The Ngayah tradition among the Balinese community in Sumber Agung village, East Luwu regency

Parham Taufik
Faculty of Social Sciences and Law, Universitas Negeri Makassar
parham.taufik@unm.ac.id

Abstract

This study aims to analyze the existence of the *ngayah* tradition within social life, the impact of modernization on this tradition, and the preservation efforts undertaken by the Balinese community in Sumber Agung Village, Kalaena District, East Luwu Regency. A descriptive qualitative approach was employed. Data were collected through observation, in-depth interviews, and documentation, involving key informants such as the customary leader, hamlet head, the head of the Parisada Hindu Dharma Indonesia (PHDI), and local Balinese residents. The data analysis process utilized an interactive model comprising data reduction, data presentation, and conclusion drawing. The results indicate that the *ngayah* tradition remains strongly maintained within the Balinese community in this transmigration area. The continuity of this tradition is driven by community awareness, which views *ngayah* as embodying fundamental purposes, noble values, and profound socio-religious significance that fosters community solidarity. While modernization has influenced the way the tradition is practiced, the community continues to undertake protective measures to preserve this *gotong royong* (mutual cooperation) tradition and prevent it from eroding over time.

Abstrak

Penelitian ini bertujuan untuk menganalisis eksistensi tradisi ngayah dalam kehidupan sosial, pengaruh modernisasi terhadap tradisi tersebut, serta upaya pelestarian yang dilakukan oleh masyarakat Bali di Desa Sumber Agung, Kecamatan Kalaena, Kabupaten Luwu Timur. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif deskriptif. Data dikumpulkan melalui teknik observasi, wawancara mendalam, dan dokumentasi dengan melibatkan informan kunci yang terdiri atas ketua adat, kepala dusun, ketua Parisada Hindu Dharma Indonesia (PHDI), serta warga masyarakat Bali setempat. Proses analisis data menerapkan model interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa eksistensi tradisi ngayah dalam kehidupan masyarakat Bali di daerah transmigrasi ini masih dipertahankan dengan kuat. Keberlanjutan tradisi ini didorong oleh kesadaran masyarakat yang memandang ngayah memiliki tujuan mendasar, nilai-nilai luhur, serta makna sosial-keagamaan yang mendalam sebagai perekat solidaritas komunitas. Modernisasi membawa pengaruh terhadap pola pelaksanaan, namun masyarakat tetap melakukan berbagai upaya protektif guna melestarikan tradisi gotong royong ini agar tidak tergerus zaman..

Keywords

Ngayah tradition, Balinese community, preservation

1. Introduction

Bali is renowned for the cultural diversity and customs deeply ingrained in its people, endowing the island with a distinct and dynamic character that demonstrates a robust capacity to evolve alongside rapid advancements in information and technology reflecting the reality that all aspects of life, including culture, must adapt to technological progress (Pratama, 2021). Balinese culture possesses fundamental characteristics shaped by both internal and external frameworks. It tends to manifest as an expressive culture, offering ample scope and potential for development in various directions.

This expressiveness stems from an inner structure rooted in concepts of aesthetic religiosity and solidarity, forming the essence of a seamless integration between tradition and Hinduism. This ideal serves as a concrete example of how Balinese culture expresses itself more vividly than many others. The outer structure of Balinese culture is undeniably shaped and permeated by its inner structure; indeed, Balinese culture is constantly influenced by the community's ongoing processes of adaptation and reaction to environmental changes (Suweta, 2020).

A primary phenomenon currently experienced by Balinese society is rapid socio-cultural transition, driven by cross-border cultural contact. Such contact—involving international cultural exchange—brings new and traditional values into coexistence, significantly impacting both the outer structure (attitudes and behavioral patterns) and the inner structure (shifts in value systems, worldviews, philosophies, and beliefs). Ultimately, the waves of modernization and globalization, by introducing new values into the traditional Balinese milieu, have precipitated change within the community.

The current confusion of values within society is a consequence of the adverse effects of modernity—a force that prioritizes rational intellect, diminishes the importance of transcendental values, and succumbs to individualism, materialism, and capitalism. Consequently, various deviations in moral values have emerged, reflected in the fashion tastes and behavioral patterns of the community. The rise of this pragmatic and hedonistic lifestyle is deeply concerning for the preservation of local values and has negatively impacted Balinese identity (Suwardani, 2015). As a result, only a small portion of the generation remains capable of fully upholding their indigenous culture. Nevertheless, some communities continue to choose to preserve their cultural heritage; despite facing internal and external challenges, they view it as a practice that must be cherished and upheld. One such community is the Balinese population in Sumber Agung Village.

Sumber Agung Village is located in Kalaena District, East Luwu Regency, South Sulawesi Province. The village maintains a practice that embodies the local wisdom of the Balinese people: the *Ngayah* tradition. *Ngayah* is a social obligation among the Balinese that fosters togetherness and strengthens bonds of brotherhood among fellow believers through *gotong royong* (mutual cooperation), thereby uniting the Hindu community. According to Balinese belief systems, individuals are required to offer *sesajen* (offerings) according to their means both as an expression of gratitude for the Creator's blessings and as a plea for protection to ensure the safety of the universe and all its inhabitants. Humans constantly interact with others, animals, and the natural environment, as they are both social and individual beings created by God. This concept is known in Balinese philosophy as *Tri Hita Karana*; since financial gain is not the ultimate goal of the professions they pursue, the Balinese people place high cultural value on work performed without expectation of material reward a practice known as *ngayah*.

Over the course of time, cultural patterns surrounding the *ngayah* tradition have evolved; in this era of modernization, the concept of how *ngayah* is practiced has undergone changes. A prime example is found in the *ngayah* tradition associated with *ngaben* (cremation) ceremonies: whereas such activities previously spanned more than a week, they are now often

completed in just a few days, thereby requiring less time. Despite these shifts in execution, the Balinese community of Sumber Agung Village has preserved the *ngayah* tradition from the past to the present, even as their lives have modernized.

Living in the modern era presents challenges for the Balinese people in maintaining the *ngayah* heritage due to technological advancements and materialistic mindsets. However, these difficulties should not deter the community from upholding the *ngayah* tradition in the future. Indeed, the people of Sumber Agung Village continue to practice *ngayah* to this day. Consequently, the researcher chose to conduct a study titled "The *Ngayah* Tradition among the Balinese Community of Sumber Agung Village, East Luwu Regency.

2. Research Method

A research approach is essential, as it influences the determination of data collection and analysis methods (Ahmadin, 2013). This study employs a descriptive qualitative research approach. Qualitative research aims to understand phenomena experienced by research subjectssuch as behaviors, motivations, and actions holistically through descriptive language within a specific, natural context, utilizing various scientific methods (Rahman & Dkk, 2022).

In qualitative research, the researcher serves as the primary instrument; data collection involves triangulation (a combination of methods), data analysis is inductive and qualitative, and findings emphasize meaning rather than generalization. This method is used to study objects in their natural state, in contrast to experimental research (Komara, 2014). Qualitative research can be conducted through participant observation, in-depth interviews, and documentation. Consequently, this study prioritizes observation and in-depth interviews to gather data and ensure validity, while also incorporating documentation (Suhartono, 2000). This approach aligns with the research problem at hand, as the study seeks to explore and examine the existence of the *Ngayah* tradition amidst the modernization of Sumber Agung Village, Kalaena District, East Luwu Regency. Once the relevant data or information is obtained, the researcher will systematically describe and subsequently analyze it by comparing and integrating it with existing theories. The research is conducted in Sumber Agung Village, Kalaena District, East Luwu Regency. The author chose this location because the *Ngayah* tradition a form of Balinese local wisdom is still practiced there. This choice is significant because the study's title directly relates to the realities found in that area.

3. Result and Discussion

3.1. The *Ngayah* Tradition in the Modern Era

One cultural aspect shared by every social group is tradition. The Latin term *traditio* the root of the English word tradition signifies handing over, passing on, or bequeathing. A tradition is a cultural legacy passed down through generations from ancestors who lived centuries ago and is still practiced today; it encompasses ancient customs or habits transmitted either orally or in writing from one generation to the next. Groups that uphold a specific tradition typically share a common culture or set of beliefs. Due to the diverse cultural roots of different social groups, traditions vary from one community to another across different environmental contexts (Atmadja, 2010).

However, inherited traditions can evolve or endure; they persist as long as they remain acceptable and compatible with prevailing situations, conditions, and regulations, or align with the changing times (Yusa et al., 2024). Tradition encompasses anything transmitted from the past to the present. Its functions include preserving ancestral wisdom that offers valuable historical insights; legitimizing existing worldviews, beliefs, institutions, and rules; providing compelling symbols of collective identity; reinforcing primordial loyalties to the nation, community, or group; and offering an outlet for

the grievances, dissatisfactions, and disappointments of modern life. By evoking a happier past, tradition provides a source of pride when a society faces a crisis. The term *ngayah* literally means performing unpaid work. *Ngayah* is a social duty performed by the Balinese people as a practical implementation of the *karma marga* (path of selfless action) teachings whether at the *banjar* (community hall) or the temple characterized by *gotong royong* (mutual cooperation), sincerity, and honesty (Hasan et al., 2025). Etymologically, *ngayah* is related to the terms *ayah*, *ayahan*, *pengayah*, and *ngayahang*, which are interconnected within a single conceptual framework (Yasa et al., 2025).

Ngayah is regarded as an expression of the devotees' devotion to God and His manifestations through the performance of work (*karma*). It is typically carried out during religious ceremonies at one of the village's *Kahyangan Tiga* (Three Great Temples). *Ngayah* arises from personal initiative, free from coercion or the expectation of reward. It is a noble socio-religious activity that has long been upheld in Bali and serves as a means to draw closer to *Sang Hyang Widhi* (God Almighty). *Ngayah* is deeply ingrained in Balinese life, particularly among Hindus; through this practice, they foster social connections and interactions, thereby cultivating harmony and a sense of togetherness (Maharani & Iksan, 2026).

The word *ngayah* derives from the refined Balinese term *nguwopin*, which translates to "helping" in Indonesian. In this context, the *pengayah* (the person performing the *ngayah* work) demonstrates true devotion from start to finish. Balinese workers do not consider wages, location, or time constraints when carrying out their duties. Given this highly valued custom, it is evident that *ngayah* signifies an act of devotion to the Creator expressed through various activities, such as arranging flowers and young coconut leaves (*janur*), cooking, preparing offerings, and more.

Conceptually, ngayah represents a form of *gotong royong* (mutual cooperation) similar to practices found in various other communities across Indonesia. However, *ngayah* is more than just lending a hand and working for the common good; it embodies the religious, social, and cultural values of Balinese society. The Balinese concept of *dharma* finds expression in *ngayah*. In essence, *ngayah* aims to foster social interaction, sharing, and a sense of togetherness within the community (Sumerta & Sujana, 2022).

The *ngayah* tradition represents a form of local wisdom capable of uniting fellow believers or those sharing the same spiritual path across diverse backgrounds, religions, cultures, and traditions. While *ngayah* is rooted in religious purpose, the practice itself extends beyond the performance of ritual acts of virtue to encompass social and environmental dimensions. Because people gather and interact while participating in *ngayah*, it serves as a unifying activity for the community. The primary objective or function of *ngayah* is to ensure the success of an event typically a religious occasion, and often one of great significance (Caesaria et al., 2026).

The *ngayah* tradition generally emphasizes a vertical connection with the Divine an upward orientation toward God as it often takes place on a grand scale, such as within a temple or at other revered sites. *Ngayah* is a social obligation for the Balinese people that fosters a sense of togetherness and strengthens bonds of brotherhood among fellow believers through *gotong royong* (mutual cooperation), thereby uniting the Hindu community or the Balinese people as a whole. According to (Sena & Widya, 2017), three forms of *ngayah* can be identified in daily life based on their application:

3.1.1. Ngayah signifies loyalty and commitment.

An individual's loyalty to something is defined as a combination of physical and non-physical loyalty encompassing thoughts and attentionrepresenting a unity between physical commitment and loyalty to one's ideas and focus. While all forms of loyalty share a common nature, *pengabdian* (devotion or service) entails the sacrifice of time, energy, ideas, and financial resources to achieve a specific goal. "Sacrifice" is a concept distinct from "devotion" in a general sense. In the context of devotion and dedication, *ngayah* historically refers to individuals or communities performing service for the king

at the *Puri* (royal palace). This practice arose because the community utilized land granted by the reigning monarch of the time.

3.1.2. *Ngayah* focused on sociocultural activities

The Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language) defines "sociocultural" as matters relating to the social and cultural aspects or factors of a community. Consequently, anything pertaining to society and culture falls under the concept of the sociocultural; an example of this is when an individual performs *ngayah* within the *banjar adat* (customary village community).

3.1.3 *Ngayah* related to local religious practice

Religious or philosophical principles form the basis for the concept of social religiosity, which centers on interpersonal interaction and work. Ngayah associated with social religiosity is grounded in communication and collaboration or *gotong royong* (mutual cooperation) within a specific location; an example is performing *ngayah* during the *piodalan* (temple anniversary) ceremony at the *Pura Kahyangan Tiga* (Village Triad Temple) in Tegal Tugu Village, Gianyar, Bali (Ardhana et al., 2017).

Modernization is defined as a shift from a less developed or advanced state toward a superior, progressive state characterized by improvements across various sectors or elements of community life. Modernization is evidenced by the rapid development of science, technology, and other fields of knowledge. The process of transitioning from traditional practices to modern ones is termed modernization. As community habits shift over time from conventional methods toward more advanced approaches in many areas of life, this process is recognized as modernization.

Modernization represents a form of social change that continues to influence the majority of societies today; according to Wilbert, modernization is a total transformation from a traditional or pre-modern civilization into a type of technological society and social structure that mirrors Western progress, characterized by a thriving economy and a secure political environment (Schoorl, 1992). Modernization is defined as a shift from a less developed or advanced state toward a superior, progressive state characterized by improvements across various sectors or elements of community life. To improve the quality of life and societal well-being, modernization entails transforming old or traditional methods of doing things into new variations or approaches. Modernization is a driver of social change, affecting communities in both rural and urban areas. Its presence within society brings about significant changes across all aspects of life .

In the social sciences, modernization is defined as a process of transitioning from a less developed state toward a better one, with the aim of achieving a more advanced, prosperous, and affluent life; this process also encompasses non-physical aspects, such as shifts in mentality and behavior (Afifi, 2022). In relative terms, modernization refers to actions taken to meet standards perceived as "modern" by the general public and the government.

Modernization is a process that continuously generates new elements, including lifestyles, cultural forms, and societal trends. The passage of time and various other factors give rise to diverse outcomes such as cultural norms and human lifestyles among many other things (Keller, 1984). According to (Soekanto, 2017), modernity is characterized by societal diversity, high social mobility, a stratified social structure, and rational human activity unconstrained by tradition; it is also marked by an emphasis on individual interests, the pursuit of success, logical thinking, critical analysis, clarity, objectivity, and attention to detail (Hidayat, 2000).

Competition often arises from modernization particularly in the economic sphere forcing individuals to strive for survival. Making wise and effective decisions is paramount to this survival, ensuring that matters deemed insignificant are no longer

treated as relevant. According to Sarjono Soekanto, the prerequisites for modernization include: scientific thinking deeply ingrained in both the public sector and society at large; an effective state administrative structure (bureaucracy); a reliable, consistent data collection system centralized within a specific organization or institution, such as BPS (Statistics Indonesia); an environment that fosters modernization, particularly through mass media; a high level of organization specifically regarding self-discipline; and the centralization of power in social planning that prioritizes broader goals over individual or group interests.

3.2. The Continued Existence of the Ngayah Tradition in in Sumber Agung Village

Existence can be interpreted as the creation of pleasing symbolic forms; however, it signifies more than mere aesthetic beauty, embodying underlying intentions whether personal, social, or functional. Here, existence refers not merely to a physical location where an object resides, but rather to the ongoing nature of an activity that continues to function smoothly.

Existence denotes an activity that is continuously performed, ensuring its smooth operation. Culturally, existence manifests in both concrete and abstract forms; cultural recognition implies that the community acknowledges something because its presence is trusted, convincing, and essential to life. Thus, existence can be defined as something that persists, is actively practiced, and is acknowledged by the local community. A prime example is the *Ngayah* tradition in Sumber Agung Village, which the Balinese community continues to practice to this day. The enduring existence of the *Ngayah* tradition encompasses its specific purposes, values, and significance for the social life of the Balinese community in Sumber Agung Village.

Every region possesses traditions that are preserved to this day; similarly, in East Luwu Regency specifically in Kalaena District's Sumber Agung Village the Balinese community maintains the *Ngayah* tradition. *Ngayah* is a form of Balinese communal cooperation (*gotong royong*) performed with sincere, selfless dedication. As stated by an informant (Mr. Edi Suandana) during an interview:

> It is true that the Balinese community here still practices *Ngayah* during religious ceremonies. In my view, *Ngayah* serves as a medium that unites the Balinese community and strengthens the bonds of brotherhood." "I believe that anything done sincerely and selflessly will eventually be rewarded with blessings from Sang Hyang Widhi (Interview conducted on Saturday, April 15, 2023).

The explanation provided above by Mr. Edi Suandana indicates that the Balinese community in Sumber Agung Village continues to practice the *ngayah* tradition during religious ceremonies; *ngayah* serves as a means to strengthen bonds of brotherhood and community solidarity. The content of the interview above aligns with insights shared by other informants, such as Mrs. Wayan Suardani, who stated:

> Regarding ngayah, it is true that everyone here still actively participates in it. I do so myself because I view *ngayah* as an obligation that must be fulfilled something that cannot simply be lost or abandoned. *Ngayah* activities foster solidarity and a sense of mutual care; I find them deeply meaningful for life because—while we might not have known certain people beforehand these activities bring us together, allowing us to get to know and assist one another (Interview conducted on Saturday, April 15, 2026).

The explanation from informant Mrs. Wayan Suardani highlights the many social benefits of the *ngayah* tradition practiced by the Balinese community in Sumber Agung Village. These benefits include getting to know one another, helping each other, and working together to ensure the success of religious ceremonies at the temple. Furthermore, *ngayah* activities heighten social sensitivity, cultivate a spirit of social consciousness, and strengthen community solidarity among the Balinese people. Local residents also believe that the *ngayah* tradition embodies significant values and offers practical benefits for daily life, as expressed by informants Mr. Kadek Rudiana and Mrs. Wayan Purniasi:

> In my view, the values embodied in the ngayah tradition include the belief held by the Balinese Hindu community that performing this service earns spiritual merit from *Ida Sang Hyang Widhi*. Furthermore, the community demonstrates mutual respect for collective decisions, engages in fair deliberation, and takes responsibility for the decisions reached together. (Interview conducted on Sunday, April 16, 2026).
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> I believe the *ngayah* tradition strengthens bonds of brotherhood, fostering unity that is robust and equitable, as well as mutual understanding. I also observe that this spirit of communal cooperation instills a sense of enthusiasm among the youth for preserving local culture. (Interview conducted on Sunday, April 18, 2026).

The explanations provided by Mr. Kadek Rudiana and Ms. Wayan Purniasi highlight the numerous benefits and values inherent in the *ngayah* practice observed by the Balinese community. This tradition facilitates tasks by fostering collective effort, mutual support, and respect during decision-making processes. It is a vital tradition that must be preserved for future generations to ensure the continued existence of harmony, togetherness, and unity within the community. Based on the interviews conducted, the informants consistently expressed that the *ngayah* tradition is highly beneficial to daily life. Consequently, its preservation is essential for future generations; it serves to strengthen bonds of brotherhood and solidarity while inspiring young people to preserve local culture specifically the *ngayah* tradition.

5. Conclusion

The *ngayah* tradition plays a significant role in the social life of the Balinese community in Sumber Agung Village. *Ngayah* refers to a form of mutual cooperation or voluntary, selfless service—undertaken to assist in the execution of social, cultural, and religious events. Specifically, *ngayah* is performed during the series of religious ceremonies observed by the Balinese people, ranging from *ngaben* (cremation) and *odalan* (temple anniversaries) to other traditional celebrations. This practice is typically carried out by the local community unit known as the *banjar*, with each *banjar* bearing specific duties and responsibilities regarding event preparations. Fundamentally, the *ngayah* tradition is rooted in the vertical relationship between humans and God; through these activities, the Hindu community in Bali expresses its devotion to the Divine. Working selflessly and with sincere intent constitutes the true essence of *ngayah*. It is regarded by the Balinese people as a form of service and sacrifice, wherein individuals contribute through hard workpreparing supplies, food, and beverages for guests and ceremony participants, as well as cleaning the event venue and its surroundings.

The meanings embodied in the *ngayah* tradition include togetherness and solidarity, service and sacrifice, cultural values, the strengthening of social bonds, and character education. The tradition is vital to Balinese culture because, in addition to fostering solidarity and a sense of community among residents, it provides opportunities to cultivate high social and moral values—such as sincerity, cooperation, mutual assistance, and respect for diversity. Thus, it is evident that the *ngayah* tradition aligns with the values of Pancasila; furthermore, the practice is rooted in the belief that actions performed with sincerity will be rewarded by God Almighty. Additionally, community members assist one another voluntarily, free from any form of coercion..

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