



Prayer Garden as an *Oasis* of Urban Life

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Article History

Received: 1 Oct 2023

Revised: 15 Oct 2023

Accepted: 1 Nov 2023

Published: 1 Dec 2023

Keywords:

contemplation; religion;
spirituality

Abstract: This research aims to see and discover the important role of "Taman Doa" in presenting an open space for urban communities to contemplate, meditate, breathe fresh air, and pray. In the context of fast-paced and instantaneous urban life, filled with consumerism, and high life pressure, "Taman Doa" becomes an open space that brings inner peace to people who are in the midst of difficulties and busy work. This research involves observations and interviews to understand how urban communities perceive "Taman Doa" as a place to contemplate, pray, and seek tranquility. The results of this study reveal that urban communities feel that "Prayer Gardens" have a very significant and urgent role in helping them harmonize their busy work lives with their spirituality and religious dimensions. In the "Prayer Garden", they feel they have a place to communicate with the Divine, reflect on the values of life, and feel a sense of serenity that is difficult to find in the midst of the hustle and bustle of the city. The implication of this research is that the "Prayer Garden" is not only a physical element in the urban environment that promises tranquility and warmth, but also an oasis that helps urban people maintain their life balance and seek peace in life due to work pressure. This research provides a deeper understanding of how valuable "Prayer Gardens" are in the context of an urban society that is constantly moving forward.

INTRODUCTION

"Prayer Garden", as a concept, refers to the presence of a park or open space dedicated specifically to activities such as prayer, meditation, or reflection (Silitonga, 2023:11620). Prayer gardens are rare and important in urban communities, which are known for their busy schedules. The presence of a place like this becomes very relevant and even a necessity in the lives of urban people who often live in the pressure, busyness, and hustle and bustle of the brightly lit urban world. Fast-paced routines, demanding jobs with tight schedules, heavy traffic, and pollution have become the hallmarks of urban life (Juanda, 2016:312-313). Under these pressures, little time is available to reflect, seek inner peace, and find the deepest meaning of the life being lived.

The "Prayer Garden" symbolizes a space created to give individuals the opportunity to contemplate, pray, or seek tranquility in a busy urban context (Conny and Octavianus, 2013:142). The "Prayer Garden" is designed with the aim of providing tranquility and solemnity through various supporting factors such as seating areas, flowering gardens, flowing water, and comfortable places of contemplation (green nature). "Prayer Gardens" are places where urban dwellers can escape from the noise of the daily grind, find inner peace, and contemplate the meaning of life. "Prayer Gardens" are often associated with spirituality and

religiosity (Silitonga, 2023:11620), a place where individuals can commune with the divine and find serenity through prayer and meditation.

In addition to providing solutions for personal needs, this thematic overview also highlights the importance of green spaces in urban environments (Sidauruk, 2012:79-94). These green spaces play an important role in the physical and mental well-being of urban communities. With the "Prayer Garden", urban communities have a place to recharge, reflect on life values, and strengthen the spiritual dimension. By preserving and developing green spaces such as "Taman Doa", urban communities can maintain balance and find tranquility in the work they do every day, which is precious and difficult and rare to obtain and achieve.

A "Prayer Garden" is a concept that combines nature and spirituality, individuals and others to worship, contemplate, or seek inner peace in the presence of God (Albertus et al., 2023:173). The concept reflects the values and practices of various religious traditions. "Prayer Gardens" are often also used as places of worship to perform prayers, meditation, and other religious rituals. The park features facilities such as altars, seating, and sacred statues, allowing visitors to connect with the Divine through the facilities in a more intimate way.

Sitanggang (2023), who emphasizes pilgrimage sites as a tradition of Christian society, sees pilgrimage sites as a means of renewing spiritual life, deepening faith, and approaching God through spiritual activities at the site. The "Prayer Garden" is seen as a symbol of holiness and piety in religious culture, so it is always guarded with respect and honored appropriately. The "Prayer Garden" is like contemplating real life in deep silence with others towards God (Situmorang, 2019:19). In the hustle and bustle of urban life, the "Prayer Garden" is a physical manifestation of the human need to be able to reflect, worship, and find peace in a life that is often full of hustle and stress that never knows the end.

In today's fast-paced world, individuals are constantly looking for ways to unwind and relax. Prayer, meditation and contemplation are some of the most popular practices to achieve a sense of calm and inner peace. This has an impact on social sensitivity that leads to peaceful socio-religious relationships (Sandy et al., 2024:157). However, finding a quiet place to do these practices can be challenging in a busy environment. This research aims to explore the effects of greenery and natural elements that are able to provide comfort to humans or devotees who visit them (Saroh and Krisdianto, 2020:137). This research will investigate the benefits of this practice, the impact of natural elements on individual well-being, and the design elements needed to create a calm and peaceful outdoor space. By addressing these topics, this research aims to provide valuable insights into how individuals can improve their well-being and achieve a sense of peace and calm through outdoor spaces designed for prayer, meditation, and contemplation to find a loving God (Mikhael, 2020:1-16).

All humans on earth will never be finished with the word search, be it looking for a life partner, life purpose, meaning of life, even the God they believe in. However, why do humans search? Especially in this case is the search for God as a spiritual being (Keriapy et al., 2022:126). *First*, the tension between modernity and spirituality. Urbanites are often faced with a tension between the demands of modernity, such as work, mobility and urbanization, and the

need for spirituality and the search for meaning in life. They live in a fast-paced, crowded and often consumptive environment. At the same time, they feel a great emptiness in their hearts and seek spiritual fulfillment.

Second, the search for meaning and identity (Djami, 2014:1-20). Urbanites are often on a quest to find meaning in their lives. The questions that they may often explore and ponder in their lives are "Who am I?", "Why am I here?", and "What is really important in my life?" Such questions are a form of search for meaning and self-identity that cannot be found in the struggles of daily life without drawing closer to God through prayer, pilgrimage, and meditation.

Third, the prayer garden as an oasis. Prayer parks as places that provide a sense of calm and space for reflection in the midst of the hustle and bustle of urban life. Prayer parks can be a place where urbanites can escape from the noise of the city and reflect on the nature of their existence and seek inner peace that they do not get in the midst of busy work.

Fourth, the search in daily life. This search occurs in daily routines. Urbanites search for meaning in their work, social relationships, or even in small actions such as helping others or keeping the environment clean. Thus, urbanites will realize that no human being can live alone. Humans need others in social life as a form of dependence between fellow humans, as well as the need for dependence in God (Gregory, 2020: 103-126). The search for God has concrete actions in relationships with others.

This section reflects the complex reality of urban life that is often preoccupied with various aspects and dynamics. In discussing this sub-theme, researchers highlight how the hustle and bustle of life in an individualistic city (Sukirno and Harianto, 2017:2) can affect urban communities. Some aspects that need to be considered are as follows. *First*, high mobility and busy daily lives. Urban life is often characterized by high mobility. They have to commute long distances to work, spend hours on the road, and deal with heavy city traffic. Plus, work, social commitments and other demands add to their daily hustle and bustle.

Second, pressure and stress. The hustle and bustle of urban life can create pressure and stress. Pressure from work, family demands, and social competition can be a considerable burden. This can affect the mental and physical well-being of urbanites. *Third*, social and economic disparities. Urban communities often face issues such as economic inequality, unequal access to healthcare, education, and uninhabitable housing. This hustle and bustle also reflects inequalities in urban life.

Fourth, the impact of technology (Dwi, 2016:25-36). Technological advances make many aspects of life easier, but they can also add to the frenzy. Reliance on digital devices, social media, and the constant flow of information also creates additional pressure. *Fifth*, time constraints. Urban life often runs at a fast pace, leaving little time for reflection, relaxation, or activities that support a balanced life. This hustle and bustle can result in a lack of time for things like exercise, social activities, or family gatherings. The five aspects described above provide a deeper understanding of how life in a big city affects urbanites physically and mentally.

In Mircea Eliade's Cult theory, which emphasizes religious activities and ritual ceremonies that have deep meaning and value in the context of human life spirituality, also creates the concept of sacred time or time that is not related to profane matters. He says that there are so many devotees who use this concept to create a time that is valuable and important to them, or to their community and family and engage in rituals at certain times. In the context of the "Prayer Garden as an Oasis in the Hustle and Bustle of Urban Life", this theory emphasizes the importance of holy time as an experience in the "Prayer Garden", which disconnects devotees from the hustle and bustle of urban life, where devotees can reflect on the meaning and significance of their lives, pray, and feel closer to the Divine. In this sense, the "Prayer Garden" also serves as a sacred space. It is often designed to create a feeling of solemnity and sacredness for the devotees who visit it (Junaidi, 2017:5) as well as the use of rituals and symbols in the "Prayer Garden" such as crosses and statues that can help devotees to internalize and interpret religious myths and values that are useful for their spirituality in prayer, meditation, and reflection.

The issue to be discussed in this research is about how the concept of a "Prayer Garden" which refers to an open space dedicated to spiritual activities, can help urban people who live in stress and hustle and bustle to find inner peace? How can preserving and developing such green spaces affect the spiritual dimension of people's lives? And how does the concept of a "Prayer Garden" reflect the values and practices of religious traditions, and how is it used as a place of worship and contemplation? This research aims to find answers to these questions.

METHOD

This research uses a descriptive qualitative method, which emphasizes data collection and analysis with the aim of finding deeper meanings about variables in an objective and structured way. The research subjects to be studied in this study are Catholics with the criteria of randomly selected people, especially people who visit the Columbarium and Carmelite Prayer Park, Parantijati, Jln. Raya Pandan Landung, No. 48 A, Dau District - Malang, during November 2023. The number of research subjects to be taken is ten people. The sample will be selected using inclusion criteria, namely including subjects or cases that meet certain characteristics relevant to the research being conducted.

In collecting data, the researcher uses participant observation techniques and semi-structured interviews by compiling ten questions and will be asked to research subjects who come to pray at the prayer park. To analyze the data, the researcher used thematic analysis to extract patterns and key findings from the data. The researcher will discuss the results and present the research conclusions at the end of this research.

RESULTS AND DISCUSSION

The Prayer Garden at Jln. Raya Pandan Landung, No. 48 A, Malang, is an interesting example of a prayer garden in the context of urban society. The park has a number of characteristics that make it an oasis amidst the hustle and bustle of urban life. First of all, the

garden covers an area of about 5000 square meters, and has a unique, rectangular shape, which also serves as a storage place for ashes. This combination gives the park an easily recognizable characteristic, and is also an important symbol in the spiritual culture of the community. This land area gives the impression of being open and spacious, presenting a feeling of airy space and avoiding urban crowds and is more focused on the natural context that provides coolness, freshness, and a sense of life that dominates its existence (Prakoso., et al, 2018: 1229).

The next characteristic that stands out is the diversity of plants and flowers that adorn the garden. With a wide variety of beautiful flowers and plants, the Prayer Garden creates a peaceful atmosphere and invites visitors to contemplate the beauty of nature and creation. The greenery and blooming flowers provide a sense of tranquility and life, presenting a blend of natural beauty and urban convenience. Not only that, the park also has beautifully designed pathways leading up to the 1000-square-meter statue of the Lord Jesus. This statue takes center stage and is a symbol of the spiritual values that the park promotes. This shows that the Prayer Garden not only invites people to contemplate, but also to strengthen faith and belief.

Apart from the physical aspects, the Prayer Garden has an interesting historical background. Inaugurated on November 2, 2021 by the Provincial Prior of the Carmelite Order of Indonesia, Fr. Ignatius Budiono O,Carm (Mathias, 2021). The garden is a testament to their commitment to provide a special space for the community to contemplate and pray. The choice of location, which was originally a dense and tall teak forest, shows the remarkable transformation of natural land into a beautiful and marvelous place. The Prayer Garden has become a favorite destination for people not only from within Malang but also from outside the city such as Jakarta and Surabaya, even in groups.

This Prayer Garden is a living example of how open spaces in urban communities can act as an oasis of calm and reflection. With its captivating physical characteristics and deep spiritual significance, the park invites visitors to contemplate, pray, and connect with higher values, while also offering a comfortable place to relax and socialize with others. It is proof that in the hustle and bustle of urban life, places like the Prayer Garden are invaluable to urbanites seeking peace and harmony.

A city is said to be good if the availability of green open space for the community is sufficient and able to fulfill the community's desire to meet the need for oxygen and clean air. Cities that have a quality of life with a percentage of good quality numbers are cities that are able to provide land or green open space for their communities (Jamaludin, 2017: 94-95).

Prayer gardens are generally places designed to create a calm and tranquil environment, facilitate spiritual activities, and personal reflection. The role of a prayer garden can involve functioning as a place to pray, contemplate, or connect with nature. The design often includes elements that stimulate a sense of coolness and tranquility, such as greenery, flowers, fountains, and statues that bring the spiritual side of the space to life. Prayer gardens can provide a place for individuals or communities to seek peace and get closer to their spiritual dimension (Karel, 2015:18).

However, prayer gardens are sometimes not very popular and are not of interest to certain groups. However, it is different with those who really need a place to unwind due to the busyness of work that never subsides and has even become their daily life. Therefore, what is the view of the people who visit the prayer garden as a place of escape from all the dizzying busyness of work? This question leads us to the role and meaning of the prayer garden for the people who visit it.

Table 1. Prayer Garden for the People Who Visit It

No	The Role of the Prayer Garden	Presentation %
1	A place to escape the busy world of work	10 %
2	A place to calm down (meditation, prayer, and contemplation)	50 %
3	A place to get closer to nature and the environment	10 %
4	A place to acquire spiritual values	20 %
5	A place to find happiness	10 %

Ten people interviewed in this research, each answered that the prayer garden has a role as an escape from the busy workplace (10%), a place to calm down through meditation, prayer, and contemplation (50%), a place to get closer to nature and the environment (10%), a place to gain spiritual values (20%), and a place to share and gain happiness (10%).

From the data collected during the research, the author found that people who visit prayer gardens are mostly people who want to calm themselves through meditation, prayer, and contemplating their lives, and then those who want to find or gain spiritual values from the visit. Meanwhile, other roles of the prayer garden such as being part of an escape, wanting to get closer to nature and the environment, and wanting to share and gain happiness, the percentage is the same, which is around 10% of the total of 100%. In other words, the role of the prayer garden from the opinions of the people interviewed at the research site has a very large role in the people's search for inner peace in meditation, prayer, and contemplating life.

This situation gives a deep insight into the fact that the problems faced by the people were not as small and simple as they explicitly appeared to be. They seek out and visit places like prayer gardens that provide them with a new and different atmosphere from their daily lives that engenders a warm feeling of serenity and peace in the heart. They also use the prayer garden as a way to escape from the shackles of a busy work schedule. The need for a prayer garden is a priority for people, especially to increase energy and feelings with the help of nature that provides freshness, calmness, and peace.

From the data that has been collected during the interview activities with ten people with different backgrounds who come from inside and outside Malang, the author finds the importance of the prayer garden for those who visit it..

Prayer Garden as a Religious Space in an Urban Context

The Prayer Garden located in the Columbarium is a powerful example of how prayer gardens function as religious spaces in a busy urban context. It contains a small chapel that facilitates religious practices, such as mass or prayer, worship, and meditation. With a serene

environment filled with spiritual elements, the park provides a space for individuals to get closer to their religious values without having to travel far from the city center.

The Columbarium Prayer Garden provides an atmosphere of tranquility which is very important in spiritual practices. Amidst the hustle and bustle of turbulent urban life, this park is a place where one can contemplate, pray, and feel at peace. Visitors can escape the hustle and bustle of the city, soak in the silence, and commune with their religious values. The presence of chapels, small churches, ash repositories or other sacred spaces within prayer gardens creates opportunities for urbanites to practice their faith. This allows individuals to nurture their spiritual connection without having to face the hustle and bustle of the city. Prayer gardens, such as the one at the Columbarium, serve as a "sanctuary" in the middle of the city, fulfilling an indispensable spiritual need in our busy and connected lives. As such, the Prayer Garden at the Columbarium is a vivid example of how religious spaces in an urban context can play an important role in bridging the gap between hectic urban life and deep religious values. They allow urbanites to stay connected to their spiritual beliefs and feel at peace in the hustle and bustle of life.

Maintaining a prayer garden in the midst of urban life is not without its challenges. One of the main challenges is the physical maintenance of the park, including plant care, infrastructure and cleanliness. In addition, it is necessary to address issues such as vandalism, security, and inappropriate land use. This is what Matias Daven calls a problem in the process of global solidarity (Daven, 2020:129). Fundraising to keep the prayer garden sustainable can also be a challenge. In addition, changes in urban land use can jeopardize the existence of prayer gardens. Overcoming these challenges requires support and active participation from communities and authorities. These challenges include: *first*, physical maintenance. One of the main challenges is maintaining the physicality of the prayer garden, including plant maintenance, infrastructure, and cleanliness.

In the midst of urban crowds, parks often face the risk of damage and wear and tear. The solution is to allocate sufficient resources for regular park maintenance, including plant pruning, infrastructure repair, and janitorial upkeep. *Second*, vandalism and security. Prayer gardens may be prone to vandalism and insufficient security. To address these issues, further efforts in park surveillance and monitoring are needed. Community and police involvement in keeping the park safe can help reduce acts of vandalism. *Third*, inappropriate use. Some prayer parks may become undesirable places for inappropriate activities, such as alcohol consumption or destructive behavior. Communicating clear rules and enforcing them consistently can help reduce inappropriate use. In addition, providing alternatives for appropriate social activities can divert negative activities away from the park.

Fourth, fundraising. To sustain a prayer garden, fundraising is an important aspect. Challenges often arise in securing sufficient financial resources for care and maintenance. Solutions can involve fundraising efforts through campaigns, sponsorships, or voluntary donations. Local governments or foundations can also play a role in providing financial support. *Fifth*, land use change. In some cases, land used for prayer gardens may be faced with

the risk of land use change, such as the construction of construction projects or commercial development. To address this, communities and authorities can work together to identify and protect prayer gardens as valuable assets. Preservation and advocacy campaigns can be a way to maintain the existence of prayer gardens amidst urban development.

Maintaining prayer gardens amidst the hustle and bustle of urban life is a complex challenge. However, with organized efforts, active participation from the community, and support from the authorities, prayer gardens can continue to serve as oases that provide psychological, spiritual, and social benefits to urban communities. This effort not only keeps the prayer garden sustainable, but also strengthens the bond between the garden and the urban community, creating a space that benefits all and ultimately creating the Church as a communion of God's people (Novry, 2020: 49-64).

Prayer gardens remain relevant in today's urban society as they offer a number of indispensable benefits. In an increasingly connected and busy world, prayer gardens are oases of tranquility that provide space to reflect and imbibe spiritual values. They also integrate religious elements into urban daily life, allowing people to maintain a balance between their urban life and spiritual values. Hence, prayer gardens continue to be important places that provide psychological well-being and peace in the hustle and bustle of urban life. This can benefit the field of universal Church renewal (Firmanto, 2019: 1-136).

Prayer gardens are an important oasis in the lives of urbanites, and their relevance continues to evolve with the times, such as: *first*, providing a space for tranquility and reflection. Prayer gardens offer opportunities for individuals to escape the hustle and bustle of busy urban life. They provide a serene and natural environment, which allows visitors to reflect, soak in the silence, and rejuvenate. For example, parks like The Cloisters in New York City attract thousands of visitors every year who seek tranquility and reflection. *Second*, integrating religious elements into everyday life. Prayer gardens often have religious facilities such as chapels, temples, churches, or mosques, which allow individuals to worship and commune with their religious values in an urban context. A concrete example is the Sacré-Cœur Basilica in Montmartre, Paris, which is a worship center that serves as a spiritual sanctuary in the midst of busy metropolitan life.

Third, it reduces stress and improves psychological well-being. Prayer gardens help reduce the stress and anxiety levels of urbanites. They provide a place to soak in nature and stimulate a sense of calm and peace. Studies show that being in a natural garden can help lower blood pressure and stress levels. A concrete example is the Meiji Shrine Park in Tokyo, Japan, which has become an escape for city dwellers seeking tranquility amidst the bustle of the metropolis. *Fourth*, it offers balance in urban life. Prayer gardens help individuals maintain a balance between their busy urban lives and their spiritual values. They allow people to reflect on the meaning in life and connect with higher values. Examples include the Nuestra Señora de la Paz Prayer Garden in San Salvador, which allows city residents to reflect on the meaning of peace. *Fifth*, it provides a place for social and cultural activities. Prayer gardens are also places for social and cultural activities that enrich urban life. They also serve as places for

community gatherings, religious festivals, art performances, and other social events. An example is Zrinjevac Park in Zagreb, Croatia, which is a center of cultural activities and entertainment in the middle of the city.

Table 2. Religious spaces adapted to the needs of the congregation

No	Prayer Garden Religiosity in the Eyes of the People				
	Prayer/Meditation Room	Recreation Room	Religion Room	Calming and soothing room	Escape Room
1	50%	10%	10%	20%	10%

Positive Impact of Prayer Garden on Psychological Wellbeing

Prayer gardens provide important psychological well-being benefits for urbanites. Urban life is often full of pressure and stress. By offering an environment that is calm, natural, and filled with spiritual elements, prayer gardens can help reduce stress levels, improve emotional well-being, and stimulate a sense of calmness and peace (Eko, Unpublished). In addition, it also provides a place for individuals to contemplate, soak in the silence, and get closer to spiritual values, which can be a solution to mental health issues that are common in urban areas.

In an increasingly connected and busy world, prayer gardens continue to play an important role in providing psychological well-being, spiritual values, and tranquility to urban communities. They are not only a sanctuary for spiritual life, but also a means of supporting harmony between busy urban life and deeper values. The relevance of prayer gardens as oases in urban life continues to endure, given their important role in providing spaces for reflection, well-being, and diverse social life. This is also supported by the well-measured criteria of the natural environment (Darmawan, 2005:39).

Prayer Parks offer a range of psychological well-being benefits that can be supported by data and concrete examples in the context of urban communities, such as: *first*, stress reduction. Based on a mental health study in New York City, researchers found that parks such as the *High Line* and *Central Park* have a significant positive impact on reducing stress and anxiety levels. For example, in a survey involving park visitors in New York, 80% of respondents reported that spending time in parks helped reduce their stress levels. This is similar to the Carmelites' plan to create an open-air prayer garden by bringing people closer to God through nature as a mediator.

Second, improved emotional well-being. Studies that involved measuring levels of emotional well-being before and after being in the park showed significant improvements in mood and feelings of happiness. A concrete example is a study in Singapore that showed that spending time in the Singapore Botanical Garden significantly improved visitors' emotional well-being. This is similar to using a prayer garden as a place to escape from a busy workday. *Third*, it reduces symptoms of mental health disorders. In studies involving individuals with symptoms of depression and anxiety, taking a walk or sitting in a prayer garden can help reduce symptom levels. A London study, for example, found that park visitors had lower depression

symptoms compared to individuals who rarely visited parks or green areas. *Fourth*, it increases resilience to stress. Prayer gardens provide experiences that help increase an individual's resilience to stress. Environmental psychology studies in Japan found that interactions with nature, such as in prayer gardens, can increase levels of resilience to psychological stress and help individuals cope with the challenges of daily life. *Fifth*, connecting with spiritual values. Prayer gardens, with their spiritual elements, provide an opportunity for individuals to reflect and get closer to spiritual values. A concrete example is a survey in the United States which showed that many visitors to prayer gardens reported feeling more connected to spiritual values and improved their quality of worship after visiting. *Sixth*, improved sleep quality. Good sleep quality is an important element in psychological well-being. Prayer gardens help to create a calm and relaxing environment, which contributes to improved sleep. Research in the UK found that spending time in a garden has a positive correlation with better sleep quality.

Through this data and concrete examples, we can see how prayer gardens play a role in improving the psychological well-being of urbanites. Prayer gardens can have an effect on reducing stress, improving emotional well-being, and providing a place that supports mental health, which is crucial in coping with the challenges of stressful urban life. In addition, people also need balance in their lives, such as balance with social life, balance with the unity of local life, and balance with things that are transcendental (Gintings, 1999: 7).

Experiences received and felt by people who visit the Prayer Garden

In the process of asking people what they think about the experiences they felt and received while in the prayer garden, the researcher previously observed the circumstances and behavior of the people to be interviewed, in the sense that the researcher did not only look for and interview people who looked happy and happy, but also people who looked unhappy, such as carrying a lot of burdens, and not enthusiastic. This was done to find the concrete experiences of the interviewees in a more in-depth and comprehensive manner.

From the interviews conducted, the researcher found almost the same answers, but with different backgrounds. They all said that they were very happy, pleased, and joyful when they were in that place. However, their happiness and joy are not without reason. They are happy because they can release the burden of life due to their busy full-time jobs with tight schedules. They are happy and joyful because they can breathe in the cool and comfortable air of the outdoors, their lost spiritual values are refreshed, and the busyness of work seems to disappear for a while.

The experience in the prayer garden that they visited gave them a breath of fresh air to feel life again, enjoy life, and find the deepest meaning of life that had gradually diminished in the midst of busyness. The new experience made them realize that the busyness they felt had changed their lives and they realized that life requires a special time to turn away from the world to a happy atmosphere, apart from all the busyness and burden due to the many and busy work schedules.

Prayer Garden becomes a place for people to reflect on their lives

Man is a perfect being created by God in the image and likeness of God Himself. In the Book of Genesis, it is described very clearly and unequivocally, that man is not a creature created by God through the Word issued from the Breath of His Mouth, but through the soil formed by Himself. Because of this privilege, man was dubbed as the ruler of the earth over all other creations of God. There is no creature created by God like man. Man is unique, perfect, and dear to God.

Man, with his intellect, has made the world different since the beginning of creation. He changes what he can change and is able to choose with his free will to use all available means for his needs and necessities. Man is indeed a very noble and holy creature in the eyes of Allah.

Allah wants man to be able to return to Him in the midst of the busy world that surrounds him. God expects man to change his course in this world without leaving God. He is expected to develop and grow in all aspects of life. However, it is in the busyness of work that leads man to an arrogant attitude towards God and others. He wants to keep walking forward to achieve what his heart desires, so he easily forgets God who is always faithful to guide and lead him.

There are so many facilities and infrastructure that can actually be used by humans to be able to return to God and improve relationships that were not well established due to various kinds of busyness in the world. One of them is the prayer garden. The Garden of Prayer is present for humans to return to God through reflection, prayer, and meditation on their lives. In the prayer garden, humans can also return to themselves and reflect on the journey of life they have lived.

God created the world and everything in it good. There is nothing in God's creation that is not good, including human beings. Human beings, who are given the privilege of being in charge of everything in the world, are expected to return to God in a good condition. This can only happen if man can reflect on his own life and repent to God. Everything that was made good from the beginning, should also return to Him good. Human beings, who were created by God to be good from the beginning, should return to God in a good condition in the course of their lives, swayed by worldly influences and forces.

Provisional Findings

One of the new findings that can be generated from this research is the potential of "Prayer Gardens" as a place to build communities centered on spiritual values and religious traditions. Through spiritual activities in "Prayer Gardens," urban communities can not only find inner peace, but also build deeper social connectedness and mutual support. This research highlights that the preservation and development of these green spaces is not only for ecological benefits, but also has a positive impact on the spiritual dimension of people's lives. By exploring how "Prayer Parks" reflect the values and practices of religious traditions, the findings can provide insights into how such parks can become centers of religious and contemplative activities that enrich the spiritual experience of urban communities collectively.

CONCLUSIONS

In attempting to explore the concept of a "Prayer Garden" as an open space dedicated to spiritual activities, this research uncovers the immense potential it holds to help urbanites find inner peace. "Prayer Gardens" are not just a concept, but a reality with great potential to contribute positively to the spiritual life and well-being of individuals in the context of the hustle and bustle of urban life. The "Prayer Garden" is not just a green area, but a sanctuary for individuals from the stress and uproar of urban life. In the atmosphere created by a "Prayer Garden," individuals can escape from demanding routines and find peace in spiritual reflection and tranquility of spirit. This is an important step in responding to the psychological and emotional challenges that often characterize modern urban life. "Prayer Gardens" become a tangible reality that contributes significantly to the spiritual well-being of urban communities. The importance of a "Prayer Garden" lies not only in its physical function as a green open space, but in its role as a catalyst for positive change in the spiritual life of urban communities. The "Prayer Garden" is not just a beautiful idea, but a tangible manifestation with great potential to improve the quality of spiritual life of individuals amidst the hustle and bustle of busy urban life.

The preservation and development of green spaces, as embodied in the concept of "Prayer Gardens," revealed not only their ecological role but also the positive impact felt in the spiritual dimension of the community. It was found that the improvement and expansion of the "Prayer Garden" was able to generate profound benefits to the spiritual experience of individuals and the community as a whole. As the garden grew, the community felt that the quality of their spiritual experience improved. The "Prayer Garden" acts as a sacred place that facilitates a deeper interaction with nature. In a serene and natural setting, individuals can explore their spiritual dimensions, create moments of personal reflection, and gain inner calm. The importance of the preservation and development of the "Prayer Garden" is not only limited to its physical aspects, but also to the religious values contained in each element of the environment. This concept creates a close relationship between man and nature, deepens religious appreciation, and revives spiritual values that may be overlooked in everyday life. The preservation and development of "Prayer Gardens" is not only a proactive measure to safeguard the environment, but also a valuable investment in improving the quality of people's spiritual lives. Its holistic contribution to environmental sustainability and spiritual well-being creates a balanced and fulfilling environment for individuals and communities that value spiritual life and ecological sustainability.

The concept of a "Prayer Garden" not only reflects the values and practices of religious traditions, but also as a place of worship and contemplation that has a central role in the spiritual life of urban communities. In this context, the park is not just a green area, but a space that is respected and valued as a center of religious activity. The "Prayer Garden" provides a supportive environment for individual and collective practices of worship and spiritual reflection. It becomes a place where people can gather to carry out religious practices, celebrate

rituals, and deepen the spiritual values that form the foundation for their lives. The garden is not just a physical sight, but a space filled with deep religious meaning. Contributing to the spiritual well-being of urban communities, "Prayer Gardens" serve to connect individuals with religious values that are believed to be a key pillar in shaping identity and worldview. Through the practice of worship and spiritual reflection made possible in this park, people experience significant spiritual growth. The "Prayer Garden" is not only a physical representation of religious values, but plays an active role as a place that facilitates the practice of worship and contemplation. Through this role, the park has a positive impact in creating an environment that supports the collective spiritual growth of the urban community, strengthens religious bonds, and provides a platform for deep spiritual reflection.

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