



Internalization of *Ngaben* ceremony values in history learning to enhance students' cultural literacy and social attitudes

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ABSTRACT

This study aims to analyze the impact of internalizing the values of the *Ngaben* ceremony in history learning on students' cultural literacy and social attitudes. The research employs a quantitative approach using a quasi-experimental design. The study adopts a posttest-only control group design and was conducted in senior high schools in Buleleng Regency, Bali Province, with a total population of 547 students. The sample was selected using a random sampling technique, resulting in 61 students divided into experimental and control groups. Data collection was carried out using a questionnaire method. Cultural literacy was measured using a cultural literacy questionnaire, while social attitudes were assessed through a social attitude questionnaire. The data were analyzed quantitatively using descriptive and inferential statistical methods. Hypothesis testing was conducted using Multivariate Analysis of Variance (MANOVA). The results indicate that the F-values for Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root were 12.710, with a significance value of 0.000 (lower than the significance threshold of 0.05). These findings suggest a significant simultaneous difference in cultural literacy and social attitudes between students who received history instruction incorporating the values of the *Ngaben* ceremony and those who did not. Various components supporting the *Ngaben* ceremony demonstrate its strong association with cultural activities, enhancing students' cultural literacy. The essence of the *Ngaben* ceremony lies in its educational values, which can be instilled in students to shape their social attitudes.

Keywords: *Ngaben* ceremony; cultural literacy; social attitudes; history learning

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INTRODUCTION

Elementary schools serve as institutions to prepare students with comprehensive knowledge and skills. Furthermore, elementary education functions as a preparatory stage for students to advance to higher levels of education (Erawati et al., 2021; Ishartono et al., 2021; Palavan et al., 2016; Widikasih et al., 2021). The fundamental goal of elementary education is to shape students' strong character (Marini et al., 2021; Pratama et al., 2021; Syahrial et al., 2021; Winarni et al., 2021). Thus, the learning system in schools must be well-prepared to foster students' optimal development. Elementary education is expected to produce high-quality human resources capable of contributing to national development (Kanji et al., 2020; Prasetyo et al., 2020). Schools play a crucial role in shaping competent human resources by equipping students with essential daily life knowledge, skills, and attitudes (Astuti et al., 2020; Liao et al., 2021; Safitri et al., 2021). Moreover, students develop expertise and characteristics that serve as a foundation for adulthood. Teachers are pivotal in fostering students' competencies (Hatch & Clark, 2021; Mustaqim et al., 2021). History education is particularly significant among the various subjects taught in elementary schools. The primary goal of history education is to nurture

a well-educated younger generation with wisdom and prudence (Alfin, 2019; Nashar, 2015; Nurcholif et al., 2021). Furthermore, history learning is critical in enhancing students' cultural literacy and social attitudes.

However, in practice, many schools overlook history education at the elementary level. Previous studies have revealed that history learning focuses predominantly on a chronicle-based approach, compelling students to memorize historical events (Kamisa, 2016; Purwati & Nugroho, 2018; Rosana, 2014; Supriadi et al., 2018). Additionally, research findings indicate that history teachers continue relying on conventional teaching methods, negatively affecting students' comprehension (Nashar, 2015; Safirah et al., 2020; Utomo & Muntholib, 2018). Such shortcomings in history education led to student boredom and an inability to grasp the values embedded in historical narratives. Properly conducted history education can cultivate students' cultural literacy and social attitudes. Prior research has highlighted the low level of students' cultural literacy (Subhan et al., 2021; Tantri & Dewantara, 2017), attributed to their lack of understanding and sensitivity toward their cultural environment (Nurjannah et al., 2020; Subhan et al., 2021). Additionally, research findings reveal that many students exhibit low social attitudes, such as a lack of tolerance and a weak sense of community (Pasek et al., 2018; Sutarto, 2017).

To address these challenges, one proposed solution is the introduction of local cultural traditions, particularly the *Ngaben* ceremony, in history learning. The internalization of *Ngaben* in history lessons can enhance students' cultural literacy and social attitudes. Literacy is the ability to access and comprehend information intelligently through listening, reading, writing, and speaking (Bennett et al., 2018; Lestari & Siskandar, 2020; Vaughn & Fisher, 2020). Students with strong cultural literacy are expected to understand and respond to cultural heritage as an integral part of national identity (Colombi, 2015; Ochoa & McDonald, 2019). Cultural literacy is an essential skill for students in the 21st century, given Indonesia's diverse ethnic, linguistic, and religious landscape (Helaluddin, 2018; Nurjannah et al., 2020; Tohani & Sugito, 2019; Yuki, 2020). The internalization of the *Ngaben* ceremony provides an effective means to improve students' understanding of cultural literacy.

The *Ngaben* ceremony is a traditional Hindu Balinese funeral rite involving the cremation of the deceased. Theologically, *Ngaben* serves the purpose of restoring the physical elements of the human body to their natural state (Arsana et al., 2015; Segara, 2020). Additionally, it is regarded as a spiritual purification ritual, marking the soul's transition to the next stage in its cosmic journey. In Balinese Hinduism, the *Ngaben* ceremony involves various ritual elements essential for its execution. These elements underscore *Ngaben*'s significance not only in theological terms but also in its cultural and sociological dimensions (Arsana et al., 2015; Ernatip, 2019; Paraswati et al., 2021). The essential components of the ceremony include: 1) *Pepaga* – a platform for bathing the deceased; 2) *Jempana* – a structure used to transport the body from home to the cremation site; 3) *Tragtag* – a ladder-like structure for elevating the body onto the *jempana*; 4) *Petulangan Lembu* – a symbolic bull-shaped sarcophagus for the cremation process.

The symbolism and ritualistic significance of *Ngaben* firmly position it within Balinese cultural traditions. Preserving such traditions is crucial, as they embody cultural capital, legitimizing values, social norms, and communal practices (Sulistyawati, 2020; Tambak & Sukenti, 2017; Yuniarni et al., 2020). The *Ngaben* ceremony and its preparatory activities convey educational values that can be instilled in students to foster social attitudes. Cultural activities encompass emotional and affective dimensions, which can be integrated into students' character development (Astiti et al., 2017; Sahara & Silalahi, 2022; Sulistyawati, 2020). The integrative essence of culture fosters social practices that require individuals to align with communal values (Ahsani & Azizah, 2021; Nopiantari & Agung, 2021; Widyanti, 2015). The cultural values embedded in the *Ngaben* ceremony contribute to social foundations, as the ritual necessitates extensive community involvement. Families conducting a *Ngaben* ceremony receive support from neighbours, reinforcing collective cooperation and solidarity. Such cultural practices impart lessons on community integration within the Hindu Balinese society.

The core values of the *Ngaben* ceremony—cooperation, responsibility, and collective decision-making—contribute to students' mental and social development. These values nurture students' soft skills and align with character education. Integrating *Ngaben* into history learning

helps students appreciate the ethical values of cultural traditions (Aditya Dharma, 2019; Aisara et al., 2020; Widodo, 2020). Additionally, prior research suggests that ethical values derived from contextual learning experiences significantly enhance students' social attitudes (Ahsani & Azizah, 2021; Nopiantari & Agung, 2021). The importance of instilling social attitudes in students has been widely recognized (Pasek et al., 2018; Pudjiastuti, 2020; Soraya et al., 2019).

Despite the rich cultural and educational potential of the *Ngaben* ceremony, research on its integration into history learning remains limited. Thus, this study aims to analyze the impact of integrating the *Ngaben* ceremony into history learning on students' cultural literacy and social attitudes.

METHOD

The study on the internalization of *Ngaben* ceremony values in history learning employs a quantitative research approach with a quasi-experimental research design. The study adopts a posttest-only control group design, as illustrated in Figure 1. This design has two groups: an experimental group and a control group. The experimental group receives history learning that incorporates the values of the *Ngaben* ceremony, whereas the control group undergoes history learning without the integration of *Ngaben* values.

This research was conducted in senior high schools in Buleleng Regency, Bali Province, with a total population of 547 students. The sampling process employed a random sampling technique, resulting in a sample size of 61 students divided into two classes: the experimental group (31 students) and the control group (30 students).

Table 1. Research design

Group	Treatment	Post-test	
Experimental Group	X	Y ₁	Y ₃
Control Group	-	Y ₂	Y ₄

Note: X: History learning that internalizes the values of the *Ngaben* ceremony; Y₁: Cultural literacy score in the experimental group; Y₂: Cultural literacy score in the control group; Y₃: Social attitude score in the experimental group; Y₄: Social attitude score in the control group

The questionnaire method was used as the data collection technique in this study. Cultural literacy was measured using a cultural literacy questionnaire, while social attitudes were assessed through a social attitude questionnaire. The dimensions/indicators measured in each questionnaire are presented in Table 1. Both instruments underwent validity and reliability testing. Instrument validity was assessed using the Content Validity Ratio (CVR)/Content Validity Index (CVI) formula, which confirmed that both instruments met the validity criteria based on the CVR/CVI formula. Reliability analysis yielded a coefficient of 0.980 for the cultural literacy questionnaire, which was categorized as very high reliability, and 0.898 for the social attitude questionnaire, which was also classified as very high reliability.

Table 2. Dimensions or indicators of research instruments

Variable	Assessment Dimensions/Indicators
Cultural Literacy	Understanding of cultural diversity/local wisdom
	Understanding the complexity of local culture/wisdom
	Understanding of local cultural values/wisdom
	Concern for local culture/wisdom
Sikap Sosial	Honesty
	Discipline
	Responsibility
	Tolerance
	Collaboration
	Manners
	Confident

The data in this study was analyzed quantitatively with descriptive and inferential analysis methods. The hypothesis testing in this study uses the Multivariate Analysis of Variance (Manova) technique, which is preceded by testing the prerequisites for analysis, which includes a data distribution normality test, variance homogeneity test, multivariate homogeneity test, and multicollinearity test. The analysis process was carried out using the IBM SPSS Statistics 21.0 for Windows program.

FINDINGS AND DISCUSSION

Findings

The results of descriptive analysis of cultural literacy score data and social attitudes are presented in Figure 1.

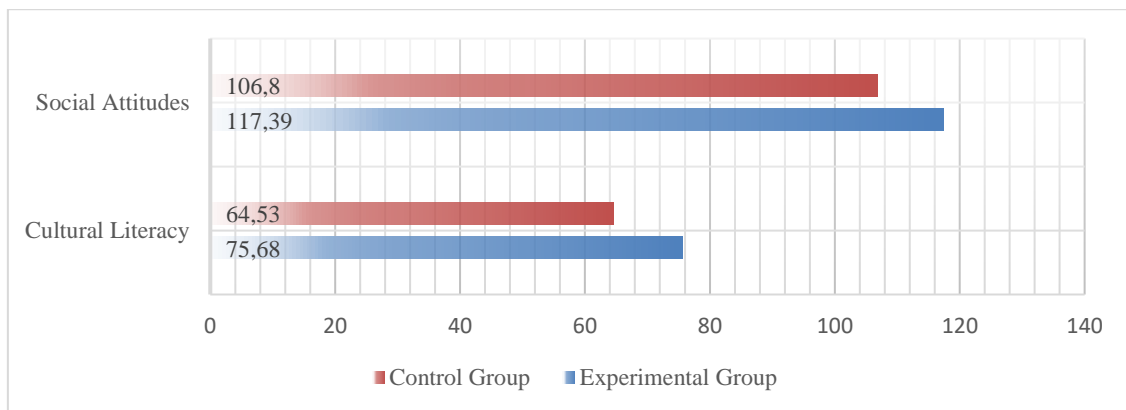


Figure 1. Comparison of average cultural literacy and social attitude scores

Based on the descriptive analysis results presented in Figure 1, it can be interpreted that there are differences in the mean scores of cultural literacy and social attitudes. The experimental group demonstrated higher average scores in cultural literacy and social attitudes than the control group.

The normality test using the Kolmogorov-Smirnov test indicated that all data followed a normal distribution, as evidenced by Sig. > 0.05. Subsequently, homogeneity testing was conducted through two analyses: Levene’s Test of Equality of Variances – to assess the homogeneity of variances. Box’s Test of Equality of Covariance Matrices – to assess the homogeneity of multivariate covariance.

Both tests confirmed that the data were homogeneous (Sig. > 0.05). The next assumption test, multicollinearity testing, revealed no multicollinearity issues between the cultural literacy and social attitude data, as indicated by Variance Inflation Factor (VIF) and Tolerance values. Since all prerequisites for MANOVA analysis were met, hypothesis testing using MANOVA was conducted. The results of the MANOVA analysis are presented in Table 3.

Table 3. Results of multivariate analysis (Manova)

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	0.997	11497.896	2.000	58.000	0.000
	Wilks' Lambda	0.003	11497.896	2.000	58.000	0.000
	Hotelling's Trace	396.479	11497.896	2.000	58.000	0.000
	Roy's Largest Root	396.479	11497.896	2.000	58.000	0.000
	Pillai's Trace	0.305	12.710	2.000	58.000	0.000
Group	Wilks' Lambda	0.695	12.710	2.000	58.000	0.000
	Hotelling's Trace	0.438	12.710	2.000	58.000	0.000
	Roy's Largest Root	0.438	12.710	2.000	58.000	0.000

The Effect Group data presented in Table 3 shows an F value for Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root of 12,710 and shows a significance value of 0.000 (smaller than the significance limit, which is 0.05). This shows a significant difference in cultural literacy and social attitudes between students who are given treatment in the form of history learning that internalizes the values of the *Ngaben* ceremony. Furthermore, the partial influence on cultural literacy and social attitudes is presented in Table 3

Table 4. Results of partial influence analysis

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Cultural Literacy	1893.398	1	1893.398	25.480	0.000
	Social Attitudes	1708.862	1	1708.862	21.955	0.000
Intercept	Cultural Literacy	299720.021	1	299720.021	4033.419	0.000
	Social Attitudes	766256.796	1	766256.796	9844.866	0.000
Group	Cultural Literacy	1893.398	1	1893.398	25.480	0.000
	Social Attitudes	1708.862	1	1708.862	21.955	0.000
Error	Cultural Literacy	4384.241	59	74.309		
	Social Attitudes	4592.155	59	77.833		
Total	Cultural Literacy	306860.000	61			
	Social Attitudes	773951.000	61			
Corrected Total	Cultural Literacy	6277.639	60			
	Social Attitudes	6301.016	60			

Based on the cultural literacy data in Table 4, the F-value was 1893.398, with a significance value of 0.000 (<0.05). This result indicates a significant difference in cultural literacy between students who received history learning that internalized the values of the *Ngaben* ceremony and those who did not. Furthermore, students exposed to history learning incorporating the values of the *Ngaben* ceremony demonstrated higher average cultural literacy scores than those not.

Additionally, Table 4 presents an F-value of 1708.862, with a significance value of 0.000 (<0.05) for social attitude data. This finding confirms a significant difference in social attitudes between students who received history learning integrating the values of the *Ngaben* ceremony and those who did not. The students in the experimental group exhibited higher average scores in critical thinking skills and social attitudes compared to the control group, further reinforcing the positive impact of incorporating *Ngaben* ceremony values in history education.

Discussion

Based on the data analysis results, the following conclusions can be drawn: First, the internalization of *Ngaben* ceremony values in history learning effectively enhances cultural literacy. Improving cultural literacy is crucial for elementary school students, fostering a sense of responsibility, patriotism, and tolerance toward others (Helaluddin, 2018; Tohani & Sugito, 2019; Yuki, 2020). These findings align with previous research, which suggests that cultural literacy enhances students' understanding of tolerance and differences (Ahsani & Azizah, 2021; Yuki, 2020). This contributes to realising a multicultural society with strong social awareness (Shliakhovchuk, 2021; Tohani & Sugito, 2019).

The internalization of *Ngaben* values in history education helps students recognize Balinese culture as a national identity. Cultural literacy is essential in protecting local and national traditions while shaping national character. The *Ngaben* ceremony encompasses numerous values that students can practically apply. Prior research has indicated that culture is an ethnographic structure that shapes students' character, fostering their sensitivity in social interactions (Kurniawan, 2021; Rachmawati et al., 2018; Silkyanti, 2019).

One of the most prominent values derived from the *Ngaben* ceremony is *budi pekerti* (moral virtue), which can be observed in the practice of *ngayah*. *Ngayah* is a communal activity where community members voluntarily assist in preparing ceremonial offerings without expecting material compensation. This practice embodies sympathy, empathy, and tolerance, serving as moral support for grieving families. High levels of tolerance and solidarity contribute to the

formation of strong character (Juwita et al., 2018; Nafsia et al., 2020; Saputro, 2020). Second, internalising *Ngaben* ceremony values in history learning also effectively enhances students' social attitudes. Elementary school students require strong social attitudes to adapt successfully to their surroundings (Chotitham & Wongwanich, 2014; Setiawan et al., 2020; Uge et al., 2019). Therefore, fostering social attitudes from an early age is essential.

The social values embedded in the *Ngaben* ceremony include cooperation, responsibility, and empathy. The cooperative aspect of the ceremony is evident in the *mebat* procession, which involves various community members, each contributing their expertise to the ritual. The value of responsibility is also reflected in this process, as every participant knows their role and duties in the ceremony. This highlights the significance of cultural values in education, as collaboration in cultural practices fosters problem-solving skills and collective social awareness (Bofill-Herrero et al., 2022; Hossain & Tarmizi, 2013; Juwita et al., 2018). The value of cooperation also develops leadership skills and motivates students to strive for excellence (Collinson et al., 2021; Mize & Glover, 2021; Tian & Virtanen, 2021). Strengthening student cooperation helps reinforce their relationships with their environment and enhances social sensitivity.

The spirit of cooperation is also reflected in making ceremonial tools, such as *bale gumi*, *tragtag*, *lembu*, and *jempuna*. Preparing these ceremonial items requires community participation, making the process time-consuming (Arsana et al., 2015; Segara, 2020). Through this collaborative effort, individuals recognize their importance within the social community. Elementary school students should understand that teamwork facilitates the completion of tasks, highlighting the role of collaborative learning in constructivist pedagogy (Fitriani et al., 2021; Yuliyanto et al., 2018).

Additionally, responsibility as a cultural value plays a crucial role in character-building. Previous studies indicate that responsibility fosters students' character development (Gildersleeve, 2019; Horn & Veermans, 2019; Misco, 2018). The internalization of responsibility helps students understand that everyone has competencies, roles, and ethical obligations in fulfilling their duties.

The findings of this study suggest that the internalization of *Ngaben* values in history learning positively impacts students' cultural literacy and social attitudes. Students can promote social justice and equity through multicultural awareness, fostering solidarity based on active social engagement. The consistency of these values can guide the development of a strong social structure, encouraging mutual respect among individuals.

CONCLUSION

The internalization of *Ngaben* ceremony values in history learning effectively enhances elementary school students' cultural literacy and social attitudes. Various components supporting the *Ngaben* ceremony indicate its close association with cultural activities, thereby improving students' cultural literacy. The essence of the *Ngaben* ceremony lies in its educational values, which can be instilled in students to foster social attitudes.

The internalization of *Ngaben* ceremony values in history learning positively impacts students' cultural literacy and social attitudes. Students can promote social justice and equity through multicultural awareness, fostering solidarity based on active social engagement. The consistency of these values can guide the development of a strong social structure, encouraging mutual respect among individuals.

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