

The Ngejot Tradition Increases Religious Tolerance in Gelgel Village, Klungkung Regency, Bali

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ABSTRACT

Heterogeneous religious life in Bali generates a high sense of tolerance in inter-religious interactions. Diversity in religious life is actually something that can beautify and enrich and enrich the atmosphere in religious life. The Ngejot tradition which is carried out on Galungan Day by the people of Gelgel Village, Klungkung Regency, Bali as a medium of adhesive religious tolerance. Ngejot as tolerance is an awareness of living in each religion, obeying the teachings of their religion and practicing noble values, maintaining and maintaining order in religious life. The existence of social interaction giving gifts in the form of food certainly improves communication between religious communities by wishing each other a happy holiday and as a moment of apology so that the holiday moment can be carried out with a clean heart. The implementation of the ngejot tradition at the Galungan celebration as a medium of social integration in fulfilling and maintaining the social structure of society. Social integration (Community integration) is the cooperation of all members of society, ranging from individuals, families, institutions, and society as a whole to produce values that are upheld. Social integration will be realized if it is able to control the prejudices that exist in society so that conflicts do not occur so as to realize coercive integration.

Keywords: *Tradition, Ngejot, Tolerance*

I. Introduction

The Balinese population, who are predominantly Hindu, are very strong in maintaining tolerance between religious communities on this island of the gods. Religious life in Gelgel Village, Klungkung Regency, Bali, upholds religious tolerance. This situation is evidenced by the existence of the Nurul Huda mosque, the oldest mosque in Bali, which is a sign of religious tolerance that has existed for a long time. The Nurul Huda Mosque was built in the 13th century, in Gelgel Village, Klungkung Regency. Muslim villages that are close to Hindus and Hindu places of worship live side by side in harmony. Diversity in religious life is actually a condition that can beautify and enrich and enrich the atmosphere in religious life. Thus, social groups are formed which are associations or human units who also

have faith in their respective religions and every religious community has a holiday that is respected by its adherents.

Among Hindus, they strive for religious harmony through interaction between people of the same religion and other religions. The right moment to be used is usually through the Dharma santi event, the Nyepi day, while on Galungan Hindus visit each other to visit each other. This is also applied in the celebrations of other people, for example, when Muslims celebrate Eid al-Fitr, Hindus visit their Muslim relatives and congratulate them. On the other hand, during Galungan, Muslims visit Hindus to wish them a happy Galungan. In this Galungan celebration, there is something unique, namely the ngejot tradition, namely delivering food to acquaintances or relatives' houses to remind each other that tomorrow or the day after will come a feast day. This tradition which originally has been running for generations on the island of Bali, especially in Gelgel Village, Klungkung Regency. In addition to making offerings, the community also prepares various dishes to entertain guests who come to visit. During these visits, guests from other faiths are always given gifts in the form of food or goods. However, it is not only the people who come to visit that are given, but the surrounding community who do not have time to visit/make a visit are also given gifts or jotan

The tradition of ngejot means giving something (generally food) to others when having a celebration or during certain holidays. This may be the same as in other areas in Indonesia, namely serving food during certain holidays, however, the ngejot tradition in Gelgel Village, Klungkung Regency, is only carried out during Galungan holidays.

The ngejot that is carried out is usually voluntary and more adapted to the situation and conditions of the community, meaning that what is owned is given to other people around it, considering that the Hindus in Gelgel Village are side by side with the Muslims. Vice versa when other people celebrate holidays such as Eid al-Fitr, Hindus in Gelgel Village also receive gifts in the form of food from the people who celebrate it. The ngejot tradition is still sustainable, especially for the people in Gelgel Village. This reflects a very high tolerance between religious communities, and this is what underlies the realization of harmony in Gelgel Village, which is predominantly Hindu and Gelgel Village is predominantly Muslim.

Activities as a capital to establish friendship and a sense of brotherhood among fellow religious communities in Gelgel Village, Klungkung Regency, Bali Province are very interesting for research. The uniqueness and importance of the ngejot tradition at the Galungan celebration as a medium in increasing religious harmony in Gelgel Village, Klungkung Regency, Bali Province deserves to be studied in the form of scientific research.

II. Discussion

Ngejot comes from the word ngejot which means ngenjuhan, ngejot means giving something sincerely. So from the above understanding it can be concluded that the ngejot tradition is a series of social life by giving something to each other at a certain moment sincerely. The tradition of ngejot which is carried out during the Galungan holiday by giving gifts in the form of food by Hindus to Muslims is an example of religious moderation in life in Gelgel Village, Klungkung Regency, Bali.

2.1 Galungan Day as a moment of friendship (simakrama)

The Galungan celebration gives a distinct impression to the Hindu community in Gelgel Village, where the Galungan celebration which is commemorated as the day of the victory of Dharma against Adharma, is used as a guide to control themselves more so as not to do things that violate Dharma or the truth. Therefore, during the Galungan celebration, people visit each other/mesimakrama with their families or with other Hindu communities to forgive each other and increase a sense of kinship between Hindus, with the aim of realizing the victory of Dharma against Adharma in social life. Thus the relationship that occurs during the Galungan celebration has a positive impact as well as fostering awareness, kinship and a sense of belonging among Hindus. The same is felt by non-Hindu people or people of other religions. The perceived impact or benefit in the form of answering other people's ignorance of the things done by Hindus, such as the installation of penjor, the use of banten and so on. The relationship that exists during the Galungan celebration tends to talk about the Galungan celebration. Other people are very curious about the traditions carried out by Hindus, which are very different from their religion, so that the relationship that occurs can be used as a medium to introduce the culture/traditions that are

owned by Hindus, so that there are no misunderstandings that can lead to conflicts of disharmony among the people. religion that can be harmful. Masimakrama conducted between fellow Hindus as well as visits made by other people to Hinduism which means establishing family relationships so that religious harmony is achieved above the cultural diversity that exists during the Galungan celebration.

2.2 Striving to Strengthen Tolerance Between Religious People

Striving as an amplifier of tolerance between religious communities in life is a social condition, where all groups and all religions can live together without compromising the basic rights of each to carry out their religious obligations. Tolerance between religious communities is also inseparable from the attitude of mutual respect and respect.

Ngejot as tolerance is an awareness of living in each religion, obeying the teachings of their religion and practicing noble values, maintaining and maintaining order in religious life. After realizing the meaning of religious life, being able to establish good relations between individuals in religion often shows symptoms that are not stable and often even cause internal conflicts and divisions among religious people, therefore the development of internal tolerance needs to be improved. This needs to be considered especially by religious leaders so that conflicts that may arise among their followers. All problems that arise within the religious community, should be resolved in the spirit of harmony, tolerance and with the spirit of kinship in accordance with the teaching that humans interpret each other and define each other's actions. It is not just a mere reaction of one person's actions towards another. A person's response is not made directly to the actions of others, but is based on the meaning given to the actions of the other person, in my view, communication between individual people in Gelgel Village is to build a harmonious relationship between one individual and another. . This is done so that the implementation of religious harmony in Gelgel Village can run harmoniously and peacefully starting from the same religion, for example between Hindus in Gelgel Village.

The impact that creates a peaceful atmosphere. Based on the science of sociology, from birth humans have the instinct to live in association with each other. This instinct is a basic human need to fulfill other life needs. Humans need

love and also need satisfaction and the desire to maintain power which will result in behavior that refers to the decision-making process to lead in a social interaction. The social interaction consists of dynamic reciprocal relationships between individuals and individuals, individuals with groups, and groups with groups in society. All actions or actions as social interactions in society will always produce an impact or consequence in their behavior, whether it is a positive impact that benefits all parties or a negative negative impact.

Something that has a good or positive result is because individuals or groups do everything well in accordance with the rules or common goals to be achieved. While actions that have a negative or detrimental impact are the result of an imperfect socialization process or in its implementation there are still many deviations, either intentional or unintentional. . To build interaction in increasing tolerance between people, they are in Gelgel Village.

2.3 Ngejot as a Reciprocal Relationship

Structural functionalism is one of the notions or perspectives in sociology that views society as a system consisting of parts that are interconnected with each other and one part cannot function without a relationship with the other parts, then changes that occur in one of the components. one part will cause an imbalance and in turn will create changes in the other part. Habits and beliefs in society have a certain function, namely to preserve the structure of the community concerned so that society can be sustainable (Nasir, 2007: 33).

Talcott Parsons (in Nasikun, 1995: 9-12) in the structural functional theory states that: an object must be seen as a system consisting of parts that are interconnected with each other, influencing each other between the parts that are multiple and reciprocal. On the other hand, tensions and deviations always occur, but in the long run these conditions will eventually be resolved by themselves through adjustments and institutional processes. This means that every community needs each other, because there needs to be good cooperation, good reciprocity occurs, as well as if a problem or conflict occurs, problem solving needs to be held together, and communication is always held so that harmony is always realized in the environment. Gelgel Village.

2.4 The tradition of Ngejot as social function social

The ngejot tradition carried out by Hindus against Muslims at the Galungan celebration is to establish a sense of togetherness, mutual respect, respect for the creation of inter-religious harmony in Gelgel Village.

In the Ngejot tradition, it is reflected that the people of Gelgel Village still firmly maintain their ancestral culture/inheritance. In addition, the tradition of ngejot in Hinduism reflects as an expression of various feelings of happiness. One of the functions of the ngejot tradition at Galungan celebrations as a medium of communication to improve inter-religious harmony towards non-Hindu or other religious people is a forum to bring closer and harmonize relationships with others in society.

Tolerance plays an important role in the activities of the ngejot tradition at Galungan celebrations because with tolerance in the community, people can know about the Galungan ngejot tradition, in this case there is interaction from one community who knows the existence of the house that will bring the jotan, this is where tolerance occurs directly where someone who comes with a gift (food) is greeted in a friendly manner by the family who receives the gift or ejotan.

In essence, Hindus who come to the homes of non-Hindu people in the ngejot tradition at the Galungan celebration are to inform them that tomorrow or the day after that a big holiday will come, namely the feast of the victory of dharma against adharma, known as the Galungan day. Galungan celebration which is marked by the giving of gifts (in the form of food) then harmonious relations, a sense of kinship will be well established. In general, a sense of kinship is shown by behavior, namely by the arrival of people of other religions to the houses of Hindus who celebrate major religious holidays, which indicates a sense of kinship from the community. So that the tradition of ngejot at the Galungan celebration as a medium of communication in increasing inter-religious harmony is becoming more strongly entwined.

In the tradition there will be a social unit of society as a supporter and executor of the tradition. Each social unit has its own function so that this function can run, there will be a process of communication and social interaction both internally and between other social units. Synergistic interaction and

communication will support the realization of harmonious relations between social units that exist in society, Jalaludin (2009: 116).

The implementation of the tradition of ngejot hari at the Galungan celebration as a medium of communication in increasing inter-religious harmony in Gelgel Village, apart from being a day to pray and offer various offerings, to be protested or expressed gratitude to Ida Sang Hyang Widhi Wasa, the moment of this galungan celebration is also used as a place to create harmony in order to create peace and comfort in a heterogeneous society. This Galungan celebration was chosen as the day used to realize tolerance between religious communities because on this day Hindus fully carry out forms of tolerance such as carrying out the ngejot tradition, masimakrama both between Hindus and non-Hindus or people of other religions. Ordinary days are indeed also used to carry out harmony between people, but not as much as on the Galungan celebration, because on these ordinary days all people are busy with their own business, and busy with their respective jobs.

The social function of society is to live side by side with other people. Living side by side with other people means having to be willing to accept every condition that occurs among all people, including in this case religious differences, therefore we must have an understanding of religious harmony in our social life. This is related to the fact that people around us may have different religions.

To improve the social harmony of religious communities in this ngejot tradition, then at least we must instill an attitude of mutual respect for fellow human beings. This is the basis of the conditions of life. If we are able to increase mutual respect, then at least we can carry out the interpersonal communication process as well as possible.

The social function of religious people is an understanding of the concept of living together without any disputes that cause divisions or disputes between religious people. With a clear understanding, if we apply living in harmony in the interaction of religious communities, we will not encounter or experience negative attitudes or conditions for religious reasons.

2.5 Strengthening Brotherhood Between Religions

The ngejot tradition carried out during the Galungan celebration in Gelgel village is to maintain the kinship between religious communities, this is because the implementation of the ngejot tradition is carried out not only with various Hindus, but also with other people or with non-Hindu people. By carrying out ngejot at the inter-religious galungan celebration which will be able to gradually strengthen the ties of brotherhood between Hindus and people of other religions (Islam). In this way, the relationship between religious communities in Gelgel village will gradually develop in increasing harmony.

The ngejot tradition carried out during the Galungan celebration will also be able to maintain and establish *masimakrama* relations between Hindus and people of other religions (Islam). With activities in the form of visits or *masimakrama* in the ngejot tradition at Galungan celebrations, it is able to increase harmony between religious communities in Gelgel Village, interaction between humans and humans, humans and the environment (both social and scientific environments) which takes place continuously in the form of experience in social life. Regarding the function of education, every implementation of the ngejot tradition at the Galungan celebration as a medium of communication in increasing harmony cannot be separated from the role of education, both formal and non-formal.

In its function as an educational medium, the implementation of the ngejot tradition cannot be separated from the participation of all people who do not prioritize personal interests over group interests. In this case, the community must have knowledge both obtained through formal education and non-formal education so that they really understand the importance of maintaining tradition as a medium of communication in increasing inter-religious harmony in Gelgel Village, Klungkung Regency.

As a medium of education, the ngejot tradition at the Galungan celebration is also very important as non-formal education, namely education that is obtained and can be seen directly in the field. So that the next generation can take the meaning of each implementation of the ngejot tradition at the Galungan celebration as an adhesive medium in increasing tolerance between religious

communities, so that the people in Gelgel Village can apply it to the next or future life, so that the ngejot tradition is the glue in increasing tolerance. between religious communities in Gelgel Village can be maintained properly and harmoniously

The implementation of the ngejot tradition as an adhesive medium in increasing tolerance at the Galungan celebration as a medium of social integration in fulfilling and maintaining the social structure of society. Social integration (Community integration) is the cooperation of all members of society, ranging from individuals, families, institutions, and society as a whole resulting in a compound of several values, which are equally upheld. Social integration will be realized if it is able to control the prejudices that exist in society so that there is no conflict, domicile and the emergence of integration without coercion.

Humans as social beings cannot stand alone without good cooperation with other humans, both in the family environment and with the community. There is social integration in heterogeneous community life in Gelgel Village, Klungkung Regency. Seen in the implementation of religious activities and various other activities in community life activities involving people in the community.

Social integration is expected by the community in Gelgel Village which is manifested in the form of sharing together with others, and doing mutual cooperation, visiting visits or masimakrama with other people, carrying out ngejot in the context of welcoming religious days, which are very basic traditional cultural values (ingrained) in the life of the people in Gelgel Village, so it is difficult to experience changes or shifts in a relatively short time. All forms of harmony in Gelgel Village are forms of cooperation based on tolerance, so that a harmonious, harmonious, harmonious and sustainable community life is realized.

In Gelgel Village, Klungkung Regency, the concept of menyamebraya and mutual help are the things that most underlie the process of social integration contained in an effort to increase harmony between religious communities, so that with this social integration it is hoped that it will be able to create a sense of belonging, mutual respect between each other so that achieving harmony.

The ngejot tradition at the Galungan celebration is as a medium for meyamabraya, where when the ngejot tradition is carried out, there must be a

relationship that forms the meyamabraya so that values are maintained and carried out properly. It is very important to hold a masimakrama activity during the ngejot tradition, namely visiting inter-religious and fellow religious groups, where during this visit there is a sense of community and discuss problems or mistakes that have been made and apologize for mistakes that have been made, so that all problems that exist in religious life can be resolved properly through tolerance based on friendly relations. In Gelgel Village, which consists of various tribes, languages, races, customs or habits and religions, they can become a unified whole in the community in order to create tolerance between religious communities, so that the gathering can run well and can create a safe and peaceful life in the village. Gelgel Desa Village.

2.6 Ngejot Striving to Increase Social Solidarity

In the Complete Indonesian Dictionary of the Drafting Team (2002: 422) it is stated that solidarity is a feeling of solidarity, an attitude of mutual respect, a feeling of loyalty to friends. Solidarity is a social philosophy teaching that is based on the principle of solidarity or mutual responsibility, interdependence and togetherness between individuals (individuals) and society or vice versa. The principle of solidarity states that community members are directed and find their own development and service to the community. On the other hand, society is directed or intended for all its members. The teachings of solidarity require renewal or social phenomena.

The main key in building solidarity is to realize the values of harmony, namely that humans must treat each other as they wish to obtain behavior from each other. Solidarity in Gelgel Village is built on the awareness of its citizens. Residents view that a peaceful, prosperous and harmonious life can be created if every citizen is willing to accept fellow believers in the environment, neighbors are the closest relatives in our environment. Even though we have many relatives, we still live far apart, the closest neighbors are still the most important who can help us.

In social life in Gelgel Village, the form of solidarity can be seen from the tradition of ngejot at the Galungan celebration, every religious community both respects, believes, and implements inter-religious harmony to create a safe,

peaceful, and peaceful society. In social life we definitely need the help of others, because we cannot live alone, for that harmony must be maintained, so that in social life the desired goal is achieved, namely a unified society and no division. Every religious holiday, all people help each other in preparing the equipment that will be used when the holiday arrives. This attitude of mutual assistance reflects an attitude of solidarity in social life, especially living side by side with other religions. With a sense of solidarity or loyal friends, it is able to create a society that loves other people.

III. Closing

The ngejot tradition is a series of social life by giving something to each other at a certain moment sincerely. Galungan celebration which is commemorated as the day of Dharma's victory against Adharma, is a medium to introduce Hindu culture/traditions to non-Hindus, such as the installation of penjor and the use of offerings (banten) which other people do not know what its function and purpose is. So that the Galungan holiday is a momentum to communicate the symbols and a series of Hindu ceremonies that are delivered when the ngejot tradition takes place. Ngejot is an adhesive for tolerance between religious communities because it provides positive social interaction, respecting and respecting fellow religious people. Ngejot as a reciprocal relationship according to the structural functional theory of the ngejot tradition can make people relate to each other so that it creates a harmonious function in social groups. The ngejot tradition as a social function is to make people live together even though they have different religious backgrounds. The ngejot tradition carried out during the Galungan celebration in Gelgel village is to maintain brotherhood between religious communities, visit each other and wish each other a happy holiday, foster a sense of brotherhood among religious people. Besides that, ngejot can also increase social solidarity because it makes people focus and can develop themselves in community service.

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