

Religious Tolerance Practices within Military Environment: A Study of Pura Wira Satya Dharma, Bandung

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Abstract:

This study aims to analyse how inter-religious tolerance is formed and practised in daily life at Pura Wira Satya Dharma, Bandung. This research is significant given that Indonesia is a multicultural society where religion-based conflicts still occur, thus requiring a deeper understanding of how tolerance is manifested within specific social contexts. This study employs a qualitative, descriptive-ethnographic design. Data were collected through participant observation, semi-structured interviews with temple management and local community members, and documentation of religious and social activities. The data were analysed using thematic analysis to identify key patterns in tolerance practice. The findings indicate that inter-religious tolerance is built through three main aspects. Firstly, everyday practices are characterised by the openness of places of worship and the freedom to carry out religious activities. Secondly, interfaith social activities, such as blood donation drives, community service, and cooperative work (*gotong royong*), serve as effective informal spaces for interaction. Thirdly, the role of the military environment as an institutional structure that instils the values of nationalism, discipline, and solidarity, thereby strengthening inclusive social relations. Theoretically, this research contributes to an understanding of interfaith tolerance as a social process shaped by the interaction among everyday practices, religious values, and institutional structures, rather than solely

through normative discourse or formal interfaith dialogue. In practical terms, these findings highlight the importance of developing sustainable interfaith social programmes, such as community service and joint humanitarian activities, as effective strategies for strengthening social cohesion and interfaith harmony in multicultural communities. The originality of this research lies in its examination of tolerance within a military and institutional context that remains underexplored in studies on interfaith relations.

INTRODUCTION

Indonesia is a country characterised by a high level of religious diversity, as reflected in its national demographic composition. Data from Statistics Indonesia (BPS) in 2024 indicate that the majority of the population adheres to Islam (87.2%), followed by Protestantism (6.9%), Catholicism (2.9%), Hinduism (1.7%), Buddhism (0.7%), and Confucianism (0.05%) (BPS, 2024). This composition not only demonstrates the dominance of the majority religion but also highlights the significant presence of minority groups within the social structure. In a multicultural society, the relationship between majority and minority groups becomes a crucial issue, particularly in maintaining social stability, cohesion, and harmonious coexistence (Feriyanto, 2018).

Although Indonesia normatively upholds the value of tolerance, various forms of religion-based tension continue to occur in practice, including opposition to places of worship, discrimination against minority groups, and social conflicts arising from differences in belief (Sunarti & Sari, 2021). This phenomenon is clearly evident in the opposition voiced by some residents to plans to build two churches in Solo, even though one of the churches had already met the administrative requirements. Another case occurred in Kupang, where the temporary suspension of a mosque's construction due to licensing issues was portrayed as religiously motivated opposition, thereby sparking public controversy (Rindrasari, 2026). These cases demonstrate that issues surrounding places of worship are influenced by regulations, public perception, public communication, and majority-minority relations. Thus, tolerance does not arise automatically, but is shaped by social processes influenced by structural, cultural, and institutional factors (Kurniawan, 2021).

Amidst these dynamics, there are notable examples where tolerance is practised harmoniously within specific contexts. One such example is the Pura Wira Satya Dharma temple in Ujung Berung, East Bandung, which is situated within a military complex where the majority of the surrounding population is Muslim (Maulana et al., 2023). Although Hindus constitute a minority group, religious activities at the temple take place safely and without disruption. Furthermore, social

relations amongst different religious groups in this area demonstrate a high degree of openness and cooperation, as reflected in joint activities such as blood donation drives, community service initiatives, and cross-community interactions (Prihantoro & Hestiningrum, 2020). This phenomenon suggests that tolerance is not determined solely by demographic composition but is also shaped by the social context and institutional structures (Kieliszek, 2025).

Previous studies on interfaith tolerance can be grouped into three main approaches. Firstly, tolerance is understood through policy, national values, education and interfaith dialogue, although this approach tends to remain normative (Zanky et al., 2025). Secondly, tolerance is examined as a social practice shaped through interaction, mutual respect and interfaith participation within multicultural communities (Diantika, 2024; Hayati & Sahrin, 2025; Kamaruddin & Sabannur, 2018). Thirdly, tolerance is explained through religious teachings, including the Hindu principles of *Tri Hita Karana* and *Tat Twam Asi*, which provide a theological foundation for harmonious relations (Arifin, 2019). However, previous research has not sufficiently examined how religious values, everyday social practices, and institutional structures interact within specific institutional contexts. This gap forms the basis of this study, which explores interfaith tolerance within the military environment of Pura Wira Satya Dharma.

Based on the existing literature, a significant research gap has emerged. Previous studies have not sufficiently examined how tolerance is formed within social spaces possessing specific institutional structures, such as the military environment (Nasution et al., 2025). Furthermore, the interplay between normative values, social practices, and institutional structures in shaping tolerance has not yet been comprehensively explored. Consequently, this study aims to address these gaps by examining practices of tolerance within a specific, empirically grounded context. In this regard, this study formulates the following research questions: (1) How is inter-religious tolerance formed and practised in everyday life within the Pura Wira Satya Dharma community? (2) What factors influence the development of harmonious social relations between the Hindu community, as a minority group, and the surrounding Muslim majority? And (3) how do institutional values within the military environment shape practices of tolerance? In line with these questions, this study aims to analyse practices of interfaith tolerance in daily life at Pura Wira Satya Dharma, focusing on patterns of social interaction, forms of collective activity, and the role of institutional values in fostering harmonious relations (Diantika, 2024; Kamaruddin & Sabannur, 2018).

Furthermore, this study posits that the stronger the integration of social practices, community interactions, and institutional values within a given environment, the higher the level of interfaith tolerance attainable (Gasser, 2022). In this context, the military environment characterised by discipline, solidarity and national identity has the potential to play a key role in fostering inclusive social

relations. This study is expected to make a theoretical and empirical contribution to the sociology of religion (Abdul Rahman & Shapie, 2023). Theoretically, this study offers an integrative approach that links normative dimensions, social practices, and institutional structures to understand tolerance. Empirically, this study enriches the literature on tolerance by introducing the military environment as a relatively underexplored social context. In practice, these findings are expected to form the basis for strategies to strengthen community-based tolerance initiatives in multicultural societies.

METHOD

This study was conducted at Pura Wira Satya Dharma, located in Ujung Berung, East Bandung. This location was chosen because the temple is situated within a military environment with a predominantly Muslim population, making it a relevant context for examining tolerance practices in a unique social setting (Creswell, 2016; Sukidin & Basrowi, 2002).

The data sources for this study comprised primary and secondary data. Primary data were obtained from informants selected through purposive sampling, whereby participants were chosen based on criteria relevant to the research objectives (Sugiyono, 2010). The selection criteria included: (1) individuals directly involved in religious activities at the temple, such as administrators and priests; (2) Hindus who regularly attend activities at the temple; and (3) members of the surrounding community who interact directly with the temple community. Secondary data were obtained from documents, academic literature, and previous research relevant to interfaith tolerance.

Data collection techniques included participant observation, semi-structured interviews, and documentation. Participatory observation involved directly engaging in temple activities to observe social interactions, religious practices, and cross-community activities that reflect tolerance (Batool et al., 2024). Semi-structured interviews were used to explore informants' experiences, perspectives, and interpretations of tolerance practices. The interviews were guided by an interview protocol covering key themes, including forms of social interaction, experiences of tolerance, and factors influencing inter-religious relations. All interviews were audio-recorded and transcribed for analysis. In addition, documentation in the form of field notes, photographs, and supporting materials was used to enhance the validity of the data (Miles et al., 2014).

Data were analysed using the thematic analysis framework proposed by Braun and Clarke (Braun & Clarke, 2006). The analysis was carried out in six stages. First, the researchers familiarised themselves with the data by repeatedly reading the interview transcripts, observation notes and documentation whilst taking initial analytical notes.

Secondly, initial codes were generated by identifying segments of data relevant to interfaith tolerance, social interaction, religious activities, and

institutional support. Thirdly, related codes were grouped into potential themes representing broader patterns within the data. Fourthly, these themes were reviewed by comparing them with the coded quotations and the entire data set to ensure their internal coherence and distinctiveness. Fifth, each theme was defined and named based on its core meaning and its relationship to the research questions. This process yielded three main themes: everyday practices of interfaith tolerance, cross-faith social participation, and the role of military institutional environments. Finally, the findings were interpreted and presented by linking the identified themes to the theoretical framework and previous studies. This systematic process enabled the researchers to identify, analyse, and report recurring patterns in the formation and practice of interfaith tolerance at Pura Wira Satya Dharma.

To ensure data reliability, this study employed triangulation techniques, including source and method triangulation (Zamili, 2015). Source triangulation involves comparing information from various informants, whilst methodological triangulation involves comparing findings from observations, interviews, and documentation. Furthermore, member checking was conducted by confirming the interview findings with the informants to ensure data accuracy. Consequently, the findings of this study are expected to demonstrate high validity and reliability.

RESULT

Interreligious Tolerance Practices in Everyday Life

Based on observational findings, Pura Wira Satya Dharma is situated in the heart of a predominantly Muslim community; however, Hindu religious activities continue to take place safely and without disruption. Hindus are able to perform routine rituals such as *Purnama* and *Tilem* openly within the military complex, which indicates a strong level of social acceptance of minority places of worship in this environment.

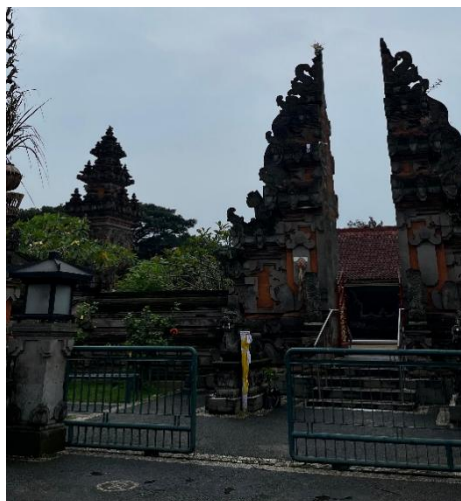


Figure 1. Main Gate of Pura Wira Satya Dharma

This finding is supported by field documentation indicating that the temple's physical structure is open and integrated into the surrounding social environment. As shown in Figure 1 (Main Gate of Pura Wira Satya Dharma), access to the temple is not restricted to a select few but remains open as part of the shared social space within the military complex. This indicates that the temple is not isolated but forms part of a wider communal environment, reflecting social acceptance by the surrounding community.



Figure 2. Transitional Area from Madya Mandala to Mandala Utama

Furthermore, Figure 2 (the transition area between the *Madya Mandala* and the *Main Mandala*) shows that this worship space is actively used and well maintained. This indicates that religious activities are carried out regularly and without disruption. The continuity of these activities demonstrates that Hindus have the freedom to practise their religion.



Figure 3. Padmasana and Main Mandala Area

Furthermore, Figure 3 (the Padmasana and the Main Mandala area) depicts the central worship space, which is routinely used by Hindus. This area demonstrates that religious practice is not only formally permitted but is also actively carried out in daily life without interference from the surrounding community. These visual findings are further reinforced by interview data, in which one informant stated:

“Residents are very tolerant of the temple’s presence in this complex, as they uphold military values and live in harmony.” (Agung, Personal Communication, 2 April 2026).

Based on observational data, visual documentation, and interviews, three main patterns regarding everyday tolerance at Pura Wira Satya Dharma have emerged. Firstly, there are no visible conflicts or social rejection of the presence of minority places of worship.

Secondly, Hindus are able to carry out religious activities regularly and openly. Thirdly, day-to-day interactions between Hindus and the surrounding Muslim community demonstrate mutual respect and social acceptance. These patterns indicate that tolerance can be observed in concrete, everyday practices within the temple’s surroundings (Dudin et al., 2018).

Social Activities as a Medium for Strengthening Tolerance

Based on observational findings, Pura Wira Satya Dharma functions not only as a place of worship but also as a hub for social activities involving the wider community. Various activities, such as blood donation drives, community service initiatives, the distribution of basic necessities, and regular *gotong royong* (community work), are carried out with the participation of local residents regardless of their religious background (Erawadi & Setiadi, 2024).

One of the most notable activities was the blood donation drive held on 29 September 2024, which involved around 150 participants from various organisations and backgrounds. This level of participation demonstrates that the activities organised at the temple are not exclusive but open, capable of attracting individuals from various religious groups.

This is further supported by a source who stated:

"Activities such as blood donation and community service at this temple are not only attended by Hindus but are also open to the general public regardless of their religious background." (Agung, Personal Communication, 2 April 2026).

Furthermore, social interaction is clearly evident in everyday activities such as *gotong royong* and other community-based initiatives. This is reinforced by another informant who noted:

"We frequently interact with local residents, for example, through community service activities. Relations within this community are quite good and mutually supportive." (Fahmi, Personal Communication, 2 April 2026).

These findings indicate that tolerance at Pura Wira Satya Dharma is expressed not only through mutual respect but also through active participation in shared social activities. Hindus and the surrounding community build relationships through direct and sustained engagement, thereby enabling interfaith interaction not only in formal settings but also in everyday life (Suryana, 2011).

Based on observational data and interviews, several key patterns have emerged regarding the role of social activities in fostering tolerance. The first pattern is interfaith participation in social activities, which demonstrates that interaction is not limited by religious identity. The second pattern is the role of social activities as a non-formal space for interaction, where social relationships can develop naturally. The third pattern is the emergence of values of togetherness and cooperation, which strengthen relationships within the community (Kodelja, 2021).

The Role of the Military Environment in Shaping Tolerance

Based on observational findings, the Wira Satya Dharma Temple is situated within a military complex that exhibits social characteristics distinct from those of the wider community. This environment is characterised by values such as discipline, hierarchy, solidarity and a strong sense of national identity, as reflected in the *Sapta Marga*, which serves as a guiding principle for military personnel. Furthermore, the presence of various places of worship including mosques, churches and Hindu temples within the same area indicates institutional recognition of religious diversity.

This finding is further reinforced by the physical layout and spatial organisation of the environment, which shows that the temple does not stand alone

but is part of a broader social system within the military complex. The presence of military housing, public facilities, and training areas around the temple indicates that religious activities and social life coexist within a shared space.

Furthermore, a source stated:

"Here there are not only temples, but also mosques and churches. All are provided to honour every religion." (Agung, Personal Communication, 2 April 2026).

This statement suggests that tolerance is not merely the result of individual interactions, but is also structurally facilitated by the military through the provision of space for different religious practices.

These findings suggest that the military environment provides strong support for the development of interfaith tolerance. This is reflected in the availability of equal religious facilities, shared adherence to national values, and the integration of religious and social activities into daily life.

Based on the data, several key patterns emerge regarding the role of the military environment in shaping tolerance (Desky & Rijal, 2021). The first pattern is the prominence of national identity over religious identity in social life. The second pattern is the presence of structural support through the provision of equal worship facilities for different religions (Sutrisno, 2019). The third pattern is the internalisation of values such as discipline and solidarity, which influence individuals' behaviour when interacting with others.

DISCUSSION

These findings indicate that interfaith tolerance at Pura Wira Satya Dharma is built through the interaction of three mutually reinforcing dimensions: the everyday recognition of religious freedom, interfaith social participation, and institutional support from the military environment (Abdurrazak et al., 2022). These dimensions demonstrate that tolerance is not a static attitude or merely the absence of open conflict. Rather, tolerance is a relational and ongoing social process, in which religious differences are acknowledged, negotiated and normalised in everyday life. Formal regulations may provide legal protection, but tolerance becomes socially meaningful only when this protection is realised through recurring practices of acceptance, cooperation, and mutual recognition (Lessy et al., 2025).

From a symbolic interactionist perspective, tolerance in this context can be understood as the result of ongoing interaction and the collective construction of meaning. The openness of places of worship and the freedom of Hindus to perform religious rituals go beyond institutional permission. These practices convey symbols of recognition and acceptance to both the Hindu and the surrounding Muslim communities. Through repeated encounters, religious differences are gradually defined not as a threat to communal order, but as a normal feature of shared social life (Kieliszek, 2025). In line with Mead's view, social reality is constructed through interactions that generate shared meaning; therefore, tolerance at Pura Wira Satya

Dharma is not merely an individual attitude but a shared social understanding formed through daily encounters (Miller, 1973; Saumantri, 2023). Consequently, the absence of conflict should not be understood merely as a passive stance. When accompanied by access to worship, social communication, and interfaith participation, this reflects a situation in which religious plurality is collectively accepted.

The role of social activities further strengthens this process. Blood donation drives, community service, basic-needs distribution, and *gotong royong* create non-formal spaces in which Hindus and members of the surrounding Muslim community can interact beyond doctrinal boundaries. These activities move interreligious relations beyond passive coexistence by creating practical situations in which individuals encounter one another as neighbours, colleagues, and members of the same social community rather than solely as representatives of different religions. They shift the basis of interaction from theological difference to shared social needs and responsibilities. Tolerance is consequently produced through concrete experiences of reciprocity, trust, and cooperation. This finding is consistent with previous studies showing that interreligious harmony is strengthened through direct social participation and inclusive religious spaces (Hayati & Sahrin, 2025; Kamaruddin & Sabannur, 2018). However, this study expands upon these findings by demonstrating that social activities organised around minority places of worship can also serve as a bridge towards broader community integration. In this regard, a pura is not merely a protected religious space, but also an active social institution that fosters relationships with the wider community (Batool et al., 2024).

This finding is particularly significant because the relationship between religious majorities and minorities is not always socially equitable. Minority groups may find themselves in a more vulnerable position and, in practice, rely on recognition from the surrounding majority community. At Pura Wira Satya Dharma, participation in humanitarian and communal activities enables the temple community to make a tangible contribution to the common good. This does not imply that the right to worship must be earned through social contribution. Rather, it demonstrates how sustained interaction can bridge social divides, challenge assumptions of religious exclusivity, and reinforce the recognition of minority communities as legitimate members of society. Tolerance in this context is therefore not merely the willingness of the majority to tolerate differences, but rather a reciprocal relationship in which different religious groups participate in and contribute to the same social environment (Diantika, 2024; Hayati & Sahrin, 2025).

The military environment provides further structural insight into the formation of tolerance. The presence of mosques, churches, and temples within the same complex demonstrates that religious diversity is institutionally recognised and spatially accommodated. Military values such as discipline, solidarity, hierarchy, and nationalism help to shape a shared civic identity that reduces the potential for

religious identity to dominate in day-to-day interactions. National identity and a sense of belonging to the profession provide a shared framework for managing religious differences without requiring the suppression of diverse religious identities. Consequently, the institutional environment not only prevents conflict, but also creates social conditions that legitimise coexistence and ensure the continuity of inter-religious interaction. This supports the view that moderation and tolerance are strengthened when social institutions provide both normative guidance and practical support for inter-religious coexistence (Abror, 2020; Sutrisno, 2019).

Nevertheless, the role of the military environment should not be interpreted uncritically. Discipline and hierarchy may help prevent open conflict and ensure compliance with institutional rules, but the absence of visible tension does not automatically mean that all individuals share the same level of acceptance of religious differences. Institutional structures may regulate behaviour, whilst personal attitudes and prejudices may still vary. Therefore, tolerance at Pura Wira Satya Dharma must be understood as both institutionally facilitated and socially reproduced. Its sustainability depends not only on formal authority and regulations, but also on whether inclusive interactions consistently generate voluntary recognition, trust and cooperation beyond institutional obligations.

This finding also complements Hindu doctrinal perspectives on harmony, such as *Tri Hita Karana* and *Tat Twam Asi* (Arifin, 2019). These teachings serve as interpretative sources that impart religious meaning to harmonious relationships with people of different faiths. However, doctrinal values alone do not automatically generate tolerance. Their social significance emerges when these values manifest as openness, humanitarian activities, and cooperation across religious boundaries. These findings expand upon Arifin's (Arifin, 2019) doctrinal perspective by demonstrating that religious teachings are socially effective when supported by opportunities for interaction and inclusive institutional arrangements. Therefore, religious values, everyday practices, and institutional structures must not be treated as separate explanatory factors, as tolerance is shaped by their interplay.

Compared with previous studies that have primarily examined tolerance through policy, education, or doctrinal values, this research demonstrates that the military environment functions as an active social structure that shapes tolerance. Its theoretical contribution lies in demonstrating that tolerance develops through a multi-tiered process: religious values provide moral orientation, daily interactions generate shared meaning, interfaith activities build reciprocal relationships, and institutional structures provide legitimacy and continuity. Thus, the originality of this study lies not only in its focus on the military environment but also in its explanation of how the individual, relational, and institutional dimensions interact to transform religious diversity into a sustainable practice of peaceful coexistence (Kroessin, 2008; Wasistha et al., 2022).

CONCLUSION

This study demonstrates that interfaith tolerance at Pura Wira Satya Dharma is not merely normative but is also manifested in concrete, everyday practices. Tolerance is reflected in the openness of places of worship, the freedom to carry out religious activities, and the community's active participation in interfaith social initiatives. Furthermore, the military environment plays a significant structural role in reinforcing tolerance by internalising values such as national identity, discipline, and solidarity in social life. Thus, tolerance is fostered not only through mutual respect, but also through sustained social interaction and strong institutional support.

The scholarly contribution of this research lies in strengthening the sociological perspective on religion by demonstrating that tolerance can be understood as a social practice shaped through the integration of social activities, religious values, and institutional structures. This study also offers a new perspective by positioning the military environment as a social space that plays a strategic role in shaping tolerance a role that has been relatively unexplored in studies on tolerance in Indonesia. Consequently, this study contributes to broadening the study of tolerance from a predominantly normative and general-societal focus towards a more contextual and practice-based understanding.

However, this study has certain limitations, particularly that its scope is restricted to a single research location, thereby limiting the generalisability of the findings to the wider Indonesian context. Furthermore, this study relies primarily on a qualitative approach and does not quantitatively measure the observed levels of tolerance. Consequently, future research is recommended to examine tolerance practices across various social contexts and to integrate qualitative and quantitative approaches to provide a more comprehensive understanding of the dynamics of inter-religious tolerance.

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