

# The Role of Parents in Teaching Community Engagement to the Children: An Exploration Study Among Balinese Family

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## ABSTRACT

Parents are required to introduce traditions to their children and effectively instill local wisdom values in the next generation according to the culture of the area where they live. The role of Balinese parents as the first promotional agent to teach Balinese culture to their children, which involves introducing various kinds of traditional ceremonies and how to interact with the community in their environment. This study aims to explore the role of Balinese parents in teaching community engagement to the children to have a life balance. A purposive sampling was used to select the participants. 10 families agreed to participate in this study. This study employed a descriptive qualitative method. Data was collected using semi-structured interviews. The findings of this study stated that Balinese's parenting activities originated from the Tri Hita Karana concept which embodied social values and harmony in carrying out traditional activities with community, upholding social institutions in it such as; *menyama braya*, *sagilik-saguluk*, *sidikara*, *karmaphala*, *ngayah*, and *mancingkrem*. The results of this study can be used further as a reference for parents and wider community to support children's engagement in the community based on regional cultural values (local wisdom). Further research can be explored from the child's perspective in applying community involvement based on Balinese cultural values, by considering other variables, such as age, family category, and different regions.

**Keywords:** Parents' role, community engagement, Balinese culture.

## 1. INTRODUCTION

Parents have a vital role in children's development which will have an impact on further development, by providing basic necessities, establishing communication, giving children social skills to interact with community members and presenting education [1]. Parental involvement can encourage the achievement of children and adolescents in many ways such as making a positive contribution to their children's education by assisting them through completing academic work at home [2]. Furthermore, embedding positive parenting values in adolescents will affect to cognitive, social, psychomotor development and emotional development [3]. Tam et al. [4] reveal that the care provided by parents is very impress on the socialization practices of children in the

environment. Dewi and Herdiyanto [5] explained that adolescents with high self-esteem tend to express affection in the form of positive behaviors such as caring, participation in family activities, and acting guided by rules and norms.

Parents and culture are closely related because there are two main goals that connect with each other [6]. Those in terms of caring for children, parents are required to introduce traditions to the next generation and effectively instil the values of local wisdom in the next generation according to the existing culture [6]. Parents in Western society guide their children to engage in bonding activities that tend to evoke emotions and are valued in culture such as encouraging children when playing games to increase emotional bonds [7]. Meanwhile, Mousavi and Rumaya [8] explain that parents from eastern countries like Asia tend to practice an authoritarian parenting

style by instilling the values of obedience and respect for older people. Interestingly, although the culture of eastern parenting is considered strict, it is considered a norm that does not harm children [8]. In addition, Indian adolescents are more likely to report their mothers using authoritarian parenting, and European and Canadian teenagers are more likely to consider their mothers using authoritative parenting [9] but there are also those who report that mothers in Asia are in general, is seen as an authoritative and sometimes more permissive, while fathers are traditionally seen as authoritarian [9].

For most Indonesian ethnic groups, Balinese have a number of social events that require participation from family and society, such as wedding ceremonies (*hajatan*), childbirth ceremonies (*syukuran*), pilgrimage ceremonies (*selametan*), and funeral ceremonies [10]. The Balinese people still maintain their ancestral customs as well as possible, so that culture and activities in the community become part of the daily life of the Balinese people [11]. Parents involve children who are an integral part of this activity, where they gradually take on a more active role through observing, imitating, and engaging with their friends under adult guidance in interesting ways [12].

Parents in Balinese society tend to instil religious values in their children including cultural values by using an authoritarian parenting style. The development of children in Balinese society is an inheritance process from the parenting experience received by parents, which is then reapplied back to their children [13]. Balinese children play the role of agents to preserve the culture and traditional traditions of the village [14]. In the traditional ceremony, the groups that attend are the extended family of the parents, local indigenous people, Ratu Peranda, village officials such as *kelian adat* and *kelian dinas* as well as invited guests to offer prayers and congratulations on the ceremony held [11]. Community engagement is implementing local community participation in cultural heritage conservation [14].

In this study, parents express their opinions and feelings freely according to their values. The results of this study can be used further as a reference for parents and the wider community to inculcate children's involvement in the community based on regional cultural values (local wisdom). In addition, this research is expected to be the basis for further research that will be expanded and the distribution of participants to get more qualified results to describe the role of parents in applying community engagement based on cultural values. The benefits of this research are to contribute to the development of psychology in describing the forms of the role of parents in child

development and involving children in communities based on Balinese family values.

## **2. METHOD**

This research used a qualitative research approach which aimed to explore the role of Balinese parents in teaching community engagement to the children. Data were collected through interviews with open-ended questions to 10 Balinese families consisting of married couple and single parents (father or mother) who had married status at the time of the study. The researcher involved 2-3 Balinese who actively spoke Balinese to help the interview process with the participants.

### **2.1. Data Collection**

Data collection techniques in this study were carried out by means of interviews and assisted by face-to-face audio recordings. In-depth interviews using open-ended questions, participants focus on their life situation. The unstructured interview is the technique chosen in this study. The technique of collecting data by means of unstructured interviews, through this allows informants to define themselves and their environment using their own terms which are of course based on their perception and traditions.

The contents of the questions were: What are your serious problems experienced and the most difficult to solve?; How to solve these problems?; How many children do you have?; What is your children education?; How are the relationships and communication form with the children and family?; What are the difficulties in parenting children?; How to support and give advice to children?; How is the family involved in traditional and religious processions?; Are there other relatives staying in the same house?; and Is there a problem with the extended family?.

In this study, the researcher was a key instrument in writing the interpretation of each participant to avoid bias perception.

### **2.2 Data Analysis**

This study used the Interpretative Phenomenological Analysis (IPA) step to assist researchers in exploring the meaning of life experiences of people who are directly related to experiences, especially aspects related to psychology about how people feel about a problem, event, or experience when interacting with the environment [15]. The raw data of this research is in the form of verbatim transcripts obtained from interviews with participants. The analysis stage was to read one

participant's transcript repeatedly to get a comprehensive picture of their experiences. Therefore, we made preliminary notes as exploratory comments on the transcript. From that note, several themes would emerge which will then be linked to superordinate themes. The whole process was carried out separately for each participant. After the superordinate themes from all participants were obtained, the researcher then looked at the relationship between these superordinate themes.

### 2.3. Participants

The inclusion criteria in this study were participants who were parents (husband and wife/only husband/only wife), had teenage children, lived and were a native Balinese family, and were willing to take part in research activities as evidenced by their preparedness to fill out informed consent. Interviewed participants consisted of 4 families of married couples, 1 husband, 1 housewife and 4 mothers of a Junior High School in Bali. Participants used Balinese and Indonesian which were then translated into Indonesian. The demographics of research participants can be seen in Table 1.

**Table 1.** Demographics of participants

Participants	Occupation	Number of Children	Education
A married couple	Entrepreneurs (owning a shop as a source of family income)	3	-First child: university student -Second child: university student -Third child: Vocational High School (SMK)
A married couple	husband: Construction employee Wife: Housewife	3	-First child: already working -Second child: university student -Third child: Middle School (SMP)
A married couple	Husband: has retired from Special Need School (Sekolah Luar Biasa) Wife: seller of canang (offerings)	3	-First child: 24 years old, teacher at Elementary School -Second child: 22 years old, had last semester in university - Third child: Middle School (SMP)
A married couple	Husband: security Wife: canang seller	3	-First child: university student -Second child: university student -Third child: Vocational High School (SMK)
A housewife	Waitress at hospital	3	- First child: already working -Second child: Vocational High School (SMK) - Third child: Middle School (SMP)
A husband	An entrepreneur	3	- First child: university student - Second child: Senior High School (SMA) - Third child: Middle School (SMP)
4 Parents of Junior High School students	Entrepreneurs and an employee	4	- Junior High School (SMP)

### 3. RESULT

Men and women in Bali must marry people who are equal in caste so that their family status is maintained, their offspring is socially recognized and can inherit family assets [16]. Balinese people apply a patrilineal kinship system where the family uses the male lineage (father) as the successor of the offspring which in Balinese custom is called *purusa* [16]. This descendant, when married, will inherit the house, land, and family assets as well as be responsible for the care of the parents (grandparents) and other extended families and preserve the culture from generation to generation. In Balinese traditional beliefs that originate from Hinduism, Hemamalini and Suhardi [16] said that the existence of boys will be able to free the ancestral spirits from suffering in the afterlife. In addition, if the parents are going old, the boys who live in the housing complex of their parents will continue their duties and have rights as the next generation, in social relations, for example in terms of *menyama braya*, *ngayah*, and in relation to religion that worships ancestors in their early days, *nyungsum sanggah / merajan* [3].

In the practice of Balinese life, Prayitno [17] reviewed several local wisdoms that animate their every activity that cannot be separated from the social community, among others, as stated in the rule (awig-awig) of the banjar community, namely *Kulawarga (menyama-braya)*, which means from *nyama* (brother); The concept of *Karma Phala*, that is if you want free oneself from the various attachments of life, there is no other way, except work; Unity (*Sagilik-saguluk*), namely the activity of togetherness, internal and external unity; Social Relations (*Sidikara*), meaning, getting along well, always helping each other; Sincerity in Social Relations which means being willing, willing to sacrifice oneself, which must be trained to achieve virtue as taught in the scriptures, namely (1) love of truth; (2) love for honesty; (3) love for sincerity; and (4) love for justice; feeling embarrassed, don't delay the time to pay debts and collect money; *Macingkrem (Jimpitan / Iuran)*, which is a joint lifestyle to develop the economy in order to ease the burden on the community, has grown and developed, with a spirit of loyalty and honesty, in the traditions of the Balinese people.

Through the rules of Balinese society which were derived from these local wisdom values, the researcher found the themes that arised and described the role of Balinese parents in teaching their children to be engaged in the community. These social institutions

included *menyama braya* (brotherhood), *sagilik-saguluk* (cooperation and unity), *sidikara* (social relation), *karmaphala* (hard work), *ngayah* (selfless), *macingkrem* (finance contribution) and other forms of customary law that support the care of individual involvement in the community as the main identity of the Balinese.

### 3.1 Discussion

#### a. Social Support

In Balinese house, there are siblings or other relatives from the husband, such as brother, sister, or nephew who are living with the nuclear family. This was stated by several participants when asked by the study team about how many relatives of the husband stayed in their house:

*one family, my husband's younger brother is still single who stays at home, just one family of him.*

The existence of relatives in the nuclear family can support work and family needs, the concept of togetherness, the sincerity of social relations is seen in the involvement in children's education. This situation is strengthened by the following sentence:

*Nah care merainan, tiang meli kene, ipah tiang ade meli kene (ya if there is a holiday, I buy this necessity, and my sister in law buys other needs)..*

*Ade meli busung (some of them buy busung), ade meli buah (some of them buy fruits), we do cooperate each other*

*Parents still support funds for children. But grandmothers, or grandparents are also still helping to maintain the daily needs*

Meanwhile, *macingkrem* or participating in dues between residents in the banjar group/village and *menyama brayah* can be seen in the following participant stories:

*In the community there must be something like this, our neighbors have events (hajatan), at least we have to share/support money for it ..*

*After all, Balinese people are not separated from the same braya (society), you definitely have to*

*It will take much cost .. cost then needs a lot ..*

*Meanwhile, in Hinduism, we have rituals offering nggih (yes) every day ... for the full moon, every day prayer, Galungan especially so ..*

*yes .. yes .. per six months we pay for holy events ee .. the custom is there, then there are more places of prayer. Every full moon we contribute 75,000, we pay full moon 75,000, we share 75,000*

The narrative above illustrates the concept of equating, as an indicator of the fostering of social

relations between Balinese and other people, Balinese and society [17]. The establishment of social relations is a social capital that allows the development of harmony in the life of the Balinese because all people are brothers and emphasises that Balinese maintain ties with extended families, even with neighbors who are not Balinese.

### ***b. Community - Engagement Value Transformation***

The nuclear family is the smallest community of social groups in Bali. In their life, the close brotherhood of the Balinese people is evidenced by the existence of mutual cooperation in joy and sorrow and various religious ceremonies, friendship and mutual help for one another is usually done by Balinese people [9]. In daily activities, children's activities cannot be separated from the support of their parents, and vice versa. If the parents are not able, the child plays a role in helping the parents. The following sentence is a review of the attitude of unity in the family community in Bali.

*the children know family's condition .. sometimes maan je ye ngoraang (he gets salary) rather tempung (he helps family finance), alu na (helps daily needs and pay for them first)*

*During megae (work) his older siblings bought clothes for the younger ... beli ape-ape (bought anything).*

Bali as part of the Indonesian state teaches and strengthens children to live collectively and applies the values of local wisdom or culture [18] to build parenting by maintaining and transmitting cultural beliefs and behaviours about childcare practices [18]. One is filial piety and respect means the children's loyalty to their parents in return for their care from before birth to adulthood. Balinese society emphasizes the hierarchical nurturing nature of Southeast Asian countries which demands that young people respect their parents and place their parents higher than themselves [10] and require that they live collectively rather than individually [10]. Devotion and respect are usually manifested by never being rude to parents, always obedient, and always praying for good things for the family. Balinese parents will give a message to their older children to help their younger siblings' education if the parents are not able to because after all siblings cannot be separated from family blood ties that are obliged to help each other between families.

*e, but Pak Man, he had already said that he had retired from work, so he told to children "later when you are already married please don't forget*

*to younger siblings, please help the needs or the younger siblings, that's all"*

*This older brother, yeah.. can lighten his father burden a little, because he has already retired and can't be full in funding other children education, so he (old child) helps his younger brother ..*

Balinese families must also be able to set aside fees for the benefit of the group, both helping relatives and neighbors who have religious ceremonies. The life of *saguluk sagilik, salung sabayantaka* is very much obeyed by Balinese families. They assume that they have been companions all their life because after all the attitude of tolerance and teachings of compassion for one another exists in religion, and that will manifest when people have religious attitudes [19].

*Yah, the meaning is not like that, the cost can be covered up because I work myself, my wife doesn't work, it means I do a braya (help the relatives, or neighbors at a religious event)*

Social sources in Balinese society can be found in habits, local cultural values, and local wisdom as written in the description above which is closely attached to every aspect of community life so that it gives a strong sign that this is the foundation for building strong social ties in a social network [20]. Socialization is a cultural learning process that is concerned with social systems, where an individual learns patterns of daily actions in interactions with other individuals who have various social roles in society [21]. Balinese families support their children to be involved in traditional art communities, as explained by the participant when asked "what are the children's activities in Banjar?"

*yes megambel (playing a traditional musical instrument) with his friends*

Banjar is a traditional institution in a traditional village that has multi-roles as a social institution as well as an educational institution, especially in developing local wisdom values including Balinese cultural arts that attract the attention of many groups, including artists, cultural observers, and scientists [22]. There are *awig-awig* (regulations, customary law) in villages and banjars that are inspired by Hinduism, which is a translation of the *Tri Hita Karana* philosophy which means regulating the implementation of religious activities, regulating social interactions and activities, and regulating environmental arrangements [22]. The Balinese people support their children to learn Balinese customs and cultural arts because children are the main heirs who will preserve social values in Banjar activities as a manifestation of life in a collective realm where

according to Aryana [23], there are rules that must be obeyed by its citizens by doing rights and obligations. Following is the participant's information:

*every year he joins painting, because he is a member of sanggar (art center)  
sanggar .. e at the art center, puppet club  
he paints puppets  
every Sunday, he has practice it at sanggar  
my son has already at home for more than a month,  
for this galungan (holiday), galungan kuningan (holiday), so that tomorrow he will participate to galungan celebration in pura  
if there is ogoh-ogoh ceremony in our city, my son will come along to join in celebration*

### **c. Parents' Attitudes Towards Community Engagement**

The children's behavior and character that is formed depend on the process of caring for their parents so that they care for and maintain social values that are reflected in being adopted by parents from the environment [14]. Balinese families apply Hindu religious habits which are full of traditional and social rituals in their daily individual activities, as explained by Sukarniti [24] which stated that the value guidelines in Balinese society are based on local wisdom which is imbued with Hinduism. Or it can be said that the spirit of the continuity of Balinese cultural arts is Ngayah for Yadnya [22]. Social life in Bali is shown by the formation of Banjar as a non-formal, community-based institution in order to instill and develop the values of local wisdom and cultural arts [22].

In the Tri Hita Karana concept, Balinese people must build harmony with their ancestors in *parhyangan sanggah/pamerajan* and continue to maintain the sustainability and health of the environment, *pakraman* villages by worshiping/praying at temples [25]. Balinese people actualize the value of life in relation to God, others, and nature. The participation of Balinese families in religious rituals in the form of mutual cooperation to prepare the cleanliness and tidiness of the place / temple, provide offerings, prepare *canang*, and invite children to participate in prayers. The participant's explanation is as follows:

The Balinese family pray every day, there is an *odalan* (holiday).

*I ask my children "You have to pray, you have to go to school, before leaving home you have to pray first"*

*kadang-kadang Koming kan sanje masih teke (Koming also comes to do prayer even its already latest day), kadang-kadang sing mebanten ye (she does mebanten sometimes).*

The Balinese practice sincerity and gratitude in accepting the situation of life, even though there are a lot of expenses for living necessities, and there are still regular fees in traditional and religious achievement to sacrifice oneself, which must be trained to problem ceremonies. Sincerity which means being willing, virtue as taught in the scriptures. To solve the problem, Balinese parents believe in their children that by working hard they will definitely be resolved because there is God who hears prayers.

*Yes in a time, we reduce our monthly expenses to serve offerings ...*

*Even though I don't get monthly income ... I only get five thousand a day- ten thousand a day, I feel blessed and thanks to God.*

*If people like offerings of big canang, I can serve small canang, the important thing is that we can provide offering every day*

Parents apply the culture of mutual cooperation in the house so that empathy is formed between family members who show their identity as Balinese, as the participant's sentence follows:

*Yes we are, like this, only to help each other. Help each other, yes start from family.*

*Yeah, that's already helping each other. All those families, yes, support each other  
work together, basically work together ... do not behave unfair each other*

Prayitno [17] wrote that Balinese people believe that the balance of life is in the recognition of the Balinese people, with customs being a form of "capital," an asset that contributes to social, economic, welfare, aesthetic satisfaction and spiritual protection. Therefore, the pattern of social relations in a community that includes elements of God, Nature, Man is connected with the mixing of values, meanings, feelings, habits, rules, relationships, and sensitivities inherent in the concepts of 'adat' or 'culture' [17]

### **3.2 Conclusion**

Three main themes that describe the role of parents in teaching community engagement to the children are: giving social support, transforming *community - engagement value toward their children, and parents*

*also show a harmonious attitude towards the community which is taught to their children*

### **AUTHORS' CONTRIBUTIONS**

Dian Veronika Sakti K. conceived of the presented idea. Wyke Youlanda and Ayu Kurnia developed the theory and performed the computations. Wyke Youlanda, Dian Veronika Sakti K., and Ayu Kurnia verified the analytical methods. Dian Veronika Sakti encouraged Wyke Youlanda to investigate a specific aspect and supervised the findings of this work. All authors discussed the results and contributed to the final manuscript.

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