CHAPTER I

INTRODUCTION

1.1. Background of Study

In religious life, the multicultural community of Bali, Indonesia, sometimes experiences tensions among religions, ethnic groups, and traditions to maintain interfaith harmony. In Bali, particularly in Puja Mandala, a paguyuban (community association) was established. This is a social system that is personal in nature and often traditional, based on long-standing customs and practices.[1]

Puja Mandala is a beautiful complex of worship buildings located in the Kampial hill area of Nusa Dua, Bali. This place serves as a reflection of harmony among religious communities living side by side in mutual tolerance. Within this complex stand five places of worship: the Ibnu Batutah Mosque (Islam), the Maria Bunda Segala Bangsa Church (Catholic), the Guna Vihara (Buddhist), the GKPD Jemaat Bukit Dua Church (Protestant), and the Jagat Natha Temple (Hindu). All the buildings are neatly arranged, standing gracefully, majestically, with equal height and alignment, embodying both aesthetic and spiritual values.[2]

The three aspects are: first, involvement in environmental management; second, involvement in ensuring security; and third, involvement in providing social services. Additionally, the study identifies several factors that support the

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[1] 'Saiful Rahman Barito,Pusad Paramadina | Menggapai Kerukunan Umat Beragama: Buku Saku Fkub', 12 April 2019, Https://Www.Paramadina-Pusad.Or.Id/Buku/Menggapai-Kerukunan-Umat-Beragama-Buku-Saku-Fkub/.
[2] Dermawan Waruwu, 'Kawasan Puja Mandala Wujud Toleransi Di Bali', 2017, 84–95. Jurnal Kajian Bali.

development of the tolerance model in Puja Mandala. These factors include theological, sociological, and political factors.Theological factors consist of the teachings of each religion's followers. Sociological factors include the educational environment, interfaith interactions, and social prejudice. Meanwhile, political factors involve government approval and support in establishing the Puja Mandala area.[3]

A Paguyuban is an association that is familial in nature. [4], It was initially established by like-minded individuals to foster unity (harmony)[5]. Paguyuban (Gemeinschaft) is a form of communal life in which its members are bound by pure and genuine inner connections, as well as by tangible and organized relationships. Paguyuban groups are often associated with rural communities.Characterized by strong collective bonds. The paguyuban referred to in this study is the Paguyuban Puja Mandala[6].

The Paguyuban Puja Mandala, with the aim of fostering religious tolerance in Puja Mandala, Bali, plays a vital role in building interfaith harmony within society. This community association is based on profession or occupation, ethnicity, shared vision, and other factors. The goal is to address societal issues before they

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[3] Dermawan Waruwu and Jaya Pramono, 'Keunikan Toleransi Di Kawasan Puja Mandala Nusa Dua Bali', *Seminar Ilmiah Nasional Teknologi, Sains, Dan Sosial Humaniora (SINTESA)* 1 (19 December 2018), https://doi.org/10.36002/snts.v0i0.471.

[4] Fajar, Forum Kerukunan Umat Beragama (Fkub) Sebagai Pemersatu Bang, Dalam Https://Dki.Kemenag.Go.Id/. Accessed 14 May 2024

[5] Muhammad Anang Firdaus, 'Eksistensi Forum Kerukunan Um At Beragam A Dalam Mem Elihara Kerukunan Umat Beragam A Di Indonesia' 29, No. 1 (2014).

[6] Taslim Hm Yasin Dkk, Kerukunan Ummat Beragama (Aktualisasi Ragam Varrianummat Beragama Di Indonesia), (Ushuluddin Publishing, Banda Aceh 2013), Hlm. 1

escalate to legal matters, resolving them within the community. Without such a paguyuban, it is almost certain that society would live without regard for one another, with no oversight, leading to mistrust and suspicion among individuals.[7] Our lives become more vibrant through mutual understanding and recognition of the various differences that exist. Therefore, in Indonesia, an interfaith harmony institution was established, namely the Forum for Religious Harmony (FKUB), which exists in every district and city. The FKUB is one of the examples of the government's efforts to build, maintain, and empower religious communities in order to achieve harmony and welfare.[8]

Tolerance also means an attitude and actions that prohibit discrimination against different groups or communities within a society. It teaches humanity to always respect and show tolerance toward others while preserving the sanctity and truth of each belief. It promotes living in tolerance with all religions, granting freedom of speech, and respecting the beliefs and practices of all religious followers, fostering a sense of mutual respect among humans without discrimination.[9]

One of the factors is the effectiveness of the Paguyuban Puja Mandala in Bali as a forum for meeting religious leaders to avoid anarchism under the guise of any particular religion. It functions as a communication platform among different

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[7] M.Abrar Parinduri, 'Peran Paguyuban Masyarakat Dalam Membangun Ikatan Sosial'. Universitas Medan Area, (30 Oktober 2019):.

[8] Mudha Ulfa, 'Sistem Komunikasi Forum Kerukunan Umat Beragama (Fkub) Sebagai Fasilitator Toleransi Umat Beragama Di Kota Banda Aceh', H/2019 M 1440.

[9] Abu Bakar, 'Konsep Toleransi Dan Kebebasan Beragama', *Toleransi: Media Komunikasi Umat Bergama* Vol.7, No.2 (July 2015).

religious communities, helping to build a model of religious tolerance. The Paguyuban Puja Mandala truly serves as a space to accommodate the desires and aspirations of people from various religions, supporting the realization of the community's collective wishes, ultimately creating a harmonious, peaceful, and prosperous society.[10]

Thus, the effectiveness of the Paguyuban Puja Mandala system, as a facilitator alongside the government, runs smoothly in maintaining the model of religious tolerance in the Puja Mandala area.[11]. Based on the background mentioned above, the researcher aims to examine the study titled **"STRATEGY OF PUJA MANDALA ASSOCIATION IN BUILDING RELIGIOUS TOLERANCE IN PUJA MANDALA NUSA DUA BALI"**

1.2 Problem of Study

Based on the background above, the problem formulation is as follows:

1. What is the Strategy of the Mandala Puja Association in Realizing Mandala Puja as a Model of Religious Tolerance in Bali?

1.3 Purpose of Study

Based on the problem formulation above, the research objectives are as follows:

1. Understand the overview of the Puja Mandala Community Strategy in realizing Puja Mandala as a model of religious tolerance in Bali.

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[10] Ulfa, 'Sistem Komunikasi Forum Kerukunan Umat Beragama (Fkub) Sebagai Fasilitator Toleransi Umat Beragama Di Kota Banda Aceh'.

[11] Kontiarta I Wayan,Redi Panuju, 'Strategi Komunikasi Fkub Dalam Memelihara Kerukunan Umat Beragama Di Provinsi Bali', *Jurnal Sosiologi Agama*, June 2018, http://dx.doi.org/10.14421/.

1.4. Significance of Study

In this research, the author hopes that this work can provide benefits for::

4.1. **Theoretically**, this research is highly beneficial for honing the skills, intellectual capacity, and scholarly writing abilities of students in scientific writing. It also aims to enhance understanding of the effectiveness of *Paguyuban Puja Mandala* in building a model of religious tolerance. Furthermore, it is expected to contribute ideas and insights to the development of the Religious Tolerance Model, particularly the Forum for Religious Harmony (*Forum Kerukunan Umat Beragama*).

4.2. **Practically**

a. **For Institutions:** This research is expected to serve as a consideration and input to ensure that the process of religious tolerance continues to be maintained within the Puja Mandala area in Nusa Dua, Bali.

b. **For the Author:** This research is expected to expand knowledge and provide direct experience of the facts on the ground, in connection with the theories learned in academic studies.

c. **For the Academic Community:** This research is hoped to become a reference, provide input, and enrich the discourse on the model of religious tolerance.

1.5. Review of the Related Literature

1.5.1. Previous Research

There are several studies related to the research theme, the first is Farissa Azmia Hud with the title 'Puja Mandala in Benoa, Badung, Bali as the Model of Religious Tolerance (2023)[12]. This study finds out what aspects, involvement and factors support the occurrence of religious tolerance in Puja Manda. The results of the study indicate that the success of Puja Mandala as a Model of Religious Tolerance in Bali is due to theological, sociological, and political factors/government roles. The difference in research results between Farissa Azmia Hud's research and the researcher's is that the researcher discusses how the effectiveness of the Puja Mandala Community Forum in Building a Tolerance Model in the Puja Mandala Area is not only about the Tolerance Model. The similarity is that both are researching the Religious Tolerance Model in Puja Mandala Bali.

Second, conducted by Ulfa Mudhia with the title, "'Sistem Komunikasi Forum Kerukunan Umat Beragama (FKUB) Sebagai Fasilitator Toleransi Beragama Di Kota Banda Aceh"[13]. The purpose of this study is to find out the system used in FKUB Banda Aceh City and how to build communication with government sectors, and what obstacles occur in FKUB Banda Aceh City. The results of the study indicate that FKUB uses an interpersonal, group and mass

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[12] Azmia, Farissa. 'Puja Mandala In Benoa, Badung, Bali As The Model Of Religious Tolerance | Journal Of Comparative Study Of Religions (Jcsr)', 15 August 2022

[13] Mudhia ,Ulfa. 'Sistem Komunikasi Forum Kerukunan Umat Beragama (Fkub) Sebagai Fasilitator Toleransi Umat Beragama Di Kota Banda Aceh'.

communication system. FKUB builds cooperation with various parties to implement its programs. The obstacles that occur are semantic, psychological, and physical obstacles. The difference in research results between Ulfa Mudha's Thesis and the researcher is that the researcher discusses the Effectiveness of the Interfaith Harmony Forum (Paguyuban) which took place in the Puja Mandala Nusa Dua Bali Area, Not in Banda Aceh. The similarity is that both researched at FKUB and (Paguyuban) discussed the Effectiveness of what happened at FKUB[14].

Third, research conducted by Akhmad Ibra Syahrial Universias Brawijaya with the title "The Existence of Mandala Puja and Inter-Religious Harmony." The aim of this research is to find out the form of community implementation and the existence of Mandala Puja and inter-religious harmony. It can be concluded that inter-religious conflict is due to the harmony situation starting to decline. The establishment of places of worship for religious communities is also a factor in inter-religious conflicts.

However, there is an area that has a religious center that presents places of worship for five religions side by side, namely Puja Mandala. The difference between the results of Akhmad Ibra Syahrial's research and that of researchers is that they discuss the Puja Mandala Community Strategy in Building a

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[14] Akhmad Ibra Syahrial Maula. '' The Existence Of Puja Mandala As An Implementation Civil Society And Intercourse Harmony Religious". At-Tabayyun:Journal Islamic Studies. Volume 5 nomor 2, Juli-Desember 2023. https://journal.iainlhokseumawe.ac.id/index.php/attabayyun.

Religious Tolerance Model, not just the existence of Puja Mandala, the similarity is that they both research inter-religious harmony at Puja Mandala.

Fourth, research conducted by: I Wayan Muka, Indonesian Hindu University, with the title "Tolerance in the diversity of religious communities in Bali. Study: Integrated Place of Worship, Puja Mandala Nusa Dua. [15] " The aim of this research is to find out about Puja Mandala as a symbol of building harmonious Indonesianness by respecting differences, by upholding the spirit of diversity, Puja Mandala is also an attractive tourist attraction. This place is increasingly visited by foreign and domestic tourists, whether visiting or visiting. As well as carrying out religious activities, this research also examines the results of the idea behind the construction of Puja Mandaa which has so far been achieved, the Puja Mandala area has become a model and inspiration for creating harmony and peace for the millennial generation who are vulnerable to individualist attitudes.

The difference between the results of I Wayan Muka's research and the researchers is discussing the Puja Mandala Association's strategy in building a model of religious tolerance, not just knowing Puja Mandala as a symbol of harmonious Indonesianness by respecting differences. The similarity is that they both understand the Tolerance of Religious Diversity in Puja Mandala.Fifth, research conducted by Dermawan Waruwu and Jaya Pramono with the title. "The Uniqueness of Tolerance in the Puja Mandala Nusa Dua Bali Area".

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[15] Dermawan Waruwu, Jaya Pramono, Keunikan Toleransi Di Kawasan Puja Mandala Nusa Dua Bali,Seminar Ilmiah Nasional Teknologi, Sains, dan Sosial Humaniora(SINTESA),
https://jurnal.undhirabali.ac.id/index.php/sintesa/article/view/471.

The purpose of this study is to find out from the aspect of the niqueness of Tolerance in the Puja Manda Bali Area, the results of the study indicate that there is a spirit of tolerance, not only at the conceptual level but also in the practice of religious life, the life of religious people is a real manifestation of the establishment of religious tolerance and shows a new civilization about the importance of religious tolerance, harmony of tolerance in the Five Places of Worship in the Puja Mandala area. The difference in the results of Dermawan Waruwu and Jaya Pramono's research with the researcher is discussing the Effectiveness of the Puja Mandala Association in Building a Religious Tolerance Model, not only the uniqueness of Tolerance.

The similarity is that both are researching Religious Tolerance in the Puja Mandala area. The following is a Comparison Table that the researcher has concluded: Similarities and differences between previous studies and this study. The similarity is about conducting research on religious tolerance. While the difference is if Farissa researches more on tolerance and the image of harmony in Puja Mandala, what Ulfa did was more on the communication system of FKUB Banda Aceh and what Darwanan & Jaya Pramono did was more on theuniqueness of tolerance in Puja Mandala. This study also studies religious tolerance but focuses more on the effectiveness of the Paguyuban in Puja Mandala Bali. So in this study, the author will discuss how effective the Paguyuban Puja Mandala is building a model of religious harmony in Puja Mandala Nusa Dua Bali.[16].

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[16] Kontiarta I Wayan,Redi Panuju, 'Strategi Komunikasi Fkub Dalam Memelihara Kerukunan Umat Beragama Di Provinsi Bali', *Jurnal Sosiologi Agama*, June 2018, http://dx.doi.org/10.14421/.

1.5.2. Conceptualization

1.5.2.1. Strategy

Strategy According to Gibson is the achievement of agreed goals and targets to achieve joint business goals. The level of goals and targets indicates the level of effectiveness. The achievement of goals and targets indicates the level of effectiveness and the target will be determined by the level of sacrifice that has been made.[17]

According to Mulyasa [18] Effectiveness is how an organization successfully obtains and utilizes resources to realize operational goals. Effectiveness is related to the implementation of all main tasks, the achievement of timely goals and the participation of members. Effectiveness is a basic element in achieving goals or targets that have been determined in each organization, activity or program. It is called effective if the goals or targets are achieved as determined. This is in accordance with the opinion of H. Emerson as quoted by Soewarno Handayanigrat who stated that "Effectiveness is a measurement in the sense of achieving previously determined goals.

1.5.2.2. Association

Community (Gemeinschaft) is a form of communal life where the members are bound by personal or spiritual relationships and are natural, harmonious and

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[17] Firdaus, 'Eksistensi Forum Kerukunan Umat Beragama dalam Memelihara Kerukunan Umat Beragama di Indonesia' Kontekstualita, Vol. 29, No. 1, 2014.

[18] Mulyasa, Management Berbasis Sekolah Konsep Strategi dan Implementasi, (Bandung: PT. Remaja Rosdakarya), hal 82

harmonious. [19]. the forms of community are community by blood, community by place, community by soul and mind.[20]

As carried out by the interfaith association, conducting communication dialogues with religious leaders and community figures, accommodating the aspirations of religious organizations and the community, channelling the aspirations of religious organizations and the community in the form of recommendations as material for government policies, conducting socialization of laws and regulations and policies in the religious field related to religious harmony and community empowerment.

1.5.2.3. Puja Mandala

Puja Mandala is located in Benoa Village, South Kuta District, Badung Regency, 1 Benoa District borders Jimbaran, Tanjung Benoa and also Kutuh. Puja Mandala comes from the words Puja and Mandala, Puja means to respect or worship and Mandala means Circle, Area, or Region. The Puja Mandala Area is an Area with Five Houses of Worship[21].

The five houses of worship are: Ibnu Batutah Mosque (Islam), Maria Bunda Begala Bangsa Church (Catholic), Wihara Guna (Buddhist), GKPD Jemaat Bukit Dua (Protestant), Pura Jagat Natha (Hindu). Puja Mandala is an area used for

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[19] Mubarok, 'Memperkuat Forum Kerukunan Umat Beragama (Fkub)'. https://jurnaldialog.kemenag.go.id/index.php/dialog/article/view/66 . hal 195-206.
[20] Yesi. Marince. ''Kelompok-kelompok sosial dan kehidupan masyarakat''. Pengantar sosiologi, https://repository.unikom.ac.id/38735/1/Kel%20Sosial%20%237.pdf.
[21] M. Litt Prof. I Nyoman Darma Putra, 'Puja Mandala Nusa Dua Monumen Bhineka Tunggal Ika Bali Untuk Indonesia' (Universitas Negeri Surakarta, 2017), Https://Erepo.Unud.Ac.Id/Id/Eprint/16484/.

worship and is also open to all religions, tribes, ethnicities, and countries. The Puja Mandala area has an association called Paguyuban, Paguyuban is a form ofcommunal life whose members are bound by a pure, natural, and eternal spiritual bond. The Puja Mandala area is included in dynamic tolerance, namely creating interaction between religious communities, creating involvement showing harmony, peace and family in the Puja Mandala area.[22]

1.5.3. Theoretical basis

1.5.3.1 Interfaith Harmony

In Islamic Terminology, the term for Interfaith Harmony is "Tasamuh", which means mutual understanding, mutual respect and appreciation as fellow human beings. Tolerance leads to an open attitude and willingness to acknowledge the existence of differences, whether in terms of ethnicity, skin color, language, customs, culture, language and religion. [23]

Etymologically, the word harmony originally comes from Arabic, namely italic, which means basic pillar, or principle. That harmony is a unity consisting of different elements, each of which strengthens each other. W.J.S Purwadaminta stated that harmony is an attitude or characteristic of tolerance in the form of

[22] Hud, Farissa Azmia.'Puja Mandala In Benoa, Badung, Bali As The Model Of Religious Tolerance | Journal Of Comparative Study Of Religions (JCSR)', 15 August 2022, Https://Ejournal.Unida.Gontor.Ac.Id/Index.Php/JCSR/Article/View/6383.

[23] Ibnu Rusydi and Siti Zolehah, 'The meaning of inter-religious harmony in the Islamic and Indonesian context', 28 January 2018, https://doi.org/10.5281/ZENODO.1161580.

respecting and allowing a stance, opinion, view, belief or other that is different from the stance in order to create order and peace in society.[24]

1.5.3.2. Legal Foundation

In principle, religious opportunities in Indonesia are protected by the Constitution, especially Article 28E paragraph (1) of the 1945 Constitution which states that everyone should embrace religion and love and choose education and work according to their religion. Seeking citizenship, choosing citizenship choosing a place to live, having the right to live and leave the region, and to return to their homeland. In addition, Article 28E paragraph (2) of the 1945 Constitution also states that everyone has the right to the opportunity to believe in their beliefs. Furthermore, Article 28I paragraph (1) of the 1945 Constitution also perceives that the right to religion is a shared freedom. In addition, Article 29 paragraph (2) of the 1945 Constitution also states that the State guarantees the autonomy of each of its citizens to embrace religion.

Embracing and performing worship that is remembered for the basic freedom group is still limited by the existence of Article 28J of the 1945 Constitution, Article 28 J paragraph states that (1) everyone is obliged to respect the freedom of others. And section (2) stipulates that "the activities of these privileges must depend on obstacles in the law." So, in the implementation of this freedom together they actually agree with the limitations specified in the law.

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[24] W.J.S Porwadarminta, Kamus Umum Bahasa Indonesia(Jakarta, Balai Pustaka1986) h.1084

1.5.3.3. Three Religious Harmony

The Tri Harmony of Religious Communities aims to respect the freedom of others and provide the right to diversity to obtain harmonious and peaceful human rights recognition even though culturally, ethnically, religiously, racially and socially, in carrying out the obligations of the religious teachings they believe in. This Tri Harmony includes three harmonies, namely: Internal Harmony of Religious Communities, Harmony between Religious Communities, and Harmony between Religious Communities and the Government. [25]

1.5.3.4. Religious Tolerance Model

According to Mahmud Achman there are four general forms of models, namely System Models, mental models, verbal models, and mathematical models. System Models are tools that we use to answer questions about systems without conducting experiments. The purpose of modelling is to determine the information that is considered important to collect, so that there is no unique model, one system can have various models, depending on the point of view and interests of the Model maker. The Tolerance Model according to Knauth tolerance is based on two conditions: first, there must be a situation of difference or plurality, and second, there must be some reason to passively or actively accept the situation of difference. Analyzing the understanding of difference or plurality which is a variety of

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[25] Depag Ri, Theological Framework for the Harmony of Religious Life in Indonesia, (Jakarta: Badan Penelitian Dan Pengembangan Agama Proyek Peningkatan Keukunan Umat Beragama Di Indonesia 1997), 8-10.

tolerance situations and different theories and reasons for accepting or not accepting this diversity.[26]

1.5.3.4. Strategy Organization

Organization means a unity consisting of parts (people and so on) in an association for a specific purpose and a work group of people formed to achieve a common goal. The sustainability of an organization is also greatly influenced by the effectiveness and solidity of individuals in the organization.[27]

Important actors in the organization are human resources, human resources are vital organizational assets because their roles and functions cannot be replaced by other resources. Organizational effectiveness resources must be planned and managed in such a way for the sustainability of the organization, effective human resource planning is a process for deciding what goals will be achieved during the coming period and what will be done to achieve those goals.[28]

The effectiveness of the organization against established standards or comparing performance between members of the organization who have similar tasks, regarding the function and purpose of performance assessment, types of performance assessment, factors in performance and methods of effectiveness assessment in significant performance to improve Effective Organizations.

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[26] Sulistiyowati Gandariyah Afkari, Model of Religious Tolerance Values in the Learning Process at Sman 8 Batam City, N.D.

[27] Ariyanto. 2011. Organizational and Administrative Theory,. Jakarta; Salemba Hunamika.

[28] Mustiqowati Ummul Fithriyyah. DASAR-DASAR TEORI ORGANISA, Rdev Riau Institute For Research And Development 8 Januari 2021. . Jakarta

1.5.4. Research Framework
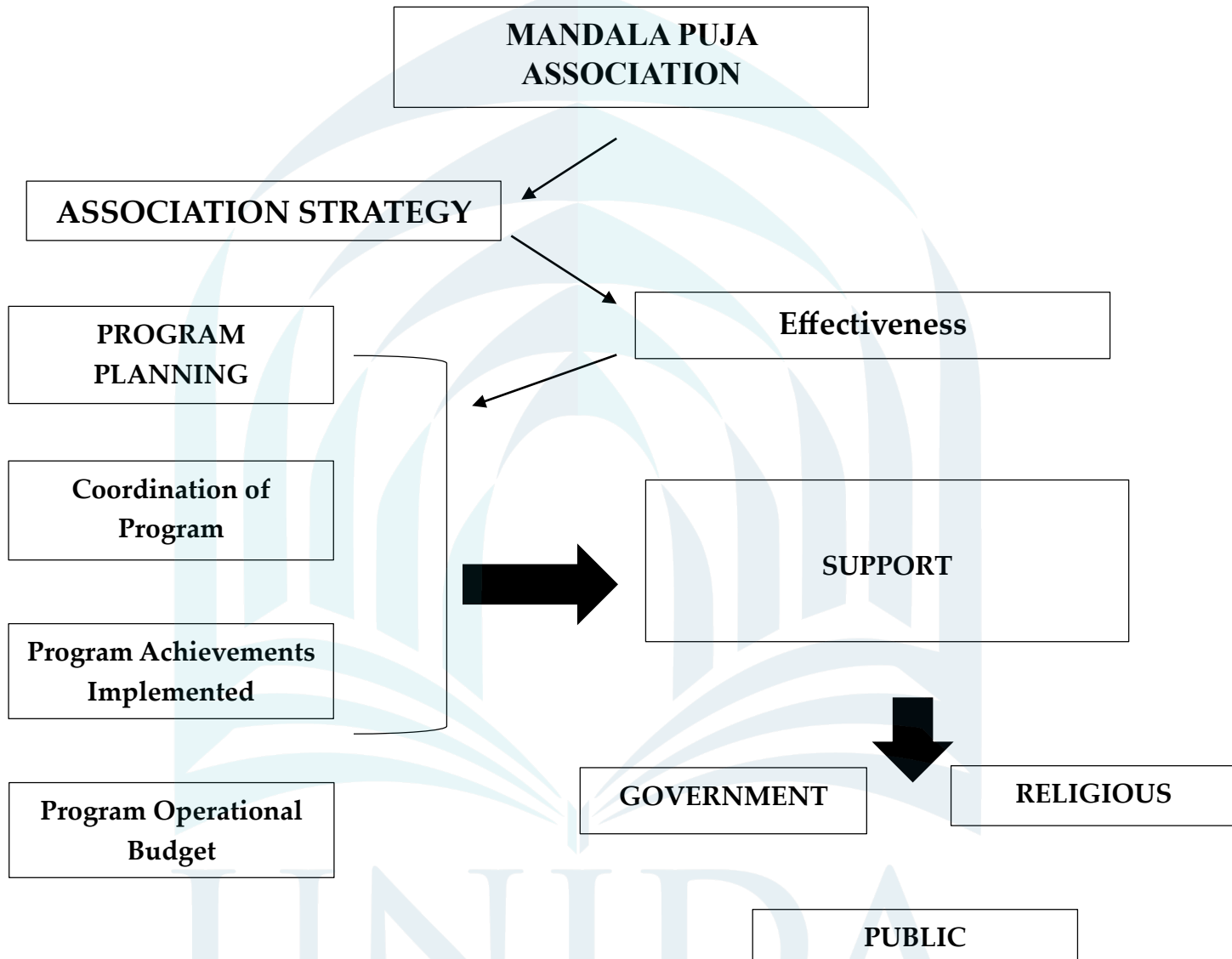
1.6. Research methods

1.6.1. Types and Approaches of Research

The Research entitled Effectiveness of Puja Mandala Association in Building a Religious Tolerance Model in Puja Mandala Nusa Dua Bali, using a descriptive analytical method with a sociological approach, the author conducted observations and directly analyzed data obtained from the field, both in the form of

oral and written data or documents and not numbers, providing a systematicescription of scientific information whose information was obtained through research objects.[29]

1.6.2. Data Sources and Types

The data sources used in this study. First, Primary Data, namely: data that the author took directly from the results of collecting Research Objects, source materials or documents that were put forward or described by the person or party present at the time the incident described took place. This source was taken by the author from the results of interviews with members of the Puja Mandala Nusa Dua Bali association, namely, Mr Wayan Solo as the chairman of the Puja Mandala Bali Association, Mr Jumali as the Administrator of the Ibnu Batutah Puja Mandala Mosque and several religious figures in the Puja Mandala. Which are in the form of words and actions that are closely related to the problem that the author is researching.

Second, Secondary Data, namely data that is directly collected by researchers as support from the primary source and can be said to be data that is arranged in the form of documents. Secondary data in the form of materials that are indirectly related to the main problems in this study, some of these materials are expected to support complement and clarify the primary data. These data come from documents related to the Paguyuban Puja Mandala such as Minutes of Meetings,

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[29] Abdullah, M. 2015. Quantitative Research Methodology. Aswaja Pressindo: Banjarmasin.

Letters, Photos, Program Plans and other sources in the form of research reports that are still related to the theme discussed as a complement.

1.6.3. . Data collection technique

To obtain the data needed in this study, there are several methods used, namely: First, the Observation Technique is data observation or data collection technique directly on the object of study. Observation is the selection, change, recording, and coding of a series of behaviors and atmospheres related to the Organization. Only for certain activities do researchers observe directly.[30]

This method is used to examine the effectiveness of the Paguyuban organization in general, the facilities and infrastructure owned by the Paguyuban organization, the activities carried out by the Paguyuban Organization and the interaction between the Effectiveness of the Puja Mandala Paguyuban in Building a Tolerance Model in Puja Mandala in the process of managing the Effectiveness of Tolerance between Religious Communities.

Second, the interview technique is a data collection technique where researchers ask respondents questions directly to obtain information about research objectives using a tool called an interview guide.[31]

In this interview, the researcher used a semi-structured interview guideline, because this form of interview does not make the research rigid but rather more flexible and free but structured in conducting the interview. In its implementation,

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[30] Sandu Siyoto, Ali Sodik, Dasar Metodologi Penelitian (Yogyakarta: Literasi Media Publishing, 2015), 124.
[31] Moh. Nazir, Research methods (Jakarta: Ghalia Indonesia, 2003), 93.

the researcher will directly interview several parties including the head of the Puja Mandala Association, the administrators of the Puja Mandala Association, religious figures of Puja Mandala and everything related to the Effectiveness of the Puja Mandala Association in Building a Model of Religious Tolerance in Puja Mandala Nusa Dua Bali.

The Third Documentation Technique The Documentation Technique is, Searching for data on variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, ledgers and so on. This documentation method is used to obtain data in the form of writings related to the research object that will be discussed in this study and is used as a strengthening method from the results of the interview and observation methods.

1.6.4. Data Analysis Techniques

The analysis technique in this study uses the Miles and Huberman model. [32].namely qualitative data analysis activities are carried out interactively and continuously until complete, or the data is saturated which is assumed that the research problem has been answered. There are three stages in data analysis activities or activities, namely data reduction, data presentation and data verification, then drawing conclusions and verification[33].

The data that has been obtained or collected will then be displayed in a unified and systematic written form. Data analysis aims to simplify data into a form that is easier to

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[32] Sugiyono, Educational Research Methods (Quantitative, Qualitative and R&D Approaches) (Bandung: Alfabeta, 2015), 93

[33] Rahmat Sahid, 'Miles and Huberman Model Qualitative Research Data Analysis | PDF', *Scribd*, accessed 7 June 2024, https://id.scribd.com/document/211341201/Analisis-Data-Penelitian-Kualitatif-Model-Miles-Dan-Huberman.

read and interpret. Data presentation is intended to provide a limitation on the information that has been compiled and then can provide a possibility to draw conclusions and take action. Conclusions are generally formulated based on all analysis and interpretation of the data that has been collected.

After describing the main findings in the research or conclusions, the researcher then tries to provide a recommendation or suggestion that is expected to provide benefits to Puja Mandala Bali and the Puja Mandala Community Forum as well as the Denpasar Bali Government and Badung Nusa Dua Regency, Bali. The analysis process through the flow model can be described as follows:
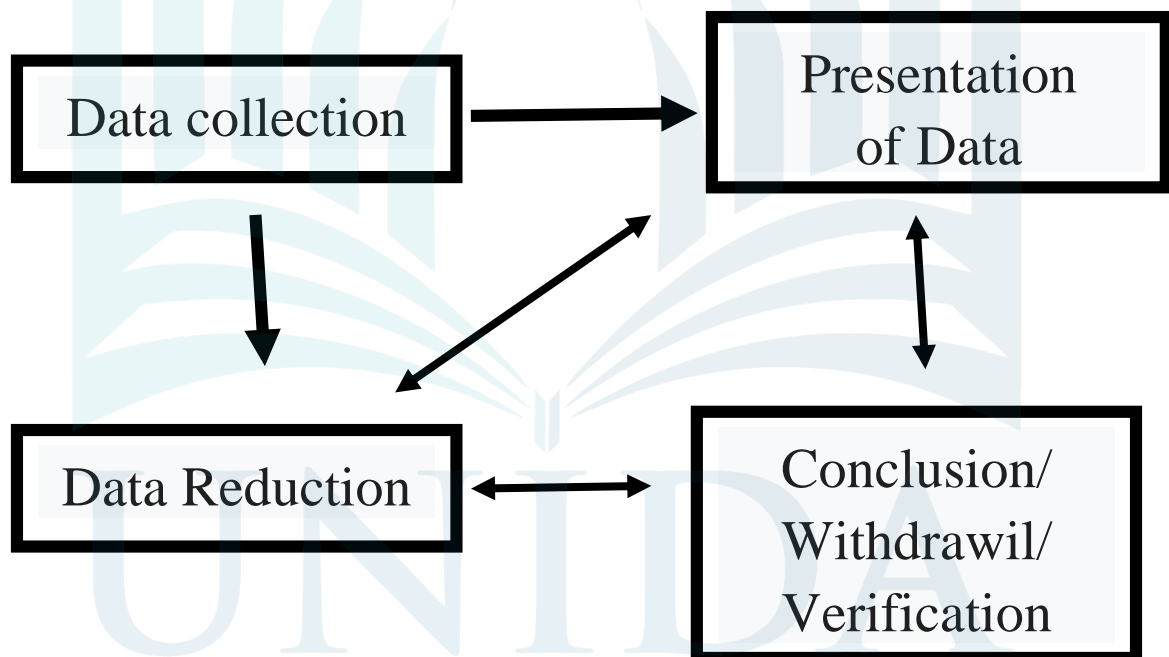
1.6.4.1. Data Reduction

Data reduction is a stage of qualitative data analysis techniques. Data reduction is the simplification, classification, and removal of unnecessary data in such a way that the data can produce meaningful information and facilitate drawing conclusions. The large number of data and the complexity of the data, data analysis is required through the reduction stage. This reduction stage is carried out to select whether or not the data is relevant to the final goal.[34]

1.6.4.2. Display Data

Data display or data presentation is also a stage of qualitative data analysis techniques. Data presentation is an activity when a set of data is arranged systematically and easily understood so that it provides the possibility of producing conclusions. The form of qualitative data presentation can be in the form of narrative text (in the form of field notes), matrices, graphs, networks or charts. Through the presentation of the data, the data will later be organized and arranged in a relationship pattern, so that it will be easier to understand.[35]

1.6.4.3. Conclusion and Verification

Drawing conclusions and verifying data is the final stage in qualitative data analysis techniques. This stage is carried out by seeing the results of data reduction while still referring to the analysis objectives to be achieved. This stage aims to find

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[34] Ahmad Rijal, 'Qualitative Data Analysis', *Jurnal Alhadhara* Vol. 17 No. 33 Januari – Juni 2018 (n.d.).

[35] Almasdi Syahza., 2021, Metodologi Penelitian, Edisi Revisi. Unri Press, Pekanbaru

the meaning of the data collected by looking for relationships, similarities, or differences to conclude answers to existing problems.[36]

1.6.5. Data Validity Techniques

Researchers use triangulation techniques to check the validity of data. Triangulation is a data collection method used by researchers to evaluate the truth of the data they produce. In other words, triangulation is an effort to evaluate the truth of information or data obtained from various points of view.[37] The researchers used several triangulation techniques as follows:

1.6.5.1. Source Triangulation

Source triangulation is done to test the credibility of the data by checking data from various sources. Data from various sources cannot be considered as an average, as in quantitative research. However, the data is described, grouped, and shows the same angle of length and which source is specific. In this study, source triangulation was done by checking the results of interviews from one informant with the results of interviews from the second informant.

1.6.5.2. Triangulation Technique

Triangulation techniques are used to test the reliability of data; it is different from source triangulation because it uses different methods to find the truth of data

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[36] Abdullah, M. 2015. Quantitative Research Methodology. Aswaja Pressindo: Banjarmasin

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against the same source. Researchers use various data collection techniques to obtain data from the same source.

Triangulation technique means different data collection methods to obtain data from the same data source, researchers use participant observation, in-depth interviews, and documentation simultaneously to obtain data from the same source.