

Ethnopedagogy of the *Ngerebeg* Tradition in Tegal Darmasaba Traditional Village as A Social Studies Learning Resource

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Abstract

Ethnopedagogy is essential for supporting contextual social studies instruction grounded in culture and local wisdom. This study analyzes the *Ngerebeg* tradition in the Tegal Darmasaba Traditional Village. The primary focus is on identifying values that can serve as resources for social studies learning via an ethnopedagogical approach and determining how to integrate them into the curriculum. Conducted over a three-year period (2023-2025), the research aims to: 1) analyze the potential ethnopedagogical values represented in the *Ngerebeg* tradition; 2) analyze the social studies content and concepts reflected in the tradition; and 3) analyze methods for implementing these elements in social studies instruction. A qualitative ethnographic research method was employed, with the *Ngerebeg* tradition serving as the object of study. Research subjects were selected using purposive and snowball sampling techniques, the total sample consisted of 28 individuals, five of whom were selected purposively. Data analysis utilized an ethnographic thematic approach. Empirical ethnographic findings reveal that the *Ngerebeg* tradition embodies religious, educational, economic, artistic, social, political, theoretical, and symbolic values. Furthermore, analysis and pedagogical recommendations indicate that the philosophical and practical aspects of the *Ngerebeg* tradition reflect social studies subject matter. Ethnopedagogical application of the *Ngerebeg* tradition can be achieved through field studies, the development of learning resources, and the creation of instructional media. The study concludes that the *Ngerebeg* tradition holds educational and contextual value and aligns with the social studies curriculum for middle school.

Keywords: Ethnopedagogy; *Ngerebeg* Tradition; Social Studies; Learning Resource

Introduction

An etymological review reveals that the term tradition is derived from the Latin word *traditio*. It is etymological meaning implies something handed down or, in other words, a societal habit that evolves into a customary practice. Traditions generally undergo acculturation and assimilation with indigenous rituals and religious practices. According to Fahrurrozhi (2024), the general concept of tradition particularly in Indonesia refers to habit-based practices that are passed down from generation to generation. From a terminological perspective, tradition can be understood as cultural elements that persist from the past to the present and are intentionally enacted to honor ancestral values (Hidayati, 2021). The fundamental concepts derived from these etymological and terminological perspectives serve as the basis for interpreting the *Ngerebeg* tradition practiced by the community of Tegal Darmasaba Traditional Village in Abiansemal District, Badung Regency, Bali Province.

The results of an interview with the customary village head of the Tegal Darmasaba Traditional Village, Mr. Ida Bagus Alit Sastra, interpreted that the *Ngerebeg* ceremony carried out by the people of the Tegal Darmasaba Traditional Village is a tradition passed down from generation to generation. The *Ngerebeg* tradition is maintained by the community based on several ideological, scientific and religious ideas. Firstly, there is a belief system that idealizes that the *Ngerebeg* tradition is a sacred tradition passed down from generation to generation which is carried out in order to reject all negative elements both scientifically and supernaturally. Second, the *Ngerebeg* tradition can have a sociopsychological influence, namely fulfilling a sense of security both empirical (*sekala*) and invisible or abstract (*niskala*). This statement was also reinforced by several informants as members of the general public of the Tegal Traditional Village, who conventionally did not directly state that by carrying out the *Ngerebeg* tradition, positive influences both at scale and in the abstract could be felt. So that everyday life in society feels safe, peaceful and peaceful. Third, the implementation of the *Ngerebeg* tradition is a religiosity of indigenous peoples. The *Ngerebeg* tradition, which is identical to Hindu religious ceremonies, is the main basis for society to increase the value and character of religiosity. Fourth, implementing the *Ngerebeg* tradition is a form of preserving local culture and wisdom. This is related to the general view of Balinese cultural customs which are based on Hinduism and have been able to be maintained from the past until now. Fifth, the *Ngerebeg* tradition is an economic asset and strengthens the economy of the Tegal Traditional Village community.

This interpretation is further supported by studies indicating that the *Ngerebeg* tradition, practiced by the community of Tegal Darmasaba Traditional Village, represents a form of culture and local wisdom passed down through generations. Dewi et al., (2018) explain that the community maintains the *Ngerebeg* tradition due to deeply rooted beliefs regarding a supernatural power capable of providing a sense of security. As a customary tradition, *Ngerebeg* is a cultural phenomenon of local wisdom believed to be a ritual for dispelling negative energy to protect the community from disease outbreaks (Putra, 2025). The traditions practiced by the Tegal Darmasaba Traditional Village community essentially constitute a form of preserving local wisdom and reinforcing religious values, particularly those of Hinduism (Prabawa et al., 2021). Reinforcing the status of *Ngerebeg* as a tradition provides a foundation for re-interpreting and analyzing it through the lens of ethnopedagogy.

This study differs from previous similar research in the following ways: 1) it employs a more in-depth analysis using an ethnographic approach; 2) the findings from the ethnographic analysis are developed into an ethnopedagogical framework for social studies instruction; 3) it expands the scope of ethnopedagogy within the social sciences education field through an interdisciplinary lens; and 4) it provides guidelines for mapping contextual social studies learning resources, particularly for educational institutions located near the research site.

Ethnopedagogy can be defined as an approach to learning that utilizes local cultural wisdom as a medium, model, or learning resource. Etymologically, the term comprises ethno and pedagogy. Ethno relates to ethnicity encompassing the culture and local wisdom of a specific community while pedagogy refers to the educational process; thus, ethnopedagogy is the process of educating learners by drawing upon a community's cultural values and local wisdom. From another perspective, ethnopedagogy is considered a relatively new concept and instructional model within the field of education (Sugara, 2022). Despite its novelty, ethnopedagogy is already being applied in contextual settings, as evidenced by various research findings regarding the implementation of this concept. Meter (2025) analyzes ethnopedagogy as a form of instruction aimed at fostering quality

education, particularly within the context of the Industrial Revolution 4.0 era. Muzakkir (2021) utilized the culture and local wisdom of the Pidie region as an ethnopedagogical approach across subjects such as mathematics, arts, social studies, language, and physical education. Fatmi et al., (2023) implemented ethnopedagogy by leveraging Acehnese local wisdom, yielding positive outcomes most notably, an improvement in student understanding. These scholarly findings are particularly compelling because they demonstrate that, despite being a nascent field of study, ethnopedagogy is already widely implemented and exerts a positive influence on the learning process.

Social studies learning, especially at junior high school level, has great potential for implementing ethnopedagogy. Saputra et al., (2025) explained that social studies learning requires ethnopedagogy-based teaching materials to strengthen cultural identity. This is to overcome the problem of cultural degradation among students as a young generation. Learning that integrates local wisdom and local traditions has a great opportunity to strengthen cultural identity, develop character, and teach multiculturalism (Sakti et al., 2024). Therefore, utilizing phenomena from local to global environments is absolutely necessary in social studies learning (Musyarofah, 2021; Wiyono, 2021; Pangestu, 2025; Supriyanto, 2025).

The *Ngerebeg* tradition, as a form of local cultural wisdom, presents a compelling subject for analyzing the scientific pedagogical correlations within the ethnopedagogy of social studies education. The primary focus of this research is to analyze the *Ngerebeg* tradition through an ethnopedagogical lens, specifically within the context of social studies instruction at the junior high school level. This educational level was selected because the ontological foundations of social studies education are strongly reflected in the Indonesian social studies curriculum, particularly in *Fase D* of the *Kurikulum Merdeka* currently implemented in Indonesia.

The theoretical framework draws upon structural functionalism and symbolic interactionism to examine the values inherent in the *Ngerebeg* tradition. Theories regarding social studies epistemology, ethnopedagogy, and cultural elements are utilized to analyze the social studies content and concepts found within the *Ngerebeg* tradition. Additionally, theories on material integration are applied to determine methods for incorporating *Ngerebeg*-based content into social studies learning. The specific issues addressed in this study are: first, the potential values represented in the *Ngerebeg* tradition as a form of ethnopedagogy; second, the social studies concepts and content contained within the tradition; and third, the methods for implementing this material in junior high school social studies education. The research aims to analyze the semiotics of the potential ethnopedagogical values and the social studies content and concepts represented in the *Ngerebeg* tradition, as well as to analyze methods for their implementation in junior high school social studies learning.

Method

This study employs a qualitative ethnographic research method. Ethnography is considered relevant for an in-depth examination of the *Ngerebeg* tradition as a manifestation of a community's customary and cultural practices. The research was conducted in the Tegal Darmasaba Traditional Village, located in Abiansemal District, Badung Regency, Bali Province-specifically at the *Bale Agung* of the *Pura Desa Kangin* within the Tegal Darmasaba Traditional Village. The researcher acted as the primary instrument a participant observer guided by participant observation checklists, semi-structured interviews, and open-ended questions. The researcher was directly involved in six *Ngerebeg* processions over a three-year period (2023-2025). Interviews were conducted with informants during each *Ngerebeg* event, and the findings from these six

processions were analyzed until data saturation was reached. Interview durations varied, with the most intensive sessions taking place at the start of the study in 2023; in subsequent years, interviews served to reinforce and reconfirm earlier data. Balinese was the primary language used during these interviews. The activities observed during the study included: 1) ritual preparation (creating ritual offerings and decorating the temple grounds); 2) the ritual procession itself; and 3) the post-ritual cleanup (*mereresik*). The data analysis employed an ethnographic thematic approach. The process involved the following stages: 1) data reduction and processing, wherein research data were coded to identify themes related to social, cultural, and educational values within the *Ngerebeg* tradition. Codes sharing similar meanings were subsequently grouped into categories based on identified patterns of values, norms, social practices, and local knowledge. 2) Cross-source verification was conducted using source and technique triangulation to ensure information consistency. *Awig-awig* (customary laws) were utilized to understand the tradition's normative foundation and the regulations governing its implementation. 3) The ethnographic findings were then interpreted and mapped onto pedagogical categories such as the values represented in the *Ngerebeg* tradition and linked to social studies learning concepts, enabling the tradition to serve as a contextual learning resource.

Results and Discussion

The *Ngerebeg* tradition is a religious, social, and cultural phenomenon practiced across generations by the community of the Tegal Darmasaba Traditional Village. An ethnographic study of the *Ngerebeg* tradition reveals the following findings:

1. Background of the *Ngerebeg* Tradition's Continuity

The community of the Tegal Darmasaba Traditional Village views *Ngerebeg* not merely as a religious ceremony, but as part of a local knowledge system linking religious beliefs, collective identity, customary obligations, and the continuity of social life. Interviews with the *Bendesa Adat* (Customary Village Head) of Tegal Darmasaba provided the following information:

Ngerebeg is an ancestral tradition; there are no definitive historical records regarding when it began. The community believes *Ngerebeg* to be a ritual for safeguarding the safety and well-being of the village.

Based on these statements, the history and background of the *Ngerebeg* tradition viewed from an ethnographic perspective can be understood not only as a series of events spanning the past to the present but also as a collective memory continuously reproduced through actions, symbols, stories, and community engagement. The repeated performance of the tradition facilitates the transmission of knowledge regarding ceremonial procedures, the roles of customary figures, residents' obligations, and the relationship between humans and the sacred environment from one generation to the next. The contemporary continuity of *Ngerebeg* demonstrates how the community preserves its cultural identity through shared practices.

2. Timing and the Traditional Calendar System

Ngerebeg is held on *Wraspati Kliwon Wuku Langkir* a Thursday in the Balinese calendar system falling five days after the Kuningan holy day. Its observance follows the traditional Balinese calendar cycle, occurring every 210 days, or one *pawukon* calendar cycle. The community of Tegal Darmasaba Traditional Village, as the practitioners of the *Ngerebeg* tradition, understands and believes that the timing of the ritual is part of a cosmological order connecting humanity, the environment, and spirituality. This is reinforced by the statement from the Head of Darmasaba Village (*Perbekel*):

The *Ngerebeg* tradition follows the Balinese calendar system, specifically *Wraspati Kliwon Wuku Langkir*. The precise reason for selecting this specific day cannot be definitively explained, as the practice has been observed for generations. However, it can be interpreted as part of the sequence of Galungan and Kuningan holy days celebrating the victory of Dharma with *Ngerebeg* serving to cleanse the village environment in both the physical (*sekala*) and spiritual (*niskala*) realms.

From an ethnographic perspective, the ritual calendar can be understood as a form of local knowledge acquired through social practice (Bakar, 2022). Knowledge regarding *wuku* (calendar weeks), *wewaran* (calendar cycles), and the timing of *Ngerebeg* in relation to the Galungan and Kuningan sequence is not merely stored in individual memories but is also preserved in the community's collective memory. This knowledge demonstrates that the community possesses a time-keeping system rooted in tradition and passed down through generations.

The observance of *Ngerebeg* also illustrates the relationship between sacred time and social time. During the ritual, community activities are directed toward the common good, ranging from the preparation of offerings to the procession around the village territory. Ritual time creates opportunities for residents to gather, renew social ties, and reaffirm their membership within the customary community.

3. Participants And Social Organization in The *Ngerebeg* Tradition

Ngerebeg involves various elements of the community, including customary village officials (*prajuru desa adat*), ritual priests (*pemangku*), village members (*krama desa*), attendants of the sacred effigies (*sesuhunan*), gamelan musicians, and residents who assist with the preparation and execution of the ceremony. Documentation of the *Ngerebeg* proceedings reveals the involvement of residents from various *banjar* (community wards) including those living outside the village or those who have married and settled elsewhere but make an effort to return for the ceremony. The division of roles and the organization of resident participation are crucial to the continuity of this tradition. In essence, every participant in the *Ngerebeg* tradition holds a specific status and role within a series of collective activities that require coordination among participants to ensure the success of the ritual event.

Ethnographic analysis indicates that this division of roles can be understood as a form of social organization linking customary authority, religious leadership, and community participation. Knowledge regarding who is responsible, when one must participate, and how tasks are performed constitutes a form of cultural knowledge that is not necessarily conveyed through formal instruction. Instead, this knowledge is acquired through direct participation, observation of more experienced community members, and the transmission of customs within families and the customary community environment.

4. Stages of Implementing the *Ngerebeg* Tradition

Based on an ethnographic study carried out regarding the *Ngerebeg* tradition in the Tegal Darmasaba Traditional Village, the implementation of this tradition includes preparing ceremonial facilities, decorating *sesuhunan* (*ngiasin*), collecting sacred objects, ritual offerings, group prayers, *mapurwadaksina* processions, and *ngunya* or processions around the village area. Each stage has an interrelated practical function and symbolic meaning.

The preparation stage shows the process of division of labor, resource management, and joint responsibility for implementing traditions. The *ngasin* stage shows the relationship between artistic knowledge, the use of natural materials, and

respect for objects that are considered sacred. *Memendak* or picking up *sesuhunan* shows the importance of honoring procedures, coordination between bearers, and musical accompaniment in building a sacred atmosphere which is then followed by *pujawali* and prayers. The next stage of *Mapurwadaksina* is a procession around Bale Agung clockwise three times. According to *Mangku Kahyangan Tiga* Tegal Darmasaba Traditional Villages, this stage means the turning of Mount Mandara Giri to ask *Amerta* to be protected from all forms of danger and adharma. After that, it continues with the *Ngunya* or procession of parading *sesuhunan* and sacred objects around the village area. The procession passes through a number of temples and important points in the traditional space and is accompanied by the *Baleganjur* gamelan. In some places, offerings are also offered during the journey. This stage shows the relationship between rituals, village territory, and community hopes for collective safety.

After the procession around the village area was completed, all of them were paraded back to their respective holy places. This closing stage marks the end of the main series of rituals and returns sacred objects to their place in accordance with traditional regulations. Analytically, this series shows that *Ngerebeg* is a structured and meaningful system of actions. Preparation teaches coordination, *ngiasin* shows aesthetic knowledge, *pujawali* displays the religious dimension, *mapurwadaksina* emphasizes the regularity of ritual movements, while *ngunya* brings together sacred symbols with the social space of society. This series becomes a medium for passing on knowledge through practice, not just through verbal explanations.

5. The Emic Meaning of the Ngerebeg Tradition in Community Life

The research results show that there are several dimensions of meaning that can be used as the focus of analysis. First, the religious meaning and request for salvation; *Ngerebeg* is understood as a means of asking for secrecy, protection and prosperity for village communities. Second, the meaning of solidarity and togetherness; the involvement of residents in a series of activities in the *ngerebeg* tradition creates space for social interaction. Third, the meaning of collective identity; the involvement of residents who live outside the village but return to participate in the ritual shows that ties with the traditional village can be maintained even if someone experiences a change of residence. *Ngerebeg* can thus be understood as a space to renew symbolic ties with the community of origin. Fourth, aesthetic meaning and cultural expression; the flower decorations, symbolic physical forms of *sesuhunan*, gamelan accompaniment, procession patterns, and the regularity of ritual movements show that elements of art are an integral part of the religious experience. Fifth, the meaning of harmony between humans, the social environment and the spiritual dimension.

6. Changes In Practice and Sustainability of the Ngerebeg Tradition

Traditions passed down between generations do not always persist in a completely fixed form. *Ngerebeg* shows the possibility of adjustments to the facilities, organization and conditions of implementation. One of the documented changes is the use of rupiah currency as a substitute for real *kepeng* currency in the *ngerebeg* procession. This change is associated with the increasing difficulty of obtaining real *kepeng* money. Even though the media has changed, the function of collecting data on family members remains an important element in explaining the procession.

The continuation of traditions is related to community participation and the inheritance of knowledge. The involvement of residents in the preparation and implementation of *Ngerebeg* allows knowledge of ceremonial procedures to continue to be put into practice. However, the continued existence of traditions should not be

immediately assumed to prove that all generations understand their meaning in the same way. Therefore, *Ngerebeg* can be understood as a tradition whose continuity is supported by the relationship between religious beliefs, traditional organizational structures, ritual symbols, use of space, and community participation. Changes in material aspects can actually be an entry point to examine how communities negotiate the continuity of traditions in the face of changing social conditions.

The religious, social, and cultural phenomena inherent in the *Ngerebeg* tradition embody values whether explicit or implicit that warrant deeper exploration, particularly as a foundation for developing ethnopedagogy. The ethnographic analysis presented earlier serves as the basis for identifying these values and establishing an ethnopedagogical framework for social studies instruction. A more detailed explanation follows below.

7. Values of the *Ngerebeg* Tradition with Potential for Social Studies Ethnopedagogy

Contextual social studies instruction is essential, given that the subject fosters socio-cultural skills (Supriyanto, 2025). Presented below are the results of the analysis regarding the values represented in the *Ngerebeg* tradition and their application as ethnopedagogy in social studies learning.

a. Religious Values

The religious values of the *Ngerebeg* tradition in the Tegal Darmasaba Traditional Village is reflected in the community's belief in the importance of maintaining a spiritual connection with God, as well as seeking protection and safety in their communal life. Based on interview findings, the *Ngerebeg* tradition is understood as a plea for safety, ensuring the Tegal Darmasaba community remains shielded from various threats whether *sekala* (tangible or empirically perceptible) or *niskala* (invisible or pertaining to the spiritual dimension within Balinese belief systems). This perspective reveals that the community views *Ngerebeg* not merely as a ritual activity passed down through generations, but also as a means to foster a sense of security and strengthen their spiritual bond with the Divine.

The *Ngerebeg* tradition is also interpreted as an expression of gratitude to God. *Mangku Kahyangan Tiga* (temple priest) stated that this gratitude is manifested through offering rituals involving *banten* (offerings) composed of natural elements such as leaves, flowers, and fruits. This practice serves as an expression of reverence and thankfulness for the gift of life, particularly within the context of Balinese Hindu religious observance. Research findings further indicate that *Ngerebeg* is understood as a ritual aimed at purification and the neutralization of negative influences affecting the lives of the Tegal Darmasaba community. These negative influences are conceptualized as conditions that disrupt safety, tranquility, and the balance of life. This interpretation highlights the close link between the religious dimension of *Ngerebeg* and the community's need for both spiritual and social tranquility.

Theoretically, religious values are understood as values derived from religious teachings that serve as guidelines for determining attitudes, behaviors, and the nature of the relationship between humans and the Divine (Pridayanti, 2022; Wigena, 2025). In this context, the *Ngerebeg* tradition views religious values not merely as abstract beliefs but as elements embodied through ritual practices, the use of offerings, and a collective understanding of safety and life's balance. These findings align with research by Mustawan (2021) which demonstrates that Balinese traditions possess both religious functions and values. Furthermore, Subawa (2024) explains that the performance of Hindu religious ceremonies particularly those associated with *Panca Yadnya* encompasses a religious dimension as part of the practice of devotion to God.

b. Educational Value

The educational value contained in the *Ngerebeg* tradition is the value of honing cognitive, affective and psychomotor competencies. Cognitive competence can be studied through the theoretical concepts of the *Ngerebeg* tradition. The *Ngerebeg* tradition represents social activities that can be used as a basis for affective education, especially religiosity, working together and respecting each other. In the psychomotor aspect, the *Ngerebeg* tradition can play a role in improving social skills and scientific skills.

The educational value of the *Ngerebeg* tradition is the basis for the finding that basically all forms of local wisdom traditions must have a message or educational value. Traditions are basically the result of human creation or can be called human culture. Therefore, the results of previous research carried out by Khatimah (2022); Azizurahman (2022); Manuaba (2025) have helped strengthen the assumption that local wisdom traditions, including the *Ngerebeg* tradition which is the object of study in this research, contain the educational value of cultural inheritance.

c. Economic Value

The implementation of the *Ngerebeg* tradition is euphoric for the people of Tegal Darmasaba Traditional Village, because it is included in the middle level (*madya*) ceremony. As in general, middle (medium) to high (main) level traditional and religious ritual ceremonies will have an economic impact on society. The appearance of seasonal traders around the temple area or where traditional and religious rituals are held, especially *Ngerebeg*, is a sign that there is an economic turnaround which is a representation of economic value. Apart from that, the use of ritual facilities and infrastructure in the *Ngerebeg* tradition also causes an increase in demand for certain items as ceremonial tools.

Hamzani (2024) in his scientific publication explains that the implementation of traditional and cultural traditions in a place always involves economic aspects. In fact, some traditions have economic value from the perspective of certain economics, for example the perspective of Islamic economics, conscious economics, and so on, which can have an impact on financial welfare for society (Irmawati, 2022). Implementation of traditional, customary and religious rituals in general can improve the community's economy. In conclusion, the economic value in implementing a tradition will not be avoided.

d. Artistic Value

The artistic values embodied in the *Ngerebeg* tradition encompass dance, vocal arts, music, and craftsmanship. Dance is expressed through the performance of various styles, such as *Rejang Dewa*, *Pendet*, and *Topeng* (masked dance), alongside other forms of entertainment dance. Vocal arts are represented by groups known as *sekeha kidung* or *pesantian* tasked with chanting religious songs, typically categorized as *sekar alit*, *sekar madya*, and *sekar agung*. Musical artistry is evident in the presence of traditional orchestras known as *sekeha gong*, these groups play, blend, and harmonize instrumental sounds to create traditional musical arrangements that accompany the *Ngerebeg* ceremony and its ritual dances. Craftsmanship is manifested in the community's handmade creations, particularly in the form of *banten* (ceremonial offerings). Decorations and carvings fashioned from young coconut leaves (*janur*), banana leaves, and even pork demonstrate this craftsmanship.

The presence of artistic value is essential in Balinese traditional and religious rituals. This is because the Balinese Hindu community adheres to the religious tenets of *Tattwa* (philosophy), *Susila* (ethics), and *Upacara* (ritual), which emphasize the importance of artistic elements in the conduct of religious activities (Putra, 2021; Mustawan, 2022). Balinese Hindu teachings foster a unique artistic reality characterized

by sacred art forms (Nova, 2021). This extends to the craftsmanship used in traditional and religious rituals often referred to as *Seni Kriya Ketakson* (Sunarya, 2022). These scholarly insights are fundamentally reflected in Balinese traditional religious rituals, including the *Ngerebeg* tradition.

e. Social Value

The social value represented in the *Ngerebeg* tradition is the existence of social cooperation in implementing the tradition. The *Ngerebeg* tradition is seen as a positive value in the Tegal Darmasaba Traditional Village community. Apart from that, there is a reflection of social values, as well as being one of the main ritual forms in the *Ngerebeg* tradition, namely the slaughter of young pigs (*kucit*). In religious rituals, *kucit* means neutralizing negative elements. Meanwhile, from a social perspective, the *kucit* is a symbol of social solidarity. The use of pigs as a ritual tool during the *Ngerebeg* tradition is a form of community solidarity, especially in Bali. Pigs are a symbol of togetherness and kinship for the Balinese people (Sudiastra, 2021; Fahrurrozhi, 2024). Because by using pork, it indirectly requires many people to process and serve it in the form of ritual facilities or for consumption. Through these activities it will create a sense of solidarity between community members.

f. Political Values

The implementation of the *Ngerebeg* traditional ritual involves components of society that represent political values. Village heads or *Perbekel*, traditional heads (*kelian adat*), religious leaders (*pengangku*), heads of ritual facilities (*sarati*), hamlet heads and hamlet level traditional heads (*kelian adat banjar*) in the Tegal Darmasaba Traditional Village environment. All these figures are often called traditional *prajuru*. The existence of these traditional *prajuru* in the implementation of the *Ngerebeg* tradition shows that there is political contestation at the traditional village level. Observation results show that in the *Ngerebeg* traditional ritual procession, the traditional *prajuru* position themselves in strategic places that can be seen by many people, for example on a stage which is specially provided for traditional *prajuru*. This condition provides an opportunity for the general public to witness the electability of traditional *prajuru*. This explanation is in accordance with Muftaqin's (2021) research which states that traditional traditions are synonymous with political contestation.

g. Theoretical Value

The *Ngerebeg* tradition as a form of socio-cultural phenomenon can be analyzed theoretically. The rules for implementing *Ngerebeg*, whether written or verbal, are theoretical. Analysis of previous research regarding the *Ngerebeg* tradition, from various perspectives, has been carried out quite a lot. This scientific analysis shows that the *Ngerebeg* tradition has theoretical value. The theoretical values of the *Ngerebeg* tradition were also developed through this research in order to be used as a social studies learning resource with an ethnopedagogical perspective. It is hoped that the theoretical value of the *Ngerebeg* tradition can answer scientific questions from the next generation as a basis for preserving customs and culture.

h. Symbolic Value

The *Ngerebeg* tradition has another symbolic value. This tradition can be used as a commercial object. For example, cultural tourism. This symbolic value study is based on J. Baudrillard's constructivist theory. The basic assumption is that each object has a different meaning which can be interpreted through a system of objects or signs shown by the object (Lubis, 2014). An object is used as an object of consumption if the object is viewed as a sign (Baudrillard, 1996). In this regard, the contemporary *Ngerebeg* tradition shows a contestation of hyperreality. Such as clothing style, social display, wealth display, political display, matchmaking, contestation of imageism, appearanceism and

facialism. All of this has also been defined in Atmadja et al., (2017) regarding the condition of contemporary Balinese society which is synonymous with the commodification of religion.

8. Social Studies Material Concepts Represented in The *Ngerebeg* Tradition

As a continuation of the theoretical value analysis in the previous discussion, the *Ngerebeg* tradition generally represents the concept of social studies material. The concept of social studies material is adapted to the learning achievements of Phase D in the independent curriculum (*Kurikulum Merdeka*) for social studies subjects. The results of the analysis can be seen in table 1 below.

Table 1. Representation of Social Studies Content in the *Ngerebeg* Tradition of Tegal Darmasaba Traditional Village

No.	Phase D Learning Outcomes	Relevant Ethnographic Findings on <i>Ngerebeg</i>
1	Understanding Concepts: Explaining the diversity of Indonesia's geographical conditions, inter-space connectivity regarding efforts to utilize and preserve natural resource potential, human activity factors on climate change and potential natural disasters; predicting the impact of climate change on the economic, social and cultural life of society and reflecting on patterns of adaptation to climate change and disaster mitigation efforts to Support Sustainable Development Goals (SDGs) in local, regional and global contexts; identify community efforts to meet their needs through economic activities, prices, markets, financial institutions, international trade; examine the role of society and the state in encouraging economic growth in the digital era, as well as Indonesia's potential to become a developed country; elaborating on the process of social interaction, social institutions, social dynamics and changes in socio-cultural systems in a pluralistic society to realize national integration with the principle of diversity; explain the basic concepts of history, namely humans, space, time, chronology, change; analyzing the connection between the past, present and future when studying local history and regional toponymy as well as various important events or occurrences in the local, national and global scope related to the origins of the ancestors of the Indonesian people and the spice route of the archipelago.	The <i>ngebejiang</i> procession and the circumambulation of the Tegal Darmasaba Traditional Village a form of tradition involving the supernatural purification of the environment to ward off negative elements. (This section covers absolute and relative location, as well as other geographical spatial concepts.) Stages of the <i>Ngerebeg</i> tradition: from preparation and execution to the closing ceremony (<i>nyineb</i>). (This section offers insight into human interaction in meeting social needs.) Purchasing materials for ritual offerings (<i>banten</i>) Performing <i>ngayah</i> (voluntary service) to prepare ritual items and infrastructure The <i>Ngerebeg</i> procession (including the <i>nampah kucit</i> ritual) Buying and selling goods in the vicinity of the temple (This section offers insight into human interaction in meeting economic needs). Observing the Hindu-based <i>Ngerebeg</i> tradition with the aim of fostering harmony and engaging in communal prayer (This section offers insight into human interaction in meeting religious needs).

	Visiting the temple wearing modern-style traditional attire, accompanied by family (parents and children) or a partner (spouse or significant other), and carrying electronic devices such as the latest smartphones (In this section, contemporary human symbolic interactions can be studied according to Atmadja, 2017). Changes in the practice of the <i>Ngerebeg</i> tradition. The symbolic value of the <i>Ngerebeg</i> tradition (the relative location of Tegal Darmasaba Traditional Village has led to cultural acculturation, influencing changes in ritual infrastructure and community culture). The <i>Ngerebeg</i> tradition as a cultural tourism attraction. The philosophical value of the <i>Ngerebeg</i> tradition as a form of sustainable living.
2	Process Skills: Applying conceptual understanding through a process skills approach by systematically observing phenomena and events using the five senses and finding similarities and differences; ask questions guided by educators, ask questions to explore and clarify information, and find out the causes and predict them; collect information collaboratively, plan and conduct investigations, collect information with primary sources, and document it; collaborate, process relevant information and prioritize certain ideas; test and apply concepts through experiments, simulations, case studies, or real situations to strengthen understanding and skills; evaluate and reflect and make improvements to draw appropriate conclusions from the results of the investigation; communicate and present the results of investigations using appropriate information media; and develop follow-up plans from the results of investigations that have been produced collaboratively. Process skills can be learned through co-curricular activities. Below are several recommendations for components of <i>Ngerebeg</i> that can be used as themes for co-curricular activities. 1. Local Wisdom a. Make an offering b. <i>Ngerebeg</i> case study 2. Love of Culture <i>Ngerebeg</i> as cultural preservation 3. Live economically and productively a. Making market snacks and/or modern cakes, which are used during <i>Ngerebeg</i> b. Create a cultural tourism promotion for the <i>Ngerebeg</i> tradition.

Source: BSKAP Kemdikdasmen No. 046/H/KR/2025 and Analysis Results Based On Ethnographic Data

Social studies as one of the subjects at junior high school level provides space to develop learning, especially ethnopedagogical applications. The analysis in table 1 shows that the *Ngerebeg* tradition component represents the basic concepts of social studies material in Phase D of the *Kurikulum Merdeka* (Independent Curriculum). The results of the analysis by Dewi (2018); Prabawa et al., (2021); Sanjaya (2025) state that in general the *Ngerebeg* tradition consists of three main activities, namely preparation, implementation and closing (*nyineb*), this opinion is in accordance with the results of observations and interviews in this research.

The description of the three main stages of the *Ngerebeg* tradition is (1) preparation; with the activities of purchasing material for offerings, and making fortifications. Making donations uses the *ngayah* system (voluntary work). (2) Implementation; with the main activities being the *ngebejiang* procession, uploading *pratima* and *tapakan* to the bale Agung or village temple, *ngantebang* (to offer), cutting *kucit* (young pig), praying, and a procession around the Tegal Darmasaba Traditional Village area. (3) Closing (*nyineb*); with the activities of accompanying *Bhatara Budal*, and *mereresik*. All of these stages represent elements of conceptual understanding and elements of process skills. In the process skills element, the *Ngerebeg* tradition can be used as a basis for developing a project theme to strengthen the profile of Pancasila students. The final conclusion of this presentation is that the implementation of a series of *Ngerebeg* activities represents universal values that can be used as ethnopedagogy, especially in social studies subjects.

9. Recommended Strategies for Incorporating The *Ngerebeg* Tradition Into Social Studies

Based on the results of the analysis of the *Ngerebeg* tradition as ethnopedagogy, the most appropriate implementation method to use as a basis is the method of integrating social studies material based on the main potential of a region. According to Musyarofah (2021); and Wigena (2023) the main potential integration method is used when a contextual phenomenon only exists or occurs in an area or in other words, the phenomenon is unique. The *Ngerebeg* tradition is a unique socio-cultural phenomenon. Although several other traditional villages carry out the *Ngerebeg* tradition, what differentiates it from the *Ngerebeg* Tegal Darmasaba Traditional Village is its philosophical meaning and implementation, so it deserves to be called unique.

There are several recommendations for methods for implementing *Ngerebeg* as ethnopedagogy in social studies learning. First, through contextual learning sources. This method requires teachers and students to be directly involved in the *Ngerebeg* procession. It just requires careful preparation, especially regarding permission from traditional parties. Second, through the development of social studies teaching modules that integrate components of the *Ngerebeg* tradition. Third, through the development of learning media. Learning media as a means to make it easier for students to understand theoretical concepts by exemplifying practical concepts. The recommended media is a learning video that shows the implementation of the *Ngerebeg* tradition in its entirety. These recommendations can also be used as a reference for further research roadmaps.

There are several comparisons of the application of ethnopedagogy that have been carried out by several parties. First, Wigena (2019) developed ethnopedagogy by utilizing the Subak system as a learning resource. Zahro et al., (2022) apply ethnopedagogy to preserve local culture in Jember, East Java. Pambudi et al., (2023) utilized the local wisdom of *Ubrug Banten* as a learning resource at elementary school level. This presentation can strengthen the assumption that the *Ngerebeg* tradition can be used as a basis for applying ethnopedagogy to social studies subjects.

Conclusion

The *Ngerebeg* tradition is a custom observed by the community of the Tegal Darmasaba Traditional Village in the Abiansemal District, Badung, Bali. It is held on the Thursday following the Kuningan holy day (*Wraspati Kliwon Wuku Langkir*). The community believes the ritual embodies several meanings: religious significance and prayers for safety, solidarity and togetherness, collective identity, aesthetic and cultural expression, and harmony among humans, the social environment, and the spiritual realm. The *Ngerebeg* tradition encompasses values that serve as a foundation for daily life specifically religious, social, economic, educational, artistic, political, theoretical, and symbolic values. The findings of this ethnographic analysis can serve as a basis for developing ethnopedagogy within social studies instruction, particularly for Phase D of the *Kurikulum Merdeka* (Independent Curriculum). The method for implementing the *Ngerebeg* tradition as ethnopedagogy in social studies education involves an integration model based on a region's primary potential. This integration can be achieved through contextual learning or field studies, the development of teaching modules incorporating the *Ngerebeg* tradition, and the creation of instructional media.

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