

# **The Plurality of Vesak Celebrations at Borobudur and Sewu Temples**

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## **Abstract**

The development of Buddhism in Indonesia is marked by various traditions. Each sect has different cultures and traditions in interpreting Buddhism. This study aims to determine the value plurality of Buddhism in Vesak celebrations at Borobudur and Sewu temples. This study uses a qualitative method of naturalistic inquiry approach. The result of this research is that (a) Walubi held a Waisak celebration at Borobudur Temple. Walubi members from the Theravada, Mahayana, and Tantrayana traditions set up booths for the puja room according to their respective tradition. The puja room is used for the puja ceremony before Vesak seconds. Besides, there is the main puja room at Borobudur Temple used jointly during Vesak seconds. (b) The Indonesian Buddhayana family organizes Vesak celebrations at the Sewu Temple. Waisak in Sewu Temple only has one puja room. Vesak rituals use the Theravada, Mahayana, and Tantrayana traditions. (c) Vesak celebrations at Borobudur and Sewu temples show that Buddhism that developed in Indonesia has a variety of cultures. The plurality value of Vesak in Borobudur Temple emphasizes mutual respect for cultural differences; plurality of Vesak in Sewu Temple is fused, complementary, and emphasizes the equality of the Theravada, Mahayana, and Tantrayana traditions. The pluralization of Vesak in Borobudur and Sewu Temples is the implementation of *Bhinneka Tunggal Ika*, a symbol of the unity of the Indonesian nation.

## **Keywords**

Plurality, Vesak, Temple, Borobudur, and Sewu.

## **1. Introduction**

Buddhism is a religion that originated in India. The word 'Buddhism' implies devotion to 'Buddha' means 'the Enlightened One'. Buddhism believes that there were Buddhas in the past and future, but in many contexts, it more frequently refers to those known in history as Gautama for Theravada Buddhists and Sakyamuni for Mahayana people. Gautama Buddha or Sakyamuni Buddha was born into a royal family that ruled the Sakya tribe in Kapilavastu around 460 BC. Kapilavastu is currently known as Nepal. In 623 BC the ascetic Gautama became a Buddha and taught his teachings during his lifetime. Buddha does not refer to a unique individual figure but focuses on Buddhism. Buddhism helps individuals develop compassion, avoiding the illusions that cause attachment to cause suffering. Buddhism is called Dharma or Dhamma. Buddhism flourished throughout Asia, the northern part of the Mahayana school and the south developed the Theravada school. Indonesia influenced by both, namely Mahayana and Theravada (Athyal 2015).

The Buddhist teachings summarized in the Tri Pitaka have been recorded and translated into many languages, especially Pali, Sanskrit, Chinese, Japanese, and Tibetan (Groves et al. 1994). It indicates that Buddhism spread to various parts of the world. The revival of Buddhism driven by the high level of thinking about understanding Buddhism, not based on blind dogmas and revelation but on rational thought and experience (Baumann 2001), Buddha Gautama as the founder of Buddhism (Dharma), gave freedom to his students to teach according to local culture and customs. It makes Buddhism consist of various schools or sects, each of which has different traditions. In general, Buddhism is divided into three kinds, namely Theravada, Mahayana, and Tantrayana. The three schools have their respective interpretations in interpreting Buddhism.

The plurality of Buddhism in Indonesia has been researched by Nalanda, entitled *Buddhism and Religious Tolerance in Indonesia*. The results of the research show that Buddhism promotes mutual respect, harmony, and peace. Various Buddhist organizations developed in Indonesia that coexisted with sects. It is following the state

ideology Pancasila with the motto *Bhinneka Tunggal Ika* (Nalanda 2014). Buddhism entered Indonesia since the time of the kingdom. The Theravada doctrine dominated Buddhism in the Srivijaya Empire until around 700. In the following period, Mahayana influence began to take effect. One century later, the Syailendra kingdom built the magnificent Borobudur Temple. After several decades of Borobudur Temple. Sewu Temple has about 250 stupas. Sewu Temple of a Buddhist temple was establish near Prambanan Temple' is a Hindu masterpiece. It is a coexistence like the Indonesian national motto '*Bhinneka Tunggal Ika*' (Steenbrink 2013).

Philosophically, the development of Buddhism in each sect has its individually method of applying Buddhism, while geographically, Buddhism has spread to various countries with different cultures (Dharmawimala 2012). The development of Buddhism in Indonesia during the independence period marked by the revival of Buddhism in Indonesia, was marked by the celebration of Vesak at Borobudur Temple. Vesak commemorates the birth, complete enlightenment, and parinibbana or death of Sakyamuni Buddha. At first, the Vesak moment was meditative, but since 1953 the Vesak celebration has turned into a ceremonial one at Borobudur Temple (Totok 2017). Vesak at Borobudur Temple is the first time held on May 23, 1953, was pioneered by anagarika The Boan An (Hermawan et al. 2016). The Boan An in 1953 was ordain as a bhikkhu Mahayana tradition, and in 1954 was ordain again as a monk with the Theravada tradition under the name Ashin Jinarakkhita (Kimura 2003). Ashin Jinarakkhita was the first son of an Indonesian monk and spread Buddhism through the Buddhayana movement. Ashin Jinarakkhita formed a monastic or the sangha community that was inclusive and non-sectarian of the Sangha from various Buddhist traditions (Chia 2018). The Buddhayana movement includes the Theravada, Mahayana, and Vajrayana or Tantrayana traditions. Ashin Jinarakkhita stated that the Buddhist tradition has several important points, all of which follow Buddhist teachings, and there are no differences between Buddhist doctrines (Kimura 2003). In 1956 a National Vesak celebration was held leadership of Ashin Jinarakkhita, known as 2500 years of Buddha Jayanti (Diputhera 2006).

During its development, in 1965, Buddhism was recognized by the Indonesian government along with Islam and Christianity. Catholic, and Hindu. The recognition of Buddhism as the official state religion, means that Buddhism in Indonesia follows government policy by forming a unifying forum in government (Wibowo 2010). The unifying vessel for Buddhists was form in 1978 under the name Indonesian Buddhist Trustee (Walubi). At that time, Walubi consisted of three sangha and seven assemblies. During its development, there was an internal conflict within the body of Walubi, resulted in the Sangha Agung Indonesia and the Indonesian Buddhayana Council leaving in 1994. In 1998 the Walubi organization broke up and formed a new organization called the Representatives of the Indonesian Buddhist Community (Walubi) (Nath et al., 2021; Suharyanto et al., 2021; Umanailo et al., 2021). The difference between the new and old Walubi is names lies in the acronyms of the words Trusteeship and Representative. One of the impacts of the Walubi internal conflict is the emergence of Waisak celebrations at Borobudur Temple by Walubi and Waisak at Sewu Temple by the Indonesian Buddhayana Family. Sewu Temple is a Buddhist temple located in the temple complex of the eighth century. The layout of Sewu Temple is in the form of a mandala, oriented along the cardinal lines. Sewu Temple is adjacent to Prambanan Temple is Hindu oriented. Sewu Temple is to function as the main royal temple (Sparavigna 2017). The uniqueness of the Vesak celebration at Borobudur Temple and Sewu Temple both have the concept of cultural plurality of Buddhism, both Theravada, Buddhayana, and Tantrayana. In this regard, this study aims to analyze the pluralism of Vesak celebrations at Borobudur and Sewu temples.

## **2. Literature Review**

Plurality can found in every aspect of life, one of which is religion. Pluralism in Indonesia can create controversy but can also become complex through the state slogan *Bhinneka Tunggal Ika*. Conceptually, the idea of plurality comes from local wisdom. It is the slogan of *Bhinneka Tunggal Ika* that becomes the ideology of Indonesian society. It is to unite regardless of ethnic background, gender, belief, and religion (Hasyim 2015). Logically, religious plurality enables humans to examine concepts while expanding and enriching their understanding of religious in general, understanding religious differences and their contexts, and provide examples of religion logic when interacting with institutions or institutions outside of their religion (Gümüşay 2017). The impact of religious plurality combined with religious executives produces different pathways in negotiating public space, political power, and religious freedom (Haustein and Østebø 2011). Religion has differents domains, namely theological and sociological. The theological is an understanding of authentic doctrine for its adherents, and the sociological is human religion social behavior (Kato et al. 2012).

The multi-cultural sphere in Indonesia is still purely related to culture, not about theological and spiritual matters. The spirit of inclusiveness, moderation, and multiculturalism originates from the idea of ethnic identity. It linked to theology and doctrine multi-concept gradually decreases (Putra 2012, 19). The plurality also occurs in Buddhism, in Buddhism known to many Buddhas even though Hinayana or Theravada schools only recognize Sakyamuni Buddha as the only founder (Kanto et al., 2020; Sa'adah et al., 2019; Shofwan et al., 2019). Mahayana Buddhism

that developed in China recognizes countless Buddhas. Likewise, the Tibetan Buddhist tradition has esoteric techniques such as Tantra, Vajrayana, Sahajiyana, and Kalachakrayana (Jian 2020). Religion is a revolution of views from positivism to absolutistic pantheism. Religion is an awareness of the super-worldly existence. Early Buddhism was not a religion in that sense. Early Buddhism emphasized the behavior of monks according to the rules of the Vinaya discipline. It is paying homage to human Masters, not worshiping or serving transcendent beings (Ervina et al., 2019; Rumaolat et al., 2019; Tahir & Umanilo, 2019). At the time of the revival of the Madyamika system, Buddhism became a religion. For the Mahayana community, Buddha is not a historical person. Buddha is the essence of all beings (dharmakaya) who has the form of Divinity (sambhogakaya) and assumes a form to liberate beings from delusions and spread dharma (nirmalakaya). The essential unity of all beings becomes part of the spiritual life. Mahayana culture is reverence for Buddha and Bodhisattva. The last development of Buddhism is the Tantrayana phase. Tantra is a unique combination of mantras, rituals, and Tantric worship on an absolute (Murti 2008).

### **3. Method**

The method in this research uses a qualitative method of naturalistic inquiry approach. The object is the plurality of Buddhism when celebrating Vesak. The focus of this research is to explore data about the cultural diversity that exists in Buddhist communities. Research data was obtained from interviews, observation, and documentation. Determination technique informants used purposive sampling with Buddhist informants in Central Java who held Vesak celebrations at Borobudur Temple or Sewu Temple. Data analysis techniques in this study include data collection, data reduction, and concluding the meaning of the plurality Buddhism at Vesak celebrations at Borobudur and Sewu temples.

### **4. Result**

#### **4.1. Vesak at Borobudur Temple**

Vesak at Borobudur Temple organized by Indonesian Buddhist Representatives (Walubi). Walubi is a government partner as a unifying forum for Buddhists in Indonesia, consists of various assemblies and schools. In general, the Walubi school of thought consists of Theravada, Mahayana, and Tantrayana. The Waisak activity at Borobudur Temple is consists of several activities, including social in the form of free medical treatment, which previously also carried out to clean up the graves of heroes and concurrent prayers carried out by DPD Walubi in various regions throughout Indonesia.

Other activities are religious activities. Religious activities began with taking holy water from Umbul Jumprit and eternal fire from Merapen. The collection of holy water from Umbul Jumprit is doing by Sangha monks and Buddhists. Before taking water, rituals are doing with the Theravada, Mahayana, and Tantrayana traditions by the Sangha and the Assembly. The chanting of the paritta, sutra, and mantra done alternately. Holy water from the Umbul Jumprit and eternal fire from Merapen put down in Mendut Temple to purified by reciting chanting, sutras, and mantras by each Sangha and Buddhist assembly. Offering items such as water from Umbul Jumprit, eternal fire from Merapen, Buddha relics, fruits, flowers, and incense laid down on the altar of Mendut Temple and Puja ceremonies are perform from various traditions, both Theravada, Mahayana, and Tantrayana. Previously the ceremony was carried out alternately, but in 2016, it was doing simultaneously in the tents of each organization or assembly (Totok 2017).

Buddhist religious organizations are members of the Walubi adopt the various culture of Buddhist countries, including India, Thailand, Tibet, China, and Japan. Before the procession from Mendut Temple to Borobudur Temple, Buddhists who are members of the Walubi consists of fourteen assembly perform chanting, mantras, and prayers solemnly and take turns in front of the magnificent altar in Mendut Temple led by monks from various councils Sangha Walubi (Bisnis.com 2017). The fourteen assemblies comprise the Theravada, Mahayana, and Tantrayana traditions. The Theravada school adopts Indian culture is emphasizes the authenticity of teachings (originality). The Theravada community are perform ritual ceremonies using the Pali language, with the puja room use the symbol of the Sakyamuni Buddha statue. Walubi members of orientation towards the Theravada sect are Majubuthi (Majelis Umat Buddha Theravada Indonesia) and MBMI (Majelis Agama Buddha Mahanikaya Indonesia). The Mahayana tradition is a large vehicle in which there are various traditions in religious rituals. Mahayana Buddhist traditions, among others, adopt the culture of China and Japan. Buddhism that adopting Chinese culture is Majubumi (Majelis Umat Buddha Mahayana Indonesia), Mahabudhi (Majelis Mahayana Buddhis Indonesia), Majabumi TS (Majelis Agama Buddha Mahayana Tanah Suci), Martrisia (Majelis Rohaniawan Tridharma Seluruh Indonesia), Mapanbumi (Majelis Pandita Buddha Maitreya Indonesia), GuangJi, and LKBI (Lembaga Keagamaan Buddha Indonesia), and those adopting Japanese culture included PBDNSI (Parisadha Buddha Dharma Niciren Syosyu Indonesia), and MNSBDI (Majelis Nichiren Shoshu Buddha Dharma Indonesia). The assemblies at Walubi which are orient towards Tantrayana are Majabudti (Majelis Agama Buddha

Tantrayana Indonesia), ZFZ Kasogatan (Zhenfo Zong Kasogatan), and Madha Tantri (Majelis Agama Buddha Tantrayana Satya Buddha Indonesia).

Each of the assemblies that are members of the Walubi makes a puja room at Borobudur Temple. The various puja spaces make the Borobudur Vesak celebration grand. Models of altars from various assemblies were erecting at Borobudur Temple decorated with Buddha statues, candles, plastic flowers, torches, and decorations donated by people. The most magnificent part is the main altar is to the west of the temple building (Rawie 2019). The plurality of Buddhism in Indonesia can see at the Vesak celebration at Borobudur Temple. Although there are many puja rooms with various symbols and traditions, the main puja room at Borobudur Temple is used jointly before the Vesak moments. The Vesak celebration at Borobudur Temple is a place to unite various Buddhist cultures with various religious symbols. Symbols and different traditions are interpret as a treasure of Buddhism. The wealth of Buddhist traditions in Indonesia was socialized by Walubi to the government through the Vesak Borobudur Temples.

One of the Vesak activities at Borobudur Temple is a procession from Mendut Temple to Borobudur Temple. After arriving at the Borobudur temple, members of the Sangha and the congregation pay homage or namaskara in front of the main altar of Borobudur Temple, then head to the altar of their respective assemblies in the Lumbini Park area to perform the puja (Ngasiran 2017). Before the Vesak seconds, Buddhists meditate simultaneously on the main altar of Borobudur Temple. Before doing meditation, each assembly reads a prayer (Indrawan 2016). The same thing was conveyed by Sabar from Walubi Central Java when interviewed stated that for Waisak activities at Borobudur Temple, each assembly set up their respective tents, but when Vesak seconds all gathered together at the main altar. After the procession from Mendut to Borobudur to their respectively altars to perform rituals. The fourteen assemblies each have a puja room. Walubi leadership determines the puja room map. In recent years the puja room of assembly tents have not shifted, where the puja rooms are in one complex, only front and back, close to each other.

The results of an interview with Yamno, one of the Central Java Walubi administrators, stated that before the procession from Mendut Temple to Candig Borobudur, there was a ritual of resting holy water and eternal fire at Mendut Temple. Then the ceremonial prayers for the nation are held by each assembly according to their respective traditions. When at the main altar of Borobudur Temple, the Sangha Council consisting of the Theravada, Mahayana, and Tantrayana Sangha sat in one row at the front. Buddhists next to him and sit in blocks according to his assembly. When one of the Sangha comes forward to recite a prayer, people from that Sangha community follow it. For people who are not from the community, they are waiting their turn.

The celebration of Vesak at Borobudur Temple is a noble ideal of Walubi in uniting Buddhists in Indonesia. Various assemblies that are members of the Walubi with traditions carry out joint activities by promoting religious tolerance. Apart from being in the form of a ritual, the togetherness of Waisak at Borobudur Temple can see from various events, including free medical treatment open to the public and a lantern festival. The lantern festival at Borobudur Temple attended by Buddhists and non-Buddhists. It is a form of tolerance between religious communities built by Walubi.

#### **4.2. Vesak at Sewu Temple**

According to Ditti Sampanno, the Vesak celebration at Sewu Temple initially appeared at the initiative of Bhikkhu Sasana Bodhi. The Buddhists longed for sacred togetherness activities like before the split in Walubi's body. Sewu Temple is an alternative place for the Vesak celebration after Borobudur Temple. Sewu Temple is believe to be the Bodhisattva Manjusri Temple or Bodhisattva of Science. Sewu Temple has a large area that can accommodate thousands of Buddhists. Vesak celebrations at Sewu Temple are held by the Indonesian Buddhayana Family, an organization fostered by the Indonesian Supreme Sangha. The first Waisak Celebration of Sewu Temple was held in 2004, on June 3, 2004, to be precise, seconds of Waisak in 2004 at 11.19.24. Initially, only around 1200 Buddhists from various regions such as Panggung, Wonosari, and Ampel (Joly 2004). Since then, every year, the Indonesian Buddhayana Family celebrates Vesak at Sewu Temple. The Buddhayana family is a Buddhist religion organization with a Buddhist insight has members of the Indonesian Buddhist Council, Indonesian Buddhist Women, and the Mudi Vihara Buddhayana Indonesia Secretary of the Young Secretary. The Indonesian Buddhayana family is under the guidance of the Indonesian Supreme Sangha.

The Vesak celebration at Sewu Temple uses the Buddhayana tradition, where all Buddhists who are present in the Vesak celebration recite paritta, sutra, and mantra together. Chanting Paritta is a Theravada tradition, sutra recitation is a Mahayana tradition, and chanting a mantra is a Tantrayana tradition. Based on the results of an interview with Suraji as the Secretary of the Indonesian Buddhayana Council, Central Java Province, it was that the Waisak ceremony at Sewu Temple used the Theravada, Mahayana, and Tantrayana traditions. Sewu Temple

Vesak uses one altar, but all three schools exist, and the Vesak ceremony has one command. The same thing was conveyed by Siswanta when he was interviewed stating, that not all of the backgrounds for the formation of Buddhayana had to be studied. The example, it doesn't matter if it's fun to use paritta from the Theravada tradition, but what's wrong with learning sutras from the Mahayana tradition and mantras from the Tantrayana tradition. Likewise, vice versa, the difference in ritual basically lies only in the language used.

The Vesak ritual at Sewu Temple is performed by praying with the Theravada, Mahayana, and Tantrayana traditions, namely reading Paritta, Sutras, and Mantra is followed by all participants present (Totok, 2017: 102). Suroso, as Chairman of the Waisak Organizing Committee at Sewu Temple stated that, before the Dharmasanti Waisak, various rituals and processions of puja were held, including taking holy water from seven springs and eternal fire. Puja procession from Lumbung Temple to the main altar in the courtyard of the Sewu Temple. Waisak devotion puja with a recitation of chanting, sutras, and mantras, followed by pradaksina, and meditation on Vesak seconds (Dable 2019). Katman, as a section of the Vesak celebration at Sewu Temple, invites all Buddhists to prioritize tolerance, from the Indonesian Buddhayana Family to promote mutual respect in a multicultural environment (Prakoso 2017). Khemacaro Mahathera, as the General Chairperson of the Indonesian Supreme Sangha, stated that maintaining diversity is an undeniable reality of the nation, including Buddhism. Indonesian culture is united by the Pancasila ideology, even though different races, ethnicities, cultures, languages, and religions form a unity of Indonesian society. The hopes for freedom, prosperity, peace, and justice (Dolorosa 2017). The Vesak celebration at Sewu Temple using the Buddhayana tradition is a form of preservation of local wisdom of Buddhism in Indonesia initiated by Ashin Jinarakkhita, Ashin Jinarakkhita's lofty aspirations in uniting Buddhism regardless of sect carried on by the Indonesian Buddhayana Family under the guidance of the Indonesian Supreme Sangha in Waisak Candi Sewu without distinguishing Theravada, Mahayana, and Tantrayana traditions. Based on this, it can be seen that there are differences in the concept of rituals in Vesak at Borobudur Temple and Sewu Temple can be described as follows (Figure 1).

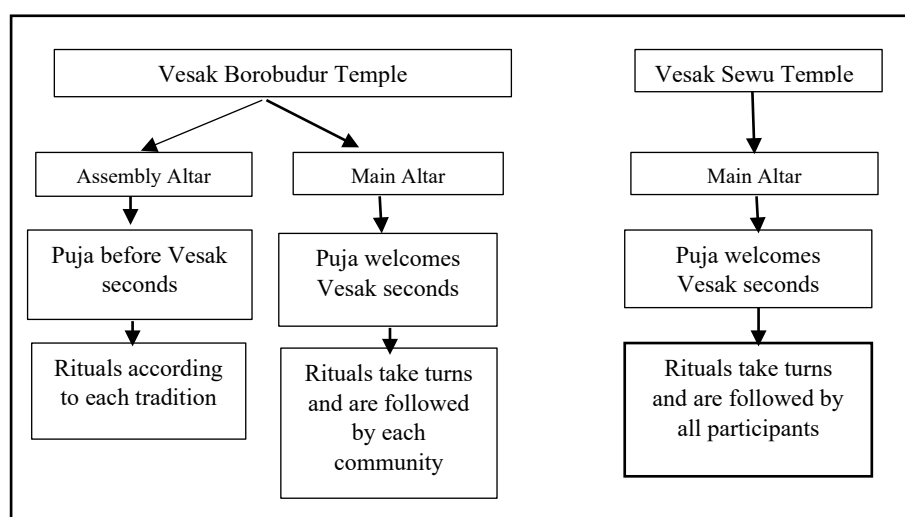


Figure 1. The Vesak Ritual of Borobudur Temple and Sewu Temple

### 4.3. The Value of Buddhist Religious Plurality during Vesak Celebration

Based on data regarding Vesak celebrations in Central Java, it can be said that the Vesak celebrations at Borobudur Temple and Sewu Temple both have plurality values, both of which have Theravada, Mahayana, and Tantrayana traditional ceremonies. The three schools of Buddhism both originate from Sakyamuni Buddha Dharma. Theravada refers to the Pali Tri Pitaka and Mahayana to the Sanskrit Tri Pitaka. Mahayana is widely developed in northern regions, such as China and its surroundings so that, many parts of the Tri Pitaka are translated into Mandarin. Currently, the Mahayana community performs pujabakti by repeating the sutra (Buddhist sermons) in the Mandarin language. In the Theravada community, the Pali language is used to recite gatha (songs), paritta, and sutra (Fitriyana 2015). Tantrayana is the development of the Mahayana, in performing pujabakti by reciting the mantra. The three schools of Buddhism developed in Indonesia, especially after there were monks who were ordained and affiliated with the monk community from Sri Lanka, Thailand, Burma, and China (Totok 2017).

The plurality context at the time of Vesak at Borobudur Temple can be seen from each Buddhist religious assembly establishing a puja room, it varies according to the traditions adopted. The diversity of this puja space is unique in Buddhism. The puja room is used as a symbol for Buddhists in helping to do puja concentration. The difference

lies in the variety of the puja room as the Theravada tradition is identical to the Sakyamuni Buddha, the Mahayana tradition, besides Sakyamuni Buddha, which is identical to the symbols of Bodhisattvas and Buddhas. The Japanese Buddhist tradition uses the Gonzhon symbol, and the Tantrayana tradition uses the Guru, Buddha, and Bodhisattva symbols. Various Buddhist religious assemblies from the Theravada, Mahayana, and Tantrayana schools in Indonesia live side by side, respect each other, tolerate, and live in harmony with other religions. Through the ideology of Pancasila and the slogan Bhinneka Tunggal Ika, Indonesians, including Buddhists, are guaranteed to worship according to their respective beliefs (Nalanda 2014).

The value of the plurality of Vesak in Borobudur Temple emphasizes mutual respect for various Buddhist cultures that have developed. Each of them upholds the attitude of religious tolerance. The value of peace is seen in the Vesak celebration at Borobudur Temple. The value of plurality in Waisak Candi Sewu is to view cultural differences as a unity that complements each other in understanding the core of Buddhist teachings. It conveyed by Sudhamek that pluralism in the view of Buddhayana means that one's inner life was various. The differences are beautiful and complement or complement each other. The notion of pluralism emphasizes vigilance regarding a view is shrouded in dualism, where spiritual understanding is still at the relative truth level, so that it is still heavily influenced by each other's perceptions. Besides that absolute, truth is beyond the reach of human language (Sudhamek 2012). Based on this, The Vesak of Borobudur Temple and Sewu Temple of plurality values are built-in control sectarian ego. The plurality value built can be described as follows in Figure 2.

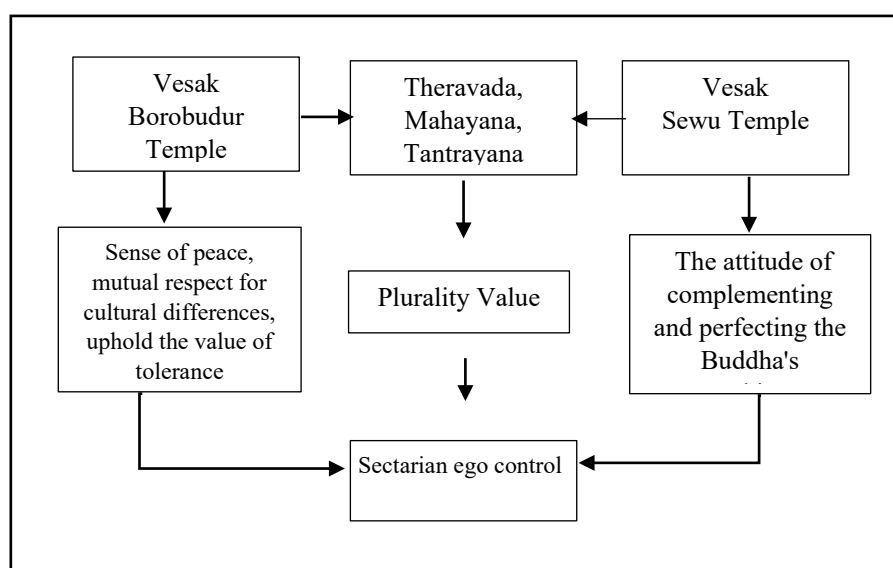


Figure 2. The Value of Vesak Plurality of Borobudur Temple and Sewu Temple

This condition indicates that all Buddhists who celebrate Vesak at Borobudur Temple and Sewu Temple respect Buddhist culture. The difference between Waisak in Sewu Temple and Borobudur Temple lies in the reciting paritta, sutra, and mantra. Buddhist rituals such as meditation, mantras, mudras, and prayers are performed by Buddhists can help achieve the perfection of life and be a blessing to oneself and others (Rokib 2019). The plurality of religions and the harmony of Buddhism are inseparable unity. It can be seen from the respectful attitude towards other Buddhist communities who jointly celebrate Vesak, both at Borobudur Temple and at Sewu Temple. The attitudes as Buddhists' Vesak worship behavior is proof that Buddhists in Indonesia uphold a non-imposing attitude towards a sect. Buddhists are given the freedom to choose Buddhist assemblies according to their conscience, although various traditions developed in Indonesia, in essence, one Buddhist teaching. The plurality of Buddhism is the cultural wealth of Indonesia, Buddhists mutually aware of the different rituals between sects. Understanding pluralism can help increase the true understanding of religion both in the logic of teachings in the holy book and the application to the social environment. Buddhist leaders appealed to their followers to celebrate Vesak according to their traditions, both at Borobudur Temple and at Sewu Temple. The leaders also could not prohibit their followers from celebrating Vesak anywhere. An attitude of tolerance embedded in the soul of Buddhists is the identity of Indonesian society.

## 5. Conclusion

The plurality of Buddhism in Indonesia can be seen during Vesak celebrations at Borobudur and Sewu temples. Each Buddhist community respects and respects differences in culture and rituals. Vesak at Borobudur Temple was

attended by various assemblies from the Theravada, Mahayana, and Tantrayana schools were members of the Walubi. It shows that the level of tolerance towards religious life in Indonesia is very high. Each of them can control himself against the sectarian ego. Likewise, the Vesak celebration at Sewu Temple was organized by the Indonesian Buddhayana Family. Sewu Temple Vesak has a characteristic that the Waisak ritual by reciting paritta, sutra, and mantra is followed by all participants. The value of the plurality of Vesak in Borobudur temple emphasizes peace, mutual respect for cultures and upholds values of internal religious tolerance. While, the plurality value in Sewu Temple emphasizes complementary and perfecting attitudes. The Theravada, Mahayana, and Tantrayana traditions constitute one Dhamma of Buddhism. The plurality of Vesak in Sewu Temple and Borobudur Temple is evidence of Buddhist tolerance in Indonesia which the application of Bhinneka Tunggal Ika.

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