RELIGIOUS PLURALITY
AT PUJA MANDALA NUSA DUA BALI
BUALU TRADITIONAL VILLAGE, BENOA URBAN VILLAGE,
SOUTH KUTA DISTRICT

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Abstract

This research examines the religious plurality that occurs at Puja Mandala Nusa Dua Bali with a problem formulation; (1) Why does the practice of religious plurality emerge in Puja Mandala Nusa Dua Bali, (2) What is the process of religious plurality in Puja Mandala Nusa Dua Bali, (3) What are the implications of religious plurality in Puja Mandala Nusa Dua Bali.

The theories used are Weber's social action theory, Bourdieu's social practice theory, Blau's exchange theory, and Parson's structural functionalism theory. This type of qualitative research uses a phenomenological approach. The research results show that the emergence of religious plurality in Puja Mandala is due to; (1) Historical Factors of Religious Harmony in Bali, (2) Factors of creative actors, (3) Motive and Goal Factor, (4) Imaginary Idea of Harmony Factor. The practice of religious plurality that occurs at Puja Mandala includes; (1) there is online or interpersonal social interaction, 2) there is PAUB/ Inter-Religious Association, (3) there is intrinsic and extrinsic social exchange (4) there are values used in individual and group activities. The implications of religious plurality in Puja Mandala Nusa Dua Bali are in the form of; (1) adaptation, (2) integration, (3) achieving goals, (4) maintaining unity motivation. The findings in this research are the existence of superstructure, infrastructure and structures, which because the realization of religious plurality at Puja Mandala

Keywords: Religious plurality, Puja Mandala Nusa Dua Bali

I. INTRODUCTION

Issues of religious blasphemy, prohibitions on worship in an area, inter-ethnic wars, burning of places of worship, bomb terrors which often scapegoat religion, not to mention globalization and advances in social science and technology, digital media are very difficult to control which gives rise to negative use by exclusivism. whether intentional or unintentional, the implication is that it creates provocation, as well as the entry of foreign ideologies that are not easily filtered, be it extreme left, center or extreme right ideologies that are not in accordance with the Pancasila ideology so that generations who are not yet psychologically mature will easily imitate or even adopt it without a glocalization process.

Transnational ideologies that have the potential to create radicalism, anarchism, agnosticism, atheism, and terrorism that are camouflaged on the ideology of a particular religion threaten the unity and unity of Indonesia if there are no innovative preventive steps to maintain the integrity of the Indonesian nation materially and immaterially, this will not happen. stop while times are always changing and science and technology continues to evolve, as religious intellectuals of course you are not only obliged to deal with the theological domain of a religion, but also have the obligation to analyze, reflect, and provide solutions to social dynamics with racial nuances that lead to social change, both positive and negative, as steps to provide a positive impact in maintaining the security, comfort, unity and integrity of the Indonesian nation which believes in God.

The phenomenon in Indonesia was in February 2001, the Sampit conflict broke out. The conflict, which initially started in Sampit City, then spread to all areas of Central Kalimantan Province, including the capital city of Palangkaraya Province. This conflict caused more than 500 people to die and thousands of Madurese had to lose their homes and many Madurese died in a tragic way, namely having their heads cut off (Alexandra, 2018: 129).

Still regarding cases with SARA nuances, there was a suicide bombing at the gate of the Makasar GKM Church on March 28, precisely on Sunday, 2021, which coincides with Palm Sunday, which is the anniversary of Jesus' entry into the city of Jerusalem before he was crucified. The Indonesian Legal Aid Foundation noted that from January to early May 2020 there were 38 cases of religious blasphemy spread across Indonesia in at least 16 provinces. The province with the most cases is South Sulawesi with 6 cases. Followed by East Java and North Maluku with 5 cases each. In the next position are West Java and North Sumatra with 4 cases each, and Bali with 1 case. If this case is viewed from the division of regions in Indonesia, namely West, Central and East, then Western Indonesia is at the top with 17 cases, Central Indonesia with 12 cases and finally Eastern Indonesia with 6 cases (Asfinawati and Santoso, 2020: 3).

This presentation certainly shows that there is an emergency problem of intolerance in Indonesia which does not know the final word because there are still frequent ups and downs in conflicts with SARA nuances whose arrival cannot be predicted, so that society's readiness to face future challenges is the key to maintaining the unity and integrity of the Indonesian nation.

Uniquely, in the midst of the ups and downs of conflict with SARA nuances in Indonesia, several government steps to create complete national development, not only in the development of the economic sector but also the spiritual sector, as a step to strengthen national unity and integrity, have been implemented in Bali Province as a region rich in diverse identities. that is the religious system adhered to, ethnically, tribally, racially, culturally, to precisely in the Bualu Traditional Village, Benoa Village, South Kuta District, Badung Regency, namely the construction of places of worship for five different religions side by side in one area called Puja Mandala Nusa Dua Bali, this program seems to be running according to the ideals, considering that Puja Mandala is now in the world's spotlight with the image of harmony not only between different religions, but also different ethnicities, tribes, races and different groups.

Puja Mandala Nusa Dua Bali is a place of worship consisting of five different religious places of worship in one area, namely places of

worship from Hinduism, Protestant Christianity, Catholicism, Buddhism and Islam. Considering that the Puja Mandala was built in 1994 and although the Confucian religion has existed in the archipelago for a long time, it was only recently officially recognized by the state during the reign of Abdurrahman Wahid in the 2000s, so it is understandable that the Puja Mandala has not specifically presented a religious house of worship. Confucianism.

Puja Mandala Nusa Dua Bali reflects a symbol of Indonesian national unity and tolerance. It is also stated that in this digital era, the popularity of Puja Mandala is very good as shown by the ratings given by visitors, especially through the Tripadvisor tourism website which includes users; tourists and business owners, but even though the popularity there is very good, in his article Dewantara states that the symbol faces several obstacles, including: marketing communications, lack of activities involving all religions, and lack of infrastructure.

As per the background above, even though Indonesia is an archipelagic country that has a heterogeneous and diverse population, consisting of various ethnicities, religions, races and groups, issues of social conflict with ethnic, racial, religious and inter-group nuances are experiencing an upsurge. receding as if there was no final point even though the word independence as a state and nation had been proclaimed since August 17 1945. The state ideology formulated at the BPUPKI session and the 1945 Constitution became the state constitution to this day is very explicit in a holistic manner to create unity and unity amidst differences in ethnicity, race, religion and class, but in reality social problems with SARA nuances do not seem to know the final word, this shows that there is a gap between das sollen and das sein.

A dynamic social process occurs at Puja Mandala considering that there are differences in the theological, ethical and sociological realms of the religious process at Puja Mandala, so that of course it results in different ritual systems, it is not uncommon for rituals from several religions found there to run simultaneously, yet Another challenge of globalization faced by IMTAK is a challenge to

the Pancasila ideology.
The basic principle in this research is innovation in exploring and packaging positive phenomena to produce broader sustainable positive phenomena, so that this plurality is not only local in scope but also national and even international as a preventive step, reflection, guideline and solution for the existing scope. more broadly considering that the urgency of intolerance is still very much needed today.

II. METHOD

The type and approach in this research is qualitative research and a phenomelnological approach. The author uses this type and research approach by considering the cases studied which require direct observation of phenomena that occur at the location. One type of approach in qualitative research is phenomelnological research, namely research that collects data through participant observation in order to understand participants' personal experiences in their life experiences (Sugiyono, 2016: 16). According to Schutz, phenomenology is a method formulated as a medium for studying and analyzing the inner life of individuals in the form of experiences of experiencing phenomena or the appearance of something as it really is, which is usually called the flow of consciousness (Campbell, 1994: 233).

The theories used are Social Action theory to answer problems regarding the emergence of religious plurality in Puja Mandala, Social Practice theory and Exchange theory to answer problems regarding the process of religious plurality in Puja Mandala, and Structural Functionalism theory to answer questions regarding the implications of religious plurality in Puja Mandala. Puja Mandala was chosen because of its uniqueness, namely that it is the only place of worship consisting of five different religions that live side by side in one area. Apart from that, Puja Mandala is currently a symbol and miniature of inter-religious harmony. Various religions in Bali which are in the spotlight not only in Bali but also in the world. Another interesting thing, amidst the seriousness of intolerance that occurs in Indonesia, the rise and fall of

conflicts with SARA nuances in Indonesia, on the other hand, since the founding of Puja Mandala in 1994 until 2023, the pluralism of various religions still continues, so it is very interesting to use as a study so that it can have a wider impact on Heterogeneous areas and other compounds in Indonesia and even the world. Data sources in this research include primary and secondary data. Primary data is data obtained through deliberately selected data or informants. Primary data is obtained and collected directly at the location.

III. RESULTS AND DISCUSSION

Plurality comes from the word Plural in the Indonesia Dictionary, which means more than one/ plural (Sugono, 2008: 1195). Plurality is a diversity that is based on uniqueness or superiority or uniqueness, things that consist of more than one, shows diversity, variety, or even incomparability. Plurality as a pluralist attitude is an attitude of recognizing the rights of other people to adhere to and profess different religions (Sudarma, 2008: 44).

Religious plurality in question is an attitude that recognizes pluralism, recognizing the right of other people to adhere to different ideologies, different identities which include differences in ethnicity, race, religion, class or sect. Based on the results of analysis and interviews at the Puja Mandala research location, it can be described as follows:

1. COEXISTENCE OF RELIGIOUSE SITES

Puja Mandala features various religious sites representing different faiths, including Hinduism, Islam, Catholicism, Protestantism, and Buddhism. These sites are constructed within close proximity to each other, symbolizing tolerance and acceptance. Puja Mandala has a high philosophical meaning as a circle of worship. If you look at the syllables, Puja Mandala comes from the Sanskrit word consisting of two words, namely "Puja" which means worship and "mandala" which means circle. This was conveyed in Dewantara's research (2017: 8):

"In the past, the area places of worship Puja Mandala established as one of the attractions in the area of Nusa Dua. In this area, there are five places of worship of the five religions in Indonesia, namely the mosque, the Catholic Church, Protestant churches, temples and monasteries. Puja Mandala complex has a great philosophy because he said element is taken from Sanskrit which means worship (Puja) and circles (Mandala). Proposing the establishment of this region, namely the Minister of Culture and Tourism at the time, Joop Ave, does want an area of 2 hectares is used as the circle of offerings to God Almighty".

As Dewantara's statement above explains, from the definition of the word, puja mandala means a circle of worship, the term was adopted from Sanskrit, namely the word puja which means worship and mandala which means circle, so that Puja Mandala means a circle of worship. The circle of worship referred to does not mean a circular place of worship, but an area of worship consisting of different religions, standing in one area without separation distance and interconnected with each other, an area/environment that is provided as a visiting area for both worship and tour visits.

In 1460, Islam arrived in Bali, brought by Raden Fatah and his entourage. The first place he visited was Gelgel, which was then continued in the process of spreading by the descendants of Raden Fatah's companion (Sarlan, 2009: 4), resulting in the encounter of Islam and Hinduism in Bali. It has been going on for a very long time and is nothing new, the relationship between the two peoples has given birth to a dynamic relationship pattern to this day.

Regarding efforts to maintain religious harmony in Indonesia, the government on November 30 1967 held an "Inter-Religious Conference" in Jakarta, but during the Reformation several more crucial events and problems occurred which had an impact on religious social life. The impact of this incident was felt in Denpasar Bali with the occurrence of two bomb incidents. Other events, such as community conflicts, traditional village conflicts which are more local, but still influence religious life, although through dynamic relationships, the religious life of multicultural communities in the city of Denpasar, can coexist, but behind that

sometimes there is friction between one another. religion with other religions between one tribe and another tribe and between customs and another tribe. To prevent this, the Denpasar City Government formed a forum called the Denpasar Inter-Religious Communication Forum (FKAUB) (Saleh, 2013: 168).

Until now, the development of heterogeneity and plurality in Bali is demonstrated by the data presented by the 2010 BPS census results which explain that the non-Hindu population of Bali is 520,244 Muslims, 64,454 Catholics, 31,397 Christians, 21,156 Buddhists, 21,156 Confucians. 427 people, this multi-religious society is seen as a society that is harmonious, tolerant, respects each other, works together and helps each other, which is confirmed in the results of the 2015 Indonesian Ministry of Religion survey regarding the Inter-Religious Harmony Index in Indonesia which places Bali Province with 81.6 points in second place in the ranking. The harmony index was obtained after NTT Province which had 83.3 points as first place (Fahham, 2018: 64).

Puja Mandala as a worship area/ environment was built at that time to fulfill complete national development where development was not only in the material sector such as the tourism and economic sectors but also immaterial, namely in the spiritual sector. Nusa Dua Bali was chosen as the area where the Puja Mandala was built not in a short time. Research has been carried out and involved actors both within the bureaucracy and outside the bureaucracy until finally the Puja Mandala was formed in Nusa Dua Bali.

In simple terms, Puja Mandala is defined as a circle of worship, but mandala does not merely mean circle but is defined as an environment/ region and tourist attraction provided for visiting places. As per the definition of puja mandala in the big Indonesian dictionary, puja is defined as a ceremony of respect for the gods (idols, etc.), to worship means to honor (gods and so on) by burning incense, reciting mantras, and so on (Sugono, 2008: 1223), and a mandala is defined as a circle/area/wista place provided for visits (Sugono, 2008: 980). According to this definition, it can be concluded that Puja Mandala means an environment of worship and

in the context of Puja Mandala Nusa Dua Bali, it is an environment/area of holy places from five different religions as an environment for worshiping God as well as a religious tourism destination.

Puja Mandala means an area of worship of God in which there are 5 different religions in one area. In this context, Puja Mandala Nusa Dua Bali is also a religious tourism area. began in 1969 when the Indonesian government took the initiative to conduct a joint study in tourism development in Bali, in collaboration with UNDP/United Nations Development Program, following up on the results of tourism studies conducted by SCETO as the French tourism agency, in 1972 the Indonesian Government and UNDP appointed Pacific Consultant International to create a blueprint for the Nusa Dua Integrated Tourism Area, then to implement this blueprint, in 1973 the BUMN PT Pembangunan Wisata Bali (Persero) was founded, better known as BTDC/Bali Tourism Development Corporation, now changed its name to ITDC/Indonesia Tourism Development Corporation.

Puja Mandala is now in the world spotlight, not only at the national but international level. Plurality has occurred at Puja Mandala and created a worldwide image of religious harmony, so that those who visit Puja Mandala not only visit or worship but also some do research because they want to know the management that is carried out so that it can produce such harmony. Based on data analysis, it can be seen that several visits, both domestic and international, have been carried out at Puja Mandala to explore the harmony that can be realized at Puja Mandala. Among them are:

1. Asean Youth Interfaith visited
2. Bontang City FKUB visited
3. Visited by the Bali State Polytechnic
4. Visited by Udayana University
5. Visited by the Bontang Regional Secretary
6. Visited by Warmadewa University
7. Visited by the European Union Delegation

These visits are of course not all that have occurred at Puja Mandala, considering that there are so many visits that come to Puja

Mandala, but in general they represent national and international scope classifications that show real examples of harmonious coexistence at Puja Mandala.

The religious philosophical values that teach harmony in each religion are of course very diverse, starting from Hinduism which teaches the teachings of *Dharma, Panca Sradha, Catur Paramitha, Catur Pariksha, Tri Hita Karana*, then the teachings of love in Catholicism and Protestantism, the teachings of Ashoka inscription in Buddhism, and *Ukhuwah* in Islam. Linguistically, *Ukhuwah* comes from the word "*akha"* which means brotherhood. One of the phenomenal thoughts promoted by KH Ahmad Shiddiq was the concept of the "Trilogy of Ukhuwah" at the 28th NU Congress in Krapyak, Yogyakarta in 1989. The concept of the trilogy of ukhuwah is to unite ukhuwah Islamiyah (brotherhood among Muslims), ukhuwah wathaniyah (brotherhood in national ties) and ukhuwah basyariyah (brotherhood among human beings). In short, K.H. Ahmad Shiddiq wants to unite Ukhuwah Islamiyah, nationalism and pluralism (Zuhro, 2022: 125).

The teachings of Christ's love are also contained in the book of Peter Chapter 1 Verse 22 which explicitly explains the obligation to carry out the practice of sincere brotherly love and love one another with all one's heart which reads; Since you have purified yourselves through obedience to the truth, so that you can practice sincere brotherly love, let you truly love one another with all your hearts.

Supporting this, explained in an article written by Gempa on the pages of the Indonesian Ministry of Religion, it is stated that service in love which is lived and carried out through obedience to carry out His commands is supported by the help of God Himself through the Holy Spirit, as the Spirit of God accompanies the work of Peter (reading I), to serve and enthrone Cornelius. Love that is manifested in service should take the form of a practical love that is full of sacrifice and love that is inclusive, applies and is aimed at everyone whom God pleases regardless of ethnicity, race, religion, it should even apply to our enemies. Jesus himself has shown the essence of the coming He came to this world by giving his life for the salvation of humans and taught all of His followers to do the same: "This is My commandment, namely, that you love one another, as I have loved you" (Gempa, 2021: 1).

2. INTERFAITH DIALOGUE AND COOPERATION

Puja Mandala serves as a platform for interfaith dialogue and cooperation. It provides opportunities for people from diverse religious backgrounds to come together, share their beliefs, and foster understanding and respect. Dialogue between religious communities occurs positively, this is characterized by interpersonal communication or what is better known as face-to-face interpersonal communication, a step in social exchange in which there is direct, face-to-face communication between people so as to produce feedback. As for the social interactions with interpersonal communication that occur at Puja Mandala, according to interview data and the author's direct observations at Puja Mandala, it shows that positive interpersonal communication is established, this is demonstrated by greetings, greeting each other even though they don't know each other if they pass by, the administrators as actors, they also carry out intense communication by meeting each other directly to communicate regarding religious events that will be held at Puja Mandala. The role of communication is explained as one of the keys to maintaining harmony at Puja Mandala as stated by Jumali in his interview as follows:

> "Furthermore, which in my opinion is no less important is communication, whatever we do here we still communicate in the WA group, parking usage and so on, apart from that we also communicate directly to each place of worship, we meet the priest, for example yesterday there was Eid al-Fitr which coincided with a Christian religious ceremony, I looked for the priest and told him that the tone of the Eid al-Fitr ceremony would be and the time could not be changed, then the priest answered; Oh, that's easy, after

the Muslims are finished, we will carry out worship in the church, so here there is tolerance and good communication and it is carried out in a relaxed manner, not in a meeting and formal way, and we do it regularly meet informally, that's why it's called a community, there are no such and such rigid signs" (Interview, 13-7-2022).

As Jumali stated above, to create conducive and harmonious conditions at Puja Mandala, we always emphasize good communication, this communication is carried out interpersonally or online. Online communication is still carried out via the WA group whether it is related to the use of parking lots, or other activities that will be carried out, an example is the Eid al-Fitr celebration which coincides with the worship of the Christian Church, this was conveyed directly by Jumali as the administrator of the Great Mosque's place of worship. Ibn Battuta to the Christian Father. So finding common ground by shifting the worship times of Christians/Catholics, because the worship times of Muslims cannot be shifted, this means that religious tolerance is real in Puja Mandala so that religious plurality occurs. Communication is carried out informally, without letters, but still with good communication ethics even though it is not formal.

Jumali also explained here that the interpersonal interaction carried out at Puja Mandala was very good, intense and everything related to the continuity of activities at Puja Mandala was all communicated, if not in the WA Group, interpersonal interaction was also carried out by meeting directly with the actors involved in it. Puja Mandala, both the priest and the administrators at Puja Mandala, thus according to Jumali there is no such thing as miscommunication, in fact there will be getting to know each other, both the agenda and what activities are at Puja Mandala. Jumali's statement is supported by Masruroh and Yusuf's statements in research as quoted below.

"It is not uncommon for groups of tourists from various cities, both domestic and foreign, to come. If it is not coordinated well beforehand, what will happen will cause traffic jams.

"Therefore, Puja Mandala utilizes WhatsApp social media to communicate and coordinate both tourist activities and religious activities in order to minimize the occurrence of misconceptions" (Masruroh and Yusuf, 2023: 55).

As stated by Masruroh and Yusuf, communication is always maintained at Puja Mandala to create a conductive atmosphere. Tourists who come just for a personal visit do not need to notify the Puja Mandala management beforehand, they can immediately visit Puja Mandala without having to prepare this or that, with a note of etiquette for places of worship in general, but if they involve a group it is best to communicate with the Puja Mandala so that the arrival of tourists is conducive and remains orderly. Because of this conducive situation, tourists can carry out activities at Puja Mandala well. Intense interpersonal communication is evident in Puja Mandala in religious plurality, this is reinforced by Masruroh and Yusuf's statements as quoted below.

"One example of intense interpersonal communication is between Muslims and the Catholic Church because of various confessions from other religions. These two houses of worship are the places of worship that most frequently carry out both religious and non-religious activities. Communication between houses of worship is often carried out by figures in each religion with the aim of maintaining mutual harmony, coordinating and communicating. One example of interpersonal communication in puja mandalas is Christian religious worship activities that coincide with the Muslim holiday of Eid al-Fitr. So it is between Muslim and Christian religious leaders to communicate with each other about religious activities because they remember that the Puja Mandala parking area belongs to five houses of worship. Inter-personal communication is not only carried out by leaders of

each religion, but is also carried out by security officers at each house of worship. Pastor Nengah, as the Pastor at the Bukit Dua Protestant Christian Church house of worship, said that in activities such as when Muslims carry out Friday prayers, the security department of other places of worship are happy to take part in helping in controlling traffic and parking areas. Inter-personal communication at Puja Mandala apart from religious leaders, the security of each house of worship, as well as tourists who visit for religious tourism at Puja Mandala, results in interpersonal communication being carried out between the guides of each house of worship to introduce and explain well. it is history and a certain symbol for communicants or tourists who are visiting" (Masruroh and Yusuf, 2023: 53).

As Masruroh and Yusuf's statement reinforces the data that indeed interpersonal interaction occurs at Puja Mandala and plays a role as a process of religious plurality at Puja Mandala, which as a concrete manifestation is communicating with each other in preparation for celebrating or carrying out religious events, communicating to help each other from energy. Arrangement of parking lots considering that the existing parking lots are shared property, so to regulate order we will help each other.

Good and less formal communication is one of the factors in creating religious plurality at Puja Mandala. Instead of creating a rigid forum, the term forum or FKUB was changed to "Paguyuban" which comes from the word guyub which means coming together to stay in touch and get along with each other. fostering brotherhood while joking around casually. So that issues related to the continuity of activities at Puja Mandala can be carried out in a relaxed manner and without significant friction, let alone using emotions.

3. CULTURAL EXCHANGE

The complex facilitates cultural exchange among different religious communities. Through events, festivals, and ceremonies held at Puja Mandala, individuals have the chance to learn about and appreciate the traditions, rituals, and customs of other faiths.

Puja Mandala always respects each other's culture among religious adherents in Puja Mandala, one example is the celebration of Indonesian Independence Day by holding joint prayers from each place of worship, namely the Religious Moderation Celebration event, there are respective performances representative traditions of the people of each place of worship, this festive event is also enlivened with artistic performances from each place of worship according to their respective cultures and traditions, there were artistic performances from each culture representing places of worship at Puja Mandala, related to a series of events celebrating religious moderation at Puja Mandala to commemorate Indonesia's independence day. The Paguyuban's efforts to maintain harmony at Puja Mandala are not just a mere issue, in fact, efforts are routinely carried out to maintain and strengthen ties of brotherhood, including celebrating Indonesia's independence day by holding events/pensi in the Puja Mandala yard with the theme Religious Moderation Festival by presenting artistic performances from traditions each place of worship as well as motivational speeches and strengthening ties of friendship.as in the picture below:

Picture 1
Celebration of Religious Moderation Puja Mandala
Source: PAUB Puja Mandala, 15 October 2023

The picture shows a series of religious moderation events at Puja Mandala which will

be held on August 17 2023, held in the parking lot in front of Puja Mandala, attended by religious figures from each place of worship at Puja Mandala, also attended by religious communities consisting of believers from Hinduism, Islam, Protestant Christianity, Catholicism and Buddhism but united to celebrate Independence Day by celebrating religious moderation.

Apart from that, in carrying out their worship services, the Bukit Doa Protestants every Sunday always use songs in regional languages, Indonesian and English in their worship. They always wear regional clothes every birthday and use regional songs such as Batak, Javanese, regional songs. Bali, Papua, Kupang, China, Sumba, Ambon, and others, then thirdly, there is also the practice of mebat and slaughtering pork which is part of Balinese culture, not only Protestants, this shows that there is cultural exchange at Puja Mandala.

As is the premise of social exchange from Blau regarding the existence of social exchange from large groups to small groups or vice versa in the form of intrinsic such as affection, attention, or extrinsic such as objects or gifts in the form of other goods. According to Suwarna, the individual-to-individual exchange that took place at Puja Mandala, Suwarna, the leader/holy servant of Hindus at the Jagat Natha Nusa Dua Temple, as well as a representative from ITDC, said that there was solidarity shown by caring and helping each other at Puja Mandala, for example when carrying out the *Galungan* ceremony, people from other religious places will help in making *Penjor* from Hindu religious places, according to Suwana:

> "Talking about exchanges that don't have to be in the form of goods, there are lots of examples, I take one of them if Hindus hold a Galungan ceremony, other people also help in making penjor, likewise if other people are going to welcome a religious ceremony, Hindus and other people in each place of worship also help in the preparations, although not every people or not every individual, but at least the management of the place of worship can be said to be representative and very active, no only

the administrators but also religious people participate, then also if Muslims have Friday prayers, or Christians have Christmas ceremonies, which usually means there will be a shortage of parking space, Muslims also help in the parking process and the land used is also the parking basement at the mosque "In my opinion, this represents an exchange, whether in the form of goods such as parking spaces at places of worship, or attention in the form of energy and time given by other people to help each other" (Interview, 12-7-2022).

As Suwarna's statement above explains, the exchange at Puja Mandala does not have to be in the form of goods, a concrete example is when Hindus carry out the Galungan ceremony, other people will help in the process of making Penjor, likewise when other people carry out a religious event, people from other religions Others also helped, although it did not involve the entire congregation, at least it was communicated in PAUB and there were representatives who represented it as a form of brotherhood and togetherness at Puja Mandala. The intrinsic and extrinsic exchange is the use of the basement parking area of the Ibnu Battuta Grand Mosque when it is used as a parking area for Christians during the Christmas event at Puja Mandala. Intrinsically, attention is given to non-Muslims, namely Christians offering Christians to use the mosque's parking space in the basement so that Christians who lack parking space can continue to carry out their worship at the church. Apart from that, parking management during the Christmas event is also coordinated. by mosque members in parking arrangements, so that this takes the form of attention and care given by individuals or groups. The extrinsic exchange that occurs is the provision of use of goods, namely parking lots. Not all places of worship at Puja Mandala have underground parking spaces like the Ibnu Battuta Grand Mosque. By providing this parking space, it shows that there is an exchange in the form of extrinsic exchange.

4. PROMOTION OF PEACE AND HARMONY

Puja Mandala promotes peace and harmony among religious communities. By embracing diversity and respecting each other's beliefs, it contributes to the creation of a peaceful and inclusive society where individuals can live together in mutual respect and understanding.

The motive and purpose of building the Puja Mandala is as a facility to realize religious harmony itself, as an effort to realize that religious harmony in Indonesia is real, so it is hoped that this will have implications for the interest of foreign tourists in visiting Bali, Indonesia.

In accordance with interview data that researchers obtained from I Wayan Solo (Interview, 12 July 2022) as chairman of the Puja Mandala Association, the construction of the Puja Mandala basically aims to strengthen faith and piety amidst the blows of globalization and advances in science and technology, namely by establishing facilities for places of worship. 5 different religions side by side so that it is hoped that they will be able to provide a learning and process of getting to know each other more closely across ethnicities, tribes, races, cultures, religions and groups so that they get to know each other better and develop a sense of brotherhood, tolerance in faith and piety,

The construction of Puja Mandala facilities has proven capable of strengthening ties of brotherhood across religions, across cultures, ethnicities, races, and even across civilizations. Tourists who initially wanted to use the Puja Mandala facilities as a place to carry out worship are now starting to become interested in how the Puja Mandala can manifest the harmony of various religious communities in one adjoining place of worship.

In line with the motive behind the construction of the Puja Mandala so that religious plurality emerges, based on the analysis, there is also hope for the construction of the Puja Mandala, namely that as a country that has the Pancasila ideology which believes in God, the state should provide worship facilities for its people, this is contained in the 1945 Constitution as the constitution. The unitary state of the Republic of Indonesia in chapter Moving on from the constitution, it is regulated in joint regulations of the Minister of Religion and the Minister of Home Affairs number 8 and 9 concerning guidelines for implementing the duties of regional heads/deputy regional heads in maintaining religious harmony, empowering religious harmony forums, and establishing places of worship, also known as SKB 2 Ministers regarding places of worship.

Being able to strengthen faith and piety in facing the challenges of globalization and the development of science and technology, by providing worship facilities which it is hoped will be a step to strengthen faith and piety, creating harmony like genetics and superior seeds to produce a united generation in the future is also a hope that embedded in the realization of religious plurality at Puja Mandala Nusa Dua Bali. Plurality in Puja Mandala does not only occur locally but internationally. This was marked by visits by European Union delegations and making it viral abroad, as one example was the lighting of the torch for world peace which was held at Puja Mandala on Thursday, January 31 2019 which was also attended directly by the former Coordinating Minister for People's Welfare and Taskin, Haryono Suyono, this series of events was also equipped with a joint prayer event represented by religious figures in Bali, including Islam, Hinduism, Buddhism, Protestantism, Catholicism, and was also attended by 60 countries who are members of the Sri Chinmoy Center World Peace Group.

5. CELEBRATION OF INDIGENOUS CULTURE

Addition to major world religions, Puja Mandala also celebrates Bali's indigenous culture and spirituality. The presence of sites like the Bualu Traditional Village highlights the importance of preserving and honoring local traditions alongside global faiths.

As previously explained, each culture is highly appreciated for its differences at Puja Mandala with the arts of each representative region being performed in the Religious Moderation Celebration, as well as the online adaptation of each congregation from outside Bali really appreciates Balinese and Hindu culture, which

in turn ultimately resulting in inculturation.

Adaptation in the big Indonesian dictionary means adjusting oneself to the environment and work (Sugono, 2008: 10). In accordance with the theory put forward by Parsons regarding a system that must adapt, adjust to the external environment and adapt that environment to needs, adaptation produces inculturation in Puja Mandala. Supporting this, adaptation in Puja Mandala produces inculturation, namely adaptation of religious teachings follow the local culture where the religion takes place. This inculturation is very clearly visible when seen from the shape of the buildings of each place of worship which are patterned after Balinese architectural elements, namely the use of Paras materials and authentic carvings.

Apart from building ornaments, the use of Penjor (Balinese Hindu culture) at events at Puja Mandala is common, not only for Hindus but all places of worship, of course non-Hindu places of worship use Penjor as profane Penjor, there is no objection to penjor like Penjor is sacred. This inculturation is supported by Kellen's statement which states that there is inculturation by adapting each culture in the implementation of worship by Catholics as leaders of Catholic places of worship at Puja Mandala as in his statement below.

> "Religious activities are of course based on the guidance of the teachings of each religion and in certain cases still pay attention to and uphold local customs and culture. For example, in our Catholic Church there are inculturation worship activities which include cultural values in religious worship. The values used as guidelines are the values of religious teachings, especially in Catholicism, the values of love taught by Jesus Christ which reach all mankind. There are also collective agreements within the community" (Interview, 3-7-2022).

As Kellen stated above, each religion has an independent portion in terms of carrying out worship that has been determined by each religious teaching independently. Apart from this independence, each place of worship still upholds local customs and culture, the values used as The guideline as Catholics is the teachings of love taught by Jesus Christ which reaches all mankind, besides that there is also inculturation, namely continuing to use cultural elements from each community of origin, and continuing to uphold Balinese culture. This shows that the existence of inculturation means that carrying out religious activities also incorporates and adapts to cultural values, as recorded in the ethnic data above, Benoa Village itself consists of various ethnicities and of course has their own culture, as do the Gereja Katolik Maria Bunda Segala Bangsa, Puja Mandala, in certain cases applies what is called inculturation so that it is more universal and accepts differences in identity.

6. COMMUNITY ENGAGEMENT

Community involvement was not only after the establishment of Puja Mandala, but also in the process of its establishment. Regarding the community's response to the Puja Mandala construction process, there were never negative narratives or views, this was conveyed by I Wayan Solo as a key resource person, namely the head of the religious community in Puja Mandala, he said that as a native of Benoa Village, during the Puja construction process Mandala has never had negative narratives from local residents, because the place of worship that was built was fully facilitated directly from the government, the mechanism for building the place of worship was based on a letter from the Director General of Tourism, reinforced by a letter from the Governor of Bali, a construction permit from the Regent of Badung, and the construction committee. also involving community components such as the Traditional Village Head, Village Head, Subdistrict Head, including the Tourism College in Nusa Dua and the involvement of religious figures and religious institutions (Interview, 12-7-2022).

I Wayan Solo added that the process of building the Puja Mandala was not necessarily smooth, there were also obstacles in its construction, especially in terms of costs, because the costs of establishing it were handed over to the communities of each place of worship, which although in the initial stages had been assisted. to gather investors by

Minister Joop Ave, but these costs are not from the government, Joop Ave is only limited to bridging investors with the community/committee of places of worship at Puja Mandala. This obstacle proved to be a very long process for the place of worship at Puja Mandala, especially at the Jagat Natha Temple, which was the last to be resolved, in addition to the fact that the construction of the temple was not urgent because each Hindu community already had the Kahyangan Jagat, Kahyangan Tiga, Swagina Temple, and Kawitan Temple, but this does not mean that in their establishment they encountered obstacles and canceled the process of establishing the temple, which could finally be inaugurated and described in more detail in the Puja Mandala structure below (Interview, 12-7-2022).

The construction of the Puja Mandala place of worship by combining 5 different places of worship on one land is expected to be able to provide facilities and services for local residents and of course for tourists. The initial design was built with a grand concept with traditional Balinese nuances but still does not reduce the meaning of a place of worship concerned with the philosophy of unity and harmony with cultural identity.

In the process of religious plurality, Puja Mandala also involves the surrounding community, both in the realm of the tourism economy and also in the spiritual sector. The involvement of the local community in the development of the tourism economy can be seen from the involvement of the local community in the trade sector which is opened both in front of the Puja Mandala and next to it in the shophouses built on the edge of the parking lot, as well as the involvement in the spiritual sector, of the local community who follow certain religions. utilize Puja Mandala facilities as a place of worship according to their respective religions.

IV. CONCLUSION

Based on the results of the research and discussion described in the previous chapter, it can be concluded that the plurality that occurs in Puja Mandala can be seen in the Coexistence of Religious Sites, Interfaith Dialogue and Cooperation, Cultural Exchange, Promotion of Peace and Harmony, Celebration of Indigenous Culture, Community Engagement.

Based on the research results and conclusions previously explained, the researcher provides suggestions regarding written sources in Puja Mandala, including the need for written sources/documentation in the form of scientific works, although some places of worship already have them, but not all of them, it would be even better if each place of worship has written sources covering places of worship in detail and structured both regarding history, building structure, operational management, which is equipped with promotions so that they can become innovations in the digital era in the advancement of the tourism, creative economy and religious sectors, as well as each source The written text is combined into one Puja Mandala book, so that anyone who needs information about Puja Mandala can read one book containing all the information about Puja Mandala in general and each place of worship in particular. The next suggestion is for consideration because in Indonesia it is already recognizing 6 religions, there needs to be reconsideration of establishing a special place of worship for the Confucian religion at Puja Mandala to complete the place of worship for the six religions recognized in Indonesia.

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