

Research Horizon

ISSN: 2808-0696 (p), 2807-9531 (e)

Research Horizon

Volume: 06

Issue: 03

Year: 2026

Page: 1477-1490

Citation:

Asrini, L. A., Suwindia, I. G., & Handriani, N. L. G. (2026). Analyzing the existence of the Nuduk Tumpek Uye tradition as local wisdom amid modernization. *Research Horizon*, 6(3), 1477-1490.

Article History:

Received: May 20, 2026

Revised: June 1, 2026

Accepted: June 24, 2026

Online since: June 25, 2026

Analyzing the Existence of the Nuduk Tumpek Uye Tradition as Local Wisdom Amid Modernization

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Abstract

The rapid development of modernization has posed significant challenges to the continuity of local traditions and cultural practices in many indigenous communities. This study aims to analyze the existence of the Nuduk Tumpek Uye tradition as a form of local wisdom that persists amid modernization. The research focuses on three main aspects: the factors supporting the existence of the tradition, the forms of its preservation, and the meanings embedded in its implementation. This study employs a qualitative method using observation, in-depth interviews, and documentation techniques. The informants consist of traditional leaders, religious figures, and community members. The findings reveal that the existence of the Nuduk Tumpek Uye tradition is sustained by historical, religious, social, and cultural factors. The tradition is maintained through collective participation, the active role of traditional institutions, and intergenerational transmission of values. It is also interpreted as an expression of gratitude and respect for animals, as well as a reflection of harmony between humans, nature, and God. Therefore, the tradition not only survives as a ritual practice but also functions as a system of meaning that strengthens social solidarity and cultural identity in modern society.

Keywords

Cultural Identity, Cultural Preservation, Local Wisdom, Nuduk Tumpek Uye Tradition, Social Solidarity, Traditional Village.

1. Introduction

Tradition is a cultural heritage that plays a vital role in maintaining identity and sustaining the values of community life. Amid the disruptive pressures of globalization and digitalization, local wisdom increasingly functions as a strategic pillar of national identity that requires deliberate, ongoing effort to preserve (Ramdhani et al., 2020; Widiatmaka, 2022; Sulianta, 2024). In the Balinese cultural context, tradition is understood not only as a hereditary custom but also as a manifestation of Hindu teachings integrated with customary systems and social life. One tradition that remains entrenched today is the Nuduk Tumpek Uye tradition, a ritual honoring animals as part of God's creation.

The existence of the Nuduk Tumpek Uye tradition is inseparable from its underlying philosophical values, particularly the *Tat Twam Asi* teaching, which emphasizes the shared nature of all living things and functions as a moral foundation shaping character and social empathy among its adherents (Darma, 2021). This value encourages humans to maintain harmonious relationships with other creatures and aligns with broader Hindu environmental ethics, which position the preservation of nature as a form of religious devotion and moral responsibility (Gorda & Wardani, 2020; Putra & Lestari, 2025). Therefore, this tradition not only has a religious dimension but also contains social and ecological values that play a role in shaping the community's collective awareness of the importance of balance in life.

Amid modernization, many local traditions have shifted or been abandoned due to changing societal values, generational transitions, and modern lifestyles. Studies indicate that preserving Balinese local wisdom increasingly requires structured educational efforts to ensure its transmission to younger generations (Wahyuni et al., 2023). Similarly, the sustainability of local wisdom in other parts of Indonesia depends on the active role of community leaders and customary institutions in maintaining its relevance (Sawaludin et al., 2022). These challenges are also reflected in the implementation of Tumpek Uye in several regions, where the ritual has undergone simplification in both practice and meaning.

Nevertheless, the Nuduk Tumpek Uye tradition remains well preserved in Jagaraga Traditional Village, Sawan District, Buleleng Regency. The tradition continues to be practiced consistently across generations, reflecting the community's commitment to preserving its cultural heritage. Ethnopedagogical research further shows that Tumpek rituals function as a medium for transmitting religious character values to younger generations, reinforcing the continuity of the tradition (Budiarta et al., 2023). Consequently, the Nuduk Tumpek Uye tradition continues to serve not only as a religious ritual but also as a symbol of cultural identity and social solidarity.

In analyzing the existence of this tradition, several theoretical approaches were used. Durkheim's (2018) structural functional theory views tradition as part of a social system that functions to maintain balance and societal solidarity. Furthermore, Koentjaraningrat's (2009) religious theory explains that tradition is part of a belief system that encompasses values, rituals, and the supporting community. Furthermore, Geertz's (1973) symbol theory views tradition as a system of meaning manifested through cultural symbols. These three approaches are used to comprehensively understand the existence of the Nuduk Tumpek Uye tradition, from the perspective of its social function, religious values, and symbolic meaning.

Previous studies have mainly examined Tumpek rituals from educational, religious, or cultural perspectives, whereas limited attention has been paid to explaining why the Nuduk Tumpek Uye tradition continues to survive amid modernization through the interaction of social, religious, and ecological values (Sawaludin et al., 2022; Wahyuni et al., 2023). This study addresses this gap by providing an integrated analysis of the tradition through structural functional,

religious, and symbolic perspectives to explain its sustainability in the context of modernization.

The existence of the Nuduk Tumpek Uye tradition in Jagaraga Traditional Village is an interesting phenomenon to study, particularly in relation to the factors supporting its sustainability, the forms of its implementation, and the meanings it contains. This is crucial for understanding how a tradition can survive amidst changing times through a process of adaptation and the transmission of values. Based on this background, the research problem formulation in this study includes: why the Nuduk Tumpek Uye tradition continues to exist in Jagaraga Traditional Village, how it is implemented, and what meaning it holds for the community. This research aims to construct an integrated explanation of how religious, social, and ecological values interact to sustain the Nuduk Tumpek Uye tradition, and to formulate a conceptual model of tradition sustainability that can be adapted for studying other Balinese ritual traditions facing similar modernization pressures. The contribution of this study lies not only in enriching the academic discourse on religion and local wisdom, but also in offering a practical framework that customary institutions (*desa adat*) and policymakers can use to design context-sensitive strategies for cultural preservation amid social change.

2. Literature Review

2.1. Nuduk Tumpek Uye Tradition as Local Wisdom

The Nuduk Tumpek Uye tradition is one of the sacred rituals practiced by Balinese Hindus to express gratitude and respect for animals as fellow living beings created by God. This tradition is not merely a ceremonial practice but also represents the implementation of Hindu ethical teachings that emphasize compassion toward all creatures and the preservation of ecological balance. The ritual embodies the principles of *Tat Twam Asi*, which encourage empathy and equality among all living beings, and *Tri Hita Karana*, which promotes harmonious relationships between humans, God, and nature (Anggana et al., 2022). Therefore, Nuduk Tumpek Uye functions as both a religious ritual and a manifestation of environmental ethics that strengthen the relationship between humans and the natural world (Putra & Wahyuni, 2021).

According to Sitohang and Purnomo (2023), the Nuduk Tumpek Uye tradition, as a form of local wisdom, contributes significantly to preserving Balinese cultural identity amid rapid social transformation. The continuity of this tradition demonstrates the community's commitment to maintaining inherited values while adapting to contemporary conditions. Traditional ceremonies such as *Tumpek Uye* also serve as educational media for transmitting moral values, environmental awareness, and communal responsibility across generations (Sudiana, 2025). Consequently, the sustainability of this tradition reflects the resilience of Balinese culture in responding to modernization without abandoning its philosophical foundations (Haniifa & Palimirmo, 2025).

2.2. Tradition Preservation Amid Social Change

The preservation of traditional culture is closely related to the ability of local communities to maintain inherited values while adapting to changing social conditions. Globalization and modernization have altered lifestyles and cultural practices in many societies; however, traditions remain sustainable when they continue to provide social, religious, and moral significance for the community. The safeguarding of intangible cultural heritage requires active participation from local communities, continuous intergenerational transmission, and institutional support to ensure that traditional knowledge and practices remain relevant in contemporary society (Haniifa & Palimirmo, 2025). Furthermore, community participation and collaborative governance have become key elements in ensuring that cultural

traditions remain sustainable and meaningful across generations (Pratiwi et al., 2025).

In Bali, the continuity of traditional rituals is supported by customary institutions, religious values, and collective participation. Rather than disappearing, many rituals have adapted to modern contexts while preserving their essential philosophical meanings. This adaptive process enables traditions to strengthen cultural identity, reinforce social cohesion, and promote environmental responsibility. According to Pramada et al. (2022), cultural preservation should be understood as a dynamic process through which communities reinterpret inherited traditions without losing their core values. This phenomenon is also evident in several Balinese traditional villages, where local wisdom continues to strengthen cultural resilience while supporting sustainable community development (Pratiwi & Wikantiyoso, 2022; Suardana et al., 2022).

2.3. Social, Religious, and Symbolic Meanings of Traditional Rituals

Traditional rituals constitute symbolic expressions through which communities communicate religious beliefs, cultural values, and collective identity. In Balinese Hinduism, ritual symbols are closely associated with the philosophical principles of harmony, respect, and interconnectedness among humans, nature, and the divine. The implementation of rituals such as *Tumpek Uye* reflects not only acts of worship but also ethical responsibilities toward other living beings. These symbolic meanings reinforce the community's understanding of environmental stewardship and social harmony through religious practice (Hisyam et al., 2024). In addition, ritual symbols function as cultural representations that preserve collective memory and strengthen the continuity of local wisdom by connecting religious beliefs with everyday social practices, thereby ensuring that traditional values remain meaningful across generations (Hadiyanto, 2022). In this context, local wisdom reflects the cultural identity of a community and contributes to cultural sustainability by preserving traditional values while adapting to the challenges of modernization (Widiantoro et al., 2024).

From a sociocultural perspective, ritual participation strengthens solidarity and reinforces shared values within the community. The implementation of *Tri Hita Karana* in Balinese ritual life illustrates that religious ceremonies function as mechanisms for maintaining harmonious relationships with God, fellow humans, and the environment. Consequently, traditional rituals are not only religious obligations but also serve as cultural symbols that preserve social integration, local identity, and ecological awareness in contemporary Balinese society (Pramada et al., 2022; Haniifa & Palimirmo, 2025). This perspective is further supported by studies demonstrating that the values of *Tri Hita Karana*, particularly *Pawongan*, continue to function as an effective framework for strengthening social cohesion and preventing conflict in multicultural Balinese communities (Chrismastianto & Sriartha, 2025; Lestari et al., 2025).

3. Methods

This research was conducted in Jagaraga Traditional Village, Sawan District, Buleleng Regency, Bali. The village was selected as the research site because the Nuduk Tumpek Uye tradition continues to be actively practiced and remains an integral part of the community's cultural and religious life, particularly during important Hindu celebrations such as Galungan and Kuningan. The persistence of this tradition in the face of modernization makes the village an appropriate setting for examining the factors that sustain its existence, the forms of its preservation, and the meanings attached to its implementation.

This study employed a qualitative descriptive approach to obtain an in-depth understanding of the socio-cultural phenomena associated with the preservation of

the Nuduk Tumpek Uye tradition (Hikmat, 2011; Sugiyono, 2018). Qualitative research was considered appropriate because it enables the exploration of participants' experiences, perceptions, and interpretations within their natural social context (Creswell, 2003; Moleong, 2018). The study utilized both primary and secondary data. Primary data were collected directly from informants through in-depth interviews and field observations, while secondary data were obtained from village documents, archives, photographs, previous studies, and other relevant literature concerning Balinese traditions and local wisdom.

Informants were selected using purposive sampling, focusing on individuals who possessed extensive knowledge of and direct involvement in the implementation of the Nuduk Tumpek Uye tradition. These included traditional leaders, religious leaders, customary stakeholders, and local community members who actively participate in the ceremony. Data collection involved three complementary techniques: in-depth interviews, direct observation, and documentation. Interviews were conducted using semi-structured interview guidelines to explore participants' perspectives regarding the history, preservation, significance, and continuity of the tradition. Observations were carried out during the implementation of the ceremony to document ritual activities, community participation, and cultural practices in their natural setting. Documentation, including photographs, official records, and written sources, was used to complement and validate the information obtained from interviews and observations (Suwendra, 2018).

The researcher served as the primary research instrument, supported by interview guidelines, field notes, recording devices, and documentation tools. Data were analyzed using qualitative descriptive analysis through three stages: data reduction, data display, and conclusion drawing. To ensure the trustworthiness of the findings, this study applied the criteria of credibility, dependability, and confirmability. Credibility was established through source and method triangulation by comparing information obtained from different informants and multiple data collection techniques. Dependability was enhanced by maintaining a systematic documentation of the research procedures, including data collection and analysis processes. Confirmability was ensured by keeping interview transcripts, field notes, and documentary evidence as an audit trail to support the interpretation of the findings. These strategies strengthened the rigor of the study and provided a comprehensive understanding of the existence and preservation of the Nuduk Tumpek Uye tradition.

4. Results

4.1. The Existence of the Nuduk Tumpek Uye Tradition

The existence of the Nuduk Tumpek Uye tradition in the Jagaraga Traditional Village can be comprehensively analyzed through the perspective of Durkheim's (2018) structural functional theory, which views society as a system composed of interrelated parts that serve to maintain social order. Within this framework, each cultural element, including tradition, plays a specific role in maintaining the stability and balance of the social system. Tradition is understood not only as a symbolic cultural practice or religious ritual, but also as a social mechanism that serves to strengthen collective solidarity, affirm shared values, and maintain social integration. Thus, the existence of the Nuduk Tumpek Uye tradition cannot be separated from its function as a social instrument capable of sustainably maintaining social cohesion in the Jagaraga Traditional Village community.

Furthermore, from Durkheim's (2018) perspective, tradition is also closely related to the concept of collective consciousness, namely the system of values and beliefs shared by community members. The Nuduk Tumpek Uye tradition serves as one medium that represents this collective consciousness through communal ritual

practices. The periodic performance of traditions not only strengthens individuals' attachment to the group but also renews the community's social commitment to shared values. Thus, these traditions serve as a means of social reproduction, ensuring that values and norms remain alive in the ever-evolving dynamics of society.

Historically, the existence of this tradition is sustained by the community's collective memory of ancestral narratives passed down across generations. The Nuduk Tumpek Uye tradition originates from the story of the Aryan dynasty, whose members were believed to have been saved by animals, giving the tradition enduring historical, moral, and spiritual significance. Consequently, it is regarded as an important part of the community's cultural identity that must be preserved. According to informant INS, the tradition is maintained as a form of gratitude for the animals that were believed to have saved the ancestors, and this historical narrative continues to reinforce the community's commitment to preserving the ritual. From Durkheim's (2018) perspective, this collective memory strengthens social solidarity and preserves the shared values and norms that sustain the continuity of the tradition.

From a religious perspective, the Nuduk Tumpek Uye tradition is seen as a spiritual obligation that binds society in an unwritten way, yet holds high normative power. The belief that not following traditions can disrupt the balance of life indicates that sacred values have been deeply internalized in the community's belief system. Within a structural-functional framework, this religious dimension serves to create social order through mutually agreed-upon sacred values. The rituals performed not only serve as a means of communication with God but also serve to strengthen the legitimacy of social norms that govern community behavior. Thus, the sustainability of traditions is based not only on aspects of belief but also on the social need to maintain order and harmony in life (Pramada et al., 2022).

Philosophically, the existence of this tradition is also strengthened by its moral values, particularly the teachings of *Tat Twam Asi*, which emphasize the shared nature of all living things. This value encourages society to build harmonious relationships not only with other humans but also with other living creatures, including animals. In this context, the Nuduk Tumpek Uye tradition functions not only as a religious ritual but also as an ethical guideline that shapes community behavior in daily life. Durkheim's (2018) perspective views these values as part of a collective moral system that directs individuals to act in accordance with prevailing norms, thus creating sustainable social order.

From a social perspective, the Nuduk Tumpek Uye tradition plays a significant role in strengthening solidarity and interaction among community members. The collective participation in this tradition demonstrates that it serves as a social space that brings together various segments of society, including those living outside the village or those who have migrated. This tradition serves as a platform for strengthening social relationships, fostering a sense of togetherness, and rebuilding emotional bonds among community members. The involvement of traditional institutions and community leaders also demonstrates the existence of a social structure that plays a role in regulating and maintaining the continuity of the tradition. From a functional-structural perspective, this reflects the integrative function of tradition in maintaining social cohesion and community stability (Chrismastianto & Sriartha, 2025).

Culturally, the Nuduk Tumpek Uye tradition symbolizes the identity of the Jagaraga Traditional Village community, passed down through generations. This tradition not only reflects local cultural values but also serves as a marker of identity that distinguishes the community from other groups. Collective awareness to maintain tradition as part of its cultural identity strengthens its sustainability amidst the tide of modernization that tends to erode local values. This tradition also serves

as an effective medium for cultural transmission, passing on noble values to younger generations through direct involvement in ritual practices. From Durkheim's (2018) perspective, this process constitutes a form of cultural reproduction that ensures the continuity of the social system from one generation to the next.

Furthermore, in the context of modernization, the existence of the Nuduk Tumpek Uye tradition also demonstrates the community's ability to adapt without losing its essential values. The community of Jagaraga Traditional Village can maintain the basic structure of the tradition while adapting its implementation to evolving social conditions. This demonstrates that tradition is not static, but rather dynamic and capable of transforming according to community needs. From a structural-functional perspective, this adaptability is part of the social system's mechanism for maintaining balance amidst change (Pratiwi & Wikantiyoso, 2022).

Thus, the existence of the Nuduk Tumpek Uye tradition in Jagaraga Traditional Village is influenced by the interconnectedness of historical, religious, philosophical, social, and cultural factors that mutually support each other within a unified social system. This tradition persists because it serves not only a symbolic but also a structural function in maintaining social stability, strengthening collective solidarity, and preserving the community's cultural identity. Therefore, from a structural-functional perspective, the existence of the Nuduk Tumpek Uye tradition reflects the strategic role of tradition as a fundamental element that maintains balance, order, and sustainability of social life amidst the dynamics of changing times (Widiatmaka, 2022).

4.2. Implementation of the Nuduk Tumpek Uye Tradition

The Nuduk Tumpek Uye tradition in Jagaraga Traditional Village can be understood through the perspective of Koentjaraningrat's (2009) religious theory, which views religion as a system encompassing beliefs, rituals, and the supporting community. Within this framework, religious traditions are manifested through structured and ongoing ritual practices (Pramada et al., 2022). Therefore, the Nuduk Tumpek Uye tradition not only represents the community's religious expression but also serves as a concrete manifestation of the continuity of the religious system within daily life. The Nuduk Tumpek Uye tradition begins with a preparatory stage several days before the ceremony. During this stage, the community prepares various ritual offerings, including banana slicing, *canang*, and *tamping*, in accordance with customary requirements. This process demonstrates that the tradition is carried out systematically based on customary rules that have been transmitted across generations (Budiarta et al., 2023). According to informant IWS, the implementation of Tumpek Uye has remained consistent over time, with both the preparation and ceremonial procedures continuing to follow the established customary traditions.

On the day of the ceremony, the community performs prayers at shrines and temples as a form of respect for God. The ritual then continues with offerings to domestic animals, such as cows, pigs, or poultry. These offerings are at the heart of the Nuduk Tumpek Uye tradition, reflecting respect for animals as part of God's creation. Furthermore, the use of ceremonial instruments such as *blayag* (a type of rice cake), *ketupat* (a type of rice cake), and *tumpeng* (a type of rice cone) is maintained as ritual symbols with religious significance.

This tradition is also accompanied by social activities that strengthen community unity. Family gatherings and the tradition of *ngejot* (sharing food) are integral parts of the ceremony. This demonstrates that the tradition is not solely ritualistic but also serves a social function that strengthens relationships among community members. Furthermore, the Nuduk Tumpek Uye tradition involves the active participation of all levels of society, including the younger generation. They are involved in every stage of the activity, from preparation to ritual execution. This involvement demonstrates that the implementation of the tradition also serves as a means of

directly transmitting values through practice (Wahyuni et al., 2023). Thus, tradition is not merely carried out as an obligation but also serves as a learning tool for future generations.

The role of traditional institutions is also evident in the implementation of this tradition, namely as directors and supervisors to ensure that the entire series of ceremonies proceeds in accordance with applicable norms and regulations. The existence of traditional institutions ensures that the implementation of the tradition remains consistent and without deviation, thus preserving its values (Suardana et al., 2022). Thus, the implementation of the Nuduk Tumpek Uye tradition in Jagaraga Traditional Village is reflected in a systematic series of activities, from preparation and the implementation of the main ritual to the accompanying social activities. This entire process demonstrates that this tradition is not merely maintained as a cultural symbol but is kept alive through concrete, structured, collective, and sustainable practices in community life.

4.3. Nuduk Tumpek Uye Tradition for the Community

The meaning of the Nuduk Tumpek Uye tradition for the people of Jagaraga Traditional Village extends beyond its religious dimension to encompass interconnected social, cultural, and ecological values. The tradition is interpreted as an expression of gratitude to God for the existence of animals, which have long supported human life as sources of labor, food, and livelihood within the community's agrarian system (Putra & Wahyuni, 2021). According to informant IWS, the tradition reflects gratitude and respect for animals as God's creations that contribute significantly to human well-being. This perspective indicates that animals are regarded not merely as utilitarian resources but as living beings with sacred value. Furthermore, the tradition is closely associated with the ancestral narrative of the Aryan Dynasty, whose members were believed to have been saved by animals. As explained by informant INA, this historical narrative serves as the foundation for preserving the tradition across generations, reinforcing its symbolic meaning as an enduring expression of gratitude, respect, and cultural continuity.

This meaning can be more deeply understood through the perspective of Geertz's (1973) symbol theory, which views culture as a system of symbols that gives meaning to human life. In this view, symbols are not merely signs, but rather conceptual tools that enable humans to understand reality and organize their life experiences. Religion, within this framework, is a system of symbols that builds a collective inner atmosphere and motivation through sacred concepts embodied in ritual practices. The symbols in religious rituals serve as a bridge between the worlds of ideas and actions, so that meaning is not only understood conceptually but also experienced directly by the community. Thus, the Nuduk Tumpek Uye tradition can be viewed as a "cultural text" containing religious, social, and cultural symbols that continue to be interpreted and brought to life by the people of Jagaraga Traditional Village according to their experiences and beliefs.

The religious significance of the Nuduk Tumpek Uye tradition is reflected in the community's belief in maintaining a harmonious relationship between humans and God through respect for all of His creations, particularly animals (Putra & Lestari, 2025). The ritual is understood as an expression of devotion and gratitude for the blessings of life bestowed by God. According to informant NMS, the ceremony represents an act of worship that expresses appreciation for the role of animals in sustaining human life. Similarly, informant IKS emphasized that animals should not only be cared for but also respected because of their longstanding contribution to human survival. Thus, the offerings presented during the ritual symbolize the community's spiritual awareness that all living beings have an important role in maintaining the balance of nature and the harmony of life.

Thus, the religious significance of the Nuduk Tumpek Uye tradition is rooted not only in theological teachings but also in historical narratives preserved within the

community's collective memory. Through this ritual, the community reaffirms its spiritual commitment while expressing gratitude and respect for all living beings. The tradition also carries important social significance, as it strengthens relationships among community members through collective participation and shared cultural practices (Chrismastianto & Sriartha, 2025). According to informant KAP, Tumpek Uye serves as an occasion for extended family members, including those living outside the village, to return home and gather together. Likewise, informant NLPA explained that the *nggjut* tradition, or sharing food, reinforces harmonious relationships among neighbors and promotes social solidarity. The active involvement of all community members, including those without livestock, through cooperation in preparing the ceremony further reflects a shared sense of responsibility for preserving the tradition. Collectively, these practices reinforce social integration, togetherness, and the continuity of cultural values within the community.

The cultural significance of the Nuduk Tumpek Uye tradition lies in its role as a medium for preserving cultural heritage and strengthening the collective identity of the Jagaraga Traditional Village community. The tradition embodies ancestral values, including respect for living beings, environmental responsibility, and the importance of maintaining harmony with nature. According to informant IWS, preserving the tradition is inseparable from preserving the community's cultural identity. The tradition also functions as an educational medium by involving younger generations in every stage of the ritual, enabling them to learn not only the ceremonial procedures but also the cultural and moral values embedded within them (Wahyuni et al., 2023). Through this process, the Nuduk Tumpek Uye tradition facilitates the intergenerational transmission of local wisdom and supports the continuity of Balinese cultural values amid social change.

Furthermore, the Nuduk Tumpek Uye tradition also carries important ecological significance by promoting harmony between humans and the natural environment. Animals are regarded as integral components of the ecosystem that deserve protection and respect, reflecting the community's commitment to environmental stewardship (Anggana et al., 2022). According to informant INA, the tradition encourages people to care for animals because they play an essential role in maintaining ecological balance. This perspective is consistent with the Balinese philosophy of harmony, which emphasizes balanced relationships among humans, God, and nature. Consequently, the Nuduk Tumpek Uye tradition functions not only as a religious ritual but also as a cultural mechanism for fostering environmental awareness and supporting sustainable living.

The meaning of the Nuduk Tumpek Uye tradition reflects the integration of religious, social, cultural, and ecological aspects that interact in the lives of the people of Jagaraga Traditional Village (Haniifa & Palimirmo, 2025). This tradition not only serves as a means of expressing beliefs but also serves as a social and cultural mechanism that shapes the community's perspectives, behavior, and collective identity. Through its symbols, this tradition remains alive and relevant as part of a system of meaning passed down from generation to generation.

5. Discussion

The findings demonstrate that the continued existence of the Nuduk Tumpek Uye tradition in Jagaraga Traditional Village is supported by the integration of historical, religious, social, cultural, and ecological factors. Rather than functioning solely as a ceremonial practice, the tradition has become an institutionalized social mechanism that reinforces collective values and community cohesion. This finding is consistent with Durkheim's (2018) structural functional perspective, which argues that traditions serve to maintain social order through the reinforcement of shared beliefs and collective consciousness. The historical narrative of the Aryan Dynasty

and the community's belief in honoring animals have strengthened collective commitment to preserving the tradition, indicating that cultural continuity is sustained through both shared memory and social participation.

These findings are consistent with Sawaludin et al. (2022), who reported that the preservation of local wisdom depends largely on the active role of community leaders and collective participation in maintaining inherited cultural values. Likewise, Suardana et al. (2022) found that Balinese traditional villages play a central role in preserving local wisdom by integrating customary institutions with community participation. In Jagaraga Traditional Village, the active involvement of traditional institutions, religious leaders, and residents similarly demonstrates that institutional support remains a crucial factor in ensuring the continuity of traditional practices.

The implementation of the Nuduk Tumpek Uye tradition also reflects the integration of religious rituals with social interaction. The preparation of ceremonial offerings, communal prayers, and the *ngejot* tradition illustrate that ritual activities simultaneously fulfill religious obligations and strengthen social relationships. This finding supports Koentjaraningrat's (2009) view that religious rituals encompass systems of belief, ceremonial activities, and community participation that collectively sustain religious life. Furthermore, the collective participation observed in this study aligns with Pratiwi et al. (2025), who emphasized that collaborative community involvement is fundamental to preserving traditional ceremonies in Bali. Similarly, Wahyuni et al. (2023) argued that involving younger generations in customary activities facilitates the transmission of local wisdom and strengthens cultural continuity across generations.

The findings further indicate that the meaning of the Nuduk Tumpek Uye tradition extends beyond religious devotion to include social, cultural, and ecological dimensions. The community interprets the tradition as an expression of gratitude toward God while simultaneously recognizing animals as sacred beings that contribute to human well-being. This interpretation is consistent with Geertz's (1973) symbolic perspective, which views rituals as cultural symbols through which communities construct and communicate shared meanings. The symbolic significance of offerings, communal participation, and respect for animals demonstrates that the tradition functions as a cultural text through which religious beliefs and moral values are continuously interpreted and reproduced.

The ecological dimension identified in this study also supports previous research emphasizing the environmental values embedded in Balinese local wisdom. Anggana et al. (2022) argued that the philosophy of *Tri Hita Karana* promotes pro-environmental behavior by encouraging harmonious relationships among humans, nature, and God. Likewise, Gorda and Wardani (2020) and Putra and Lestari (2025) explained that Balinese Hindu teachings encourage environmental stewardship as a moral and religious obligation. The findings of this study reinforce these perspectives by demonstrating that respect for animals is interpreted as an ethical responsibility toward ecological balance rather than merely a ritual obligation.

In addition, the implementation of *Tat Twam Asi* values, as reflected in respect and compassion for all living beings, supports Darma's (2021) argument that these teachings contribute to character formation through empathy and moral responsibility. The findings suggest that the sustainability of the Nuduk Tumpek Uye tradition is maintained because it integrates religious beliefs, historical narratives, customary institutions, collective participation, and environmental ethics into a coherent cultural system. This confirms that traditional rituals continue to play an important role in preserving social solidarity, cultural identity, and ecological awareness within contemporary Balinese society despite ongoing social change.

6. Conclusion

This study concludes that the existence of the Nuduk Tumpek Uye tradition in Jagaraga Traditional Village is sustained through the interaction of historical, religious, social, cultural, and ecological factors that collectively form a coherent system of local values. The tradition is preserved not only as an ancestral heritage but also as a social mechanism that reinforces collective solidarity, cultural identity, and harmony within the community. Its implementation follows a structured sequence of religious activities, beginning with ritual preparations and continuing through the main ceremonial practices and accompanying social interactions. The active participation of traditional institutions, community members, and younger generations plays a significant role in ensuring the continuity of the tradition through the intergenerational transmission of values.

The findings also demonstrate that the Nuduk Tumpek Uye tradition embodies multidimensional meanings. Beyond serving as an expression of devotion and gratitude to God, it functions as a medium for strengthening social relationships, preserving cultural identity, and fostering ecological awareness through respect for animals and the natural environment. These findings imply that traditional rituals remain relevant as cultural mechanisms for preserving local wisdom while contributing to social cohesion and environmental sustainability in contemporary society.

Nevertheless, this study is limited to a single traditional village and primarily relies on qualitative data obtained from a relatively limited number of informants. Consequently, the findings cannot be generalized to other Balinese communities with different cultural and customary contexts. Future research is therefore recommended to adopt comparative approaches across multiple traditional villages or employ mixed-methods designs to provide broader empirical evidence regarding the sustainability, transformation, and contemporary relevance of Balinese ritual traditions in the context of modernization.

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Acknowledgment

We gratefully acknowledge the contributions of individuals who supported the completion of this article.

Funding Information

This research did not receive any funding.

Conflict of Interest Statement

The authors declare that there is no conflict of interest.

Ethical Approval and Originality Statement

Ethical approval was obtained for this study. The manuscript represents original work and has not been previously published, nor is it under consideration by another journal.

Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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