Abstract

Ogoh-ogoh is a typical Balinese activity that can be found once a year. Ogoh-ogoh is characterized as a sculptural artwork resembling a creepy creature’s image as it symbolizes bhuta kala as an evil entity. Balinese people celebrate the ogoh-ogoh parade, burn them to avoid negative influences and continue life with silence and positivity in the Saka New Year (Nyepi). Ogoh-ogoh is also a tradition that attracts attention because it is displayed with the splendor and beauty of stunning artwork. Of course, it reflects the behavior of Balinese people, whom residents of Banjar Untal-Untal also celebrate. The purpose of this research was to analyze the actions and solidarity of Balinese people regarding ogoh-ogoh in Banjar Untal-Untal from the perspective of the sociology of religion. This research method was qualitative with a case study design. The researcher collected data through interviews and observation. This research showed that the preparation, making, and implementation of ogoh-ogoh exists because of the involvement of people who act in solidarity. Max Weber’s theory of social action and Emile Durkheim’s theory of social solidarity had relevance to the ogoh-ogoh parade. In social action and solidarity, religious adherents, specifically Christians and Hindus, synergized and supported each other.

Keywords: Actions, Balinese, Banjar Untal-Untal, Ogoh-ogoh, Solidarity
I. INTRODUCTION

As one of the sub-districts in Badung, North Kuta is adjacent to the Kuta sub-district in the South, Denpasar city in the East, and Mengwi sub-district in the North as well as the West side. Geographically, North Kuta has three villages and three sub-districts, namely Canggu, Tibubeneng, and Dalung villages, as well as Kerobokan, Kerobokan Kelod, and Kerobokan Kaja sub-districts (Pemkab Badung, 2024). In this case, Dalung is a unique village in Bali.

Dalung is a beautiful and harmonious village where religious believers live harmoniously (Ludji, Samiyono, & Lattu, 2020). The village still depicts a rural atmosphere; for example, there are rice fields and plantations, but the village also creates a modern atmosphere. Then, the buildings reflect typical Balinese architecture. This village has a diverse level of religion and culture. Of course, this village is dominated by Balinese culture and Hinduism, but other ethnicities and religions exist in it.

What is unique about Balinese life, including in this village, is that the community has strong social ties; this is evident in the existence of the Banjar. The term Banjar is common in Bali. Banjar signifies the existence of social unity between communities in Bali. The form of social unity based on a unified territory is called Banjar (Widiastuti, 2019). In other words, people who live in harmony, settle, and join in social ties in the same area will form a ‘Banjar’ and have a hall (Mashita, 2019). One of the banjars in Dalung village is Untal-Untal.

Banjar Untal-Untal has a tradition that is thick with Balinese values. In this area, daily life uses the Balinese language, accents, and Indonesian. In addition, typical clothing will also be worn during the coming of the feast day. Then, there are traditional Balinese buildings. Banjar Untal-Untal has a hall to hold particular meetings, as seen in the preparation of making ogoh-ogoh ahead of Nyepi.

Ogoh-ogoh is a tradition and parade commonly practiced by Balinese, including in Banjar Untal-Untal. Previous studies have shown that the ogoh-ogoh tradition is a parade of Hindus held every year precisely in a series before Nyepi (Sukaesih, Sukardi, & Sholeh, 2020) and supports the development of cultural tourism (Aristrawati, 2015). Ogoh-ogoh is also observed with a review of cultural philosophy (Siswadi, 2022). Previous research has also conveyed the social aspects of the tradition. The preparation, making, and implementation of ogoh-ogoh also involve people of other religions, such as Banjar Untal-Untal, even though it is a Hindu tradition. However, the problem is: why does the ogoh-ogoh tradition persist as a cultural identity of Balinese society with diversity?

The researcher argues that Balinese social behavior animates action and solidarity as consistent characteristics that have implications for the ogoh-ogoh tradition. Ogoh-ogoh also holds meanings related to showing actions and solidarity in community behavior. Therefore, this research aims to analyze the actions and solidarity of Balinese people regarding ogoh-ogoh in Banjar Untal-Untal from the perspective of the sociology of religion. The urgency of this research was to show the behavior of Balinese people who have actions and solidarity with high social values in appreciating interactions, traditions, and local wisdom despite different faiths.
II. METHOD
This research used a qualitative method with a case study design. The researcher collected data with unstructured interviews with Balinese people in Banjar Untal-Untal. The researcher also directly observed the preparation and making of ogoh-ogoh at Banjar Untal-Untal and its implementation in Dalung village, specifically in 2023, and then took documentation.

The researcher utilized a literature review study. In this study, the researcher selected, collected, analyzed, and discussed various references relevant to the research variables (Popenoe, Langius-Eklöf, Stenwall, & Jervaeus, 2021; Snyder, 2019). The researcher analyzed the data and then discussed it with a literature review study. The researcher reviewed the research objectives through the lens of the sociology of religion.

In the following article content flow, the researcher explained ogoh-ogoh first. Next, it explained the significance of the action, then the solidarity of the Balinese in preparing, making, and implementing the ogoh-ogoh tradition. Then, the researcher described religious relations, specifically regarding the Christian response to the parade and the Nyepi celebration in Banjar Untal-Untal. Finally, the researcher expressed an affirmation in the form of a conclusion to this article.

III. RESULTS AND DISCUSSION
Ogoh-ogoh is a large sculpture and art product in welcoming Nyepi, representing local people’s creativity in each Banjar, and has developed into a tourism object and commodity (Ramadhansyah & Damajanti, 2022). Ogoh-ogoh is an art product that symbolizes bhuta kala, so it is generally a scary creature (Karsana, 2023). With the ogoh-ogoh parade, Balinese people parade or accompany the giant statue, which is carried out from afternoon to night during Pengerupukan, which is the day before Nyepi Day, then burn it because of beliefs that include the aim of eliminating negative influences (Prabandari & Sonder, 2021).

The community in each Banjar takes several months of preparation to make ogoh-ogoh (Sukaesih et al., 2020). Each Banjar has its own uniquely designed ogoh-ogoh. The ogoh-ogoh goes around the village to become a spectacle for residents at night as a form of parade regarding cultural arts creativity, and the next day, the community focuses on living Nyepi day (Diatmika, 2019). Ogoh-ogoh signifies the creativity and local wisdom of Hindus that has survived until now, even becoming a favorite parade for indigenous people and migrants (Saphira et al., 2022). However, over time, the ogoh-ogoh parade has evolved in the eyes of the community. In this case, people in each Banjar ‘compete’ to make the ogoh-ogoh physically the best they can, to showcase the splendor and beauty of their rich art (Suda & Indiani, 2018).

3.1. Actions in the Ogoh-ogoh Tradition
Every action has social value. In actions, people engage to connect, have conversations, and conduct behaviors (Hua, 2020). Sociologists have been thinking about that, specifically Max Weber. In Weber’s thinking, every religious believer had specific social actions that were goal-oriented and meaningful (Furseth & Repstad, 2006). Even modern people busy with their world must seek and find meaning in every action (Symonds, 2023). The action indicates that humans are subjective beings who work based on purpose and meaning.

Picture 2. Other ogoh-ogoh in Dalung Village
Source: Researcher Documentation
They act in unique and distinctive ways but with rational and irrational foundations (Zulham, Hapsaridewi, Arthatani, & Mira, 2019). In this case, every human being moves with action. All actions are influenced by rational and irrational elements (Budiyanti, Siahaan, & Nugroho, 2020). Weber did not mean to say that irrational actions would affect empty actions.

Weber classified social action based on its context (Weber, 2019): (1) Instrumental rational action (purposive rationality) refers to goals and benefits based on rational thinking to achieve them. Actions to achieve results are considered rationally (Penta, Wachtendorf, & Nelan, 2020); (2) Value-rational action (value rationality), which sees value as rational, becomes a guide to act with commitment. People have the same beliefs about values so that they contribute to action (Jain, Hazenberg, Seddon, & Denny, 2020); (3) Emotional actions (affect), which involve affective aspects to act and rely on feelings to decide; (4) Traditional actions (tradition) refer to community habits that have existed due to ancestral heritage, then become a culture that persists until now. The four types of social action can describe the behavior of Balinese people regarding ogoh-ogoh.

Weber's theory is relevant to the behavior of Balinese people regarding ogoh-ogoh. In preparation, making, and implementation, Durkheim’s solidarity theory is relevant to the ogoh-ogoh tradition. Although Banjar Untal-Untal is located in Dalung village, the Balinese have traditional and modern characteristics. The ogoh-ogoh parade represents mechanical and organic solidarity.
involved in the ogoh-ogoh parade has the same sense of ‘oneness’ regarding the same meaning. They both recognize that ogoh-ogoh is a work of art in the form of a statue that symbolizes negative influences, accompanies it, and strives to eliminate the influence of these sinister powers. During the preparation, making, and implementation, they share a sense of working together to make ogoh-ogoh in the Banjar Hall, which will later be shown as an attraction to the broader community. They also feel the same about wearing unique clothes and uniforms, including traditional Balinese clothes.

![Picture 3. Balinese at Banjar Untal-Untal Hall](Source: Researcher Documentation)

Second (organic solidarity) is seen in each participating community with their respective roles and contributions that are interdependent for the common good. Each community has a specialty in preparation, such as being a donor, preparing tools and materials (natural and artificial), designing, making the frame, painting, and installing the foundation until it is completed in the final stage. Some youths are involved in lifting or parading the ogoh-ogoh with additional equipment, such as bamboo sticks tied together to form hollow spaces so they are easy to hold and control, and some hold torches.

Other Banjar communities, men, women, young women, and children, help to accompany, enliven, and guard the ogoh-ogoh as it travels around the village. The ogoh-ogoh parade celebration also involves interaction in solidarity between religious adherents, such as Hinduism and Islam (Kembarawan, 2020). In Banjar Untal-Untal, people with certain religions, such as Hinduism and Christianity, work together (in solidarity) to make the ogoh-ogoh parade a success. When people come together communally, they demonstrate collective power in religion (Hamilton, 2001). Religious values encourage them to adopt practices of solidarity (Furseth & Repstad, 2006).

3.3. Religious Responses

In addition to Hinduism, there are many Christian residents of Banjar Untal-Untal, and these residents have united to form a congregation called Gereja Kristen Protestan di Bali (GKPB) ‘Betlehem’ Untal-Untal congregation, as is one of the congregations in the GKPB synod. This congregation is at Anom Street, Banjar Untal-Untal, Dalung Village, North Kuta District, Badung Regency, Bali. The life background of this congregation is recognized as the place of early Christians or the location of early Christianity on the island of Bali. Where Christianity came from in Bali cannot be separated from the introduction of Christianity in Banjar Untal-Untal because that is where Christianity first originated, grew, developed, and spread to other places on the island of Bali. That is also marked by the first baptism at Tukad Yeh Poh, located close to Banjar Untal-Untal.

The missionaries’ influence and persistence in evangelizing in Badung Regency made the local people convert to Christianity (Nole, 2023a; Surpi, 2012). Previously, the altar in the church building had images and carvings about the meaning of the Balinese Christians’ faith in the Lord Jesus Christ and the first baptism. The first Christians came from Banjar Untal-Untal and then spread to other parts of Bali (Praditya, 2022). However, This congregation of Balinese Christians continues to live with the traditions of the context in which they are located; even the architecture of the previous church buildings followed the Balinese style.
and characteristics (Praditya, Maryati, & Purnawati, 2022).

Generally, Hindus are the majority in many other Bali areas; however, Hindus are the minority, Christians are the majority in Banjar Untal-Untal, and other religions are less numerous than these two (Jayadi, Saputra, Brata, Dewi, & Putri, 2022). Nevertheless, religious relations in Banjar Untal-Untal remain respectful. Despite different beliefs, they live in harmony, high cooperation, and mutual tolerance, not creating problems and intimidation (Jayadi et al., 2022). Apart from loving their traditions, Balinese people are famous for their friendliness and like to make friends with newcomers and tourists.

In particular, Christians and Hindus show high respect and togetherness, and even their places of worship (Church and Temple) face each other. All activities will be closed if there is a big holiday from a particular religion, and all respect each other. Both support each other, such as Hindus who appreciate Christmas and Easter celebrations. Likewise, Christians respect Hindu celebrations, such as Nyepi. Banjar Untal-Untal Hall is a meeting place for interreligious relations. People of different faiths show a harmonious nature and attitude to respect and support each other, especially during an ogoh-ogoh parade celebration. Ogoh-ogoh is a work of art that is shaken and a statue-shaped tradition. One day before Nyepi, on Pengerupukan day, ogoh-ogoh is typical for parades and processions from afternoon to night. The ogoh-ogoh symbolizes the negativity, evil, and vices around and is burned at the end of the session so that all the bad things can be destroyed, giving rise to a clean and pure life.

The existence of ogoh-ogoh also attracts the general public, who are eager to see the creativity and handicrafts of young people. Although the Balinese Hindu community makes ogoh-ogoh and is generally done by young people, preparing, making, and implementing ogoh-ogoh also involves the Christian community (including youth), specifically those from Banjar Untal-Untal. In this case, ogoh-ogoh is also made by the extended family in Banjar Untal-Untal Hall. Because the making of ogoh-ogoh is quite long, they work together to finish it on time. All this is based on the grip of religious values that teach tolerance and solidarity for survival in harmony and peace. That was the meaning of life that brings security and comfort.

Every religious community lives in harmony, in the traditional way of gotong royong and cooperation. While religious believers have experiences with the transcendent, they also have experiences with the immanent (Nole, 2023c). Religious believers with high awareness are directly involved in collaborating to prepare, make, and celebrate the ogoh-ogoh parade (Huda, Akhya, & Hardiyanti, 2024). There were Hindus who were experts in designing the ogoh-ogoh, and there were Christians who helped them. Christian and Hindu youths worked together to lift and accompany the
Residents of Banjar Untal-Untal participated in celebrating the *ogoh-ogoh* parade and welcoming the Saka New Year. For them, the parade made them try to keep away from evil and keep living, radiating light and goodness.

**IV. CONCLUSION**

*Ogoh-ogoh* is a parade in the form of sculptures made by Balinese people to eliminate negative effects, then focus on continuing life in the Saka New Year with a positive atmosphere. It is a tradition held once a year and an attraction for tourists and citizens in general. The *ogoh-ogoh* parade demonstrates action and social solidarity in preparation, making, and implementation. Although this is a Hindu culture, people of other religions also participate in the parade. In particular, the involvement of Christians and Hindus is based on their actions and social solidarity in Banjar Untal-Untal. Thus, religious dialog and relations also occur in the cultural tradition.

This research certainly has limitations, including investigating their experiences regarding sociocultural phenomena. Therefore, the researcher recommends further research demonstrating substantive and methodological novelty.

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