



Construction Of Social Solidarity Between Hindus And Muslims At *Ogoh-Ogoh* Parade In Tanjung, North Lombok

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Abstract

This study aims to study the construction of social solidarity between Hindus and Muslims through the *ogoh-ogoh* parade in Tanjung subdistrict, North Lombok Regency. The focus of the study in this research is threefold, namely the form, process, and meaning of social solidarity construction between Hindus and Muslims in the *ogoh-ogoh* parade. This research is designed in a qualitative descriptive research type by providing a description of the phenomena related to the research focus. Based on the research results obtained three research findings. *First*, the form of social solidarity construction between Hindus and Muslims in the *ogoh-ogoh* parade, namely (1) the Hindu *ogoh-ogoh* parade gets the attention of the community of other religions; (2) those who take part in the *ogoh-ogoh* parade establish social interactions; (3) building tolerance in the implementation of religious ritual activities; (4) awareness in providing space for cultural attractions of different ethnic groups. *Second*, the social solidarity construction process which in the *ogoh-ogoh* parade has a strong foundation, such as (1) awareness of mutual respect in the implementation of religious holidays; (2) the participation of other people in celebrating the *ogoh-ogoh* parade; (3) awareness of the importance of the values of unity among them. *Third*, the meaning implied in the *ogoh-ogoh* parade is in the form of social meaning, religious meaning, and cultural meaning.

Kata Kunci:

Konstruksi;
Soliditas Sosial;
Pawai *Ogoh-Ogoh*;
Nilai-Nilai
Kebersamaan;
Kerukunan

Abstrak

Penelitian ini bertujuan untuk melakukan kajian terhadap konstruksi soliditas sosial antarumat Hindu dengan umat Islam melalui pawai ogoh-ogoh di Kecamatan Tanjung, Kabupaten Lombok Utara. Fokus kajian dalam penelitian ini ada tiga, yaitu bentuk, proses, dan makna konstruksi soliditas sosial antarumat Hindu dengan umat Islam dalam pawai ogoh-ogoh di Kecamatan Tanjung, Kabupaten Lombok Utara. Penelitian ini dirancang dalam jenis penelitian deskriptif kualitatif

dengan memberikan deskripsi terhadap fenomena yang berkaitan dengan fokus penelitian. Berdasarkan hasil penelitian diperoleh tiga temuan penelitian. Pertama, bentuk konstruksi soliditas sosial antarumat Hindu dengan umat Islam dalam pawai ogoh-ogoh, yaitu (1) pawai ogoh-ogoh umat Hindu mendapatkan perhatian dari masyarakat pemeluk agama lainnya; (2) mereka yang berperan serta dalam pawai ogoh-ogoh tersebut menjalin interaksi sosial; (3) terbangunnya toleransi dalam pelaksanaan kegiatan ritual keagamaan; (4) kesadaran dalam memberikan ruang atraksi budaya kelompok etnis yang berbeda. Kedua, proses konstruksi soliditas sosial yang dalam pawai ogoh-ogoh memiliki landasan yang kuat, seperti (1) adanya kesadaran untuk saling menghormati dalam pelaksanaan hari besar keagamaan; (2) partisipasi umat lain dalam memeriahkan pawai ogoh-ogoh; (3) adanya kesadaran akan pentingnya nilai-nilai kesatuan di kalangan mereka. Ketiga, makna yang tersirat dalam pawai ogoh-ogoh berupa makna sosial, makna religius, dan makna kultural.

Introduction

The differences in religion that is held by individuals in social life have the potential to cause social problems when they are not managed properly. Religion is often considered as a goal by some adherents so that this creates fanatical traits among its adherents and has implications for the emergence of militant traits towards the religion they profess. In this regard, those of different religions are assumed to be rivals and even enemies because they have differences in their beliefs. This condition can lead to social conflicts or communal violence that use religion as the cause. In some religious teachings, such as Hinduism, it teaches that religion is only a means to an end. In this regard, religion as stated in Sarasamuccaya, Sloka 14 states that *Dharma* or Religion is a tool to achieve goals which is likened to a boat that is used as a means to achieve goals that are across the ocean. Based on the mandate conveyed in the verse implies that religion is not an end, but as a tool used to achieve that goal. When the message conveyed in the verse can be understood correctly, there are efforts to reduce fanatical attitudes towards religious differences or belief systems adhered to by other individuals.

Relying on the teachings taught in the Sarasamuccaya Sloka 14 implies that humans can choose one of the existing religions as a tool to achieve goals in this life.

The differences in religion are only limited to differences in the ways to achieve goals. The differences in the means used to achieve these goals are highly conditioned by the beliefs of each individual. In this regard, the goals to be achieved are actually the same, but the methods adopted by adherents of different religions are not exactly the same. When this can be understood in the right way, then the religious differences adopted by individuals in a social life will be able to live in harmony and away from the emergence of social conflicts caused by differences in the religion they profess.

It seems that the ideal conditions above are very difficult to manifest in people's lives. This is because the understanding of each religion is not the same. Therefore, it raises the opinion that those who adhere to a religion different from that of theirs are considered rivals, even if they are considered enemies. This is one of the triggers for the emergence of social conflicts using religion as the reason for the emergence of these conflicts. Moreover, in carrying out the obligations as mandated in religious teachings there are differences. The differences in presenting or in carrying out religious teachings have a very big chance of creating friction between religious followers which also in the end creates problems involving religious communities.

The emergence of social conflicts caused by differences in religions or belief systems has recently occurred in several regions of the world including Indonesia. Conflicts that arise as a part that are closely related to differences in religion or belief systems adhered to by individuals in a community group that are motivated by religious differences or friction that occurs as a result of differences in procedures for implementing religious teachings can be minimized the amount by implementing a variety of strategies. *First*, the earliest strategy that can be implemented is to prevent the emergence of social conflicts with a background of religious differences. These preventive efforts can also be carried out in various ways which are very much determined by the situation and conditions in each region which has a population of relatively high religious differences. Prevention of the emergence of these social conflicts is a preventive effort to overcome greater losses as a result of the outbreak of social conflicts.

Second, efforts to resolve conflicts that have occurred. This strategy was carried out after the social conflict erupted. Social conflict events that have erupted as a result of problems arising from a background of religious differences or friction when carrying out religious activities can be overcome by implementing various strategies. The

strategy undertaken is only to stop the expansion of social conflicts that are motivated by religious differences. In connection with this, of course, in dealing with social conflicts that have erupted, the parties in conflict are also very conditioned by the parties who have authority in handling conflicts.

Third, resolving conflicts that have occurred. This effort is made in order to restore the situation and conditions to their original state before the social conflict. This stage is carried out with various strategies, such as finding common ground between the parties involved in the conflict, finding the root of the problem that triggers the conflict, rehabilitating conflict victims or other efforts. In this regard, in carrying out conflict resolution, it is only in carrying out recovery for victims who are involved in the conflict. Closely related to this is the effort to negotiate the parties involved in the conflict so that the atmosphere can be restored to its original state.

In connection with efforts to find preventive action, namely preventing social conflicts that are motivated by religious differences, one of which can be by building togetherness among those who adhere to different religions. Building this togetherness can be done by involving all parties in the activities of daily life. These activities can be in the form of cultural activities carried out by a religious adherent, but involve the participation of all elements from adherents of different religions in the region. Such cultural activities are carried out by Hindus in Tanjung Subdistrict, North Lombok Regency through the *ogoh-ogoh* parade attraction. The *ogoh-ogoh* parade is a cultural activity carried out by Hindus for a series of *Nyepi* holidays which are held once a year. The day before *Nyepi*, Hindus hold a *tawur kesanga* ceremony accompanied by cultural activities to support these religious activities in the form of an *ogoh-ogoh* parade. Although the *ogoh-ogoh* parade is carried out by Hindus, when it can involve elements of different religions, this will have a very positive impact on efforts to construct solidarity between adherents of different religions. In connection with these activities they can build brotherhood when the *ogoh-ogoh* parade is held.

Based on the above phenomenon, the implementation of the *ogoh-ogoh* parade carried out by Hindus in Tanjung subdistrict, North Lombok Regency, when it can involve other elements, especially adherents of different religions, is an excellent vehicle for realizing togetherness. Togetherness is the potential for realizing social unity in a broad sense, namely creating a harmonious life in the midst of religious diversity. This is one strategy to be used as a bridge to connect those who have differences,

especially differences in their religion or belief system. In this regard, it is necessary to carry out research to describe, to see the aspects of social solidarity that can be realized, and to understand the implied meaning of cultural activities in the form of *ogoh-ogoh* parades which involve the participation of interfaith communities. This research focuses on three aspects, namely (1) what is the form of social solidarity construction between Hindus and Muslims in the *ogoh-ogoh* parade in Tanjung subdistrict, North Lombok Regency? (2) how is the social solidarity construction process between Hindus and Muslims in the *ogoh-ogoh* parade in Tanjung subdistrict, North Lombok Regency? (3) what is the implied meaning in the construction of social solidarity between Hindus and Muslims in the *ogoh-ogoh* parade in Tanjung subdistrict, North Lombok Regency? The purpose of this study in general is to examine cultural activities in realizing equality between followers of different religions. Togetherness is the potential to build harmony among followers of different religions in Tanjung subdistrict, North Lombok Regency. The cultural activity that will be used as an object in this study is the *ogoh-ogoh* parade which is used as a vehicle for constructing social solidarity between followers of Hinduism and Muslims in Tanjung subdistrict, North Lombok Regency. In particular, this research is to find answers to the formulation of research problems.

Method

1. Research Design

In this study, the research design used a qualitative descriptive research type. Descriptive research seeks to provide a description of events related to the topics raised in this study. In principle, this depiction provides a description of the events that occurred in the field at the place where the research was carried out. The basis used to provide this description are three things, namely (1) *First*, the results of observations made by the researcher when taking data in the field. (2) *Second*, based on the results of interviews conducted by researchers directly with several informants in the field. (3) *Third*, the results of the documentation study conducted by the researcher using relevant reference sources with the problems raised in this study.

The procedural qualitative descriptive research design will be carried out in several stages, as follows. *First*, the researcher captures issues related to problems that arise in the field or very unique things related to efforts to create togetherness and harmony. *Second*, based on the results of the arrest of these issues, it is then stated in the

form of a research proposal in order to find solutions to problems that occur in the field. *Third*, the researcher collected data in the field using the data collection techniques specified in this study. *Fourth*, the researchers analyzed the data based on the collected data. Data analysis conducted in a qualitative descriptive study was carried out continuously through the initial data collection process until finally data collection in the field. *Fifth*, after analyzing the data, the researcher draws conclusions and then submits suggestions to related parties according to the results obtained in the study.

2. Types and Sources of Data

The type of data needed in this research is qualitative data. The qualitative data needed in this study is data in the form of words, opinions, expressions, and the like from data sources. The data is then analyzed using defined analytical techniques. To support the validity of the data in this study, supporting data is also used in the form of numbers.

The data sources in this study were divided into two, namely primary data sources and secondary data sources. Primary data sources are sources obtained directly at the research location. The primary data source can be in the form of observations made by researchers in the field. In relation to this, the researcher went directly to the field to collect the data needed in this study. In addition, primary data sources can also be data obtained from interviews conducted by researchers directly with several informants in the field.

Secondary data sources are data obtained not directly from the main source, but rather obtained from other sources, such as documentary studies, reference sources and other relevant sources. Secondary data are generally collected as supporting main data. In this connection, literature study is also a secondary data source. Secondary data is complementary to the main data as the data needed to provide answers to the formulation of the problems posed.

3. Data Collection Technique

In this study, data collection in the field used three techniques, namely observation, interviews, and documentation. The observation technique in this research is a method of data collection which is carried out by direct observation in the field of events related to *ogoh-ogoh* parade activities involving Balinese people who embrace

Hinduism and Sasak people who embrace Muslims in Tanjung subdistrict, North Lombok Regency. These observations were carried out directly by researchers in the field who were assisted by several field staff. In carrying out observations, the researcher also made notes about the events that occurred in connection with the *ogoh-ogoh* parade activities, a series of *Nyepi* days which were held on a predetermined day. The results of recording carried out by researchers in the field are then collected in order to analyze data in accordance with predetermined analysis techniques.

The interview technique is a data collection technique that is carried out by interviewing several informants about matters related to the *ogoh-ogoh* parade activities involving the Balinese Hindus community and the Muslims Sasak community in Tanjung subdistrict, North Lombok Regency. Interviews conducted with informants in the field will directly involve the researcher in the interview process so that small things that are not included in the interview guide will be examined so that it will better complement the required data. In conducting the interview process, the researcher will try to condition the atmosphere when the interview takes place so that the informants will be open in conveying things they know to the researcher.

Technique of documentation is a data collection technique carried out by researchers by analyzing several document sources related to issues related to social solidarity in *ogoh-ogoh* parades between Hindus and other followers, especially Muslims. The document study technique will be used by researchers to analyze document sources available in the field as data sources that are relevant to the problems raised in this study. The sources of these documents can be literature, manuscripts, or other written sources that can be used as data to support the validity of this research.

4. Data Analysis Technique

There are three data analysis techniques that will be used to help dissect research data in order to find answers to the problem formulation, namely data grouping, data sorting, and data interpretation. After that a withdrawal will be made, conclusions. The data obtained during data collection takes many forms. Because it is necessary to group data. Data grouping technique is an activity that aims to carry out categorical collection of data obtained in the field. In the categorization process, the most important data to do is classify the data according to the formulation of the problem posed in this study.

Based on this, data grouping will make it easier to carry out the next data analysis process.

Focusing data in this study is a process to concentrate data according to analysis needs. In this regard, the available data is in accordance with the objectives to be achieved in the research. The data focus in this study is more directed to the problems raised in this study. Based on that, data focusing is directed to research problems so that the data can provide answers to the formulation of research problems. Data focusing is also intended for sorting and selecting data. Data obtained in the field in accordance with predetermined data collection techniques have various characteristics. The diversity of the data needs to be sorted out which data is important which can be used to answer research questions and which data is not important. The unnecessary data is discarded and the important data is used instead. After sorting, then the selection is made according to the urgency of the problems posed in this study.

Data interpretation is the process of interpreting data after the data has been collected. Data interpretation techniques are needed in providing answers to research questions. Data interpretation is essentially the process of interpreting data obtained in the field by researchers. The interpretation of the data is very important because in this study the activities carried out by Balinese people who are Hindu and Sasak people who are Muslim through parade activities.

5. Data Validity Checking Techniques

In qualitative research related to "Construction of Social Solidarity between Hindus and Muslims in the *Ogoh-ogoh* Parade in Tanjung subdistrict, North Lombok Regency," the collected data needs to be checked for authenticity. Testing the validity of the data in research is very important to get valid data. Referring to Sugiyono (2014: 366-378) states that in testing the validity of data, qualitative research methods use different terms from quantitative research. Data validity tests in qualitative research are (1) credibility testing, (2) transferability testing, (3) dependability testing and (4) confirmability testing.

In this study, the data validity checking technique was more directed at the triangulation process. The data checking technique based on the triangulation technique is basically to check the data obtained so that it is truly accurate. Thus, the element of errors in data retrieval will be reduced. The data obtained can be wrong, both errors that

originate from the data source or how to retrieve data that experience differences. Therefore, triangulation technique is the right technique chosen to find data accuracy and at the same time reduce the error rate in data collection.

Result and Discussion

1. Forms of Social Solidarity Construction between Hindus and Muslims in the *Ogoh-ogoh* Parade

Revealing the phenomenon related to the construction of social solidarity between communities who embrace Hinduism and those who embrace Muslims in Tanjung Subdistrict in accordance with the results of field observations is closely related to building social ties between the two communities of different religions through the *ogoh-ogoh* parade. The *ogoh-ogoh* parade staged by the Hindu community is related to the implementation of *Nyepi* day. The Hindu community in Tanjung Subdistrict performs an *ogoh-ogoh* parade the day before the *Nyepi* holiday which is called *Ngerupuk* day. The *Ngerupuk* day in its implementation is carried out with a pecupate ceremony, both at the home environment of Hindus and in a more public place, namely at “Pura Dalem Tanjung”. This is as expressed by Wayan Diarta (an informant) that the implementation of the *Nyepi* ceremony in the Tanjung subdistrict area is coupled with the *Ngerupuk* ceremony which is held the day before *Nyepi*. In the *Ngerupuk* ceremony, an *ogoh-ogoh* parade is staged which is centered on the “Supersemar” Tanjung public square. In the implementation of the *ngerupuk* ceremony, the ceremony is also carried out, both in the family environment and in the public environment such as at “Pura Dalem Tanjung”. Likewise, the *ogoh-ogoh* parade was also staged around the highway and finally focused on the “Supersemar Tanjung” field. The meaning of the *ngerupuk* ceremony and *ogoh-ogoh* parade is for *nyomia Bhuta Kala* (ritual to neutralize the negative power of the universe in order to become a positive force) so that it does not interfere with Hindu activities when carrying out *bratha penyepian* (Rules that must be obeyed when performing the holy day of *Nyepi*).

Based on the above expression, the *ogoh-ogoh* parade which is staged a series of *Nyepi* days in Tanjung subdistrict is an activity related to efforts to neutralize the power of *Bhuta Kala*. The Hindu community in Tanjung before carrying out the *bratha penyepian* was preceded by carrying out a *ngerupuk* ceremony coupled with a *pecaruan* ceremony and an *ogoh-ogoh* parade. In this regard, the *ogoh-ogoh* parade staged by

Hindus in Tanjung has the meaning of neutralizing the strength of *Bhuta Kala* so that it does not disturb Hindus in carrying out *bratha penyepian*. The *ogoh-ogoh* parade in this connection is a symbol of *Bhuta Kala* which is neutralized in the process of the renewal ceremony so that it has a positive influence on the activities carried out by Hindus. A very important entity in this connection is the awareness of the community in Tanjung to provide opportunities for Hindus to carry out religious holy days. In synergy with that, Wirawan (2019b) revealed that in North Lombok the implementation of religious holy days is respected by followers of different religions. This is a multicultural attitude that has been implemented.

In addition to having a religious meaning, the *ogoh-ogoh* parade staged by the Hindu community in the “Supersemar” Tanjung public square and several roads leading up to the *Nyepi* holy day also has a social dimension, which is related to community togetherness from various religions to enliven the implementation of the *ogoh-ogoh* parade. This is as expressed by the informant as expressed by Dermadep (an informant) that the involvement of other people in our *ogoh-ogoh* parade from Muslims in North Lombok is directly involved by respecting, maintaining security, order, and mutual respect in all activities. among other followers in North Lombok.

The above expression implies that the *ogoh-ogoh* parade held by the Hindu community, a series of *ngerupuk* ceremonies in Tanjung subdistrict, has a social dimension that involves the participation of other communities outside of Hindus, especially those who embrace Muslims. Their participation is to participate in enlivening the *ogoh-ogoh* parade. In addition, the Muslim community also participates in maintaining security in the implementation of the *ogoh-ogoh* parade. In this regard, the involvement of Muslims in carrying out the *ogoh-ogoh* parade indicates that the sense of religious tolerance, especially between Hindus and Muslims in Tanjung subdistrict is relatively high. The participation of the Muslims community which helps in the successful implementation of the *ogoh-ogoh* parade is an indicator of solidarity between the two people in implementing religious tolerance.

The same thing was expressed by I Nengah Sariana (an informant) that in the implementation of the *ogoh-ogoh* parade, efforts were also made to create a harmonious relationship. With the existence of togetherness between religious believers in the *ogoh-ogoh* parade, it can create harmonious social relations, because with the *ogoh-ogoh* parade many positive things can be felt by the people of North Lombok, for example all

traders can earn more. All “*cidomo*”s (typical Lombok transportation) earn more, and ojek (taxibike) drivers also harvest during the *ogoh-ogoh* parade.

Based on the informant's statement above, it was revealed that in the implementation of the *ogoh-ogoh* parade there were efforts to establish social ties. In addition, in the parade there were a number of parties who benefited from being influenced by the crowd. Those who come, of course, need local transportation such as *cidomos* and the traders who sell their products at this location will also feel the benefits. This shows a positive aspect of the *ogoh-ogoh* parade. This condition is part of the effort to make contact and in the end there is a feeling of mutual understanding. This is a close part of efforts to create social solidarity.

In line with the foregoing, Ni Wayan Wartini (an informant) revealed that the *ogoh-ogoh* parade held by Hindus in Tanjung subdistrict had actually happened since the North Lombok region was still under the auspices of West Lombok Regency. The *ogoh-ogoh* parade that was held gave a positive response to the community and at the same time they participated in the parade. In connection with the bonds of brotherhood during the *ogoh-ogoh* parade involving various elements of society, there are attitudes of mutual respect and mutual respect between each group.

The above expressions indicate mutual respect among those who participated in enlivening the *ogoh-ogoh* parade. These attitudes are a form of tolerance in carrying out religious activities. The existence of mutual respect and respect is the beginning of the creation of harmony between followers of different religions.

In line with the foregoing, I Wayan Geria (an informant) revealed that in the implementation of the *ogoh-ogoh* parade in Tanjung it has seen that the involvement of several elements of society. All elements of society, both Parisada Hindu Dharma Indonesia (shortened to PHDI, that is Hindu institution), *krama pura* (Hindu institution), *truna-truni* (the traditional Hindu youth organization), and existing banjars (the traditional Balinese Hindu community organization). They basically want a sense of brotherhood and want the parade activities to run smoothly, safely and successfully.

Based on the above expression, the participation of the people involved in the *ogoh-ogoh* parade is a part that is closely related to the effort to build togetherness. Since they started making *ogoh-ogoh* until the performance, it will certainly involve many parties, both in the community and from elements of Hindu institutions, such as

PHDI. Within the internal circle of Hindus, they jointly succeed in activities related to the implementation of Hindu religious ceremonies.

The existence of togetherness in the *ogoh-ogoh* parade which involves the participation of various religious communities as an indicator of the establishment of interfaith brotherhood bonds. This, when properly nurtured, can create solidarity in the life of religious people. The community as a religious group whose number is lower than that of Muslims in Tanjung subdistrict has been able to generate a sense of solidarity for other people, especially Muslims as the most religious adherent in this place.

The form of solidarity that is constructed between the Hindu community and the Muslim community in relation to the implementation of the *ogoh-ogoh* parade in Tanjung subdistrict is a form of social bonds that can be realized through religious activities. This form of social solidarity is spontaneous because there is no element of coercion by certain parties in the *ogoh-ogoh* parade. Those who take part in the *ogoh-ogoh* parade are carried out consciously and voluntarily and free from coercion elements. This kind of solidarity needs to be used as an example in realizing togetherness among followers of different religions in order to create mutual harmony.

The construction of social solidarity between Hindus and followers of Muslims in Tanjung is associated with the Theory of Structural Functionalism which has the same thing that the structure of society which consists of various different elements in carrying out its functions can create harmony. In this connection the *ogoh-ogoh* parade activities carried out by the Hindu community that involve the participation of other people indicate a form of social integration. This is in line with the theory put forward by Talcot Parsons (in Ritzer and Goodman, 2004: 121) that in a community structure, social integration can be carried out in carrying out its respective functions. Talcot Parsons argues that there are four components that support his theory, namely adaptation, goal attainment, integration, and latency.

The *ogoh-ogoh* parade as a part that is closely related to the implementation of religious days, especially the holy day of *Nyepi* among Hindus has a very broad impact on the creation of social ties. These social ties are established, both among fellow Hindus and with non-Hindu religions. In this connection, the people who take part in the implementation of the *ogoh-ogoh* parade have indirectly carried out social relations. they carry out social interactions in order to create harmony. When the *ogoh-ogoh*

parade runs smoothly and does not cause friction, this becomes an arena to strengthen bonds of friendship.

2. The Process of Social Solidarity Construction between Hindus and Muslims in the *Ogoh-ogoh* Parade

The process of social solidarity construction in the implementation of the *ogoh-ogoh* parade which is carried out by Hindus involving the participation of other people, especially Muslims, begins with the awakening of an awareness of mutual respect for other people in carrying out religious holidays. The next stage is the participation of various religious followers in celebrating the *ogoh-ogoh* parade. The final stage is the awareness of unity among those who embrace different religions. This process is described in the following section.

a. The Formation of Mutual Respect Attitudes Between Different Religions

The community in Tanjung subdistrict has a relatively high level of tolerance towards those who embrace different religions. This is indicated by the presence of mutual respect among those who adhere to different religions, resulting in a tolerant attitude. In connection with the *ogoh-ogoh* parade, in the process of working up to the staging process in the *ogoh-ogoh* parade, the characteristics of helping each other are very strong so that so far these activities have always been running as expected. This can be seen from the results of an interview conducted with I Made Suparta (an informant) that Hindus in responding to the *ogoh-ogoh* parade activities are carried out cooperatively and show the existence of togetherness. This was particularly evident among the young people in their respective *banjars*. Likewise, other people are never disturbed, they respect and even feel happy when the *ogoh-ogoh* parade is held. Often, they participate in interactions when these activities are carried out.

Based on the statement conveyed by the informant above, among the Hindu community, in carrying out the *ogoh-ogoh* parade, it has shown the existence of togetherness attitudes, both internally among Hindus and with other people. The *ogoh-ogoh* parade which is carried out by Hindu community groups in the *banjar* that carries out the *ogoh-ogoh* parade certainly involves the participation of the public. Even so, among other people, they were not bothered by the crowd. other people actually feel happy to see the *ogoh-ogoh* parade, because this activity is part of entertainment or

spectacle. What is very important from the attraction of the *ogoh-ogoh* parade is the presence of mutual respect when the Hindu community carries out religious activities.

In line with the statement conveyed by the informant above, Dermadep (an informant) revealed that the Tanjung community responded very well to the *ogoh-ogoh* parade activities carried out by Hindus. They welcomed the activity enthusiastically and from the Muslim community were also very happy, because they could see firsthand the shape, appearance, and face of the *ogoh-ogoh* are symbols of *Bhuta Kala*. This is also related to the existence of a goal, namely that *Bhuta Kala* at that time does not disturb Hindus in particular so that they can carry out the *Nyepi* holiday solemnly and full of peace.

Based on the statement conveyed by the informant above the *ogoh-ogoh* parade carried out by the Hindu community in Tanjung has a positive aspect related to efforts to build interactions between people who embrace Hinduism and people of other religions, especially among Muslims. Communities consisting of various religious elements can meet when the *ogoh-ogoh* parade is held. In this togetherness they felt an atmosphere of joy, namely when they watched the *ogoh-ogoh* parade directly. The *ogoh-ogoh* parade as a series of religious ritual activities in this connection becomes a kind of vehicle for realizing interaction between religious followers. This interaction tends to build social solidarity among those of different religions which is implied by the existence of togetherness in the activities of the *ogoh-ogoh* parade.

Associated with the Symbolic Interactionism Theory, the *ogoh-ogoh* parade activities carried out by Hindus as a part that are closely related to efforts to build social unity with other people are part of the interaction of the *ogoh-ogoh* parade participants by using symbols and social actions. Those who are involved in the *ogoh-ogoh* parade interact, both between individuals and between followers of different religions in these activities. This interaction creates mutual understanding attitudes between them so that social awareness is built that activities carried out by other people need to be given opportunities so that they do not cause friction. Meanwhile, *ogoh-ogoh* as a symbol of *Bhuta Kala* in this connection is also a medium for interaction between religious believers, especially among Hindus and Muslims who take part in these activities. They interact and in the end they mutually realize the importance of togetherness and social unity among those who are different.

b. The Development of Togetherness Among Adherents of Different Religions

The *ogoh-ogoh* parade staged by the Hindu community the day before the *Nyepi* celebration in Tanjung subdistrict was able to realize togetherness between followers of different religions. In this regard, togetherness can create social contact that understands each other as a manifestation of tolerance between religious believers. This is as stated by Ni Wayan Wartini (an informant) that in the implementation of the *ogoh-ogoh* parade held by Hindus in Tanjung from year to year, it has shown the existence of togetherness between religious believers. In these activities, it is undeniable that there are social relations carried out by those who take part in the *ogoh-ogoh* parade. Even though there are people who just watch it, it has also indicated their participation in enlivening these activities. This also shows that the *ogoh-ogoh* parade held by Hindus does not encounter any obstacles so that it can run safely and in an orderly manner.

The statement conveyed by the informant above shows the existence of togetherness that exists when a religious group carries out activities related to its religious ceremony. The people who participated in the *ogoh-ogoh* parade and those who just watched have shown tolerant attitudes in giving other people the opportunity to carry out their religious activities. The smooth running of the *ogoh-ogoh* parade is also an indicator that the community in Tanjung has a high level of tolerance in providing opportunities for people of different religions to carry out activities related to the implementation of their religion. Togetherness in this connection is a part that is closely related to creating an attitude of tolerance and tolerance.

Pay attention to the aspect of togetherness between religious followers in the *ogoh-ogoh* parade which involves the participation of the community from various religions which shows respect and respect for the process of religious activities was also expressed by Dermadep (an informant) who stated that the implementation of the *ogoh-ogoh* parade carried out by Hindus In Tanjung, in the observation the involvement of other people is very large. They came to the place where the activities were held in an orderly manner and they also participated in maintaining the security of the *ogoh-ogoh* parade. This shows that they respect the *ogoh-ogoh* parade held by Hindus. What is important in this involvement is the mutual respect in religious activities carried out by followers of different religions in the North Lombok Regency area. So far, there have never been any problems, such as clashes between people carrying out religious

activities or activities related to worship. We in North Lombok are plural, but we have mutual respect, mutual respect based on a high sense of kinship.

In line with the expression conveyed by the informant above relating to the realization of social order in the togetherness of followers of different religions which can create tolerant attitudes, I Made Suparta (an informant) also stated that in the implementation of the *ogoh-ogoh* parade that was carried out in Tanjung, the participation of the community from various religious elements, especially the Islam religion. Those who take part in the *ogoh-ogoh* parade, whether they are directly involved or limited to watching, are very careful to maintain order. Even those who are Muslims participate and are involved in these activities, such as bringing the *gamelan* (traditional musical instrument) from the *ogoh-ogoh* or what is often called *Ale-ale*. This shows that the motive of other people, especially Muslims participating in the *ogoh-ogoh* parade is very large. This shows the form of togetherness of other people when Hindus carry out religious activities.

Based on the above expression, the participation embodied by the Tanjung community in religious activities carried out by other people is relatively large. Participation which has an important value related to the *ogoh-ogoh* parade activities carried out by Hindus is the participation of Muslims in accompanying the parade by bringing traditional instruments, in the form of *ale-ale*. The *ale-ale* as a traditional musical instrument with a Sasak cultural identity also helps in creating mutual respect among followers of different religions. This is also a form of growing awareness of mutual respect for existing differences. In this regard, these mutual respect attitudes serve as glue in realizing social solidarity, especially between Hindus and Muslims in Tanjung.

c. Embodiment of Social Unity through Religious Activities

The togetherness that has been built between religious followers in the implementation of the *ogoh-ogoh* parade in Tanjung has the meaning of togetherness, especially among Hindus and Muslims as the majority group in Tanjung subdistrict. This indicates that they really uphold the values of tolerance in carrying out religious activities. This tolerance is indicated by the solidarity of adherents of other religions in the context of the success of religious activities carried out by the Hindu community. This is an indicator that social solidarity has been built through the *ogoh-ogoh* parade activities carried out by Hindus. In this regard, Dermadep (an informant) stated that the

background of togetherness between religions in North Lombok is a high sense of kinship, they respect each other for other religions and can show high tolerance in helping provide opportunities for other people who carry out activities. religious. This has happened since ancient times and continues until now. In connection with the *ogoh-ogoh* parade they were very entertained and have never caused any significant complaints to the people around them.

In line with the narrative above, Ni Wayan Wartini (an informant) revealed that in the nature of the *ogoh-ogoh* parade, there were efforts to create harmony between religious believers. This is based on the fact that these activities can attract the interest of other people, from the making of *ogoh-ogoh* to the process of implementing the *ogoh-ogoh* parade. In making *ogoh-ogoh*, it is not uncommon for other devotees to also help in solving it. They work voluntarily without expecting anything in return.

Based on the statement conveyed by the informant above, the *ogoh-ogoh* parade staged by Hindus in Tanjung has been able to attract the attention of other people to participate in enlivening the activity. Even those who participated were not limited to enlivening the parade, but that participation was shown when they made *ogoh-ogoh*. There are a number of Muslims who participate in helping Balinese community groups make *ogoh-ogoh*. They work voluntarily without expecting any reward because they are based on sincere feelings. This is also a part that is closely related to efforts to create social unity between religious believers.

I Made Suparta (an informant) shared a similar view of seeing the togetherness aspect in the *ogoh-ogoh* parade that the motives of other people who participated in the implementation of the *ogoh-ogoh* parade were the aspects of togetherness. In this togetherness, there is interaction between Hindus and other people. The interactions that took place were very good. The Sasak people who embraced Muslims in this activity participated along with the traditional musical instrument *ale-ale* behind the *ogoh-ogoh*. The background for the realization of togetherness is because the association between Hindus and other people is very harmonious and peaceful. In addition, they also respect each other so as to create a conducive atmosphere.

In line with the informant's statement above, I Wayan Geria (an informant) revealed that he was making an approach by inviting all community leaders, religious leaders, and *truna-truni* to hold an agreement agenda. In this connection there are very important things involved in it, namely they want to carry out activities together,

roughly driven by the motive of togetherness, brotherhood and want the event to take place safely and successfully.

Based on the statements conveyed by the informants above, the aspect of togetherness is the main motivation that encourages them to participate in *ogoh-ogoh* parade activities. In this togetherness, they interact with each other so that this is part of an effort to eliminate the boundaries of differences that exist between them. Even though there are actually a number of differences between them, these differences seem to melt into a unity in the activity. It also shows a high level of solidarity which has the potential to create harmony.

3. The Meanings of Social Solidarity Construction between Hindus and Muslims in the *Ogoh-ogoh* Parade

In connection with efforts to reveal the implied meaning behind the religious phenomenon, namely the *ogoh-ogoh* parade of a series of *har Nyepi* among the Hindu community in Tanjung Subdistrict cannot be separated from the lessons that can be learned from this activity. There are at least three meanings that can be constructed in relation to the construction of social solidarity between Hindu and Muslim communities in the *ogoh-ogoh* parade, namely social meaning, religious meaning, and cultural meaning. These three meanings are described in the following sections.

a. Social Meaning

The social meaning implied behind the *ogoh-ogoh* parade is the occurrence of social interaction between the Hindu community and other communities, especially the Muslim community in the *ogoh-ogoh* parade activities. In the internal circle of Hindus, this form of social interaction, as expressed by I Wayan Diarta (an informant), states that the interaction that can be realized when the *ogoh-ogoh* parade among the internal Hindus is the realization of *sima krama* (hospitality) through the implementation of the *ogoh-ogoh* parade, the younger generation can pour their artistic talents and Hindu culture, and the establishment of a harmonious relationship between parents and young people. In addition, there is also a harmonious relationship between one *banjar* and another which can strengthen the sense of brotherhood and unity of the people in North Lombok.

Based on this expression, in the *ogoh-ogoh* parade there has been internal social interaction among Hindus. The event is a form of *sima krama* among Hindus. Likewise,

the involvement of parents is also a medium of interaction between parents and adolescents. This is part of the formation of social ties.

On the other hand, informant Ni Wayan Wartini (an informant) revealed that the interaction that can be realized during the *ogoh-ogoh* parade among internal Hindus is the unity of ideas of those who make *ogoh-ogoh*. Meanwhile, the interactions that occur between Hindus and other people occur when the *ogoh-ogoh* are performed in the streets. Those who took part in the parade had indirectly carried out social interactions and carried out social unity.

Based on the statement conveyed by the informant above, the interaction manifested by those involved in the *ogoh-ogoh* parade, especially internally among Hindus, is the unity of ideas. In this connection, to make an *ogoh-ogoh* requires a single idea from several ideas that are owned by the community group. This is where the important position of the *ogoh-ogoh* creation process which can unite social ideas in one unit so that an *ogoh-ogoh* can be formed. Meanwhile, the social meaning associated with the interaction between religious believers in the *ogoh-ogoh* parade can be seen in the participation of other communities to help succeed in these activities. Those who take part in the *ogoh-ogoh* parades at the same time have also embodied attitudes toward social unity.

Meanwhile, the social interactions that occur in connection with the implementation of the *ogoh-ogoh* parade can create harmony and harmony as conveyed by Dermadep (an informant) that the interactions between Hindus and other people in the *ogoh-ogoh* parade are shown by the existence of harmonious and harmonious attitudes. This is also proof that religious tolerance in the North Lombok Regency is very high. The existence of togetherness in the implementation of the *ogoh-ogoh* parade that goes well and is disciplined shows that people who embrace different religions can live in harmony and harmony.

Based on the statement conveyed by the informant above, the harmony that occurs between Hindus and other people, especially among Muslims, is shown by the *ogoh-ogoh* parade. This was indicated by the *ogoh-ogoh* parade which involved the mobilization of many people, but never caused conflict with other people. It is also in their social dimension that they interpret these activities as part of a socio-religious phenomenon that must be respected. A ready-to-tolerate attitude among other people

has been shown when the Hindu community carries out religious activities, even though these activities involve the participation of many people.

b. Religious Meaning

The religious meaning implied in the *ogoh-ogoh* parade is related to the aspect of harmony, both harmony among internal Hindus and harmony between followers of different religions. This harmony can be manifested from the presence of tolerant attitudes and mutual respect when the Hindu community carries out religious activities including one of the *ogoh-ogoh* parades, a series of *Nyepi* days. The aspect of harmony in the *ogoh-ogoh* parade activities as conveyed by I Made Suparta (an informant) states that communication between *ogoh-ogoh* parade participants has been going well. The communication was very conducive, smooth, and safe. In the *ogoh-ogoh* parade, the participants had positive competition to be the best. Meanwhile, the community outside Hindus who participated in helping the *ogoh-ogoh* parade have shown tolerant attitudes.

Based on the statement conveyed by the informant above, in the religious dimension it means that the *ogoh-ogoh* parade as part of religious activities has earned an appropriate place in the hearts of other people. This is shown by giving Hindus the opportunity to carry out religious activities. Even though in Tanjung Subdistrict, the Muslim community is the majority group, Hindu people as a minority group are also given space to carry out religious activities. They have shown high attitudes of tolerance by participating in the *ogoh-ogoh* parade activities. They communicate among the participants and even provide motivation to be the best.

The tolerance that occurs in the implementation of the *ogoh-ogoh* parade was also conveyed by Ni Wayan Wartini (an informant) that in the implementation of religious holidays in Tanjung Subdistrict, followers of different religions respect each other. In fact, it is not uncommon for them to help, for example helping in providing the necessities or necessities for ceremonial materials such as *busung*, *ron*, *ambu* (materials for making Hindu ceremonial facilities), and so on. Hindus in need can buy these materials from them. In line with the informant's statement above, Dermadep (an informant) stated that he respects and gives appreciation to Hindus who carry out the *ogoh-ogoh* parade. Although in reality the cost of making *ogoh-ogoh* is quite large. But it has great benefits too. Because the *ogoh-ogoh* parade can create social relations between adherents of one religion to another.

Based on the statement conveyed by the informant above, that the Hindu community as a minority group is also given the opportunity to carry out religious activities. Other communities also help in the success of religious activities, especially on Hindu religious holidays by providing the necessities or necessities for ceremonial materials to be used as a means of ceremony by Hindus. Although they provide it with buying and selling motivation, this has also helped make it easier for Hindus to buy the means needed for religious activities.

c. Cultural Meanings

The cultural meaning implied behind the *ogoh-ogoh* parade is the existence of cultural activities, especially those related to Balinese culture and Sasak culture. These cultural activities can embody joy, enthusiasm, happiness and joy. Although the *ogoh-ogoh* parade shows the appearance of Balinese culture, it is also undeniable that there is a Sasak culture that enlivens it. This is as expressed by I Made Suparta (an informant) that the Hindu community who carries out the *ogoh-ogoh* parade activities shows the creativity of Balinese culture. Meanwhile, the people of Lombok who are Muslim who accompany the *ogoh-ogoh* from behind by carrying the accompaniment of the traditional musical instrument *ale-ale* are part of Sasak culture. The *ogoh-ogoh* parade has shown togetherness among people of different religions.

In line with the narrative above, I Nengah Sariana (an informant) revealed that the background for *ogoh-ogoh* activities in togetherness is to preserve cultural and artistic values that have long been inherited by Hindu predecessors. In making *ogoh-ogoh* they complement each other and even visit each other where the community is very supportive and enthusiastic, in this case the people work hand in hand to make the *ogoh-ogoh* parade a success. the community provides input for the participants so that in the implementation of *ogoh-ogoh* it can run well, not causing things that can cause friction in the community.

Based on observations in the field, it can be seen that the community groups that make *ogoh-ogoh* are crowded with people. Apart from being Hindus, they also come from other people. They come not only to watch, but also to provide motivation or encouragement. This shows how great the community's participation is in supporting the *ogoh-ogoh* parade activities. This condition also shows that there is a very strong carrying capacity for cultural aspects. This motivation is a form of support for cultural preservation. In this regard, Wirawan (2019a) argues that cultural performances in the

community in North Lombok are a special attraction because often cultural festivals expressed by the Balinese ethnic group and the Sasak ethnic group can create social harmony.

Regarding the cultural aspects of Dermadep (an informant), he revealed that in North Lombok we consist of several ethnicities, races and religions. Even so, you live side by side and respect each other and we still maintain integrity in religious life. The non-Hindu community that participates in the *ogoh-ogoh* parade is based on their own desires because of a high sense of kinship.

Based on the statement conveyed by the informant above, it was revealed that the *ogoh-ogoh* parade as one of the creativity of Balinese culture can create unity among a number of differences that exist in North Lombok Regency, especially in Tanjung subdistrict. In reality, the differences that exist in the Tanjung area can be realized together through Balinese cultural creativity. Likewise, the existence of the Sasak culture inherited from its ancestors has been able to be integrated with Balinese cultural creations, especially in traditional *gamelan*, in the form of *ale-ale*. Behind this combination of cultural creativity, there are very important things that are summarized in it, namely the existence of togetherness and social unity.

Conclusion

Based on the data and data analysis, it can be concluded that several important things related to the construction of social solidarity between Hindus and Muslims in the *ogoh-ogoh* parade in Tanjung Subdistrict, North Lombok Regency. *First*, the form of social solidarity construction between Hindus and Muslims in the *ogoh-ogoh* parade in Tanjung is described as follows. (1) the *ogoh-ogoh* parade staged by the Hindu community received the attention of people of other religions as indicated by their participation, especially among Muslims, from the start of the production to the results. (2) those who take part in the *ogoh-ogoh* parade establish social interactions, especially between Hindus and Muslims who understand each other's importance in realizing social unity. (3) the people who take part in the *ogoh-ogoh* parade, whether they are directly involved in the performance or those who are limited to watching, have indicated that there is tolerance in the implementation of religious ritual activities. (4) tolerance is built among those who participate in the *ogoh-ogoh* parade as a form of

social solidarity built in the *ogoh-ogoh* parade activities held by Hindus in Tanjung subdistrict.

Second, the social solidarity construction process in the *ogoh-ogoh* parade carried out by Hindus in Tanjung Subdistrict is broadly categorized into three, namely (1) there is an awareness of mutual respect in the implementation of religious holidays that are carried out by the Hindu community. This is indicated by the role of mutual assistance in making *ogoh-ogoh*, which involves the participation of Muslims. (2) the participation of other people in the *ogoh-ogoh* parade, especially among Muslims who took part in carrying out and enlivening the parade. Those who participated also brought the traditional musical instrument of the Sasak people in the form of *ale-ale*. (3) there is an awareness of the importance of the values of unity among those who embrace different religions. This is shown by the awareness to assist people in carrying out activities related to religion.

Third, there are at least three implicit meanings behind the *ogoh-ogoh* parades held by Hindus in general, namely (1) the social meaning is the occurrence of social interaction between the Hindu community and other communities, especially the Muslim community who participates in the *ogoh-ogoh* parade. (2) the meaning of religion, namely the existence of freedom in displaying religious ritual activities, in this case the *ogoh-ogoh* parade as part of awareness to create tolerance and harmony between followers of different religions. In this connection there are attitudes of tolerance and mutual respect when Hindus carry out religious activities. (3) the cultural meaning, namely the participation of people outside of Hinduism in presenting their cultural traditions, especially from the Sasak ethnic Muslim community. In this connection *ogoh-ogoh* is a Balinese cultural activity in the performance of the parade which also involves the Sasak culture in the form of traditional musical instrument *ale-ale* as an accompaniment to the *ogoh-ogoh* parade.

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