

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

¹Rio Setiawan, ²Luthfi Salim, ³Muslimin, ⁴Shonhaji

Religious Sociology Department, Faculty of Islamic Theology and Religious Studies, Raden Intan State Islamic University Lampung, Lampung, Indonesia

ARTICLE INFO

Article history :

Received : October 28,2025

Revised : December 19,2025

Accepted : December 28,2025

Keywords : Cultural Ecology, Ecological Awareness, Ogoh-ogoh Tradition, Tri Hita Karana

ABSTRACT

The ogoh-ogoh tradition is a cultural practice of the Balinese Hindu community that not only functions as a religious ritual, but also has a relationship with social and environmental dynamics. This study aims to analyze the ogoh-ogoh tradition in relation to the ecological awareness of the Balinese Hindu community in Sidowaluyo Village through the perspective of Julian H. Steward's cultural ecology. The research method used is qualitative with a descriptive-analytical approach through observation, interviews, and documentation studies. The results of the study indicate a transformation in the ogoh-ogoh practice, especially in the use of more environmentally friendly materials and the development of ecological behavior in the community, such as waste management offerings, mutual cooperation in environmental cleanliness, and tree planting activities. The discussion shows that these practices are in line with the values of Tri Hita Karana, especially the palemahan aspect, which emphasizes the harmony of human relations with nature. Thus, the ogoh-ogoh tradition can be understood as a form of cultural adaptation that plays a role in the internalization of ecological awareness in the community.

Correspondence:

riosetiawan4444@gmail.com



This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) international license.

INTRODUCTION

The ogoh-ogoh tradition holds a very important position in Nyepi Day celebrations in Sidowalo and has become an integral part of the identity of the local Hindu community (et al., 2022). Ogoh-ogoh is essentially a representation of the

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

Bhuta Symbol, symbolizing the strength of negative realized in the form of a giant statue, and paraded on the day of holy Nyepi. This tradition not only holds deep spiritual value but also serves as a means of expressing creativity in society (Muamalah, Pratiwi, et al., 2023). In contemporary development, the ogoh-ogoh is no longer seen solely as a religious symbol but also as a space for the exploration of art and technology that brings cultural attractions and spectacular spectacles. However, the significant changes in the selection of manufacturing materials for ogoh-ogoh now attract attention, particularly with respect to their ecological implications (Anggreni, 2023).

Increasing global awareness of environmental sustainability has prompted the Balinese Hindu Village community of Sidowaluyo to transition from styrofoam to environmentally friendly materials in the manufacture of ogoh-ogoh (Anggasta & Widiastuti, 2022). Styrofoam, which was previously popular because it was light and easy to form, is now understood as a hard material that decomposes and can potentially pollute the environment and endanger health (Dhiya'ulhaq, 2020). This underscores the importance of using natural ingredients that support a sustainable village ecosystem. Urgency awareness: This ecology is increasingly strengthened by the large-scale flood incident in Bali on September 10, 2025, which revealed weaknesses in waste management, especially non-organic waste, as aggravating factors of the disaster, as well as impacts on social life, the economy, tourism, and local cultural (Kompas 2025).

Incident flooding reflects low public awareness of the collective balance between humans and the environment. In this context, the tradition of ogoh-ogoh does not provide a sufficient ecological answer. The use of non-toxic materials is environmentally friendly, thereby increasing the post-ritual waste burden. The tradition of ogoh-ogoh in the village of Sidowaluyo, South Lampung, demonstrates that local traditions can serve as a medium for reflection and education on socio-ecological issues through the use of natural and recycled materials. With this, ogoh-ogoh is not just a symbol of purification Bhuta Kala, but also an instrument of

culture for growing awareness of the ecological and responsive environmental crisis in a sustainable manner.

In practice, various alternative materials, such as bamboo, recycled paper, paper plaster, and organic materials, are increasingly used to replace synthetic materials in the manufacturing process of Ogoh-ogoh (Ardana & Sudita, 2022). Bamboo is chosen because it is environmentally friendly, easy to obtain, and represents local wisdom, embodying aesthetic and cooperative values. However, the application of these environmentally friendly materials is not yet fully optimal because there is a gap between awareness of ecological issues and field practices, especially in the economic, technical, and environmental education. Although part of the younger generation has taken the initiative to use alternative materials, internalization of the ecological tradition of Ogoh-Ogoh remains limited and unevenly distributed.

Through the corner-view ecology of Julian H. Steward's culture, this paper examines the emerging awareness of ecology in the tradition of ogoh-ogoh as part of the cultural adaptation process of Balinese society to its ecological and social environment. Tradition of ogoh-ogoh is understood as a practice culture that is not only ritual and symbolic, but also functional, growing awareness of the collective in a guard balance relation between humans and nature in a sustainable manner. The results of this research are expected to provide a practical solution to bridge the gap between ecological awareness and the practice of manufacturing ogoh-ogoh in the field. In addition, this finding is expected to offer recommendation policies that strengthen the use of environmentally friendly materials and contribute to the preservation of adaptive and sustainable Balinese traditions. Furthermore, this research is expected to have a positive impact on improving the quality of life of the Balinese Hindu community in the village of Sidowaluyo, in the face of climate change and global environmental degradation.

Overall, the ecological approach of Julian H. Steward's culture is an essential basis for understanding the tradition of the ogoh-ogoh as a form of adaptive cultural practice in guarding environmental balance. In this perspective, the tradition of

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

ogoh-ogoh is understood not only as a ritual and cultural expression but also as a concrete public response to ecological problems through the use of environmentally friendly materials and by strengthening collective awareness of sustainability. Generation young Balinese Hindus play a strategic role in continuing this tradition in a more sustainable way, so that ogoh-ogoh not only functions as an inheritance culture, but also as a means of environmental education that fosters ecological awareness in the midst of modern life.

Previous studies on the traditional Ogoh-Ogoh generally put this tradition in a social, religious, and cultural framework, especially as a medium for forming social harmony, interfaith religious tolerance, and strengthening the identity of the Balinese Hindu community (Muamalah et al. 2023). Although contribution is essential, the focus of the research is still limited to social and symbolic dimensions, while ecological aspects as well as the implementation of environmental values in practice are not yet studied in depth. In fact, this tradition has potential as a medium of internalization awareness ecological through practice culture that comes into direct contact with material, waste, and space management of the public. Therefore, this research is presented to fill the gap with the study implementation of environmental values in the traditional Ogoh-Ogoh in the Village Sidowaluyo as an effort to build awareness of the ecological Balinese Hindu diaspora community, which integrates the mark culture with not quite enough answers to ecological issues in the context of environmental sustainability (Supartha 2023).

This research aims to critically analyze the implementation of ecological values in the tradition of the Ogoh-Ogoh Balinese Hindu community in the village of Sidowaluyo, including its successes, limitations, and the gap between the symbolic and the practicalreal. In addition, this study evaluates the role of the Ogoh-Ogoh tradition as an instrument for environmental education in raising ecological awareness among the public.

METHOD

This research uses a qualitative approach with design phenomenology, which aims to understand the experience deeply and the meaning of the subjective Balinese

Hindu society towards the tradition of Ogoh-Ogoh as a social and ecological phenomenon. Phenomenological approach chosen Because The focus is on lived experience *and* the meaning experienced by participants in the context of their socio-cultural aspects. (Michael J Gill, 2020). Informant selected purposively as many as seven people directly involved in the creation and implementation of the Ogoh-Ogoh . This number is determined based on data sufficiency (data *saturation*), namely, when interviews have produced information that is repetitive and no longer provides variation that yields significant new meaning (Kim, H.-K. et al 2020).

Data are collected through in-depth interviews, non-participant observation, and documentation. Non-participant observation is used as a strategy to guard against objectivity and limitations, and to place researchers in the role of observers in the practice of the religion being studied, because researchers are not part of the community of Hindu adherents. An in-depth interview was conducted for the dig meaning and participant experiences related to the tradition of Ogoh-Ogoh , while the documentation function strengthened the Data evidence (Journal of Health Sciences, 2025). Data analysis was conducted using the phenomenological method. Descriptive Colaizzi, who covers stages of reading all data, identifying important statements, formulating meaning , grouping meaning into a main theme, and formulating the essence of the experience being studied. Colaizzi's method was chosen because it gives a systematic and explicit analysis in phenomenological research Descriptive, BK Gumarang Jr. & RC, 2021). Data validity is maintained through triangulation of sources and techniques, as well as by checking the suitability of field data and interpretation results. This approach helps safeguard the credibility and consistency of research findings. (Asian Nursing Research, 2024). The data were then analyzed using the Miles & Huberman model, which includes the processes of data reduction, data presentation, and data extraction. Conclusion: For finding patterns emerging in social and ecological practice culture, see Miles & Huberman (2020).

RESULT AND DISCUSSION

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

Stages of the Ogoh-Ogoh Ritual Process

Balinese Hindu Community in the Village Sidowaluyo, Sidomulyo District, South Lampung Regency, preserves the tradition of Ogoh-Ogoh using environmentally friendly materials. This tradition not only serves as an expression of religious and cultural identity, but also strengthens the identity of the Balinese community abroad and reminds us that it will not quite suffice to answer nature and fellow human beings (Anggawiguna, Destiwati, 2023). This is in line with the values of Tri Hita Karana. This Hindu philosophy emphasizes balance and harmony among humans with God (Parahyangan), humans with fellow humans (Pawongan), and humans with nature (Palemahan). The principle of Tri Hita Karana is not only understood normatively but also practiced in real terms by the Balinese Hindu community in the village of Sidowaluyo in daily life and in the implementation of the tradition of Ogoh-Ogoh. Aspect Parahyangan reflected through prayer together and purification ritual before, and after parade Ogoh-Ogoh, Pawongan realized in cross-ethnic cooperation spirit age in the planning, manufacturing, and cleaning process post-parade, while Palemahan realized through the use of environmentally friendly materials, management of ritual waste, as well as activity clean villages and greenery around the temple. These practices show that Tri Hita Karana does not stop as a philosophical concept, but rather as a guideline for integrating spiritual, social, and ecological dimensions in harmony within the context of the overseas Balinese Hindu community in Sidowaluyo.

Figure 1: Stages of Implementation Tradition of Ogoh-Ogoh in the Village of Sidowaluyo



Source: Managed by researchers, 2025

Tradition of the *ogoh-ogoh* is a form of cultural expression of the Balinese Hindu community,

which is carried out approaching Nyepi Day. The stages of organization of this tradition started from the planning stage, where the community , especially the youth in the banjar, gathered to determine the concept of the statue, the giant that will be created

. The idea usually adapts to moral values, social issues, or symbolic representations of characteristic evil human beings who seek purification (Ardika, 2015).

At this initial stage, the community begins to raise funds and determine the materials to be used, both natural and modern (Putra 2017). The next stage is the process of making *ogoh-ogoh*. This creation involves artistic skills passed down from generation to generation (Ketut Ariawan et al. al 2020). Framework statues are usually made from woven bamboo, then covered with paper, cloth , or styrofoam. This is where the shift in the use of materials is seen, as the public now prefers lighter modern materials, but they are less environmentally friendly (Suryani 2024). This manufacturing process takes weeks to approach Evening pengerupukan , one day before Nyepi (Indonesia Kaya 2023).

After the *ogoh-ogoh* is finished, the stage is a ritual ceremony, *mecaru* . Ceremony: This is done with offerings as a form of purification for the self and the environment before the *ogoh-ogoh* is paraded (Suryani, 2024). The offerings presented are also varied, starting from flowers, fruit , food, up to *Banten*, which has a symbolic meaning (Sujarwo 2019). This ritual process shows a strong attachment to the cultural practices of Balinese Hinduism, which are based on the balance of nature and spirituality (Suryani, 2024). Stage peak: parade of *ogoh-ogoh* at night. *Ogoh-ogoh* is paraded around the village or city, accompanied by gamelan, torches, and magical screams that create a festive atmosphere (Nole 2023). In this stage, the *ogoh-ogoh* plays a role as a symbol of *ghosts* or of energy-controlled negative forces through ritual procession. Arakan usually ended with burning *ogoh-ogoh* as a symbol of extermination, characteristic of bad times, a time of purification of oneself and the nature universe (Rahmadani & Prasetyo 2024). The final stage is

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

cleansing, where society returns to ensure that the environment remains clean after the celebration (Prianta & Sulistyawati, 2024).

Awareness Ecology in Tradition of Ogoh-Ogoh

Awareness of the ecological tradition of ogoh-ogoh in the village of Sidowaluyo: no stop at the symbolic meaning, but realized in action as a sustainable reality. This is evident in the use of environmentally friendly materials in the manufacture of the ogoh-ogoh statue, such as bamboo, recycled paper, and organic materials as substitutes for synthetic materials. In addition, the Balinese Hindu community in the village of Sidowaluyo collectively plant mango trees in the temple area as a form of commitment to guard the balance of nature. Post-celebrations, the community also conducts waste management by disposing of leftover ogoh-ogoh materials and scraps of offerings at a designated site. Activities related to cleaning the temple area are carried out weekly, which shows that spiritual values in the ogoh-ogoh ritual have transformed into everyday, practical ecological practices. This awareness becomes part of Hindu spirituality, which views cleanliness as integral to holiness (Suryawan 2020).

Strengthening the sustainable practice culture of the Ogoh-Ogoh in the Village Sidowaluyo can be achieved through the compilation of technical guidelines that are environmentally friendly, collectively agreed upon, and do not remove the marks of sacredness and the aesthetic tradition. Guidelines that cover the use of environmentally friendly materials, the management of waste after the procession, and activities to clean the environment and plant reinforced trees through the Room Reflective Post Nyepi. Thus, Ogoh-Ogoh is not just an expression of ritual and art culture, but also a means of environmental education based on internalized customs, Tri Hita Karana values, especially the Palemahan principle, in a sustainable manner.

Strengthening role generation among the young as an agent of ecological culture is an important strategy for guarding the sustainability tradition of Ogoh-Ogoh in the Village Sidowaluyo. Every before the manufacturing process Ogoh-Ogoh, sekaa Balinese Hindu youth in the village Sidowaluyo moreover formerly carry out deliberation as room joint planning and reflection related to concepts,

materials, and moral message that will be realized in work. In this forum, the more senior youth play a role in transmitting values ecological to the younger generation, including confirming the importance of protecting the environment as not quite enough moral and spiritual responsibilities. Seniors also often present concrete examples of various phenomena, such as natural disasters that occur in Indonesia, such as floods, landslides, fires, and a clean water crisis, as a reminder of the consequences of environmental damage due to the exploitation of nature and human greed. The process of deliberation and mentoring in this intergenerational context not only strengthens the solidarity of the community but also ensures that ecological awareness is continuously internalized in practice culture, so that the tradition of Ogoh-Ogoh remains relevant, adaptive, and aligned with contemporary environmental challenges.

Collaboration among the Balinese Hindu community, the Sidowaluyo Village government, and environmental activists is important for strengthening sustainability practices in an ecologically based culture. Synergy with the government village allows the existence of a support policy as well as provision of facility management, more targeted and sustainable waste management. One concrete form of collaboration is seen in the commitment of Head Village Sidowaluyo, which provides a special location for the disposal of remaining offerings, as well as a set river for the disposal of ashes and cremation for the Hindu community, which has been officially approved by the government village. This arrangement is accompanied by an agreement to ensure cleanliness and environmental sustainability, so that religious activities can be conducted in harmony with the principles of conservation nature. With the existence of cross-border cooperation, this actor, sustainability tradition Ogoh-ogoh, and a series of Balinese Hindu rituals in the village Sidowaluyo, are further strengthened through support of an insightful ecological and harmony-oriented social structure.

Research findings show the existence of material transformation in the manufacturing of ogoh-ogoh made of synthetic materials towards environmentally friendly materials that reflect a change in method to view the public in relation to

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

humans and nature. Ogoh-ogoh is no longer understood solely as a work-ritual art form, but rather as a symbolic medium that controls the destructive tendencies of man toward the environment, while simultaneously implementing the Paringan principle within Tri Hita Karana. This practice occurs in a participatory cross-sectoral manner. Generation through stages: planning, making, driving, to cleaning post-parade, so that values are ecological, inherited through role modeling and collective workcollectively. Thus, the tradition of ogoh-ogoh functions as an ecological learning medium, grounded in experience, that demonstrates cultural adaptation and public challenge to ecological sustainability.

Although awareness of ecological public issues has relatively increased , this study also found an existence gap between discourse awareness and practice. In some stages, the use of less environmentally friendly materials still occurs because of considerations of efficiency, visual aesthetics, and limitations in source power. This condition indicates that internalization marks are not yet fully evenly distributed ecologically and still face structural and cultural obstacles.

In the modern context , the tradition of ogoh-ogoh functions as a reminder of global environmental issues such as climate change and pollution , with the symbol bhuta kala, which represents the characteristic destructive man to nature (Primayanti 2022). Awareness, ecologically built through this tradition, does not stop at the ritual level; it continues in daily life and society, including waste management and sorting, the house ladder, and the strengthening of social solidarity through mutual cooperation activities (Wijaya and Nole 2024). Generation young is positioned as agents of change at a time when their values are ecological, so that the tradition of Ogoh-Ogoh plays a role as a means of cross-cultural environmental education in the current era of globalization (Ministry of Religion, 2025). In addition, planning a procession that considers environmental and infrastructure sustainability demonstrates local wisdom and capability in responding to ecological challenges concretely, while also confirming that spirituality and responsibility can coexist in practice within Balinese society (Astuti & Nugraha, & Desnanjaya, 2025).

Awareness ecological in the tradition of ogoh-ogoh in the village Sidowaluyo. No stop at the meaning symbolic, but has been realized in action, sustainable reality. This is apparent from the use of environmentally friendly materials in the manufacturing of ogoh-ogoh statues, such as bamboo, recycled paper, and organic materials, as substitutes for synthetic materials. In addition, the Balinese Hindu community in the village of Sidowaluyo collectively plants mango trees in the temple area as a form of commitment to guard the balance of nature. Post-celebrations, the community also conducts waste management by disposing of leftover ogoh-ogoh materials and scraps of offerings at a designated site. Activities related to cleaning the temple area are carried out weekly, which shows that spiritual values in the ogoh-ogoh ritual have transformed into ecological practices in daily life.

The ecological value inherent in the activity of planting trees, posts of the ogoh-ogoh, reflects a paradigm shift from merely ritual performers to agents of environmental preservation. The Banjar youth involved in the procession of the ogoh-ogoh now lead activities to green around temples, schools, and empty villages. This tradition not only beautifies the environment but also strengthens the power of absorption of groundwater and reduces the risk of erosion in the agricultural area. Thus, the tradition of ogoh-ogoh has a direct impact on the formation of awareness and the ecosystem's sustainability at the local level (Amir et al. 2025).

The connection between the tradition of ogoh-ogoh and reforestation activities is strengthened by the Melasti ritual, which is performed several days before Nyepi. In the Melasti ceremony, the Balinese Hindu community of Sidowaluyo performs purification rites using sacred water from water sources or the sea. This ritual has meaning in deep ecology, namely maintaining the purity of the water element as the source of life. Practice Melasti push public for clean rivers and village water sources from rubbish, plastic, as well as waste domestic, making this spiritual activity a real socio-ecological movement (Bali.com 2025).

Implementation of Melasti, inspired by values in ogoh-ogoh, confirms the importance of environmental cleanliness and purity as integral to religious life.

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

Through this ritual, people understand that polluting the river or sea is the same as polluting the elements of holy nature . Therefore, the Sidowaluyo community has now begun to avoid disposing of waste carelessly and is working to maintain the cleanliness of the temple area. Tradition of the ogoh-ogoh functioning as a means of education, internalizing ecology and environmental purity as moral and spiritual values (Bali Island 2025).

The tradition of the ogoh-ogoh reflects the spiritual relationship between humans and nature through the Tri Hita Karana teachings. The Palemahan Principle, when realized in practice, guards environmental cleanliness, while Pawongan and Parhyangan emphasize cooperation and prayer together, so that spiritual values and responsibility contribute to ecological integration in practice within religious Balinese society (Winarta 2018). Awareness of the ecological Balinese Hindu community in the village of Sidowaluyo is reflected in changes in material use and the management of waste in the tradition of ogoh-ogoh. Although part of society , especially the young generation, is starting to switch to environmentally friendly materials, an attitude that is still diverse shows that ecological awareness is not yet fully even.

In practice managementgarbage , the gaps between the symbolic and the practical, real look clear before and after the procession of the ogoh-ogoh. Before the parade , materials and ritual equipment are prepared with awareness limited to the potential waste produced. After the procession, some rubbish remnants of the ogoh-ogoh and offerings have been collected and cleaned by cooperation, but its management is still conventionalGarbage offerings are generally separated: organic parts are returned to nature or disposed of at a sacred site, while non-organic materials are not managed through recycling or systematic repetition. This condition indicates that practice ecological still depends on individual awareness and is not yet fully institutionalized.

Critically, these findings suggest that the ogoh-ogoh tradition has potential to function as an instrument for environmental education, but its effectiveness remains limited. Factors supporting the role of ecological traditions include youth

involvement, Tri Hita Karana values, and support figure customs. As for the factors inhibiting low awareness in society, limited knowledge management, garbage, and a strong symbolic-ritual orientation that has not been accompanied by the practice of ecological sustainability. Thus, the role of ecological tradition of the ogoh-ogoh is not homogeneous, but rather influenced by the level of awareness, experience, and commitment of a socially diverse society. Some parts are conscious, while others are not yet.

Tradition Ogoh-Ogoh in Perspective Ecology Julian Hayes Steward Culture

In perspective, ecology culture: Julian H. Steward understood culture as the result of man's adaptation to his ecological environment through systems of technology, patterns of work, and organization, in a contextually developing social context. Steward emphasized that practice culture is not separate from the environment, but instead formed through a reciprocal relationship between humans and nature. In this context, the traditional Ogoh-ogoh in the Balinese Hindu community in the village of Sidowaluyo can be understood as a form of adaptation responsive to cultural challenges and ecological concerns, especially through the change to a material system of using styrofoam to more environmentally friendly materials, such as bamboo and paper recycling. This change shows that ritual traditions are not static but rather undergo transformation in response to environmental pressures. (Steward, 1955).

Furthermore, adaptation culture in the tradition of ogoh-ogoh not only reflected in the material aspects, but also in the broader practice of ecology in society. A number of community start-up initiatives integrate tree-planting activities in the temple and banjar areas, increasing awareness of the management of rubbish offerings and ritual waste, and fostering mutual cooperation to clean the environment after the ogoh-ogoh parade. The show demonstrates that the tradition of ogoh-ogoh functions as a medium for internalizing awareness, ecological in nature, practical, and collective, not merely symbolic, purely aesthetic, or ritual.

In framework ecology culture, Steward also introduced the concept of *cultural core*, namely, elements of culture that are most directly related to

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community Of Sidowaluyo Village, South Lampung

environmental management and the sustainability of life communities. Selection of materials, techniques, and manufacturing of ogoh-ogoh , as well as pattern Work, collective society can be positioned as part of the *cultural core*. The integration of Tri Hita Karana values, especially the Palembang aspect, in the practice of ogoh-ogoh demonstrates a selection process for an adaptive and reflective culture (*cultural selection*). Thus, the tradition of ogoh-ogoh not only represents a cosmological symbol of Bhuta Kala but also serves as a mechanism for ecological adaptation, linking the symbolic, social, and environmental dimensions of sustainability dynamically. (Widyasari, 2025).

Study results show that the tradition of the ogoh-ogoh in the village of Sidowaluyo not only functions as a religious ritual approaching Nyepi Day, but also has already experienced an update in the context of using more environmentally friendly materials and practices. The shift from using styrofoam and chemical paint to natural materials such as bamboo, paper recyclingrepeat , and organic glue is evidence of the internalization of ecological values in culture. This process also serves as a collective educational medium for society, especially younger generations, about the importance of protecting the environment. The values of Tri Hita Karana, especially the Palemahan principle, which emphasizes the harmony and connection between man and nature, are really implemented in the manufacturing of the procession of the ogoh-ogoh

The novelty of this research lies in addressing a research gap that has not been seriously examined, namely, studies of the ecological overtones of the ogoh-ogoh tradition. Previous research (Muamalah, Huda, & Anggraeni, 2023) consistently placed ogoh-ogoh within the framework of social harmony, identity, cultural expression, and religious expression, without making ecology a primary focus of analysis. Departing from the emptiness mentioned, this research explicitly positions the tradition of ogoh-ogoh as a practice of cultural adaptation to the environment within a use-perspective ecology, drawing on Julian H. Steward's culture concept, particularly in the context of Balinese Hindu communities outside Bali, which have received minimal research. Through a phenomenological approach,

this study shows that ogoh-ogoh not only serves as a nature symbolic-ritual, but also functions as a mechanism for culturally real form awareness and practice across generations at the level. This research confirms that the integration of environmental values into the tradition of ogoh-ogoh has been more numerous to date, understood in terms of social, artistic, and religious dimensions. Through relatedness practice culture and issues ecology, ogoh-ogoh functioning as a means of environmental education that is realized in the use of environmentally friendly materials, as well as the activity of cleaning the village before and after the celebration Involvement across generations, especially among younger generations, is pushing internalization and awareness of ecological issues based on direct experience. Thus, the tradition of ogoh-ogoh not only preserves Balinese Hindu identity and spirituality but also plays a strategic role in building public ecological literacy, wandering, and addressing global environmental challenges.

Awareness of the ecological tradition of ogoh-ogoh in the village of Sidowaluyo can be said to have had a real impact and has been operationalized qualitatively through a series of observable social practices. Operationalization ecological awareness in this research is realized through indicator behavior and practices, including the transition use of synthetic materials towards environmentally friendly materials such as bamboo and paper recycling repeat, involvement of the public in activity environmental cleaning before and after the procession, planting trees in the temple area, as well as the existence of collective reflection in related youth deliberation meaning ecological ogoh-ogoh . The show that tradition ogoh-ogoh does not stop at ritual symbolism; it functions as a cultural medium that shapes awareness, attitudes, and actions in ecological Balinese Hindu society, although the level of internalization and consistency in its implementation still varies across community groups.

CONCLUSION

This study shows that the traditional Ogoh-ogoh in the Balinese Hindu community in the village of Sidowaluyo not only functions as a religious ritual, but

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community
Of Sidowaluyo Village, South Lampung

also has a relationship with the adaptation of cultural efforts to ecological issues. The research results show a change in practice manufacturing of ogoh-ogoh going to use more environmentally friendly materials, as well as the development of public awareness in guarding environmental cleanliness, managing rubbish offerings, and doing collective activities such as cooperation and planting trees. Discussion through perspective ecology Julian H. Steward's culture emphasizes that practice is a form of adaptive culture , where values, symbolic tradition, and care towards the environment are integrated into life, social public .

BIBLIOGRAPHY

Amir, F., Miru , A.S., & Sabara , E. (2025). *Urban Household Behavior in Indonesia: Drivers of Zero Waste Participation*.

Anggasta , G., & Widiastuti , W. (2022). Ethics Preservation Environment Which done by the Community Lovers Environment In Bali. *Synectics : Journal Architecture* , 19 (1). <https://doi.org/10.23917/sinektika.v19i1.16679>

Anggawiguna , PGV, & Destiwati , R. (2023). Inner Group Communication Implementation of the Tri Hita Karana (Pawongan) Concept in Associations Village Gong Group Tour Penglipuran Bangli Bali. *Journal of Science Social and Humanities* , 8(2), 145-160. <https://doi.org/10.23887/jish-undiksha.v8i2.22685>

Anggreni , NLEY (2023) Communication of Parade Rituals Ogoh-Ogoh as an Implementation In Tri Hita Karana. *Widya Sandhi Journal of Social, Religious and Cultural Studies* , 14(1). <https://doi.org/10.53977/ws.v14i1.671>

Ardika , IW (2015). *Heritage Balinese Culture : Values, Traditions , and Preservation* . Denpasar: Udayana University Press

BK Gumarang Jr. & RC Mallannao , “ Colaizzi's Methods in Descriptive Phenomenology,” *International Journal of Multidisciplinary: Applied Business and Education Research* 2(10) (2021)

Baedhowi , B. (2007). Searching for the Ideal Format of Theo- Ecology from Connection Between Religion and Science . *Millah* , 6(2) . <https://doi.org/10.20885/millah.vol6.iss2.art6>

Bali Island. (2025, June 21). *Definition, Meaning, Creation, and Performance of Bali's Ogoh-Ogoh* . Retrieved October 23 , 2025, from <https://www.bali-island.com/culture/definition-meaning-creation-and-performance-of-balis-ogoh-ogoh>

Bali.com. (2025). *Melasti Ceremony in Bali – Purification and Preparation for Nyepi* . Retrieved October 23 , 2025, from <https://bali.com/bali/travel-guide/culture/melasti-ceremony>

Bronfenbrenner, U. (1994). *Ecological models of human development* . In T. Husen & T. N. Postlethwaite (Eds.), *International Encyclopedia of Education* (Vol.

3, 2nd ed.). Oxford: Elsevier Science. <https://www.ncj.nl/wp-content/uploads/media-import/docs/6a45c1a4-82ad-4f69-957e1c76966678e2.pdf>

Darmawan , D., & Fadjarajani , S. (2016). Connection between knowledge And attitude environmental preservation with behavior traveler in guard environmental cleanliness . *Journal of Geography* , 4 (1).

Denpasar City Government. (nd). *From Training Denpasar's Young Men and Women , Environmentally Friendly Ogoh-Ogoh Keep it up Tradition Wrestling in Bali.* Retrieved from <https://www.denpasarkota.go.id/berita/dari-pelatihan-teruna-teruni-denpasar-ogoh-ogoh-ramah-lingkungan-pertahankan-tradisi-ngulat-di-bali>

Goddess , S. M., & Amalijah , E. (2019). Comparison Aomori Nebuta Festival With Celebration Ogoh-Ogoh in Bali. *Mezurashii* , 1 (1). <https://doi.org/10.30996/mezurashii.v1i1.3228>

Dhiya'ulhaq , M. A. (2020). Waste Plastic : Externalities Negative from Activity Consumption . *Suara.Com* .

Diantika , P., & Utami , NNDT (2022). Lontar Kuttara Kanda Dewa Purana Bangsul (Study Education Environment). *Dharma Literature: Journal Study Language And Regional Literature* , 2 (2). <https://doi.org/10.25078/ds.v2i2.1875>

Diatmika , I. D. G. N. (2019). Ogoh-Ogoh And Day Raya Nyepi . *Journal Hindu Religious Education Literature* , 2 (2). <https://doi.org/10.36663/wspah.v2i2.19>

Department of Culture Regency Buleleng . (2025, March 19). *Meaning Ogoh-Ogoh on Nyepi Day and the History of its Traditions* . : https://disbud.bulelengkab.go.id/informasi/detail/artikel/88_makna-ogoh-ogoh-pada-hari-raya-nyepi-dan-sejarah-tradisinya

Department of Culture Bali Province . (2025). Tri Hita Karana - Wisdom Local . Ceraken Balinese Culture . <https://ceraken.baliprov.go.id/detail/tri-hita-karana-1675605680>
DOI: <https://doi.org/10.36733/jeco.v1i1.1763>

Ganika , MA A., & Suardana , IW (2019). Ogoh-Ogoh and its Implementation in Creativity Work Art Appearance Three Dimensions . *Journal Mudra Art Culture* , 34 (1). <https://doi.org/10.31091/mudra.v34i1.632>

Hadiningrat , G. (2020). *Women's Role in Food Waste Management in Indonesia.* Atlantis Press Proceedings. <https://www.atlantis-press.com/article/125947561.pdf>

Harsana , I Ketut Gede (2018). *Revitalizing the identity of Balinese social through Ogoh-Ogoh art . International Journal of Current Research* , 10(07), 71714–71718. <https://www.journalcra.com/sites/default/files/issue-pdf/30966.pdf>

Hidayat , TR, Indrawati , I., & Herlina , T. (2020). Isolation and Identification

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community
Of Sidowaluyo Village, South Lampung

Bacteria Degradation Styrofoam origin Land Place Disposal End Sarimukti Bandung. *Quagga: Journal of Education and Biology* , 12 (2).
<https://doi.org/10.25134/quagga.v12i2.2353>
<https://doi.org/10.32488/harmoni.v17i2.319>

Huberman, A. M., & Miles, M. B. (1994). *Qualitative Data Analysis: An Expanded Sourcebook* (2nd ed.). Thousand Oaks, CA: SAGE Publications.

I Made Sumada (2018). *Wisdom local and environmental conservation in Balinese culture* . Indonesian Journal of Anthropology , 39(1), 55–68 DOI: <https://doi.org/10.34010/jipsi.v7i1.337>

Ida Ayu Putri Genta Widyasari (2025). *Theo- Ecology : Materials Alternative Making Eco- Friendly Ogoh-Ogoh For Guard Sustainability Balinese Culture* . *Journal Outlook Arts and Culture* , 3(1), 45–58. DOI: <https://doi.org/10.53977/jws.v3i1.2405>

Institute for Essential Services Reform (IESR). (2025, February 11). *Solutions to Bali's Waste Crisis: Reducing Waste at the Source and Developing Waste Management Infrastructure* .

Julian H. Steward, *Theory of Culture Change: The Methodology of Multilinear Evolution* (Urbana: University of Illinois Press , 1955).

Ministry of Religion of the Republic of Indonesia. (2025, March 28). *Getting to Know Ogoh-Ogoh : Let's Take a Look Meaning and Origin The suggestion is* . <https://papuabarat.kemenag.go.id/public/kanwil/mengenal-ogoh-ogoh-yuk-simak-makna-dan-asal-usulnya>

Ketut Ariawan , I Ketut Sudita , & I Gusti Nyoman Widnyana . (2020). Production art craft Ogoh-ogoh at the GASES Studio in Denpasar. Undiksha Fine Arts Education Journal , 4(1), 1–10. <https://doi.org/10.23887/jipsp.v4i1.4297>

Kholis , N., & Karimah , R. (2017). Action Culture Theo- Ecology Through Integration Environmental Education Curriculum . *Al-Tahrir: Journal of Islamic Thought* , 17 (2). <https://doi.org/10.21154/altahrir.v17i2.958>

Kim, H.-K. et al., “ *Husserlian phenomenology in Korean nursing research: analysis, problems, and suggestions* ,” *Journal of Educational Evaluation for Health Professions* , 17 (2020).

Kompas.com. (2025, September 10). Bali Floods of September 10, 2025, Causes Up to 6 people were swept away . Accessed December 26, 2025, from <https://www.kompas.com>

Mr. Ipung Zainul Islam Sumarwoto , " Tradition Ogoh-Ogoh in Series Nyepi as a Form of Existence Hindus at Pura Agung Dewi Savitri Temple in Sawur Hamlet Village Bulusari, Tarokan District Kediri Regency ", Thesis, Nusantara PGRI University Kediri, 2024.

M. Thoriqul Huda, “ Harmony Religious in Tradition Ogoh-Ogoh : Study ” The Case of the Great Satya Dharma Temple in Sekaran Village , Kediri", Empirisma : Journal of Islamic Thought and Culture Vol 33, No 1 (2024)

Maharani, FK (2024). Construction social public multi-religious to tradition OgohOgoh in Balun Village , Turi District Regency Lamongan . *Journal of Anthropology Culture* , 12(1), 88–104.

Mahdinatin Muamalah , " Tradition Ogoh-Ogoh For Realize Harmony Between Hindus and Muslims", (Journal of education research Kediri 2023.)

Michael J. Gill, Phenomenology as Qualitative Methodology, in Qualitative Analysis: Eight Approaches*, ed. N. Mik -Meyer & M. Järvinen (London: Sage, 2020).

Milda Puspitasari , " Transformation Function Ogoh-Ogoh as a Social Education Media , " *Journal Culture and Traditions of the Archipelago*, Vol. 11, No. 2 (2023): 114–128.

Moleong , LJ (2019). *Methodology Study Qualitative* (Edition Revision). Bandung: PT Remaja Rosdakarya .

Muamalah , M., P, RRB, N, RM, & Sutomo , AM (2023). Tradition Ogoh-Ogoh For Realize Harmony Between People Hindu and Islam. *Journal of Educational Research* , 4 (1), 276–282. <https://doi.org/10.37985/jer.v4i1.120>

Muamalah , M., Pratiwi , RRB, Nabila, RM, & Putri, AMS (2023). Tradition Ogoh - Ogoh For Realize Harmony Interfaith Hinduism and Islam. *Journal of Educational Research* , 4 (1). <https://doi.org/10.37985/jer.v4i1.120>

Ni Nyoman Reni Suasih (2024). *Waste Management Policy in Bali Province, Indonesia*. Journal of Local Social Science. DOI: <https://doi.org/10.55908/sdgs.v12i1.2677>

Ni Putu Maharan Wulandari (2025). *Ogoh-Ogoh Attraction of Nyepi Ritual in Bali: Symbol Bhuta Kala and Social Message*. DOI: <https://doi.org/10.53977/jws.v3i1.2390>

Niman , EM (2019). Wisdom Local And Effort Preservation Environment Nature . *Journal of Education and Culture Mission* , 11 (1).

Prabandari , IS, & Sonder, IW (2021). Impact Parade Ogoh-Ogoh To Social Community Culture In Village Customs Kuta. *Cultural Tourism : Scientific Journal Religion And Culture* , 6 (1). <https://doi.org/10.25078/pba.v6i1.1931>

Primayanti , NW (2022). *Local Wisdom Narrative in Environmental Campaigns* . Cogent Social Sciences, 8(1), 2090063. DOI: <https://doi.org/10.1080/23311983.2022.2090062>

Putra, IN (2017). *Ritual and Aesthetics Ogoh-Ogoh in Perspective Balinese Culture* . Denpasar: Larasan Library .

Rahmadani , A., & Prasetyo , KB (2024). *The evolution of Ogoh-Ogoh performances in fostering religious tolerance*. **KARSA: Journal of Social and Islamic Culture** , 32(1), 194–227. <https://doi.org/10.19105/karsa.v32i1.12419>

RGSA. (2024). *Regulation Tradition Ogoh-Ogoh and Its Impact to Awareness Balinese Community Ecology* . *Journal Green Society Awareness Research* , 6(2), 87–102.

Ecological Awareness In The Ogoh-Ogoh Tradition In The Hindu Bali Community
Of Sidowaluyo Village, South Lampung

SLOAP. (2018). *Ogoh-Ogoh Symbolism and Social Communication toward Hindu Contemporary Society. International Research Journal of Management, IT & Social Sciences*, 5(2), 95–104. <https://sloap.org/journals/index.php/irjmis/article/view/31>

Suardana , IW, & Astika , IG (2024). *Implementation of Tri Hita Karana in Preservation Environment in Bali*. Journal Ecology and Culture , 8(1), 11–22.

Sugiyono . (2020). *Method Study Qualitative , Quantitative , and R&D* . Bandung: Alfabeta .

Sujarwo , W. (2019). *Patterns of plant use in religious offerings in Bali (Indonesia)*. **Acta Botanica Brasilica** , 33(4), 854–866. <https://doi.org/10.1590/0102-33062019abb0299>

Suryani , Kadek . (2024). *Mecaru Ritual as Effort Harmonization Cosmic : Overview Hindu Ecotheology* . **Śruti : Journal of Hinduism** , 5(1), 52–61. <https://jurnal.ekadanta.org/index.php/sruti>

Suryawan , IN (2020). *Awareness Ecological in Balinese Hindu Ritual: A Study about Management Banten Waste in Traditional Villages* . Journal of Hindu Religion and Culture , 15(1), 44–53.

The Phenomenology Qualitative Research Inquiry: A Review Paper , Pakistan Journal of Health Sciences (2025).

The Evolution of Phenomenology in Korean Nursing Research: A Scoping Review, Asian Nursing Research 18(1) (2024)

Wicaksana , IW (2023). *Wisdom Local and Ecological in Tradition Nyepi and Ogoh-Ogoh in Bali* . Journal Ecology Culture , 5(2), 33–45.

Widyasari , IAPG (2025). *Theo- Ecology : Materials Alternative Making Environmentally Friendly Ogoh-Ogoh* . WIS Journal . DOI: <https://doi.org/10.53977/jws.v3i1.2405>

Wijaya, IMW (2021). *Potential Cycle Repeat Rubbish Traditional Ceremonies on the Island of Bali* . JECO (Journal) Ecology and Environment). 1(1), 1–8.

Winarta , IW (2018). *Tri Hita Karana as Foundation Philosophy of Sustainable Development in Bali* . Journal Philosophy of Hindu Religion and Culture , 5(2), 115–129.

Yasa , IM (2022). *Innovation and Impact Environment in Making Ogoh-Ogoh in Bali* . Denpasar: State Hindu Dharma Institute .

Zuchdi , D. (2021). *Research Data Analysis Qualitative : Approach Phenomenology and Hermeneutics* . Yogyakarta: UNY Press.