

THE BALINESE DIASPORA IN THE MULTICULTURAL SOCIETY OF SOUTHEAST SULAWESI

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Abstract

Multiculturalism can generally affect cultural degradation and serve as a basis for conflict. However, the Balinese tribe in Southeast Sulawesi is different. This research aims to discuss the existence of transmigrants in Jati Bali Village, West Ranometo Subdistrict, South Konawe Regency, and the existence of the Balinese amid multiculturalism in Southeast Sulawesi society. Semiotic, existential, and symbolic interactionism theories were used to reveal the problems. The data were analyzed using a critical approach with a qualitative descriptive method. The results showed that the Balinese were able to adapt, which was characterized by social interactions such as religious, socially oriented, food security-oriented, and security and order-oriented. To maintain the existence of the Balinese, they preserve Balinese customs and traditions, as evidenced by the Narayanan construction, the Balinese houses architecture, and the Ogoh-ogoh procession.

Keywords: *Existence, Balinese, Diaspora, Multiculturalism, Southeast Sulawesi*

INTRODUCTION

Balinese can be found in various parts of the island and even the world. This is influenced by the government's immigration program to harmonize population distribution. Thus, it is the same with the Balinese tribe in Jati Bali Village, West Ranometo Sub-district, South Konawe Regency, Southeast Sulawesi Province. Based on the history of the establishment of Jati Bali Village, the Balinese came from various districts in Bali. They were placed and distributed agricultural land to each family head as much as 20,000 hectares. The arrival of the Balinese Diaspora in Southeast Sulawesi, especially in Jati Bali Village as a pioneer, amounted to 150 families (Anonymous, 2022).

The existence of the Balinese diaspora in Jati Bali Village, West Ranometo District, can be said to be a multicultural environment because there are also Javanese, Bugis, Muna, and Papuan tribes in the vicinity. The Balinese can adapt to the multicultural surrounding environment. (Isnaini, 2017). Isnaini defines multiculturalism as a challenge that emphasizes the plurality of values, mechanisms, and social structures in the frame of *human beings*. Multicultural life sometimes becomes an ideology that recognizes and glorifies differences in equality both individually and culturally (Abidin As, 2016).

Amid the differences in customs, culture, religion, and traditions experienced by the Balinese, they can still live peacefully side by side, even maintaining their tribal identity by adapting to various religions and tribes around them. The condition of the Balinese community is perfectly illustrated by the research of Noorbani et al. (2023), who found a similar situation in the Banten community, especially those living in the Kesepuhan community, who adapted their traditions to be maintained amid communities with different ethnic, religious, and cultural backgrounds.

It can be seen when the Balinese carry out their customs and traditions. They will be given tolerance and even assisted by other tribes whose contribution depends on their capacity without reducing the meaning of the customs that the Balinese maintained. Balinese culture is still inherited by the Balinese in Jati Bali Village in everyday life. Balinese culture can be combined or acculturated through cultural adaptation with cultures outside it.

Indeed, minorities such as the Balinese are supposed to lose their identity amid multiculturalism, but it is different with the Balinese in Southeast Sulawesi. They can maintain their identity and adapt to the surrounding environment. It is interesting to study and can be used as a model for maintaining identity through community interaction. Why and how they maintain their identity in a multicultural society.

Literature Review

Previous researchers have studied diaspora communities that still gain recognition and establish harmony in multicultural societies but on different objects and locations. Hence, this study produces and finds different ideas. Previous researchers (Punia & Nugroho, 2020) have examined the representation of Balinese local wisdom by the Bali Diaspora, while this research examines harmony based on the representation of Balinese diaspora local wisdom.

Also, this study is slightly different from previous research (Rai, Sunartha, Purnamaningsih, & Wafom, 2020) that focuses on Pura Agung Surya Bhuvana which is used as a foundation in building harmony. The results found that non-Hindu people often visit the temple because some temple ornaments have experienced cultural acculturation, namely embedding tifa and cendrawasi birds which are believed to be two things upheld by the Papua local community.

Minorities in multicultural societies can exist and blend in without losing their identity influenced by psychology, community leaders, and cultural leaders (Masyhuri, Akbar, & Amin, 2019). Previous research is used as a reference to analyze the things that underlie and influence the existence of the Balinese Tribe in a multicultural society and can reduce conflicts that often exist due to differences in ethnicity, race, and religion. To further differentiate the purpose of this research, it is necessary to emphasize several conceptualizations as follows.

Existence

Existence is a term used to appreciate the existence of someone who has positively influenced others (Erawati, 2015). As confirmed by (Rambalangi, Sambiran, & Kasenda, 2018), existence is the presence of an institution in society that can influence and

take part in the development of a region. The way humans exist in the world is also called existence. Therefore, the existence referred to in this study is the existence of Balinese tribes that have gained recognition from other tribes for being able to maintain customs, culture, and traditions.

Diaspora

The movement of individuals or groups from one country to another also brings a sense of belonging (attachment or ownership of certain values) that is held firmly (Maulidia, 2022). Diaspora is also defined as a transnational social organization related to the community of origin and the community of settlement that can also positively contribute to the destination area (Wahlbeck, 2022). Thus, the diaspora referred to in this study is the movement of Balinese tribes due to population migration for economic equalization and still adhering to the original Balinese spirit or customs and culture to a new place.

Multicultural

A multicultural society in Indonesia is based on the ideology of multiculturalism or *Bhinneka Tunggal Ika* (Unity in Diversity) (Abidin As, 2016). The multiculturalism referred to in this study is a society that has differences in customs, ethnicity, culture and race that coexist and adhere to their respective customs and habits and respect each other in line with (Barker, 2018). Barker (2018) said that a multicultural society tolerates diverse cultural practices.

The results of this study are expected to provide new colors in maintaining tribal identity in a multicultural society through solid social interactions.

Conceptual Framework

The theory and concept used as an analytical tool is multiculturalism. Multiculturalism is the recognition of the diversity of a country or the belief in normativity and acceptance of diversity (Azra, 2005).

The concept of multiculturalism is inseparable from differences in understanding. According to Bikhu Parekh, as quoted by Fedyani, multiculturalism has three components: culture, cultural diversity, and plural form. Therefore, multiculturalism is not a pragmatic political theory (Fedyani. A., 2006).

RESEARCH METHOD

This research focuses on the Balinese diaspora in Jati Bali Village. It describes the reasons that caused the Balinese Diaspora to continue to exist in a multicultural society and the way Balinese tribes bring Balinese culture to the transmigrant area. This research used qualitative methods. Informants were identified by purposive sampling based on their knowledge and understanding of Balinese culture in Jati Bali Village, West Ranemeto District. Balinese, Muna, and Javanese community leaders were used as informants. Data extraction was conducted through observations and interviews using the interview guidelines. Interviews were used to obtain detailed information about all social interactions by Balinese migrants to maintain their culture in the existing cultural pluralism and allow it to continue until now. The data obtained was processed in three steps: data collection, data reduction by selecting existing data in accordance with the research question, and validation to obtain valid data, then data organization and narrative presentation (Sugiyono, 2022).

DISCUSSION

Jati Bali Village is one of nine villages in the West Ranometo sub-district. It is located approximately eighty kilometers from the regency capital but closer to the provincial capital. Jati Bali Village has an area of approximately 426 km², dominated by rice fields and plantations or agriculture, which is 372 hectares. It indicates that the livelihood of the Balinese people is highly developed in the agricultural sector. The population settlement area of Jati Bali Village reaches 46 Ha with a population density of 1355 people. Based on the 2021 population census, out of 1355, only four people are Muslims, while the others are Hindus who are indigenous Balinese Diaspora.

More details about the social interaction and the existence of Balinese during multiculturalism in Jati Bali will be provided below.

Balinese Social Interaction Amid Multiculturalism

Social interaction is the second form of culture, usually related to patterns of human behavior. It is usually manifested in human activities that interact, relate, and get along

with one another. From time to time, these activities always follow patterns of community behavior based on the norms that apply in society, especially in Jati Bali, in line with Pratiknjo's principles of social interaction (Pratiknjo, 2012).

The Balinese tribe in Jati Bali Village has a real social system that can be found or observed in community social activities. The behavior of the Balinese when interacting with other communities or tribes often looks friendly because they often say hello. The Balinese, in their behavior, always want to establish a close kinship. The Balinese do not want to start conflicts wherever they are. The behavior of helping each other is also seen when the Bugis tribe carries out activities during Eid and other religious ceremonies, as well as other tribes around Jati Bali Village. The description of the Balinese social interaction is in accordance with Pratiknjo's statement that behavior is any real form of action to achieve what is desired in the form of objects or certain satisfaction (Pratiknjo, 2012). Closely related to this behavior is an attitude often interpreted as an action. It is difficult to distinguish them in everyday life because both are realized in the form of actions.

The Balinese, who have been in Jati Bali Village since 1968, make adjusting or adapting to a new place quite easy. It can be seen through observation that other tribes welcomed and accepted the arrival of the Balinese in a friendly manner without any conflict over land. The Balinese were invited and asked for help to protect their gardens from wild boars. The Javanese and other tribes in the West Ranometo Sub-district work together to drive away the wild boars that damage their gardens in terms of their beliefs and rituals. Regarding the language used by the Balinese in Jati Bali Village, they tend to use Balinese but the Southeast Sulawesi dialect.

This also proves the adaptation that the Balinese Tribe in line with the statement of (Rahmawati, 2020) that adaptation is a process that occurs naturally when a person or group of people enters and joins other groups that are different in customs, culture, religion, and language.

Migrants from Bali in Jati Bali Village also made various adjustments in cultural exchanges for the sustainability and survival of Balinese culture. Adaptation occurs through

various communications that lead to cooperation in religion, social, food security, and security and order. For more details, the following will be presented more clearly.

Religious Oriented Social Interaction

The Balinese diaspora, whose background is Hinduism, upholds their teachings. The Balinese in Jati Bali Village are very thick with their religion. They tend to position themselves to others so that they are always able to mingle and respect others. The perseverance in the religious field of the Balinese in Jati Bali Village is shown by the existence of Puseh Jati Bali Village Temple, Dalem Jati Bali Temple, Ulun Suwi Jati Bali Temple, Dalem Sakenan Temple, Ped Temple, Rambut Siwi Temple, and Taman Sari Temple in the local village. The seven public temples show that the Balinese Diaspora in Jati Bali Village has never abandoned their customs, culture, and traditions.

When carrying out or celebrating Hindu holy days, the Balinese always ask permission from other tribes around Jati Bali Village to use loudspeakers during the ceremony, as well as other tribes that have different beliefs. They coexist and respect each other. This is shown in a *piodalan* ceremony at the Jati Bali Village Temple, where using loudspeakers is permitted until 23.00 WITA, as long as it does not disturb the resting time of other residents.

During *Nyepi*, other residents will not interfere with the Balinese Tribe to carry out Catur Brata Penyepian. Other tribes will not cross Jati Bali Village all day. After completing the Catur Brata Penyepian for 24 hours, without eating, drinking, lighting fires, and traveling, the next day, the Balinese Tribe in Jati Bali Village held an open house. They give thanks to other tribes. It is in line with Palguna that brata means self-control (Palguna, 2008). *Nyepi* is imagined as an atmosphere without fire, work, movement, and excessive activity. It is not merely the mind and body but also the surrounding nature.

After guarding their hearts and minds for a day, the Balinese invited other residents who were not Hindus the next day. Non-Balinese tribes flocked happily to enliven and serve as an inter-tribal gathering event, as seen in figure 1.

Figure 1. Photo taken at the house of Mr. Made Kusumayasa, one of the residents of Desa Jati Bali, during the open house of the *Nyepi* Day celebration.



Source: Suwedawati's Documentation, March 2023

They carry out *shilaturrahim* not only to commemorate *Nyepi* but also during Christmas and Eid al-Fitr. Residents around Jati Bali Village also visit each other to establish a close kinship. It aims to achieve harmony between tribes, and as Istianah stated, *shilaturrahim* has a universal meaning (Istianah, 2016). It means all good deeds done by one person to another in material and moral forms. The limits of time and form are not recognized according to the development of existing situations and conditions.

Socially Oriented Interaction

The Balinese Diaspora in Jati Bali Village can establish social relations with other tribes. This is evidenced by the routine activities they organize. Usually, every Friday in the third week of the month, all Jati Bali and local residents carry out gotong royong to clean the environment, as shown in Figure 2.

Figure 2. Village Cleanup



Source: Suwedawati's Documentation, Friday, May 19, 2023

They work together to help each other carry out village cleanup activities. Cooperation is carried out to realize a clean environment. Figure 2 also shows the joy and tolerance in the

activities. Their mutual cooperation is always balanced with ripples of laughter that strengthen the bonds of brotherhood between tribes despite their different customs and cultures. They have time to mingle and declare themselves according to tribal customs and cultures.

The social interaction of the Bali Diaspora in Jati Bali Village was previously influenced by the *ngayah* concept ingrained in Balinese customs. This concept allows the people of Jati Bali to socialize well and establish close friendships with their neighbors. *Ngayah* does not merely establish relationships with other tribes. Balinese often carry out *ngayah* activities when approaching Hindu Holy Day celebrations, as seen in Figure 3.

Figure 3. *Ngaben ngayah* event at the house of (late) Mr. Nyoman Jana



Source: Suwedawati's Documentation, March 2023

The Balinese Diaspora tribe strengthens its relationship with fellow Balinese through *ngayah* activities in the temple and the house of the owner of the *yadnya* ceremony, as shown in Figure 3. *Ngayah* is one of the Hindu practices in Bali, and various collaborations are based on the teachings of *Karma Yoga*. Hindus believe that by doing good deeds or working well, *Atman* will undoubtedly be connected to *Paramaatma*. It is in line with *Karma Yoga*'s teachings that connect *Atman* into *Paramaatma* with work as an offering (Palguna, 2008). Work that will cause *Atma* to see itself as equal to *Paramaatma* is free from the law of labor.

Food Security-Oriented Social Interaction

Social interactions carried out by the Balinese in Jati Bali Village with other tribes related to food security are realized in an agricultural group. They tend to work hand in

hand with their farmer groups. The culture and beliefs of each tribe are combined to produce food optimally. The Balinese Diaspora tribe inherits customs, traditions, and culture from Bali, marked by the existence of a Subak Temple, which they call Pura Ulun Suwi, as shown in Figure 4.

Figure 4. Ulun Suwi Temple near the rice fields of Jati Bali Village



Source: Suwedawati's documentation, July 2023

Ulun Suwi Temple is usually established and worshiped because of the many rice fields in the local area. The God who is worshiped is Lord Sri. Usually, the Balinese carry out a big ceremony once every six months, according to the Balinese calendar. In addition, the dominating area of rice fields, which is 250 hectares out of 426 hectares of Jati Bali Village land area, shows that the Balinese have expertise in rice field management. The Balinese are indeed known as a tribe that is an expert in agriculture. The Balinese are considered to have fully mastered the science of agriculture, which produces processed food to the maximum. Non-Balinese tribes around Jati Bali are very trusting and confident in the customs and culture of the Balinese regarding cultivating wet and dry land.

The Balinese are blessed with ancestral farming techniques that have made them successful in agriculture. The South Konawe Regional Government and local communities recognize their success in agriculture. This success is undeniable. The Balinese believe in an astrological system (*wariga*), closely related to the agricultural system, such as building waterways, clearing land, planting

trees, and determining the best harvest day. It is still inherited today. Therefore, the dryland and wetland management cycles are always accompanied by Balinese Hindu religious rituals. Non-Bali tribes support the tribe by participating in and paying for Balinese religious ceremonies (Hindu ceremonies). However, they are not allowed to participate in religious services according to Hindu traditions.

The Balinese can master the agricultural sector not only in Southeast Sulawesi, but this also further proves that the Balinese can adapt anywhere. The Balinese are also able to establish social interactions through the agricultural sector with tribes outside of it as outlined in previous research. Armed with farming skills inherited from generation to generation, ethnic Balinese in Bolaang Mongondow can reap success in agriculture, even the Bolaang Mongondow Regional Government and the local community recognize the success of ethnic Balinese in farming (Punia & Nugroho, 2020).

Security and Order Oriented Social Interaction

Security and order are the responsibility of all residents who occupy a certain area. They are not only the responsibility of the local government but a manifestation of the government's success in creating peace amid multiculturalism found in West Ranometo, especially in Jati Bali Village. The heterogeneous or multi-ethnic population is generally prone to friction that leads to prolonged conflict. However, it is different in West Ranometo. The heterogeneous community inhabiting the area can establish good relations so that security and order are well maintained.

The Balinese tribe is known for its flat characteristics, unwillingness to ignite conflicts, and low tone of voice compared to the local indigenous tribe, which has an inversely proportional tone. Ordinary people who encounter local indigenous tribes for the first time will think that the tribe is in a state of anger. The high tone of voice gives such an impression, but on the contrary, if you meet a Balinese tribe, let alone a Javanese tribe, they still speak with their soft tribalism.

Discussing order and security in Jati Bali, there is a harmonious collaboration between *Pecalang*, *Hansip*, *Babinsa*, and *Bha*

binkamtibmas. Social interactions related to order and security between tribes in Jati Bali can be found during the Hindu, Islamic, and Christian holidays. It looks very different and obvious when the Balinese security maintains order and security. When Balinese religious activities occur, other officials such as Islamic leaders, *Babinsa*, *Bhabinkamtibmas*, and *Pecalang* maintain the continuity of the ceremony. They share their roles, including maintaining traffic order, helping the congregation's access, and organizing the parking lot neatly.

During Hindu ceremonies, especially *Nyepi* and *Galungan Kuningan*, other religious leaders respect the continuity of Hindu ceremonies by disciplining their people who pass by. During *Nyepi* Day, non-Balinese tribal leaders maintain order in the local area so that it is quiet. When performing prayers, they do not use loudspeakers so that the Balinese can hold *Nyepi* ceremonies with wisdom. They prohibit other residents from crossing into the Balinese area to respect the ceremony, and the atmosphere remains safe and comfortable.

Education-Oriented Social Interaction

Education is a region's most basic need to build quality human resources. The people of Jati Bali Village know the importance of education as a basic foundation for building quality human resources. These educated children will be the next generation responsible for building and advancing Jati Bali Village. They will be in charge of Balinese customs, which must be taught to maintain tolerance and religious harmony so they can always live freely and peacefully in diversity.

Social interaction oriented towards education in the Balinese tribe is contained in the Local Content lessons of schools in Jati Bali Village, which raises regional themes. Jati Bali Village has three schools: one kindergarten and two elementary. Schools in Jati Bali Village use Tolaki Language lessons (Tolaki tribal language, the regional language of the indigenous tribe in Kendari) as Local Content lessons. Students are taught and tested on their ability to speak Tolaki. In addition, in every August 17 competition event, there is always a singing competition, where the song of choice is a Tolaki language song. Students in Jati Bali Village also actively participated in

the competition and even won the vocal group competition in singing Tolaki folk songs.

Because the Tolaki language is used as a Local Content lesson, children and parents in Jati Bali Village sometimes use Tolaki when talking with other tribes. The proficiency of the Balinese people who speak Tolaki motivates other tribes to learn Balinese to communicate with Balinese. Conversations by mixing regional languages have become commonplace in Jati Bali Village's crowds.

Balinese Existence in Multicultural Society

Existentialism is an understanding that places humans at the center of all human relations. Existentialism is rooted in the effort to rise from all hegemony to find existence and self-essence. Humans must realize that no other creatures exist other than humans to find this self-existence (Yunus, 2011). The Balinese emphasize their customs and culture to show the existence of identity in the midst of multiculturalism. The Balinese brought Balinese culture to the transmigrant area. They inherited their ancestral culture from generation to generation and are still preserved in overseas land. This is in line with the previous research which states that culture is a whole way of life and perspective shared by a group of people and passed down from generation to generation (Rahmawati, 2020). Culture is a complex composition of various things such as religion, customs, ways of life, art, and many others.

Balinese customs live in a multicultural society. Although Balinese culture results from social interaction, many Balinese customs are still practiced in Jati Bali. However, in this paper, some of them are described, namely those related to the three elements or causes of harmony. It is in line with Palguna, who highlights *Tri Hita Karana: Palemahan, Pawongan, and Parahyangan* (Palguna, 2008).

The three elements are reviewed based on their relationship in the form of (1) the existence of Balinese *Parahyangan*, (2) Balinese House Architecture, and (3) *Ogoh-ogoh* Parade. More details will be provided below.

Almost every Balinese house in Jati Bali has a *Penunggun Karang sangha*, usually located at the front of the house or near the entrance to the gate or courtyard. The name seems to give a little idea of the *Penunggun*

Karang Sanggah. Penunggun means guardian and Karang is the yard of the house. Penunggun Karang is also called Palinggih Pangijeng, and it is one of the sacred places in the courtyards of houses. It usually acts as the guardian of the coral and its inhabitants. In Dresta literature, Penunggun Karang is called Sedahan Karang (in the house) and is distinguished from Sedahan Sawah (in the rice field) and Sedahan Abian (in the garden/wilderness).

The Balinese tribe in Jati Bali Village still inherits their customs and traditions, particularly the placement of Penunggun Karang. Most Balinese have a tradition of placing Penunggun Karang in the front area of the house adjacent to the gate of their house as a symbol that has meaning. Likewise, the Muslim community in Southeast Sulawesi has much meaning in its traditions, which are only displayed in symbols (Suraya et al., 2021). *Penunggun Karang* is considered a symbol identical to *Pecalang*, so it is better to place it close to the gate or *teben sanggah kemulan*. If non-Balinese people pass by or see housing in Jati Bali, even on an island, they will know it is a Balinese house.

The Balinese believe that we live on this earth. There are different realms that we cannot penetrate with the naked eye, and these are usually associated with mystical things. The Balinese believe that to protect their family, they need a home guard who can fight the mystical. Even if the Balinese, as humans, can penetrate the mystical, they cannot act as a *Penunggun Karang* who can always stand guard and protect for 24 hours.

The Balinese in Jati Bali Village also mostly have a Family *Sanggah*, often called *Sanggah Kemulan*, as shown in Figure 5.

Figure 5. *Sanggah* owned by Mrs. Gusti Ayu Ketut Ariani, one of the residents of Jati Bali Village who is being prayed.



Source: Suwedawati's documentation, on Wednesday, July 19, 2023.

They believe that *Sanggah Kemulan* is used as an intermediary for worshipping the manifestation of *Ida Sang Hyang Widhi*, and as an intermediary for worshipping ancestors. They are very afraid when they do not make *Sanggah Kemulan*. They believe that their safety will be guaranteed and maintained by housing the *Ancestors* in their homes. One resident said that only by worshipping our ancestors can we be sure and calm enough to live overseas, especially far from their roots, Bali Island.

Regarding the ornaments and colors used in the Balinese *Penunggun Karang* temple, the Balinese tend to use natural colors or black, but some also choose white. Associated with *Palinggih Kemulan* is adjusted to their taste. Some are given a combination of bright colors. There are also Balinese who use completely white color. The actual color implied an explicit meaning. The Balinese already have a holy person who should carry out the task when carrying out *ngenteg linggih*.

The Existence of Balinese Tribal House Architecture

Balinese Traditional House Architecture has been inherited since ancient times. Calculations and layouts use certain measurements that are believed to have philosophical meanings. From selecting the yard and building the foundation to the layout of the house rooms, it has its own purpose and meaning. Moreover, the house gate must be adjusted to the calculation according to Balinese culture, often called *Lontar Asta*

Kosala-Kosali. It must be made by qualified people because the house is the result of cultural manifestations that reflect the character of its inhabitants. In modern times, building a house is better known as architecture. Architecture is a combination of various disciplines, which includes a diverse value system. In addition to being realized from a technological aspect, it is also viewed in terms of sociology, aesthetics, economics, psychology and so on. Knowledge and understanding of the things above are also aspects that underlie the realization of architecture from the statement of human life (Indriani, 2018).

Balinese architecture consists of buildings that try to harmonize with their environment while following local religious traditions' guidelines. Balinese architecture seems to be one with nature as a macrocosmic dwelling place, which is contained in the *Tri Hita Karana* concept. This concept asserts that the soul, body, and energy are the connecting elements between nature and humans that form the perfection of life. Balinese architecture always strives to harmonize with humans as a microcosmic nature, such as several rules that require adjustments between the size of building details and their human inhabitants or *asta kosala kosali*. These days, however, Balinese architecture is evolving rapidly. Influences from outside Bali that are inevitable bring changes to the Balinese architecture, which can be seen mainly in elements related to its culture or long-standing hereditary habits, shapes, and building colors that can be obtained from the original color of the building materials, paint, or even elements of decoration (Indriani, 2018).

The Balinese tribe in Jati Bali is also not too far from the rules of traditional Balinese architecture. The Balinese house is obvious and does have its own characteristics. From the front of the house, most Balinese use typical carvings or ornaments to look very different from the front, as seen in Figure 6.

Figure 6. Angkul-Angkul of Mrs. Gusti Ayu Ketut Ariani's house, one of the residents of Jati Bali Village which is being prayed.



Source: Suwedawati's documentation on Wednesday, July 19, 2023

In addition to the gate or *angkul-angkul* that characterizes Balinese houses, it can also be seen from *Sedahan Karang* and *Sanggah Kemulan*, which are visible outside the house. When viewed from the internal building of the Balinese house in Jati Bali, it no longer uses traditional Balinese architectural house rules (Indriani, 2018). Balinese houses now tend to be influenced by minimalist building ornaments because they are adjusted to the land area they have. In addition, the quality of building materials is slightly different from that of building materials in Bali.

The Existence of *Ogoh-ogoh*

Ogoh-ogoh is a replica of the embodiment of evil spirits or nature manifested as a large statue or doll. It is made of paper, styrofoam, rubber, and so on. *Ogoh-ogoh* is not identified in the Javanese or Sanskrit dictionaries. According to the Balinese dictionary, it means a kind of statue made of bamboo and paper shaped like a *Buthakala* or giant, as seen in Figure 7.

Figure 7. The *ogoh-ogoh* parade held at the Jati Bali Village Hall Square



Figure 7 presents the *Ogoh-Ogoh* parade witnessed by people of other religions who also participated in enlivening the *ogoh-ogoh* procession around Jati Bali Village. *Ogoh-ogoh* is a tradition carried out by a community that consists of the embodiment of evil spirits in large statues or dolls. *Ogoh-ogoh* can be seen at a certain event, for example, during the celebration of the *Saka* New Year, village cleaning ceremonies, and so on (Alfattah, 2017). Figure 7 also indicates high tolerance between tribes and people around the Jati Bali area.

Ogoh-ogoh tradition is one of the cultures whose activities are almost always carried out in the Balinese community in Jati Bali Village. However, the development of *Ogoh-ogoh* in Jati Bali is not as fast as in Bali. This can be seen from the forms that are limited to one model. The Balinese take the form of *Ogoh-ogoh*, which has a scary shape like *Celuluk*. This is in line with Winarta, who says that *Ogoh-ogoh* has taken a creepy style/expression since the beginning. Even though it is simple, it still emphasizes the creepy expression (Winarta, 2018). This is evident when *Celuluk* was taken as the first *Ogoh-ogoh*. For the Balinese, *Celuluk* is the embodiment of Leak, who is described as

often frightening humans and has a very creepy voice. *Ogoh-ogoh* is always scary because it is related to *pecaruan* (a kind of offering for *bhuta yadnya*). It is held the day before *Nyepi* and is intended to serve *bhuta kala* (evil/dark forces). *Bhuta kala* is described as evil/dark and scary forces that often interfere with human activities, including *Nyepi* Day.

CLOSING

Based on the results of the discussion above, it can be concluded that the Balinese in West Ranometo still uphold the customs, culture, and traditions of Bali to be preserved. The Balinese can adapt quickly to the environment they come to. The Balinese can establish a harmonious relationship with non-Balinese tribes as evidenced by religious-oriented social interaction, social community-oriented, food security-oriented, and security and order-oriented social interaction.

In order to maintain their existence in the transmigrant land, the Balinese tribe continues to carry their Balinese spirit by preserving *parahyangan*, implemented through *Sanggah*, *Kemulan*, *Sedaan Karang*, and the architecture of Balinese houses. In addition, the Balinese in Ranometo also parade *ogoh-ogoh* to keep their existence.

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