

Hindu Religious Educational Values in the *Nanda* Tradition of the *Pangebekan* Ceremony: A Case Study of Agung Petilan Pengerebongan Temple Bali

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Abstract

The *Nanda* Tradition in the *Pangebekan* Ceremony at Agung Petilan Pengerebongan Temple, Bali is a sacred cultural and religious tradition that has been preserved by the Balinese Hindu community across generations. While previous studies have primarily focused on its ritual, historical, and cultural dimensions, its role as a medium of Hindu religious education has received limited scholarly attention. Therefore, this study aims to analyze the Hindu Religious Education values embedded in the *Nanda* Tradition and to explain its function in transmitting religious teachings and preserving cultural heritage. This research employed a qualitative approach using a descriptive-analytical method. Data were collected through participatory observation, in-depth interviews, documentation, literature review, and document analysis involving traditional leaders, temple priests, *Serati Banten*, community leaders, and local community members selected purposively. Data validity was ensured through source and technique triangulation, while data were analyzed through reduction, presentation, and conclusion drawing. The findings indicate that the *Nanda* Tradition contains multidimensional Hindu Religious Education values, including religious values reflected in *Tri Wisesa* and *Bhakti Marga Yoga*, theological values expressed through devotion to *Ida Bhatara Dalem Mutering Jagat Kesiman* and *Dewa Yajna*, ethical values demonstrated through *Ngayah* and *Tri Hita Karana*, aesthetic values represented by the *Tanda* Dance and *Gamelan Leluangan*, and ecological values reflected in *Nyapuh Jagat* and *Palemahan*. The study concludes that the *Nanda* Tradition functions as an effective medium of religious education that strengthens *sradha* and *bhakti*, fosters character development, preserves cultural heritage, and promotes ecological awareness within the Kesiman Traditional Village community.

Keywords: *Nanda* Tradition; Hindu Religious Education; *Pangebekan* Ceremony

Introduction

The *Nanda* Tradition, part of the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple in the Kesiman Traditional Village, East Denpasar, is a sacred tradition that persists in the Balinese Hindu community. This tradition is held every six months on *Wrhaspati Umanis Wuku Dungulan* as part of the *Pengerebongan* Ceremony. Its implementation involves the *Dalem* (Holy Land) officials and their attendants, each with their own unique characteristics, including dress code, ritual structure, ceremonial symbols, and the accompanying phenomenon of "possession." For the Kesiman community, the *Nanda* Tradition is understood not only as an ancestral heritage that must be preserved but also as a means of fostering religiosity and the cultural identity of the Hindu community, passed down from generation to generation.

From an educational perspective, religious traditions play a crucial role as a learning medium within the community. Education is a fundamental human need that serves to shape an individual's personality, morals, and spirituality. Religious education

plays a strategic role in this process because it instills values of faith and character. Article 30, paragraph (2) of Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System emphasizes that religious education aims to prepare students to understand and practice the teachings of their religion. Accordingly, Government Regulation of the Republic of Indonesia Number 55 of 2007 states that religious education can be provided through formal, non-formal, and informal channels. Thus, the process of religious education takes place not only in educational institutions but also within families and communities through various religious traditions and practices.

In the context of Hindu Religious Education, the educational process is realized not only through formal and non-formal channels but also through informal education that is embedded in the traditions and religious practices of indigenous communities. Hindu Religious Education teaches the fundamentals of belief known as the *Panca Sraddha*, the foundation of Hindu faith. Hindu teachings, derived from the Vedic scriptures, continually interact with the socio-cultural conditions of local communities, giving rise to various forms of religious rituals and traditions that remain based on the same goal: the worship of *Ida Sang Hyang Widhi Wasa*. This diversity represents a form of adaptation of Hindu teachings passed down through generations in community life.

The implementation of Hindu teachings is inspired by the Three Basic Frameworks of Hinduism, consisting of *Tattwa* (morality), *Susila* (ethics), and *Acara* (events). These three aspects form an inseparable whole in religious life. *Tattwa* serves as the foundation of belief, *susila* (ethics) regulates the behavior and ethics of followers, and *Acara* (events) is the concrete implementation of religious teachings through rituals and ceremonies (Subagiasta, 2008). An imbalance in the implementation of these three aspects can hinder the achievement of the goal of Hinduism, namely *Moksartham Jagadhita Ya Ca Iti Dharma* (perfection and attainment of dharma) (Wulandari, 2024). Therefore, the various religious traditions that exist in society actually serve as a vehicle for the simultaneous actualization of the values of *Tattwa*, *Susila*, and *Acara*.

One aspect of Hindu rituals is *Yajna*. *Yajna* is a sacred sacrifice and offering made as a means of drawing closer to *Ida Sang Hyang Widhi Wasa*, both vertically and horizontally. In its implementation, *Yajna* utilizes religious symbols as a medium of worship because *Ida Sang Hyang Widhi Wasa* is *Acintya*, meaning inaccessible to the human mind (Titib, 2003). In general, Hinduism recognizes five types of *Yajna*, known as *Panca Yajna*: *Dewa Yajna*, *Rsi Yajna*, *Pitra Yajna*, *Manusa Yajna*, and *Bhuta Yajna* (Surayin, 2005). Of these five, *Dewa Yajna* is an offering addressed to *Ida Sang Hyang Widhi Wasa* and His manifestations through various ceremonies supported by local customs and culture. In Balinese Hindu society, the implementation of *Yajna* is inseparable from cultural and artistic elements. The relationship between religion and culture demonstrates a harmonious integration, where art serves as a medium for religious expression as well as a means of conveying Hindu teachings. One of the dominant art forms in religious ceremonies is dance. Balinese dance, particularly *Wali* dance, has a sacred function because it is performed in a series of *Yajna* ceremonies with the aim of welcoming, glorifying God, and increasing the religiosity of the congregation (Titib, 2003; Yudabakti, 2007). In this context, the *Nanda* Tradition can be understood as a form of *Wali* dance that not only has a ritual function but also contains various educational values passed down through cultural and religious practices.

Various previous studies have shown that Hindu religious traditions have an important educational function in community life. Sudarsana (2017) found that the *Tumpek Wariga* Ceremony serves as a medium for environmental education, instilling ecological awareness and religious values in the Balinese Hindu community. Meanwhile, Yuniastuti, Atmadja, and Maryati (2018), in their study of the Ngerebong Tradition in

Kesiman Village, demonstrated that the tradition has historical value and potential as a source of learning for the community. Other research on Balinese ritual traditions also indicates that local religious practices play a role in cultural preservation, strengthening social solidarity, transmitting local values, and shaping community character.

However, most previous research has focused on ritual, history, symbolism, cultural preservation, and the social function of the community. Studies specifically examining sacred traditions as a medium for transmitting Hindu religious education values are relatively limited. In particular, the *Nanda* Tradition has been primarily understood as a religious and cultural ritual phenomenon, while its educational dimensions have received little in-depth study. In fact, the *Nanda* Tradition represents more than just the performance of religious rituals; it also contains complex educational values. This tradition encompasses religious values that strengthen belief in *Ida Sang Hyang Widhi Wasa*, theological values related to understanding the Hindu *Tattwa*, ethical values reflected in adherence to ritual rules and respect for ancestors, aesthetic values embodied through sacred art and ceremonial symbols, and ecological values reflecting the harmonious relationship between humans and the environment, as per Hindu teachings. Thus, the *Nanda* Tradition truly functions as a vibrant and thriving medium for religious education within the community.

Based on this description, a research gap exists in the absence of comprehensive studies analyzing the *Nanda* Tradition in the *Pangebekan* Ceremony as a medium for transmitting Hindu Religious Education values, encompassing religious, theological, ethical, aesthetic, and ecological dimensions. Therefore, this study was conducted to analyze the values of Hindu Religious Education contained in the *Nanda* Tradition at the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple, Kesiman Traditional Village, East Denpasar, and to explain its role as a medium for passing on religious teachings and preserving Hindu cultural heritage in community life.

Method

This study uses a qualitative approach with a descriptive-analytical method to examine the values of Hindu Religious Education contained in the *Nanda* Tradition in the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple, Kesiman Traditional Village, East Denpasar. The research location was chosen purposively by considering historical, religious, and cultural aspects, because the Agung Petilan Pengerebongan Temple is the center of the *Nanda* Tradition which is still preserved by the local community. Field data collection was carried out from December to February, while the data analysis process was carried out from March to May. This study uses primary and secondary data. Primary data were obtained through participatory observation, in-depth interviews, and documentation, while secondary data were obtained through literature studies and document studies related to the *Nanda* Tradition, the *Pangebekan* Ceremony, and Hindu Religious Education. The research informants were determined purposively based on their level of knowledge, experience, and involvement in the implementation of the tradition, consisting of one Bendesa Adat Kesiman, two stakeholders directly involved in the implementation of the *Nanda* Tradition, one *Serati Banten* responsible for the ceremonial facilities, two community leaders who understand the historical and cultural aspects of the tradition, and one community member who is actively involved in the preservation of the *Nanda* Tradition. To ensure the validity of the data, this study applies source triangulation and technical triangulation by comparing information obtained from various categories of informants and matching it with the results of observations, documentation, and library data. The collected data is then analyzed continuously through the stages of data reduction, data presentation, and

drawing conclusions to identify, interpret, and explain the values of Hindu Religious Education contained in the *Nanda* Tradition and its role as a medium for transmitting religious teachings and preserving culture in the lives of the Kesiman Traditional Village community.

Results and Discussion

As a cultural heritage that has existed since ancient times, the *Nanda* Tradition contains noble values that can be used as guidelines by the community. These values are based on the teachings of Hindu Religious Education which not only function as spiritual guidance, but also guide the attitudes and behavior of the people of Kesiman Traditional Village in their daily lives. This is inseparable from the position of the *Nanda* Tradition in the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple which has become a central series and an integral part of the religious life of the people of Kesiman Traditional Village, East Denpasar. The values contained in this tradition include religious education values, theological education values, ethical education values, aesthetic education values, and ecological education values. The following is an explanation of the values of Hindu Religious Education contained in the *Nanda* Tradition.

1. Religious Educational Values in the *Nanda* Tradition

Most traditions that have developed in Indonesia contain religious values. This is inseparable from the characteristics of the Indonesian people as a religious nation that recognizes the existence of God Almighty. According to I Ketut Wisna, the village head of the Kesiman Traditional Village, religious values in community life are manifested through the implementation of religious and customary ceremonies that form a unified whole within a tradition. These religious values then transform into an integral part of daily community life (Interview, March 27, 2026).

Conceptually, religious values are a normative drive within humans to realize faith in God Almighty, belief and obedience to religious teachings derived from holy books, and behavior that is in line with religious values (Wiharnik & Yani, 2025). Instilling religious values from an early age is very important in the family, school, and community environment so that individuals not only develop academically, but also have noble character, morals, and character (Rohiliah et al., 2023). Therefore, the value of religious education is an important part of various religious activities, including those contained in cultural heritage in the form of traditions. These values are clearly reflected in the *Nanda* Tradition at the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple, Kesiman Traditional Village, East Denpasar.

a. The *Tri Wisesa* Teachings in the *Nanda* Tradition

Tri Wisesa are three main principles in Hinduism that are widely reflected in Balinese Hindu culture: *Satyam* (truth), *Sivam* (purity), and *Sundaram* (beauty). These three principles illustrate the integration of truth, purity, and beauty as an inseparable whole. The *Tri Wisesa* teachings are one of the religious educational values embodied in the *Nanda* Tradition during the *Pangebekan* Ceremony at the Pura Agung Petilan Pengerebongan Temple. According to I Wayan Turun, the Regent of Ratu Ayu Mas Mataram Dalem Muter Kesiman, the three elements of *Tri Wisesa* are clearly reflected in the implementation of the *Nanda* Tradition, which has been passed down through generations by the people of the Kesiman Traditional Village (Interview, March 26, 2026).

1) *Satyam* (Truth)

According to I Wayan Turun, the Regent of Ratu Ayu Mas Mataram Dalem Muter Kesiman, the value of *Satyam* in the *Nanda* Tradition is reflected in its implementation, which takes place every six months during the *Pangilen-ilen*

series at the Agung Petilan Pengerebongan Temple. In the Kesiman Traditional Village, this tradition is known as the concept of *Nyapuh Jagat*, which is an effort to cleanse nature, the earth, and Mother Earth. Symbolically, the *Nanda* Tradition represents divine activity embodied in traditions as part of the community's cultural heritage (Interview, March 26, 2026).

2) *Sivam* (Purity)

According to I Wayan Turun, the Regent of Ratu Ayu Mas Mataram Dalem Muter Kesiman, the value of *Sivam* in the *Nanda* Tradition is evident in its implementation, which takes place in the sacred area of the Agung Petilan Pengerebongan Temple and is led directly by the priests. This series of traditions is also complemented by various ceremonial instruments, including *Banten* (offerings) used as offerings. Furthermore, purity is reflected in the sincere intentions and spiritual attitude of the priests when performing the sacred dance, carrying instruments called *Tanda* (Interview, March 26, 2026).

3) *Sundaram* (Beauty)

According to I Wayan Turun, the Regent of Ratu Ayu Mas Mataram Dalem Muter Kesiman, the value of *Sundaram* in the *Nanda* Tradition is reflected in the various aesthetic elements that accompany it. This tradition is presented in the form of a sacred dance using *Tanda* instruments decorated with coconut fringes and flowers. Beauty is also evident in the dynamic movements of the dancers, the costumes worn by the priests, and the sacred musical accompaniment of the Gong *Leluangan*, which possesses high artistic value both in terms of its carvings and sound (Interview, March 26, 2026).

Essentially, *Tri Wisesa* can be understood as the soul of Balinese Hindu art, combining religious, philosophical, and aesthetic dimensions. This concept represents the relationship between art and peace in Hindu society (Wahyuni, 2024). Therefore, the understanding of beauty in Hinduism is closely linked to spiritual values. Hinduism without aesthetics will lose its expressive power, while art without religion will lose its spiritual meaning (Sena et al., 2022). Thus, *Tri Wisesa* education is an effort to instill the values of truth, purity, and beauty in religious and social life.

b. Bhakti Marga Yoga Teachings in the Nanda Tradition

In Hinduism, Bhakti Marga holds an inseparable place from *Karma Marga* and *Jnana Marga*. *Karma* without *Bhakti* has the potential to lose its spiritual and ethical dimension, while *Jnana* without *Bhakti* will lack deep inner appreciation. Therefore, the Bhakti values practiced by the people of Kesiman Traditional Village are one of the religious educational values embodied in the *Nanda* Tradition. According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, the *Nanda* Tradition is a form of bhakti expressed not only through ceremonial offerings but also through the sacred art of movement that is part of the tradition. The *Nanda* Tradition fosters a sense of love and devotion to God through the symbolism of body movements imbued with spiritual meaning (Interview, March 27, 2026).

Furthermore, according to I Ketut Wisna, the Bhakti Marga values in the *Nanda* Tradition are reflected in the following aspects.

1) Drawing Closer to God

According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, the *Nanda* Tradition encourages people to strengthen their spiritual closeness with God through a series of rituals carried out systematically and with deep devotion (Interview, March 27, 2026).

- 2) **Achieving Inner and Outer Peace**
According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, the *Nanda* Tradition provides both inner and outer peace for those involved through deep spiritual contemplation (Interview, March 27, 2026).
- 3) **Achieving Spiritual Happiness**
According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, participation in the *Nanda* Tradition provides an experience of spiritual happiness for both the participants and the community who participate in the tradition (Interview, March 27, 2026).
- 4) **Carrying Out Spiritual Obligations**
According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, the *Nanda* Tradition serves as a means of carrying out spiritual obligations as a form of gratitude and repayment of gratitude to God and His manifestations, in accordance with the teachings of *Yajna* (Interview, March 27, 2026).
- 5) **Creating a Harmonious Life**
According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, the *Nanda* Tradition strengthens harmony, balance, and social solidarity in the lives of the Kesiman Traditional Village community (Interview, March 27, 2026).
- 6) **Seeking Divine Protection**
According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, the *Nanda* Tradition serves as a medium for the community to seek protection from *Ida Bhatara* at Pura Dalem, a manifestation of God, so that the community's lives are always under His protection (Interview, March 27, 2026).
- 7) **Carrying Out Spiritual Purification**
According to I Ketut Wisna, the Village Head of Kesiman Traditional Village, the *Nanda* Tradition serves as a means of spiritual purification aimed not only at humans as *Bhuana Alit*, but also at the universe as *Bhuana Agung* (Interview, March 27, 2026).

Conceptually, *Bhakti Marga Yoga* is a path of devotion taken by humans to draw closer to God through love and sincerity. The ultimate goal of this path is to attain God Almighty as the source of true love and happiness (Nurhayanti, 2023). *Bhakti Marga Yoga* is one of the four main paths in Hinduism that emphasizes reverence and devotion to God through deep spiritual awareness (Donder & Maheswari, 2024). Furthermore, *Bhakti Marga Yoga* encourages devotees to serve sincerely and wholeheartedly based on an awareness of that devotion itself. This devotion is not only directed to Hyang Widhi Wasa but also manifested in service to others, the nation, and the state (Saitya & Sari, 2021).

2. Theological Educational Values in the *Nanda* Tradition

As religious people who believe in the existence of God, theological values are important to cultivate within the family, school, and community. These values can also be found in various traditions that have developed as a cultural heritage rich in divine values. According to I Wayan Turun, the Regent of *Ratu Ayu Mas Mataram Dalem Muter Kesiman*, theological values function to shape individuals who possess virtue, honesty, justice, and various universal values derived from divine teachings (Interview, March 26, 2026). Conceptually, theological values are the substance of values related to the principles of faith, religious doctrine, and teachings that discuss the nature of divinity and its relevance to human life (Lieberth & Hermanto, 2025). In contrast to religious values that emphasize religious practices, theological values focus on the construction and reflection of faith, ethical foundations derived from divine attributes, and values rooted

in scriptures and spiritual and mental service to God (Meruntu & Palembang, 2025). Therefore, theological educational values are an important part of the noble values contained in the *Nanda* Tradition at the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple, Kesiman Traditional Village, East Denpasar.

a. Worship of *Ida Bhatara Dalem Muter ing Jagat Kesiman*

The value of theological education in the *Nanda* Tradition is inseparable from the sacred literary sources and oral traditions that developed in the Kesiman Traditional Village. According to I Wayan Turun, the Regent of *Ratu Ayu Mas Mataram Dalem Muter Kesiman*, the origins of the *Pangerebongan* Ceremony and its various accompanying processions are related to the pawisik or words received by *Kyai Pelayun* when he led the Kesiman region after the collapse of the Kertalangu Kingdom (Interview, March 26, 2026). These words are recorded in the *Purana Tattwa Jro Gede Abiantimbul*, which essentially commands the community to continue performing *Yajna* according to the *dresta Bali Mula*, to devote themselves to *Ida Bhatara Dalem Muter ing Jagat Kesiman*, and to carry out the procession of purifying the universe through the use of *sudamala poleng* paraded in the *Ngider Bhuana* procession (*Purana Tattwa Jro Gede Abiantimbul*, 30a–30b).

Theologically, this saying indicates that the well-being, safety, and harmony of community life are seen as closely related to the performance of *Yajna* (community offerings) and devotion to *Ida Bhatara Dalem Muter ing Jagat Kesiman*. The *Sudamala Poleng* serves not only as a ritual tool but also as a symbol of the purification of the universe, conveying the theological meaning of restoring cosmic balance. Meanwhile, the *Ngider Bhuana* procession represents a sacred effort to spread the energy of purification throughout the region as a form of spiritual protection for the community.

According to I Wayan Turun, the entire *Pangerebongan* Ceremony is essentially dedicated to *Ida Bhatara Dalem Muter ing Jagat Kesiman*, including the *Nanda* Tradition, which is part of the *Pangilen-ilen* procession in the *Pangebekan* Ceremony (Interview, March 26, 2026). Before the *Nanda* Tradition is performed, the *Ngerebeg* or *Tajen Taluh* procession is first performed at the Wantilan Pura Agung Petilan Pengerebongan Temple. The ritual uses crushed eggs, candlenuts, and coconuts as a symbol of the victory of dharma over adharma. In this context, the *Nanda* Tradition serves not only as a cultural heritage but also as a means of theological education, instilling faith in God's power through the manifestation of *Ida Bhatara Dalem Muter ing Jagat Kesiman*.

Furthermore, the presence of the *Nanda* Tradition in the *Pangilen-ilen* series demonstrates that theological values are taught not only through doctrine or oral teachings, but also through symbols, ritual movements, and direct religious experiences. Through this process, the congregation is guided to understand the relationship between humans, divine power, and the cosmic order that underlies the religious life of the Hindu community in the Kesiman Traditional Village.

b. *Dewa Yajna* as the Foundation of Worship

According to Ir. I Wayan Duana, the Head of *Muter Kesiman*, the theological educational value of the *Nanda* Tradition is closely related to the worship of the *Bhatara-Bhatari* who reside at *Pura Dalem*. Therefore, the *Nanda* Tradition is based on the concept of *Dewa Yajna* as a sacred offering addressed to *Ida Sang Hyang Widhi Wasa* and all His manifestations (Interview, March 23, 2026). The implementation of *Dewa Yajna* in the *Nanda* Tradition is manifested through the sacred *Wali Dance*, the use of ceremonial instruments, and a series of ritual activities carried out based on the traditions and culture of the Kesiman Traditional Village community. The *Nanda* Tradition, as one of the *Wali Dances*, primarily serves as a medium for worship of God and His manifestations, especially the *Bhatara-Bhatari* who reside at *Pura Dalem*.

In terms of procession, the *Nanda* Tradition utilizes sacred instruments in the form of *Tanda*, which are shaped like umbrellas and decorated with coconut fringes. According to Ir. I Wayan Duana, this dance is performed by Pemangku Panglurah and Pemangku Penyarikan, who play symbolic roles as commanders of Raja Dalem Mutering Kesiman. Next, senior officials, such as *Pemayun* and *Pemade*, carry *Tanda* (a symbol of the sacred ritual) and slowly wave it towards the wives of the priests. During the dance, the dancers experience a state of trance, yet maintain a calm and deep spiritual awareness throughout the procession (Interview, March 23, 2026).

From a theological educational perspective, these elements teach that offerings to God are not only realized through material means, but also through sincerity, devotion, and spiritual awareness. The *Nanda* Tradition serves as a learning medium that introduces the congregation to the concept of God's manifestation through the *Bhatara-Bhatari* worshiped at Pura Dalem while also strengthening awareness of the importance of the vertical relationship between humans and *Ida Sang Hyang Widhi Wasa*. Furthermore, the *Nanda* Tradition demonstrates that each element of the ritual has profound theological significance. The use of ritual instruments, the *Wali* Dance, the trance state, and the involvement of the officials demonstrate that the entire procession is directed at building the community's spiritual awareness. Through these religious experiences, the community not only understands the concept of divinity theoretically but also experiences it directly through religious practices passed down through generations.

Thus, the *Nanda* Tradition serves as a theological educational medium that instills awareness of God's manifestation, the sanctity of offerings, and the importance of the vertical relationship between humans and *Ida Sang Hyang Widhi Wasa*. These values serve as a spiritual foundation that strengthens the faith and devotion of the people of Kesiman Traditional Village in carrying out their religious life. From a theological educational perspective, the *Nanda* Tradition teaches that offerings to God are not only realized through material means, but also through sincerity, devotion, and spiritual awareness. This aligns with the view that *Yajna* can be realized in both horizontal and vertical dimensions (Madaio, 2021). In the vertical dimension, *Yajna* reflects the human relationship with God, manifested through respect, devotion, and sacred offerings to *Ida Sang Hyang Widhi Wasa* and all of His manifestations (Patera et al., 2023). Therefore, the *Nanda* Tradition becomes a medium of theological education that strengthens the people's awareness of the sanctity of offerings, the manifestation of God, and the importance of the spiritual relationship between humans and the Creator.

3. Ethical Educational Values in the *Nanda* Tradition

Tradition not only serves as a cultural heritage but also embodies ethical values that guide people in acting as social beings with character. Ethical values refer to a set of moral principles internalized through the educational process to build ethics, character, honesty, integrity, empathy, and a sense of responsibility in community life (Sudiani, 2024). According to I Gede Anom Ranuara, a community leader in the Kesiman Traditional Village, the primary goal of ethical values in a tradition is not merely to develop academically intelligent individuals, but also to develop individuals with strong character, able to distinguish between right and wrong, and responsible towards the environment and surrounding community (Interview, March 24, 2026).

Conceptually, education based on ethical values is a necessity in responding to various moral crises developing in society (Lau et al., 2025). Through the systematic instillation of ethics, education plays a role in shaping the character of the younger generation while equipping them with the skills to face various real-life challenges. Internalizing moral values within the family, school, and community is crucial for

restoring the essence of education as a process of humanizing human beings (Muadzin & Sunarto, 2025). Therefore, ethical education is one of the noble values embodied in the *Nanda* Tradition during the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple, Kesiman Traditional Village, East Denpasar.

a. *Ngayah* as the Principle of Sincerity in the *Nanda* Tradition

Ngayah is a local Balinese wisdom that embodies the values of devotion, mutual cooperation, and sincerity. Essentially, *Ngayah* encourages people to help each other without any personal gain or expectation of reward. This value serves as one of the foundations of ethical education reflected in the implementation of the *Nanda* Tradition during the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple. According to I Gede Anom Ranuara, a community leader of Kesiman Traditional Village, because the *Nanda* Tradition is part of a series of *Yajna* (offerings), all parties involved must base themselves on the principle of *lascarya*, or sincerity. This principle is closely related to the element of *Sreya* in the implementation of *Yajna*, which directs the congregation to perform sacred offerings with full sincerity, without coercion, and without expecting anything in return (Interview, March 24, 2026).

The value of *Ngayah* in the *Nanda* Tradition is not only understood conceptually but is also realized through various concrete activities involving all elements of the community. The leaders carry out ritual duties, lead ceremonies, prepare sacred objects, and coordinate the religious procession. The members of the Kesiman Traditional Village are involved in the preparation of the ceremony, including the creation of various ceremonial objects and offerings (*Banten*), the arrangement of the temple area, the organization of the procession, and even assisting with technical needs during the ceremony. According to Ir. I Wayan Duana, the Head of the Muter Kesiman Village, community involvement in the *Nanda* Tradition is voluntary as a form of devotion to God and the traditional community (Interview, March 23, 2026).

Furthermore, children and adolescents also participate in *Ngayah* activities. They help construct ceremonial instruments, prepare ceremonial equipment, clean the temple area, and participate in various processions that form part of the *Pangebekan* Ceremony. This intergenerational involvement demonstrates that the values of sincerity, responsibility, cooperation, and devotion are continuously passed down through direct experience in religious activities.

Etymologically, the concept of *Ngayah* is related to the terms *Ayah-ayahan*, *Pengayah*, and *Ngayahang*, which form a unified meaning of devotion. In Indonesian, *ngayah* can be interpreted as helping or providing voluntary service, derived from the Balinese term *nguwopin* (Dahlan, 2023). A *Pengayah* carries out their duties with full commitment without considering personal gain. Therefore, *Ngayah* is understood as a form of devotion to the Creator manifested through various activities such as dancing, flower and coconut leaf arrangement, cooking, and making offerings (Hasan et al., 2025). Thus, the *Nanda* Tradition becomes an ethical educational medium that instills the values of *lascarya*, cooperation, selfless devotion, and social responsibility in the life of society.

b. *Tri Hita Karana* as a Principle of Togetherness in the *Nanda* Tradition

The *Nanda* Tradition also embodies ethical educational values reflected in the application of the *Tri Hita Karana* concept as the foundation for creating a harmonious life. This concept emphasizes three interrelated relationships: the relationship between humans and God (*Parhyangan*), the relationship between humans and their fellow humans (*Pawongan*), and the relationship between humans and the environment (*Palemahan*). These three aspects are clearly present in the implementation of the *Nanda* Tradition. According to Ir. I Wayan Duana, the Head of the Muter Kesiman Village, the value of togetherness in the *Nanda* Tradition is evident through the voluntary *Ngayah*

activities carried out by the leaders and community of the Kesiman Traditional Village. Not only adults, but children and teenagers are also involved in helping to construct ceremonial instruments and various other ceremonial needs. The involvement of all elements of society makes the *Nanda* Tradition a means of strengthening a sense of family, solidarity, and unity in religious and social life (Interview, March 23, 2026).

The *Parhyangan* dimension of the *Nanda* Tradition is evident through the series of worship services to *Ida Sang Hyang Widhi Wasa* and His manifestations residing at the Petilan Pengerebongan Grand Temple. The various offerings, the *Wali* Dance, and the ritual activities performed during the *Pangebekan* Ceremony embody the community's spiritual connection with God. The *Pawongan* dimension is reflected through the active involvement of all elements of society in *Ngayah* activities. The village leaders, village residents, women, children, and youth work together to prepare offerings (*Banten*), organize the ceremonial procession, and carry out various tasks according to their respective roles. These interactions foster social solidarity, mutual trust, and collective responsibility, strengthening the social cohesion of the Kesiman Traditional Village community.

Meanwhile, the *Palemahan* dimension is evident through activities to maintain the cleanliness and sanctity of the temple environment before, during, and after the ceremony. The community collectively cleans the temple area, organizes the ceremonial environment, and maintains harmony between ritual activities and the sacred space used. These activities demonstrate that the *Nanda* Tradition is not only oriented towards the relationship between humans and God and fellow humans but also fosters responsibility for the environment as part of a harmonious life.

Conceptually, the value of togetherness plays a crucial role in the lives of tradition-based communities (Sena et al., 2022). The awareness that each individual is an inseparable part of their community fosters a harmonious social life (Partono et al., 2024). Humans are inherently social beings who need the presence of others in their lives (Maheni et al., 2023). Therefore, the value of togetherness is an essential foundation for building unity, solidarity, and mutual trust within society (Dewi et al., 2023).

Thus, the *Nanda* Tradition not only represents cultural and religious heritage but also serves as a medium for ethical education that internalizes the values of sincerity, devotion, togetherness, social solidarity, and harmony, as reflected in the principles of *Ngayah* and *Tri Hita Karana*. All of these values contribute to shaping the character of the Kesiman Traditional Village community, who are ethical, responsible, and capable of maintaining a balanced relationship with God, fellow human beings, and the environment.

4. Aesthetic Educational Values in the *Nanda* Tradition

Aesthetic educational values are essentially a concept oriented toward developing sensitivity, creativity, and the ability to appreciate beauty, acquired through artistic experiences and sensory stimulation, in order to build character. These values encompass an understanding of beauty, moral awareness, and a balance between emotional and cognitive aspects. According to I Ketut Suandita, the Regent of *Manik Sidem Dalem Muter Kesiman*, humans are expected to appreciate not only works of art and cultural heritage, but also the beauty of nature and the surrounding environment (Interview, March 28, 2026).

Conceptually, aesthetic values can be divided into two categories: independent aesthetic values and dependent aesthetic values. Independent aesthetic values are independent of a specific external context, while dependent aesthetic values are closely related to the cultural background and other works of art (Dalimunthe et al., 2023). Through aesthetic education, individuals are guided to develop creative, innovative, and

polite characters, as well as the ability to appreciate the values of beauty in life (Sun et al., 2022). Therefore, the value of aesthetic education is one of the noble values embodied in the *Nanda* Tradition during the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple, Kesiman Traditional Village, East Denpasar.

a. *Tanda* Dance Movements in the *Aci Pangilen* Procession of the *Nanda* Tradition

In the context of the *Nanda* Tradition, *Tanda* is a sacred instrument used in the *Pangebekan* Ceremony. Physically, *Tanda* consists of a stem and head that resemble an umbrella decorated with young coconut fringes. According to Ir. I Wayan Duana, the Head of Muter Kesiman, *Tanda* is only used in the *Aci Pangilen* ceremony at the Pura Agung Petilan Pengerebongan Temple. This instrument serves as a sacred symbol of royalty, conveying the hope of harmony, balance, and prosperity for the people of Kesiman Traditional Village. Furthermore, the term *Tanda* has evolved into *Nanda*, which functionally means an activity or work carried out within the context of religious rituals (Interview, March 23, 2026).

The aesthetic educational value of the *Nanda* Tradition is reflected in the dance performances carried by *Tanda*. According to Ir. According to I Wayan Duana, the procession is presented through jumping footwork followed by waving the *Tanda* dance toward the wife's guardian angel, as part of the *Aci Pangilen* ritual, held every six months on *Wrhaspati Umanis Wuku Dunggulan* (Interview, March 23, 2026). These movements not only create visual beauty but also create an aesthetic experience with a religious dimension for the audience.

From an aesthetic education perspective, the jumping movements in the *Tanda* Dance contain elements of dynamics, rhythm, and spiritual expression that awaken the community's religious awareness. Similarly, the slow and repetitive waving of the *Tanda* creates a sacred atmosphere that strengthens spiritual appreciation throughout the procession. This aesthetic experience is further enhanced by the attire of the guardian angels, which reflects purity, authority, and respect for religious values. The embellishments of young coconut leaves and flowers in the *Tanda* dance serve not only as visual ornamentation but also as symbols of beauty, purity, and harmony, deeply rooted in Balinese Hindu tradition.

Etymologically, the term *Tanda* is related to the Sanskrit word *Tandu*, meaning "to jump." By acquiring certain suffixes, this root word evolved into the term *Tandava*, a dance characterized by jumping movements as its main element. In the context of the *Tri Wisesa* teachings, *Tanda* represents the principle of *Sundaram*, or beauty, associated with Lord Shiva. The *Tandava* dance is known as the heavenly dance of Lord Shiva, characterized by thrilling, enchanting, beautiful, rhythmic, and imbued with spiritual meaning. Its movements are sacred expressions born of a deep devotion to God (Wicaksandita & Wicaksana, 2025).

Based on this meaning, the *Tanda* Dance not only presents the beauty of movement but also serves as an aesthetic educational medium that teaches refinement of feeling, self-control, respect for sacred symbols, and appreciation of divine values. Thus, the aesthetic experience built through dance movements, clothing, coconut leaves, flowers, and the overall ritual atmosphere becomes a means of forming religious character and cultural appreciation for the people of Kesiman Traditional Village.

b. Gamelan *Leluangan* Melodies as Accompaniment to the *Nanda* Tradition

The aesthetic educational value of the *Nanda* Tradition is also reflected in the use of Gamelan *Leluangan* as the primary accompaniment to ritual processions. According to I Ketut Suandita, the Regent of *Manik Sidem Dalem Muter Kesiman*, the center or final melody in Gamelan *Leluangan* lies in the *Ding* tone, believed to be the tone of *Bhatara Siwa* and central to its musical structure. The *Ding* tone has a unique character because it

can create different nuances when played in higher or lower registers. Therefore, the beauty of Gamelan *Leluangan* lies in the centrality of the *Ding* tone, which symbolizes the cosmic presence and arrangement of *Bhatara Siwa* in the overall musical performance that accompanies the *Nanda* and *Pangilen* Traditions at the Pura Agung Petilan Pengerebongan (Interview, March 28, 2026).

Furthermore, Gamelan *Leluangan* is part of the Gong Kebyar tradition, which has its own distinctive playing characteristics. According to popular explanations, these distinctive characteristics are evident in the reong playing pattern, which resembles the *Leluangan*, and the Gangsa playing pattern, which resembles the *Ancag-ancagan*. Therefore, Gamelan *Leluangan* is also often referred to as Gamelan *Ancag-Ancagan*. The harmonized melodies produced in the *Nanda* Tradition accompaniment are understood as sacred music accompanying the symbolic dance of Lord Shiva, with the aim of bringing harmony to the universe and its contents (Maherwan, 2026).

According to I Ketut Suandita, the term *Leluangan* also carries profound philosophical significance. The word can be interpreted through the element "Luang" meaning empty. In Gamelan *Leluangan*, certain sections are intentionally left empty or unstruck, even though the melodic pattern is present. This empty space is referred to as *Leluangan*. In the context of Hindu aesthetics, this emptiness is not understood as nothingness, but rather as a space of reflection that provides balance to the entire musical composition. Therefore, the beauty of Gamelan *Leluangan* lies not only in the sounds heard, but also in the silent space created between them (Interview, March 28, 2026).

From an aesthetic education perspective, Gamelan *Leluangan* teaches people to understand beauty more deeply, not only through sound elements, but also through harmony, balance, serenity, and symbolic appreciation. *Nada Ding*, as the musical center, teaches order and harmony, while the concept of *leluangan* teaches the importance of contemplative space and balance in life. The experience of listening to Gamelan *Leluangan* during the *Nanda* Tradition ultimately shapes sensitivity, respect for sacred values, and the ability to appreciate Hindu cultural symbols passed down through generations.

Thus, the *Tanda* Dance and Gamelan *Leluangan* not only function as artistic elements in the *Nanda* Tradition but also serve as a medium for aesthetic education that instills refinement, appreciation for beauty, respect for sacred symbols, and strengthens the religious experience of the people of Kesiman Traditional Village. Through this aesthetic experience, people not only enjoy visual and musical beauty, but also learn about purity, harmony and spiritual values contained in the Balinese Hindu tradition.

5. Ecological Educational Values in the *Nanda* Tradition

Ecological educational values are essentially a process of instilling awareness, concern, and responsibility for environmental sustainability, aimed at developing individual character that is environmentally friendly, ecologically ethical, and sustainability-oriented. These values encompass an understanding of conservation, efforts to maintain ecosystem balance, and concrete actions that support pro-environmental behavior and ecological piety (Dayuh et al., 2022). According to I Gede Yogi Pramana, S.E., a youth leader of the Kesiman Traditional Village, ecological values are aspects that must be continuously maintained, instilled, and explored in every aspect of life, including through the implementation of noble traditions passed down from generation to generation (Interview, March 27, 2026).

Conceptually, the value of ecological education emphasizes efforts to integrate the principles of environmental conservation, ecosystem balance, and sustainability into the educational process of the younger generation (Hujumy & Jazilurrahman, 2026). Its

scope includes developing ecological awareness through community-based education, implementing the green school concept, understanding theo-ecocentrism, and exploring the values of local wisdom that exist within the community (Effendy & Suhanda, 2024). Based on this understanding, the value of ecological education is an important part found in the *Nanda* Tradition as a form of local wisdom of the Kesiman Traditional Village community. This value is reflected in the concept of purifying the universe (*Nyapuh Jagat*) and implementing the *Palemahan* spirit in community life. The following is a systematic explanation.

a. The Essence of *Nyapuh Jagat* in the *Nanda* Tradition

The value of ecological education in the *Nanda* Tradition stems from the concept of *Nyapuh Jagat*, namely the effort to purify and cleanse the universe, manifested through ritual symbols and concrete community actions. According to I Gede Anom Ranuara, S.Pd., S.Sn., M.Si., a community leader of the Kesiman Traditional Village, the ecological value of the *Nanda* Tradition is understood as an effort to neutralize *Bhuana Agung* (the universe) and *Bhuana Alit* (nature within humans) from various forms of evil or impurity, both physical and non-physical (Riani et al., 2024). This concept is evident in the Masesapuh procession, where the *Pemangku Istri* (*Sedan*) is positioned as a symbol of Mother Earth, being purified through the sacred movements of the priests dancing the *Nanda*. This procession symbolizes the cleansing and harmonization of the universe as the source of human life (Interview, March 24, 2026).

According to I Gede Anom Ranuara, S.Pd., S.Sn., M.Si., the meaning of *Nyapuh Jagat* extends beyond ritual symbolism and is also manifested through various concrete activities undertaken by the community before and after the ceremony. The activity involved stakeholders, village residents, youth groups, and other community groups in cleaning the Pura Agung Petilan Pengerebongan area, organizing the temple's surroundings, preparing ceremonial facilities, and maintaining the cleanliness of the area that will be used in the *Pangebekan* Ceremony (Interview, March 24, 2026). This collective involvement demonstrates that the ecological values in the *Nanda* Tradition are not merely symbolic, but are also manifested in concrete behaviors that support environmental cleanliness and sustainability.

The *Nanda* Tradition also demonstrates ecological awareness through the use of various natural materials in ceremonial instruments. *Banten* (offerings) and ritual paraphernalia are generally made from young coconut leaves (*janur*), flowers, leaves, fruit, coconuts, eggs, and other organic materials that readily decompose naturally after use. The use of these materials demonstrates an awareness of utilizing natural resources in harmony with the principles of sustainability and minimizing environmental impact. Furthermore, the community cleans the temple and surrounding area as an integral part of the ceremonial preparations.

Etymologically, the term *Nyapuh Jagat* comes from the word "*Nyapuh*," meaning to clean, sweep, or purify, while "*Jagat*" means earth, the universe, or Mother Earth (Pertiwi et al., 2024). Therefore, *Nyapuh Jagat* in the *Nanda* Tradition can be interpreted as an effort to purify the earth and maintain the balance of the universe as a living space for all creatures. This meaning indicates that rituals serve not only as a means of religious worship but also as a medium for ecological education, teaching people to respect, protect, and sustainably care for the environment. Thus, the *Nanda* Tradition serves as a means of ecological learning that connects spiritual awareness with environmental conservation practices in everyday life.

b. The Spirit of *Palemahan* in the *Nanda* Tradition

The value of ecological education in the *Nanda* Tradition is also reflected in the spirit of *Palemahan*, a key element of the *Tri Hita Karana* teachings. *Palemahan* teaches

the importance of building a harmonious relationship between humans and the natural environment as the foundation for achieving balance in life. In the context of character education, this concept forms the basis for developing an attitude of environmental love and ecological responsibility in individuals. According to I Gede Anom Ranuara, S.Pd., S.Sn., M.Si. As a community leader of the Kesiman Traditional Village, the *Palemahan* dimension of the *Nanda* Tradition is closely related to the Pangilen ritual series, which is part of the three main rituals at the Agung Petilan Pengerebongan Temple: *Pangebekan*, *Pemagpagan*, and *Ngerebong* (Interview, March 24, 2026). These three rituals convey spiritual messages about the importance of maintaining a balanced relationship between humans and nature as part of a harmonious life.

Etymologically, the term *Palemahan* comes from the word "rendah," meaning land or area where humans live (Jamhariani, 2020). Within the *Tri Hita Karana* concept, *Palemahan* emphasizes the relationship between humans and the natural environment while also guiding the formation of a social system that supports environmental preservation (Tripayana et al., 2024). Therefore, this concept embodies the universal value that humans have a moral responsibility to maintain the sustainability of nature and all living things within it. According to I Gede Anom Ranuara, S.Pd., S.Sn., M.Sc., the implementation of the *Palemahan* spirit in the *Nanda* Tradition cannot be separated from the implementation of the three elements of *Tri Hita Karana* which are integrated within the Pura Agung Petilan Pengerebongan area. The *Parhyangan* element is manifested through the worship of *Ida Bhatara* who resides in the sacred shrines in the temple area (Interview, March 24, 2026).

The *Pawongan* element is reflected through the involvement of the stakeholders, village residents, children, teenagers, and various community groups who jointly carry out a series of traditions through mutual cooperation. Meanwhile, the *Palemahan* element is seen through the maintenance of the temple area, environmental management, and various nature conservation activities carried out by the community as part of the preparation and implementation of rituals. Furthermore, the concrete implementation of the *Palemahan* spirit is evident in various environmental conservation activities undertaken by the Kesiman Traditional Village community, such as cleaning the Bindu River and the Ayung Riverbanks, organizing the environment around the temple, and efforts to maintain the cleanliness of the traditional village area on an ongoing basis. These activities are seen as embodying the values taught in the *Nanda* Tradition, so that rituals are not only interpreted as religious obligations but also as a means of ecological education that fosters conservative behavior toward the environment.

Based on this description, it is clear that the *Palemahan* spirit in the *Nanda* Tradition extends beyond the conceptual or symbolic level. These values are manifested through the community's collective actions in maintaining the cleanliness of the temple, caring for the village environment, preserving the river, and utilizing environmentally friendly natural materials in ceremonies. Thus, the *Nanda* Tradition serves as an ecological education medium that integrates spiritual, social, and environmental aspects, thereby sustainably fostering ecological awareness among the Kesiman Traditional Village community.

Conclusion

The *Nanda* Tradition, part of the *Pangebekan* Ceremony at the Agung Petilan Pengerebongan Temple in Kesiman Traditional Village, East Denpasar, is a sacred tradition performed as part of the *Aci Pangilen-ilen* ritual every six months and is an integral part of the local community's religious life. The procession involves various ritual stages supported by the leaders and the indigenous community through the use of

ceremonial instruments, the *Tanda* Dance, and the accompaniment of the *Leluangan* Gamelan, a form of *Yajna* (devotional offering) dedicated to *Ida Bhatara Dalem Mutering Jagat Kesiman*. This tradition serves not only as a cultural heritage but also as a medium for transmitting the values of Hindu religious education, passed down through generations. The research findings indicate that the *Nanda* Tradition embodies multidimensional Hindu religious education values. These religious educational values are reflected in the teachings of *Tri Wisesa* and *Bhakti Marga Yoga*, which foster devotion and devotion to *Ida Sang Hyang Widhi Wasa*. Theological educational values are reflected through the worship of *Ida Bhatara Dalem Mutering Jagat Kesiman* and the implementation of *Dewa Yajna* as a form of appreciation of the relationship between humans and God. Ethical educational values are realized through the practice of *Ngayah* based on *lascarya*, mutual cooperation, and selfless devotion, as well as the implementation of *Tri Hita Karana* in building harmonious relationships between humans and God, fellow humans, and the environment. Aesthetic educational values are evident in the movements of the *Tanda* Dance, sacred symbols, and the accompaniment of the Gamelan *Leluangan* which shape the community's aesthetic-religious experience. Meanwhile, ecological educational values are reflected through the concept of *Nyapuh Jagat* which emphasizes the purification of *Bhuana Agung* and *Bhuana Alit* and encourages collective awareness in preserving the environment. These findings indicate that the *Nanda* Tradition has important socio-religious implications in strengthening cultural identity, social solidarity, *Sradha* and *Bhakti* of the congregation, and ecological awareness of the community of Kesiman Traditional Village.

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