



## IMPLEMENTATION OF CITIZENSHIP EDUCATION THROUGH THE MODERN *TEBA* MOVEMENT AS A MEANS OF STRENGTHENING CITIZENS' ECOLOGICAL AWARENESS

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### ARTICLE INFORMATION

### ABSTRACT

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The problem of community-based waste management in customary villages highlights the need to integrate Civic Education with local wisdom-based ecological practices to strengthen citizens' ecological awareness. This study aims to analyze the implementation of the *Teba* Modern movement in Cemenggaon Customary Village as a means of reinforcing ecological citizenship. The research employs a qualitative approach using an ethnographic method, involving participant observation, in-depth interviews, and document analysis of customary regulations (*awig-awig* and *perarem*) related to village-based waste management. The findings indicate that the revitalization of *Teba* Modern successfully integrates social-ecological values with the Hindu cosmological principle of harmony, particularly the balance between *Bhuana Agung* and *Bhuana Alit*. The initiative's success is supported by synergistic collaboration among customary village authorities, community members, and local stakeholders, as well as the strong social and spiritual binding power of customary law. This implementation contributes to environmental sustainability, social cohesion, and the internalization of spiritual values in ecological citizenship practices, and holds potential as a sustainable waste management model for other customary villages.

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### INTRODUCTION

Almost all circles agree and it has become common knowledge, especially among academics of PKn, that "the goal of PKn (civic education and citizenship education) is to form good and intelligent citizens (to be smart and good citizens). In the This demonstrates that Civics Education (PKn) is a condition qua non in Indonesian national education. The inevitability of Civics Education as an effort to prepare and shape good and intelligent citizens is evidenced by the commitment of the government, academics, and Civics practitioners, as outlined in formal state

documents, both procedurally and practically. Furthermore, within the new Civics Education paradigm conceived and developed by academics and practitioners, the essence, vision, mission, and objectives of Civics Education demonstrate its importance for Indonesian society, the nation, and the state (Cuga, 2018). This includes a focus on natural and environmental issues, which serve as an indicator of what constitutes a good and intelligent citizen.

"What comes from nature returns to nature" is a philosophy that has taken deep root within this island of the gods, steeped in diverse culture and local wisdom. Beneath this pristine and beautiful island, there are millions of problems stemming from the many concepts of renewal and commercialization of the island. However, amidst this hustle and bustle, the Cemenggaon Traditional Village offers a unique perspective on addressing the prevailing environmental paradigm. That problem is "waste." This village offers a unique solution for understanding the relationship between humans and nature through the concept of *Teba*, rooted in Hindu cosmology. This concept is not merely an abstract philosophy, but a practice of harmony between humans and nature, as well as a spiritual balance between *Bhuana Agung* (the universe) and *Bhuana Alit* (the human self) (IPBES, 2019; Puspita et al., 2024).

In the end, "garbage" became the main problem faced by Bali, because of the habit of "wasting" of the community, as evidenced by the presence of 7.2 million tons of unmanaged waste based on the National Waste Management Information System (SIPSN) Data. While on a more specific scale, Bali, as the heart of tourism in Indonesia, contributes 12,000 cubic meters of waste every day. Various regulations related to waste are both in the scope of legislation, such as Law Number 18 of 2008 concerning waste management, Government Regulation Number 81 of 2012 concerning Management of Household Waste and Household-like Waste, Bali Provincial Regulation Number 5 of 2011 concerning Waste Management, and many other regulations, but still, waste is the main topic that never stops. Likewise, the Cemenggaon Traditional Village located in Gianyar, which realizes that its area is a center of tourism and an area famous for its arts and crafts. For this reason, a new waste management effort was established with the "*Teba*" concept, which was built with the aim of providing access to successful waste management from the smallest scope, namely households (Indrawati & Kuncoro, 2021; Suidiana et al., 2025).

"Our Trash, We Have to Handle It" is the motto of the Local Traditional Village Government (Kalapatra Village), Cemenggaon, which changed the "*Teba*" pattern which was originally an empty land behind the house for processing waste in the past, into a deep hole in the yard to process waste. This "Modern *Teba*" has a cylindrical shape, which was previously called a "Garbage Septic Tank" which has a cylindrical shape with a depth of 2.5 meters, and a width of 1 meter. This *Teba* is used by the village community to dispose of waste from household products, including leaf waste, kitchen waste, and other organic waste. In addition to "*Teba*" as a very unique main

concept that is applied in this Traditional Village, we are actually interested in how the initial concept of the agreement was formed between the local traditional village government in the formation of regulations, how the authoritarian system implemented by the village government so that in the end all village communities are willing to submit more to the regulations formed, and how the implementation of local village *awig-awig* (customary regulations) supported by *Perarem* (special regulations) for waste management is able to regulate and control the community better than official national regulations so that all levels of society are willing and able to follow the existing rules, and are able to become an example for other villages (Geria et al., 2023; Vollstedt & Rezat, 2019; Yudasmara, 2017).

Although a number of studies have addressed similar issues, most previous studies have emphasized normative or conceptual approaches and have not delved deeply into empirical practices occurring within the local social and cultural context. Furthermore, there is limited research that comprehensively describes the dynamics of implementation at the local level, including the roles of actors, cultural values, and the social mechanisms that shape these practices. Thus, there is a research gap in the form of a lack of descriptive-qualitative studies capable of providing a contextual and holistic understanding of the phenomena studied. Based on this gap, this study aims to describe and analyze in depth the phenomena studied in their real context, uncovering their meanings, values, and underlying social dynamics, and providing a conceptual contribution to the development of studies in this field in accordance with the characteristics of qualitative research.

From the background description above, the objectives of this study can be formulated, namely; (1) Analyzing the strategy and role of the Traditional Village Government in revitalizing the *Teba* concept through the Social Ecology and Harmony approach as a solution for a sustainable waste management system in the Cemenggaon Traditional Village. (2) Identifying the collaboration process between the Traditional Village Government, the community, and other stakeholders in integrating the *Teba* concept into waste management, as well as assessing the effectiveness of customary regulations such as *awig-awig* and *perarem* in supporting the implementation of the system. (3) Evaluating the impact of the implementation of the *Teba*-based waste management system on environmental, social, and spiritual balance, and how this concept can be used as a model for other traditional villages in building waste management based on local wisdom. Harmony in the waste processing system in the Cemenggaon Traditional Village is contained in the *awig-awig* and *perarem* of the Traditional Village. This research is important to increase knowledge, insight, and also new information for the Indonesian people, especially in the Bali region, regarding the concept of implementing and renewable solutions for waste processing with the concept of "Revitalization of the *Teba* Concept in Hindu Cosmology: Social Ecology and Harmony through Transformation of the Waste Management System in the Cemenggaon Traditional Village (Shahibah Yuliani et al., Sidaryanti1et Al. (2026)/ Implementation of Citizenship Education Through The Modern *Teba* Movement

## METHODS

### Research Design

This research was conducted in the Cemenggaon Traditional Village, Sukawati District, Gianyar Regency. This village was chosen because it is the only one that has recently implemented integrated waste management with specific and significant customary laws and regulations (*awig-awig*) and regulations (*pararem*). Using an ethnographic approach, this research allows for in-depth exploration of the social, cultural, and ecological dynamics of the local community.

### Data Source

The research location is in the Cemenggaon Traditional Village, with subjects including traditional figures, religious leaders, village government, environmental managers, and communities involved in waste management.

### Data Collection

Data were collected through various methods, such as participatory observation, in-depth interviews, and document studies, primarily focused on the analysis of village regulations and *pararem* that regulate the waste management system as well as local wisdom values related to the concept of "*Teba*".

### Data Analysis

The data analysis process was conducted using a thematic approach through data reduction, categorization, and triangulation to ensure the validity of the findings. The objectives of this research were to generate a comprehensive understanding of "*Teba*" in Hindu cosmology, create a model for revitalizing customary-based waste management, and compile a scientific publication useful for academics, environmental practitioners, and policymakers (Metera et al., 2025).

The data analysis technique used in this study was qualitative data analysis. This qualitative analysis process which includes several steps: data collection, data reduction, data presentation, and conclusion drawing. Data collection was conducted through various methods, such as observation, in-depth interviews, and documentation studies, particularly regarding the concept of *Teba* in Hindu cosmology and the waste management system implemented in the Cemenggaon Traditional Village. After data collection, the next step was data reduction to filter information relevant to the research focus. The reduced data is then presented in a descriptive narrative, aimed at understanding the relationship between the *Teba* concept, social ecology, and the transformation of the waste management system. Finally, the process concludes with a conclusion, which aims to explore how the revitalization of the *Teba* concept can contribute to social ecological balance and harmony within the community (Sugara & Sugito, 2022).

## FINDINGS AND DISCUSSION

### Findings

The revitalization of the *Teba* Modern concept in the Cemenggaon Traditional Village demonstrates that local wisdom-based waste management cannot be understood solely as an environmental technical innovation, but rather as a socio-cultural strategy deeply rooted in the value system of Balinese indigenous communities. Research reveals that the Traditional Village plays a strategic role as a key actor in initiating, directing, and overseeing the revitalization process through the integration of customary regulations, ecological education, and daily community practices. In this context, *Teba* Modern functions as an educational space that transforms residents' ecological awareness from mere knowledge to concrete, sustainable action (Sukadi, 2018).

The central role of the Traditional Village Government is evident in its ability to articulate the values of Balinese Hindu cosmology, particularly the concept of balance between *Bhuana Agung* (the universe) and *Bhuana Alit* (humanity), into a household-based waste management system. Waste is no longer positioned as waste to be disposed of, but rather as part of the life cycle that must be managed wisely to avoid disrupting cosmic harmony. This perspective reinforces the view that ecological responsibility is an integral part of the spiritual and social obligations of villagers, not merely compliance with formal environmental policies (Martuty et al., 2025; Murtiningsih & Veronika, 2022; Wibawa & Awaliah, 2023). The social ecology approach applied in the revitalization of *Teba* Modern reflects the village's efforts to build collective awareness that environmental issues are rooted in social relations, consumption patterns, and the community's cultural structures. The Traditional Village not only provides the physical infrastructure of *Teba* Modern but also encourages changes in residents' perspectives on the environment through outreach, customary practices, and the internalization of traditional values. This aligns with Bookchin's view that the ecological crisis is fundamentally a social crisis, where human domination of nature is rooted in unbalanced patterns of relationships within society itself. Therefore, sustainable ecological solutions must begin with a transformation of social structures and cultural awareness.

In practice, *Teba* Modern serves as a medium that bridges traditional values with the challenges of modernity, particularly the increasing volume of household waste resulting from lifestyle changes. Through organic waste management at the household level, residents are trained to take direct responsibility for the ecological impacts of their daily activities. This process fosters ecological citizenship, where residents recognize not only their right to a clean environment but also their obligation to preserve it as part of their social and cultural identity. The principle of harmony, the philosophical foundation of Balinese society, is reinforced through the existence

of customary regulations (*awig-awig*) and customary bylaws (*perarem*) as instruments of customary regulation. These rules serve not only as a social control mechanism but also as a source of moral and spiritual legitimacy in the implementation of waste management policies. Customary regulations are understood as collective agreements born of shared values, so that citizen compliance is driven more by inner awareness and a sense of communal responsibility than by the mere threat of sanctions. This creates a social climate conducive to the sustainability of the *Teba Modern* program.

Furthermore, the revitalization of *Teba Modern* reflects a practical form of harmony between humans, nature, and culture, relevant to the concept of *Tri Hita Karana*. A harmonious relationship between humans and the environment (*palemahan*) is realized through environmentally friendly waste management, while harmonious relationships between humans (*paawongan*) are fostered through collective work and adherence to customary rules. At the same time, the spiritual dimension (*parahyangan*) is maintained because environmental management practices are viewed as part of dharma, or religious moral obligations.

Thus, the Traditional Village's strategy in revitalizing *Teba Modern* is not only effective in reducing waste problems but also successfully building a sustainable environmental management system based on local values. The social ecology approach and the principle of harmony make *Teba Modern* a symbol of socio-ecological transformation, where local wisdom serves as a key force in facing modern environmental challenges. These findings confirm that strengthening the role of traditional villages and revitalizing cultural values are relevant and contextual strategies in realizing community-based sustainable development.

## Discussion

The successful implementation of *Teba Modern* in the Cemenggaon Traditional Village is inseparable from the collaborative process that was built synergistically among the Traditional Village Government, the community, traditional leaders, and other local stakeholders. Research findings indicate that this collaboration is not merely a technical collaboration, but rather a social process rooted in the values of togetherness, deliberation, and collective responsibility that have long been embedded in the Balinese traditional social system. In this context, collaboration is the primary foundation that enables customary regulations, such as customary bylaws (*awig-awig*) and regulations (*perarem*), to be accepted, understood, and consistently implemented by villagers.

This collaborative process is built through a customary deliberation mechanism (*paruman desa*), which involves active community participation in every stage of the formulation of waste management policies based on *Teba Modern*. The customary deliberation serves as a deliberative space, where diverse views, interests, and experiences of residents are openly expressed. Through this process, the resulting

regulations are not perceived as unilateral decisions of the traditional elite, but rather as collective agreements reflecting the shared will. Citizen participation in the formulation of waste management regulations strengthens the sense of belonging to the policy, thereby encouraging a higher level of compliance in its implementation (Theesfeld et.al., 2017).

Collaboration between the Traditional Village Government and the community is also evident in the clear division of roles and responsibilities. The Traditional Village serves as a policy director and guardian of customary values, while the community is the primary actor in waste management at the household level. Traditional leaders, such as the traditional village head (*bendesa adat*) and village leaders (*prajuru desa*), serve as role models, strengthening policy legitimacy through exemplary attitudes and actions. Meanwhile, other local stakeholders, such as youth groups, the Family Welfare Movement (PKK), and religious leaders, contribute to environmental awareness and outreach. This synergy between these actors creates a waste management system that is not only structured but also adaptable to the social dynamics of the community.

The effectiveness of customary regulations, including customary rules (*awig-awig*) and regulations (*perarem*) in supporting the success of *Teba Modern*, is a key finding in this study. Compared with formal state regulations, which are administrative and legalistic in nature, customary regulations have a stronger binding force because they are supported by social and spiritual sanctions. Customary sanctions are not solely material fines but also encompass moral sanctions, such as shame, social exclusion, and spiritual consequences believed to affect the balance of life for individuals and communities. The power of such sanctions makes customary regulations more effective in controlling citizen behavior in a sustainable manner.

This finding aligns with the theory of living law, which states that laws that live and develop within a community tend to be more adhered to than formalistic positive laws. Customary laws and regulations (*adat-awig*) are manifestations of this living law, as they arise from the values, norms, and collective experiences of indigenous communities. In the context of Cemenggaon Traditional Village, customary regulations are not viewed as external, coercive rules, but rather as guidelines for living that align with the residents' cultural and spiritual identities. This explains the relatively high level of compliance with waste management regulations despite limited formal oversight.

Furthermore, customary regulations function as an effective social control mechanism because they operate through the internalization of values, not solely through the enforcement of sanctions. Residents understand that violating customary laws and regulations impacts not only individuals but also the harmony of the village as a whole. This collective awareness strengthens social cohesion and encourages residents to remind each other to fulfill their waste management obligations. Thus,

social control is not repressive, but rather participatory and based on shared awareness.

The application of customary laws and regulations (*adat-awig*) in *Teba* Modern waste management also reflects contextual and meaningful civic education practices. Villagers are positioned not merely as policy objects who must comply with regulations, but as active subjects involved in the decision-making process and policy implementation. Through participation in customary deliberations and daily waste management practices, residents learn to understand their rights and obligations as part of the traditional community and as responsible citizens of the environment.

From an ecological citizenship perspective, customary regulations serve as a social learning tool that instills the values of ecological responsibility, care, and solidarity. Residents are encouraged to recognize that maintaining environmental cleanliness and sustainability is not merely an administrative obligation, but rather part of a shared ethical life. This process reinforces the awareness that individual actions in waste management have broader social and ecological implications, both for the local community and the environment as a whole.

The strong participatory dimension in the implementation of customary regulations also contributes to the sustainability of the *Teba* Modern program. Because residents are involved from the formulation stage through the evaluation of policies, the resulting regulations are adaptive and contextualized to local conditions. When new challenges arise, such as changing consumption patterns or increasing waste volumes, the Traditional Village can adjust the regulations through deliberation without having to wait for intervention from formal regulations, which are often rigid and slow. This flexibility is a key advantage of customary regulations in addressing social and environmental dynamics.

Thus, the synergistic collaborative process and the effectiveness of customary regulations, including customary bylaws and regulations, are key factors in the successful implementation of *Teba* Modern in Cemenggaon Traditional Village. Collaboration ensures collective engagement and commitment, while customary regulations provide a strong and sustainable normative framework. These findings confirm that strengthening customary institutions and local laws is a relevant strategy for community-based environmental management, while also making an important contribution to the development of a contextualized ecological citizenship education model rooted in local wisdom.

The implementation of the *Teba* Modern waste management system in the Cemenggaon Traditional Village has demonstrated comprehensive and multidimensional impacts, not only on the environment but also on the social and spiritual dimensions of the community. Research findings confirm that *Teba* Modern is not simply a technical innovation in household waste management, but rather a holistic approach that contributes to the creation of a balanced life for the indigenous

village community. This balance aligns with local values that place the relationship between humans, nature, and spirituality as an inseparable whole (Dewantara et al., 2019; Hasanah et al., 2020; Munasib et al., 2023; Wibowo & Wahono, 2017; Winataputra, 2001, 2016).

From an environmental perspective, the implementation of *Teba Modern* has had a significant impact on reducing the volume of household waste disposed of in landfills (TPA). Organic waste, previously a source of pollution, is now managed independently at the household level through natural decomposition processes. This practice not only reduces the burden on conventional waste management systems but also supports the principles of environmental sustainability by minimizing residue and emissions resulting from waste transportation and storage. Thus, *Teba Modern* contributes to local environmental conservation efforts in a concrete and sustainable manner.

Ecologically, *Teba Modern's* waste management reflects the application of circular economic principles and sustainable ecology, where organic materials are returned to nature as part of the life cycle. The soil produced from the decomposition of organic waste can be reused to fertilize yards, thus establishing a reciprocal relationship between human activity and environmental carrying capacity. This practice reinforces community awareness that the environment is not a passive entity to be exploited, but rather a living system whose balance must be maintained to continue supporting human life.

In addition to its ecological impact, the implementation of *Teba Modern* also significantly impacts the social aspects of the Cemenggaon Traditional Village community. Waste management, previously considered a domestic or individual matter, has now transformed into a social activity involving collective responsibility. Through customary regulations and mutual agreements, waste management is positioned as a communal obligation that reflects the identity and solidarity of the traditional village. This strengthens social cohesion and a sense of togetherness among residents in maintaining the cleanliness and sustainability of the village environment.

This strengthening of social cohesion aligns with the concept of social capital, which emphasizes the role of norms, trust, and social networks in supporting the success of community-based programs. In the context of *Teba Modern*, customary norms embodied in customary laws and regulations (*awig-awig*) and regulations (*perarem*) serve as a common foundation that regulates community behavior, while trust in traditional village institutions strengthens the legitimacy of waste management policies. The social networks developed through customary deliberations and collective activities facilitate the socialization, monitoring, and evaluation of *Teba Modern's* implementation. The combination of these three elements makes this program not only effective but also sustainable.

Furthermore, the implementation of *Teba Modern* contributes to the

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development of the community's ecological citizenship. Villagers not only learn about the importance of environmental protection but also practice it in their daily lives as part of their social responsibility. The awareness that individual actions impact the environment and the community fosters a spirit of mutual respect and cooperation. This process strengthens the community's capacity to manage environmental issues independently without relying entirely on external intervention.

From a spiritual perspective, *Teba Modern* holds a deeper meaning because it is rooted in the Balinese Hindu cosmology, which places nature as a sacred entity. Waste management practices are not viewed merely as a technical activity, but rather as a form of respect for nature as part of the *Bhuana Agung* (Great Universe). Organic waste is treated as an element of life that must be harmoniously returned to nature, rather than disposed of carelessly, which could potentially disrupt the cosmic balance. This perspective reinforces the ethical and spiritual dimensions of environmental management.

The integration of spiritual values into *Teba Modern* practices is also reflected in the community's belief that environmental cleanliness is closely linked to holiness (*sukerta*) and harmony in life. A clean and well-maintained environment is seen as a prerequisite for achieving balance between humans and supernatural powers. Therefore, adherence to *Teba Modern*-based waste management practices is driven not only by rational considerations but also by a deeply rooted spiritual awareness within the lives of indigenous village communities.

This spiritual approach makes *Teba Modern* a model of environmental management inseparable from moral and philosophical values. Waste management is understood as part of dharma, or life's obligations, that must be carried out responsibly. Thus, *Teba Modern* not only functions as a technical instrument for waste management, but also as a means of internalizing the values of harmony, purity, and ecological responsibility that originate from local wisdom.

Overall, the impact of the implementation of *Teba Modern* in the Cemenggaon Traditional Village demonstrates the integration of environmental, social, and spiritual dimensions in waste management based on local wisdom. These three dimensions mutually reinforce each other and form a holistic and sustainable system. This success confirms that solutions to environmental problems will be more effective when designed and implemented with attention to the socio-cultural context and spiritual values of the local community.

Thus, the *Teba Modern* concept has strong potential for replication in other traditional villages, particularly in Bali, as a model for community-based waste management and local wisdom. This replication is not only relevant for addressing technical waste issues but also strategic for building ecological awareness, increasing community participation, and realizing harmony between humans and nature. These findings provide an important contribution to the development of a sustainable

development model rooted in local values and strengthening the role of traditional villages in maintaining environmental balance and the socio-spiritual life of the community.

## CONCLUSION

This study concludes that the revitalization of the *Teba* Modern concept in the Cemenggaon Traditional Village is an effective and sustainable waste management strategy because it is deeply rooted in local wisdom, Hindu cosmological values, and the social systems of the indigenous community. The role of the Traditional Village as the primary actor has proven crucial in integrating a social ecology approach and the principle of harmony into household-based waste management practices. By internalizing the value of balance between *Bhuana Agung* and *Bhuana Alit*, waste management is understood not merely as a technical environmental issue, but as part of the moral, social, and spiritual responsibility of residents. *Teba* Modern serves as an educational space that fosters ecological citizenship awareness and character, where residents not only understand the importance of environmental protection but also consistently apply it in their daily lives.

The successful implementation of *Teba* Modern is also supported by synergistic collaboration between the Traditional Village Government, the community, traditional leaders, and other local stakeholders, fostered through customary deliberation mechanisms and active community participation. The effectiveness of customary laws and regulations (*awig-awig* and *perarem*) as customary regulations demonstrates that laws within the community have a stronger social and spiritual binding force than formal state regulations. The impact of the implementation of *Teba* Modern is seen comprehensively in the environmental aspect through the reduction of household waste, in the social aspect through the strengthening of cohesion and collective responsibility, and in the spiritual aspect through the maintenance of harmony between humans and nature. Thus, the *Teba* Modern concept has great potential to be used as a model for waste management based on local wisdom that can be replicated in other traditional villages as part of strengthening sustainable development and contextual ecological citizenship education.

Overall, this study contributes to the development of inclusive education theory and offers practical insights for teachers and educators on creating accessible and engaging learning media for students with special needs. The digital flipbook has the potential to enhance the quality of inclusive education in Indonesia and serve as a model for other inclusive learning environments.

## SUGGESTION

Future researchers are advised to develop a comparative study between Cemenggaon Traditional Village and other traditional villages in Bali or other regions in Indonesia

with similar local wisdom in environmental management. Furthermore, quantitative research is recommended that can examine the impact of *Teba* Modern on reducing waste volume, changing community ecological behavior, and its contribution to sustainable development and long-term ecological citizen education.

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