



THE TRANSFORMATION OF THE BUNTILAN TRADITION AS ETHNOPEDAGOGY IN STRENGTHENING THE CIVIC DISPOSITION OF YOUNG PEOPLE IN SELAT TRADITIONAL VILLAGE, KARANGASEM

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ARTICLE INFO

Article history:

Received 10 September 2026

Accepted 18 October 2026

Available online 30 October 2026

Kata Kunci:

Civic Disposition, Ethnopedagogi, Kearifan Lokal, Struktural Fungsional, Tradisi Buntilan.

Keywords:

Buntilan Tradition, Civic Disposition, Ethnopedagogy, Local Wisdom, Structural Functionalism.

ABSTRAK

Penelitian ini bertujuan menelaah (1) perubahan status formal Tradisi Buntilan dalam rangkaian Ngusaba Dimel di Desa Adat Selat, Karangasem, (2) mekanisme etnopedagogi yang terdokumentasi di dalamnya, dan (3) indikasi keterkaitannya dengan civic disposition generasi muda. Penelitian ini merupakan penelitian kualitatif berbasis studi kepustakaan dan analisis dokumen terhadap 29 dokumen: dua dokumen penetapan Warisan Budaya Tak Benda (sertifikat tahun 2019 dan catatan data kebudayaan), delapan transkrip wawancara beserta dokumentasi foto lapangan dari penelitian pendahuluan penulis sebagai teks kebudayaan lokal, dan 19 sumber ilmiah yang dipilih berdasarkan kriteria inklusi dan eksklusi tertulis. Data dikodekan secara deduktif dengan kerangka civic disposition (karakter privat dan publik) serta teori fungsional Talcott Parsons, dianalisis secara interaktif, dan diuji melalui triangulasi sumber teori serta pemeriksaan keaslian dokumen. Hasil menunjukkan bahwa sertifikat tahun 2019 menetapkan Usaba Dimel, yang memuat Buntilan, sebagai Warisan Budaya

Tak Benda; tahapan Buntilan dapat dipetakan pada empat fungsi Parsons; dan dokumen memuat indikasi nilai disiplin, tanggung jawab, kepedulian sosial, dan musyawarah pada pemuda, di samping tekanan modernisasi. Karena tidak ada pengukuran hasil belajar, temuan ini bersifat indikatif dan belum membuktikan dampak.

ABSTRACT

This study examines (1) the change in the formal status of the Buntilan Tradition within the Ngusaba Dimel ritual in Selat Traditional Village, Karangasem, (2) the ethnopedagogical mechanisms documented in it, and (3) indications of its relation to the civic disposition of young people. It is a qualitative literature and document review of 29 documents: two Intangible Cultural Heritage designation documents (the 2019 certificate and a cultural data record), eight interview transcripts with photographic field documentation from the author's earlier fieldwork, treated as local cultural texts, and 19 scholarly sources selected with written inclusion and exclusion criteria. The data were coded deductively with the civic disposition framework (private and public character) and Talcott Parsons' functional theory, analysed interactively, and checked through theoretical source triangulation and document authenticity appraisal. The findings show that the 2019 certificate designates Usaba Dimel, which contains Buntilan, as Intangible Cultural Heritage; that the stages of Buntilan can be mapped onto Parsons' four functions; and that the documents record indications of discipline, responsibility, social concern and deliberation among young people, alongside pressures from modernisation. Because no learning outcomes were measured, the findings are indicative and do not establish effects.

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1. Introduction

Globalisation and digital modernisation are widely discussed as reshaping how young Indonesians relate to collective values such as gotong royong, and several authors describe a drift towards individualism and economic pragmatism (Idris et al., 2024; Nur Abidin et al., 2025). How far this drift has gone differs between communities and has seldom been measured at village level, so weak civic disposition is better treated as a concern to be examined locally than as an established fact. Civic disposition is, alongside civic knowledge and skills, one of the main pillars of Civic Education (Risdayanti & Sujana, 2022). According to Branson (1998) in (Pangalila, 2017), it is the character of citizens in the public and private spheres that is a prerequisite for the sustainability of constitutional democracy. This character is not formed naturally but through a continuous process of internalising values, one route being non-formal education based on local wisdom. Gotong royong, as a collective identity of the Indonesian nation (Tampubolon et al., 2022), has a strategic role in this process, especially where communal traditions are still maintained intensively, such as the Traditional Villages of Bali (Landrawan & Juliawan, 2022). One tradition that represents these values is the Buntilan Tradition in the Ngusaba Dimel rituals of Selat Traditional Village, Karangasem, a collective practice of collecting and parading agricultural produce to repay the community's vows (*penaur sosot*) to Ida Sang Hyang Widhi Wasa.

The concern is echoed in other studies. Nur Abidin et al. (2025) report pressure on the implementation of Pancasila values among young people in the era of disruption; Sumerta and Sujana (2022) argue that the Balinese *ngayah* tradition needs systematic revitalisation as a medium of character education; and Yanti et al. (2025) show that the Magebeg-Gebegan tradition in Tukadmungga Village strengthens cultural identity and community resilience under modernisation pressure. In Selat itself, local texts record similar concerns. The village head states that young people's time for togetherness and mutual help is slowly decreasing because they give priority to education and work; the head of the youth organisation (Yowana) reports that some families now buy ready-made Buntilan materials instead of making them together (*ngincuk jaja*); and customary leaders note that the procession now often uses pick-up trucks instead of walking (Wijaya, 2025). These are informants' perceptions, not measurements of participation, but they make the Buntilan Tradition a concrete case in which the educational function of a local tradition is perceived to be under pressure. The tradition has also gained formal state recognition: on 8 October 2019 the Minister of Education and Culture designated Usaba Dimel of Desa Adat Selat, of which Buntilan is a part, as Indonesian Intangible Cultural Heritage (WBTH) (Ministry of Education and Culture, 2019; Karangasem, 2022). What this change of status means for the ethnopedagogical function of the tradition and its relation to young people's civic disposition has not yet been examined from the perspective of Pancasila and Citizenship Education (PPKn).

Several studies have examined local wisdom and character formation in Bali and beyond: Sudaryathi et al. (2017) on the inheritance of values in the Ngusaba tradition in Selat District, Yasa et al. (2024) on the ethnopedagogy of Ngusaba Dimel in relation to the Pancasila Student Profile, Brata et al. (2024) on Balinese local wisdom and character formation, and Wahyuningsih et al. (2024) on integrating Bima local wisdom into PKN learning. These studies consistently describe local wisdom as a promising medium of character education, but none uses the official designation document as a unit of analysis, and none links the tradition's recognised status to the civic disposition framework and Parsons' structural-functional theory in an integrated way. This article therefore treats the

effect of formal recognition on the ethnopedagogical function of the Buntilan Tradition as a question to be examined against documents, not as an established fact. It aims to (1) describe what the designation document and related texts record about the status of the Buntilan Tradition, (2) map the documented stages of the tradition onto Parsons' four functional imperatives, and (3) identify what the documents indicate about the tradition's relation to young people's civic disposition and where that evidence ends. Its novelty lies in combining the designation certificate, local texts and the two frameworks in a single, traceable document analysis.

2. Method

This study uses a qualitative literature and document review design. The unit of analysis is the document: each document is read to understand the status, practice and meaning of the Buntilan Tradition that it records, and no new data were collected from informants for this article. The context is the Buntilan Tradition within Ngusaba Dimel in Selat Traditional Village, Karangasem Regency, Bali, which was designated Indonesian Intangible Cultural Heritage (WBTB) in 2019. The corpus comprises 29 documents in three groups (Table 1). Group A holds the official designation documents. Group B holds local cultural texts: eight interview transcripts and photographic field documentation from the author's earlier fieldwork (Wijaya, 2025), which record customary concepts such as *awig-awig*, *dresta*, *ngayah* and *menyama braya*. These transcripts were originally collected for another purpose and are used here as secondary documents. Group C holds scholarly sources.

Table 1. Corpus of documents analysed

Group	Documents	n	Role in the analysis
A. Official designation documents	Certificate designating Usaba Dimel Desa Adat Selat as Indonesian Intangible Cultural Heritage, Minister of Education and Culture, 8 October 2019; cultural data record "Usaba Dimel Desa Adat Selat" (Karangasem, 2022)	2	Formal status and date of recognition
B. Local cultural texts	Transcripts of interviews with the village head, the bendesa, two customary leaders (prajuru), the head of the Yowana organisation, two young participants and the temple priest (jero mangku) of Pura Dalem; photographic field documentation (Wijaya, 2025)	8	Stages of the tradition, customary concepts, informants' statements, pressures and responses
C. Scholarly sources	Articles and reports on ethnopedagogy, local wisdom, gotong royong, character education and civic disposition	19	Theoretical framing, comparison and triangulation
Total		29	

Documents were collected in three steps. First, the designation certificate and the cultural data record were obtained from the Karangasem Culture and Tourism Office and the national cultural data portal (Budaya Kita). Second, the transcripts and photographs were retrieved from the appendices of the author's thesis (Wijaya, 2025). Third, scholarly sources were searched in Google Scholar, the Garuda portal and the e-journal portals of Indonesian universities, using Indonesian and English keywords such as *etnopedagogi*, *ethnopedagogy*, *civic disposition*, *watak kewarganegaraan*, *gotong royong*, *ngayah*, *kearifan lokal Bali*, *Ngusaba Dimel*, *Buntilan* and *warisan budaya takbenda*. Titles and abstracts were screened first, then full texts. A source was included if it (a) was published between 2015 and 2025, (b) was a peer-reviewed article or an institutional report, (c) dealt explicitly with ethnopedagogy, local wisdom, gotong royong, character education or civic disposition in Indonesia, and (d) was available in full text. Duplicates, opinion pieces and texts that did not

discuss a Balinese or comparable Indonesian local tradition were excluded. Nineteen sources met all criteria and were retained.

The data were analysed interactively (Sugiyono, 2023) in three stages. In data reduction, each document was read in full, segments describing the status, stages, actors, values or pressures of the Buntilan Tradition were marked, and the remainder was set aside. In coding and categorisation, marked segments were coded deductively with a priori codes drawn from the two frameworks (Table 2). A segment could receive more than one functional code; segments that described participants' values or conduct also received a private or public character code. Segments that fitted no code were kept as unclassified and reported where they qualified a finding, as with the pressures on the tradition. In conclusion drawing and verification, patterns were compared across the three document groups, and a conclusion was stated as a finding only where at least two groups pointed in the same direction; a pattern resting on one source is reported as an indication. Table 3 shows the resulting mapping of stages to codes.

Table 2. Codebook used in the analysis

Code	Definition	Indicators sought in the documents
Adaptation (A)	Mobilising local natural and material resources	Bamboo, <i>upih</i> , <i>jaja uli</i> , agricultural produce
Goal Attainment (G)	Pursuing a shared collective goal	<i>Sesangi/penaur sosot</i> , <i>paruman</i> , completion of the ritual
Integration (I)	Cooperation across age and status; fair sharing	<i>Ditegen</i> , <i>ngetog</i> , <i>ngayah</i> , <i>menyama braya</i>
Latency (L)	Maintenance and transmission of value patterns	Youth roles, Yowana forum, family education, designation, documentation
Private character (PC)	Self-control, responsibility, sincerity, respect	Discipline, service without reward, keeping vows
Public character (PuC)	Civic concern, rule-compliance, deliberation	Deliberation, respect for customary rules, solidarity

Trustworthiness was addressed in two ways. First, theoretical source triangulation: interpretations of the documents were compared with the perspectives of earlier studies on the ethnopedagogy and sociology of Balinese culture (Sudaryathi et al., 2017; Yasa et al., 2024; Brata et al., 2024) and checked across the three document groups. Second, document authenticity appraisal: before coding, each document was checked for authenticity (issuer and date visible), credibility (official or peer-reviewed origin) and relevance to the research focus, and official documents were given priority over secondary accounts. The study has limits that follow from its design. Coding was done by one coder, no member checking was carried out, and the corpus contains informants' statements but no measurement of learning outcomes or of change in young people. The analysis can therefore describe what the documents record and how it fits the frameworks, but it cannot establish effects.

3. Results and discussion

3.1 Results

Transformation of the Status of the Buntilan Tradition into Intangible Cultural Heritage

The designation certificate shows that on 8 October 2019 the Minister of Education and Culture of the Republic of Indonesia designated "Usaba Dimel Desa Adat Selat" from Bali Province as Indonesian Intangible Cultural Heritage (Figure 1; Ministry of Education and Culture, 2019; Karangasem, 2022). The certificate names Usaba Dimel as a whole. The Buntilan Tradition is not named separately, but local texts describe it as the central offering of that ritual, so its recognition derives from that of Ngusaba Dimel. Before the designation, the local texts describe the tradition as lived through customary norms (*dresta*) and religious belief, as a means of *Penaur Sosot*, the collective repayment of vows to Ida Sang

Hyang Widhi Wasa in the manifestation of Dewi Sri (Wijaya, 2025). The village head also confirms the 2019 designation in his transcript (Wijaya, 2025). The documents therefore record a change in the formal position of the tradition, from a matter of customary and religious practice to an item recognised by the state as national cultural heritage. What the documents do not record is how this change altered practice on the ground.



Figure 1. Certificate designating Usaba Dimel Desa Adat Selat as Indonesian Intangible Cultural Heritage, 8 October 2019. Source: Karangasem Culture and Tourism Office, in Wijaya (2025)

Read through Parsons' structural-functional theory, the designation can be interpreted as a potential reinforcement of the pattern maintenance (Latency) function, which concerns the continuity of norms and values across generations, because recognised heritage normally carries expectations of documentation, protection and transmission (see also Landrawan & Juliawan, 2022, on *awig-awig* and the harmony of village members). The documents analysed do not show whether such documentation or transmission programmes have actually followed. From the perspective of Pancasila and Citizenship Education, designation is a form of state recognition of the cultural identity of customary-law communities, which relates to Kertih's (2015) idea of civic learning as *yadnya* in which religious duty (*dharma agama*) and duty to the state (*dharma negara*) are pursued together. Both readings are interpretive and theory-driven; they are not evidence that the designation has changed anything.

The documents say little about how young people relate to the tradition, and what they do say is limited. The local texts record young people carrying the heavy Buntilan (*negen soka*), playing *baleganjur*, and organising committees and the *paruman* through the Yowana organisation. One young informant names responsibility, discipline, cooperation, respect for ancestors and concern for culture as values he takes from the tradition, and another is worried that curiosity, responsibility and gotong royong may be lost among later generations (Wijaya, 2025). Only the village head mentions the designation, and none of the young informants links their participation to it. The corpus therefore gives no basis for saying that recognition changed young people's perception or motivation; this is a hypothesis for future interview or survey research. The participation described can be read in the context of Tri Hita Karana-based character education, which Puspayanti et al. (2023) associate with harmony.

The Buntilan Tradition as an Ethnopedagogical Space: AGIL Functional Analysis

The local cultural texts describe the Buntilan Tradition as a series of stages: the *paruman* (deliberation on vows), preparation of materials in the form of bamboo and *upih*, making of traditional snacks (*jaja uli*), the parade to Pura Dalem, the *penganteban* and *mapepegat* rituals, and the equal distribution of the contents (*ngetog*) (Wijaya, 2025). Mapped onto Parsons' AGIL framework, the stages fit the four functional imperatives (Table 3). Preparation of materials and *jaja uli* correspond to Adaptation to the agrarian

environment; the *paruman* and the ritual of *Penaur Sosot* correspond to Goal Attainment; the parade (*ditegen*) and *ngetog* correspond to Integration; and the involvement of young people through the Yowana forum corresponds to Latency. The stages are therefore not only physical and symbolic religious activities. They are also occasions in which community members act together according to customary norms.

The Adaptation function is reflected in the preparation stage, where the community turns agrarian products from the slopes of Mount Agung, such as bamboo and *upih*, into offerings with spiritual meaning. Goal Attainment is represented by the shared spiritual goal of gratitude and the collective repayment of vows (*Penaur Sosot*), which brings the motivations of the village *krama* together. Integration is most visible in the parade of the Buntilan by many people of different ages and social status (*ditegen*) and in the equal distribution of its contents (*ngetog*) (Figure 2). Latency is seen in the direct involvement of young people as implementers, not only spectators, in each stage. In this reading, the stages of the tradition can be mapped onto all four imperatives. That fit is an analytical result, not a measurement of stability or harmony. The corpus holds only indirect indicators of these, such as the tradition's annual continuity and informants' accounts of togetherness.



Figure 2. Villagers jointly handling a Buntilan during the *ngetog* (distribution) stage. Source: author's field documentation (Wijaya, 2025)

These stages are consistent with descriptions of the Buntilan Tradition as a non-formal “cultural school”, as conceptualised in an ethnopedagogical study of Ngusaba Dimel and the Pancasila Student Profile (Yasa et al., 2024). The absence of a formal curriculum in the customary structure is replaced by the tradition itself, in which people learn through social imitation and direct involvement (*experiential learning*). Brata et al. (2024) similarly report that Balinese local wisdom can support Pancasila Student Profile character through real involvement rather than textual learning alone. Neither study compares the tradition with formal instruction, and this study does not either, so it makes no claim that learning through the tradition is more effective than classroom learning.

Contribution of Gotong Royong to Civic Disposition

The documents link the value of gotong royong in the Buntilan Tradition to both dimensions of civic disposition in Branson's (1998) framework as cited in Pangalila (2017): private character and public character. In the private dimension, local texts record young participants taking part in preparation and implementation without close supervision by customary officials, and a young informant names responsibility, discipline, cooperation and respect for ancestors as values he takes from the tradition (Wijaya, 2025). These are individual self-reports. They indicate perceived self-control and responsibility; they do not show that these developed through participation. The local concept of *ngayah*, sincere service without expecting material reward, expresses this private dimension, in line with Sumerta and Sujana (2022), who describe *ngayah* as a medium of character education.

Sujana et al. (2025) likewise discuss Balinese Hindu spiritual values in Civic Education materials in Indonesian universities.

In the public dimension, cooperation in the Buntilan Tradition takes the form of the *paruman yowana*, a deliberative forum that the head of the Yowana organisation says he convenes before the tradition to unify views and share tasks (Wijaya, 2025). Such a forum resembles, at micro level, the deliberative spirit of the fourth principle of Pancasila. It is run by the Sekaa Truna-Truni (STT) or Yowana organisation, which Risdianti and Sujana (2022) associate with disciplined and democratic character. Young people are also recorded managing committees, guarding the procession route and carrying the Buntilan. These activities offer occasions in which civic responsibility and civic engagement can be practised. Whether participants' dispositions changed as a result cannot be shown by the corpus; that would require pre- and post-participation observation or longitudinal data.

Cooperation in the tradition may also support solidarity between generations. Similar observations are made of other Balinese traditions, such as Magebeg-Gebegan (Yanti et al., 2025) and Okokan in Kediri Village, Tabanan (Yudana, 2022), where collective involvement in customary ritual is associated with social resilience and the citizenship character of young people. These studies, like the Selat transcripts, are descriptive and perception-based. They support the plausibility of the link between collective ritual and civic disposition without testing it.

Modernization Challenges and Value Preservation Strategies

The local texts also name three pressures on the Latency function: motor vehicles, mainly pick-up trucks, replacing walking in the Buntilan procession; the demands of work and formal education on young people's time; and a pragmatic preference for buying ready-made offering materials instead of making *jaja uli* together (*ngincuk jaja*) (Wijaya, 2025). Together they point to a shift from producing to consuming offering materials, which may reduce occasions for interaction, the core of the Integration function. The village head also cautions that reduced physical participation is not necessarily a loss of values and may reflect young people's effort to meet their material and spiritual obligations (Wijaya, 2025).

The local texts also record three adaptive responses: structural (the *paruman yowana* as a space for regenerating collective awareness), cultural (the family as the primary institution of character education, as a customary leader who is a retired civics teacher argues) and technological (young people using social media for coordination, documentation and promotion, including those who study or work outside Karangasem) (Wijaya, 2025). Aridiantari et al. (2020) discuss comparable strategies for preserving Bali Aga traditions in Trunyan Village. Monika et al. (2023) found that project-based learning grounded in Tri Hita Karana raised primary pupils' gotong royong attitudes, and Puspayanti et al. (2023) discuss the Pancasila Student Profile Strengthening Project as a way of learning character through real interaction. These studies suggest a possible link between tradition-based and school-based education; the present study did not test it.

3.2 Discussion

Transformation of the Status of the Buntilan Tradition into Intangible Cultural Heritage

Read through Parsons' structural-functional theory, the designation of Usaba Dimel can be interpreted as potential institutional support for the pattern maintenance (Latency) function. Recognition places a local tradition within the national framework for protecting cultural heritage, and such frameworks usually expect documentation, inventory and transmission. This is a theoretical expectation. The corpus contains no document on programmes, funding or monitoring that followed the designation, so whether Latency has actually been strengthened remains untested. The certificate and the village head's statement establish only that the recognition exists and is known locally (Ministry of Education and Culture, 2019; Wijaya, 2025).

From the perspective of Pancasila and Citizenship Education, designation can be read as state recognition of the cultural identity of customary-law communities, in the spirit of

Article 32 paragraph (1) of the 1945 Constitution, which obliges the state to advance national culture while guaranteeing communities' freedom to maintain and develop their cultural values. Kertih's (2015) conception of civic learning as *yadnya* offers a way to see participation in the Buntilan both as a religious obligation (*dharma agama*) and as care for a heritage the state has recognised (*dharma negara*). This is a conceptual reading. The transcripts record religious and customary reasons for participation, and they do not show whether the designation has influenced how participants understand their role as citizens.

An open question is whether formal recognition changes young people's motivation to take part. One plausible mechanism is that public recognition turns participation from a customary burden into a source of pride, but the corpus does not support it: only the village head mentions the designation, and the young informants do not link their participation to it. Testing it would need interviews or a survey of young people in Selat, ideally comparing participants with non-participants, or observing the same cohort before and after a Ngusaba Dimel cycle. Until then, the link between recognition and young people's civic motivation remains a hypothesis.

The Buntilan Tradition as an Ethnopedagogical Space: AGIL Functional Analysis

Table 3. Documented stages of the Buntilan Tradition, functional imperatives and civic disposition dimensions indicated in the documents

No	Stage of the Buntilan Tradition	Functional imperative (Parsons' AGIL)	Civic disposition dimension	Values and ethnopedagogical content indicated in the documents
1	Preparation of natural materials (bamboo, <i>upih</i>) and making of <i>jaja uli</i>	Adaptation (A): processing of agricultural products	Private character	Discipline, carefulness and patience in using local natural resources
2	<i>Paruman adat</i> (deliberation) and <i>Penaur Sosot</i> (repayment of vows)	Goal Attainment (G): mobilising collective effort towards a spiritual goal	Private and public character	Sincerity, moral commitment and responsibility for keeping a vow
3	Joint carrying (<i>ditegen</i>) and equal distribution (<i>ngetog</i>)	Integration (I): cooperation across status; fair sharing	Public character	Fairness, cooperation, social trust and avoidance of greed
4	Involvement of young people through the <i>Paruman Yowana</i> / STT	Latency (L): maintenance of value patterns	Public character	Civic responsibility, deliberation and compliance with customary norms

Processing agrarian products from the slopes of Mount Agung in the preparation stage illustrates the Adaptation function. The community turns raw materials such as bamboo and *upih* into ceremonial symbols, which suggests the presence of ecoliteracy-based ethnopedagogical knowledge. Taking part in this preparation may give young people contact with local knowledge about using natural resources, and with the ethical attitude towards the environment that accompanies it. This is an interpretation of what the stage involves; the documents do not show what young participants learn from it. The tradition's continuity suggests that cultural values and ecological care can coexist, but it does not measure environmental awareness.

The repayment of vows (*Penaur Sosot*) illustrates Goal Attainment. In functionalist terms, it directs the collective effort of the village *krama* towards a single spiritual goal. Informants describe a belief that neglecting a vow brings imbalance, which encourages people to put personal interests aside so that the common ritual can proceed (Wijaya,

2025). Shared fulfilment of vows may foster collective moral responsibility for the welfare of the village. The corpus records this belief and its stated consequences; it does not measure inner peace or social harmony, so statements about them remain interpretive.

The parade (*ditegen*) and the distribution of contents (*ngetog*) illustrate Integration. In the parade, people of different caste and economic status take part physically side by side, and in *ngetog* the offerings are shared equally among the families who helped (Wijaya, 2025). Theoretically, such practices can reduce social distance and teach fairness, and they may build the social trust that underlies community resilience. The documents describe these practices and what informants say they mean; they contain no indicator, such as an incidence of conflict, against which the integrating effect could be checked.

Describing the Buntilan Tradition as a non-formal “cultural school” points to experiential learning: observation, imitation and direct execution in ritual, which engage the senses, emotions and physical action. Values such as gotong royong and discipline are practised rather than only talked about, and the transcripts suggest that this is how informants understand the tradition's educational role. No evaluative or comparative data are available, however, so the study cannot say how deeply these values are internalised or how this learning compares with classroom teaching of ethics.

The local concept of *ngayah*, service given without expecting financial compensation, is closely tied to the private character dimension of civic disposition. Private characters such as honesty, sincerity and personal responsibility are not easily acquired through memorising norm texts, and *ngayah* gives repeated occasions to put common interest before personal interest. That is the conceptual argument. The empirical material consists of informants' statements that they value these qualities (Wijaya, 2025); whether repeated *ngayah* produces lasting self-control or resistance to hedonism and pragmatism has not been tested.

The involvement of young people in the *Paruman Yowana* and ritual committees is where the public character dimension and Pancasila democracy at micro level are most visible. In the forum, young people deliberate, divide tasks and arrange the order of the procession (Wijaya, 2025). Such activities offer practice in negotiating, respecting differing opinions and complying with customary rules. How much of this practice transfers to civic life beyond the village is a question the documents cannot answer and that follow-up research could address.

Modernization Challenges and Value Preservation Strategies

The three pressures identified above (motor vehicles, limited time and ready-made offering materials) indicate a risk of functional erosion through modernisation and commercialisation. If collective production of offering materials gives way to consumption, the occasions in which young people work with older villagers and absorb cultural values directly may shrink, which would weaken Integration and Latency in the AGIL framework. Making the materials by hand is also a setting in which patience, sincerity and precision can be practised. At the same time, the village head's observation that reduced participation may reflect efforts to meet material obligations suggests that the picture is not one of simple decline (Wijaya, 2025). Customary institutions could discuss which practices, such as making the materials together, are worth keeping even where shortcuts are available.

The three adaptive responses (structural, cultural and technological) suggest that the local cultural order is dynamic rather than rigid. Young people's use of social media for documentation shows that modern technology need not oppose tradition and can be used to widen its reach, including to those who live outside Karangasem (Wijaya, 2025). How far these responses have kept the tradition's educational function intact is unknown, because the corpus records the responses but not their results.

A possible synergy between tradition-based informal education and school-based education, such as the Pancasila Student Profile Strengthening Project (P5), is in line with Parsons' (1951) view that social change in a stable system tends to move gradually towards

a new equilibrium. Customary institutions, families and schools could in principle reinforce one another, with the ethics of Pancasila learned in school finding a practical setting in village ritual. Monika et al. (2023) and Puspayanti et al. (2023) offer encouraging examples from schools. This is a proposal for design and evaluation, not a finding of this study.

This study has limitations. It is based on documents, so it describes what is recorded and cannot measure change in young people. Three of the eight transcripts come from young people, and the rest from officials and customary leaders, whose views of young people may differ from young people's own. The transcripts were collected for another purpose and reused here as secondary documents. Coding was done by one coder and no member checking was carried out. The corpus has no document on activities following the 2019 designation. Future studies should add primary data from young participants and, if possible, comparative or longitudinal designs.

4. Conclusions and suggestions

This study examined what 29 documents record about the Buntilan Tradition in Selat Traditional Village. First, the certificate shows that in October 2019 the Minister of Education and Culture designated Usaba Dimel Desa Adat Selat, of which the Buntilan Tradition is a central part, as Indonesian Intangible Cultural Heritage. The documents record this change of formal status but not its consequences for practice. Second, the documented stages of the tradition (preparation of materials, deliberation and repayment of vows, joint carrying and equal distribution, and youth involvement through the Yowana forum) can be mapped onto Parsons' four functional imperatives, which gives the tradition a coherent ethnopedagogical reading. Third, the transcripts and scholarly sources indicate that the tradition offers occasions in which values of private character (discipline, responsibility, sincerity) and public character (social concern, deliberation, respect for customary norms) are practised and, according to informants, valued. They also record pressures from motorised processions, limited time and ready-made offering materials. Because no learning outcomes or changes in young people were measured, these findings are indicative. The study cannot show that the tradition has strengthened civic disposition or that the designation has strengthened the tradition's educational function.

Three suggestions follow. Researchers in Civic Education should interview or survey young participants in Selat, ideally comparing participants with non-participants or observing the same cohort before and after a Ngusaba Dimel cycle, to test the links proposed here. The Karangasem local government and the customary institutions of Selat should keep systematic textual and photographic records of the tradition, including participation by age group, so that later studies can use measurable indicators. Civics teachers in Karangasem can use the documented stages and values (Table 3) as teaching material and as a starting point for project-based learning, such as the Pancasila Student Profile Strengthening Project, provided that student outcomes are assessed.

Reference

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