

Miniature *Ogoh-Ogoh* Making Project by Junior High School Students in Tourism Areas as an Implementation of *Tri Hita Karana*

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Abstract

The *Ogoh-Ogoh* making project is an annual routine activity organized by junior high school students as one of an implementation of silent day (*Nyepi*) activities. Bali is the only island that celebrates *Nyepi* by closing access to transportation, telecommunications, and population mobility. This gives space to nature and humans to rest and reflect on the world. In the implementation of *Nyepi*, it is identical to the *Ogoh-Ogoh* parade. The *Ogoh-Ogoh* parade involves not only Hindus, but also Muslims, Buddhists, and Christians. *Nyepi* celebration is related to the local wisdom of the Balinese people called *Tri Hita Karana*. *Tri Hita Karana* is a spiritual concept that refers to the three causes of happiness. Happiness will be achieved if we maintain good relationships with God (Parhyangan), humans (Pawongan), and the environment (Palemahan). The purpose of this study is to describe and analyze the implementation and values contained in the teachings of *Tri Hita Karana* in the *Ogoh-Ogoh* making project in one of the Junior High School in the tourism area. This research used qualitative method. The results of this research are as follows: 1) Conception of Parhyangan is before and after starting the project, students are directed to pray to God according to their respective religions. 2) The conception of Pawongan is the creation of mutual cooperation between students in one group. 3) The conception of Palemahan is the education of students to use used goods in the formation of *Ogoh-Ogoh* as an attitude to protect the environment.

Keywords: silent day (*Nyepi*), *Tri Hita Karana*, *Ogoh-Ogoh*

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Introduction

Bali is a world-famous tourist destination. Bali offers natural beauty, cultural diversity, and unique traditions that make Bali an icon of tourism in Indonesia. The friendly Balinese people and high tolerance for differences make Bali a safe and comfortable destination visited by domestic and foreign tourists (Picard, 2008). Bali provides a variety of travel needs. Travelers can seek tranquility with meditation or seek a lively atmosphere in the midst of a large crowd in Bali. Nature tourism, culinary tourism, art tourism, religious tourism, and various types of tourism can be chosen when visiting Bali (Arismayanti et al., 2022). Beaches, seas, mountains, cities, countryside, even spiritual places are in Bali. Cultural and religious festival celebrations are also continuously held throughout the year. This makes Bali a never-ending destination of choice as a tourist paradise (Wiranatha & Suryawardani, 2016).

One of the most famous traditions in Bali is the *Nyepi* celebration. *Nyepi* is celebrated every year in March to celebrate the new year of the Balinese *Saka* calendar. *Nyepi* internationally known as “Silence Day” is a day when all activities in Bali stop. People do *Catur Brata Penyepian* (4 prohibitions that are done in *Nyepi* Day). Balinese people do *Amati Geni* (not lighting fires), *Amati Karya* (not doing activities), *Amati Lelungan* (not traveling and staying at home), and *Amati Lelanguan* (not doing entertainment that is fun) (Arsawati et al., 2018). This makes Bali the only island that celebrates *Nyepi* by closing access to transportation, telecommunications, and population mobility. This gives nature and humans the space to rest and reflect on the world. Nature gets the space to rest for a while and also humans are given the space and opportunity to rest from the harsh world while reflecting and meditating on things that have happened as self-improvement. This is a moment for humans to gather with family at home or hometown while enjoying nature and a calm environment with fresh air free from pollution fumes and the tedium of life (Budiwanti, 2021).

The *Nyepi* celebration is related to the local wisdom of the Balinese people called *Tri Hita Karana*. *Tri Hita Karana* is a local wisdom that refers to the three causes of happiness. Happiness will be achieved if we maintain good relationships with God (*Parhyangan*), fellow humans (*Pawongan*), and the environment (*Palemahan*). Balinese people believe that the balance and harmony of life can be achieved by implementing the local wisdom of *Tri Hita Karana* (Qodim, 2023). *Tri Hita Karana* is universal and can be accepted by people from various backgrounds (Suminto & Kustiyanti, 2023). This is in line with the diversity of the people who live and work in Bali. Tourism in Bali has an impact on the number of people who come to Bali. They come to Bali to travel or stay for a certain period of time to work. This diversity and tolerance makes Bali more colorful.

In the celebration of *Nyepi*, it is identical to the *Ogoh-Ogoh* parade. The *Ogoh-Ogoh* parade is a three-dimensional work of art in the form of a movable or danceable statue, usually made in a large size. *Ogoh-Ogoh* is a mass art product, which is included in popular culture at this time (Anggreni, 2023). *Ogoh-Ogoh* is depicted in negative figures which are then paraded around the village and then burned at the end of the activity as a symbol of the destruction of negativity. The *Ogoh-Ogoh* is depicted in negative figures which are then paraded around the village and then burned at the end of the activity as a symbol of the destruction of negativity. The *Ogoh-Ogoh* parade involves not only Hindus, but also Muslims, Buddhists, and Christians. The *Ogoh-Ogoh* parade is a highly anticipated performance by Balinese citizens including tourists visiting the island. Parade involves not only Hindus, but also Muslims, Buddhists, and Christians. The *Ogoh-Ogoh* parade is a highly anticipated performance by Balinese citizens including tourists visiting the island (Wijanarka et al., 2023). The creative

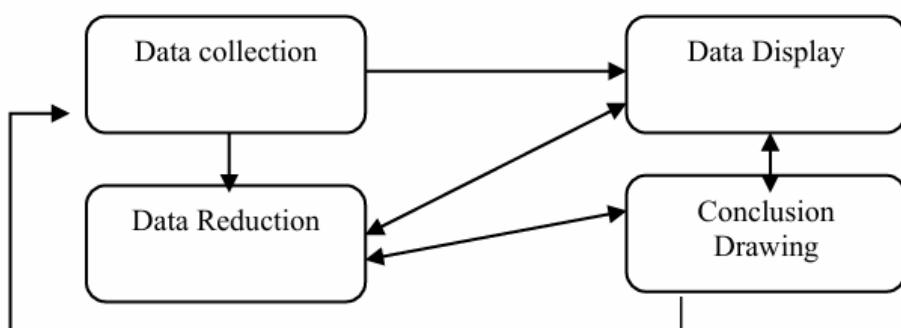
and diverse forms of *Ogoh-Ogoh* and the lively parade make the *Ogoh-Ogoh* parade watched by many people. *Ogoh-Ogoh* parades are held in every traditional village in Bali. Moreover, *Ogoh-Ogoh* celebrations have also been organized at the school level as a Pancasila Student Profile Strengthening Project (Proyek Penguatan Profil Pelajar Pancasila/P5 Project).

P5 project is a project-based co-curricular activity designed to strengthen efforts to achieve competence and character in accordance with the *Pancasila* learner profile which is compiled based on graduation competency standards. P5 activities are carried out flexibly in terms of content, activities and implementation time. P5 is designed separately from intracurricular (Rizky Satria et al., 2022). P5 project is a project-based co-curricular activity designed to strengthen efforts to achieve competence and character in accordance with the *Pancasila* learner profile which is compiled based on graduation competency standards. P5 activities are carried out flexibly in terms of content, activities and implementation time. P5 is designed separately from intracurricular (Priandani et al., 2023). In the learning process, students can investigate, evaluate, interpret and synthesize. The advantages of project-based learning models are very important and beneficial for students, but project-based learning models are rarely used by teachers because they require sufficient preparation and take a long time to implement (Berhitu et al., 2020).

Method

This research is designed to examine the social phenomenon of society, namely examining the project of making miniature *Ogoh-Ogoh* in schools in a tourism environment as an implementation of *Tri Hita Karana*, using a phenomenological approach that aims to find the meaning or meaning of experiences that exist in life. To sharpen the analysis in this research, a number of theories are used, namely religious theory and social theory. The location of the research conducted was at SMPN 4 Kuta Utara. In this study the data used is descriptive qualitative data. The data collection techniques used consist of three, namely participatory observation, structured interviews with principals, educators, and students who participate in The *Ogoh-Ogoh* parade and documents related to this research. The results of observations, interviews, and documentation data formulated in descriptive form are then processed with several stages, including three data analysis techniques, namely: (1) data reduction, (2) data display and (3) data verification. For data validity checking techniques in this case researchers use triangulation techniques and reference materials. Then the presentation of data in this study is described in the form of words or presented in a narrative described according to the data in the field.

Figure 1
Component of Data Analysis



Results and Discussion

Ogoh-Ogoh Miniature Making Project as Implementation in *Tri Hita Karana*

The project of making *Ogoh-Ogoh* miniature as an implementation of *Tri Hita Karana*, is 1) *Parhyangan* is a harmonious relationship between humans and God, 2) *Pawongan* is a harmonious relationship between humans and fellow humans. 3) *Palemahan* is a harmonious relationship between humans and the surrounding environment including the universe (Wirawan, 2011). The miniature project shown in Figure 2.

Figure 2

Ogoh-Ogoh Miniature Making Project by Students



The conception of *Parhyangan* is implemented in students who always pray in starting and ending activities. Praying has a meaning as a form of gratitude to God for being smooth in the process of making *Ogoh-Ogoh* and as a form of request for protection so that during the *Ogoh-Ogoh* parade nothing bad happens. The hope is that students will get used to praying to God according to their respective beliefs and religions both in the family environment, school environment, and community environment.

The conception of *Pawongan*, namely the concept of harmonization between fellow humans, its implementation in the *Ogoh-Ogoh* parade tradition can be seen during the *Ogoh-Ogoh* parade, where in the parade not only Hindu students are involved as *Ogoh-Ogoh* makers and paradeers, but there are also students from other religions. *Ogoh-Ogoh* parade in Bali has been integrated as a tradition that can be done and enjoyed by all religions. Learners are taught to work together in the creation of ideas and themes for the *Ogoh-Ogoh*, collection of tools and materials, division of tasks in making and parading. This makes the formation of cooperation between students and reduces the attitude of individualism between students that is rampant today due to excessive use of gadgets. The output of this project is that students become able and easy to get along with each other and form an attitude of mutual cooperation, mutual assistance, and tolerance for existing differences.

The conception of *Palemahan* implemented in the making of *Ogoh-Ogoh* miniatures, which is carried out by SMPN 4 Kuta Utara students, is that the materials used are used materials in the form of used goods that can be recycled. Students must think about what used or waste materials can be used in making *Ogoh-Ogoh* miniatures. This aims to educate students to be aware of the importance of waste management and the concept of recycling as a form of

concern for the environment. Seeing the existence of waste due to the use of disposable goods makes a big problem for the environment. Waste that becomes a problem will be converted into something useful while saving the budget in making the *Ogoh-Ogoh* project.

Values Contained in the Making of Miniature *Ogoh-Ogoh* as an Implementation of *Tri Hita Karana*

The values contained in the project of making *Ogoh-Ogoh* miniatures as an implementation of *Tri Hita Karana*, including religious (theological) values, namely obedience and adherence to the teachings of the religion they adhere to, which are expressed in the form of religious ritual actions, gratitude to God, and steadfastness in facing trials. Efforts to find the meaning of life by getting closer to God through actions as a form of offering to Him, appreciating differences as God's will, showing trustworthy behavior, and having the ability to control themselves and live independently. The word religion comes from the root word "religare" which means to bind, religion is the human spiritual tendency to relate to the all-encompassing universe of values, the ultimate meaning and essence of everything (Rohilah, 2010). In this study, researchers found the religious value of believing in the existence of God believed by students by praying before and after doing an activity.

The second is humanist value. A sense of community that is shown in the form of helping each other, respecting each other, having empathy and concern for others, being able to work together openly and being able to establish conducive communication with others. Recognizing the equality of human dignity and degree, respecting each other's rights and obligations, respecting differences of opinion, and recognizing the competence and achievements of everyone for common progress (Fatimah et al., 2023). This value shows the extent to which an individual's relationship with other individuals is established as a member of the community, social value is very evident in community activities in the form of mutual cooperation, participating in deliberation activities, unity, togetherness and loyalty and others (Bela et al., 2023).

In this study, researchers found the humanist value of the emergence of mutual respect between students with each other despite different religions and beliefs. Having a sense of responsibility and togetherness, we can see this from how to help each other and work together when making *Ogoh-Ogoh* from planning, collecting tools and materials, making together until the project is completed, these things are done by students regardless of gender, religion, race, and ethnicity in order to achieve common goals all work together enthusiastically sincere, sincere and care for others. This is what is expected to be maintained and applied to the current generation.

The next value is ecological value. Viewing humans as part of nature, not the ruler of nature, utilizing natural resources sparingly and wisely, and carrying out activities to preserve the natural environment. Humans are not born to be the rulers of nature, but to coexist as partners; even to be part of nature (Dantes et al., 2020). If humans dare to destroy nature, it is human society that will suffer. In this context, humans must not violate the mandate that God has given them to maintain and preserve nature. In order to live in harmony with the natural environment, humans must understand environmental ethics. Environmental ethics not only talks about human behavior towards nature, but also about the relationship between all life in the universe, namely between humans and humans who have an impact on nature and between humans and other living things or with nature as a whole (Keraf, 2010).

In this study, the researcher found ecological values in which students are educated to love, protect, and care for the environment. Small actions such as not using single-use plastics, using used goods, carrying out recycling processes, and management and processing of unused goods are the focus in this *Ogoh-Ogoh* miniature making project. Students began to work hard to find appropriate waste for this project. Education and implementation together make students closer to the environment. By loving, protecting, and caring for the environment, it will save nature from destruction and provide a decent environment for future generations.

In the latter context, the value contained is the value of art. The value of art is a combination of thought, craftsmanship involving physical skills and the end result manifested in form or movement. Art is a process, broadly speaking this process can start with an idea or thought, a work of art can be produced at the beginning with an idea that is the background of the work so that it has artistic value (Wood, 2021). In this study, researchers found that the value of art is found in the process of making *Ogoh-Ogoh* miniature projects by students. In making *Ogoh-Ogoh*, technique is needed in making and having a high artistic spirit. By having an artistic spirit, students can express ideas and creativity according to the desired imagination. *Ogoh-Ogoh* makers need perseverance and patience in the making process to match the theme. Cooperation between each other is needed in order to create works of art that not only look good to the eye but are also able to give an impression and meaning to everyone who observes the work of art (Anggreni, 2023). The result of the unification of the values contained in this project is shown in the parade in Figure 3.

Figure 3

Ogoh-Ogoh Miniature Project Parade



Conclusion

The project of making *Ogoh-Ogoh* miniatures by junior high school students in the tourism area as an implementation in *Tri Hita Karana*, including the conception of *Parhyangan* is implemented when before and after carrying out activities they are taught to always pray according to their respective religions and beliefs as a form of maintaining a relationship with God in order to be given smoothness in carrying out the project. The conception of *Pawongan*, namely the concept of harmonization between fellow humans, is implemented where in the *Ogoh-Ogoh* making project not only Hindu students do it but also students of other religions as a form of tolerance and togetherness. This project is expected to foster an attitude of mutual cooperation between students in teamwork. This can reduce the attitude of individualism in the midst of the rampant use of gadgets among students. The conception of

Palemahan is implemented when students are educated in using waste or used goods in the creativity of making *Ogoh-Ogoh* miniatures.

The values contained in the project of making *Ogoh-Ogoh* miniatures as an implementation in *Tri Hita Karana* are, religious (theological) values, religious values believe in the existence of God by all religious people by continuing to pray daily in starting and ending activities. Humanist value is having a sense of togetherness which is shown in the form of helping each other, respecting each other, having empathy and concern for others, being able to work together with the team and being able to establish conducive communication with others. This can be seen from students who respect each other even though they have different religions and beliefs. Having a sense of responsibility and togetherness, we can see this from how to help each other and work together when making *Ogoh-Ogoh* from planning, collecting tools and materials, making together until the project is completed, these things are done by students without regard to gender, religion, race, and ethnicity in order to achieve common goals.

Ecological values view humans as part of nature, not the ruler of nature, utilizing natural resources sparingly and wisely, and carrying out activities to preserve the natural environment. Humans are not born to be the rulers of nature, but to coexist as partners; even become part of nature. The ecological value in the research is that students are educated to love, protect, and care for the environment. Small actions such as not using single-use plastics, using used goods, recycling, and management and processing of unused goods are the focus of this *Ogoh-Ogoh* miniature making project. By loving, protecting, and caring for the environment, it will save nature from destruction and provide a decent environment for future generations. Finally, the value of art is found in the process of making the *Ogoh-Ogoh* miniature project by students. In making *Ogoh-Ogoh*, technique is needed in making and having a high artistic spirit. By having an artistic spirit, students can express ideas and creativity according to the desired imagination.

Recommendations

The limitation of this research is the scope of scope of the study, which is limited to junior high school students. Thus, recommendations for further research are future research is to expand the scope so that it can be generalized. In addition, this research can be used as a recommendation for further research related to similar subjects and variables.

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