



Internalizing Indigenous Ritual Values in History Education: The Ngaben Ceremony's Impact on Cultural Literacy and Prosocial Attitudes Among Secondary Students

Wayan Merditna¹, I Wayan Pramitha¹, Made Kusuma Kurniawan^{2*}

¹Universitas Pendidikan Ganesha, Indonesia

²Universitas Gadjah Mada, Indonesia

*Corresponding Author: wayan.merditna@undiksha.ac.id

ABSTRACT

This quasi-experimental study investigates the impact of integrating indigenous ritual values, specifically the Ngaben ceremony, into secondary history education on students' cultural literacy and prosocial attitudes. Conducted with 61 students (experimental group: 31; control group: 30) in Buleleng Regency, Bali Province, the research employed a posttest-only control group design. Data were collected through validated questionnaires measuring cultural literacy ($\alpha = 0.980$) and prosocial attitudes ($\alpha = 0.898$). Multivariate Analysis of Variance (MANOVA) revealed statistically significant differences between groups across both dependent variables (Pillai's Trace = 0.305, $F = 12.710$, $p < 0.001$, Partial $\eta^2 = 0.301$). The experimental group demonstrated higher mean scores in cultural literacy ($M = 75.68$, $SD = 8.65$) and prosocial attitudes ($M = 117.39$, $SD = 9.23$) compared to the control group (cultural literacy: $M = 64.53$, $SD = 8.12$; prosocial attitudes: $M = 106.80$, $SD = 10.34$). Univariate analyses confirmed significant effects on cultural literacy ($F = 25.480$, $p < 0.001$, Partial $\eta^2 = 0.301$) and prosocial attitudes ($F = 21.955$, $p < 0.001$, Partial $\eta^2 = 0.271$). The findings demonstrate that embedding indigenous ritual knowledge within secondary history curricula effectively enhances students' understanding of cultural heritage while fostering positive social competencies. This research contributes to culturally responsive pedagogy and validates the educational potential of local traditions in secondary education as a mechanism for developing both cognitive and affective learning outcomes.

Keywords: Indigenous knowledge; Culturally responsive teaching; Cultural literacy; Prosocial attitudes; Ngaben ceremony; Secondary education; Quasi-experimental design

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INTRODUCTION

Secondary education serves as a critical institutional framework for developing students' comprehensive academic knowledge, higher-order thinking skills, and essential social-emotional competencies (Hatch & Clark, 2021; Widikasih et al., 2021). Beyond the transmission of disciplinary content, secondary schools function as preparatory environments that cultivate well-developed citizens capable of engaging meaningfully within increasingly diverse multicultural societies (Marini et al., 2021; Prasetyo et al., 2020). Contemporary educational discourse increasingly emphasizes the importance of equipping secondary students with not only technical knowledge but also critical social-emotional skills and robust cultural awareness that facilitate successful adaptation in dynamically interconnected social contexts (Astuti et al., 2020; Liao et al., 2021; Safitri et al., 2021). History education, in particular, occupies a unique pedagogical position within curricula, offering unprecedented opportunities to nurture cultural consciousness, foster civic understanding, and develop ethical reasoning grounded in historical contexts (Nurcholif et al., 2021; Lestari & Siskandar, 2020).

The fundamental educational objective of secondary history instruction extends beyond chronological memorization to encompass the cultivation of wisdom and historical consciousness that enables students to contextualize contemporary social phenomena within broader historical narratives while developing sophisticated historical thinking capacities (Bennett et al., 2020; Vaughn & Fisher, 2020).

However, contemporary educational practice in many secondary schools reveals persistent pedagogical limitations in history instruction, where teaching approaches remain predominantly bound to conventional transmission models emphasizing factual recall and rote memorization of historical events (Kamisa, 2016; Purwati & Nugroho, 2018). Research consistently documents that secondary history teachers continue relying on chronicle-based pedagogies that subordinate deeper historical understanding to encyclopedic knowledge accumulation (Safirah et al., 2020; Supriadi et al., 2018). These methodological limitations result in significantly diminished student engagement, cognitive dissonance between academic learning and lived experience, and critically, an inability among learners to extract and internalize the profound values embedded within historical narratives (Utomo & Muntholib, 2018). Furthermore, empirical evidence reveals concerning deficiencies in secondary students' cultural literacy defined as the capacity to understand, appreciate, and critically engage with cultural heritage as an integral dimension of collective identity and social consciousness (Subhan et al., 2021; Helaluddin, 2020). These literacy deficits stem fundamentally from pedagogical approaches that decontextualize cultural knowledge from students lived realities and fail to cultivate genuine engagement with cultural environments (Nurjannah et al., 2020; Tohani & Sugito, 2020).

Concurrently, research documents concerning trends regarding secondary students' prosocial attitudes, including diminished tolerance, weakened community consciousness, and reduced interpersonal solidarity (Pasek et al., 2018; Sutarto, 2020). These findings underscore a critical pedagogical need for innovative educational interventions that bridge conventional history instruction with authentic cultural experiences. One promising avenue involves integrating local cultural traditions particularly indigenous rituals that embody multifaceted educational values into secondary history curricula as mechanisms for authentic student engagement. Literacy, broadly conceptualized within contemporary educational frameworks, encompasses the multifaceted ability to access, comprehend, and critically interpret information through diverse modalities including listening, reading, writing, and speaking across various contexts (Vaughn & Fisher, 2020; Fitriani et al., 2021). Cultural literacy specifically refers to the capacity to understand, engage with, and respond authentically to cultural heritage as a constitutive dimension of national and collective identity (Colombi, 2015; Ochoa & McDonald, 2019). Given Indonesia's extraordinary ethnic, linguistic, and religious diversity, cultural literacy represents an essential competency for secondary students, enabling them to navigate and appreciate the nation's multicultural fabric while developing robust identity grounded in respect for difference (Helaluddin, 2020; Nurjannah et al., 2020; Tohani & Sugito, 2020; Yuki, 2020).

The Ngaben ceremony represents a significant indigenous Hindu-Balinese funeral rite that extends far beyond its religious function to encompass profound educational and sociological significance (Arsana et al., 2015; Segara, 2020). Theologically, Ngaben facilitates the restoration of physical elements to their natural cosmic state while simultaneously serving spiritual purification purposes, marking the deceased's transition within the Hindu cosmological framework (Ernatip, 2019; Paraswati et al., 2021). The ceremony's structural components including Pepaga (bathing platform), Jempana (proceSSIONal structure), Tragtag (elevation apparatus), and Petulangan Lembu (cremation sarcophagus) encode profound symbolic meanings while embodying essential cultural capital (Arsana et al., 2015). These ritual elements function as repositories of cultural knowledge that legitimize communal values, social norms, and integrated practices essential to Balinese Hindu society (Sulistyawati, 2020; Tambak & Sukenti, 2017; Yuniarni et al., 2020). The Ngaben ceremony's preparatory activities communicate powerful educational messages regarding cooperation, responsibility, and collective decision-making that directly address contemporary educational objectives for secondary students. Cultural activities encompass significant emotional and affective dimensions capable of authentic integration into holistic character development initiatives (Astiti et al., 2017; Sahara & Silalahi, 2022; Sulistyawati, 2020). The ceremony's integrative cultural essence fosters social practices requiring individual alignment with communal values and collective well-being (Ahsani & Azizah, 2021; Nopiantari & Agung, 2021; Widodo, 2020). The elaborate community participation required in Ngaben ceremonies whereby families receive substantial support from neighbors through

cooperative labor instantiates principles of collective cooperation, mutual solidarity, and social integration within Hindu Balinese contexts (Aisara et al., 2020; Widodo, 2020).

Despite the documented educational potential of indigenous rituals and the scholarly consensus regarding the importance of culturally responsive pedagogy, research specifically examining the integration of the Ngaben ceremony into secondary history education remains substantially limited. The gap between theoretical support for culturally responsive teaching and empirical evidence demonstrating its effectiveness with specific indigenous practices represents a significant research opportunity. Thus, this study aims to analyze the impact of internalizing Ngaben ceremony values within secondary history curricula on students' cultural literacy and prosocial attitudes, contributing to both theoretical understanding of culturally responsive teaching and practical pedagogical innovations applicable to diverse educational contexts within multicultural societies.

METHOD

This research employed quantitative methodology utilizing a quasi-experimental research design specifically structured as a posttest-only control group design. The study was conducted in secondary schools located in Buleleng Regency, Bali Province, Indonesia, a region with strong cultural traditions and institutional commitment to local cultural preservation. The research involved a total population of 547 students drawn from Grade 10 history courses across four secondary schools. Purposive random sampling techniques yielded a sample size of 61 students strategically divided into two matched groups: an experimental group comprising 31 students who received secondary history instruction incorporating systematically internalized Ngaben ceremony values, and a control group comprising 30 students receiving conventional history instruction without cultural integration. Group equivalence at baseline was verified through demographic analysis and preliminary achievement assessment. The experimental treatment, spanning a complete academic semester (16 weeks), involved structured history lessons designed to explicitly connect Ngaben ceremony components, historical contexts, and contemporary applications to curricular content. The pedagogical approach incorporated experiential learning opportunities, reflective discussions, authentic community engagement where feasible, and scaffolded reflection exercises encouraging students to extract and apply cultural values to personal social contexts.

Data collection mechanisms employed structured questionnaire instruments administered in posttest format following the intervention period. The cultural literacy questionnaire comprised 28 items distributed across four primary dimensions measuring: (1) understanding of cultural diversity and local wisdom, (2) comprehension of local cultural complexity, (3) recognition of local cultural values, and (4) demonstrated concern for cultural preservation. The prosocial attitudes questionnaire consisted of 32 items organized across eight dimensions encompassing: honesty, discipline, responsibility, tolerance, collaboration, respectful comportment, self-confidence, and prosocial behavior. Both instruments underwent rigorous validity and reliability assessment using the Content Validity Ratio (CVR)/Content Validity Index (CVI) methodology, with independent expert panels ($n = 5$) verifying content representativeness, cultural appropriateness, and developmental appropriateness for secondary students. Cronbach's alpha reliability coefficients confirmed the cultural literacy questionnaire achieved $\alpha = 0.980$ (classified as very high reliability), while the prosocial attitudes instrument achieved $\alpha = 0.898$ (also indicating very high reliability). Data analysis employed both descriptive and inferential statistical approaches utilizing IBM SPSS Statistics 26.0 software. Preliminary assumption testing preceded inferential analysis, including Kolmogorov-Smirnov normality testing, Levene's Test for homogeneity of variances, Box's Test for multivariate covariance matrix homogeneity, and multicollinearity assessment via variance inflation factor analysis. Hypothesis testing was conducted using Multivariate Analysis of Variance (MANOVA) procedures, followed by univariate ANOVA with protective alpha levels ($\alpha = 0.025$) to examine specific treatment effects on individual dependent variables while controlling familywise error rate.

Table 1. Research Design

Group	Treatment	Duration	Posttest
Experimental Group (n=31)	X (Ngaben-integrated history instruction)	16 weeks	Y ₁ (CL, SA)
Control Group (n=30)	- (Conventional history instruction)	16 weeks	Y ₂ (CL, SA)

Table 2. Dimensions and Indicators of Research Instruments

Variable	Dimensions/Assessment Indicators	Number of Items	Response Format
Cultural Literacy	Understanding of cultural diversity and local wisdom	7	5-point Likert
	Understanding of cultural complexity	7	5-point Likert
	Recognition of cultural values	7	5-point Likert
	Concern for cultural preservation	7	5-point Likert
	<i>Subtotal</i>	28	
Prosocial Attitudes	Honesty and truthfulness	4	5-point Likert
	Discipline and punctuality	4	5-point Likert
	Responsibility and accountability	4	5-point Likert
	Tolerance and acceptance of difference	4	5-point Likert
	Collaboration and teamwork	4	5-point Likert
	Respectful manners and comportment	4	5-point Likert
	Self-confidence and agency	4	5-point Likert
	Prosocial behavior and helping orientation	4	5-point Likert
	<i>Subtotal</i>	32	
	<i>Total Items</i>	60	

FINDINGS AND DISCUSSION

Findings

Descriptive statistical analysis of posttest data for both dependent variables revealed meaningful differences between experimental and control groups. The experimental group, which participated in secondary history instruction incorporating Ngaben ceremony values, demonstrated substantially higher mean scores on both dependent variables compared to the control group receiving conventional history instruction. Specifically, on the cultural literacy measure, the experimental group achieved a mean score of 75.68 (SD = 8.65) compared to the control group's mean of 64.53 (SD = 8.12), representing a practical difference of 11.15 points or approximately 17.2% higher performance. Similarly, on the prosocial attitudes measure, the experimental group obtained a mean score of 117.39 (SD = 9.23) compared to the control group's mean of 106.80 (SD = 10.34), representing a practical difference of 10.59 points or approximately 9.9% higher performance. Both differences substantially exceed conventional benchmarks for meaningful effect sizes in educational research.

Preliminary assumption testing confirmed data suitability for MANOVA procedures. The Kolmogorov-Smirnov normality test indicated that all dependent variables exhibited distributions consistent with normality assumptions (all p-values > 0.05; CL: K-S = 1.34, p = 0.055; SA: K-S = 1.18, p = 0.124). Levene's Test of Equality of Variances confirmed homogeneity of variance assumptions for both cultural literacy (F = 1.23, p = 0.271) and prosocial attitudes (F = 1.87, p = 0.175). Box's Test of Equality of Covariance Matrices verified multivariate homogeneity assumptions (F = 2.15, p = 0.082), indicating acceptable homogeneity. Multicollinearity assessment revealed acceptable relationships between dependent variables (VIF = 1.34, Tolerance = 0.745), indicating the dependent variables were sufficiently distinct while meaningfully related as theoretically anticipated.

Table 3. Results of Multivariate Analysis of Variance (MANOVA)

Effect	Test Statistic	Value	F	Hypothesis df	Error df	p-value	Partial η^2
Intercept	Pillai's Trace	0.997	11497.896	2	58	.000***	0.997
	Wilks' Lambda	0.003	11497.896	2	58	.000***	0.997
	Hotelling's Trace	396.479	11497.896	2	58	.000***	0.997
	Roy's Largest	396.479	11497.896	2	58	.000***	0.997
	Root						
Group Effect	Pillai's Trace	0.305	12.710	2	58	.000***	0.305
	Wilks' Lambda	0.695	12.710	2	58	.000***	0.305
	Hotelling's Trace	0.438	12.710	2	58	.000***	0.305
	Roy's Largest	0.438	12.710	2	58	.000***	0.305
	Root						

The Group Effect analysis presented in Table 3 demonstrates statistically robust and highly significant differences between experimental and control groups on the combined dependent variables. All four multivariate test statistics (Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root) converged on identical F-values of 12.710 with corresponding significance levels of $p < .001$, substantially exceeding the conventional 0.05 significance threshold. The multivariate partial eta-squared effect size of 0.305 indicates that 30.5% of the multivariate variance in the combined dependent variables is attributable to group membership, representing a very large effect according to conventional benchmarks. These convergent multivariate results provide exceptionally strong evidence for significant group differences, indicating that secondary history instruction incorporating internalized Ngaben ceremony values produced substantial and statistically meaningful effects on the combined outcomes of cultural literacy and prosocial attitudes.

Table 4. Results of Univariate Analysis of Variance (Between-Subjects Effects)

Source	Dependent Variable	Type III SS	df	Mean Square	F	p-value	Partial η^2
Corrected Model	Cultural Literacy	1893.398	1	1893.398	25.480	.000***	0.301
	Prosocial Attitudes	1708.862	1	1708.862	21.955	.000***	0.271
Intercept	Cultural Literacy	299720.021	1	299720.021	4033.419	.000***	0.986
	Prosocial Attitudes	766256.796	1	766256.796	9844.866	.000***	0.994
Group	Cultural Literacy	1893.398	1	1893.398	25.480	.000***	0.301
	Prosocial Attitudes	1708.862	1	1708.862	21.955	.000***	0.271
Error	Cultural Literacy	4384.241	59	74.309	—	—	—
	Prosocial Attitudes	4592.155	59	77.833	—	—	—
Corrected Total	Cultural Literacy	6277.639	60	—	—	—	—
	Prosocial Attitudes	6301.016	60	—	—	—	—

Note: *** $p < .001$; SS = Sum of Squares; df = degrees of freedom; Partial η^2 indicates effect sizes; R^2 (Adjusted) = 0.292 for Cultural Literacy; R^2 (Adjusted) = 0.257 for Prosocial Attitudes; both effects exceed conventional benchmarks for large effect sizes (Cohen, 1988: $d > 0.80$)

Univariate analyses presented in Table 4 clarified the specific nature of group effects on individual dependent variables. For cultural literacy, the group effect yielded an F-statistic of 25.480 ($p < .001$) with a substantial partial eta-squared effect size of 0.301, indicating that approximately 30.1% of variance in cultural literacy scores was attributable to group membership and experimental treatment. This effect size constitutes a very large practical effect according to conventional benchmarks (Cohen's $d \approx 1.37$). For prosocial attitudes, the group effect produced an F-statistic of 21.955 ($p < .001$) with a partial eta-squared effect size of 0.271, indicating that approximately 27.1% of variance in prosocial attitude scores was attributable to group membership. This similarly represents a very large practical effect (Cohen's $d \approx 1.17$). Both univariate effects demonstrated statistical significance well below conventional alpha levels ($\alpha = 0.025$, adjusted for multiple comparisons) while simultaneously exhibiting practically meaningful effect magnitudes substantially exceeding conventional educational research standards.

Discussion

The empirical findings presented in this investigation demonstrate unambiguous support for the hypothesis that systematic internalization of Ngaben ceremony values within secondary history curricula produces substantial and statistically significant enhancements in students' cultural literacy. This outcome directly affirms and extends contemporary educational literature emphasizing the critical importance of culturally grounded pedagogical approaches in secondary education (Helaluddin, 2020; Tohani & Sugito, 2020; Yuki, 2020). The capacity to comprehend and engage authentically with cultural heritage represents an essential competency for secondary students, facilitating development of responsibility, genuine patriotism grounded in understanding rather than mere sentiment, and authentic tolerance rooted in appreciation for cultural difference (Safitri et al., 2021; Setiawan et al., 2020). The experimental condition's superior performance on cultural literacy measures aligns substantively with prior research indicating that thoughtfully designed cultural instruction enhances students' sophisticated understanding of tolerance, intercultural appreciation, and recognition of meaningful human difference (Ahsani & Azizah, 2021; Yuki, 2020). These improvements contribute meaningfully to realizing the

vision of truly multicultural societies characterized by robust social awareness and genuine intercultural respect (Shliakhovchuk, 2021; Tohani & Sugito, 2020). Integration of Ngaben ceremony content within secondary history education facilitates students' recognition of Balinese cultural expressions as integral components of national identity deserving serious study and preservation efforts. Cultural literacy functions simultaneously as a protective factor for local and national traditions while serving as a foundational element in authentic character development. The Ngaben ceremony encodes numerous learnable values readily amenable to practical student application within daily social contexts. Scholarly research confirms that cultural knowledge functions as an ethnographic structure that fundamentally shapes students' character formation while cultivating their sophisticated sensitivity in complex social interactions (Kurniawan, 2021; Rachmawati et al., 2018; Silkyanti, 2019). One particularly salient cultural value extracted from Ngaben ceremony study involves *budi pekerti* (moral virtue), exemplified through the practice of *ngayah* a communal activity where community members voluntarily participate in ceremonial preparations without expectation of material compensation. This practice embodies and communicates profound lessons about sympathy, genuine empathy, and authentic tolerance while providing concrete moral support for grieving families. Research consistently demonstrates that elevated levels of tolerance and genuine solidarity contribute substantially to formation of strong character (Juwita et al., 2018; Nafsia et al., 2020; Saputro, 2020).

The investigation further demonstrates that systematic internalization of Ngaben ceremony values within secondary history curricula effectively enhances students' prosocial attitudes and social competencies. Contemporary educational literature increasingly emphasizes that secondary students require robust social-emotional foundations to enable successful adaptation to dynamic social environments characterized by increasing complexity and diversity (Chotitham & Wongwanich, 2014; Setiawan et al., 2020; Uge et al., 2019). Therefore, deliberate and systematic cultivation of prosocial attitudes from the secondary level represents an essential educational imperative aligned with contemporary developmental psychology. The Ngaben ceremony embodies multiple significant social values including cooperation, responsibility, and empathy that students can meaningfully extract and internalize through structured pedagogical activities. The cooperative dimension becomes particularly salient in the *mebat* processional ceremony, wherein diverse community members contribute specialized expertise to ritual performance, each participant understanding their specific role and responsibilities. This collaborative structure instantiates the significance of cultural knowledge in education, as cooperative engagement within cultural practices directly fosters development of sophisticated problem-solving capacities and collective social consciousness (Bofill-Herrero et al., 2022; Hossain & Tarmizi, 2013; Juwita et al., 2018). The value of cooperation simultaneously develops authentic leadership capabilities while motivating students to strive persistently for excellence and collective good (Collinson et al., 2021; Mize & Glover, 2021; Tian & Virtanen, 2021). Strengthening student cooperation and collaborative capacities helps reinforce meaningful relationships with broader environments while enhancing sophisticated social sensitivity and perspective-taking capacities.

The spirit of cooperation extends to preparation of ceremonial components including *bale gumi*, *tragtag*, *lembu*, and *jempana*, processes requiring substantial community participation and extended collaborative effort (Arsana et al., 2015; Segara, 2020). Through these collaborative endeavors, individuals develop profound recognition of their personal significance within broader social communities and the interconnectedness of individual action with collective outcomes. Secondary students should develop sophisticated understanding that teamwork fundamentally facilitates task completion and collective problem-solving, highlighting the central role of collaborative learning within contemporary constructivist pedagogical frameworks (Fitriani et al., 2021; Yuliyanto et al., 2018). Additionally, responsibility functions as a significant cultural value playing crucial roles in authentic character development and social functioning. Empirical literature indicates that responsibility meaningfully fosters students' character development, maturation, and capacity for ethical decision-making in complex situations (Gildersleeve, 2019; Horn & Veermans, 2019; Misco, 2018). The internalization of responsibility enables students to develop sophisticated understanding that every individual possesses unique competencies, specific roles, and genuine ethical obligations in fulfilling assigned duties within social contexts. The findings emerging from this investigation suggest that systematic internalization of Ngaben ceremony values within secondary history instruction produces meaningfully positive impacts on both cultural literacy and prosocial attitudes, contributing to comprehensive character development. Students engaging with such culturally grounded instruction

can authentically promote social justice and equity through cultivation of multicultural awareness, fostering genuine solidarity grounded in meaningful social engagement rather than abstract principles. The consistency of these cultural values provides essential guidance for development of robust social structures that encourage mutual respect, genuine understanding, and sustained cooperation among diverse individuals.

CONCLUSION

This investigation definitively demonstrates that systematic internalization of Ngaben ceremony values within secondary history education effectively enhances students cultural literacy and prosocial attitudes. The extensive ceremonial components supporting the Ngaben ritual including their profound theological significance, intricate structural arrangements, and accumulated cultural meanings indicate substantial and integral connections with contemporary cultural activities, thereby meaningfully improving students' cultural literacy and appreciation. The fundamental educational essence embedded within the Ngaben ceremony comprises multiple values that can be deliberately instilled in student consciousness through thoughtful pedagogical design to foster authentic and sustained social attitudes. The research findings affirm the educational efficacy of integrating indigenous ritual knowledge within secondary curricula, supporting a paradigm shift toward culturally responsive education that respects and leverages local knowledge systems. Future research should explore longitudinal effects of culturally responsive instruction, examine transferability of pedagogical innovations to diverse cultural contexts within varied geographic regions, investigate mechanisms through which cultural engagement influences student outcomes through mixed-methods investigation, and evaluate implementation fidelity and contextual factors influencing program effectiveness. Educational practitioners should consider deliberate integration of indigenous rituals and local cultural practices into subject-matter instruction to enhance both academic engagement and social-emotional development while maintaining academic rigor and standards-based accountability.

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