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## CULTURAL COMMUNICATION MODEL OF ISLAMIC AND HINDUS PEOPLE WITH OGOH-OGOHO CUSTOMS IN A PLURAL SOCIETY

**Iwan Setiawan<sup>1</sup> Ahmad Halid<sup>2</sup>, Moh. Qurtubi<sup>3</sup>, Nuzzulul Ulum<sup>4</sup>,**

<sup>1</sup> Sekolah Menengah Atas 1 Jember

<sup>2,3,4</sup> Universitas Islam Jember

[iwan.setiawan.sman1jember@gmail.com](mailto:iwan.setiawan.sman1jember@gmail.com)

[khalidghunung@gmail.com](mailto:khalidghunung@gmail.com)

[moh.qurtubi@gmail.com](mailto:moh.qurtubi@gmail.com)

[nuzzulululum@gmail.com](mailto:nuzzulululum@gmail.com)

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### ABSTRAK

This study aims to explore how the Muslim community and the ogoh-ogoh tradition in Sukoreno Village located in Sukowono District, Jember Regency, East Java, Indonesia interact socially. With a qualitative sociological approach, this study uses religious figures, ogoh-ogoh tradition figures, and village heads as key informants and primary data sources. Meanwhile, other elements in both communities are used as secondary data sources. The results of the study indicate that communication between the Muslim community and the ogoh-ogoh tradition involves both verbal and nonverbal means, with various network patterns such as primary, secondary, circular, and multidirectional. Social cohesion among the community occurs because of their ability to use adaptation or integration strategies. In addition, high intercultural communication competence allows the two communities to live harmoniously and support each other.

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## INTRODUCTION

Diversity is an inseparable part of human life (Ahmad Halid and Hidayah, Rofi 2022), with diverse cultures that encompass their daily aspects. In Indonesia, one of the significant forms of cultural diversity is in beliefs and customs, language, islands (Halid

\*Corresponding author. E-mail addresses: [iwan.setiawan.sman1jember@gmail.com](mailto:iwan.setiawan.sman1jember@gmail.com)

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2023d). Integration between Islam and local culture often takes various forms, such as acculturation, syncretism (Halid 2020a), or collaboration (Halid 2020b), which combines these patterns. This integration process does not only involve adjusting to each other, but also creating harmony between the two elements so that their differences are reduced and they find similarities. (Prasetyo, 2023). Meanwhile, research by Abu Bakar (2021) states that Islam in Indonesia has unique characteristics that are different from Islam in the Middle East, because Islam in Indonesia grew in the midst of a local culture that has long existed in society. The presence of Islam in a society that already has a cultural and customary value system forms a relationship between Islam and local culture. Islam is able to adapt to local values, and vice versa. Society develops special ways to maintain their local culture (Halid 2023c), while still adhering to traditions without violating Islamic teachings. On the other hand, Islam is also practiced in accordance with the context of experiences, problems, abilities, habits, and diversity that exist in society.

The people of Sukereno Jember Regency are known for their high level of religious obedience and respect for their culture and customs. Although Islam now dominates in Sukereno Jember, previously Hindu and Buddhist influences had penetrated the traditions and beliefs of the local community. Even so, Islam has grown rapidly in Sukereno Jember, but the culture and beliefs of the past are still preserved by some people. This shows that the arrival of Islam did not cause significant social conflict at the community level, and they can live harmoniously, side by side with adherents of other religions (Adi and Amalia, 2022:180).

Harmony between people from different cultural backgrounds does not happen automatically, but is influenced by the ability to communicate effectively among community members. Experts emphasize that cultural diversity has the potential for conflict if communication between residents is not smooth. Therefore, communication can strengthen mutual respect and respect between cultures in life together (Halid 2023b)

One example of interaction between two cultures with different belief backgrounds is between the Muslim community and the Ogoh-ogoh traditional adherents in Sukereno Village. The Hindu ogoh-ogoh traditional group, although a minority, lives side by side harmoniously with the Muslim community. This study aims to understand more deeply how intercultural communication between these two

groups takes place. This study is important for several reasons, including: first, the issue of diversity in Indonesia is still a concern, especially in terms of the treatment of believers; second, cultural differences here do not hinder harmony, with minority groups and the Muslim community living together; third, research on patterns of religious or cultural communication between Muslims and Hindus with their *ogoh-ogoh* customs is still rarely conducted; and fourth, the importance of understanding the patterns of interaction between the majority and minority groups in Sukereno Village that create a harmonious life.

Literacy Studies say that Leadership in an organization is the key to success in achieving common goals. A leader must be able to inspire, motivate, and guide his team members towards optimal achievement (Halid 2022). According to contingency leadership theory, leaders must adapt their leadership style to the situation at hand. This allows leaders to be effective in a variety of different conditions, such as when facing challenges or uncertainty. It is important for a leader to have good communication skills, because effective communication helps clarify vision, facilitate collaboration, and build strong relationships with team members. In addition, leaders must also have the ability to make appropriate and strategic decisions (Halid and Tim 2022). Good decisions can lead an organization in the right direction and optimize available resources. A successful leader must also have empathy and sensitivity to the needs and desires of his team members. By understanding and supporting team members, a leader can create an inclusive and productive work environment. Effective leadership also involves the ability to resolve conflicts and handle challenges that arise within the organization. A leader must be able to manage conflict (Halid 2023d) wisely and find solutions that satisfy all parties. Finally, a leader must be a good example for his team members, by demonstrating integrity, honesty, and high work ethics.

Intercultural communication refers to the communication process that occurs between individuals or groups who come from different cultural backgrounds (Halid 2023a). In this context, communication is not only an exchange of information, but also includes adaptation to the human life system and its environment. Communication is a way to convey messages, symbols, or symbols to the recipient of the message (communicant), which can then be interpreted differently. Harold Lasswell stated that communication involves questions about who is communicating, what is being said, through what channel, to whom, and with what effect or impact. (Halid 2020b).

Elements in the communication process include the sender of the message or communicator, the message itself, the communication channel, the recipient of the message or the communicant, and the effect or impact of the message. Feedback is an important part of the communication process, because it is the response given by the communicant to the communicator, which allows the communicator to assess whether the message objective has been achieved or not. In addition, obstacles (noise) can also affect the communication process, especially when the message received by the communicant is different from that conveyed by the communicator, which results in interference in the communication process (Liliweri, 2003).

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## RESEARCH METHODS

### Data Sources

In order to understand the communication phenomenon that occurs between Muslim and Hindu communities in the Ogoh-Ogoh tradition of Sukereno Village, this study uses a qualitative-descriptive method with a sociological approach. Primary data were obtained through in-depth interviews with Islamic religious figures, Hindu

figures, and the head of Sukereno village. Meanwhile, secondary data were collected from various elements of the local community, including mothers, youth, village officials, Jember Disparbud, as well as Kelurahan profile documents and the Sukereno Village website.

### **Data Collection Methods**

Various data collection techniques were used, such as documentation, passive participant observation, and Focus Group Discussion (FGD). Field data were then analyzed using the theory of acculturation in a social context to describe the picture of communication in the Sukereno community, especially between Muslim and Hindu communities in the Ogoh-Ogoh tradition. Data analysis refers to the Miles and Huberman framework which includes data reduction, data presentation, and drawing conclusions (Miles et al., 2013:88).

### **Data Analysis Techniques**

Miles and Huberman's framework is a methodological approach used in qualitative data analysis. Data reduction is the initial step in the analysis process, where raw data is condensed into smaller, more focused units. This process helps simplify the data to make it easier to interpret. Next, data presentation is done to organize the reduced data into a form that can be understood and accessed. This involves the use of tables, graphs, or narratives to display the findings of the data analysis. Finally, drawing conclusions is the final stage where researchers make interpretations about the meaning and implications of the findings from the data analysis. These conclusions are based on a deep understanding of the data that has been reduced and presented, and can help in formulating recommendations or practical implications of the research. By using this framework, researchers can produce a systematic and structured analysis of the qualitative data that has been collected.

## **RESULTS AND DISCUSSION**

Sukoreno Village, also known as Pancasila Village, is famous for the diversity of religious systems practiced by its people. In the village, there are adherents of various religions such as Islam, Christianity, Catholicism, and Hinduism, which is reflected in the existence of various places of worship such as mosques, churches, and temples (observation, 20-04-2024). The presence of these religions has divided society into

majority and minority groups. Therefore, the residents of Sukoreno Village realize the importance of maintaining interfaith relations through an attitude of tolerance that is applied between religious communities. In addition to religious diversity, Sukoreno Village is also rich in various cultures, such as the Grebeg Suro tradition, the ogoh-ogoh celebration, and joint cleaning of places of worship between religious communities (Observation, 20=06-2024).

This culture is certainly influenced by various elements, as in the theory proposed by Koentjoroningrat regarding the seven elements of culture, including language, knowledge, and social systems. Diversity is a common phenomenon found in various regions, especially those that are heterogeneous in cultural and religious differences (Halid and Hidayah, Rofi 2022). The history of Sukoreno Village records that the diversity there began with the origin of the village's name. Initially known as "Gumuk Lengar", but later changed its name to "Sukoreno" because of the discovery of suko flowers with various colors around the village's hills. Community life in Sukoreno Village is reflected in the cultural diversity that is still preserved, such as the Grebeg Suro tradition which involves all religious adherents, including Islam, Christianity, Catholicism, Hinduism, and Saptho Dharmo (Observation, 21-6-2024).

This event is unique with the presence of an arts parade from various religions, such as the Balaghanjur art from Hindus. In addition to Grebeg Suro, the ogoh-ogoh parade to welcome Nyepi is also part of the culture of Sukoreno Village. Although it is a Hindu ritual, local Hindus accept the participation of other religions in this celebration without any problem (Observation, 21-6-2024). Religious diversity is also reflected in the existence of various houses of worship in Sukoreno Village, which represent various beliefs and beliefs of the community, such as Islam, Christianity, Catholicism, Hinduism, and Saptho Dharmo. All of this shows that Sukoreno Village not only has rich diversity, but is also able to accept and appreciate all forms of differences in it. Therefore, this village is also called the Pancasila Village, which signifies its ability to embrace and understand the existing diversity (Adi and Amalia, 2022).

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### 1. Ogoh-ogoh parade

It is one of the traditions carried out to welcome Nyepi, an important celebration in Hinduism in Bali and several regions in Indonesia. Ogoh-ogoh is a giant statue made artistically and scary, which symbolizes evil spirits or evil (Observation, 21-6-2024). This statue is usually made of materials such as bamboo, paper, and other recycled materials. The ogoh-ogoh parade is usually held on the night before Nyepi, which is called Saka New Year's Eve. In this parade, the ogoh-ogoh is carried around the village or city by young people and local people accompanied by gamelan music or other traditional music (Observation, 21-6-2024). During the parade procession, young people and people shout and wave torches to ward off evil spirits symbolized by the ogoh-ogoh. This procession is also an event to show the artistic skills and creativity of the local people in making ogoh-ogoh. The ogoh-ogoh parade is an important part of the Nyepi celebration and has a spiritual meaning in an effort to cleanse and purify the environment from evil or negative energy, as well as starting the new year with purity and tranquility. After the parade is over, the ogoh-ogoh are usually burned as a symbol of purification and liberation from all negativity, which is then followed by the Nyepi Day celebration where all Hindus meditate, fast, and maintain silence for 24 hours (Prabandari and Sonder, 2021:3).

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## 2. Cultural Adaptation in Muslim and Hindu Societies

The communication process in Sukereno society occurs in various locations without regard to differences in religion, beliefs or culture (Halid, Ilyas, et al. 2024). Residents in Sukereno Village interact closely, especially seen from their solidarity in carrying out daily activities and celebrating religious events together. Sarno is one of the individuals who persistently promotes peace and unity. For him, the essence of every belief is similar. Currently, the Sukereno community has respected each other and lives in peace even though they have diverse beliefs in carrying out worship and rituals. The differences between Muslims and followers of beliefs are no longer a barrier. Sarbo Wahyono, a Muslim figure in Sukereno Village, also emphasized that he did not have a problem with other people's activities. (Observation, 06-24-2024)

The clear differences in beliefs in Sukereno Village are different from Muslims. One example of collaboration between the community in Sukereno Village, one of which is Hindus, is when there is a death in the Muslim community, Hindus also participate in the funeral procession according to Islamic traditions, and vice versa. When there is a commemoration of the Islamic New Year (1 Muharram) at the mosque, they also participate in the event, although later they will carry out special rituals in their own place after leaving the mosque. The same thing also applies to other Islamic holidays. Such as the Ogoh-Ogoh parade witnessed by Muslims there. However, the difference lies in the way of praying; Hindus emphasize vertical communication with God, while Muslims tend to communicate horizontally with fellow human beings. Mothers from among the Hindu community also interact closely and cannot be distinguished, they help each other in various religious events and community activities. For example, Mini, a Hindu, said that she would help in the Wilujengan event or other activities in the Muslim community. For her, this is not a problem because in the Sukereno community, the spirit of togetherness is very strong. Likewise, Muslim mothers also do not mind helping in cooking or providing food in the traditional Ogoh-Ogoh parade event.

## 3. Communication between Muslim and Hindu Communities with the Ogoh-Ogoh Parade

The pattern of social interaction in society consists of two main elements, namely social contact and communication. Communication is an integral part of social



interaction, whether between individuals, groups, or society as a whole. In the Sukereno community, especially between Muslims and Hindus, communication occurs both verbally through spoken or written language, and nonverbally. Nonverbal communication has various forms (Halid, Sulaiman, et al. 2024), but almost similar, except in terms of the special symbols related to Hindu religious rituals.

The Muslim and Hindu communities live wisely. They live side by side without trying to influence or impose their beliefs or traditions on each other. The absence of conflict reports filed with the local government indicates a high level of mutual respect in the community, which is influenced by the communication patterns used. Adaptation strategies (Halid 2021b) implemented by Muslim and Hindu communities is integration, which is made possible by the patterns, types, and behaviors of communication they use. Communication becomes a tool to introduce each other's cultural values so that they can reach a common understanding of the differences that exist. For example, when Hindus are going to perform a ritual using incense and other offerings, they communicate first with local Muslims to ensure understanding of their traditions.

Communication demands and atmosphere are influenced by communication patterns. A family atmosphere in communication can encourage individuals to interact openly, flexibly, and without feeling awkward with others. The communication patterns that occur between Muslim and Hindu communities are greatly influenced by their respective cultural backgrounds. Communities use primary and secondary communication patterns, communicating directly or through conventional or modern media. (Observation, 6-21-2024) In addition, the community also applies a circular communication pattern, where messages are sent simultaneously or continuously, and each message gets a response or action from the recipient as feedback. Thus, interactions in the Binangun hamlet take place in two directions, allowing every member of the community to participate in the communication process. Dialogue and deliberation often occur when celebrating Islamic holidays, earth alms, or other salamatan events. The deliberation between Muslims and Hindus in Sukereno Village reflects a network communication pattern that involves all members in a forum or community. Each individual has the opportunity to influence others, with a communication pattern that treats all members fairly. This pattern facilitates maximum participation from all members. The high intensity of communication in the Sukereno village community allows for quick resolution of emerging problems. This is due to the

still strong rural culture even though it is located on the outskirts of the city (Observation, 21-6-2024).

#### **4. Harmonization of Intercultural Communication: Muslim Society and Hindus Sukereno**

The high need for communication occurs between Muslim and Hindu communities. They carry out primary and secondary communication patterns along with daily activities, using language or other media as needed. The interaction between the two involves individuals with different cultural perceptions and sign systems, but communication plays a role in bridging these differences with efforts to understand and respect each other. Recognition of other people's views and ideas is done through communication itself. The existence of cultural differences requires Muslim and Hindu communities to continue to adapt (Observation, 21-6-2024) and (Halid and Hidayah, Rofi 2022)

Adaptation between two different cultures can be done in various ways. Muslim and Hindu communities use integration strategies to harmonize intercultural encounters. Similarities in religious values and beliefs are believed to be a factor in choosing this strategy. Universal religious values that teach goodness and peace for future happiness are the basis for integration. In addition, Hindus also want integration with the majority culture in Sukereno, especially in Sukereno village. Integration allows someone to maintain their original culture while still interacting with the majority culture. Cooperation from various elements of society is needed to realize integration, so that agreement on shared values can be achieved. By choosing an integration strategy during interactions, Muslim and Hindu communities can blend without losing their original cultural identities, facilitating the adaptation process.

The high need for communication occurs between the Muslim and Hindu communities in Sukereno. They adopt primary and secondary communication patterns along with daily activities, using language or other media as needed. Although there are differences in culture and sign systems (Halid 2024), The interaction between the two is influenced by communication efforts to understand and appreciate each other. Recognition of other people's views and ideas is part of the communication process itself. The need to continuously adapt is needed in dealing with cultural differences. Adjustment between the two cultures can be done in various ways. (Halid 2023d)

Muslim and Hindu communities implement integration strategies to accommodate intercultural encounters. (Halid and Hidayah, Rofi 2022). The similarity of religious values and beliefs is believed to be an important factor in choosing this strategy. The universal values of religion, which emphasize goodness and peace, are the basis for integration. In addition, Hindus also want integration with the majority culture in Sukereno, especially in Sukereno village. Integration allows a person to maintain their original cultural identity while still interacting with the majority culture. Cooperation from various elements of society is needed in realizing integration, so that agreement on shared values can be realized. By choosing an integration strategy during interaction, Muslim and Hindu communities can blend without losing their original cultural identity, facilitating the adaptation process

The relationship of mutual understanding and understanding in the Binangun community begins with the practice of communication in the family environment, which is the smallest group. In one household, it is not uncommon for there to be family members who adhere to Islam and also the Aboge Custom. These families live like families in general. There is no suspicion or conflict regarding differences in beliefs and traditions between one family member and another (Halid 2023a). For example, in the family of Sarno Kusnandar, an Aboge elder. This harmony occurs because of the high intercultural competence possessed by the local community. Intercultural competence refers to effective and appropriate behavior in various contexts, such as culture, relationships, goals, and places. (Observation, 21-6-2024)

The integration strategy is used by the Sukereno village community to maintain their existence and gain recognition from the surrounding Muslim community. They are aware of and understand other cultures, showing that they are social beings who have both spiritual and physical needs that must be met. These needs cover all aspects needed by both groups of the Sukereno village community to survive, feel comfortable, and achieve prosperity in daily activities. An important factor in a complete social relationship is the attachment and interdependence between individuals.

Unwittingly, the way people communicate becomes a key element in the process of exchanging messages that are formed, so that good communication quality will be reflected in the communication style of the community. Positive attitudes towards different cultures are reflected in the behavior of Muslim and Hindu communities with their Ogoh-ogoh customs. Both show an open communication relationship, without any hostility or arrogance between them, and respect each other's rights. The success of

adapting to traditions and cultures in Muslim and Hindu communities is based on their motivation to communicate openly in order to maintain harmony in a diverse community in rural areas. (Observation, 21-6-2024)

The effectiveness of intercultural communication begins with an understanding of their customs and the implications of those customs. The people of Sukereno village rely on verbal and nonverbal communication in their daily lives because it is the form of communication that is easiest for them to understand (Halid and Ilyas 2017). In the context of language, happiness is often found after someone uses words to speak, either orally or in writing. Language learning occurs unconsciously and often happens by chance.

## CONCLUSION

The communication and intercultural model in this study describes two main aspects: the Ogoh-ogoh tradition in the Nyepi celebration and the cultural adaptation between Muslim and Hindu communities in Sukereno Village. The ogoh-ogoh parade is an important ritual before Nyepi that involves the making and burning of giant statues as a symbol of cleansing from evil. On the other hand, intercultural communication in Sukereno Village shows harmonious integration between Muslim and Hindu communities. They communicate openly and respect each other's cultural and belief differences. Differences in religion and tradition do not hinder solidarity and cooperation in Sukereno Village. In fact, there is collaboration between Muslims and Hindus in their respective religious celebrations and ceremonies. The Sukereno community applies an inclusive communication pattern, allowing every member of the community to participate and contribute to the communication process. Effective communication and mutual understanding are key to maintaining intercultural harmony. Integration strategies are used to facilitate meetings and interactions between the two community groups. Religious values and beliefs, along with a spirit of togetherness, are the foundation for creating an inclusive and harmonious environment. In conclusion, both in traditional celebrations and in daily life, good communication and harmonious cultural adaptation play an important role in maintaining peace and diversity in society. By understanding and respecting each other, people can build close relationships and support each other, creating a peaceful and harmonious environment in diversity.

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