doctrines which has been embedded in society life are Hindus in Bali as well as spread to Lombok. This is corroborated by testimony given by [Van Eerde \(in Rassers, 2002: 126\)](#) regarding Buddhism and Sivaism development in accordance with Lombok situation. The laity in Lombok do not discuss Buddhism and the Āiwa, however, the belief that they combine it namely *Gama Tirta*, indeed the essence of the ceremonies and all equipment for that purpose is entirely the same, both the king and the nobles and the commoner's people.

Āiwa and Buddha doctrines implementation in Lombok, in some way, shows the specification, particularly, the symbol used by the clergy since the historic ethnic Bali Hindus live in Lombok using two pastors symbol known as *masiwa-buddha*. Hinduism implementation, especially in performing religious rituals, for Hindus use both priests. The two *Pedanda* (Balinese priest) of Āiwa and Buddha are symbols of a pastor who functioned as the religious ceremony leader or in activities related to Hindu religion. They are a clergy from Brahmin dynasty. If it is compared with the religious implementation in Bali, their priest elements in crossing history use the concept of *tri sadhaka* consisting of *pedanda Shiva*, *pedanda Buddha*, and *bhujangga*, in Lombok, the religious pastor in the historically merely use two pastor elements, namely *pedanda Shiva* and *pedanda Buddha*.

At starting from a number of phenomena unlike above mentioned, there are indications that Hinduism implementation in Lombok, particularly the realization of Āiwa Sidhanta doctrines has been influenced by the Buddhism doctrines. In this regard, the Hindu doctrine implementation in a number of things had to combine the two doctrines, Buddha's doctrines and Āiwa doctrines implemented in Hindu religious life as part of a belief system that was adhered. Although, Hindus believe that their religion is patterned Āiwaistik, especially as part of Āiwa Sidhanta doctrines, however, it has been used Buddhism symbols that have has fused into a belief system that was adhered. Āiwa and Buddha doctrines implementation in Lombok, especially, in the realm of practice Hindu becomes a very important thing to be studied in order to find linkages and the combination of both doctrines, particularly, with respect to the clergy symbol called *meĀiwa-Buddha* are nowadays still capable of indicating its existence.

2. Materials and Methods

The present research is designed as qualitative descriptive studies. *Ex post facto* approach is applied. This research approach model according to [Nazir \(1999: 65\)](#) in principle, the data is obtained in the techniques of collecting the data after all the events taking place. It is no artificial symptoms. The data are collected based on the objective study.

The types of data that are collected in the study is qualitative data. It is collected in the field in accordance with the specified data collection techniques. In order to complete the qualitative data obtained in the field, it is needed mostly a written performance this paper paraphrases, words, ideas or ideas, opinions, and records related to the problems examined. Regarding the data source in this study consisted of two, namely primary data sources and secondary sources. The primary data sources are obtained from a number of informants has been established and is as well as derived from religious activities among Hindus in Lombok, in accordance with the observation results. The informant as the primary data source is positioned to provide information in accordance with the data needed in the research explored through interviews. This study as well as used secondary data obtained indirectly from the primary source, however, the data is obtained through the number of documentation in relevant agencies.

In this study, the data is collected through observation, interviews, and documentation. The observations are made in the field observation. The interviews were conducted with informants set by using purposive. The documentation is done by performing the registration document. The data analysis is conducted by (1) selection, simplification, abstraction, and transformation of raw data, (2) the preparation of an information set is classified according to the analysis needed, (3) draw the conclusion based on the above reduction and data presentation.

3. Results and Discussions

3.1 The History of *Āiwa-Buddha* Pastor Existence towards on Hindu Society in Lombok

In order to describe the religion implementation towards Hindu society in Lombok. It is within historical ranges can not be separated from the Balinese Hindus ethnic existence who settled on the Lombok island in high arrival associated with the expansion of the Karangasem Kingdom to the East. Thus, it is stated by Amin (1997: 17) that Balinese people who come to Lombok come from Karangasem around 1740. Balinese societies in 1800 were 8.000 people, then the immigrants increasing steadily from Karangasem, Nusa Penida, and Klungkung, therefore, become 51.000 more. Balinese recently come from Nusa Penida in Lombok settled in Sekotong region, West Gerung Lombok subdistrict. They generally come from *jaba* (a lower caste in Bali).

In order to observe the data that is found in the literature unlike stated by Parimarta (1987: 9) that the real relationship between Bali and Lombok has existed since the 16th century in Gelgel heydays in Bali. Regarding a local literature, it appears that the relations with emphasis on cultural aspects that draws on the faith in the traditional values of their ancestors. It occurs Gelgel relationship can be seen in terms of functions or Gelgel effort in order to withstand the pressure from the surrounding kingdoms that have left the center (Majapahit) when the growing influence of Islam in the archipelago. Thus, the political motivations may characterize the relationship between Bali and Lombok in the 16th century.

Regarding the relationship above Bali and Lombok has existed in aspects of culture and traditional values as inherited from his ancestors. The relationship can not be separated from Islam influence in the archipelago. Gelgel Kingdom efforts to withstand insistence surrounding kingdoms with respect to efforts escape from the Majapahit Kingdom due to the Islam influence indicates that Balinese was still a high desire to adhere Hinduism within *Āiwaistik*. Based on historical data, Hindu society in time was patterned *Āiwaistik*. Hinduism is patterned *Āiwaistik*, *Āiwa* Buddhism doctrines blend and in their implementation of religious life. The evidence pertaining premises Hindu in Bali development influenced by Buddha *Āiwa* doctrines and unlike finding some cultural objects.

In order to describe *Āiwa* Buddha doctrines influence historical data is an extremely important found. The historical data, particularly with respect to the first milestone *Āiwa* Buddha doctrines entry brought comers who subsequently settled in Lombok. An effort is to trace the historical Hindu-animists and Siwa-Buddha, which is abbreviated Hindu-Buddhist to Lombok as stated by Zaelani (2007: 50) is a matter that is not easy. In term of this, it is caused many version is growing.

One of the versions that are developing conducted by Zaelani related to increasing a transportation and increasingly crowded port cities thus facilitating entry of foreign influence to Lombok Island. The communication and relations in various fields between islands occur. The good relations exist with the various ethnic groups and deliver on the assumption origin many nations that slowly seeps up to Hindu-Buddhist influence to Lombok. The hypothesis is suggested by Zaelani amplified by the history a king of Lombok as rewritten by Zaelani that supposedly the king has four children, they are three men and one woman: Meraja Lombok, Meraja Sugian, Meraja Tanjung Dangar, and Putri Dewi Mas Kayangan.

Furthermore, it is described by Zaelani that the story is correlated with Hindu-Buddhist influence in Lombok is the story of Putri Dewi Mas Kayangan (princess), which is supposedly famous for having a very beautiful face, thus, her beauty spreads to Majapahit. At the time, the King Majapahit sent his brother, Raden Mas Bitter along his assistant accompanied folk and *hulubakang* come applying Dewi Mas Kayangan in Lombok for marrying by the King Majapahit. After a consensus to all Lombok kings, then, Prabu Lombok accept his aims. However, Raden Mas that was sent by King Majapahit fell in love with Putri Mas Kayangan finally happen between them. The news was delivered to Majapahit King, and finally, he decided to fight Lombok. Due to the attack of Lombok kingdom is crushed, and Raden Mas Pahit and his family escaped to the forest.

It is told after the kingdom of Majapahit punished Lombok, the most of them settled in Lombok. Raden Mas Pahit and his family out of hiding and established a new kingdom named Batu Parang kingdom that became known as Selaparang. This story became the origin of the founding of Selaparang Hindu kingdom and spread Majapahit Hindu style influence in Lombok. [Adhering Zaelani research \(2007: 53\)](#) that the outline mentioned that there are different things with groups of Āiwa-Buddha Bali who came to Lombok periodically since the early 17th century (the 1600s). At the time, the strongest Selaparang kingdom is facing an enemy attack barrage in the kingdom eastern region. Selaparang involved twice in the sea war with the [Gelgel Kingdom from North Bali \(1616 and 1624\)](#), and a sea battle with [Dutch Company \(1667-1668\)](#).

It was story that Karangasem Bali immigrants arrival, for the first time, aims to avoid interference kingdoms in Bali, as well as topography, the land large areas in their area on Bali island formed hills, and less profitable used as agricultural land, until they came to Lombok unlike an immigrant to find a suitable location for the plant. Then, they build settlements which evolved into the kingdom next phase. Among of them is Pagutan, as the first generation settlement in the 16th century, precisely in 1675 Saka or 1593 AD, Pagutan kingdom stands with its first kingdom by Anak Agung Anglurah Karangasem. While, the other settlements, Pegesangan, is a city that also built the gathering place for Pagutan kingdom. Bali biggest settlement further became kingdom mastering Lombok is Mataram.

These kingdoms are built by an immigrant from Bali, on the concept of Hindu-Bali doctrine carried by its adherents, immigrants from the beginning of the 17th century. There is little difference between Hindu-animist brought by the Javanese, the Hindu-Buddha brought by immigrants from Bali. The religion that was brought by the Javanese was Hindu patterned Majapahit, it tends to be affiliated to the Indian culture, however, in the future further developments given in applying religious mission's migrants, Java is not as intensive and as hard as Bali-Hindu immigrants. Majapahit as well as was mixed and patterned to local beliefs (animism and dynamism). Meanwhile, Hindu-Buddhist is a pattern of Hinduism that is carried and spread by Balinese immigrants intensely, even by powering.

There is a version which revealed that Siwa-Buddha's doctrines presence in Lombok, in accordance with that expressed by Westerners. The particular version, as stated by Van Eerde. In his writings, Van Eerde is essentially a description of how both doctrines undergo unification on Lombok island unlike quoted back by [Rassers \(2002: 126-127\)](#) that the women in Lombok do not talk about the Buddhist and the *Siwais*, however, the two beliefs they combine namely Gama Tirta. It is, in essence, the ceremonies and all equipment for that purpose are entirely equally well on kings and nobles and commoners. Although, there is still a difference, several different ceremonies name, and even though both religions do worship places in the same state, however, it praised two different gods, namely Shiva and Buddha.

Observing on what was stated by Van Eerde as above mentioned, Shiva and Buddha's doctrines show some common elements. The similarity is indicated by using worship places together. This phenomenon has been hinted that in fact, these doctrines are not concerned about the differences they have. It is expressly stated Van Eerde is worshiped different subjects that only Shiva and another one is a Buddhist. Moreover, it is confirmed by Van Eerde that these doctrines get the title, this implies that the two are closely united.

In another perspective, according to data collection through interview techniques towards Siwa-Buddha's doctrines on Lombok related to the territorial expansion of Karangasem Kingdom. Bali around the sixteenth century, the phenomenon unlike disclosed by [Pedanda Purwa in 2007](#) when he was *nyeneng* (alive) in Griya Buddha Jagaraga, Kediri, West Lombok Regency is closely related to the Hindu Balinese arrival to Lombok Island in conjunction with the expansion of Karangasem Kingdom around in 16 century. Pedanda Siwa and Pedanda Buddha play a very important ritual or religious ceremony. In the religious ceremony exercise (ritual) performed by the Hindu society on Lombok island has been played both the pastor in *muput* (finishing completely the ceremony) or led a ceremony known as the concept Masiwa-Buddha.

Pedanda Purwa stated that unlike above give different religious rituals, especially concerning clergy symbols. Though, most of the Hindu society in Lombok from Bali, however, the true religion procedures is not the same unlike the one in Bali. If the clergy symbol in Bali in their religious life practice in Lombok using tri *sadhaka* concept that

uses three symbols clergy i.e. Pedanda Siwa, Pedanda Buddha dan Bhujangga. The third symbol of the clergy in ritual or religious ceremony in Hindu society in Bali has its functionalization in accordance with what has been set.

Furthermore, Pedanda Purwa stated that on together Balinese and Karangasem kingdom troops arrival to Lombok as well as accompanied by pedanda due to Karangasem Kingdom expansion upholds religious ritual as a means to invoke safety and be able to defeat the enemies. Pedanda Siwa generally comes from the areas under Karangasem King control, whereas, Pedanda Buddha came from Budakeling, Karangasem.

In another section, Pedanda Gde Sebali Kenatan at Griya Taman, Sweta, Cakranegara as well as stated that similar term on the outline stated that in Lombok, Pedanda completed for *muput* ceremony known as Masiwa-Buddha. This concept is already inherited by Hindus in Lombok. Its implementation is adapted to their function of Pedanda Budha enabled to *nyomya bhuta kala* whereas, pedanda Shiva performed the ritual intended to lose the graceful of Ida Sang Hyang Widhi Wasa (God). pedanda Shiva position functionally higher than Pedanda Budha.

Unlike the above expression can be underlined that although the two priests performed religious ceremonies *muput* however, it has functionalization each other. In Buddhist religious implementation ceremony, Pedanda Budha function is to neutralize Bhuta Kala whereas, Pedanda Shiva function is to *mapuja* (doing mantra) to invoke the presence of Ida Sang Hyang Widhi (God) to witness the ceremony and at the same time please *waranugraha* (gracefull). In term of this functionally each priest has functionalization with regard to its authority.

In relating to the religious ceremonies implementation in a family environment, according to Pedanda Gede Sebali Kenatan adherents given the freedom to choose according to their eager. There is no necessity in using a priest in the religious ceremonies implementation in the family environment. In term of this, the adherents that will be performing a religious ceremony has full authority to determine who is believed to *muput* rituals.

The freedom that has given to Hindus in Lombok to choose a priest when conducting religious ceremonies reflect that there is a democratic characteristic among Hindus. Hindu society generally in Lombok, there are many religious activities in a family that are *puput* (completing the ceremony) by Pedanda e.g. the ceremonies of Manusa Yajna, Dewa Yajna, *Pitra* Yajna dan Bhuta Yajna. Manusa yajna ceremony e.g. starting by tiga bulanan bayi (the ceremony for baby three months old), *otonan* (six months old), until marriage for Hindu society in Lombok using Pedanda.

3.2 Implementation Function of Ćiwa -Buddhist Doctrine in Clergy Symbol towards Hindus in Lombok

In regarding the elementary functions are consisted in Buddha-Ćiwa doctrines that are implemented upon any religious symbols in Hindu at Lombok. In the present study is the most basic functions is used unlike the basis for the belief realization systems either individually or collectively. There are a number of elementary functions consisted in the implementation of the doctrine to religious symbols realm for Hindu in Lombok, unlike (1) philosophy system integration between two doctrines, namely between Ćiwa and Buddhism doctrines. (2) Realizing the social integrity among adherents of Ćiwa with Buddhists in the Hindu community in Lombok. (3) realizing the religious consciousness in living to divinity aspect for Hindu society in Lombok.

Regarding Ćiwa-Buddha doctrines implementation religious symbols for Hindu society in Lombok, which is an integration function. An integration is indicated by the fusion occurrence between them. Where Hinduism implementation unlike described in the previous section that understands to Ćiwa doctrines in India as if, to indicate a different character to understanding consisted in Buddha doctrines, however, in Hinduism implementation for Indonesia, both ideologies experienced integration. It unlike has been emphasized by Sugriwa (2002: 49-50) that Ćiwa-Buddha doctrines are commonly called Hindu religion, it defines that the religious doctrines are spread by Aryans that inhabit to Sindhu river. In the next period, Hindu religion is divided into two, first, Ćiwa religion including Brahma, Vishnu, Bherawa, Ganesha, Indra, Bayu, and Sambu. Second, Buddhism which further split into two streams i.e. Mahayana and Hinayana. Ćiwa and Buddha are esa (one), which substances that are a very small can not be subdivided whose an eternal life force and speed Violent natural surrounds in a second. Its unity is called Hyang Tunggal. In Ćiwa doctrines is realized by Ongkara symbol, whereas, in Buddhism with Hrih. It is from two compounds, namely Purusa that is an eternity of life and pradhana that could death occur of space and material substance.

Regarding Ćiwa-Buddha doctrines implementation towards a religious symbol for Hindu society in Lombok, in which the functions includes a social integrity. The phenomenon is indicated by social tendencies rising of improving unity among adherents of Ćiwa refers to Buddhists. Recently, there has been no meaningful social conflict unlike their implementation about religious symbols for Hindu society in Lombok. Social integrity posed by both doctrines implementation for Hindu social life in Lombok, reflect adaptive properties to them. Ćiwa-Buddha doctrines implementation in a symbolic aspect in the positive implications dimensions for realizing a harmonious life for harmony preservation in religious life.

The social integrity that grows as the unification implications between them that is occurred in Hindu religious implementation in Lombok is inseparable from historical factors, particularly, with respecting to these doctrines union in Java. The influence of Āiwa-Buddha doctrines in the societies at Java island, as stated by Sedyawati (2002: 4) that prehistoric society changes in Java into the Hindu-Buddhist society in the past, e.g. it was caused by the religious doctrines attraction, will be full of concepts and new values. Significantly, the reception device concepts and new value that is then the relevant society is ready to carry out the patterns of action and making cultural objects Hindu-Buddhist image, and is a cultural manifestation part to the society itself.

Regarding their implementation of religious symbols for Hindu society in Lombok, it consists of a function that is able to improve a religious consciousness. The religious consciousness, especially, in efforts to actualize a confidence aspect particularly, in divinity live aspect. In the divine aspect, especially, with regard to gods aspects between Āiwa doctrines towards Buddhism still have relevance. It was an expression that was stated by Kern (2002: 80-81) as quoted below.

No one denies the certain influence existence on Buddhism than what is called Brahmanism or is various forms called of Hinduism anything more ancient. In fact, Hodgson spoke about "taking". Not infrequently recognition to the effect was stated that Buddhists has taken over the gods of India heaven.

Based on the above expression can conclude that in the divinity aspect between Āiwa and Buddhism doctrines has a close affinity. Hodgson unlike stated by Kern uses the term "taking" to describe the close relationship a divinity aspect, the god symbols used by Brahmanism (Hinduism) adherents is also used as supernatural power symbols by Buddhism adherents. In this context, it can be stated that Āiwa Buddhism doctrines have acknowledged the supernatural power symbolized existence by the same symbol.

3.3 The Meaning Implied in Āiwa -Buddhist Doctrines implementation towards Religious Symbols for Hindus in Lombok

The similarity in philosophy between Āiwa Buddhism doctrines that is implemented in any religious symbols for Hindu society in Lombok, reveals a number of meanings. The meaning itself i.e. religious significance, cultural significance, social significance, and harmony meaning. The fourth meaning as described in the following section.

Religious meaning that is implicit in a social phenomenon related to the religious beliefs system holding by a religious society. It is regarded to the values espoused together in religion implementation society embraced it. In term of this, the belief system that is realized by adherents together can be preserved. This is consistent with the concepts that stated by Nottingham (2002: 14) who emphasized that everyone shows themselves at the same beliefs and practice it together with social groups, i.e. adherents groups is essential for religion. The only together a belief and practices can be preserved.

Religious meaning that is implicit in their implementation of religious symbols related with a belief system adopted and realized for Hindu society in Lombok. A belief aspect is implicit to the implementation of the doctrine of religious symbols for Hindu society in Lombok, it is not much different from Hinduism implementation in Bali. Hinduism implementation in Lombok unlike described in the previous section uses many elements of Āiwa Buddhism doctrines.

In the most prominent religious aspect influenced unlike in the symbolic aspect a ritual implementation, clergy symbols aspect, and religious holy days. The rituals implementation, it has substantial similarities with Bali merely in appearance that distinguishes unlike stated by Ida Pedanda Sebali Kenatan from Griya Taman which basically revealed that Hinduism implementation in Lombok almost identical like Bali. In terms of ceremonies such as religious holidays what was done in Bali also held in Lombok's just that little bit different levels. If it is implemented in Bali highlight a fanfare aspect in Lombok as well as implemented, however, on a smaller scale in terms of the festivities, however, the point remains workable as well.

Relating to cultural meaning in its religion implementation regarded the symbolic aspects that are able to improve cultural values in social life adherents. It is unlike known that culture can not be separated from the symbols as proposed by Herusatoto (2000: 26) that humans are culture creatures and those are caused in their life is full of symbols. In relation to this phenomenon can be stated that the human culture involved by symbolism, that understanding which follows based on symbols pattern. Throughout, the history of human culture, symbolism has colored human actions good behavior, language, science and its religion.

The meaning of harmony is implicit in Āiwa-Buddha doctrines implementation of religious symbols related with harmony improve relating to beliefs aspects of held and realized by Hindu society in Lombok. It is regarded the relationships that are improved by Āiwa-Buddha doctrines in the historical period, especially, those occurring in Java, to Bali island is an important key to improving an inter-religious harmony in the present and in the future. The union

of two different doctrines in the past on Java Island, which recently inherited by Hindus, particularly, Hindu society in Lombok is able to realize the harmony among adherents. It is based on the idea that the social order of life is largely determined by ideology super-structure which is used as a guideline.

Regarding the harmony establishment among adherents of Ćiwa and Buddhists that have been united in Hindu lives for Hindu society in Lombok, Ćiwa Buddhism doctrines as an ideational system that has experienced the unification practice in the center of religious life tend to realize the harmony. The formula behavior as part of a social system is largely determined by the ideational system, due to it is integration realization between the doctrines to its implications for harmony establishment between adherents of the doctrines.

4. Conclusion

Ćiwa-Buddhist doctrines implementation in religious symbols towards Hindu society in Lombok regarding the realization of the Ćiwa doctrines elements and Buddhism in Hindu practices. Ćiwa -Buddhist doctrines are implemented on any religious symbols in Hindu society in Lombok. In touching a symbolic dimension unlike religious priest symbol, religious rituals symbol, religious symbols sacred place, and religious holy days symbols.

Ćiwa -Buddhist doctrines function in religious symbols towards Hindu society in Lombok related to their functions that are fundamentally used as a cornerstone in the religious doctrines realization, both individual and collective. An elementary functions involved in Ćiwa-Buddha doctrines implementation to the religious symbols for Hindu in Lombok includes philosophy system integration between the doctrines of Ćiwa and Buddhism, realizing social integrity among their adherents, and improving their religious consciousness of divinity aspect.

The sense that is implicit in Ćiwa-Buddha doctrines implementation in religious symbols towards Hindus in Lombok related to the understanding of noble values consists of religious life implementation. That above meaning is included religious significance, cultural significance, social significance, and harmony sense. The religious sense is implicit in a social phenomenon related to the religious beliefs system on holding a religious society.

Cultural meaning towards religion implementing related to the symbolic aspects that are able to improve cultural values in public life adherents. Social meanings implied Ćiwa-Buddha doctrines implementation religious symbols related to social unity dimension among adherents. The harmony sense is implicit in Ćiwa-Buddha doctrines implementation a religious symbol regarded to harmony to improve relating to beliefs aspects held and realized by Hindu society in Lombok.

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Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.

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	Previous research/unpublished publication/stored in the library:	
		1. Eksistensi Ajaran Siwa-Buddha dalam Pelaksanaan Agama pada Masyarakat Hindu di Lombok (2008)
		2. Implementasi Ajaran Siwa-Buddha dalam Simbol Keagamaan pada Masyarakat Hindu di Lombok (2011)
		3. Otonomi Daerah dan Marjinalisasi Sistem Pendidikan Agama Hindu di Kota Mataram Nusa Tenggara Barat (2014)