

*Journal of Religion, Local Politics, and Law* 2(2), 151-172

**Journal of Religion, Local Politics, and Law**

<https://propanoramic.com/index.php/jrlpl/index>

DOI: 10.64595/jrlpl.v2n2.p151-172



---

## Social Construction of the Cultural Parade in the Month Ramadan in Purwoharjo

Vitto Raditya Pratama<sup>1</sup>  Aeron Fernando Dela Rosa<sup>2</sup>  Novi Fitia Maliha<sup>3</sup> 

<sup>1</sup>State University of Surabaya, Surabaya, Indonesia, [vittoraditya.22008@mhs.unesa.ac.id](mailto:vittoraditya.22008@mhs.unesa.ac.id)

<sup>2</sup>De La Salle University, Manila, Philippines, [aerondelarosa174@gmail.com](mailto:aerondelarosa174@gmail.com)

<sup>3</sup>UIN Kiai Ageng Muhammad Besari, Ponorogo, Indonesia, [fitiamaliha@uinponorogo.ac.id](mailto:fitiamaliha@uinponorogo.ac.id)

Corresponding Author: [vittoraditya.22008@mhs.unesa.ac.id](mailto:vittoraditya.22008@mhs.unesa.ac.id)

### Abstract

*The ogoh-ogoh cultural parade held on the mornings of Ramadan in Purwoharjo District, Banyuwangi Regency, is a fascinating social phenomenon because it involves Hindu religious practices that coincide with the Muslim fasting month. This study aims to analyze the social construction of this cultural parade and the meanings it constructs through interfaith social interactions. This research employed a qualitative approach with phenomenological methods. Data collection involved direct observation and in-depth interviews with Hindu religious leaders, community leaders, and Muslims who participated in or witnessed the cultural parade. The results indicate that the cultural parade is constructed as a symbol of tolerance, togetherness, and respect between religious communities through processes of externalization, objectification, and internalization. The cultural parade serves not only as a religious ritual but also as a medium for strengthening the social identity of the pluralistic and harmonious Purwoharjo community.*

**Keywords:** social construction, cultural parade, tolerance, pluralism, Banyuwangi

*Identity, Representation of Fashion Style*

*Paper Type: Research Paper*

Corresponding author: [vittoraditya.22008@mhs.unesa.ac.id](mailto:vittoraditya.22008@mhs.unesa.ac.id)

**Received:** 26-01-2026; **Received in Revised From** 09-02-2026; **Accepted:** 14-04-2026; **Available Online:** 14-04-2026

**Cite this document as:** Pratama, V. R., & Dela Rosa, A. F. (2025). Social construction of the cultural parade in the morning during the month of Ramadan in Purwoharjo. *Journal of Religion, Local Politics, and Law*, 2(2), 151-172. <https://doi.org/10.64595/jrlpl.v2n2.p151-172>

## INTRODUCTION

Indonesia is home to more than 300 ethnic groups, each with a rich diversity of languages and customs. As the world's largest archipelagic nation, Indonesia boasts invaluable cultural riches. From the western tip of Sabang to the eastern tip of Merauke, diverse ethnicities, languages, customs, and traditions combine to form the nation's identity. (Ansyari Setiadi, 2024) This is what gives Indonesia its rich and diverse culture.

Diversity not only enriches social life but also serves as a force that strengthens national unity. Within diversity, tolerance, mutual respect, and cooperation between individuals and groups are born. These values strengthen unity, which are the primary foundation for building a just, peaceful, and prosperous nation. The diversity of ethnicities, cultures, and beliefs in society creates a unique natural wealth and has a significant positive impact on the development and progress of the Indonesian nation (Dwijonagoro Heru Arif Pianto et al., 2023). This shows that despite its differences, Indonesia remains united in its diversity. Although it is a national treasure, diversity also brings challenges that can affect Indonesian unity. (Debora Elisa et al., 2023) Human resource development based on multicultural understanding strengthens social cohesion and maintains cultural diversity as a national treasure. By increasing awareness of cultural values, individuals can maintain harmony and national unity despite differences. (Aisyah Siti & Santosa Budi, 2020)

\*Banyuwangi is one of the regions in Indonesia that clearly demonstrates the practice of diversity and tolerance in its social life. This regency, located at the eastern tip of Java Island, is known for its high level of cultural and ethnic diversity. This diversity is evident not only in the identities of its community groups but also in their languages, customs, and belief systems, which have been ingrained for hundreds of years. The Osing people, Banyuwangi's native inhabitants, live side by side with Javanese, Madurese, Balinese, Bugis, and Chinese communities, forming an inclusive and adaptive social structure.

The intense cross-cultural interaction in Banyuwangi has given rise to a relatively harmonious pattern of social relations. Differences are not viewed as threats, but rather as a complementary part of living together. In a religious context, the Banyuwangi community demonstrates a high level of tolerance. Muslims, Hindus, Christians, and Buddhists live side by side, respecting each other's religious practices. Celebrations of

religious holidays often take place in a communal atmosphere, with communities of all faiths participating in maintaining security and ensuring the smooth running of activities.

The existence of places of worship standing side by side serves as a concrete symbol of the established social reality. This phenomenon demonstrates that differences in belief do not hinder social cohesion, but rather serve as a means to strengthen a sense of togetherness and solidarity among residents. This ongoing practice of tolerance reflects an unwritten social agreement passed down through generations within the Banyuwangi community.

The growing phenomenon of tolerance in Banyuwangi can be analyzed through the social construction perspective proposed by Peter L. Berger and Thomas Luckmann. According to Berger and Luckmann, social reality does not form naturally, but is constructed through a process of repeated and continuous social interaction. Society creates, maintains, and transmits social values through externalization, objectification, and internalization.

In the Banyuwangi context, the value of tolerance did not emerge suddenly but is the result of a long social process. Years of cross-ethnic and interfaith interaction have fostered a collective awareness that peaceful coexistence is a shared need. The value of tolerance is then objectified in various social practices, such as communal religious celebrations, interfaith community service, and respect for the religious activities of other groups. Furthermore, these values are internalized by individuals through socialization processes within the family, education, and community.

Thus, cultural and religious diversity in Banyuwangi is not simply a static social fact, but rather the result of a dynamic social construction process. The Banyuwangi community, consciously or unconsciously, has built a social order that positions differences as strengths, not sources of conflict. The collective identity of the Banyuwangi community is formed through historical experiences, cross-cultural interactions, and a shared commitment to maintaining social harmony.\*The existence of places of worship standing side by side serves as a concrete symbol of the social reality that has been established. This demonstrates that differences in belief are not a threat to social unity, but rather an opportunity to strengthen a sense of togetherness. From the perspective of social constructionism, Peter L. Berger and Thomas

Luckmann, this condition reflects a social world created by repeated interactions, in which society creates, maintains, and transmits the value of tolerance as an integral part of their lives. Thus, cultural and religious diversity in Banyuwangi is not merely a static social fact, but the result of a dynamic social process. The community, consciously or unconsciously, has constructed a social construct that embraces differences as strengths, not divisions. This process demonstrates how the collective identity of the Banyuwangi community is formed through historical experiences, cross-cultural interactions, and a shared commitment to living in harmony.

One area in Banyuwangi boasts a unique cultural diversity phenomenon, specifically in Purwoharjo District. This was a cultural parade to celebrate Nyepi Day in the Saka calendar year 1947, held on March 22, 2025. The parade was organized by PHDI (Parisada Hindu Dharma Indonesia) Banyuwangi, and was attended by 3,000 Banyuwangi Hindus. The cultural parade had its own appeal, as every cultural parade was accompanied by the parade of ogoh-ogoh (traditional Javanese statues). Ogoh-ogoh are giant symbolic statues that are an essential part of Nyepi celebrations. Ogoh-ogoh typically depict creatures from Hindu mythology, particularly those representing negative traits such as

greed, anger, and evil. Their purpose is to ward off evil spirits ahead of the Saka New Year. Ogoh-ogoh are made by the community, particularly the young people of the Banjar (traditional youth organization), who are usually members of the Sekaa Teruna-Teruni (traditional youth organization), who actively participate in cultural and religious activities, including designing and making ogoh-ogoh in the run-up to Nyepi Day.

The cultural parade (Ogoh-Ogoh) is a unique Hindu tradition held every night before Nyepi Day, also known as Pengerupukan Day. This tradition has deep spiritual significance, symbolizing the cleansing of the universe from negative and evil elements that disrupt the balance of human life and nature. Ogoh-ogoh themselves are giant statues depicting Bhuta Kala, destructive creatures or forces in Balinese Hinduism. The creation of ogoh-ogoh is carried out collaboratively by the Banjar (traditional community), especially the young men and women or Sekaa Teruna-Teruni (traditional youth organization), using materials such as bamboo, paper, and cloth. The Ogoh-Ogoh parade immediately garnered enthusiasm and attention from many Banyuwangi residents, especially those in the Purwoharjo district, as it is an annual event that only occurs once a year. "The Ogoh-Ogoh parade is not only a captivating spectacle, but also reflects the

ancestral heritage and spirit of togetherness of the Banyuwangi people, which should be preserved by all generations," said Banyuwangi Deputy Regent Mujiono. (Antaranews)

The unique phenomenon presented in this cultural parade is its timing, which coincides with the month of Ramadan (March 22, 2025). The chairman of the Parisada Hindu Dharma Indonesia (PHDI) Banyuwangi, Sardiyanto, took the initiative by holding the cultural parade in the morning, because in previous years the cultural parade in Purwoharjo district was held at night. However, for this celebration, PHDI Banyuwangi adjusted the time to coincide with the holy month of Ramadan. This step was taken by PHDI Banyuwangi to respect and maintain harmony between religious communities. Holding it in the morning also has the crucial benefit of not clashing with the time for breaking the fast and tarawih prayers. This decision had also been previously discussed with elders from religious leaders and the local community. "We want to maintain harmony between religious communities (tolerance). By holding the ogoh-ogoh parade in the morning, we hope it will not disrupt fasting and religious activities of Muslim residents," said Sardiyanto.

In addition to demonstrating religious tolerance for Muslims fasting, holding the parade in the morning during Ramadan aims to provide more people, including children and families, with the opportunity to participate in and enliven the cultural parade. The decision to hold the cultural parade in the morning has received widespread praise from the local Muslim community. Tri Rahmawati, a Muslim resident of Glagahagung Village, Purwoharjo District, commented positively on the PHDI Banyuwangi and Hindu community's decision to adjust the parade's timing. "This step deserves appreciation. Besides not disrupting the fastbreaking time, the morning parade actually creates a fresher and more conducive atmosphere for the community to comfortably watch the event," she said.

Cultural parades are a form of social and religious expression that reflects the values of togetherness, spirituality, and cultural identity of the community. In Purwoharjo District, Banyuwangi Regency, the Hindu cultural parade tradition is an annual event eagerly anticipated by both Hindus and people of all faiths. This year's cultural parade carried the theme "Manavaseva, Madhavaseva Towards a Golden Indonesia 2045," which philosophically implies that serving humanity is tantamount to serving God. This theme

emphasizes humanitarian and spiritual values, aligning with the nation's development vision for prosperity and social harmony by 2045.

The cultural parade took place from 9:00 a.m. to 4:00 p.m. Western Indonesian Time (WIB), with a route starting from the Karetan green open space (RTH) and ending at Purwoharjo Field. Twenty-six ogoh-ogoh (vegetables) from various hamlets (banjar) in Purwoharjo District and surrounding areas such as Karetan and Blimbingsari participated. Each ogoh-ogoh was unique in its form, theme, and message. Some depicted Hindu mythological figures like Bhoma and Rahwana, while others addressed contemporary social issues such as environmental damage, moral degradation, and the importance of maintaining interfaith tolerance.

The morning Ogoh-ogoh parade in Purwoharjo District, Banyuwangi Regency, is a clear reflection of how cultural and religious diversity can coexist harmoniously. The change in the time of the parade from afternoon to morning is not merely a technical decision, but also a form of social adaptation and respect for the Muslim community who are fasting during the month of Ramadan. This reflects the local wisdom that exists within Banyuwangi's multicultural society, where religious practices can be adapted without diminishing their spiritual meaning and cultural values. This phenomenon demonstrates that diversity is not always a source of division, but can instead serve as social capital to strengthen community cohesion. Support from various elements of society, including Hindus and Muslims, village officials, and youth groups, reflects the importance of interfaith collaboration in maintaining social harmony.

#### Root Problem

How does the social construction of the morning cultural parade during Ramadan in Purwoharjo District, Banyuwangi Regency involve externalization, objectivation, and internalization?

#### **Purpose Of Research**

1. To determine the objective conditions of the morning cultural parade during Ramadan in Purwoharjo District, Banyuwangi Regency.
2. To analyze the social construction of the morning cultural parade during Ramadan in Purwoharjo District, Banyuwangi Regency through externalization, objectivation, and internalization.

### **Benefits of Research Theoretical Benefits**

This research is expected to contribute to the development of research on cultural and religious diversity, especially in areas with cultural and religious diversity, and to provide new insights for everyone involved.

#### **Benefits of the Practice**

This research can help understand the behavior of each individual regarding the cultural parade held in the morning during Ramadan in Purwoharjo District, Banyuwangi Regency. Identifying each individual's attitudes and responses can provide input, suggestions, and evaluations for the cultural parade organizers and the community in attendance.

### **METHODS**

This research employed a qualitative approach with a phenomenological approach. This approach was chosen because it focused on an in-depth understanding of the subjective experiences, meanings, and interpretations of social actors regarding the cultural parades held in the mornings during the month of Ramadan. A phenomenological approach allows researchers to explore how social reality is constructed through the direct experiences of individuals and groups within specific socio-cultural contexts (Daruhadi, 2021). This method is relevant for examining the social construction of tolerance, which cannot be measured quantitatively but is understood through narratives, perceptions, and social practices.

The research was conducted in Purwoharjo District, Banyuwangi Regency, East Java, chosen because it was the location for the Ogoh-ogoh cultural parade ahead of Nyepi Day in the Saka year 1947, which coincided with the month of Ramadan. This location, characterized by a multicultural society with high levels of interfaith interaction, is relevant to the research focus. Data collection was conducted over three months, from August to October 2025, after the research proposal was approved.

The population in this study included social actors directly and indirectly involved in the cultural parade, namely the administrators of the Parisada Hindu Dharma Indonesia (PHDI) Banyuwangi, the Hindu community participating in the parade, and the Muslim community present as spectators or affected residents. Informants were selected using purposive sampling with a criterion-based selection approach, selecting informants based

on their involvement, experience, and relevance to the phenomenon under study. Ten informants were selected because they were deemed to represent the variety of key perspectives necessary to obtain in-depth data, rather than for statistical generalization.

The primary instrument in this study was the researcher herself, who served as data collector and analyst. To support the data collection process, a semi-structured interview guide was used, containing indicators related to the meaning of the cultural parade, forms of interfaith tolerance, and the processes of externalization, objectivation, and internalization. Additionally, observation sheets and documentation were used to record field situations, social interactions, and cultural artifacts that emerged during the parade. Data validity was maintained through triangulation of sources and techniques, by comparing the results of observations, interviews, and supporting documents.

Data collection was conducted through direct observation of the cultural parade, indepth interviews with selected informants, and documentary studies in the form of activity archives, media reports, and supporting photographs. Interviews were conducted face-to-face to explore the informants' subjective experiences and social interpretations of the phenomenon under study. Observations were used to understand the social context and dynamics of interactions between groups during the event (Wahyu, 2017).

Data analysis was conducted qualitatively, with the stages of data reduction, data presentation, and conclusion drawing. Data were analyzed through a coding process to identify key themes related to the social construction of the cultural parade. Content analysis was applied to the documentary data to strengthen the interpretation of the findings. The validity of the analysis was strengthened through data triangulation between sources. The analysis process was conducted manually without the use of specialized software, given the research's focus on the depth of meaning and social context of the phenomenon under study.

## **RESULTS AND DISCUSSIONS**

The research findings indicate that the morning Ogoh-ogoh cultural parade in Purwoharjo District, Banyuwangi Regency, is a social phenomenon positively interpreted by various community groups. Based on data from in-depth interviews, field observations, document reviews, and media reports, the change in parade time from evening to morning is understood as a form of social adaptation and an expression of

respect by Hindus for Muslims fasting during Ramadan. This finding confirms that cultural and religious practices do not exist separately from their social context but always interact with the surrounding social realities.

Key informants from the Banyuwangi branch of the Indonesian Hindu Dharma Association (PHDI) emphasized that the decision to move the parade time was not merely a technical decision, but rather the result of a deliberation process involving religious leaders, community leaders, and representatives of various faith communities. This deliberative process demonstrates a collective awareness of the need to maintain harmonious relations between religious communities. Thus, the Ogoh-ogoh parade not only serves as a Hindu religious ritual ahead of Nyepi Day, but also transforms into a shared social space that brings together diverse religious and cultural identities in one public activity.

### **Cross-Group Participation and Social Inclusivity**

Empirical findings also indicate that the Ogoh-ogoh cultural parade in Purwoharjo involves active cross-group participation. Hindus act as the initiators, organizers, and primary participants in the parade, while Muslims and other non-Hindu groups attend as spectators, informal economic actors, security volunteers, and supporters. The presence of Micro, Small, and Medium Enterprises (MSMEs), interfaith families, and young people from various ethnic backgrounds and beliefs demonstrates that the parade has evolved into an inclusive social event open to all levels of society.

Public enthusiasm for the morning parade was considered higher than for the evening parade in previous years. Informants stated that the morning to afternoon hours are more conducive because they do not clash with the times for breaking the fast and Tarawih prayers, thus expanding access to public participation. This situation reinforces the view that cultural practices can serve as a medium for strengthening social cohesion in multicultural societies if managed sensitively to the social and religious context (Kumalasari et al., 2023; Setiawan et al., 2022).

Furthermore, the cross-group involvement in this parade demonstrates that the boundaries of religious identity in the public sphere are fluid and negotiable. The Ogoh-

ogoh Parade serves as an arena for social encounters where religious identities are not in conflict, but rather coexist and complement each other. This aligns with previous research findings that confirm that shared cultural practices can be an effective means of building social solidarity and strengthening a sense of togetherness in a pluralistic society (Fitriani, 2020).

### **Analysis of the Social Construction of Tolerance**

From the social construction perspective of Peter L. Berger and Thomas Luckmann (1966), the phenomenon of the morning Ogoh-ogoh parade can be analyzed through three dialectical stages: externalization, objectivation, and internalization. These three stages allow for a deeper understanding of how the value of tolerance is not only practiced but also constructed and institutionalized in the social life of the Purwoharjo community. In the context of this study, the processes of externalization, objectivation, and internalization do not occur as isolated stages, but rather as a continuous and interconnected flow. Externalization begins with concrete social actions initiated by religious actors, such as negotiating the parade schedule. These actions, once repeatedly enacted and socially accepted, gradually transform into objectified norms that structure communal expectations. Over time, these norms are internalized by individuals and reproduced in everyday attitudes toward religious diversity. Understanding this process as a dynamic continuum allows for a more nuanced interpretation of how tolerance evolves from individual intentions into collective social reality.

### **Externalization Stage: Tolerance as an Expression of Social Awareness**

The externalization stage is reflected in the planning and decision-making process by the Banyuwangi PHDI to shift the parade to the morning. This decision represents an expression of the social awareness of religious actors regarding the social reality they face, namely, coinciding with the month of Ramadan. The value of tolerance at this stage is consciously expressed through collective actions that consider the interests of other groups.

The value of tolerance does not emerge spontaneously, but rather through interfaith dialogue, communication with community leaders, and mutual agreements among stakeholders. This process demonstrates that tolerance is constructed through intense and

reflective social interaction. In this context, Hindus in Banyuwangi position themselves not only as a group practicing their religious traditions, but also as part of a multicultural society with a social responsibility to maintain communal harmony.

This finding aligns with Berger and Luckmann's (1966) view that humans actively create social reality through their actions and the meanings they produce. Tolerance, in this case, is a social product. Interviews with key informants reveal that the decision to reschedule the parade was preceded by informal and formal interfaith dialogues involving Hindu priests, Muslim religious leaders, village officials, and community elders. One Hindu leader stated that the morning schedule was chosen “to ensure that our religious celebration does not interfere with the worship of our Muslim brothers during Ramadan,” emphasizing mutual respect as the guiding principle.

Muslim informants similarly acknowledged that the dialogue process fostered trust and cooperation. A Muslim community member noted that the consultation process made them feel “recognized and respected as part of the community,” highlighting that tolerance in this context emerged through active communication rather than passive acceptance. These findings illustrate that social reality is constructed through negotiation and shared understanding, consistent with Berger and Luckmann’s emphasis on intersubjectivity.

#### Empirical Findings on Social Construction of the Cultural Parade

The empirical findings indicate that the cultural parade held in the morning during Ramadan in Purwoharjo District represents a socially constructed practice of interreligious tolerance. Data from interviews, observations, and documentation reveal recurring patterns related to social roles, meanings, and collective participation. These patterns are summarized in Table 1, which illustrates the objective and subjective constructions identified in the field.

Analytical Aspect	Objective Construction	Subjective Construction
Social position	Community members positioned within a multicultural social structure	Individuals perceive themselves as ordinary citizens with shared responsibility for social harmony

Meaning of the parade A cultural–religious practice adapted to social sensitivity	cultural–religious practice adapted to social sensitivity	A symbol of tolerance and peaceful coexistence
Time of implementation	Morning schedule as a collective agreement to respect Ramadan practices	Perceived as an act of appreciation and recognition toward Muslim citizens
Community involvement	Participation across religions, ages, and social roles	Viewed as an inclusive event owned collectively by the community
Role of organizers	Coordinated leadership by PHDI with cross-sector support	Interpreted as evidence of strong intergroup solidarity
Role of organizers	Coordinated leadership by PHDI with cross-sector support	Interpreted as evidence of strong intergroup solidarity
Cultural values	Preservation of ogoh-ogoh, traditional arts, and local heritage	Internalized as messages of tolerance, unity, and cultural continuity
Youth participation	Active involvement in preparation and procession	Seen as a sign of cultural pride and intergenerational continuity

### **Social Construction of Tolerance through Cultural Practice**

The findings of this study strongly align with Berger and Luckmann’s (1966) theory of social construction, which conceptualizes social reality as a continuous dialectical process involving externalization, objectivation, and internalization. Through this framework, tolerance is not understood as a static moral principle or abstract normative ideal, but rather as a socially produced and sustained reality that emerges through everyday practices, interactions, and shared meanings. The Ogoh-ogoh cultural parade held in the morning during Ramadan in Purwoharjo District provides a concrete empirical illustration of how tolerance is actively constructed through cultural adaptation and collective action in a pluralistic society. In addition to functioning as a cultural symbol of tolerance, the Ogoh-ogoh parade also reflects the significant role of religion in shaping

the social construction of interfaith harmony. From a sociology of religion perspective, tolerance in Purwoharjo is not merely a pragmatic social agreement but is deeply rooted in religious doctrines and moral teachings upheld by both Hindu and Muslim communities. Hindu leaders involved in organizing the parade framed the decision to shift the event to the morning as an embodiment of dharma, emphasizing harmony, balance, and respect for others as core spiritual obligations.

Similarly, Muslim community leaders interpreted this adjustment as an expression of Islamic values such as *tasamuh* (tolerance) and *ukhuwah insaniyah* (human fraternity), reinforcing the belief that religious devotion must be accompanied by social sensitivity. These interpretations demonstrate that religious authority and doctrine play an active role in legitimizing tolerance as a moral and spiritual responsibility, rather than merely a social convenience. However, this construction also warrants critical reflection. While the parade promotes interfaith visibility and mutual respect, it remains important to question whether such engagement leads to deeper social integration or functions primarily as a symbolic performance. The findings suggest that although the parade strengthens intergroup familiarity and reduces social distance, long-term integration still depends on continuous dialogue and everyday interactions beyond ceremonial events.

#### Externalization: Tolerance as Conscious Cultural Adaptation

At the stage of externalization, the decision by the Parisada Hindu Dharma Indonesia (PHDI) Banyuwangi to shift the *Ogoh-ogoh* parade from its conventional evening schedule to the morning represents a conscious and deliberate expression of tolerance enacted by social actors. This adaptation reflects an awareness of religious plurality and an acknowledgment of the social context in which cultural practices are embedded. Rather than rigidly adhering to tradition, Hindu community leaders and organizers engaged in reflective decision-making processes that took into account the presence and religious obligations of Muslim communities observing Ramadan.

This stage highlights how tolerance emerges through intentional social action. The decision was preceded by interfaith dialogue, consultations with religious leaders, and discussions with local community members. Such processes demonstrate that tolerance is not an automatic response to diversity, but the outcome of negotiation, empathy, and collective responsibility. In Berger and Luckmann's terms, social actors externalize their

subjective meanings—such as respect, harmony, and coexistence—into the social world through concrete actions (Berger & Luckmann, 1966).

The externalization of tolerance through cultural adaptation also underscores the dynamic nature of tradition. Cultural practices, including religious rituals, are not fixed entities but are continuously reinterpreted in response to changing social realities. The Ogoh-ogoh parade, while rooted in Hindu cosmology and ritual symbolism, was recontextualized to accommodate interreligious sensitivities without diminishing its spiritual significance. This finding supports broader sociological arguments that culture functions as a flexible resource for social integration rather than a rigid boundary marker (Setiawan et al., 2022).

### **Objectivation: Institutionalizing Tolerance in Public Space**

Objectivation occurs when externally produced meanings and practices become stabilized, institutionalized, and perceived as objective social realities. In the context of this study, objectivation is evident in the normalization of the morning Ogoh-ogoh parade as an accepted and legitimate cultural practice within the Purwoharjo community. What initially emerged as a contextual adjustment gradually transformed into a socially recognized pattern of action.

As summarized in Table 1, several structural elements contribute to this process of objectivation. These include cross-religious participation, organizational support from religious and local institutions, involvement of youth organizations and banjar groups, and the repeated enactment of the parade in a public and inclusive manner. The consistent presence of these elements reinforces the perception that the morning parade is not an exception or temporary compromise, but a valid and appropriate form of cultural expression under certain social conditions.

Over time, the parade has ceased to be perceived as an activity exclusive to the Hindu community. Instead, it has become embedded within the broader cultural identity of Purwoharjo as a shared social event. Muslim residents attend as spectators and supporters, informal economic actors participate through micro-enterprises, and families from diverse backgrounds engage with the event as part of communal life. This transformation illustrates how cultural practices can evolve into shared social institutions when they are repeatedly enacted and socially legitimized (Kumalasari et al., 2023).

The role of public space is particularly significant in this stage. By occupying shared public areas—such as roads, open fields, and communal gathering points—the parade becomes visible and accessible to all community members. Public visibility reinforces objectivation by positioning tolerance as a collective norm rather than a private virtue. Media coverage and positive statements from local authorities further strengthen this process by providing symbolic validation and reinforcing the legitimacy of the practice (Nasution, 2021). From a sociology of culture perspective, the adjustment of the parade schedule also reflects underlying cultural power dynamics and negotiation processes between religious groups. Although the morning schedule is publicly framed as a mutually beneficial compromise, it is necessary to examine whether this adaptation represents an equitable arrangement or subtly prioritizes certain interests over others.

Empirical data indicate that the decision was reached through deliberation involving Hindu organizers, Muslim leaders, and local authorities, suggesting a relatively balanced negotiation process rather than unilateral dominance. Nevertheless, the Hindu community, as the initiator and primary organizer of the event, retains symbolic authority over the form and meaning of the parade. This dynamic illustrates that even inclusive cultural practices may contain asymmetries in cultural representation and control.

Despite these potential imbalances, the willingness of the organizing group to modify longstanding traditions demonstrates an effort to mitigate cultural dominance and avoid marginalization. In this sense, the parade functions not as a tool of cultural hegemony, but as a negotiated cultural space where power is exercised reflexively and responsibly to sustain social harmony. (Zainul Fanani & Nasirudin Al Ahsani, 2025)

#### Internalization: Embedding Tolerance in Individual Consciousness

Internalization represents the final stage of the social construction process, wherein objectified social realities are absorbed into individual consciousness and become part of personal identity and worldview. In this study, internalization is reflected in how community members—particularly youth—interpret and experience the Ogoh-ogoh parade as a symbol of harmony, mutual respect, and togetherness.

Interviews with informants reveal that younger generations perceive the morning parade not merely as a religious ritual, but as a meaningful social experience that fosters emotional closeness and a sense of belonging. Participation across religious boundaries

enables youth to develop familiarity with cultural differences through direct observation and interaction. Such lived experiences play a crucial role in shaping attitudes toward diversity, as they move tolerance beyond abstract discourse into embodied practice.

The active involvement of youth organizations, such as Sekaa Teruna-Teruni, alongside the presence of Muslim youth as spectators and informal participants, facilitates the intergenerational transmission of pluralistic values. Through repeated exposure and engagement, tolerance becomes internalized as a taken-for-granted aspect of social life. This finding supports previous research emphasizing that values of coexistence are most effectively transmitted through everyday social practices rather than formal instruction alone (Fitriani, 2020).

Importantly, internalization also involves the reinterpretation of meaning. Non-Hindu informants expressed that witnessing and participating in the parade enhanced their appreciation of cultural diversity and strengthened their sense of social solidarity. In this way, tolerance is not imposed but voluntarily embraced as part of individual moral orientation. This confirms Berger and Luckmann's (1966) assertion that socially constructed realities become most enduring when they are internalized as subjective truths.

From the perspective of the sociology of religion, this phenomenon can be further understood through Max Weber's concept of religious ethics and Emile Durkheim's theory of social integration. Weber's framework suggests that religious teachings shape social action by embedding moral values into everyday behavior. In Purwoharjo, Hindu and Islamic ethical teachings provide moral justification for acts of tolerance, framing social harmony as a form of religious devotion.

Meanwhile, Durkheim's view of religion as a source of social solidarity helps explain how the Ogoh-ogoh parade functions as a collective ritual that reinforces shared norms and collective consciousness. Although originating from Hindu tradition, the parade—when adapted to the context of Ramadan—serves as a unifying ritual that strengthens social bonds across religious boundaries.

### **Integrating Structural and Subjective Dimensions**

The integration of tabular analysis with qualitative interpretation enhances the explanatory depth of this study by illustrating the intersection between objective social structures and subjective meanings. Table 1 serves as an analytical tool to map how structural components—such as organizational arrangements, participation patterns, and institutional support—interact with subjective interpretations of tolerance, respect, and harmony.

This integrative approach demonstrates that the morning Ogoh-ogoh parade functions as a dynamic mechanism for constructing interreligious harmony. Structural arrangements enable participation and visibility, while subjective meanings provide emotional resonance and moral justification. Together, these dimensions reinforce each other, producing a stable yet flexible social reality in which tolerance is continuously reproduced.

From a sociological perspective, this finding contributes to ongoing discussions on culture and religion by illustrating how adaptive cultural practices can serve as effective tools for sustaining pluralism in multicultural societies. Rather than framing religion and culture as potential sources of conflict, this study highlights their capacity to function as resources for social integration when guided by dialogical and inclusive principles.

Viewed as a ritual, the Ogoh-ogoh parade operates as a medium for reinforcing tolerance through symbolic action and collective participation. Durkheim argues that rituals function to affirm social norms and strengthen solidarity, and this study demonstrates how cultural rituals can transcend religious boundaries when adapted sensitively.

The morning parade during Ramadan symbolizes a collective commitment to coexistence, where religious identity is not erased but harmonized within a shared social space. Through repeated performance, this ritual contributes to the normalization of interfaith cooperation and embeds tolerance within the moral fabric of the community.

#### **Broader Implications for Multicultural Societies**

The case of the Ogoh-ogoh parade in Purwoharjo offers broader implications for the management of diversity in multicultural contexts. It demonstrates that tolerance is most

sustainable when embedded in concrete social practices that allow for participation, negotiation, and mutual recognition. Cultural adaptation, when grounded in collective deliberation and respect for difference, does not weaken tradition but enhances its social relevance.

Furthermore, this study underscores the importance of local wisdom and community-based initiatives in fostering interreligious harmony. While national policies and legal frameworks play a crucial role in regulating diversity, everyday cultural practices at the local level often serve as the primary arenas where tolerance is lived and experienced. The Purwoharjo case illustrates how grassroots cultural initiatives can complement formal governance mechanisms in promoting social cohesion.

## **CONCLUSION**

Based on the results of research and analysis conducted by researchers regarding the cultural parade held in the morning during the month of Ramadan in Purwoharjo District, several conclusions can be drawn. First, the culture carried out during the month of Ramadan creates an inclusive social space, where people of various religions, especially Hindus and Muslims, can attend, participate, and enjoy cultural activities together without the barriers of differences in belief. This condition shows that the Purwoharjo community has the capacity to live side by side in diversity and is able to maintain harmony between religions. Next, through the social construction framework (Externalization, Objectivation, Internalization), the cultural parade is seen as a social practice that is not only symbolic, but also has social values that are accepted and interpreted by society collectively. At the Externalization stage, the parade activity is realized through real social actions such as organizing events, choosing the morning time as a form of tolerance for fasting Muslims, and the appearance of Hindu and Banyuwangi cultural elements as a local identity. At the Objectivation stage, the cultural parade then becomes a shared tradition that is no longer owned by one religion alone, but is understood as part of Banyuwangi culture that is legitimate and accepted by the wider public. In the Internalization stage, the values of pluralism and tolerance are passed down to the younger generation through their involvement in the parade as *ogoh-ogoh* paraders, art participants, and active spectators. This strengthens the transmission of the values of diversity, ensuring their continuity across generations. Furthermore, the cultural parade serves not only as a religious ritual but also as a medium for interaction, public

entertainment, a means of strengthening social cohesion, and a means of strengthening a shared identity as a multicultural society. This tradition establishes Purwoharjo as a region with a high level of tolerance and social harmony, thus serving as an example of pluralism in Banyuwangi.

## REFERENCES

- Bening Krisnasari. (2023). Keberagaman Busana Tari Gambyong: Konstruksi Sosial pada Busana Tari Gambyong di Yogyakarta. <https://doi.org/10.24821/invensi.v8i1.7100>
- Yudha Catur Pamungkas, Agoes Moh. Moefad, & Ryan Purnomo. (2024). Konstruksi Realitas Sosial di Indonesia dalam Peran Media dan Identitas Budaya di Era Globalisasi. <https://doi.org/10.37329/metta.v4i4.3737>
- Ardana, Gusti Nengah & Sudita, & Ketut. (2022). The Development of Ogoh- Ogoh Making with Kinetic Art's Technology in Denpasar City. <https://doi.org/10.23887/jjpsp.v12i3.52692>
- Agus Sulthoni Imami, Achmad Mawazir Az Zamzami. (2024). Konstruksi Pendidikan Islam Multikultural Di dalam Madrasah Diniyah Badridduja Kraksaan Probolinggo. <https://doi.org/10.51214/bip.v4i3.1173>
- Kumalasari Anis, Ni'mah Faiza Faridatun, & Wulandari Lisa Nur Riski. (2023). Analisis Konstruksi Sosial dalam Kegiatan Karnaval pada Masyarakat Muncar Banyuwangi. <https://doi.org/10.55606/srjyappi.v1i6.816>
- Ratna Dewi Pangestuti, Farid Pribadi. (2022). Konstruksi Sosial Pendidikan Umum Bagi Penyandang Disabilitas. <https://doi.org/10.38043/jids.v6i1.3253>
- Sardjuningsih. (2023). Konstruksi Sosial Praktek Kesetaraan Gender di Wahidiyah. <https://doi.org/10.30762/asketik.v7i1.527>
- Erisa Nur Fahma, Dimas Asto Aji An'Amta. (2025). Konstruksi Sosial pada Pernikahan Endogami Lembaga Dakwah Islam Indonesia (LDII) di Kota Banjarbaru. <https://doi.org/10.20527/h-js.v4i2.543>

- Muhandis Azzuhri, Maskhur Maskhur, Ahmed Abdul Malik, Farah Farhatus Soimah. (2022). Social Construction of Islam by the Shi'a Community in Pekalongan City, Central Java. <https://doi.org/10.21580/ws.30.2.13278>
- Norman M. Fraser, Romeo V. Turcan. (2025). Reconstructing the Social Construction of Reality. <https://doi.org/10.1111/1468-4446.13190>
- Siti Khabibah, Heppy Mutammimah, Fajarman Fajarman. (2025). The Social Construction of Gender in the Experience of Vocational School Adolescents. A Critical Approach. <https://doi.org/10.24269/dpp.v13i1.10723>
- Athel J. Hu, Pearlyn Neo, Amanda Soon, Harry Tan, Yuxin He, Rayner Kay Jin Tan. (2024). The social construction of mental illness stigma amongst Asians: A systematic review and meta-ethnography. <https://doi.org/10.1016/j.ssmmh.2024.100371>
- Rahmadani Anisya, & Prasetyo Kuncoro Bayu. (2024). The Evolution of Ogoh- Ogoh Performances in Fostering Religious Tolerance. <https://doi.org/10.19105/karsa.v32i1.12419>
- Setiawan Angga Bayu, Sukamto, Eskasasnanda I Dewa Putu, Towaf Siti Malikhah, & Azzahroh Pradani Maulidiyah. (2022). Konstruksi sosial toleransi keberagaman dalam pelestarian budaya multikultural di Pesarean Gunung Kawi <https://doi.org/10.17977/um063v2i9p831-837>
- Wulandari, & Maharani Ni Putu. (2025). Menggali Estetika Ogoh-Ogoh: Simbol Bhuta Kala dan Pesan Sosial dalam Kesenian Bali. <https://doi.org/10.53977/jws.v3i1.2390>
- Wulandari Tia, Hamid Abdul, Rahmawati Haslita, & Nurvita. (2025). Kontribusi Tradisi OgohOgoh Terhadap Nilai Sosial Masyarakat di Desa Tolai Kecamatan Torue Kabupaten Parigi Moutong. <https://doi.org/10.23887/jabi.v7i2.100318>
- Helya Fadila. (2024). Konstruksi Sosial Masyarakat terhadap Berita Hoaks melalui Media Sosial Whatsapp pada Masa Kampanye Pemilu 2024. <https://doi.org/10.20527/hjs.v4i2.387>
- Enda Enda. (2020). Konstruksi Sosial Masyarakat Percandian dalam Pemeliharaan Kearifan

Lokal. <https://doi.org/10.15575/jt.v3i2.9496>

Muhammad Khaerul Nur, Muhammad Syukur. (2025). Konstruksi Sosial Inovasi Kesehatan dalam Ekosistem Kewirausahaan Farmasi: Jejaring Bisnis, Tenaga Kesehatan dan

Komunitas. <https://doi.org/10.51577/ijipublication.v6i1.875>

Achmad Tohari. (2023). Konstruksi Sosial Remaja Masjid Assyahiddin pada Masyarakat Dalam

Perspektif Peter L. Berger. <https://doi.org/10.46781/dakwatulislam.v7i2.669>

Nadya Tridrisna Manurung, Hamdan Tri Atmaja, Agustinus Sugeng Priyanto. (2024). Teachers' construction of the constructivism approach in social studies learning at Semarang Junior

High School. <https://doi.org/10.15294/jess.v13i1.6621>

Alexandra Damaschin. (2024). Social Constructionism in the Educational System. New Dimensions regarding School Participation. <https://doi.org/10.18662/rrem/16.2/868>

Alexandra Damaschin. (2023). Social Construction of Organization. A New model in Organizational Development. <https://doi.org/10.18662/po/14.2/607>

Devy Putri Kussanti. (2022). Konstruksi Sosial Media Pada Makna Realitas TikTok di Masyarakat. <https://doi.org/10.31294/jpr.v3i2.1639>

Tarmizi Nurhidayat, Alfarabi Alfarabi, Neneng Cucu Marlina. (2024). Konstruksi Sosial Masyarakat Kota Bengkulu terhadap Gaya Komunikasi Laki-laki Feminin. <https://doi.org/10.47467/reslaj.v6i4.796>

Venny Pratiyaya, Aldea Pantes, Sasmita Fahira, Dahniar Th Musa, Annisa Rizqa Alamri, Mutmainnah Mutmainnah. (2023). Perubahan konstruksi sosial dalam pembagian kerja domestik: Studi hubungan antara suami istri keluarga modern. <https://doi.org/10.24090/yinyang.v18i2.8573>

- Githa Fitria, Tamara Putri, Sunaryo Sarwoko. (2023). Konstruksi Sosial Mengenai Stunting. <https://doi.org/10.36277/kompetensi.v16i2.189>
- Karsidi, R. (2017). BUDAYA LOKAL DALAM LIBERALISASI PENDIDIKAN. The Journal of Society and Media, 1(2), 19–34. <https://doi.org/10.26740/jsm.v1n2.p19-34>
- Wibisono, A. B., & Herdianto, R. R. (2018). GRAFFITI CHANGE IN A DECADE, BECOME A COMMERCIAL COMMODITY IN THE CITY OF SURABAYA. The Journal of Society and Media, 2(1), 31–36. <https://doi.org/10.26740/jsm.v2n1.p31-36>
- Aldilal Aldilal, Kanande, L. O. M., Halid, Y., & Aminudin, A. (2023). New Media and Radicalism among Youth in Kendari City Southeast Sulawesi. The Journal of Society and Media, 7(1), 1–18. <https://doi.org/10.26740/jsm.v7n1.p1-18>
- Komarudin, K., Adrianti, R. ., & Mashud, M. (2023). The Role of Social Media and Local Wisdom to Puger Fishermen’s Social Resilience on Sea Accidents. The Journal of Society and Media, 6(2), 422–443. <https://doi.org/10.26740/jsm.v6n2.p422-443>
- Radicalization and Deradicalization in Indonesia: Lessons from the 2018 Surabaya Church Bombing Tragedy (Sociological Perspective). (2025). Journal of Religion, Local Politics, and Law, 1(1), 72-83. <https://doi.org/10.64595/jrlpl.133>
- Interfaith Relation During Galungan Festival in Pengulon Village, Bali, Indonesia. (2025). Journal of Religion, Local Politics, and Law, 1(1), 54-61. <https://doi.org/10.64595/jrlpl>

