Ganesha Civic Education Journal
Volume 8, Number 1, April 2026, pp. 105-109
P-ISSN: 2714-7967 | E-ISSN: 2722-8304
DOI: https://doi.org/10.23887/gancej.v8i1.6221
Open Access: https://ejournal2.undiksha.ac.id/index.php/GANCEJ/index

MEKOTEK TRADITION AS AN ILLUSTRATION OF SOCIAL VALUES AND HUMANITIES IN THE LIFE OF THE MUNGGU VILLAGE COMMUNITY

Ni Made Dwi Yulia Putri [1] *, Anak Agung Istri Dewi Adhi Utami[2]

[1,2]Universitas Pendidikan Ganesha, Indonesia

ARTICLE INFO

Article history:
Received 23 Desember 2025
Accepted 8 April 2026
Available online 16 April 2026

Kata Kunci:
Tradisi Mekotek; Nilai Sosial; Kearifan Lokal; Pelestarian Budaya

Keywords:
Mekotek Tradition; Social Velue; Local Wisdom; Cultural Preservation

ABSTRACT

Tradition is part of the cultural heritage that is passed down from generation to generation and becomes a social identity and a form of local wisdom of a community. One tradition that still survives today is the mekotek tradition, which is carried out by the people of Munggu Traditional Village, Badung, Bali. The purpose of this study is to describe the implementation of the mekotek tradition, examine the values contained in it, and describe the form of preservation by the community. The method used in this article is a literature study through literature analysis from relevant journals, books and scientific articles. The results of the study show that the mekotek tradition not only has historical value as a symbol of repelling bad luck, but also contains social values such as mutual cooperation, togetherness, spirituality, and solidarity. These values strengthen the social structure of the community and reflect the harmony of life between citizens, the preservation of this tradition is a collective effort of the community in maintaining cultural heritage so that it remains alive in the midst of dynamic times.

This is an open access article under the CC BY-SA license.
Copyright © 2026 by Author. Published by Universitas Pendidikan Ganesha.

1. Introduction

Indonesia is a country rich in diverse cultures and traditions, each region has a distinctive tradition that is part of the social identity and cultural heritage of its people. [1]. Tradition, in the context of culture, is a manifestation of a system of values and norms that are passed down from one generation to the next. Culture is the entirety of human thoughts, actions and works in social life, which are obtained through the learning process. Tradition is born from culture, which in its development becomes a habit that contains noble values and becomes an important part of the social structure of a community, [2]. Human culture has left a great mark on history, and tradition is the result of continuous human activity, which gives birth to habits, customs, and then develops into a tradition [3]. Similarly, the Department of Education and Culture (Depdikbud, 1990) states that traditions are habits or customs passed down from generation to generation that contain various cultural values, such as belief systems and customs.

Bali as one of the provinces that is rich in culture, has many traditions that are still preserved today. These traditions not only function as a cultural heritage, but also as a medium for preserving social, religious, and human values [4]. One of the traditions that still exists is the mekotek tradition which is only found in Munggu Traditional Village, Mengwi District, Badung Regency, Bali. This tradition is carried out once every 6 months, precisely on Saturday Kliwon Kuningan, which aims to invoke safety and reject bad luck. Mekotek or often called ngerebeg is a symbolic ceremony using spears or pulet wood arranged and crashed as a symbol of strength and unity. In its implementation, there is no age or class limit indicating the value of equality and broad social involvement in society.

The implementation of the mekotek tradition also shows high social and humanities values, such as mutual cooperation, spirituality, solidarity, and harmony between humans and others (pawongan), humans and God (parayangan), and humans and the environment (palemahan) known as the Tri Hita Karana

* Corresponding author.
E-mail addresses: dwi.yulia@student.undiksha.ac.id

concept, [5]. Although the mekotek tradition has become an important part of Balinese cultural heritage and has been recognized as Intangible Cultural Heritage since 2016, scientific studies that specifically discuss its social and humanistic values and preservation strategies amid the tide of modernization are still very limited.

These values make the mekotek tradition not only a cultural event, but also a reflection of the local wisdom of the Balinese people which has deep social and humanitarian meanings. Based on this background, the purpose of this article is to further examine the meaning and values contained in the mekotek tradition, as well as how the people of Desa Adat Munggu maintain and preserve the tradition in the midst of modernization [6]. The problems that will be focused on in this study are, (1). How is the implementation of the mekotek tradition in Munggu Traditional Village? (2). What are the social values and humanities reflected in the Mekotek tradition? (3). How are the efforts of the Munggu Village Community in preserving the Mekotek tradition so that it remains relevant in the modern era?

2. Metode

The research approach used in this article is a qualitative approach, which is descriptive and interpretive, to understand social phenomena in depth in their natural context. According to Bogdan and Taylor (in Nugrahani, 2008), qualitative research is a procedure that produces descriptive data in the form of written or spoken words from the objects being observed, as well as their behavior in a particular social context. In the context of this study, data collected through literature review is not merely treated as raw information but is also analyzed in depth to capture the meanings underlying the symbols, traditional practices, and social structures that shape the implementation of the Mekotek tradition in the traditional village of Munggu. Qualitative methods excel in exploring perceptions, experiences, and meanings formed by research subjects within their cultural and social environments [7]

This researcher utilizes library research as the primary technique, as it aligns with the research objectives, which focus on examining concepts, theories, and research findings related to the Mekotek tradition, social values, humanities values, and the preservation of local culture in Bali. Data collection was conducted by reviewing relevant literature sources such as scientific journals, books, articles, and other references. Through this method, it is hoped that a comprehensive understanding of the implementation of the Mekotek tradition, the social and humanistic values it embodies, and the efforts of the local community to preserve and maintain this cultural heritage will be obtained.

3. Results and Discussion

3.1 How the Mekotek Tradition is Implemented in Munggu Traditional Village

The implementation of the Mekotek tradition in Munggu Traditional Village, Mengwi District, Badung Regency, is carried out regularly every six months, precisely on Kuningan Day, as a form of ritual to ward off bad luck and request for village safety. This tradition is followed by all village men aged between 12 and 60 years, who are grouped and each carry a 2-3.5meter long pulet wood stick. The tip of the stick is decorated with tamiang and pandanus leaves, symbols of protection and purity in Balinese culture [6].

During the procession, participants form cones or pyramids out of the stacked logs, creating a distinctive “tek tek” scraping sound, which is how the tradition got its name as Mekotek. As part of the attraction, some participants even climb to the top of the wooden formation and shout to encourage their teammates. Besides highlighting spiritual elements, the procession also displays courage, agility and togetherness among villagers. This tradition has been nationally recognized as an Indonesian Intangible Cultural Heritage since 2016, demonstrating its importance in the context of cultural preservation. Mekotek is not only a form of traditional ceremony, but also a means of strengthening social values and solidarity in the community, as well as a medium for cultural inheritance between generations [5].

Aspect	Description
Time of Implementation	Every 6 months, on Kuningan Day
Participants	Men aged 12-60 years old

Equipment	A 2-3.5 m long wooden stick decorated with tamiang and pandan leaves
Formation	A cone or pyramid shape made from stacked wood
Distinctive Sound	The "tek-tek" sound of friction from the wood
Recognition	Intangible Cultural Heritage of Indonesia (2016)
Values Contained	Spirituality, courage, togetherness, solidarity, cultural preservation

Image. Tradisi Mekotek

3.2 Social and Humanities Values Reflected in the Mekotek Tradition

The Mekotek tradition carried out by the people of Desa Adat Munggu reflects a variety of noble social and humanities values, which not only strengthen the social structure of the community, but also form a harmonious and cultured collective personality. There are five values contained in this tradition, namely:

1. Religious Value
   The Mekotek tradition was born as a religious expression of Balinese Hindus who believe in spiritual power as a protector against disaster, disease, or negative energy (bala). Its implementation as a form of repelling bala shows that religious values are lived out as a form of human relationship with God (parahyangan), as described in the concept of Tri Hita Karana. This tradition is passed down from generation to generation as a form of collective faith and spiritual devotion of the community to the divine will [8].
2. The value of Gotong Royong
   The implementation of Mekotek requires the involvement of many people, both in technical and social aspects. The community works together from the preparation stage to the implementation, from young people to the elderly, including the sekaa gong group that plays the accompanying music. Gotong royong is one of the characteristics of the Indonesian social system, and in this tradition, gotong royong is the foundation of social cohesion and active participation of villagers [9].
3. Democratic values
   Democratic values are reflected in the deliberation process conducted by the village krama and customary organizations prior to the implementation of the tradition [10]. Open deliberations and involving various parties, including Sekaa Teruna Teruni (STT), indicate that customary decisions are participatory and prioritize consensus. This reflects the practice of local democracy based on cultural wisdom that upholds
   the values of equality, freedom of speech, and collective responsibility.
4. Value of Tolerance
   The Mekotek tradition not only involves local residents but also provides space for participation to migrants and non-Hindu residents. According to an interview with I Made Sumerta (2022), the involvement of cross-religious and cross-groups in this tradition

proves the existence of high tolerance values. This shows the cultural openness of the Munggu Village community in establishing inclusive and harmonious social relations in the midst of diversity [10].

5. Value of Social Care
   Social care in this tradition can be seen from the collective spirit of the community to maintain cultural heritage for the common good. The awareness of the importance of cultural preservation is not only owned by local residents, but also by migrants who also maintain and respect this tradition. Mekotek activities become a means of strengthening social ties, fostering empathy, and building solidarity across communities in one common goal: maintaining social and cultural harmony [11].

These five values refer not only to traditional rituals, but also to cultural practices that contain educative, ethical and humanistic dimensions that are relevant to strengthening people's character in modern life.

This finding is in line with the tradition of mekotek as a medium for strengthening social values. These results can also be compared with the tradition of ngerebeg in Yogyakarta (Sutrisno, 2019), which contains elements of mutual cooperation and intergenerational participation, although it differs in terms of symbols and forms of expression [12].

3.3 Efforts of the Munggu Village Community in Preserving the Mekotek Tradition to Remain Relevant in the Modern Era

The efforts of the Munggu Traditional Village community in preserving the Mekotek tradition so that it remains relevant in the modern era are carried out through adaptive strategies based on local wisdom, but still in harmony with the times. One concrete form of preservation is to actively involve the younger generation in every stage of the implementation of the tradition, from preparation to performance, so that the process of passing on cultural values can continue for generations. In addition, the community also conducts socialization through various media, both directly through cultural performances outside the village, as well as through digital documentation and publications, such as social media, which are effective means of introducing this tradition to a wide audience, especially the millennial generation [13].

Adjustme1nts are also made in the form of tool adaptation, such as replacing metal spears with pulet wood to maintain the safety of participants, without reducing the philosophical meaning of the procession. This tradition is also supported by strong customary institutional structures such as Krama Desa and Sekaa Teruna Teruni (STT), which play a role in drafting rules, financing, and technical implementation. Furthermore, the recognition of the Mekotek tradition as an Indonesian Intangible Cultural Heritage in 2016 is an important legitimization in maintaining the existence and sustainability of this tradition. Thus, the preservation of Mekotek in the modern era is not only symbolic, but also strategic and sustainable, as part of the dynamic cultural identity of Balinese society.

4. Simpulan dan saran

The Mekotek tradition in the traditional village of Munggu is a local wisdom with high social and humanistic values, such as religiosity, mutual cooperation, democracy, tolerance, and social awareness. Beyond serving as a symbol of protection against evil, this tradition reflects a harmonious and inclusive social structure and acts as a unifying force across generations. Amidst modernization, the relevance of Mekotek remains preserved through cultural education, digitalization of information, and strengthening of traditional institutions.

For further research, it is recommended to conduct comparative studies with similar traditions in other regions to identify the factors contributing to the success of cultural preservation. In terms of implementation, Mekotek can be integrated into school education programs, the promotion of sustainable cultural tourism, and the use of digital technology to expand promotional reach to younger generations [1].

References

[1] S. H. Parapat, I. W. Caniago, I. Suryani, H. Ariani, T. H. Siregar, and E. Yusnaldi, "Keberagaman Sosial dan Budaya di Indonesia," *J. Pendidik. Tambusai*, vol. 8, no. 1, pp. 1255–1261, 2024.

[2] Normina, "Pendidikan Dalam Kebudayaan," *J. Ittihad*, vol. 15, no. 28, p. 28, 2017, [Online].

Available: https://jurnal.uin-antasari.ac.id/index.php/ittihad/article/view/1930/1452

[3] N. R. Sinta Dewi, "Konsep Simbol Kebudayaan: Sejarah Manusia Beragama Dan Berbudaya," *Abrahamic Relig. J. Stud. Agama-Agama*, vol. 2, no. 1, pp. 1–10, 2022, doi: 10.22373/arj.v2i1.12070.

[4] P. Aridiantari, I. W. Lasmawan, and I. N. Suastika, "Eksistensi Tradisi Dan Budaya Masyarakat Bali," *Ganesha Civ. Educ.*, vol. 2, no. 2, pp. 67–80, 2020, [Online]. Available: https://ejournal2.undiksha.ac.id/index.php/GANCEJ/article/view/345%0Ahttps://ejournal2.undiksha.ac.id/index.php/GANCEJ/article/download/345/221

[5] I. W. Rasna and N. M. E. Juniartini, "Pelestarian Tradisi 'Mekotek' Desa Adat Munggu," *J. Ilmu Sos. dan Hum.*, vol. 10, no. 2, pp. 330–336, 2021, doi: 10.23887/jish-undiksha.v10i2.34459.

[6] P. N. L. P. A. Riantini, I. W. Lasmawan, and I. N. Suastika, "Tradisi Mekotek Sebagai Strategi Pemertahanan Budaya Lokal Di Desa Adat Munggu Kecamatan Mengwi Kabupaten Badung Pande," *Ganesha Civ. Educ. J.*, vol. 4, no. 1, pp. 73–81, 2022.

[7] Y. E. Rahmad *et al.*, "Integrasi Metode Kuantatitatif dan Kualitatif," vol., no., pp. 1–297, 2024, [Online]. Available: https://books.google.co.id/books?hl=id&lr=&id=hu4CEQAAQBAJ&oi=fnd&pg=PA17&dq=Menurut+Rachman+(2024),+metode+kualitatif+memiliki+keunggulan+dalam+menggali+persepsi,+&ots=hPCDMr33xL&sig=2pFDHgzyBXhaMusLMxEJwzLK1cs&redir_esc=y#v=onepage&q&f=false

[8] P. R. A. Mahendra and I. M. Kartika, "Membangun Karakter Berlandaskan Tri Hita Karana Dalam Perspektif Kehidupan Global," *J. Pendidik. Kewarganegaraan Undiksha*, vol. 9, no. 2, pp. 423–430, 2021, [Online]. Available: https://ejournal.undiksha.ac.id/index.php/JJPP

[9] N. S. Wahyuni and N. N. Sinulingga, "Menumbuhkan dan Mengembangkan Kesadaran Bergotong Royong dan Bekerjasama Serta Saling Membantu dalam Mencapai Tujuan Fostering and Developing Awareness of Mutual Cooperation and Cooperation and Mutual Assistance in Achieving Goals," vol. 4, no. 2, pp. 108–113, 2025.

[10] B. S. R. Yusfitra NurulHidayati1, "mplementasi, Nilai-Nilai Demokrasi, Pembelajaran, Pendidikan Pancasila danKewarganegaraan," *Pendidik. Dewantara*, vol. 7, no. 1, pp. 40–47, 2021.

[11] T. Penguasaan, K. Proses, and S. Dalam, "1 , 2 , 3 123," vol. 1, pp. 1–5, 2020.

[12] Cikal Nursalam and Eka Syahputra, "Potensi Tradisi Grebeg Dalam Meningkatkan Kunjungan Wisatawan Daerah Istimewa Yogyakarta," *Gemawisata J. Ilm. Pariwisata*, vol. 19, no. 1, pp. 24–33, 2023, doi: 10.56910/gemawisata.v19i1.267.

[13] I. N. A. Purnawan and T. Erviantono, "Perubahan Konteks Pariwisata dalam Komodifikasi Tradisi Mekotek pada Masa Pandemi Covid-19," *Ojs.Unud.Ac.Id*, pp. 1–13, 2019, [Online]. Available: https://ojs.unud.ac.id/index.php/politika/article/download/91245/46036