



**TOLERANCE RESPONSE OF THE DARUSSALAM ISLAMIC BOARDING SCHOOL, BLOKAGUNG, TO THE *OGOHO-OGOHO* CELEBRATION IN BLOKAGUNG, KARANGNDORO, TEGALSARI, BANYUWANGI**

**Hidayatul Islamiyah<sup>1</sup>**

**Universitas Islam Negeri Kiai Haji Achmad Shiddiq, Jember, Indonesia**  
[miyahislamiyah68@gmail.com](mailto:miyahislamiyah68@gmail.com)

**Moch Chotib<sup>2</sup>**

**Universitas Islam Negeri Kiai Haji Achmad Shiddiq, Jember, Indonesia**  
[mochchotib@yahoo.com](mailto:mochchotib@yahoo.com)

**Raffid Abbas<sup>3</sup>**

**Universitas Islam Negeri Kiai Haji Achmad Shiddiq, Jember, Indonesia**  
[Rafidabbas91@yahoo.co.id](mailto:Rafidabbas91@yahoo.co.id)

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**Abstract**

The *Ogoh-Ogoh* parade is a celebration that is inherent in the Hindu community in Banyuwangi. The existence of this parade is certainly a spirit and enthusiasm for the glory of the Hindu community. For the Islamic community, including Islamic boarding schools, it is a hard slap to the concept of religious tolerance which must be implemented and accustomed to. At first glance, the *Ogoh-Ogoh* parade is not interesting and is not suitable to be shown and shown, especially to children. The scary form of *Ogoh-Ogoh* symbolizes the devil and also, the form of *Ogoh-Ogoh* contains pornographic elements. However, even so, Hindus have their view of *Ogoh-Ogoh* as a symbol of human awareness of the power of the universe and the all-powerful time. This depiction in Hindu Dharma includes the personality of Bhuta Kala. Hindus think that the *Ogoh-Ogoh* parade will still be celebrated and preserved. Included in one of the cultures and complements the religious rites of Hindus. It is hoped that this article will add to the body of knowledge regarding the response of the Darussalam Islamic boarding school to the *Ogoh-Ogoh* celebration, precisely in Karangdoro Blokagung village.

**Keywords:** *Ogoh-Ogoh* Parade, Response, Islamic Boarding School, Tolerance

## INTRODUCTION

Religious tolerance is the concept of maintaining the integrity of the Republic of Indonesia. Indonesian people have various religions and beliefs. This gives rise to differences of opinion and incompatibility between religious communities. The phenomenon that occurs in society is increasing levels of violence and conflict in the name of religion (Devi, 2020, p. 1). The government strives for and instills religious tolerance in society. Bearing in mind that Indonesia has various tribes, ethnicities, religions, and beliefs which can cause divisions between one community and another (Sari, 2023, p. 33).

Tolerance is the characteristic or attitude of tolerance or the measuring limit for additions or subtractions within which acceptable deviations are still permitted. Being tolerant means respecting each other and respecting beliefs that are different from your own (Language Center of the Ministry of National Education, 2008, p. 1722). Indonesia has various cultures, languages, religions, and beliefs that are recognized by the government (Priambodo, 2023, p. 80). For example, Islam is the majority religion among the religions believed by Indonesian people. However, Indonesia also allows other religions to enter and develop in Indonesia. Hinduism is a religion of human belief that contains sacred teachings whose lasting truth applies throughout the ages which were revealed by Sang Hyang Rsi gradually over a long period (Oka, 1995, p. 5).

Tolerance is a moderate concept for describing attitudes of mutual respect and cooperation between different communities, whether of different religions, ethnicities, ethnicities, languages, cultures or politics. In accordance with the word of Allah QS Al-Hujurat:13 is as follows:

يَا أَيُّهَا النَّاسُ إِذَا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ  
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble person among you in the sight of Allah is the one who is most pious among you. Indeed, Allah is All-Knowing, All-Knowing (Ministry of Religion, 2011, p. 515).

Based on this verse, it is clear that humans are commanded to face the diversity of life's backgrounds. Religious tolerance is one of the many forms of diversity, always remembering diversity, both in terms of religion, ethnicity, skin color, customs, and so on. Every religion and belief has various and different worship practices and religious rites, carried out by religious practitioners. This means that mutual respect and respect are instilled and accustomed to Indonesian society, which is a multicultural country. Religious rites are carried out as a form of worship of God, from the simplest, polytheistic to monotheistic and monistic (Wiana, 1999, p. 12).

Tolerance in realizing religious harmony was stated by one of the figures, Nurcholis Majid, according to him, tolerance, namely, Islamic values is not only seen from the internal point of view of Muslims in dealing with members of their same religion but also from what is the attitude of Muslims towards other religions, namely whether they can build an attitude of tolerance in religion, because The perfection of the Islamic religion is that this religion is protective of all existing religions and that is the attitude that the companions of the Prophet used to have towards other people (Madjid, 1995, p. 92).

Likewise, the tolerant behavior that the Prophet exemplified with his companions was commendable, even though this behavior was sometimes not well appreciated by non-Muslims, they always accepted it with grace. Religious communities should have an open-minded attitude because humans are social creatures who need each other. As social creatures who live in various levels of society. Humans are required to have the ability to interact with other people and the surrounding environment.

However, there needs to be confirmation of the concept of tolerance, especially in the issue of religious tolerance. This is caused by the majority of Islamic communities who understand tolerance using a wrong and inaccurate understanding. For example, the word tolerance is used as a concept and basis for understanding pluralism which defines that all religions are true, and quite a few even use it as an excuse to follow the rituals of worship of other religious communities.

Banyuwangi is the easternmost district of East Java province. This area which borders the Bali Strait has a variety of cultures and beautiful natural landscapes which are a tourist attraction. Banyuwangi is the nickname for the land of Blambangan, the city of black magic,

and the city of Osing. This nickname does not escape the history of the city of Banyuwangi during the heyday of the Blambangan kingdom (Adryatmarthanio, 2021).

Geographical location of Banyuwangi Regency is located at the eastern tip of Java Island, the area is divided into highlands in the form of mountains with natural potential in the form of plantations, medium plains with potential in the form of agricultural production, and lowlands in the form of coastlines with potential income in the form of Marine Biota. Based on its territorial lines, Banyuwangi is located between 7 43' – 8 46' South Latitude and 113 53' – 114 38' East Longitude (BPS, 2013, p. 7).

Karangdoro is a heterogeneous village area with various ethnic, religious, customs, and cultural backgrounds. A society can be called a pluralistic society if it consists of two or more religions and a national order that coexist which makes it rich in tradition and culture.

This is what can attract researchers to conduct this research. Karangdoro is one of the names of a village located in the Tegalsari sub-district which has three hamlets, namely Blokagung, Karangdoro, and Sumber Agung. At first, Blokagung was a predominantly Hindu area, until the arrival of the Islamic religious figure KH. Mukhtar Syafaat Abdul Gofur, who came from Ploso Klaten Village, Kediri, East Java, was the first to spread religion in Blokagung and founded the Darussalam Blokagung Islamic boarding school.

Islamic boarding school consists of two words consisting of the words "*Pondok*" and "Islamic Boarding School". Pondok is a room, hut, or small house, which is used in Indonesian to emphasize the simplicity of the building. Another opinion says that the cottage comes from the word "*funduq*" which means a sleeping area, guesthouse, or simple hotel. Cottages in general are simple shelters for students who are far from their place of origin (Aini, 2021, p. 73).

Then, the term pesantren comes from the word *santri*. The word "*santri*" is also a combination of the two syllables sant (good person) and tra (helpful), so the word pesantren can be interpreted as a place to educate good people. (Purnomo, 2017, p. 23). The creation of peace and religious tolerance requires participation from all groups, especially community leaders and religious leaders.

Likewise, in the Islamic boarding school environment, the figure of Kiai becomes very influential on his students (*santri*) and also the community around the Islamic boarding school. When Kiai are used as role models in everything, starting from behavior, statements, and appeals in their lives. Thus, the figure of *Kiai* is very influential in educating and instilling the importance of religious tolerance and getting used to tolerant understanding and reflecting the face of Islam that is *rahmatan lil 'alamin*. The objectives to be achieved in this research are to find out the characteristics of the *Ogoh-Ogoh* tradition, to know the response of the Darussalam Islamic boarding school to the celebration of the *Ogoh-Ogoh* tradition, and to find out the reasons why the Islamic boarding school community and Hindus live in harmony in Blokagung Hamlet, Karangdoro Village.

## REVIEW OF LITERATURE

Research on the response of Islamic boarding schools to *Ogoh-Ogoh* has been widely studied, however, previous research focused on Islamic communities and Hindu communities in making *Ogoh-Ogoh*. The difference with research by researchers is that researchers use Islamic boarding schools and research locations as research subjects. Some previous research is as follows:

The first research was conducted by Mahdinatin Muamalah, et al. With the title "*Ogoh-Ogoh* Tradition to create harmony between Hindus and Muslims", the results of his research show that the people who participate in the process of celebrating the *Ogoh-Ogoh* tradition are not only Hindu people but non-Hindu people also participate. What is unique is that this *Ogoh-Ogoh* tradition originates from Bali and was brought by indigenous people which then developed and became a source of harmony in Kediri, specifically in Putuk Hamlet. The harmony that was created was the participation of the majority of the people in Putuk Hamlet both in the *Ogoh-Ogoh* parade and in keeping the roads in order during the *Ogoh-Ogoh* parade. Hindu society and Islamic society can live side by side without any religious conflict because each society has a high attitude of tolerance among religious communities and continues to maintain harmony. Hindu communities can carry out their traditions smoothly and Muslim communities also feel comforted by the *Ogoh-Ogoh* tradition (Muamalah et al., 2023, pp. 276–282).

The second research was conducted by Muhammad Syamsudin Alfatah. With the title "*Ogoh-Ogoh* Ceremonial Traditions", the research results show that there are three types of religions in Balun Village, namely Islam, Hinduism, and Christianity. Balun Village has activities that involve all levels of society regardless of religious background, one of which uses the *Ogoh-Ogoh* tradition. The *Ogoh-Ogoh* tradition is carried out during a series of Nyepi holidays which do not only involve Hindus. However, Christians and Muslims also took part in it. The theory used in this research uses symbolic theory from Clifford Geertz and functional theory from Malinowski. From the results of this research, we can find out the procedures for carrying out the *Ogoh-Ogoh* tradition in Balun Village, which begins with the Taur Kesanga ceremony carried out by Hindus, then the seven *Ogoh-Ogoh* that are paraded by Hindu, Christian, and Muslim youth around Balun Village (Alfatah, 2017).

The third research was conducted by Erni Budiawati. With the title "Strengthening Religious Identity in Public Spaces: *Ogoh-Ogoh* and Nyepi Parades in Bali and Lombok", the results of the research are the dynamics of Hindu-Balinese as an ethnic minority in maintaining their religious behavior amidst the majority Sasak Muslim community in Lombok. The second is the reaction of the Muslim community towards *Ogoh-Ogoh* which takes up public space and affects the atmosphere of Muslim worship, the third is the extent of tolerance that is formed from ethnic, linguistic, and religious differences with the celebration of *Ogoh-Ogoh* (Budiawati, 2018).

## RESEARCH METHOD

The research method applied is a literature review, which is an approach to collecting and evaluating relevant research related to a particular topic focus. Literature review is a descriptive analysis that involves description, analysis, comparison, views and summaries of various existing research. This approach uses library data or secondary sources, also known as systematic review research, with the aim of assessing, identifying and interpreting findings related to a research topic.

This research examines the response of the Darussalam Blokagung Islamic boarding school to the *Ogoh-Ogoh* celebration in Karangdoro Blokagung Banyuwangi village using

descriptive qualitative, using objective facts. Data sources in this research include primary data and secondary data, namely: Primary data, which is data obtained from interviews with caregivers, ndalem families, and students at the Darussalam Islamic Boarding School, Blokagung. Secondary data, researchers obtain from literature related to research in the form of library materials, whether in the form of books, journals, articles, or other research that is relevant to the research. The research data was collected using observation techniques in the field. The researcher's presence in the research becomes an involved participant at the research location.

This research uses a sociological and phenomenological approach, sociological based on its research focus which is on the social interactions of religious communities and society, social structure, human life and culture which are included in religious rites(Wirawan, 2012, p. 16). Phenomenology was chosen by researchers to try to explore and discover human life experiences. The depiction corresponds to reality in the field without manipulation of the data in it. And views the research subject as a whole, not separated from others. The interview used was a semi-structured interview conducted informally.

These interviews were used in conjunction with observation, documentation, and literature study methods to complete and perfect the data obtained from both interviews and field observations. Apart from that, for theoretical purposes, to obtain valid data and expand references on research problems related to religious tolerance and the response of Islamic communities to *Ogoh-Ogoh*. The interview technique is a form of communication between two people, which involves someone who wants to get data information by asking questions with the aim of getting data information.

Data acquisition techniques are based on self-expression or self-report or at least the researcher's knowledge or beliefs. Researchers must have the following assumptions according to Sutrisno Hadi. When researchers conduct interviews, these include:

- a. The subject or respondent is someone who understands himself
- b. Declaring that what the informant said was valid and trustworthy.
- c. States that the informant's explanation of the subject in the questions asked by the researcher is the same as that intended by the researcher (Sugiono, 2018, pp. 137–138).

After the data is collected, the data is then tested for validity using data triangulation techniques. then edited and sorted. Qualitative data collected by participant observation, in-depth interviews, and documentation studies were analyzed using an interactive model.

This research uses a purposive technique where the researcher looks for informants who have in-depth knowledge of the data needed by the researcher. The researcher tried to approach the *ndalem* family of Nyai Masruroh's mother and her son-in-law Gus Umam from the Darussalam Blokagung Islamic boarding school, community leaders, and the head of the *Ogoh-Ogoh* committee to obtain information related to the incident that could improve the data about *Ogoh-Ogoh* and its responses. Apart from the *ndalem* family, community leaders, and the *Ogoh-Ogoh* committee, the researcher conducted in-depth interviews with one of the alumni and volunteers of the Darussalam Blokagung Islamic boarding school, leaders of the Blokagung Islamic community, as well as spectators of the *Ogoh-Ogoh* parade. The selected informants will support the researcher's point of view from various sources. side.

## RESULTS AND DISCUSSION

### History of the Blokagung Islamic Boarding School

The Darussalam Islamic boarding school is an Islamic boarding school educational institution located in the South Banyuwangi area, East Java province, to be precise, approximately 12 km from the cities of Genteng and Jajag and approximately 45 km from the city of Banyuwangi Regency. The location of the area has fertile land and is bordered to the west by the Kalibaru River, to the south are rice fields, to the east are rural areas, and to the north are rice fields.

On January 15<sup>th</sup>, 1951, a building was erected in the form of a small, very simple prayer room, made of bamboo and with a thatch roof measuring 7x5m. The prayer room was named "Darussalam" with the hope that it would become a place for public education until the end of time. He carried out the construction of the prayer room himself with the help of his students. During the construction, the *Kyai* always guided carpentry practices and encouragement. In fact, any development should be done by yourself as much as possible. If you are no longer able to, then ask for help from someone else who is an expert. So that we can learn from it to prepare ourselves for being in society, until finally we become skilled on



our own. Initially, the prayer room functioned as a place for the students to recite the Koran and sleep. However, as time goes by, there is a desire among the wider community to entrust their children. So the prayer room cannot accommodate the students. So, the *Kyai* expressed his idea to the santri guardians to build a building for the students, working together to build the building without coercion or pressure. KH Mukhtar Syafa'at carried out development led by himself, so that in a short period of time. The construction of the building has been completed and is being used to accommodate the students who arrive continuously. And in the end, to this day it is a busy place to study from Sabang to Merauke, from within the country and abroad. The Islamic boarding school was officially a legal entity and formed as a foundation in 1978 with the name "Darussalam Islamic Boarding School Foundation" with a deed from notary Soesanto Adi Purnomo. SH Number 31 of 1978 (Profile of Darussalam Islamic Boarding School Blokagung, nd).

### **KH Mukhtar Syafa'at Profile**

KH Mukhtar Syafa'at Abdul Ghofur is the main figure who founded the Darussalam Islamic boarding school. He comes from Ploso Klaten Village, Kediri, East Java. After completing general education, he continued his education at the Tebuireng Islamic boarding school, Jombang, East Java, and the Jalen Genteng Islamic boarding school, Banyuwangi. For approximately 23 years he studied at the two Islamic boarding schools. In 1949, he married Mrs. Maryam the daughter of Mr Karto Diwiryo who comes from the village of Margo Katon Sayegan Sleman Yogyakarta. However, at that time it had moved to Blokagung Hamlet, Karangdoro Village, Gambiran District, which has now become Tegalsari District, Banyuwangi Regency, East Java. During his six months in the newly occupied area, his friends came while reciting the Al Qur'an to him, so it was not unexpected that what he learned at the Islamic boarding school was very useful. The condition of the people around the Islamic boarding school at that time was still in the category of religious blindness and the end, KH Mukhtar Syafa'at Abdul Ghofur prayed "O Allah, our God, give guidance to these people because they don't know yet." Due to the urgent situation, a strong will emerged to encourage the establishment of a permanent place of education, as a place to educate friends and the surrounding community who were not familiar with religion at all.

Because of the development of Islam brought by KH Mukhtar Syafa'at at the Darussalam Blokagung Islamic Boarding School, the Hindu community received permission to move the temple that used to be right in front of this boarding school to KH Mukhtar Syafa'at. Indeed, KH Mukhtar Syafa'at and Hindu religious leaders in Karangdoro kept in touch with each other and established social cooperation to maintain peace, from house to house, from one stakeholder to another. At the same time, preaching introduces Islam. The long journey of KH Mukhtar who led the Darussalam Islamic boarding school wisely and wisely was admired by the public and followed by his fatwas. KH Mukhtar died on 17 Rajab 1411 H or 02 February 1991 at: 02.00 WIB at the age of 72 years. Until now, his Haul is celebrated every 17 Rajab (Interview with Gus Umam (KPI UIMSYA Lecturer), December 26<sup>th</sup>, 2023, at 12.45)

### **Ogoh-Ogoh celebration in Blokagung Village**

*Oh-oh-oh* meaning a statue that symbolizes the ugly form of human nature, *Ogoh-Ogoh* is paraded on the day before the Hindu Tawur Agung Nyepi holiday to complete the Hindu Nyepi celebration, the philosophy contained in *Ogoh-Ogoh* is intended as an embodiment of the evil desires that reside within humans, that's why the picture is made to be scary and ugly and is not allowed to be good or depict a god. Before the Nyepi holiday, evil desires and evil desires in humans must be cleansed or controlled with a series of cleansing. *Ogoh-Ogoh* is burned or embellished because the symbol of the giant characteristics of Asuri Sampati must be thrown away or returned to the elements of nature, and so that supernatural or magical creatures do not disturb us in their real nature. The *Ogoh-Ogoh* performance is led by sulinggih or romo mangku. Hindus believe that humans have two personality traits, namely: Asuri Sampati and Diwai Sampati. Asuri Sampati is the nature of anger or *butha kala*, while Diwai Sampati is the nature of godliness, for example, compassion and affection.

The nature of blind kala which will be controlled before Nyepi by fasting for twenty-four hours and a series of other rites, which aim to prioritize divine qualities. Before the *Ogoh-Ogoh* celebration is carried out there are several religious rites which aim to perfect the Nyepi worship and balance nature when the bad human nature takes over the human being is controlled and transformed into a good character, therefore before leaving the *Ogoh-Ogoh*.

The process of making it was carried out long before the day of Tawur Agung, assisted by the community around the temple, both Muslim and Christian, who were sent from the temple and paraded around the village and taken to Peralina, *Ogoh-Ogoh*. The ingredients used are called *sukle* or holy, not used, but if the used is from nature, that's fine. For example, from *Damen* or *Debhog*, it's fine. If it's made from plywood or cottonwood from used human mattresses, it's not allowed. *Ogoh-Ogoh* used for religious ceremonies are not permitted to use used human objects. One *Ogoh-Ogoh* was made into one temple, one *Ogoh-Ogoh*, coincidentally in year two thousand two three, twelve *Ogoh-Ogoh* were placed in the sub-district, involving the Islamic community, especially, mosque youth, to carry the *Ogoh-Ogoh* with their characteristic clothing, namely: *songkok* and gloves. The presence of the Islamic community at the *Ogoh-Ogoh* celebration is only to enliven it, not to follow the rituals of worship.

The *Ogoh-Ogoh* celebration is carried out using two security measures, inside the procession using *pecalang* and outside using *banser*. When the *Ogoh-Ogoh* parade passes through villages when they meet intersections, T-junctions, or corners of villages, they carry out *caru* with *tirnaan* water, intended to drive away the *butha kala* demons so that they do not disturb humans through their bad qualities, so, what is performed is their nature. Not in real form. Because these demons are different in nature from humans. Hindus believe that when humans are kind to the *butha kala*, the *butha kala* will not bother humans. Hindus have the *Tri Hita* belief which consists of three parts, namely: *Parahyangan*, *Pabelasan*, and *Pawongan*. *Parahyangan* human relationship with God, prostrating devotion to God, the creator of the universe. The relationship between humans and nature includes plants, animals, and other things, *Pawongan* human relations with humans.

So, *Ogoh-Ogoh* is a symbol of the nature of *butha kala* which will be thrown away by humans, not worshiped, namely: *Pabelasan*, the relationship between human interaction with nature, including sacred trees. *Ogoh-Ogoh* is made from bamboo or cork, the *Ogoh-Ogoh* is sanded and given new cloth. Then, the finished *Ogoh-Ogoh* is taken to Pura Bukit Amerta Karangdoro, the Hindu community gathers in front of Pura Bukit Amerta or Pura Kahyangan to perform the opening rites then, the *Ogoh-Ogoh* is paraded around Karangdoro Village to the birthing place with the intention of demons and soft leaves attached to it. at the *Ogoh-Ogoh* that had been in the wine. and Karangdoro Village, including Blokagung Hamlet,

is enveloped in peace and tranquility. Then, after being paraded, the *Ogoh-Ogoh* are placed in a place where the peralina has been prepared to be burned and destroyed in the hope that bad desires and anger will stay away from humans (Interview with Mr. Jakson (Head of Hindu Religion in Blokagung Village), December 26<sup>th</sup>, 2023, at 10.45)

In its development, *Ogoh-Ogoh* became a tradition that was widely known by the Indonesian people. The *Ogoh-Ogoh* celebration is packaged into a forum for community creativity in creating a giant statue. The *Ogoh-Ogoh* celebration was not held during the COVID-19 pandemic for health reasons. The characteristics of *Ogoh-Ogoh* are that they have wide eyes, sharp teeth, a long tongue, and carry scary accessories such as knives, and are dressed in striking colors such as red, green, blue, and so on.

### **Response from Darussalam Islamic Boarding School Blokagung**

#### **a. Opinion of Mrs. Nyai Masruroh as Islamic Boarding School Caretaker**

*Oh-oh-oh* is a celebration of Nyepi Day which is paraded every year. The *Ogoh-Ogoh* is likened to human vices, then the *Ogoh-Ogoh* is burned as a symbol of eliminating human vices. Karangdoro is a multicultural village with various religions, beliefs, and cultures that can live in harmony with each other. When celebrating people of other religions, Islamic communities are required to be tolerant and vice versa. Mrs. Nyai Masruroh said this:

"The *Ogoh-Ogoh* celebration in Karangdoro Village, precisely in Blokagung Hamlet, is harmonious and tolerant with the Hindu community who celebrate their holiday in Karangdoro, and the people here are used to working together. I have never seen this celebration, sis. However, what I know is the traditions and culture in this area when there are people who need help to help each other. Pondok also contributes to sending banners to help maintain order when needed by the community. Vice versa. When the lodge has a big event, the people around the lodge area also volunteer, including the Hindu community. "In my opinion, the aim is to help each other, that is permissible and it depends on each individual, what is not permissible when we participate in the ritual of worship." (Interview with Mrs. Masruroh (Guardian of Darussalam Asy-syafaat Islamic Boarding School), December 27<sup>th</sup>, 2023, at 15.56)

#### **b. Mr. Qomar's opinion as an Alumni and Islamic Community of the Blokagung Islamic Boarding School**

Various kinds of interactions were carried out by the Muslim community and the Karangdoro Hindu community, for example at the Haul event at the Blokagung Darussalam Islamic Boarding School, the Hindu community helped maintain security. Likewise, when

the Hindu community holds an *Ogoh-Ogoh* celebration, the Muslim community also helps in raising the *Ogoh-Ogoh* and maintaining order and comfort.

The *Ogoh-Ogoh* celebration is not only watched by the people of Blokagung. However, various levels of society, including those outside Blokagung.

"Our Muslim brothers are only helping with the intention of security and order, not to worship or follow the worship of the Hindu community. *La kum dinukum wa li yaddin* for you is your religion, for me my religion is so, there is no such thing as I pray, I also follow the prayers of Hindus. Likewise, Hindus will not follow our worship unless they convert to Islam with the guidance and help of Allah. In this case, as far as I know, Islamic boarding schools are tolerant respect religious freedom, and instill the perspective of helping each other which is highly recommended in Islam with fellow living creatures. especially towards fellow humans, but don't mix up beliefs and insult people of other religions" (Interview with Mr. Qomar, 29<sup>th</sup> December 2023, at 17.56).

Religious tolerance has limitations, namely religious beliefs. Because faith is a guide to life for someone religious. The Qur'an and Hadith have also answered such questions.

In the explanation of the two informants, it can be concluded that the Blokagung Islamic Boarding School is tolerant of the activities of other religions. However, it needs to be underlined that there are boundaries that must not be violated, namely the issue of religious beliefs. There is no element of coercion for Muslim people to convert to Hinduism and vice versa. Respect each other's beliefs. Also, there is no compulsion to cooperate or cooperation, everything is done purely out of a sense of brotherhood among human beings.

c. Opinion of Ustadz Arifin, an Islamic community figure and volunteer at the Blokagung Islamic Boarding School

A decision is not immediately issued without the arguments and facts that exist in understanding life's conflicts based on time and conditions. For example, when there is a New Year celebration, there is someone who lights firecrackers to celebrate the New Year with recklessness and firecracker sellers. The question is whether the firecracker seller is the same as the one who lit the fire.

These two cases should not be equated, when a person sells firecrackers intending to earn a living from these sales, the person can continue his family's life, when the sale is prevented and the person is cut off from earning a living, then, pity his family.

"Islam is a religion that is merciful to creatures on this earth. So, to interpret a situation, it must not be beaten flat and interpreted narrowly. Don't interpret the arguments of the Qur'an and Hadith narrowly. This meaning can be seen from the social conditions of the community,

sis. In my opinion, let's take an example, during the time of the Prophet Muhammad there was no such thing as a cell phone. Meanwhile, cell phones are needed now. So, there are many cellphone sellers at that point. The Darussalam Blokagung Islamic boarding school is a large Islamic boarding school in the Tegalsari area and even East Java. His contribution is also very large for the people of Blokagung considering that the founder of the Darussalam Islamic boarding school in Blokagung used to actively go to people's homes to preach and make approaches to Hindu residents. So, it's not a big deal to *ban ngunu, ngene*. All require a long process (Interview with Mr. Arifin, December 27<sup>th</sup>, 2023, 18.10)

Ustadz Arifin believes that this is not permissible when Islamic communities follow the worship of Hindu communities. Meanwhile, the Islamic community there only intends to help each other among fellow humans and of course, still understands the boundaries of the Sharia creed which must not be violated in the practice of their religion.

d. Risma's opinion, a spectator at the Blokagung *Ogoh-Ogoh* celebration

Agreeing with Ustadz Arifin, Risma also thinks so. Islamic communities are allowed to see the *Ogoh-Ogoh* procession. Because it's just entertainment. It's permissible to just watch the show, let alone just help raise the *Ogoh-Ogoh*.

"If you only intend to watch the show, that's fine, as far as I know, what's not allowed is when we follow their prayers. "I think it's just entertainment, nothing more than that, and as a form of religious tolerance towards my Hindu friends too." (Risma Interview, December 21<sup>st</sup>, 2023, 18.25)

### **Tolerance According to the Perspective of the Qur'an and Hadith**

Tolerance is an attitude of mutual respect for other people's opinions. In Islam, tolerance is called *tasamuh*. *Tasamuh* or *tasahul* means ease. Etymologically, it comes from the word tolerance (in English) which means the attitude of allowing, recognizing, and respecting other people's beliefs without requiring approval. In Arabic, it is known as *tasamuh*, which means mutual permission, and mutual ease (Al-Munawar, 2005, p. 13). This point can be interpreted to mean that the Islamic religion makes it easy for anyone to carry out what they believe following their respective teachings without any pressure or without disturbing the beliefs that other people have lived. in QS Al-Kahf verse 29 has been explained

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مِنْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

"And say (Muhammad), "The truth comes from your Lord; Whoever wishes (to believe) let him believe, and whoever wishes (to disbelieve) let him disbelieve." Indeed, we have prepared hell for the wrongdoers, whose turmoil surrounds them. If they ask for help (drinking), they will be given water like boiling iron that scorches their faces. (That is) the worst drink and the worst place to rest." (Ministry of Religion, 2011, p. 293).

The interpretation of this verse in the book of Tafsir ibn Kathir is mentioned by Allah SWT. Said to the Messenger of Allah, "Say, O Muhammad, to the people, that what you have brought is the true revelation. So, believe whoever wishes to believe and disbelieve whoever wishes to become a disbeliever. It means, there is no choice but to take one of two paths according to whether or not there is *taufiq* and guidance for a servant. Allah has given him the will to choose between faith or disbelief, good and evil. Whoever believes; then indeed he has been given guidance towards the truth, and whoever disbelieves, then indeed *hujjah* has been established on him, no one forces him to believe (Bahresy, 2004, p. 138).

As in a fragment of the verse in QS Al-Kafirun verse 6:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"For you your religion, and me my religion" (Ministry of Religion, 2011, p. 603).

There is no such thing as being confused with followers of other religions in worshipping Almighty God. This is the best way in terms of tolerance between religious communities in matters of worshipping God. Islamic society does not interfere with the worship of Hindu society. Such as dressing in typical Hindu society and worshipping what Hindu society worships and vice versa.

عَنِ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ

From Ibn 'Abbas, he said; asked the Messenger of Allah: "Which religion is most loved by Allah? So, he said: 'Al-Hanifiyyah As-Samhah (the upright and tolerant)" (HR Bukhori).



As for the Hadith, Rasulullah answered a question from Ibn 'Abbas that, the religion that is loved by Allah is a religion that is straight and tolerant, not a religion that teaches attitudes that do not respect and criticize differences.

In the time of Rasulullah SAW, tolerance was demonstrated by Rasulullah by making an agreement that could reconcile and unite the differences at that time. Rasulullah realized that the Arab land was not only inhabited by Muslims. However, there are many other religions and beliefs (Qoumas, 2023). For example, the Auz and Khazraj tribes are respected and powerful Arab tribes originating from South Arabia. Apart from that, other Jewish groups also lived in Arabia.

There are more than 20 tribes living in Yathrib, namely: Bani Qaynuqa', Bani Tsa'labah, Bani Quraydzah, Bani al-Hadh, Bani Juysam, and Bani Nadir. These tribes were prominent among the Jews (Damayanti, 2021). The agreement is known as the *Medina Charter mitsaq al-madinah* and is believed to be the embryo of agreements between nations, such as the United Nations Charter and the Magna Carta. For this reason, Islam teaches its people to be tolerant of differences (Mulyo, 2003).

The text of the agreement states various provisions that show openness, mutual respect, and tolerance between the tribes inhabiting Arab lands. This is reflected in the issues of religious freedom for religious adherents, defense of the weak, and the obligation to defend the country. Rasulullah SAW also guaranteed protection for Christians to carry out worship according to their beliefs. Rasulullah SAW allowed them to build families of different religions without disturbing his religious beliefs at that time.

The event of the conquest of Makkah fathu Makkah which occurred in 8 H/ 630 AD, is the greatest proof of tolerance in the history of Islamic civilization. Rasulullah SAW was once hurt, insulted, and even expelled from his homeland by the people of Mecca. However, when Makkah was taken over by Rasulullah SAW, there was no bloodshed or revenge against the Quraysh infidels. The Quraysh infidels were protected, treated very well, and guaranteed safety. If it weren't for an open-minded attitude, the winning party would act arrogantly in front of the loser (HM Yasin, 2021, p. 43).



Tolerance in Islamic teachings has clear limits or provisions and must not be violated, such as in the case of religious worship practices and beliefs. However, in social situations, such as socializing, having neighbors, trading, and otherworldly social activities are permitted. Humans as social creatures who need the presence of other humans for social interaction must maintain harmony. Because, harmony can lead to prosperity in life in the world (Ministry of Religion of the Republic of Indonesia, 2019, p. 39). This proves that tolerance has signs that must be observed and paid attention to, namely: recognizing everyone's rights, respecting other people's beliefs, accepting differences of opinion and belief, mutual understanding, awareness, and honesty (Muhaemin, 2008, p. 71).

## CONCLUSION

All religions teach human values for good in life. These guiding values are conveyed through the holy books of their respective religions. Especially in this context, Islam and Hinduism, although they have different historical backgrounds, both have the same goals. One of the same goals is an attitude of tolerance between fellow religious communities.

The Islamic religion believes that tolerance or *tasamuh* is an attitude that a Muslim must have to respect and respect the opinions and beliefs of people other than him. So religious tolerance is the main teaching taught in the Al-Quran and Hadith, which Muslims should practice because without tolerance, there will never be harmony between religious communities.

The existence of the Darussalam Blokagung Islamic Boarding School as the largest Islamic boarding school in the Banyuwangi region has had a great influence on the spread of Islam and education in the Banyuwangi region, in particular, Tegalsari, the figure of KH Muhtar Syafaat as the founder of the Darussalam Blokagung Islamic Boarding School, is highly respected and respected for his fatwas by the local community. Because of their high level of knowledge, morals, and social skills, the surrounding community, especially Tegalsari Banyuwangi and generally East Java.

Hinduism also believes in the teachings of tolerance towards living creatures, especially fellow humans. This point is explained in the Tri Hita Karana, the Hindu holy book, that there are three basic causes of a person's well-being, namely: *paryangan*,

pawongan, and palemahan. Including in the context of the *Ogoh-Ogoh* celebration, includes these three basics, especially in the point of human beings with each other called pawongan. This explains that differences are a form of cultural diversity, traditions, religious rites, and an entity of belief that must be respected by every individual for a more peaceful and prosperous life. Therefore, love of neighbor is something that is recommended to strengthen relations of cooperation and brotherhood between religious communities.

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