Puja Mandala in Benoa, Badung, Bali as the Model of Religious Tolerance

Muhamad Fajar Pramono[*]
University of Darussalam Gontor
Email: mfpramono@unida.gontor.ac.id

Farissa Azmia Hud[*]
University of Darussalam Gontor
Email: farissamia@gmail.com

Abstract

This research discusses the model of religious tolerance in Puja Mandala, Benoa, South of Kuta, Badung, Bali. Puja Mandala is an area with Mosque, Catholic Church, Monastery, Christian Church, and Temple stand side by side. This research also discusses the supporting factors of religious tolerance in Puja Mandala, how do they can communicate well and keep the harmony until now. Generally, Bali society has been dependent on upright religious tolerance far away before Puja Mandala was built. This is supported by Hindu Teaching, Tri Hita Karana to do and get in touch well with other humans without seeing their religions, ethnicities, or even their tribes. The Research data had been taken from interview results with some religions' leader and some officials from each house of worship in Puja Mandala with a qualitative method. Besides, the researcher also has observed and taken some documents from each house of worship as an accurate additional reference.

Keywords: Puja Mandala, Model of Religious Tolerance, Hindu

Abstrak

Penelitian ini membahas tentang model toleransi beragama yang ada di Puja Mandala, Benoa, South Kuta, Badung, Bali. Puja Mandala adalah sebuah kawasan peribadatan dengan Masjid, Gereja Katolik, Vihara, Gereja Protestan, dan Pura yang saling berdekatan di dalamnya. Penelitian ini juga mendiskusikan faktor-faktor yang mendukung terjadinya toleransi tersebut, bagaimana masyarakat sekitar

---

[*] Lecturer of The Faculty of Ushuluddin, University of Darussalam Gontor, Jl. Raya Siman, Siman, Ponorogo, 63471, East Java. Phone. (+62352) 483762.
[*] Student of The Faculty of Ushuluddin, University of Darussalam Gontor, Jl. Raya Siman, Siman, Ponorogo, 63471, East Java. Phone (+62352) 483762.

dapat berkomunikasi dengan baik dan menjaga kerukunan tersebut hingga saat ini. Umumnya, masyarakat Bali yang mayoritas beragama Hindu ini telah teguh menegakkan toleransi beragama jauh sebelum Puja Mandala dibangun. Hal ini didukung oleh ajaran umat Hindu, Tri Hita Karana untuk selalu berbuat dan berhubungan baik dengan manusia sesamanya tanpa melihat agama, suku, maupun rasnya. Data penelitian ini bersumber pada hasil wawancara peneliti dengan beberapa tokoh agama dan pengurus dari masing-masing rumah ibadah yang ada di Puja Mandala dengan menggunakan metode penelitian kualitatif. Selain wawancara, peneliti juga mengadakan observasi dan mengambil beberapa dokumentasi yang dimiliki oleh setiap rumah ibadah sebagai referensi tambahan yang akurat.

Kata Kunci: Puja Mandala, Model Toleransi Beragama, Hindu

Introduction

Puja Mandala is located at Benoa Village, district of south Kuta, in Badung Regency.[1] Benoa district is a border with Jimbaran, Tanjung Benoa, and also Kutuh. Benoa Village has three Traditional Villages, Kampial Village, Bualu Village, and Peminge Village. Puja Mandala itself is located at Bualu Village. Bualu Village is located at a strategic place, because it became a gate to go into the tourism district of Nusa Dua from Denpasar, Sawangan, and Tanjung Benoa.[2] This village has many *banjar*[3], and they are *Banjar Peken*, *Banjar Penyarikan*, *Banjar Pande*, *Banjar Celuk*, *Banjar Terora*, *Banjar Mumbul*, *Banjar Bualu*, and *Banjar Celuk*.

Puja Mandala comes from the words *puja* and *mandala*. *Puja* means respecting or worshipping[4] and *Mandala* means circle, area, or region.[5] Puja Mandala, which is situated at Benoa, South of Kuta, Badung, Bali is an area with five houses of religious worship in it.[6]It

---

[1]M. Yusuf Asry, dkk., *Community Build Harmony: Conflict Resolution and Peace Building in Ethnoreligious Indonesia*, (Jakarta: Ministry of Religion Research and Development Center, 2013), 138.

[2]Gitalia Halim, 'Perencanaan Lanskap Kawasan Wisata Budaya Desa Adat Bualu Nusa Dua, Bali', *Skripsi*, (Bogor: Fakultas Pertanian, Institut Pertanian Bogor, 2000), 14.

[3]*Banjar* is a traditional or neightborhood organization which is actually an unity of security and safety, economy, politic, and culture. See: Gede Aryana, *Peranan Desa dan Banjar Adat dalam Proses Integrasi Kebudayaan di Bali*, Fakultas Sastra dan Budaya Universitas Udayana, (2016).

[4]Tim Pusat Bahasa Diknas,*Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008),1223.

[5]*Ibid.*,980.

[6]D Waruwu and J Pramono, "Keunikan Toleransi Di Kawasan Puja Mandala Nusa Dua Bali," *Seminar Ilmiah Nasional Teknologi …*, no. November (2018): 37–46, https://jurnal.

is located at Banjar Bualu, Village of Benoa, district of South Kuta, City of Badung. This place often became a destination of tourism as religious tour for local or foreign countries.[7] Is not only became a tourism destination, but also became place for research about harmony and tolerance in it.[8]

This proved that Puja Mandala as an area that is used for worshipping is also opened to all religions, tribes, ethnicities, and countries.[9] According to the initiation from Joop Ave, The Minister of Tourism, Post and Telecommunication, and supports from each delegation, religious' community and government of the territory, Puja Mandala started to form under the responsible of BTDC (Bali Tourism Development Corporation) which now has changed its name into ITDC (Indonesia Tourism Development Corporation).[10] This is also supported by the restrictiveness of houses of worship in Nusa Dua's district which includes to tourism area. In 1976, there are not many areas to build many hotels, residences, and houses of worship. Some of the employees from ITDC need houses of worship. Especially when there is a national or an international meeting, the houses of worship must be prepared for a participant.[11]

Seeing the moslem who worked in ITDC itself, they have to go to Ngurah Rai International Airport or Tanjung Benoa if they want to do pray on Friday. As for the other houses of worship for Christian, Catholic, and Buddhism, also have not been built at that time.[12] The building of these houses of worship that places side by side is motivated by houses of worship situated at Indonesia Mini Park in Jakarta or called by TMII.

Before the establishment of Puja Mandala, there was a meeting between the Territory Government, such as Governor of Bali, and also religious committee in Bali such as Council of Indonesian Ulama (MUI), Conference of Indonesia Church Guardian (KWI),

---

undhirabali.ac.id/index.php/sintesa/article/view/471.

[7]I Gede Pasek Mancapara, 'Pluralisme Di Puja Mandala Nusa Dua Bali Sebagai Destinasi Pariwisata Religi,' *Pariwisata Budaya : Jurnal Ilmiah Pariwisata, Agama, Dan Budaya* 3, no. 1 (2018): 59–68, http://ejournal.ihdn.ac.id/index.php/PB/article/view/423.

[8]M. Yusuf Asry, dkk.,*Community Build…*, 153.

[9]Waruwu and Pramono, "Keunikan Toleransi Di Kawasan Puja Mandala Nusa Dua Bali.", 42.

[10]I Nyoman Darma Putra, *Puja Mandala Nusa Dua: Monumen Bhinneka Tunggal Ika untuk Indonesia*, (Surakarta: Universitas Sebelas Maret, 2017), 31.

[11]Interview result with Pdt. Made Gunaraksawati Mastra on 8 June 2019 at 12.24.

[12]Academic Study Tour, Informant: Jumali, on 31 August 2018 at 08.46.

and Communion of Churches in Indonesia (PGI), Parisada Hindu Dharma Indonesia (PHDI), and Indonesia Buddhist Representative (WALUBI). This meeting was held by the Main Director of ITDC, H. Nadirsyah Zein for discussing the name of the place that will be used for the houses of worship. And finally, 'Puja Mandala' was chosen and became the name of this site of houses of worship until now.[13]

With a width of 20.000 m2[14], stood there, five houses of worship that put side by side, and they are: The Great Mosque of Ibn Battuta, Catholic Church Maria Segala Bangsa, Buddha Guna Buddhist Monastery, Christian Church Bukit Doa, and Jagatnatha Temple.[15] Since there is almost a conflict between Moslem and Hindu,[16] the society for religious Puja Mandala unified and established a group called *paguyuban* made which are followed by all religious leaders from each religion in order to prevent conflict among religions as well as to guarantee that there will be no more sparkle leads to it, especially in Puja Mandala and the area around Puja Mandala. The chief of this *paguyuban* is the former Head of Benoa Village and he is I Wayan Solo. Here, *Paguyuban* is a social organization that made especially for religious leaders in Puja Mandala.[17]

Puja Mandala has a society that called by *Paguyuban*. *Paguyuban* is a form of shared life in which members are bound by a pure, natural, and eternal inner connection.[18] Before paguyuban was formed, there was almost a social conflict between Muslims and Hindus. At that time, in 2010, Hindus were carrying out *Ngaben* ceremonies along the road in front of Puja Mandala and in the same time, Muslims would perform Friday prayer, as it was on Friday. The road in front of Puja Mandala became jammed instantly when Hindus and Muslims crossed the road. Muslims want to park their vehicles in front of the mosque and around the Puja Mandala area, while Hindus walk hand in hand

---

[13]*Ibid.*

[14]M. Yusuf Asry, dkk., *Community Build…*, 138.

[15]I Nyoman Darma Putra, *Puja Mandala Nusa Dua: Monumen…*, 35.

[16]Conflicts almost occurred when Moslems were performing Friday prayers and Hindus were carrying out the Ngaben ritual. Accidentally, some sides of the highway were taken by moslems to park their vehicles and that disturbed the way of Ngaben that were passing through the road. Interview result with I Wayan Solo on 11 November 2019 at 09.47.

[17]Mancapara, "Pluralisme Di Puja Mandala Nusa Dua Bali Sebagai Destinasi Pariwisata Religi.", 65-66.

[18]Soerjono Soekanto, *Sosiologi: Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 2012), 114.

to the cemetery.[19]

The atmosphere became crowded and the conflict was almost happened. Fortunately, the head of Benoa Village immediately took some actions by gather all the religious leaders from each house of worship and the idea to create this Puja Mandala community was sparked.[20] With the existence of this association, all coordination and communications that are established between religious communities become smoother and more organized. There were no misunderstandings, riots, or accusations between religious communities because all had been discussed and coordinated clearly and well.[21] With the technological advancements, the community can already more easily coordinate and communicate through *Whatsapp group*. If there is a problem that must be solved together, the community will hold a gathering or just discuss it in the *Whatsapp group*. Because, if each house of worship stands alone, it will be very difficult to regulate harmony and peace among the adherents.[22] There is no doubt that with this community, all the people and their management will be very solid.[23]

Model of Tolerance

In the Dictionary of Indonesian Language, the meaning of the model is a pattern, example, reference, kind, etc. for something which will be made or produced. Tolerance comes from the word "tolerant" which means to be tolerant or sufferance, respectful, forbearance, open-minded with other's opinions, views, beliefs, habits, behaviors, etc. which are different from one's stand. According to William Scott Green, tolerance has more than meaning. It is "the capacity to live alongside with different religious tradition from one's". It also means to accept attitudes, behaviors, and actions contrary to the morality to which one adheres, thus, tolerance of what is from one's own perspective, deceit, or even deviancy.[24] There are two kinds of tolerance according to Said Agil Munawar, they are static tolerance and dynamic tolerance. Static tolerance is a cold tolerance, does not

---

[19]Interview result with Pdt. Made Gunaraksawati Mastra on 8 June 2019 at 12.24.
[20]Interview result with I Wayan Solo on 8 June 2019 at 09.37.
[21]Interview result with I Wayan Solo on 11 November 2019 at 09.47.
[22]Interview result with Teguh Riyanto on 10 June 2019 at 13.16.
[23]Interview result with Mahayani Permana on 11 November 2019 at 14.12.
[24]William Scott Green, *Religious Tolerance In World Religions*, E.d. Jacob Neusner & Bruce Chilton, (USA: Templeton Foundation Press, 2008), viii.

make any cooperation together for the same aim, it is only theory. Dynamic tolerance is an active tolerance creates the cooperation to reach the same aim together, until the harmony among believer become the reflection of believer togetherness in one unity, and does not only a theory.[25]

The Tolerance Model in Puja Mandala

The model of tolerance in Puja Mandala can be said very simple. But, from this simplicity, arises harmony and peace that is very conducive and meaningful. Until, finally this tolerance can run smoothly without opposition from anyone. Here are the models of tolerance in the Puja Mandala.

1. Involvement in Environmental Order

Moslems in Puja Mandala generally often share parking area with other adherents. Because the Great Mosque of Ibn Battuta in Puja Mandala has a large area around the mosque, so this makes it easier for other people who want to park their vehicles when the parking area in front of the house of worship is full. The mosque has a parking area under it, which is usually used to park the vehicles of the people who perform Friday prayers, and also other people like Catholics who perform their regular worship services on Sunday.[26] So do the other religions, they will also share their area for parking. Arranging the parking area is done from each official of houses of worship, one to another. Each of the adherents is allowed to enter the area of other houses of worship to park their vehicles. In matters of water, the mosque also often shares water with other people in need. Sometimes some waterways in other houses of worship are not so smooth, and then the mosque will provide water from the mosque waterways through the hose.[27] As for the management of the arrangement and guarding Puja Mandala areas such as cutting plants or trees, the installation of garden lighting and the construction of public toilet share still being overseen by ITDC with the assistance of each of the house worshippers.[28]

---

[25] H.M. Ali dkk., *Islam untuk Disiplin…*,16.
[26] Academic Study Tour, Informant: Jumali, 31 August 2018 at 08.46.
[27] Interview result with Bapak Jumali, on 26 November at 05.45.
[28] Interview result with I Wayan Solo on 11November 2019 at 09.47.

2. Involvement in Creating Security

Not only about parking, but security is also one of the models of tolerance that should be emulated. When the feast of one of the adherents comes, each of the officials of the house of worship will gather and coordinate regarded the maintaining security before the feast come.[29] For example, when there are celebration of Christmas and Easter, the security guard from Moslems, Buddhists and also Hindus will guard the celebration. Vice versa, when the Moslems, Buddhists, or Hindus have an event or celebration, then the guardian of the place is a security guard from other religion that has no celebrations.[30] Securing houses of worship in religious events also cooperate with local police. For example, during the celebrations or feast of each religion, the local government will mobilize the police to maintain security in the Puja Mandala area. However, basically the security by the local police was also carried out at the request of each house of worship.[31]

3. Involvement in Social Service

Social services carried out by Moslems are usually intended for *dhu'afa*, orphans, and others.[32] Moslems also usually contribute to raising funds for natural disasters that occur in Indonesia. One of them happened in Sulawesi some time ago. Also, when approaching the Nyepi celebration, Moslems and other adherents will make donations in the form of mineral water to traditional villages.[33] Catholics usually hold social services in the form of providing snacks and drinks to people who carry out religious events. To provide snacks and drinks, Catholics also hold cheap food bazaars for other people at any time. For blood donor activities, usually, Catholics will invite other people to join in donating their blood assisted by local Red Cross staff.[34]

Besides, Catholics hold art performances which are usually hold by teenagers and children. Each of the religious community, from Islam to Hindu participated in sending their children to perform at the church. Hence, from this event hopefully will further develop a

---

[29]Interview result with Stevanus Gale on 10 June 2019 at 13.52.
[30]Interview result with Wiyono on 10 June 2019 at 14.28.
[31]Interview result with I Wayan Solo on11November 2019 at 09.47.
[32]Academic Study Tour, Informant: Jumali, 31 August 2018 at 08.46.
[33]Documentation of Paguyuban Puja Mandala from I Wayan Solo on 8 June 2019.
[34]Interview result with Petrus Ketut Adnyana on 11 November 2019 at 19.40.

sense of kinship and affection between religious communities.[35] Not much different from Catholics, Buddhists also contribute to the people who organize religious events in the form of drinks such as mineral water, tea, coffee, and others. Likewise, when there are international guests, Buddhists also help to provide drinks voluntarily.[36] During Nyepi Day, Moslems, Catholics, Christians, Buddhists will go to the surroundings *banjar* to give donations in the form of drinks as well as showing an excellent hospitality.

Supporting Factors in Building the Religious Tolerance in Puja Mandala

The Supporting Factors to build the religious tolerance in Puja Mandala are divided into three, and are Theological Factor, Sociological Factor, and Political Factor.

1. Theological Factor

All religion is always taught their adherents to do good things to others. From this statement, all adherents in all religions must have an awareness to keep harmony and solidarity with others.[37] According to Islamic teachings, there should be no compulsion in choosing faith or religion.. Humans have the right to determine the beliefs or religions they believed in.[38] When Catholics argue that living among other humans is a necessity; it is because humans are created to ally.[39] Buddhists have a moral code consisting of five rules: not killing, not stealing, not committing sexual offenses, not saying wrong, and not consuming harmful substances such as alcohol, drugs, and others. With this, Buddhists can live a good relationship with religious people because the five rules have been embedded in each Buddhist as well as the teaching to love each other. Christians argue that humans are called to love God and also fellow human beings.[40] Hindus do not force others to accept special dogmas or the way they worship. They allow everyone to think, investigate, ask questions and also reflect on them. Therefore, all

---

[35]Interview result with Pdt. Made Gunaraksawati Mastra on 8 June 2019 at 12.24.

[36]Interview result with Mahayani Permana on 11 November 2019 at 14.12.

[37]Interview result with I Wayan Solo on 8 June 2019 at 09.37.

[38]H.M. Ali dkk., *Islam untuk Disiplin…*, 81.

[39]Direktorat Jenderal Pembelajaran dan Kemahasiswaan, *Pendidikan Agama Katolik untuk Perguruan Tinggi*, (Jakarta: Direktorat Jenderal Pembelajaran dan Kemahasiswaan, 2016), 14-15.

[40]Jan Boersema, *Etika Kristen*, (t.k: STT Setia, 2014), 17-21.

religions that live side by side with Hindus feel honored and eventually, it develops into a harmonious relationship with each other.[41]

2. Sociological Factor

All adherents in Puja Mandala have good communication with others. All events or activities in the mosque, church, monastery, and temple are always coordinated well with other adherents. With this coordination, the contact between religious believers goes well without any friction.[42] Thus, this reduces the occurrence of friction and prejudices with other religious communities.[43] Remembering that communication can already be carried out through the Whats app group, this helps all adherents from each house of worship to coordinate all existing problems with other adherents. For example in celebrations or ceremonies, this will be directly coordinated with other adherents so that problems do not arise, such as in the placement of parking, and others.[44] Besides, religious leaders in Puja Mandala are very close to each other. From the proximity of each of these religious leaders, it is very helpful in strengthening harmony and peace in Puja Mandala. This may also happen because each of the leaders of the community gave direction to always share love and affection for each other.[45]

3. Political Factor

Puja Mandala cannot be built after the agreement and supports from The Minister of Tourism, Post and Telecommunication, Joop Ave; The Minister of Religion Tarmizi Taher; and also Governor of Bali Ida Bagus Oka.[46] When Puja Mandala was initiated by Joop Ave, he asked for blessing and permission from the Indonesian President at that time, Mr. Soeharto to build Puja Mandala. Afterward, he sent letters to the Director General of Tourism and also Governor of Bali to process this as soon as possible.[47]

---

[41]Sri Swami Sivananda, *All About Hinduism*, (Himalaya: The Divine Life Society, 1999), 2.

[42]Academic Study Tour, Informant: Jumali, on 31 August 2018 at 08.46.

[43]Interview result with Stevanus Gale on 10 June 2019 at 13.52.

[44]Interview result with Teguh Riyanto on 11 November 2019 at 11.20.

[45]Interview result with Pdt. Made Gunaraksawati Mastra on 8 June 2019 at 12.24.

[46]Interview result with I Wayan Solo on 8 June 2019 at 09.37.

[47]I Nyoman Darma Putra, *Puja Mandala Nusa Dua:Monumen…*, 33-34.

Conclusion

From the discussion in the previous chapters, it can conclude that:

1. The Model of religious tolerance in Puja Mandala is included in dynamic tolerance which is creating interaction among religious people, creating involvement in environmental order, security, and also social service. The people in Puja Mandala and the officials showed the existence of harmony, peace, and kinship through the three aspects that have been mentioned.

2. The factors that support the occurrence of a tolerance model in Puja Mandala are a theological factor, sociological factor, and political factor. Theological factor consist of each adherent's teaching in their religion. Sociological factor consist of their educational environment, inter-faith contact, and social prejudice. While, political factors consists of the agreement and support from the government to build Puja Mandala.

BIBLIOGRAPHY

Aryana, Gede, *Peranan Desa dan Banjar Adat dalam Proses Integrasi Kebudayaan di Bali*, Fakultas dan Budaya Universitas Udayana.

Boersema, Jan. *Etika Kristen*. (t.k: STT Setia, 2014).

Darma Putra, I Nyoman. *Puja Mandala Nusa Dua:Monumen Bhinneka Tunggal Ika untuk Indonesia*. (Surakarta: Universitas Sebelas Maret, 2017).

Dermawan Waruwu dan Jaya Pramono. Keunikan Toleransi di Kawasan Puja Mandala Nusa Dua Bali. *Jurnal Sintesa UNDHIRA Bali*, (t.k:t.p., 2018).

Direktorat Jenderal Pembelajaran dan Kemahasiswaan, *Pendidikan Agama Katolik untuk Perguruan Tinggi*. (Jakarta: Direktorat Jenderal Pembelajaran dan Kemahasiswaan, 2016).

Green, William Scott. *Religious Tolerance In World Religions*. Ed. Jacob Neusner & Bruce Chilton. (USA: Templeton Foundation Press, 2008).

H.M. Ali dkk. *Islam untuk Disiplin Ilmu Hukum Sosial dan Politik*. (Jakarta: Bulan Bintang, 1989).

Halim, Gitalia. 'Perencanaan Lanskap Kawasan Wisata Budaya Desa Adat Bualu Nusa Dua, Bali'. *Skripsi*, (Bogor: Fakultas Pertanian, Institut Pertanian Bogor, 2000).

Jamaludin, Adon Nasrullah. *Agama dan Konflik Sosial: Studi Kerukunan Umat Beragama, Radikalisme, dan Konflik Antarumat Beragama*. (Bandung: Pustaka Setia, 2015).

Mancapara, I Gede Pasek. Pluralisme di Puja Mandala Nusa Dua Bali Sebagai Destinasi Pariwisata Religi. *Pariwisata Budaya: Jurnal Ilmiah Pariwisata, Agama, dan Budaya 3, no. 1*, (t.p:t.k. 2018).

M. Yusuf Asry, dkk. *Community Build Harmony: Conflict Resolution and Peace Building in Ethnoreligious Indonesia*. (Jakarta: Ministry of Religion Research and Development Center, 2013).

Putra, I Nyoman Darma. *Puja Mandala Nusa Dua: Monumen Bhineka Tunggal Ika Untuk Indonesia*. (Surakarta: Universitas Sebelas Maret, 2017).

Scott Green, William. *Religious Tolerance In World Religions*, E.d. Jacob Neusner & Bruce Chilton. (USA: Templeton Foundation Press, 2008).

Sivananda, Sri Swami. *All About Hinduism*. (Himalaya: The Divine Life Society, 1999).

Soekanto, Soerjono. *Sosiologi: Suatu Pengantar*. (Jakarta: PT Raja Grafindo Persada, 2012).

Tim Pusat Bahasa Diknas. *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008).