

The Educational Values Of The Ngayah Tradition And Emotional Intelligence In Shaping Interpersonal Relationships In Balinese Society

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ABSTRACT

The COVID-19 pandemic has changed social interactions in Bali, which is famous for its Ngayah tradition, a form of mutual cooperation in social and religious activities. Social restrictions have affected the emotional intelligence and interpersonal relationships of the Balinese people. This study aims to analyze the influence of the Ngayah tradition and emotional intelligence on the interpersonal relationships of the Balinese people during and after the pandemic. The method used is a mixed-method approach, combining quantitative questionnaires and qualitative interviews. The research sample consisted of 123 respondents who were actively involved in the Ngayah tradition, selected using purposive sampling. The results of the quantitative analysis show that emotional intelligence has a greater influence on interpersonal relationships than the Ngayah tradition, with a regression coefficient of 0.527 for emotional intelligence and 0.231 for Ngayah. These findings indicate that emotional intelligence enables individuals to manage their emotions and interact more effectively, while Ngayah continues to play an important role, especially for those actively involved in social activities. In conclusion, emotional intelligence is a major factor in maintaining the quality of social relationships, while the Ngayah tradition remains relevant in strengthening social solidarity in Bali. This study emphasizes the importance of emotional intelligence and the preservation of local traditions in facing future social challenges.

Keywords: Ngayah tradition; emotional intelligence; interpersonal relationships; balinese society

1. Introduction

In early 2020, the world, including Indonesia, faced an extraordinary disaster due to the COVID-19 pandemic, which caused significant changes in various aspects of life. Strict social restrictions, including bans on physical gatherings and crowd restrictions, reduced face-to-face social interactions that are an important part of daily life. Indonesian society, known for its collective culture and togetherness in various family, work, and religious activities, found it difficult to cope with these changes. Online communication has become the main alternative, but although practical, this method cannot replace the emotional closeness created in direct interaction. This has led to a decline in individuals' emotional intelligence, which is the ability to understand, control, and respond to other people's emotions with empathy, thereby reducing the quality of interpersonal relationships. (Wirawan et al. 2024) so this study can help the Balinese community.

This study aims to analyze the influence of the Ngayah tradition and emotional intelligence on the interpersonal relationships of the Balinese community during and after the COVID-19 pandemic. The main focus of this study is to understand how the pandemic has changed the dynamics of social traditions and the role of emotional intelligence in building healthy interpersonal relationships in the context of Balinese culture. By examining this phenomenon, this study is expected to contribute to filling the knowledge gap regarding the impact of the pandemic on local cultural traditions and the emotional intelligence of the Balinese people, which is rooted in the principle of togetherness (Arif, 2019).

Although many studies have examined the impact of the pandemic on emotional intelligence Peng et al., 2023 and changes in social interaction, most studies have not integrated aspects of local traditions, such as Ngayah in Bali, into their understanding of changes in social relationships during the pandemic. Furthermore, although there are studies that discuss the decline in the quality of interpersonal relationships due to limited face-to-face interactions, not many studies have directly investigated the impact of the pandemic on this collective tradition in the context of Balinese culture, which has strong values of togetherness in its society. Therefore, this study attempts to fill this knowledge gap by focusing on the influence of Ngayah and emotional intelligence on interpersonal relationships in Balinese society during the pandemic and in the post-pandemic period (Eko and Putranto, 2021).

In Bali, the tradition of Ngayah, which is a form of community togetherness in carrying out social and religious duties, has been one of the activities affected by the pandemic. Ngayah, which voluntarily involves the community in religious ceremonies without expecting anything in return, reflects a spirit of mutual cooperation and high emotional intelligence. Essentially, Ngayah creates strong social bonds, facilitating communication and cooperation among community members in order to achieve common goals. However, after the pandemic, many individuals prefer to interact only with familiar groups and avoid building new relationships. This indicates a shift in communication patterns and a decline in the quality of interpersonal relationships, which may be influenced by excessive digitalization and the psychosocial impact of the pandemic. Many people are beginning to feel limited in their ability to build new relationships and develop strong empathy in their social interactions (Hanip et al., 2020).

The COVID-19 pandemic has also changed the way people interact socially. Several studies show that these changes have affected not only interpersonal relationships but also the level of emotional intelligence in society. For example, increased psychological stress caused by social restrictions has reduced individuals' capacity to manage their emotions. Excessive stress, lack of social support, and economic uncertainty have further worsened the psychosocial conditions of society, which in turn has impacted their interpersonal

relationships (Savitsky et al., 2021). In addition, excessive digitalization as a result of restrictions on face-to-face interaction has created emotional distance in social relationships. Although information technology enables faster and more efficient communication, the quality of emotional communication that is built is not as good as face-to-face communication. This is especially felt by people who prioritize emotional closeness in their social interactions. In other words, although online communication can replace physical communication, it cannot completely replace the emotional closeness created in direct interaction (Yasa et al., 2025).

This phenomenon is further exacerbated by a decline in participation in social and cultural activities that build social bonds, such as the Ngayah tradition in Bali. Many individuals prefer to interact only with people they already know and avoid forming new relationships. This reflects a decline in the quality of interpersonal relationships and a decrease in emotional sensitivity, which is strongly believed to be influenced by excessive digitalization and the psychosocial impact of the pandemic. This decline in the quality of interpersonal relationships is influenced by various factors, including internal individual factors, such as emotional intelligence, and external factors, such as government policies that limit social interaction (Jana et al., 2024).

Emotional intelligence plays an important role in creating effective communication and strengthening relationships between individuals. Face-to-face communication provides opportunities for individuals to feel and understand the feelings of others more deeply, which ultimately strengthens emotional bonds within society. Therefore, restoring and maintaining emotional intelligence in the post-pandemic era is essential for improving the quality of social relationships and sustaining traditions such as Ngayah in Bali. Learning about emotional intelligence, which involves empathy, self-emotion management, and strengthening interpersonal communication skills, is an important step in promoting the recovery of social relationships in the future.

2. Methodology

This study uses a mixed method research approach, which combines quantitative and qualitative methods to obtain a more comprehensive picture of the relationship between the Ngayah tradition and emotional intelligence in Balinese interpersonal relationships. This approach allows researchers to objectively collect statistical data through questionnaires and explore the meaning of individual experiences through interviews and observations. The exploratory sequential approach used in this study began with the collection of qualitative data to gain an in-depth understanding of the social phenomena that occurred, which was then followed by the collection of quantitative data to statistically test the findings. In addition, an indigenous psychology approach is used to understand the behavior of Balinese society in the context of local culture, which includes the values and social practices that have developed in Balinese society (Hilalludin, 2024).

The subjects in this study are Balinese people who are involved in Ngayah traditions, which are a form of community cooperation in carrying out social and religious duties. Ngayah activities involve voluntary participation in various activities, such as helping to prepare traditional ceremonies at temples and mutual assistance activities in banjars, which reflect a spirit of togetherness and high emotional intelligence. The population in this study is estimated to be around 2,000 people who are active in Ngayah activities in certain areas of Bali. The sample size was determined using the Slovin formula to determine a representative sample size. Based on the Slovin formula calculation, the minimum sample size required is approximately 95 people. However, to improve the accuracy of the research results and

enrich the data analysis, the researcher selected 123 people as the sample. The sample selection was carried out using purposive sampling to ensure that the selected respondents had characteristics relevant to the research objectives, namely those who were actively involved in the Ngayah tradition (Hilalludin, 2024).

The Slovin formula used to determine sample size is as follows:

$$n = \frac{N}{1 + N \times e^2}$$

Where:

n = sample size,

N = population size (2,000 people),

e = margin of error (10% or 0.1).

Slovin formula calculation:

$$n = \frac{2000}{1 + 2000 \times 0,1^2} = \frac{2000}{1 + 2000 \times 0,01} = \frac{2000}{21} = 95,24$$

The number of samples selected is 123 people, exceeding the minimum size recommended by the Slovin formula. The selection of this sample aims to ensure variation in the data obtained and increase the external validity of the study.

Data in this study was collected through three main techniques involving a balanced mix of quantitative and qualitative methods, namely questionnaires, semi-structured interviews, and non-participatory observation. The questionnaire was used to collect quantitative data. The instrument used was a five-point Likert scale questionnaire, which covered three main variables: Ngayah tradition (X1), emotional intelligence (X2), and interpersonal relationships (Y). This questionnaire was tested for validity and reliability before being distributed to 123 selected respondents. The purpose of this data collection was to measure the extent of respondents' involvement in Ngayah, their level of emotional intelligence, and the quality of their interpersonal relationships (Sanjaya et al., 2025).

Semi-structured interviews were conducted to gain a deeper understanding of the subjects' experiences and perceptions of Ngayah activities and their impact on interpersonal relationships. These interviews were conducted using an interview guide consisting of open-ended questions that allowed researchers to explore the social and emotional meanings felt by the subjects. Non-participatory observation was conducted to observe social behavior in Ngayah activities without being directly involved in those activities. Researchers did not participate in the activities but directly observed interactions between individuals and the emotional expressions that arose. This technique is important for providing a more objective perspective and enriching the data obtained from interviews and questionnaires (Sya'ban et al., 2024).

This study carefully considers ethical principles, particularly in the data collection process involving interviews with participants. Prior to participation, all respondents were provided with informed consent that included comprehensive information regarding the research objectives, procedures, and their rights, including the freedom to withdraw from the study at any time without any consequences. (Sugari and Hilalludin, 2025) The confidentiality and anonymity of participants were strictly maintained by safeguarding all collected data and concealing respondents' identities throughout and after the research process, and participation in this study was entirely voluntary. To ensure the quality of the research instruments, construct validity testing was conducted to confirm that each questionnaire item accurately measured the intended variables, while reliability was assessed using Cronbach's Alpha with a minimum threshold of 0.70 to ensure internal consistency.

(Shafi et al. 2024) External validity was further strengthened by comparing the findings with relevant previous studies. Quantitative data analysis was performed using SPSS (Statistical Package for the Social Sciences) software through multiple linear regression analysis to examine the simultaneous effects of the Ngayah tradition and emotional intelligence on interpersonal relationships. Meanwhile, qualitative data were analyzed using NVivo software to identify emerging themes from interviews and observations, providing a deeper understanding of the roles of Ngayah and emotional intelligence in Balinese society. Prior to conducting regression analysis, normality and multicollinearity tests were applied to ensure that the data met the basic assumptions of regression analysis, while hypothesis testing employed t-tests and F-tests to assess the partial and simultaneous effects of the independent variables on the dependent variable (Jana et al., 2024).

3. Results and Discussion

This study aims to examine the simultaneous influence of Ngayah tradition and emotional intelligence on interpersonal relationships among Balinese people. Using multiple linear regression, we analyzed data to measure the extent to which these two independent variables influence the dependent variable. The results of the regression test show that both variables contribute significantly to influencing social and interpersonal relationships in Balinese society.

Normality and Multicollinearity Tests

Before conducting multiple linear regression analysis, preliminary assumption tests were performed to ensure that the data met the required statistical assumptions, specifically normality and multicollinearity. Data normality was examined using the Kolmogorov Smirnov and Shapiro Wilk tests. The results indicated that the p-values for all variables Interpersonal Relationships, Ngayah Tradition, and Emotional Intelligence were greater than 0.05, confirming that the data were normally distributed. This fulfillment of the normality assumption strengthens the credibility and reliability of the regression analysis, as normally distributed data are essential for producing accurate and valid statistical inferences in linear regression models.

Table 1: Normality and Multicollinearity Test Results

Test	Variable	Statistics	P-value	Interpretation
Normality Test	Interpersonal Relationships	Kolmogorov-Smirnov	0.128	Data is normally distributed
		Shapiro-Wilk	0.091	Data is normally distributed
Multicollinearity test	The Ngayah Tradition (X1)	VIF	1,432	No multicollinearity
		Tolerance	0.637	No multicollinearity
	Emotional Intelligence (X2)	VIF	1.588	No multicollinearity
		Tolerance	0.637	No multicollinearity

Multicollinearity testing was conducted to assess the correlation among the independent variables. The results showed that the Variance Inflation Factor (VIF) values for the Ngayah Tradition and Emotional Intelligence were 1.432 and 1.588, respectively, both of which are

well below the commonly accepted threshold of 10. In addition, the tolerance values for both variables were 0.637, indicating the absence of significant multicollinearity. Since high multicollinearity can distort regression coefficients and reduce the precision of the model, these findings confirm that the independent variables are sufficiently independent and that the regression model used in this study is statistically sound and reliable.

Multiple Linear Regression Results

The R^2 obtained was 0.470, indicating that 47% of the variation in interpersonal relationships can be explained by the Ngayah tradition and emotional intelligence. This figure shows that these two variables have a significant influence in shaping the quality of interpersonal relationships in Balinese society, which is based on a collective culture. The remaining 53% of interpersonal relationship variation is likely explained by other factors not covered in this model, such as other cultural factors that influence social communication in Bali, changes in social values due to the impact of globalization, and the role of the education system in shaping the social skills of the community. (Zainie et al., 2023)

In this context, external factors such as social restrictions due to the COVID-19 pandemic and socio-economic changes in Balinese society have exacerbated or improved social interactions. For example, communities that previously relied heavily on face-to-face interactions in various social activities, including Ngayah, have had to adapt to new forms of interaction such as virtual communication, which has inevitably had an impact on the depth of interpersonal relationships (Dasih and Indraswari, 2023).

Table 2: Multiple Linear Regression Test Results (Simultaneous)

Variable	Regression Coefficient (B)	t-value	p-value	Significant
Constant (Intercept)	2.154	-	0.000	Significant
Ngayah Tradition (X1)	0.231	2.182	0.026	Significant
Emotional Intelligence (X2)	0.527	6.019	0.000	Significant

Interpretation of Multiple Linear Regression Results

Ngayah Tradition (X1): Each one-unit increase in involvement in the Ngayah Tradition will increase interpersonal relationships by 0.231 units. This indicates that active participation in social activities such as Ngayah plays a role in strengthening interpersonal relationships, which is highly relevant to the concept of collectivism in Balinese culture (Hofstede, 2001). In Balinese culture, Ngayah not only facilitates mutual cooperation, but also strengthens the sense of togetherness and deep social bonds between community members. In addition, mutual cooperation activities such as Ngayah often serve as a platform for building social solidarity within the community, which in turn improves the quality of relationships between individuals (Prihandhani and Hakim, 2021).

Emotional Intelligence (X2): Each one-unit increase in emotional intelligence will increase interpersonal relationships by 0.527 units. This finding is consistent with Goleman's (1995) theory, which emphasizes the importance of emotional intelligence in building and maintaining healthy interpersonal relationships. Emotional intelligence enables individuals to understand and manage their own feelings, as well as empathize with the feelings of others, which makes social interactions more effective and harmonious. In Balinese society, which places a high priority on close interpersonal relationships, emotional intelligence is a very important skill in maintaining good relationships between individuals and groups (Sadiyani et al., 2025).

Simultaneous Test (F Test)

The F test was conducted to examine the simultaneous effect of both independent variables on interpersonal relationships. The F test result was 32.129 with a p-value of 0.000, indicating that both variables, Ngayah Tradition and Emotional Intelligence, simultaneously had a significant effect on interpersonal relationships. These results confirm that these two variables play a role in strengthening social relationships in Balinese society, reflecting the importance of both traditional values and individual emotional abilities in interacting with others. This F test shows that the simultaneous influence of these two variables is much stronger than if only one variable were taken into account in the model.

More deeply, these two variables can also be understood as two forces that work complementarily in maintaining harmony in interpersonal relationships in Bali. The Ngayah tradition acts as a social glue at the community level, while Emotional Intelligence becomes an individual force that facilitates more effective communication, creates more empathetic relationships, and builds emotional closeness between individuals in the wider community.

Qualitative Analysis Results

The results of semi-structured interviews and non-participatory observations show that the Ngayah tradition plays a significant role in strengthening interpersonal relationships in Balinese society. Subject 1, who is involved in the STT organization, explained that involvement in Ngayah increases empathy, the ability to manage emotions, and strengthens their social skills, which leads to more harmonious relationships. They feel that through social cooperation in Ngayah activities, they can get to know each other better, which facilitates the creation of emotional closeness and empathy. In addition, an active role in Ngayah allows individuals to hone social skills that help them adapt in various social interactions.

In contrast, Subject 2, who was personally involved in Ngayah activities without involvement in the organization, reported a more limited influence. Although they felt closer to the people in their group, the significant impact on interpersonal relationships was not very noticeable. This shows that the intensity of involvement in Ngayah affects how much influence it has on interpersonal relationships. The more individuals are involved in social activities, the greater the impact on the development of their emotional intelligence and interpersonal relationships. Non-participatory observation reinforces these findings, showing that individuals involved in Ngayah interact more frequently in broader social contexts and demonstrate higher levels of empathy when communicating with others. This is in line with Putnam's (2000) Social Capital theory, which states that social capital built through participation in social activities contributes to healthier and stronger relationships.

Discussion

Based on the results of quantitative and qualitative analysis conducted in this study, it can be concluded that both the Ngayah tradition and emotional intelligence play an important role in improving and strengthening interpersonal relationships among the Balinese people. The results of multiple linear regression show that Emotional Intelligence has a greater influence in shaping interpersonal relationships than the Ngayah Tradition. This finding is in line with Goleman's (1995) theory, which emphasizes that emotional intelligence, which includes the ability to recognize, understand, and manage one's own emotions as well as empathize with others, is an important skill for building healthy and effective social relationships (Sancoko et al., 2019).

Emotional intelligence helps individuals navigate more complex social relationships, especially in situations fraught with tension and stress. In Balinese society, which places great importance on togetherness, the ability to manage and respond to feelings wisely greatly supports the creation of harmonious relationships. This increase in emotional intelligence

facilitates more honest and empathetic communication, which in turn enhances the depth and quality of social interactions. However, even though Emotional Intelligence makes a greater contribution, the results of qualitative interviews show that the influence of the Ngayah tradition on interpersonal relationships is highly dependent on the level of individual involvement in these activities. Subjects who were more actively involved in organizations or structured activities, such as Subject 1 who participated in the STT organization, reported a greater influence on their interpersonal relationships. They felt that involvement in these structured social activities strengthened relationships due to more frequent and deeper interactions with community members (Suryawati, 2025).

In contrast, Subject 2, who was only personally involved in Ngayah activities without any organizational structure, did not feel a significant impact on their interpersonal relationships. This finding is relevant to Putnam's (2000) theory of Social Capital, which states that participation in social activities increases social capital, namely the social networks that bind individuals within a community. In the context of Bali, involvement in activities such as Ngayah serves to build broader social networks, strengthen a sense of belonging and solidarity, which in turn deepens relationships between individuals. Greater involvement in Ngayah allows individuals to strengthen the emotional bonds formed through face-to-face interactions. This is in line with the interpersonal communication theory developed by Knapp and Vangelisti (2009), which states that face-to-face communication is at the core of healthy emotional relationships. In Balinese society, which prioritizes face-to-face social relationships, activities such as Ngayah provide opportunities for direct interaction that facilitate deeper understanding among community members (Utami and Dimiyati, 2020).

In addition, the results of this study also support indigenous psychology, which argues that local values and culture greatly influence individual behavior and interpersonal relationships. The Ngayah tradition, as part of Balinese culture, not only serves as a means of strengthening relationships between individuals but also as a social mechanism that enhances emotional intelligence and strengthens social bonds within Balinese society. The principles of *tat twam asi* (I am you) and *karma phala* (the law of cause and effect), which are upheld by Balinese society, reinforce the values of empathy, solidarity, and social responsibility in interpersonal relationships (Widiana et al., 2025).

The results of this study also show that even though the world is increasingly influenced by globalization and modernization, Balinese society is still able to maintain the traditions and social values that shape their social bonds. Emotional intelligence is an important tool in facing the challenges of modernization, enabling individuals to maintain emotional balance and healthy relationships despite being exposed to rapid social change. This is in line with the theory of logotherapy developed by Viktor Frankl (1969), which emphasizes the importance of the search for meaning in life in overcoming social and cultural pressures. Spirituality is also a profound component in maintaining the emotional balance of Balinese society. For example, in interviews and observations, most respondents reported that inner balance is one of the main ways they manage stress and life pressures. These results show that even though modernization and social change have altered some aspects of Balinese society, spiritual values remain a very important balancing factor in maintaining individual emotional stability. With inner balance, individuals feel calmer in facing social change and the tensions that arise, creating space to strengthen interpersonal relationships.

Adaptation to modernization and social change has influenced the way people interact, but traditions such as Ngayah and inherited emotional intelligence continue to play an important role in maintaining healthy interpersonal relationships. Technology, while facilitating long-distance communication, often creates emotional distance between individuals. Sherry Turkle (2011) in her book *Alone Together* states that although virtual

communication allows us to stay connected, it is often not deep enough to build true emotional closeness. This shows that face-to-face communication remains more effective in building deeper relationships, which is an important value in Balinese society. However, even though technology increasingly dominates daily life, Balinese people still strive to maintain direct social relationships through activities such as Ngayah. Ngayah not only connects individuals socially, but also creates emotional bonds that strengthen the quality of interpersonal relationships. The face-to-face communication in these activities allows individuals to better understand the feelings of others, which ultimately builds stronger emotional bonds (Wirawan et al., 2024).

Thus, despite the challenges that come with social change, the results of this study show that both the Ngayah tradition and emotional intelligence play a significant role in maintaining the quality of interpersonal relationships among the Balinese people, especially in the post-COVID-19 pandemic period. During the period of social restrictions, even though many social activities were limited, activities such as Ngayah continued to play an important role in strengthening social relationships between individuals, reinforcing social networks, and developing deep emotional intelligence. Overall, the results of this study confirm that emotional intelligence and social traditions such as Ngayah are integrated in strengthening the quality of interpersonal relationships in Balinese society. Both play a very important role in creating a more harmonious, supportive society that is able to withstand various social changes and global challenges (Dewi et al., 2018).

4. Conclusion

This study shows that the Ngayah tradition and emotional intelligence play an important role in building and strengthening interpersonal relationships in Balinese society, both during and after the COVID-19 pandemic. Although the pandemic has changed the way people interact, both through social restrictions and the digitization of communication, emotional intelligence remains a more dominant factor in creating harmonious and healthy social relationships. Emotional intelligence enables individuals to be more sensitive to the feelings of others, manage emotions well, and create more effective communication in a changing social context. In this case, the Balinese community, which has a tradition of Ngayah that emphasizes mutual cooperation and togetherness, has been able to maintain strong social bonds despite significant changes in interaction patterns.

The results of the analysis show that, although the Ngayah tradition continues to have a significant influence on interpersonal relationships, emotional intelligence plays a greater role in improving and strengthening relationships between individuals in Balinese society. Active involvement in Ngayah has been shown to increase emotional intelligence, which in turn improves the quality of interpersonal relationships. Therefore, it is important for Balinese society to continue to maintain and strengthen emotional intelligence and increase participation in social activities such as Ngayah in order to restore and improve social relationships after the pandemic. This study also provides important insights into the importance of preserving local traditions and emotional intelligence in facing future social challenges, as well as its relevance to the sustainability of healthy interpersonal relationships in Balinese society.

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