

# *The Existence of Puja Mandala In Manifesting Tolerance Education*

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**Abstract**—This study aims to describe the existence of Puja Mandala in realizing the education of tolerance. The goal is to create an atmosphere of harmony that can create a safe, serene and peaceful atmosphere that is realized in real life not only in the theoretical terms, which is manifestly implemented through behavior and personality that eliminates fanaticism. Puja Mandala complex is the center of various religious cultures in the crowded urban areas of Kuta in which it becomes a common area in worshiping God Almighty. There are holy places for all the religions in Indonesia, *Pura*, Churches, Mosque, and *Vihara* for their respective followers. The realization of tolerance education in Puja Mandala embodied in the worship tolerance can take place beautifully, comfortably and orderly under the coordination of the leaders of each religion.

**Keywords**—*Puja Mandala; Tolerance Education*

## I. INTRODUCTION

Almost every major religion in the world utilizes symbols the medium in implementing its teachings. These symbols used as the media are essential to bridge understanding, appreciation as well as a connector between the abstract mind and the reality, between the *niskala* (spiritual realm) with the *sekala* (material realm). In the understanding of the common people, something abstract is made concrete and then used as a means of worship. In other words, religious ritual media containing symbols is not something that can be judged as a symbolic behavior. The symbol is actually always awakened the people to always try to actualize the meaning in symbols that become concrete behaviors that bring prosperity.

Geertz confirms that "religion is a symbol that plays a role of building influential, encompassing, eternal feelings and motivations in human beings, by formulating concepts about something of the general order of existence and encapsulating those conceptions with a radiance of factuality so that the radiance and motivation look uniquely of reality " [1].

Existing cultural values can be seen as part of the future, developed creatively and in an existential process of change, thus, the centers and pockets of cultures will become preserved and conservative structure. This requires a high tolerance education; tolerance is the attitude of accepting that one is different from others. Dialogue and tolerance is an indivisible unity. When the dialogue is the form, then the tolerance is the content. Tolerance is required not only at the conceptual level but also at the operational technical level. This is what has long been absent in the education system [2].

The lack of tolerance education for society may lead to a number of national problems, the lack of dialogue raises the exclusivism behavior; this attitude even defeats the logic of humanity. Still fresh in our memories the riots such as Tragedy of Sampit in West Kalimantan; this case illustrates how tribal problems escalated into religious conflict. Such was also the case with the bombing incidents in several regions in Indonesia, such as in Poso, Central Sulawesi, Ambon in Maluku, Jakarta, and Bali which attracted international attention

Tolerance education is so important that it takes a number of educational patterns to materialize mutual respect among the followers of different religions. Since the religious barriers, as the most powerful barriers may presently lead to crucial problems. Various efforts were made both by the

government and by the community; the basic pattern of respect for other religions and religious beliefs has been set forth in the Body of the 1945 Constitution in article 29 sub-article 1 (one); "The state is based on the Almighty God", and sub-article 2 that states "the state guarantees the freedom of every citizen to embrace religion and worship according to said religion and belief".

The efforts to materialize tolerance among religious followers in Bali is not only going on in the past, but continues to the present. Puja Mandala holds a number of lessons on tolerance which must be interpreted together between religions, not just from one religious point of view alone. The existence of the Puja Mandala complex, whose relevance to the fostering of tolerance behavior among various religions followers can be explored, regardless of the status of majority and minority of said religion. All religions are gifts from the Almighty God, albeit their fundamental differences, these differences if carefully interpreted it will present such beauty as the colorful flowers in the flower garden.

## II. RESEARCH METHOD

In accordance with the title of this study, the research took place in Puja Mandala Complex located Kelurahan Benoa Kecamatan Kuta Selatan Kabupaten Badung. Puja Mandala Complex is one of the areas that can represent the object of research in accordance with the focus of the research, namely the tolerance and the strategy for harmonious religious life. Based on the current state of religious tolerance, this complex becomes the center of the religious tolerance efforts in Bali

This research can be categorized into qualitative research with qualitative data. The qualitative data were obtained from data sources that can be divided into two, namely primary data sources and secondary data sources. The data collection was done by observation, interview, and literature study.

## III. RESULTS AND DISCUSSION

### 1. *Tolerance in Worship*

A tolerant behavior is needed in religious life order in order to create a harmonious life among religious followers. Puja Mandala serves as a place for learning the harmony of religious followers by fostering tolerance, mutual respect, and understanding among the followers of different religions, as well as a common area in the worship of God. Differences between religions are merely different ways, whose final goal is the Almighty God [3] [4].

In the performance of religious activities, people of different religious background will be able to meet and interact with other people in the Puja Mandala, as well as providing an opportunity for discussion on life. Puja Mandala as a common area in worshipping God has a form of tolerance, this tolerance is reflected in the tolerance to other religion's celebration or rituals.

This attitude of mutual respect and honor is conveyed in real life behaviors, for example: when the adherents of different religions perform their respective celebration or rituals at the same time, the observe their rituals without disturbing other people and beliefs. In several occasions in March 2008

and 2006, the Nyepi holiday fell on a Friday, which is the prayer day for the Moslems where they perform their routine prayers. Under the guidance of each religion leaders, it was agreed that the Friday prayer be held in one of the houses of the Moslems, and not at the Ibn Batuta Mosque as usual. The Moslems also agreed to come to prayer on foot instead of riding motorcycle and to keep on observing silence on their way to the prayer site. In the event of the lack of alternate prayer site, the Moslems are welcomed to pray in the Ibn Batuta mosque while keep observing the silence along the way to the mosque as well as going to the mosque on foot. It was also agreed that there was to be no use of loudspeakers and loud sounds during the particular days.

Tolerance is also showed in the use of the loudspeakers. In the event of simultaneous worship by different religions, each community agreed to minimize the use of loudspeakers to indoor use only. For example, on a Sunday which is also happened to be a full moon day, both the Christians and the Hindus pray at the same time, thus both the Hindus and the Christians limited the use of their loudspeaker into indoor use only in order to avoid disturbing each other prayers and rituals.

The steps taken by the leaders of the religious followers have led to a behavior of mutual mutual respect and mutual understanding of other people who will carry out religious rituals in the sense that the people realize that everybody has the same freedom in performing worship and at the same time maintaining and promoting a sense of solidarity and kinship among the followers of different religion, which in essence all are brothers and religions are a means or path to God.

### 2. *Tolerance in Social Life*

Humans as social beings, wherever they are they cannot be separated from other people's lives. There will always be a dependence on social life. The family as the smallest unit of society is the first place human beings integrate and interact with the environment [5] [6] [7]. People in Puja Mandala as social beings, likewise cannot live without any help from others. Therefore, the attitude of togetherness and solidarity is absolutely necessary.

The social and environmental care behavior in Puja Mandala social life can be seen in their daily activity such as the Communal Work (*gotong royong*). This mutual cooperation in form of the communal work usually involves all religious leaders in Puja Mandala. Coordination is important to be done so that each leader of the religions can be actively involved in the communal work, which truly foster a sense of familiarity and togetherness. This communal work activity is in the form of cooperation in maintaining the Puja Mandala. The communal work routinely held in the area of Puja mandala or around the road in Puja Mandala aimed at maintaining the tidiness and preservation of the Puja mandala.

The preservation of Puja mandala is vital since it stems from the initial idea of Puja mandala development as a place of Spiritual Tourism and one of the important element in tourism is the preservation and convenience of the tourist destination. If the place of tourism is always neat, clean and sustainable the tourists will feel at home in the area of puja mandala and there is a big possibility that the tourists will return. In addition to tourists,

preservation is also very important for the managers or administrators of the house of worship themselves. Because the clean and preserved environment will provide comfort in performing worship, so people can perform their worship solemnly without being disturbed by uncomfortable atmosphere.

### 3. *Consciousness Realization of the Religious Followers*

As human beings created by God, the religious followers have a firm belief in the teachings of their respective religions without getting caught up in the attitudes of narrow fanaticism [8] [9] [10]. Religious teachings are interpreted not only as a discourse or rhetoric but also radiating from the behavior and personality of every religious community when interacting with other religious communities. In such conditions, religious followers are fully aware that as the people of God all the teachings of religion comes from God Almighty. Although they have different beliefs they can live in harmony and peace without interfering with each other, such is the atmosphere of consciousness that takes place in Puja Mandala.

The consciousness of the people in Puja Mandala is realized by the establishment of communal organization together as one of the forms of tolerance among religious followers. This communal organization is called PKUB (The Communal Organization for Religious Harmony) Puja Mandala. The PKUB was established on 18 February 2010 under the initiative of the head of Bena sub-district, Mister Wayan Solo. The organizational structure of Communal Organization is filled by religious representatives in Puja Mandala area.

The real manifestation of the role of the board of the Communal Organization is to always coordinate the activities that will be done by religious followers and give notices to other religious leaders in the Puja Mandala complex. It is important to maintain coordination among religious leaders for all forms of activities undertaken by other people. Under the coordination of the leaders, it will be easy for religious followers to perform their activities. Usually, the religious leaders will also involve other religious leaders or representatives of the other religions in the organizing committee of any major religious event organized by any of the religion. Major religious events will certainly require many committees and require the participation of other parties, not only from religious leaders but also need assistance from other parties such as police and related government officials and bodies.

The Puja Mandala is a public area which of course is visited by many people from around Bena village or even from outside Bena village, as well as visited by domestic and foreign tourists. Due to a large number of visitors, security is always an important element to be managed. The Puja Mandala employs their own security forces to safeguard and manage each holy place. The security force has been briefed by the

religious leaders regarding the working system and labor division of each squad. In case of emergency or threats, the security force can actively handle the situation and cooperate with the BTDC Security team as well as the police. This security measure shows the awareness of the religious followers of the importance of the Puja Mandala.

## IV. CONCLUSION

The existence of the Puja Mandala in realizing the education of tolerance is arranged in such a way by the management of each holy place, so that worship in Puja Mandala can take place solemnly, comfortably and orderly. The tolerance in social life has been going well by emphasising on the relationship between followers of different religions as well as maintaining and preserving the social and natural environment. The realization of the people's consciousness in the Puja Mandala in all forms of activities is an example of common consciousness in applying a sense of mutual tolerance towards religious harmony. The interaction that gave birth to togetherness, peace, and harmony of life between religious communities is a reflection of the form of human consciousness as God's creation, where in fact all religious teachings come from God Almighty. This consciousness will be able to dispel the narrow fanaticism or religious exclusivism.

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