



REVITALISASI NILAI-NILAI HINDU DALAM TRADISI NYEPI: STRATEGI KETAHANAN BUDAYA DAN SPIRITUAL DI TENGAH KRISIS GLOBAL

Ni Wayan Sepi Wahyuni^{1*}, I Nengah Suastika², Anak Agung Istri Adhi Utami³, Putu Risma Yanti⁴, Ni Komang Apriani⁵, Ni Putu Sri Wahyuni Purnama Dewi⁶, Ni Putu Eka Sri Widiani⁷, Ni Kadek Ayuatik Sucitra⁸

12345678 Universitas Pendidikan Ganesha, Indonesia

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ABSTRAK

Tradisi Nyepi sebagai perayaan Tahun Baru Saka dalam agama Hindu Bali tidak hanya berfungsi sebagai ritual keagamaan, tetapi juga sebagai ruang refleksi yang sarat nilai filosofis, teologis, dan sosial budaya. Di tengah krisis global seperti perubahan iklim, pandemi, dan melemahnya nilai spiritual, Nyepi menjadi strategi kultural untuk memperkuat ketahanan budaya dan spiritual masyarakat Bali. Penelitian ini bertujuan mengkaji bagaimana nilai-nilai Hindu—tapa, brata, yadnya, dan moksha direvitalisasi secara kontekstual dalam merespons tantangan global kontemporer. Dengan metode kualitatif melalui analisis hermeneutik dan fenomenologis, data diperoleh dari studi pustaka, observasi partisipan pada rangkaian Nyepi (Tawur Agung, Catur Brata Penyepian, dan Ngembak Geni), serta wawancara dengan pemuka agama, tokoh budaya, dan masyarakat. Hasil penelitian menunjukkan bahwa Nyepi kini dipahami sebagai ruang kontemplatif kolektif yang menumbuhkan kesadaran eko-spiritual. Nilai keheningan, puasa, dan isolasi sukarela menjadi bentuk perlawanan terhadap konsumerisme dan hiruk-pikuk global sekaligus memperkuat solidaritas spiritual. Revitalisasi nilai-nilai Hindu juga tampak melalui pemanfaatan media digital, kampanye lingkungan, dan integrasi dalam pendidikan. Dengan demikian, Nyepi hadir sebagai model spiritual-ekologis yang merefleksikan harmoni manusia, alam, dan dimensi transenden, serta relevan bagi teologi publik Hindu Bali di era global.

ABSTRACT

The Nyepi tradition, celebrated as the Saka New Year in Balinese Hinduism, functions not only as a religious ritual but also as a reflective space filled with philosophical, theological, and socio-cultural values. In the midst of global crises such as climate change, pandemics, and declining spiritual awareness, Nyepi has emerged as a cultural strategy that strengthens the spiritual and cultural resilience of Balinese society. This study examines how Hindu values—tapa, brata, yadnya, and moksha—are contextually revitalized to address contemporary global challenges. Using qualitative methods with hermeneutic and phenomenological analysis, data were gathered through literature review, participant observation during the Nyepi series (Tawur Agung, Catur Brata Penyepian, and Ngembak Geni), and interviews with religious leaders, cultural practitioners, and community members. The findings show that Nyepi is increasingly understood as a collective contemplative moment that cultivates eco-spiritual awareness. Practices of silence, fasting, and voluntary isolation act as forms of resistance to consumerism and global noise while fostering deeper spiritual solidarity. Revitalized Hindu values also appear through digital media engagement, environmental movements, and their integration into educational settings. Thus, Nyepi becomes a spiritual-ecological model that highlights harmony between humans, nature, and the transcendent, offering a framework for a globally relevant public theology within Balinese Hinduism.

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* Corresponding author

E-mail addresses: sepi@student.undiksha.ac.id

1. Introductions

In the context of a global culture marked by accelerated modernization, the development of capitalism, and diverse crises from environmental issues to increasingly profound questions of identity and spirituality the rediscovery of local wisdom has become an increasingly important necessity. Amid the globalizing effects that often threaten the uniqueness of local cultures, Balinese society continues to uphold their distinctive religious practice, Nyepi, which is not only an annual ritual but also a tangible manifestation of the profound Hindu philosophy of Bali. The Nyepi tradition, celebrated according to the Saka calendar on Tilem Kesanga, is a Hindu festival that reflects rich theological, cosmological, and ecological values. More than just a day of silence without activity (*amati karya*), Nyepi is a comprehensive spiritual reflection, involving the aspects of *citta*, *karmendriya*, and *jnanendriya* in an integrated experience of silence. The values internalized in the Nyepi tradition, such as introspection (*catur brata penyepian*), abstinence from consumption and mobility, self-control, and respect for the cycles of nature, demonstrate that Nyepi is not merely a religious ritual, but also a value system with the potential to serve as a strategy for cultural and spiritual resilience.

In this context, the revitalization of Hindu values in the Nyepi celebration can be interpreted as an effort to resist global crises, both material (environmental and social crises) and immaterial (crises of meaning and spirituality). This revitalization is crucial not only for preserving Balinese Hindu identity but also as an alternative epistemic and practical approach to addressing the complexities of the times. From a Hindu theological perspective, Nyepi embodies the principles of *Rwa Bhineda* (two complementary realities), *Tri Hita Karana* (three primary harmonies), and *Tat Twam Asi* (unity consciousness). The act of ceasing all worldly activities during Nyepi is not a form of nihilism, but rather an affirmation of *dharma* as the highest principle in life. According to Putra and Windia (2013), Nyepi serves as a vehicle for restructuring the relationship between humans and God (*Parahyangan*), with others (*Pawongan*), and with the universe (*Palemahan*) in an atmosphere of silence and deep appreciation. Thus, the revitalization of these values can be seen as a contemporary movement to reintegrate Hindu teachings into public spaces and everyday life, which have been fragmented by the instrumental and consumerist logic of modern society.

The current global crises, such as the pandemic, climate crisis, social polarization, and psychospiritual pressures, show that a development paradigm focused solely on economic growth is insufficient. Several academics, such as Capra (1996), Shiva (2005), and Giddens (2009), have emphasized the importance of a holistic approach that considers social cohesion, spirituality, and ecological sustainability. In such situations, the Nyepi ritual provides a kind of “social-spiritual laboratory” that allows communities to take time to pause, reflect, and exercise self-control during a collectively structured moment that is both cosmologically and socially organized. A study conducted by Astawa and Wiana (2019) shows that Nyepi enhances the mental well-being of Balinese society, reduces carbon emissions, and minimizes noise pollution.

The revitalization of Hindu values during Nyepi is part of a cultural resilience plan to counteract cultural penetration worldwide. Through efforts to preserve and contextualize Nyepi values through education, media, art, and public policy, Balinese society not only preserves traditions as heritage but also reconstructs them as adaptive and reflective cultural forces. This aligns with the perspective articulated by Edward Said (1993) on cultural resistance as a creative effort to rearticulate identity within the negotiation space between globality and locality. Therefore, the revitalization of Hindu values within the Nyepi tradition is a form of theological and cultural practice that actively and productively responds to the challenges emerging in the present era.

A contextual theological approach to reading the Nyepi phenomenon is crucial so that these values are not merely understood normatively but also viewed in dialectic with contemporary social reality. In this context, theology is not abstract and separate from life, but rather praxis-oriented, as Bevans (2002) argues, stating that contextual theology is always rooted in the struggles of the concrete realities of the people. Therefore, the revitalization of Hindu values during Nyepi can be positioned as a form of Balinese Hindu practical theology that emphasizes the role of religion not only as a source of spiritual teachings but also as a transformational force in social life.

2. Methods

This research was conducted using a descriptive qualitative approach, which allowed researchers to deeply explore the meaning and relevance of Hindu values manifested in the practice of Nyepi, particularly in the context of the cultural and spiritual resilience of the Balinese Hindu community amidst the global crisis. This approach is grounded in a phenomenological framework and contextual theology, a way of understanding religion not merely as a doctrinal system but as a lived experience that addresses the real challenges of humanity (Bevans, 2002; Van Manen, 1990).

The research locations were selected purposively among Hindu communities in Bali that actively carry out a series of Nyepi ceremonies and rituals, demonstrating dynamic adaptation to the challenges of the times. The focus was on urban and semi-urban areas such as Denpasar, Gianyar, and Karangasem, where the pressures of modernity, tourism, and the ecological crisis are increasingly felt, yet they are still responded to with local, religious-based wisdom. Data were collected through in-depth interviews with key informants, including religious leaders (*sulinggih*, *pemangku*), traditional leaders, Hindu youth, and academics with authority in the field of Balinese theology and culture. The interviews were semi-structured to allow for the emergence of reflective and meaningful narratives. In addition to interviews, researchers also conducted participant observation during various stages of the Nyepi ritual, from *Melasti*, *Tawur Agung Kesanga*, *Catur Brata Penyepian*, to *Ngembak Geni*, to directly observe the expression of spiritual, social, and ecological values practiced by the community.

Data collection was also supplemented with documentary studies of Hindu religious texts such as the *Bhagavad Gita*, *Sarasamuccaya*, and customary village rules, as well as various local cultural policies related to the implementation of Nyepi Day and custom-based environmental conservation. All data were analyzed using thematic analysis (Braun & Clarke, 2006), which allowed for the identification of key themes such as "silence as spiritual resistance," "solidarity in solitude," and "local wisdom in preserving ecology." This analysis was interpretive-hermeneutic, interpreting ritual symbols and actions through the lens of Hindu values and cultural resilience theory (Berkes & Ross, 2013), to understand how Balinese Hindus maintain their identity and spirituality in a world increasingly distracted by global crises, including the climate crisis, the pandemic, and the globalization of values. To ensure data validity, researchers conducted triangulation between sources and methods, as well as participatory validation by returning the interpretations to several key informants for clarification and confirmation of meaning. Using this approach, this article seeks to demonstrate that the revitalization of Hindu values in the Nyepi tradition is not merely a matter of preserving rituals, but also a cultural and spiritual strategy for building collective resilience in the face of changing times.

3. Results and Discussions

This study describes several aspects, including the theological and philosophical meaning of Nyepi: cosmic *tapasya* in the Balinese Hindu tradition, Hindu values in the Nyepi tradition: a catalyst for cultural resilience, Nyepi spiritualism as an alternative response to the global crisis, and Revitalization as an Inclusive and Adaptive Strategy [1].

3.1 The Theological and Philosophical Meaning of Nyepi: Cosmic Tapasya in Balinese Hindu Tradition

One of the most famous and important Hindu religious holidays in Bali is Nyepi. Its name comes from the word "sepi," which means "quiet," "calm," or "without external activity." Nyepi is also the spiritual peak of the Balinese Saka calendar. In Hinduism, Nyepi is a manifestation of *tapasya*, a spiritual practice of total self-control and inner withdrawal. In the Balinese context, Nyepi is interpreted as a collective practice for the purification of the *jagat* (universe) and the individual self (*atma*). [2] The four main prohibitions known as the *Catur Brata Penyepian* (Seclusion), *Amati Geni* (no fire or light), *Amati Karya* (no work), *Amati Lelungan* (no travel), and *Amati Lelungan*

(no pleasure), are concrete forms of controlling the indriya (sense organs) and manas (mind). These four prohibitions are not only moral in nature but also have deep cosmological and theological significance, because through the observance of these brata, humans "realign" themselves with the cosmic dharma, the harmonious order maintained by Sang Hyang Widhi Wasa in its manifold aspects (Trimurti: Brahma, Vishnu, Shiva) [3].



Picture 1. Theological and Philosophical Meaning of Nyepi

According to Bagus (2005), Nyepi Day is rooted in the Hindu tattwa teachings about the cycle of time (kala) and the restoration of *ṛta*, the divine order that underlies all existence. Nyepi marks the end of the old Saka year and the beginning of the new year, but it is not celebrated with worldly celebrations or joy as in the Gregorian calendar, but with total silence and solitude [4]. This aligns with the Hindu understanding of *sunya* as a metaphysical principle containing the highest divine potential: from *sunya* all things arise, and to *sunya* all things will return. From the Tri Hita Karana perspective, Nyepi Day is deeply rooted in the values of Parahyangan, because by withdrawing from profane activities, humans are given the opportunity to experience God's presence in silence. As Suamba (2014) writes, Nyepi is a moment when humans sever ties with the outside world to reconnect with the transcendent source of life. This also indicates that Balinese Hindu spirituality is not merely theistic in a relational sense, but also transpersonal and cosmic. Furthermore, Nyepi has a very real ecological function. With the cessation of all human activity, including air and motorized transportation, Bali experiences a decrease in pollution, reduced energy consumption, and a remarkable ecological break. A 2016 UNDP report stated that carbon emissions in Bali during Nyepi Day dropped drastically by 30%, making Nyepi the most successful practice of "eco-spirituality" in the modern world. This demonstrates that Nyepi Day is not merely a ritual, but also an ecological action that unites faith, spirituality, and responsibility towards the earth as a living creature.

From a Hindu philosophical perspective, Nyepi can also be read as a form of reflection on *antarabhava*, a state between two existences where humans dwell in ignorance to rediscover their existential essence. This aligns with the Upanishadic idea that in silence and emptiness, the *atman* (true soul) can experience union with Brahman (ultimate reality). As written in Chandogya Upanishad 6.8.7: "Tattvam asi, you are that," which affirms the unity between beings and God, which can only be experienced through silence and contemplation. Nyepi, therefore, is not only a Hindu holy day, but a model of transformative spirituality that combines theology, ecology, and ethics of life in a unified religious practice. It celebrates the outer life, not the outer life. Rather, it celebrates the inner calm and existential emptiness that allows for spiritual renewal.

3.2 Hindu Values in Tradition Nyepi: A Catalyst for Cultural Resilience

The Nyepi tradition in Balinese Hindu society is more than just an annual ritual celebration; it is a complex cultural institution that serves as a means for the ongoing process of internalizing Hindu religious principles. [5]. In this case, Nyepi is used to teach basic Hindu values such as dharma, or

truth. Cosmic order and harmony), tapabrata (self-control), ahimsa (non-violence), and maitri and karuna (compassion and mercy) are all concepts that are truly present in real life beyond a theoretical perspective. The collective experience involved in the community. Each component of the Nyepi ritual, from Melasti and Tawur Kesanga, Nyepi Day, to Ngembak Geni, reflects symbolic, spiritual, and social practices. Melasti, as the opening ceremony of the entire ritual, has theological and ecological significance and the ritual purpose of cleansing the ceremonial tools.[6]. The sea or lake water used in Melasti is not understood as a mere physical element, but rather as a manifestation of Tirta Amrita, the water of life that purifies the body, mind, and nature. This is where Hindu ecotheology is embodied in concrete practice. John Stephen Lansing (2006), in his study of the Subak irrigation system and spiritual ecology in Bali, asserts that the relationship between humans and nature in Balinese society is not merely utilitarian, but sacred and cosmological [7].



Picture 2. Catalyst for Cultural Resilience

The Tawur Kesanga ritual, performed the day before Nyepi, is an important ritual to restore harmony between the elements of nature and unseen spirits. This ritual embodies the principle of balance between positive and negative elements in life. By holding caru or offerings at crossroads, the community reaffirms the reciprocal relationship between humans and the supernatural, which is an integral part of the Tri Hita Karana concept, particularly the aspects of paleman and pawongan, which regulate harmony between humans, nature, and each other. The culmination of all celebrations is Nyepi Day, widely known as a day of total solitude. On this day, all activities cease. Airports are closed, streets are deserted, and people consciously observe four aspects of solitude: not lighting fires, working, traveling, and enjoying entertainment. These four prohibitions are a tangible manifestation of asceticism, which is not only an individual spiritual practice but also a collective ritual that reinforces moral discipline within the community. This silence is not about emptiness, but rather a space for inner reflection to align oneself with nature and God. The Bhagavad Gita (6:10–15) explains how important self-control and meditation are as a path to inner peace and spiritual enlightenment. Furthermore, on Ngembak Geni day, the community reengages in social interaction, but with a renewed spirit filled with the values of maitri and karuna. The tradition of mutual forgiveness, strengthening relationships, and starting a new life reflects the social aspects of Hindu teachings, which are humanistic and inclusive. This shows that Hindu spirituality is not limited to individual practices but also extends to social practices that support unity within the community.

Community cohesion the involvement of various generations in this celebration, from children to adults, and from traditional villagers to modern city dwellers, shows that Nyepi has become a very important cultural education tool in everyday life. This tradition instills Hindu values in the form of habitus, as described by Bourdieu (1977), where social order shapes repetitive behavioral patterns embedded in collective consciousness. In the context of globalization, secularization, and cultural homogenization, the Nyepi tradition plays a crucial role as a cultural shield. This tradition

not only preserves religious symbols but also revives local identity through shared spirituality. The cessation of economic activities, restrictions on energy use, and the closure of digital interactions on Nyepi Day underscore the Balinese community's ability to establish local values as prevailing social norms. [8]. This is a tangible form of cultural resilience, as described by Adger (2000), namely the capacity of a community to adapt and survive while maintaining traditional values amid change. Thus, the Nyepi tradition in Bali serves not only as a religious commemoration, but also as a model of social spirituality capable of responding to the challenges of the times. It demonstrates how religion, when lived collectively and reflectively, can become a source of ecological ethics, social solidarity, and sustainable cultural strength.

3.3 Nyepi Spirituality as an Alternative Response to the Global Crisis

In the dynamics of the contemporary world, marked by technological acceleration, environmental crises, and the decline of spiritual values, Nyepi presents itself as a model of alternative spirituality that is not only contextualized within Balinese Hindu culture but also has transformational potential globally. The spirituality manifested in Nyepi Day is not an escape from reality, but rather a statement of courage to face reality in a contemplative, reflective, and holistic manner. Current global crises, including climate change, the COVID-19 pandemic, inter-identity conflicts, political polarization, and the mental health crisis, are symptoms of the disintegration of human relationships with oneself, with nature, and with the transcendent [9]. Within the framework of Hindu philosophy, this crisis is a form of *adharma*, or imbalance, arising from the dominance of profane aspects of human life and the erosion of the *rta* (cosmic order) ²relationship that underlies universal harmony. This is where the spirituality of Nyepi finds its profound relevance as an alternative means of contemplation and healing.

Table 1. Nyepi Spirituality as an Alternative Response to the Global Crisis

Resource Person	Questions	Interview Results
1. Kepala Desa	The meaning of Nyepi for society in an era of global crisis	Nyepi is not only a religious ritual, but also a moment to calm oneself, maintain the balance of nature, and strengthen social solidarity in the midst of a crisis.
2. Pemangku	The meaning of Nyepi for society in an era of global crisis	The values of <i>tapa</i> , <i>brata</i> , and <i>yadnya</i> teach self-control, sacrifice for harmony, and gratitude—all of which are relevant for dealing with global crises.
3. Kepala Desa	Nyepi and environmental impact reduction	During Nyepi, all activities come to a complete halt, energy

		consumption decreases, and air and noise pollution are significantly reduced, setting an example for sustainable living.
4. Pemangku	Nyepi and environmental impact reduction	Nyepi provides a spiritual pause for reflection, strengthening faith, and building collective awareness in caring for nature and others.

As Suamba (2014) points out, Nyepi is a unique ecospiritual practice because it directly contributes to the environment. The 24-hour shutdown of human activity creates a "space of ecological silence" that is extremely rare in the modern world. The UNDP report (2016) shows that on Nyepi Day, there is a 20–30% reduction in carbon emissions, a significant decrease in electricity usage, and a reduction in noise and light pollution. Empirically, this proves that traditional spiritual practices can also make a real contribution to improving the global ecosystem. [10]. From a broad spiritual perspective, the concept of sunyata, which forms the basis of Nyepi, has a deep connection with modern thinking about the crisis of meaning and feelings of alienation. Sunyata, in the context of Hindu and Buddhist philosophy, is not a meaningless void, but rather a space that has the potential to open up new opportunities for life. In a world constantly inundated with information, noise, and unceasing digital connections, Nyepi offers a practice of profound silence that can reveal the depths of the self and restore the integrity of the human soul. This is in line with the thinking of postmodern philosophers such as Jean Baudrillard in 1994, who criticized modern life as a false imitation of reality consisting of meaningless representations. In this context, practices like Nyepi, which involve the cessation of all activities, self-purification, and connection with nature and God, serve as a form of resistance against an overly active and consumerist lifestyle. In other words, Nyepi is not merely a religious celebration but also an existential statement rejecting the dominance of busyness as the measure of human life's value.

3.4 Revitalization as an Inclusive and Flexible Approach

The revitalization of Hindu values in the Nyepi tradition in Bali cannot be seen merely as an effort to preserve old forms within a conservative framework. Rather, this revitalization process is a manifestation of cultural creativity. [11]

Nyepi serves as a concrete example of how a local tradition can undergo a transformation in meaning and role through an open and inclusive revitalization process. One important indicator of this revitalization is the involvement of interfaith communities in the symbolic practices of Nyepi. Although Nyepi is theologically part of a Hindu ritual, the practice of participatory silence has expanded to include Buddhist, Christian, and Muslim communities in Bali. They cease their activities and refrain from noise as a form of spiritual and ecological solidarity. This participation does not constitute a form of religious conversion, but rather an affirmation of the universal values inherent in Nyepi: respect for nature, inner reflection, and the cessation of excessive consumption [12].

This interfaith engagement demonstrates that the revitalization of values is not exclusive, but rather opens up space for interfaith and intercultural dialogue. In the context of religious pluralism, Nyepi becomes an arena for public spirituality where values of the common good, such as tranquility, self-control, and ecological solidarity, can be shared without negating each person's

religious identity. This concept aligns with the idea of civic pluralism in public theology theory (Stackhouse, 2001), namely the ability of a religious value to be translated into public life without losing its unique identity. Furthermore, the values of Nyepi are beginning to be adopted in tourism policies and practices in Bali, particularly in the development of the concepts of slow tourism and spiritual retreats. The local government, along with tourism industry players, are beginning to realize that the fast-paced and consumerist flow of mass tourism is often at odds with the Balinese philosophy of life. Therefore, the Nyepi momentum is being reinterpreted as a reflective point for developing tourism that is more aligned with local values, ecology, and spiritual well-being. In recent years, vacation packages that emphasize tranquility, meditation, and self-reflection have become increasingly popular, both among local and foreign tourists. This indicates that the restoration of values not only affects the local cultural sector, but also has an impact on the economy and public policy-making. [13].

4. Conclusion

The Nyepi celebration in the Hindu tradition in Bali is more than just an annual religious event; it is a spiritual and cultural practice that has profound theological, ethical, and ecological significance. This tradition reflects the revival of Hindu values, including self-control, environmental awareness, harmony among humans, and a deep connection with the Creator. By ceasing all activities for a full day, Nyepi not only symbolizes spiritual tranquility but also serves as a tangible form of cultural resistance against the impacts of globalization and the decline of values. In the face of complex global crises encompassing environmental, spiritual, and societal issues, Nyepi offers a locally rooted yet widely relevant alternative. This is evident in Nyepi's ecological impact, which significantly reduces carbon footprints and its social consequences in strengthening solidarity and cultural resilience among Balinese communities. Thus, Nyepi stands as a tangible representation of contextual Balinese Hindu theology, focusing not only on rituals but also addressing the practical aspects of human life as a whole. The revival of Hindu values in Nyepi is not exclusive or conservative but reflects a high degree of adaptability and openness.

This is demonstrated by increased engagement among communities, the application of Nyepi principles in the education sector, sustainable tourism, and public policies that prioritize local wisdom. Therefore, the Nyepi tradition needs to be continuously enhanced as an alternative spiritual model rooted in local wisdom, yet capable of addressing global challenges in a relevant and transformative manner. Thus, it can be concluded that the Nyepi tradition is a form of revival of Hindu values that not only strengthens the cultural resilience of Balinese society but also makes a significant contribution to creating a more sustainable spiritual, social, and ecological order amid the tide of global change.

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