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The Evolution of Ogoh-Ogoh Performances in Fostering Religious Tolerance

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Abstract

The village of Linggoasri, located in Pekalongan Regency, is a village that features notable religious pluralism because its community consists of 13.02% Hindu, 86.83% Muslim, and 0.14% Buddhist. Although most of the population is Muslim, religious diversity does not hinder the recognition of the Ogoh-Ogoh tradition. Initially rooted in Hinduism, Ogoh-Ogoh has become a symbol of unity and diversity for all community members. The active participation of the community in the Ogoh-Ogoh celebration underscores the importance of this tradition as a cultural heritage recognized as belonging to all the people of

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Linggoasri Village. The research aims to explain the role of the Ogoh-Ogoh performance in fostering religious harmony and its impact on social integration in Linggoasri Village. Using a descriptive qualitative method, data were collected through participatory observation, interviews, and document studies. The research results show that the Ogoh-Ogoh parade plays a role in uniting the diverse religious community of Linggoasri. This event becomes a moment where all community members come together without concerning themselves with religious differences. The atmosphere of togetherness creates a point of integration that can open opportunities for interfaith dialogue and build mutual understanding among villagers, as well as being an effective medium for tolerance that teaches the values of appreciating diversity. From Bourdieu's habitus perspective, the Ogoh-Ogoh performance facilitates the formation of collective mindsets and behaviors. The active involvement of the Linggoasri community can deepen understanding of Hindu cultural values and appreciate religious diversity, thus forming an inclusive and equal society where respecting religious differences becomes a substantial value.

[Desa Linggoasri yang terletak di Kabupaten Pekalongan merupakan desa yang memiliki pluralitas keagamaan yang menonjol karena masyarakatnya terdiri dari 13,02% beragama Hindu, 86,83% beragama Islam, dan 0,14% beragama Budha. Meskipun mayoritas penduduknya memeluk Islam, keberagaman agama tidak menghalangi pengakuan terhadap tradisi Ogoh-Ogoh. Awalnya berakar dalam keagamaan Hindu, Ogoh-Ogoh telah menjadi simbol persatuan dan keberagaman bagi semua lapisan masyarakat. Partisipasi aktif dari seluruh komunitas dalam perayaan Ogoh-Ogoh menegaskan pentingnya tradisi ini sebagai bagian dari warisan budaya yang diakui sebagai milik bersama seluruh Masyarakat Desa Linggoasri. Penelitian bertujuan untuk menjelaskan peran pertunjukan Ogoh-Ogoh dalam membangun kerukunan beragama dan dampaknya terhadap integrasi sosial di Desa Linggoasri. Melalui metode kualitatif deskriptif, data dikumpulkan dengan observasi partisipatif, wawancara, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa Pawai Ogoh-Ogoh berperan dalam menyatukan masyarakat Linggoasri yang beragam agama. Acara ini menjadi momentum di mana semua lapisan masyarakat bersatu tanpa mempermasalahkan perbedaan agama. Atmosfer kebersamaan yang diciptakan menjadi titik integrasi yang dapat membuka peluang bagi dialog antar agama dan membangun saling pengertian di antara warga desa, serta menjadi media toleransi efektif yang mengajarkan nilai-nilai menghargai keragaman. Perspektif Habitus Bourdieu, pertunjukan Ogoh-Ogoh memfasilitasi pembentukan pola pikir dan perilaku kolektif. Keterlibatan aktif masyarakat Desa Linggoasri dapat memperdalam pemahaman terhadap nilai-nilai budaya Hindu serta menghargai keberagaman agama, sehingga membentuk masyarakat

inklusif dan setara dengan saling menghormati perbedaan agama menjadi nilai yang kuat.]

Keywords: Ogoh-Ogoh; religious tolerance; community traditions

Introduction

Linggoasri Village has a longstanding reputation for its harmonious community spirit. Throughout history, the villagers have engaged in numerous collaborative activities, continuously embodying the spirit of cooperation. The multi-religious community of Linggoasri Village comprises followers of Islam, Hinduism, and Buddhism, all of whom support one another in various aspects of life. According to research by Bakhri (2022), the religious diversity in Linggoasri Village has changed significantly over the past 50 years. In 1966, approximately 80% of the village population identified as Hindus. However, due to an influx of new residents, this percentage declined to just 25% by 2017.¹ The diversity through local traditions in the Linggoasri Village community is still maintained in harmony, so Linggoasri Village was chosen as a model village for harmony through the Village Awareness of Harmony program. The village government launched this program to strengthen and optimize the potential for existing harmony.

According to Sztompka, tradition includes everything transmitted or inherited from the past to the present, including material objects and ideas that have survived.² According to Azizah, traditions can survive because oral and written information ensures continuity and preservation, maintaining a society's continuity of culture and identity.³

¹Syamsul Bakhri and Muhammad Rifa'I Subhi, "Empowerment of Strategic Elites in Establishing Religious Moderation and Harmony Awareness Villages: Pilot Project of Linggoasri Village, Kajen District, Pekalongan Regency," In *The 4th International Conference on University Community Engagement (ICON-UCE 2022)*, vol. 4, pp. 627-633, December 2022, <https://icon-uce.com/index.php/icon-uce/article/view/88>.

² Piotr Sztompka, *Sosiologi Perubahan Sosial*, Jakarta: Prenada Media Grup, 2007.

³ Maulidatul Azizah, *Tradisi Ruwat Bagi Anak Ontang-Anting sebagai Syarat Perkawinan di Dusun Depok Desa Pelas Kecamatan Kras Kabupaten Kediri (Perspektif Hukum Islam)*, Doctoral dissertation, IAIN Kediri, 2020, <https://etheses.iainkediri.ac.id/2294/>.

Linggoasri Village realizes that diversity is wealth, so to achieve continued harmony between religions, there needs to be a shared awareness and concrete efforts to strengthen harmony. The Harmony Awareness Village Program reflects Linggoasri Village's commitment to enhancing unity among its residents by utilizing local traditions as a foundation for fostering tolerance. Mustajirin Toyib, the chairman of Sadar Harmony Village, emphasized that although Linggoasri Village has a longstanding reputation for being harmonious, planned efforts are essential to sustain this harmony.⁴ Establishing the Harmony Awareness Village is a crucial step in promoting sustainable harmony. The community supports this initiative through social activities that foster understanding and appreciation of religious diversity.

The Harmony-Aware Village Program has become essential in maintaining interfaith harmony in Linggoasri Village. One of its main elements is the Ogoh-Ogoh performance. According to Siswadi, the Ogoh-Ogoh performance was originally part of the Balinese Hindu tradition to ward off evil spirits.^{5 6} In Linggoasri, the Ogoh-Ogoh has been adapted into a tool to convey messages of tolerance and unity, as well as strengthen social and religious ties in the community. According to Rahmawati, one way in which this tradition promotes religious tolerance is by involving all residents regardless of religion; they help each other in the process of making the Ogoh-Ogoh statues⁷. The Ogoh-Ogoh parade promotes harmony and attracts the interest of outsiders who want to experience the excitement. This event takes place during

⁴ Kementerian Agama, "Tim Pemberdayaan UIN Gus Dur Adakan Soft Launching Linggoasri Sebagai Desa Sadar Kerukunan," Kemenag (2023), Accessed October 14, 2023, <https://pendis.kemenag.go.id/read/tim-pemberdayaan-uin-gus-dur-adakan-soft-launching-linggoasri-sebagai-desar-sadar-kerukunan>.

⁵ Gede Agus Siswadi, "Tradisi Ogoh-Ogoh di Bali dalam Tinjauan Kritis Filsafat Kebudayaan Cornelis Anthonie Van Peursen," *Genta Hredaya: Media Informasi Ilmiah Jurusan Brahma Widya STAHN Mpu Kuturan Singaraja* 6, no.1 (2022): 88-97, <https://doi.org/10.55115/gentahredaya.v6i1.2305>.

⁶ Desak Nyoman Alit Sudiarhti, "Pemaknaan Mitos Bhuta Kala dalam Tradisi Ogoh-Ogoh sebagai Media Pendidikan: Suatu Kajian Pustaka," *Wacana: Majalah Ilmiah Tentang Bahasa, Sastra dan Pembelajarannya* 19, no. 2 (2019): 2-2, <https://doi.org/10.46444/wacanasaraswati.v19i1.33>.

⁷ Agustina Rahmawati, "Studi Tentang Tradisi Ogoh-Ogoh Menyambut Hari Raya Nyepi di Pura Adhya Jagad Karana Desa Besowo Kecamatan Kepung Kabupaten Kediri," *Journal Simki-Pedagogia* 2, no. 5 (2018): 1-10.

the Nyepi celebration, and the Ogoh-Ogoh figures represent bhuta kala, symbolizing the power of the material universe (Bhu) and the concept of immeasurable time (Kala), which is often seen as having a negative influence on human life.

In Bali, the Ogoh-Ogoh performance is vibrant, featuring intricate statues that portray Hindu mythology. These statues are decorated with bright colors and accompanied by captivating rhythmic gamelan music. In contrast, the performance in Linggoasri is more straightforward, yet it successfully maintains the essence and meaning of the tradition. The Ogoh-Ogoh figures are less elaborate than those in Bali, but the spirit of community and togetherness remains strong. While the accompanying music is more straightforward, it still possesses charm. The simplicity of Linggoasri highlights a different approach to preserving tradition, resulting in a unique local variation in the celebration of the same cultural heritage. The Ogoh-Ogoh tradition continues to thrive due to community support, specifically through the active involvement of FKPM and PERADAH.⁸ Muslim youths create and display Ogoh-Ogoh, showcasing interfaith cooperation. During Nyepi Day, Muslims also honor Hindu traditions by not using loudspeakers for the call to prayer.

Understanding the role of the Ogoh-Ogoh tradition in promoting interfaith harmony allows us to take meaningful steps toward preserving and advancing cultural customs that positively affect community cohesion. This research aims to foster a deeper comprehension of how cultural traditions can support the shared goal of peaceful coexistence despite diverse religious and cultural backgrounds. Furthermore, the Ogoh-Ogoh tradition in Linggoasri Village reflects changes in broader cultural and social dynamics. In the face of globalization and technological advancements, local traditions often risk being marginalized or forgotten. Engaging in the Ogoh-Ogoh celebration offers a collective experience that transcends religious and ethnic boundaries, fostering unity and a shared identity among the community. By celebrating this tradition, the people of Linggoasri Village enhance religious tolerance and preserve and enrich their

⁸ Maharani Bintang Nagari, "Desa Moderasi Beragama Linggoasri, Miniatur Kehidupan Keberagaman," *Suaramerdeka.com*, October 14, 2023, <https://pantura.suaramerdeka.com/opini/0610429873/desa-moderasi-beragama-linggoasri-miniatur-kehidupan-keberagaman>.

cultural heritage, creating a solid foundation for interfaith harmony in everyday life.

This study aims to provide a deeper understanding of the role of Ogoh-Ogoh in promoting religious tolerance. Additionally, it seeks to offer valuable guidance for efforts to preserve and develop cultural traditions. The findings from this research can serve as a foundation for improved policy planning and programs that promote interfaith harmony at both local and national levels. Consequently, this study will offer academic insights into how traditional practices foster tolerance and have broader implications for building an inclusive, harmonious, and prosperous society. By enhancing our understanding of Ogoh-Ogoh performances and their impact on social integration within the Linggoasri Village community, we can recognize how cultural traditions serve as a valuable resource for maintaining harmony and celebrating diversity inherent in the community.

Research on community traditions indicates that culture and religion contribute to social harmony. Ogoh-Ogoh, a Balinese performing art, blends innovation with cultural identity and reflects the balance between good and evil in society, particularly within the Pepuro Barat community.⁹ ¹⁰ In Putuk Hamlet, the Ogoh-Ogoh tradition symbolizes harmony between the Hindu and Muslim communities, who coexist with intolerance.¹¹ The preservation of Ogoh-Ogoh culture involves contributions from families. This tradition has attracted the attention of people from various religions, including Muslims. They watch the event and actively participate in the entire process from start

⁹ I Wayan Suharta, "Ogoh-Ogoh Attraction of Nyepi Ritual in Bali," *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies* 3, no. 1 (2019): 57-67, https://www.researchgate.net/publication/334019220_Ogoh-Ogoh_Attraction_Of_Nyepi_Ritual_In_Bali/citations.

¹⁰ Kadek Winarta, "Makna Simbolik Tradisi Ogoh-Ogoh dalam Rangkaian Perayaan Hari Raya Nyepi Di Desa Pepuro Barat Kecamatan Wotu Kabupaten Luwu Timur," *Jurnal Phinisi Integration Review* 1, no. 2 (2018): 128-132, <https://ojs.unm.ac.id/pir/article/view/6642/3789>.

¹¹ Mahdinatin Muamalah et al., "Tradisi Ogoh-Ogoh untuk Mewujudkan Kerukunan Antar Umat Hindu dan Islam," *Journal of Education Research* 4, no. 1 (2023): 276-282, <https://doi.org/10.37985/jer.v4i1.120>.

to finish.^{12 13} This tradition strengthens social ties within the community and plays a vital role in preserving and developing local arts and customs. Additionally, Ogoh-Ogoh attracts more tourists, as the Balinese Ogoh-Ogoh collection has significant potential as a cultural tourism attraction. The deep philosophical and spiritual values of Ogoh-Ogoh further enhance its appeal as an essential form of cultural expression.^{14 15}

Interfaith dialogue, regarded as the highest spiritual goal, is essential for achieving religious harmony. This dialogue can begin with small steps, such as recognizing Lombok's multicultural nature, which is reflected in the socio-cultural and socio-religious expressions of the Balinese people in public spaces.^{16 17} Additionally, religious harmony can be upheld through dialogue and social practices such as gentenan and the tradition of Giliran.^{18 19} Previous research has focused on how

¹² Ibnu Romadhon, "Studi Deskriptif Upaya Pelestarian Budaya Ogoh-Ogoh Suku Bali Terhadap Daerah Transmigran di Desa Burnai Mulya Kecamatan Semendaw Timur Kabupaten Oku Timur Sumatera Selatan," Prodi PPKn, Universitas PGRI Yogyakarta, 2017, <https://repository.upy.ac.id/1578/>.

¹³ I Gusti Komang Kembarawan, "Construction of Social Solidarity Between Hindus and Muslims at Ogoh-Ogoh Parade in Tanjung, North Lombok," *Kamaya: Jurnal Ilmu Agama* 3, no. 3 (2020): 273-297, <https://jayapanguspress.penerbit.org/index.php/kamaya/article/view/512>.

¹⁴ Indah Sista Prabandari, and I Wayan Sonder, "Dampak Pawai Ogoh-Ogoh Terhadap Sosial Budaya Masyarakat di Desa Adat Kuta," *Pariwisata Budaya: Jurnal Ilmiah Agama dan Budaya* 6, no. 1 (2021): 92-103, <https://doi.org/10.25078/pariwisata.v6i1.121>.

¹⁵ I Wayan Nanendra Dama Gunawan et al., "Potensi The Ogoh-Ogoh Bali Collection Sebagai Atraksi Wisata Budaya di Desa Mengwi Kabupaten Badung," *Jurnal Destinasi Pariwisata* 5, no. 1 (2017): 28-33, <https://doi.org/10.24843/JDEPAR.2017.v05.i01.p06>.

¹⁶ Wang Zuo'an, "Religious Harmony: A Fresh Concept in the Age of Globalization," *Procedia-Social and Behavioral Sciences* 77 (2013): 210-213, <https://doi.org/10.1016/j.sbspro.2013.03.080>.

¹⁷ Erni Budiwanti, "Religion and Public Sphere," *Religion, Culture, and State Journal* 1, no. 1 (2021): 1-21, <https://doi.org/10.55981/brin.637>.

¹⁸ Joko Tri Haryanto, "Kearifan Lokal Pendukung Kerukunan Beragama pada Komunitas Tengger Malang Jatim," *Analisa: Journal of Social Science and Religion* 21, no. 2 (2014): 201-213, <https://core.ac.uk/download/pdf/229031083.pdf>.

¹⁹ Fina Nayla Farha, and Kuncoro Bayu Prasetyo, "Giliran Tradition as a Social Practice of Religious Plurality in Kalisat Community, Temanggung, Central Java," *JSW (Jurnal Sosiologi Walisongo)* 7, no. 2 (2023): 143-156, [10.21580/jsw.2023.7.2.14703](https://doi.org/10.21580/jsw.2023.7.2.14703).

Muslim society adapts to religious diversity within tradition. However, the novelty of this study lies in the author's perspective on the Ogoh-Ogoh Performance in Linggoasri Village. This performance serves as a platform for fostering togetherness and building harmony among different religious communities, ultimately promoting a sense of tolerance within the community. Additionally, the Harmony Aware Village program, initiated by local leaders, supports this endeavor, enabling the Linggoasri Village community to remain focused and enthusiastic about establishing a well-integrated village.

The author seeks to explain how the Ogoh-Ogoh performance contributes to building religious harmony and impacts social integration in Linggoasri Village. The Ogoh-Ogoh performance can be analyzed through Pierre Bourdieu's Habitus Theory, which helps explore the social dynamics within Linggoasri Village. Despite the village's diverse religious environment, the community lives peacefully and harmoniously. Participation in the Ogoh-Ogoh celebration fosters and strengthens a collective habitus among the villagers.

This collective mindset influences their attitudes and behaviors toward religious and cultural differences. Bourdieu's Habitus Perspective is an analytical tool to illustrate how the Ogoh-Ogoh performance promotes the formation of shared mindsets and behaviors. Through active involvement in this celebration, the community deepens their understanding and appreciation of Hindu cultural values while also fostering respect for the diverse religions present in the village. This creates a foundation for an inclusive and equitable society where mutual respect for religious differences becomes a core value.

Methods

As explained by Creswell, this study uses a descriptive qualitative method. Qualitative research aims to explore and understand the meaning of central symptoms in individuals or groups.²⁰ Qualitative research can generally be applied to understand community life, history, behavior, concepts or phenomena, social problems, and other aspects. Researchers conducted interviews to interpret the central symptoms by asking participants questions, which were then collected as words or

²⁰ John W. Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*, Trans., Yogyakarta: Pustaka Pelajar, 2016.

text. The research location was in Linggoasri Village, Kajen District, Pekalongan Regency, and the research period was from May 2023 to August 2024. The focus of the research is to see how the Ogoh-Ogoh tradition complements Hindu religious ceremonies and at the same time as a forum for building harmony between religious communities because from the preparation process to the Ogoh-Ogoh performance, it involves the collaboration of the Linggoasri Village community as a whole. Data collected through observation, interviews, document analysis, and group discussions were analyzed qualitatively.

The data collection process is through structured interviews, observations, and documentation. Structured interviews involve the preparation of research instruments in advance, where researchers have determined the information they want to obtain through interviews. In the interview, there were several informants involved, a total of 5, namely the main informant consisting of the Village Head, Mr. Imam Nuryanto, Mr. Mustajirin, and the Hindu religious leader, Mr. Taswono; Supporting informants consisting of the Village Elder, Mr. Iskandar, and the member of the village harmony awareness program, Kak Rani Winarsih. This study directly observed the community's social conditions in Linggoasri Village. Researchers are responsible for documenting environmental conditions in Linggoasri Village.

Triangulation techniques are used to ensure the validity of the data. These techniques involve comparing data obtained from observations and interviews with all informants and comparing views between informants. According to Doe, data is valid if the data reported is the same as the data obtained by the researcher. Data validity in qualitative research is the degree of accuracy between the data in the research object and the power the researcher can report.²¹ This study's data analysis procedure involves data collection, presentation, and conclusion.

Results

Social Religious Plurality of Linggoasri Village Community

²¹ Abdussamad, *Metode Penelitian Kualitatif* (Makassar, 2021): 111, <https://repository.ung.ac.id/karyailmiah/show/8793/buku-metode-penelitian-kualitati.html>.

Linggoasri Village is located in Kajen District, Pekalongan Regency, with residents who adhere to three different beliefs: Islam, Hinduism, and Buddhism. This village has a mosque and a temple not too far apart. Although significant differences in beliefs are not a problem, the residents of Linggoasri consistently maintain harmonious relationships in their daily lives for social society. The religious diversity there never interferes with harmony between fellow residents, as reflected in daily life; their interactions use more krama language as a form of mutual respect. Amid the glittering religious life, Linggoasri Village is where various religious communities can unite in a spirit of tolerance and mutual appreciation. Regardless of religious background, villagers live together in harmony, respect each other, and support each other in carrying out their respective worship. This creates a peaceful atmosphere, where differences in beliefs are considered a cultural wealth that enriches people's lives.

Initially, Linggoasri was known by its original name "Linggo Yani." Around 1978-1979, Linggoyoni began to attract interest in the tourism sector, and finally, the name changed to "Linggosari." Then, around 1985, the name of this village was changed again to "Linggoasri" for reasons related to tourism and its area on a plateau with many trees so that the atmosphere feels lovely. Linggoasri is located in Pekalongan Regency and has a long history as one of the oldest villages in the area. According to historical stories, in ancient times, Linggoyoni was a kingdom that existed from the 6th to 7th centuries, long before the emergence of the Mataram Kingdom. However, the history of this kingdom then disappeared, and until now, there have been no further discoveries about the kingdom.



Figure 1.1 Community Harmony in Linggoasri Village
(Source: researcher documentation 2024)

From the past until now, although in terms of daily activities, the people there can live in harmony and side by side, according to the head of RW Dusun Linggo, Mr. TH, stated that when it comes to religion, their beliefs and worship cannot be equated as in Figure 1.1, they live according to the demands of their respective religions, but because in reality every religion teaches goodness and harmony, harmonious living and tolerance need to be continuously developed and applied in daily life. Linggoasri Village, they usually live together and work together to help each other in every religious activity. For example, when there is an Islamic holiday or religious activity, Hindus and people of other different religions also enliven Islamic religious activities, and vice versa. When there is a Hindu activity, Muslims also help and enliven the activity.

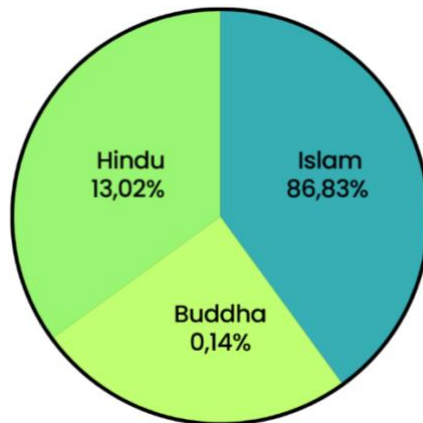


Table 1.1 Recapitulation of Religious Population Data
in Linggoasri Village
(Source: Field Research 2024)

Linggoasri Village is known as the "Bali" of Pekalongan Regency. Based on data on the total population of Linggoasri Village in 2024, the majority is Muslim, with 1,774 people consisting of 920 men and 854 women. There are 266 Hindus, consisting of 138 men and

128 women. Meanwhile, there are very few Buddhists, only three people, consisting of 2 men and one woman. The composition of the population based on religion shows that Islam dominates with 86.83% of the total population, while Hinduism covers 13.02%, and Buddhism only 0.14%. This diversity shows cultural and spiritual richness and supports efforts to build a community that respects each other amidst differences in beliefs and religious practices.

The presence of various religions and beliefs in Linggoasri Village can create a tolerant and inclusive social environment; the diversity of religions began with a conversation about the linga stone. Initially, the stone was only used as a hiding place, but then it became a place of worship for Hinduism, which was strengthened by the construction of houses to protect the stone from the weather. Although most villagers have embraced Hinduism, they have yet to realize and fully carry out Hindu ceremonies. However, some villagers have practiced the Kejawen religion.

According to Suhardi, the village history records that since long ago, people in the village often meditated or prayed to Murbeng Dumadi, asking for protection from the universe. They also did alms and similar activities around Batu Lingga until a Hindu priest from Bali named Kemenuh came to the village one day. This priest initially only wanted to see the stone from the Kalingga era. However, from the priest, the villagers learned that what they were doing was in line with rituals in Hinduism. Kemenuh said what they had done so far was similar to Hindu teachings; only some adjustments and improvements were needed.²²

The emergence of the lingga stone caused the Linggoasri Village Community, who adhered to Hindu beliefs, to begin strengthening their teachings, which initially only carried out worship. However, the Hindu community in Linggoasri Village began to carry out the perfection stage in worship through many ceremonies. In addition, the Linggoasri Village community, which is also largely Hindu, is proven by the existence of a kind of small temple in front of the residents' houses. A reasonably large temple in Linggoasri Village,

²² Untung Suhardi, "Eksistensi Lingga Sebagai Media Pemujaan Hindu Di Desa Linggoasri, Kecamatan Kajen, Kabupaten Pekalongan-Jawa Tengah (Sebuah Tinjauan Perspektif Sejarah)," *Widya Aksara: Jurnal Agama Hindu* 24, no. 1 (2019): 40-49, <https://doi.org/10.54714/widyaaksara.v24i1.47>.

a place of worship for Hindus, is one of the factors in the dominance of the Hindu community there. Even so, this is fine for people of other religions. The existence of different religious backgrounds in the community is a characteristic and even a strength of Linggoasri Village.

Amid religious diversity, the people of Linggoasri Village live side by side by maintaining harmony between the two religions; in community activities, Hindus and Muslims respect each other's beliefs and religious practices. They share important moments, such as religious holidays, by congratulating each other and visiting each other's houses of worship. Public awareness of the importance of tolerance and mutual respect is the basis for achieving religious harmony there. The differences in religious backgrounds are their strength, which is to help each other and work together when someone needs it. For example, when celebrating Nyepi Day, a series of events are held, such as Melasti, Tawur Kesanga, Ngumbah Geni, Irianan Ogoh-Ogoh, etc. A series of events require a lot of energy and security, so people who are Muslim or other religions there also help enliven and make the event a success.

Likewise, when Muslims celebrate a week after Eid al-Fitr, there is a Syawalan event held by the Pekalongan Regency government, namely Gunung mono, held at the Linggoasri Tourism Object. The event is a mono and agricultural product parade made in the form of Gunung. This event is a form of gratitude to God for having been given the pleasure of natural products, health, and happiness. An activity that is mainly for Muslims, but Hindus and others also participate in enlivening and making it a success, even the entire community in Pekalongan Regency/City may participate in the activity. FKPM and PERADAH are the driving forces in cooperation and assistance activities in society that need to be continuously preserved to maintain harmony, security, and order in society in religious life.

“Every year we hold a celebration of the Islamic New Year and charity for orphans, where this event is not only for Muslims, but we embrace our brothers and sisters (Hindus and Buddhists), especially non-Muslim orphans who also attend, even Hindu youth (*Peradah*) participate in the committee, as a form of friendship, unity, and kinship between religious communities

regardless of tribe, race, and religion.”²³

Linggoasri Village, with a Hindu Temple and Islamic mosque standing side by side, creates a religious diversity still respected and recognized by the community. Hindus and Muslims can worship in their respective places without tension or conflict. Instead, they support each other and participate in religious activities held by their respective communities. In addition, Hindus and Muslims in Linggoasri Village are also involved in social activities together that are not related to religion. They can cooperate for the common good, such as building village infrastructure, cleaning the environment, or holding community events. This spirit of mutual cooperation strengthens social ties and mutual understanding among villagers, regardless of religious differences.

Linggoasri Village can be an example of how socio-cultural diversity can enrich a community. The Linggoasri Village community consists of various families in one house of various religions, but this is not a problem, they live harmoniously. They interact, communicate, and respect each other's cultural differences. This diversity creates an inclusive social environment where tolerance and understanding are a strong foundation. In Linggoasri Village, local traditions play an important role in strengthening socio-cultural harmony. The local community understands and respects an individual's beliefs in carrying out religious rituals and does not mind if an individual's identity is Muslim. However, he practices Hinduism in his life, so basically, everything goes back to his beliefs.

Most importantly, a strong sense of interdependence and social cohesion will continue among community members. The sense of family among the Linggoasri Village community in everyday life creates an understanding of helping each other with daily needs, such as exchanging agricultural products, providing assistance in emergencies, or warmly welcoming guests from outside. This mutually supportive social environment creates a harmonious and peaceful atmosphere in the village.

Education about tolerance and mutual respect for different religions is an essential aspect of the socio-cultural environment in Linggoasri Village. Schools in this village actively teach their students

²³ Interview with Ust. Mustajirin, Ketua FKPM, January 19, 2024

values of harmony and diversity. They organize various activities to introduce students to religious diversity and foster an understanding of the cultural richness surrounding them. One such initiative involves encouraging students to set aside some of their pocket money to assist their Hindu classmates in creating Ogoh-Ogoh, traditional Hindu effigies. Through this simple act, students learn the significance of harmony and interfaith tolerance and develop a sense of empathy and social responsibility. They are taught to appreciate and support the cultural traditions present in their community, helping them grow into a generation that respects differences and embraces unity in diversity.

This hands-on experience demonstrates how diversity can serve as a unifying force rather than a divisive one. Therefore, education in these village schools focuses on academic achievement and shaping students' character, encouraging them to become caring individuals who contribute positively to society. The harmonious coexistence of Hindus and Muslims in Linggoasri Village is a positive example for the surrounding community. This village demonstrates that religious diversity can unite society. The foundation of religious education and tolerance values is integral to its residents' daily lives. Through their religious practices and commitment to harmony, Linggoasri Village has become an inspiring model of interfaith cooperation, illustrating that we can discover a profound sense of unity amid our differences.

Discussion

The Role of Ogoh-Ogoh Performances in Building Religious Harmony

Ogoh-Ogoh is a giant statue symbolizing Bhutakala in Hindu teachings, representing the immense power of nature and time.²⁴ According to the official website of the Buleleng Regency Government, the term Ogoh-Ogoh originates from "ogah-ogah" in Balinese, which translates to something that is shaken.²⁵ This tradition began in 1983 as

²⁴ Khemas Aulia Ulwan, "Harmonisasi Hindu dan Muslim: Studi Atas Partisipasi Muslim Dalam Perayaan Ogoh-Ogoh Agama Hindu Di Cakranegara Mataram," Bachelor's thesis, Fakultas Ushuluddin dan Filsafat UIN Syarif Hidayatullah, Jakarta, 2017, <https://repository.uinjkt.ac.id/dspace/handle/123456789/36118>.

²⁵ Dinas Komunikasi, Informatika, Persandian, dan Statistik Kabupaten Buleleng, "Pengertian Ogoh-Ogoh dan Fungsinya," Last modified 2018, <https://prokomsetda.bulelengkab.go.id/informasi/detail/artikel/pengertian-Ogoh-Ogoh-dan-fungsinya-97>.

part of the Nyepi ritual, following Presidential Decree No. 3 of 1983, which made Nyepi a national holiday.²⁶ ²⁷ Ogoh-Ogoh was initially inspired by "lelukat" statues designed to protect plants.²⁸ The Ogoh-Ogoh parade concludes with the burning of statues to dispel negative energy, accompanied by traditional music.²⁹ While not initially required in Hindu religious rituals, this tradition has evolved into a joint celebration that is frequently modified.³⁰ In Linggoasri Village, the Ogoh-Ogoh tradition involves various religions, including the participation of Muslims, which reflects the harmony and solidarity among religious communities.

The history and development of this tradition demonstrate the strong spirit of religious harmony that has endured for years. In Linggoasri Village, religious tolerance serves as a crucial foundation for maintaining harmony among religious communities. According to Setyaningrum, there are several critical requirements for promoting religious tolerance. First, individuals must actively view differences as valuable, beneficial, and conducive to improving the welfare and common good. Second, it is essential to avoid exclusive truth claims and to recognize that other religions also offer universal values and truths. Third, fostering an attitude of tolerance and enthusiasm for mutual respect is crucial.³¹ Maintaining harmony and tolerance within society is indeed challenging, but the residents of Linggoasri Village understand the significance of these values in preserving social

²⁶ Syamsi Komariah, *Seribu Satu Cerita dalam Moderasi Beragama*, 2023, <http://repository.uinfasbengkulu.ac.id/id/eprint/2410>.

²⁷ Putu Sartika Sukmadewi et al., "Kewenangan Majelis Desa Adat Provinsi Bali dalam Pengaturan Pelaksanaan Pengarakan Ogoh-Ogoh pada saat Perayaan Hari Raya Nyepi Pasca Pandemi Covid-19 di Provinsi Bali," *Formosa Journal of Applied Sciences* 1, no. 4 (2022): 361-380, <https://doi.org/10.55927/fjas.v1i4.1196>.

²⁸ Mohammad Syamsudin Alfattah, "Tradisi Upacara Ogoh-Ogoh," *Antro Unair Dot Net* 6, no. 3 (2017): 289-300, <https://journal.unair.ac.id/download-fullpapers-aun2299ea3239full.pdf>.

²⁹ Ayu Misriyanti, "Simbol Gambar Patung Ogoh-Ogoh pada Warga Transmigrasi Suku Bali di Desa Sumber Jaya Kecamatan Lalembu Kabupaten Konawe Selatan," *Jurnal Ilmu Komunikasi UHO*, 2016, <http://dx.doi.org/10.52423/jikuho.v1i3.1602>.

³⁰ Diaz Ramadhansyah, and Irma Damajanti, "Telusur Sejarah Ogoh-Ogoh sebagai Manifestasi Seni Rupa Bali dari Sudut Pandang Komodifikasi Budaya," *Jurnal Seni Nasional Cikini* 8, no. 1 (2022): 33-42, <https://doi.org/10.52969/jsnc.v8i1.16>.

³¹ Gus Miyana Nela Setyaningrum et al., "Strategi Adaptasi Masyarakat Non Hindu pada Pertunjukan Ogoh-Ogoh di Desa Linggoasri Kecamatan Kajen Kabupaten Pekalongan," *Jurnal Seni Tari* 8, no. 1 (2019): 83-94, 10.15294/jst.v8i1.31438.

cohesion. They coexist peacefully, respect one another, collaborate, and support socio-religious activities.

The Ogoh-Ogoh tradition in Linggoasri Village effectively promotes tolerance and harmony among religious communities. According to Swibawa, the tradition allows people to engage in cultural activities that honor religious diversity. Culture also serves as a medium for expressing religious values in daily life. This activity can strengthen interfaith relations within the community, reduce tensions, and foster mutual understanding and respect among individuals.³²



Figure 1.2 Ogoh-Ogoh Performance Process in Linggoasri Village
(Source: researcher documentation 2024)

The Ogoh-Ogoh performance in Linggoasri Village is not just a traditional event but also a magnet that brings together people from all walks of life to experience the excitement. This performance is not solely for entertainment; it significantly strengthens unity and collaboration among the villagers. In his book "Lectures on the Religion of the Semites" (1889)³³, W. Robertson Smith emphasized the

³² I Gede Swibawa, *Harmoni Agama dan Budaya Nusantara*, Kementerian Agama Republik Indonesia, 2022, Accessed September 23, 2023, <https://kemenag.go.id/hindu/harmoni-agama-dan-budaya-nusantara-heu67c>.

³³ Will Robertson Smith, *Lectures on the Religion of the Semites: First Series, The Fundamental Institutions*, Edinburgh: A. & C, Black, 1889, Accessed May 1, 2024, https://monoskop.org/images/6/6f/Smith_Robertson_William_Lectures_on_the_Religion_of_the_Semites_1995.pdf.

significant social role of religious ceremonies in fostering brotherhood and solidarity among individuals. Amidst the crowd's glittering lights and lively sounds, people from various religious backgrounds come together, demonstrating mutual respect, much like attendees at a vibrant celebration that should not be missed. This gathering allows individuals to enjoy moments of togetherness while celebrating the rich diversity of cultures. It serves as a meeting point for everyone, regardless of their religious differences or backgrounds.

The local community highly anticipates the preparation process for the 2024 Ogoh-Ogoh performance in Linggoasri Village. In the months leading up to the event, residents actively formed groups, known as banjars, to handle different aspects of creating the Ogoh-Ogoh figures. Collaboration among residents from various religious backgrounds occurred harmoniously and inclusively throughout this process. The group members collaborated on designing the Ogoh-Ogoh statue. According to SHS, it is essential to instill awareness in the younger generation through this activity to preserve culture.³⁴ Initially, the Ogoh-Ogoh activity was conducted on a small scale by a few community groups or villages.

However, the Ogoh-Ogoh event in Linggoasri Village has evolved to involve the entire village community. The process begins with the creation of an Ogoh-Ogoh statue made from materials such as bamboo, paper, and wood. Afterward, the statue is adorned with various ornaments and accessories that represent mythological figures or religious symbols, all crafted by the village community. Gunawan states that the process of creating and decorating Ogoh-Ogoh involves various groups of village residents, including youth, mothers, and children.³⁵ Sharing knowledge, skills, and experiences completes all these stages. This active participation in creating Ogoh-Ogoh demonstrates the strong spirit of inclusivity and interfaith harmony in Linggoasri Village.

³⁴ Eva Sampe et al., "Eksistensi Tradisi Ogoh-Ogoh Masyarakat Bali Sebagai Pelestarian dan Penguatan Nilai-Nilai Religius di Era Modernitas: Analisis Teori Hegemonimarksis Antonio Gramsci: Between Hegemony and Tradition: An Analysis of the Impact of Modernity on the Existence of Ogoh-Ogoh in Bali," *Journal of Interdisciplinary Language Studies and Dialect Research* 1, no.1 (2024): 48-56, <https://journal.venfri.org/index.php/JINDAR/article/view/14>.

³⁵ I Wayan Gunawan et al., "Seni Ogoh-Ogoh (Konteks, Teks dan Efek)," *Prabangkara: Jurnal Seni Rupa Dan Desain* 19, no. 23 (2016): 1-11, <https://jurnal.isi-dps.ac.id/index.php/prabangkara/article/view/132>.

Through a collaborative process, the people of Linggoasri Village created Ogoh-Ogoh, which showcases themes such as antagonist roles, puppetry, Tantri stories, and symbols like animals. This effort reflects the cultural richness and creativity of the villagers, who blend diverse elements into a harmonious whole. More than just a religious ceremony, the Ogoh-Ogoh performance in Linggoasri Village serves as a moment to strengthen brotherhood and promote tolerance among residents. By working together to create the Ogoh-Ogoh, the villagers foster close social ties and enhance their understanding of cultural and religious diversity. The Ogoh-Ogoh performance is concrete evidence of the values of tolerance, diversity, and harmony integral to the people's daily lives in Linggoasri Village.

“When we talk about customs, and when we carry out a tradition such as a ritual that is the legacy of our ancestors, there we blend into one because in that custom we are not talking about religion but talking about the legacy of our ancestors.”³⁶

After the Ogoh-Ogoh was completed, the long-awaited moment finally arrived. On the evening before the Nyepi celebration, which takes place on March 10, 2024, at 6:15 PM WIB, the Ogoh-Ogoh was paraded around Linggoasri Village. Many highly anticipate this procession, providing a rare opportunity for direct involvement. As the Ogoh-Ogoh is paraded, the residents display a variety of captivating artistic performances. In the joyful and awe-inspiring atmosphere created by the Ogoh-Ogoh performance, individuals from various religions feel connected and enriched by the beauty of their local culture.

³⁶ Interview with Taswono, Tokoh Adat Desa Linggoasri, March 25, 2023



Figure 1.3 Accompaniment of Agricultural Products in the Ogoh-Ogoh Performance Linggoasri Village (Source: 2024 researcher documentation)

In the past, the Ogoh-Ogoh performance was the only event showcased. However, over time, various collaborations have emerged alongside the Ogoh-Ogoh performance. These include traditional Javanese *baleganjur* songs and musical instruments that enhance the parade. Additionally, agricultural products from the self-help efforts of the Linggoasri Village community are presented in the form of vibrant displays resembling mountains. All religious communities in Linggoasri Village actively participate in the Ogoh-Ogoh performance events, contributing to the lively atmosphere with great enthusiasm and joy. The religious diversity within the Linggoasri Village community is evident through the many socio-cultural activities carried out together. Hindu and non-Hindu communities and guests from outside the village join in this festive celebration.

The Ogoh-Ogoh parade in Linggoasri Village fosters a solid emotional connection among its community members through a vibrant display of art and performance. This event showcases the spirit of tolerance and brotherhood among different religious groups, which is evident in the enthusiastic crowd and the warm atmosphere. The parade strengthens social relationships, celebrates diversity, and encourages open dialogue among residents, promoting respect and appreciation for differences. Throughout the entire series of Ogoh-Ogoh events, Linggoasri Village is a model for cultural practices that enhance religious tolerance. The collaborative nature of creating Ogoh-Ogoh

and the active participation of residents from various religions during the parade exemplifies the community's commitment to harmony, brotherhood, and an appreciation for the rich diversity of religions and cultures they share.

When the Ogoh-Ogoh statue reaches its final destination, it is placed in an open space, such as a field or a crossroads. In this concluding stage, before the Ogoh-Ogoh is carried away, a narrator delivers a message based on what has been created. In 2024, the theme of Ogoh-Ogoh will be "Sangkala Acala Manungsa" (*Meneng Ning Ora Meneng*). This performance invites reflection on the complexity of the human soul and the journey toward self-purity. "Sangkala Acala Manungsa" serves as the central theme, illustrating the duality present in the human soul. The term "Sangkala" symbolizes darkness and protection, while "Acala" describes tranquility, and "Manungsa" refers to humanity. This combination represents the ongoing battle between good and evil within individuals. The phrase *Meneng Ning Ora Meneng*, meaning "still but moving," emphasizes that human nature is not always immediately visible. This metaphor encourages us to better understand and confront the duality within ourselves, urging us to look beyond the surface to discover true goodness. Additionally, the Ogoh-Ogoh symbolizes the destruction of evil, representing more than just entertainment. It invites the audience to look deeper than mere visual pleasure to uncover the implicit messages behind each movement and symbolism portrayed in the show. Typically, a narrator explains the meaning of the performance, leading to a moral message that allows the audience to interpret the essence of the Ogoh-Ogoh experience as it unfolds.

In the final stage, specifically during the destruction procession, Hartanto explains that Ogoh-Ogoh symbolizes the annihilation of negative forces, or *bhuta kala*, represented by the statue.³⁷ The community believes that burning or destroying the Ogoh-Ogoh eliminates its negative energy, bringing purity and good fortune to the village and humanity. This ritual stage is typically accompanied by prayers and mantras by religious leaders or Hindu priests. The

³⁷ Andy Putra Hartanto et al., "Perancangan Buku Foto Tradisi Kesenian Ogoh-Ogoh di Pulau Dewata," *Jurnal DKV Adiwarna*, 2013, <https://www.neliti.com/publications/84855/perancangan-buku-foto-tradisi-kesenian-ogoh-ogoh-di-pulau-dewata>.

community comes together to pray and wishes each other a better future. The spirit of unity and excitement reaches its peak when the Ogoh-Ogoh is set alight or destroyed. After this stage, the community shares a meal, highlighting the spirit of unity and togetherness.

The Ogoh-Ogoh event provides a spectacular and memorable conclusion to the celebration. At the same time, tolerance, togetherness, and respect for diversity remain in the hearts of the people of Linggoasri Village. Once the event concludes, the community returns to their homes to continue the Nyepi Day celebration, during which all activities in the village cease and are carried out in silence. Additionally, showing respect, such as refraining from using loudspeakers during the call to prayer, demonstrates consideration for each individual's needs and religious beliefs.

The Influence of the Ogoh-Ogoh Tradition on Social Integration in Linggoasri Village

The Ogoh-Ogoh performance in Linggoasri Village has seen remarkable growth and is now a celebrated event within the community. It has gained popularity among residents and attracts tourists eager to experience the unique cultural heritage of the village. The performance is a collaborative effort where individuals from diverse religious backgrounds come together to design, construct, and decorate the giant statues. This collaboration fosters cooperation and interaction among residents, allowing them to engage in meaningful dialogues regarding their beliefs, traditions, and religious values. By facilitating these discussions, the community promotes interfaith understanding and helps dispel misunderstandings or negative stereotypes.

The Harmonious Village Program plays a crucial role in the Ogoh-Ogoh tradition, demonstrating the significance of respecting religious differences. In this inclusive environment, statues representing various religious figures are honored and treated with reverence by everyone, regardless of their faith. The Ogoh-Ogoh performance is a safe space where residents can openly celebrate their religious diversity without fearing discrimination or conflict. It allows the people of Linggoasri Village to learn from and understand one another's religions, further nurturing knowledge, understanding, and tolerance toward their community's rich tapestry of religious diversity.

In Linggoasri Village, social integration and cultural diversity are central to community life. The Ogoh-Ogoh performance, while

deeply rooted in Hindu religious tradition, also plays a crucial role in strengthening social connections and fostering a sense of unity among residents. During the Ogoh-Ogoh performance, various aspects of local culture are vividly showcased through intricately crafted giant sculptures. Each Ogoh-Ogoh is not merely a visual display; it also carries profound meanings that resonate within the daily lives of the community. In the *Harmony Aware Village* program context, Pikoli highlights that the Ogoh-Ogoh performance serves as a focal point for community involvement. Various members of society participate, from young people who help design the Ogoh-Ogoh to religious leaders who offer spiritual guidance.³⁸

The Ogoh-Ogoh performance fosters a collaborative atmosphere that strengthens social ties among the residents of Linggoasri Village. This event serves as entertainment and a means to enhance the sense of togetherness and mutual respect among residents with diverse religious and cultural backgrounds. As the Ogoh-Ogoh is carried around the village during the lively procession, the spirit of cooperation and pride in the community's rich cultural identity becomes evident. This moment serves as tangible evidence of the social integration promoted by the "Harmony Aware Village" Program, which reinforces the foundation of diversity and encourages peace and harmony within Linggoasri Village.

The active participation of non-Hindu communities in the Ogoh-Ogoh performance procession highlights their respect for religious differences and commitment to preserving local traditions in the archipelago. In this context, Ogoh-Ogoh strengthens unity and togetherness among the various religious communities in Linggoasri Village. However, it is essential to maintain a balance between preserving cultural traditions and respecting the beliefs and practices of non-Hindu communities. This adaptation strategy should be implemented carefully, considering religious and cultural sensitivities and ensuring all religious communities' participation and active involvement in the decision-making processes related to the Ogoh-Ogoh performance. The Ogoh-Ogoh event in Linggoasri Village, which

³⁸ Wiliansyah Pikoli et al., "Peran Tokoh Agama Islam, Hindu, Dan Kristen Dalam Menjaga Kerukunan Beragama Di Desa Banuroja, Gorontalo," *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 16, no. 1 (2021): 79-95, <https://moraref.kemenag.go.id/documents/article/100768986706217755>.

involves many participants, demonstrates a commitment to building religious tolerance, respecting local traditions, and fostering social harmony despite differences. It serves as a positive example of how culture and tradition can act as a bridge to unite communities with diverse religious and cultural backgrounds.

Pierre Bourdieu's Habitus Analysis of the Linggoasri Village Community

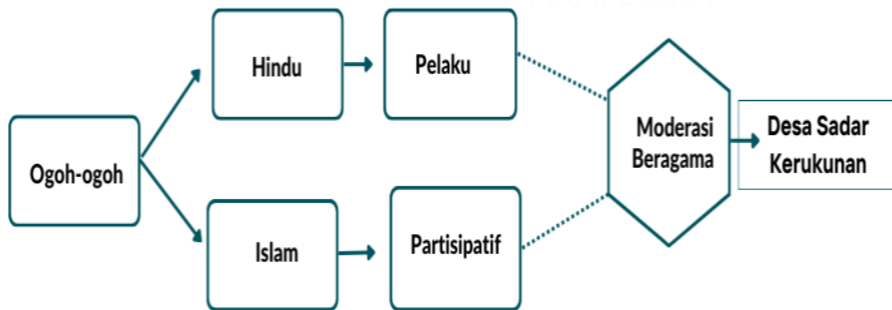


Table 1.2 Framework of Religious Tolerance

Referring to the research results above, if Pierre Bourdieu's theory is used, a pattern of public awareness is formed that Ogoh-Ogoh must be preserved. Hindus feel this is the leading actor in the tradition, and it also involves the participation of Muslims. In Linggoasri Village, the form of public participation is seen when Hindus celebrate Nyepi Day with an Ogoh-Ogoh performance. There is security from IRMA (Association of Mosque Youth), Banser, and the police station who help maintain the security of the event. In addition, the local community also contributes with mountains of self-help funds that accompany the Ogoh-Ogoh procession. The Ogoh-Ogoh performance indirectly succeeded in uniting the Linggoasri community of various religions. They blend into one without questioning the existing differences, creating a euphoric joy in watching the performance. This pattern of collective awareness is created by Bourdieu's concept of "habitus," where individual actions are influenced by the social and cultural structures around them, creating a shared awareness of the importance

of preserving local traditions as part of community identity. Thus, Ogoh-Ogoh is not only a tradition but also a symbol of harmony and unity of the Linggoasri community.³⁹

Linggoasri Village is a social community known for its harmony among religious communities. It can be interpreted using Pierre Bourdieu's Habitus Theory. According to Bourdieu in Maton, Habitus is a concept that refers to a person's pattern of thinking, feeling, and acting formed by their experiences, social background, and culture.⁴⁰ This concept is formed and continuously strengthened through interactions between individuals (agency) and the social and cultural environment (structure). Although harmony practices have existed before, the *Harmony Aware Village* program seeks to create new habits that support harmony and tolerance, especially those practiced directly in the Ogoh-Ogoh performance tradition.

The Ogoh-Ogoh tradition, which is a characteristic of the culture of the Linggoasri Village community, has a depth of meaning that goes beyond just the religious aspect. Although this ritual celebrates a religious moment in the celebration of the Saka New Year or Nyepi, its impact is much broader in shaping the community's habitus. According to Setiyani, the meaning of cultural tradition refers to the process of internalization in society with the aim of achieving peace and tolerance towards various religions and beliefs.⁴¹ The collaborative spirit in the community triggers the development of empathy and sympathy, allowing individuals to support each other in various endeavors. Thus, the essence of local traditions is deeply embedded in the lives of the community.

Within the Harmonious Village Program framework, the Ogoh-Ogoh tradition becomes a unique window to understand how the community's habitus is formed and maintained. Pierre Bourdieu's Habitus Theory can be applied to explain how the Ogoh-Ogoh tradition

³⁹ Richard Jenkins, Pierre Bourdieu, 2nd ed, London: Routledge, 2002.

⁴⁰ Karl Maton, "Habitus," In *Pierre Bourdieu: Key Concepts*, edited by Michael Grenfell, 48-64, Key Concepts, Acumen Publishing, 2012, Accessed October 18, 2023, <https://www.cambridge.org/core/books/abs/pierrebourdieu/habitus/CAE676D611E2FC630406AE7F72D1F59>.

⁴¹ Wiwik Setiyani et al., "Internalization of Local Traditional Values in a Plurality Community: Interreligious Relations in Sawangan, Magelang," *Karsa: Jurnal Sosial dan Budaya Keislaman* 30, no. 2 (2022): 233-265, <https://doi.org/10.19105/karsa.v30i2.6582>.

becomes an inseparable part of the way of life of the Linggoasri Village community. Habitus, which includes knowledge, beliefs, and norms embedded in the thoughts and actions of individuals, is present in every step of the Ogoh-Ogoh process. In the context of the life of the Linggoasri Village community, active participation in the making and celebration of Ogoh-Ogoh is not only an annual cultural activity but also a central process in forming a collective habitus, from planning to implementation; the community is involved as a whole, creating Ogoh-Ogoh as a cultural symbol while engineering the way they view themselves and their relationship with the environment. Ogoh-Ogoh becomes a powerful medium for maintaining and transmitting values and social norms from generation to generation, rooted in everyday behavior and mindsets that bind the community together.

“Hinduism is the second largest religion after Islam here. We always live a peaceful life. During last night's Ogoh-Ogoh procession, the mosque youth group took part. Various agricultural products obtained from community self-help also accompanied the Ogoh-Ogoh parade. Banser members also participated by helping with security activities.”⁴²

The process of making Ogoh-Ogoh involves the transfer of knowledge from generation to generation. The younger generation learns from the previous generation about traditional techniques, materials used, and the symbolic meaning behind each element of Ogoh-Ogoh. Furthermore, the celebration of Ogoh-Ogoh becomes momentum for the community to gather and unite. This collaborative process creates a sense of solidarity and togetherness, strengthening the collective habitus through shared experiences. When the community decorates, prepares, and celebrates Ogoh-Ogoh, they build a giant statue as a manifestation of art and embrace values such as cooperation, mutual assistance, and tolerance. It forms the collective habitus as an integral part of their identity.

Bourdieu emphasizes the critical role of capital in shaping habitus, the pattern of how individuals think, feel, and act. In the context of the Ogoh-Ogoh tradition in Linggoasri Village, social, cultural, economic, and symbolic capital play a central role in the formation and

⁴² Interview with Imam Nuryanto, Kepala Desa Linggoasri, March 21, 2023.

maintenance of this practice. Knowledge of how to make Ogoh-Ogoh, passed down from generation to generation, is the cultural capital underlying this tradition. Social support from the surrounding community, in the form of cooperation and active participation in the celebration process, strengthens the collective habitus of the community. Economic capital also plays a role in the practice of Ogoh-Ogoh. The community's ability to obtain and use economic capital affects the quality and complexity of the Ogoh-Ogoh produced. For example, economic capital is reflected in the community's ability to buy materials such as bamboo, paper, and paint to decorate the Ogoh-Ogoh. Indiani asserts that access to economic capital allows communities to create more detailed, beautiful, and complex Ogoh-Ogoh.⁴³

Furthermore, symbolic capital, such as prestige, authority status, and legitimacy, is present in the Ogoh-Ogoh makers and community leaders involved in the celebration, who receive awards and recognition that give them prestige and status in society. This capital becomes an important factor in forming and strengthening social practices because it can directly provide legitimacy and authority to individuals or groups in society.

Ogoh-Ogoh is a giant statue in celebration and an arena that facilitates the realization of harmony in the Linggoasri Village community. In the process of making it, the community joins as a collective entity, working together without regard to social or economic status differences. Through this collaboration, they create Ogoh-Ogoh as a work of art and explore the wealth of collective creativity that strengthens social ties. This cooperation helps overcome potential conflicts and creates a sense of solidarity among villagers. Togetherness in creating Ogoh-Ogoh becomes a concrete symbol of harmony and unity, showing that despite their differences, they can unite to create something greater than themselves. The implementation of the Ogoh-Ogoh celebration creates positive values in society, such as mutual respect, cooperation, and celebration of diversity. This process not only changes the physical form of the village but also empowers and

⁴³ Ni Made Indiani, and I. Ketut Suda, "Interpret Ogoh-Ogoh towards Hindu Contemporary Society," *International Research Journal of Management, IT and Social Sciences* 5, no. 1 (2018): 65-71, <https://sloap.org/journals/index.php/irjmis/article/view/31>.

strengthens social ties in local culture. Thus, Ogoh-Ogoh becomes a living symbol of harmony and togetherness that can be passed down from generation to generation, strengthening positive attitudes in the Linggoasri Village community.

In the Ogoh-Ogoh tradition, we can see the application of Bourdieu's social practice theory formulation (Habitus x Capital) + realm = exciting practice. Habitus, a collection of habits, values, and attitudes inherent in the people of Linggoasri Village, is the basis for all activities related to the making and celebration of Ogoh-Ogoh. In addition to habitus, economic, cultural, social, and symbolic capital also shape the Ogoh-Ogoh tradition. Economic capital is reflected in purchasing materials for Ogoh-Ogoh, while cultural capital influences how people understand and appreciate tradition. Social capital is reflected in the collaboration between residents in the making and celebration of Ogoh-Ogoh, while symbolic capital is seen in the appreciation of the makers and leaders of the event.

Realm, which is Linggoasri Village itself, is the place where the Ogoh-Ogoh tradition is carried out every year. In this realm, people use Habitus and Capital to carry out practices related to Ogoh-Ogoh, from the making process to the celebration. The Ogoh-Ogoh tradition is a celebration and a place for the community to strengthen social ties, explore shared creativity, and celebrate togetherness. Thus, the Ogoh-Ogoh tradition in Linggoasri Village is a concrete example of how Bourdieu's social practice theory can be applied in everyday life, reflecting the complexity of the interaction between Habitus, Capital, and Realm in forming meaningful social practices for the local community.

Conclusion

The Ogoh-Ogoh tradition in Linggoasri Village serves as an entertainment event or religious ritual and a platform for communication and interaction among various religious communities. The Ogoh-Ogoh is a unifying symbol that embraces everyone involved in the celebration. Besides being an artistic creation, Ogoh-Ogoh conveys moral and social messages to the community. Each movement and form of Ogoh-Ogoh holds significance, reminding us of the importance of peace, tolerance, and harmony among different religious groups. This tradition fosters multicultural participation and symbolizes spiritual cleansing, social-moral education, and the strengthening of

community identity. All community members, regardless of their religious backgrounds, engage in activities from the initial creation of the Ogoh-Ogoh to its final implementation. They participate by playing musical instruments, donating agricultural products, and sharing culinary delights collectively displayed and enjoyed by all residents of Linggoasri Village.

Acts of respect, such as refraining from using loudspeakers during the call to prayer, demonstrate a genuine concern for the needs and beliefs of every individual. Additionally, the community shares a meal after the parade, showcasing a spirit of social integration. Through the Ogoh-Ogoh performance, people learn to appreciate, accept, and celebrate diversity as an integral part of their cultural heritage that must be preserved. The Ogoh-Ogoh is more than just a symbol; it connects hearts and minds among religious communities, guiding society toward greater peace and harmony.

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