

Folklore of *Megibung* and Its Digitalization as an Effort to Sustain the Balinese Tradition in the Globalization Era

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ABSTRACT

This qualitative descriptive research aims to explore the folklore of the *megibung* tradition and its digitalization efforts to sustain the tradition of *megibung* in this globalization era. Data collection methods used in this research are documentation, direct observation, and interviews. The data were analyzed descriptively. The research results showed that in the *megibung* tradition, the elements of humans, God, and nature are interrelated and influence each other. Humans are associated with the presence of God through gratitude and offerings, while the human relationship with nature is reflected in the use of natural resources and awareness of natural balance. This tradition teaches spiritual values, gratitude, and concern for nature as integral to the *megibung* experience. One of the efforts that can be made so that the *megibung* tradition remains stable in the digitalization era is to transfer the vehicle for the *megibung* tradition from documentation in the form of oral discourse to digitalization. Through this digital vehicle, people worldwide can get to know and appreciate the richness of Balinese culture and the *megibung* tradition virtually. It can also be an exciting way to promote tourism and preserve Balinese cultural traditions in the digital age. This study implied that the *megibung* tradition should be continually preserved to strengthen the Balinese culture.

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INTRODUCTION

Bali has a rich and varied artistic and cultural wealth. Art and culture are inherent in the Balinese people. It can be seen in various Balinese life activities, such as faith, social customs, and various other aspects of life. In essence, the sustainability of a culture is dynamic. Culture goes hand in hand with people's lives. Culture as a product has three forms: the environment of ideas, designs, and people's views. Second, the activity environment, in the form of the activities of interconnected people, has an actual character and can be observed or observed directly. Third, in the form of a product. In this case, the activities of people are interconnected and are not free from

the various uses of equipment as a result made by people to achieve their goals (Hasanah & Sukmawan, 2021). In principle, these three forms of culture are already owned by humans as ancestral heritage, which becomes local wisdom in the form of folklore (Wibowo & Abdullah, 2023).

Folklore is a part of culture that spreads through speech or speech (Rafiek, 2010). However, some people consider folklore as an oral tradition, even though the scope of folklore is broader than oral tradition. Folklore, which is the oral literature of the Balinese people, is a heritage that continuously provides religious, educational, social, and cultural values for the community and the younger generation in maintaining the existence of their regional identity (Nugraha, 2021; Cahyati & Arifin, 2021). To maintain their existence and identity in the community, the younger generation must maintain and preserve their culture. It will enable them to animate and popularise and love their culture.

Balinese folklore has changed due to advances in technology and science. Acculturation from foreign cultures has produced a new culture. This condition developed gradually, but it was feared that it would hurt the local wisdom of the Balinese people. Every district in Bali has unique folklore, just like the Karangasem Regency (Putri, 2019; Sucitawathi et al., 2019). This uniqueness is reflected in art and culture, such as *Usaba Dangsil* or *Usaba Aya/Usaba Gede*, *Geret Pandan*, *Gebug Ende* and many others. Apart from these traditions, unique and exciting traditions in terms of presenting offerings to guests and relatives in ceremonial activities and ceremonial activities are known as "*Megibung*" (Balinese language). *Megibung* is one of the traditions in Karangasem regency, commonly conducted during temple ceremonies, human ceremonies, important celebrations, and other festivals. This tradition becomes an important activity for the locals because they have the opportunity to share food with others to show their care and love to other people.

In general, the Balinese are familiar with the tradition of *megibung*, but only some understand the essence of *megibung*. Based on the interviews with old priests and the locals in Karangasem, the *megibung* is derived from the word '*magi*' means 'to share,' and '*bung*' means 'to cancel.' *Share* means the activity to distribute something; 'cancel' means void. So *megibung* can mean cancelling distribution due to lack of space, and the number of people invited to share is more than planned, so eating activities are carried out by eating together. The tradition of *megibung* is an activity conducted by several people or some people to eat by sitting together so that the food will be sufficient because they are shared. Not only is a feeling of satiety obtained from *megibung* activities, but people can exchange ideas and joke with each other. In practice, everyone blends into one. This activity is carried out without distinction between one person and another, whether from a high or ordinary caste, rich or poor. *Megibung* tradition is still preserved today. It is because *megibung* has a very close brotherhood value. It can unite people without having to discriminate between positions and groups, degrees, and social status so that no differences become a gap in society.

Megibung activity is usually carried out during traditional and religious ceremonies, such as the *Dewa Yadnya*, *Pitra Yadnya*, *Bhuta Yadnya*, *Rsi Yadnya* and *Manusa Yadnya* ceremonies or what is known as *Panca Yadnya* (Arini & Lestari, 2021; Susilawati, 2020; Permana, 2013; Gama, 2013). In the *Panca Yadnya* ceremony, *megibung* customs begin with an activity called "*meat*"

(Balinese language) in Bali. *Mebat* is the process of cooking food ingredients from raw to being ready to be served during the procession of *megibung* itself. In its implementation, *megibung* is bound by unwritten rules, including participants of *megibung* should eat all the food served (Arini & Lestari, 2021; Susilawati, 2020). Moreover, the participants may not leave the *megibung* activity before it is completed. These rules are based on habits that have become traditions, so they must be obeyed from generation to generation. In a culture, if there is a violation of these rules, there are no legal sanctions, but socially it can have an impact on people who violate them (Kartikasari, 2021). Violations committed are only related to self-esteem for people who violate the rules of *megibung*. People who violate these rules tend to have no understanding of tradition, lack discipline and have no ethics and manners.



Picture 1: *Megibung* tradition in Karangasem

<https://bali.idntimes.com/science/discovery/diantari-putri/tata-cara-megibung-di-karangasem>

[source]

The tradition of *megibung* has been found in Bali since the kingdom era. This tradition is a culture conducted by the Balinese and passed to the younger generations (Pramana & Adi, 2019; Putri, 2019; Sukrawati, 2018). This tradition has been popular in the Balinese community and is carried out in various kinds of events. These activities are carried out repeatedly in every aspect of people's lives (Nonoriati et al., 2016; Tristaningrat, 2018). *Megibung* contains various kinds of noble values, such as social values, reflected in the sense and spirit of togetherness to prepare food together. This activity contains philosophical values, namely the value of togetherness in the form of joy and sorrow, anthropological values, namely togetherness in the form of discipline and kinship, and psychological values, namely togetherness and equality and order. Besides that, *megibung* has other important values, such as preserving ancestral culture, local wisdom, and unique skills in cooking food (Sari & Maming, 2019). The current *Megibung* tradition is an essential tradition to preserve because it has a lot of religious, family, ethical, and togetherness values, which are very important to teach to the next generation (Dewi et al., 2021; Gama, 2013)

Along with the globalization era, the *megibung* tradition at this time began to be threatened because it began to be abandoned by several people in Karangasem Regency. Based on the observation of various ceremonies and festivals in Karangasem regency, it was found that the number of *megibung* activities is decreasing. This is due to several reasons, such as lack of efficiency, hygiene conditions, and time consumption. The decline in traditional activities is due to the assumption in society that traditional activities *megibung* is a wasteful activity. The *megibung* activities are sometimes excessive, so it seems a waste of time. In addition, several people think *megibung* is less hygienic and allows disease transmission from other people invited

to megibung. Some of these assumptions implement religious ceremonies or community meetings activities of *megibung* are starting to be abandoned. They tend to choose to serve food to their guests in a buffet way to make it look more modern. However, the *megibung* tradition needs to be preserved because this activity has significant cultural values for the community, especially the value of togetherness. Therefore, to deal with this problem, various efforts have been made to maintain the *megibung* tradition. This tradition does not lose its identity and existence as a tradition full of philosophical values, tolerance, social, togetherness, family and religious values.

Previous studies related to *megibung* have been carried out by (Susilawati, 2020; Kasih et al., 2019; Widiasih et al., 2017), who examine the values contained in the *megibung* tradition. There has been no research on (1) the elements of humans, nature, and God in the *megibung* tradition, (2) the relationship between man, nature, and God in the *megibung* tradition, (3) the vehicle of *megibung* tradition in an attempt to preserve *megibung* tradition in the era of urban digitalization as it is today. Transfer of this vehicle itself is a form of self-transformation with the development of an increasingly modern era without changing the essence. In other words, transferring this vehicle is a concrete step to re-popularise the *megibung* tradition to children as the next generation. The previous studies highlighted that *megibung* is one of the important traditions in Bali, which enriches local people's social closeness and togetherness. However, insufficient studies have been conducted to reveal the essential nature of the *megibung* tradition. Therefore, the researchers conducted the *megibung* tradition as a research topic because the *megibung* tradition is an essential tradition to enhance the noble characters of the community in this modern era. The purpose of this research is to maintain the existence of the *megibung* tradition for the next generation amid the continuous flow of globalization.

METHODS

This research was carried out using descriptive qualitative methods. The object of this research is the community in Tianyar Village, Kubu District, Karangasem Regency. Data in this study were collected through interviews, observation, and documentation. The participants were randomly selected, consisting of five key informants knowledgeable in *megibung* and Balinese tradition. Interviews are oral statements through question and answer conducted face-to-face with the participants. Observation is observing and recording *megibung* traditions in Tianyar Village, Kubu District, Karangasem Regency, and the documentation used by researchers was photographed to support observation data. The data that has been collected is then analyzed using a qualitative descriptive analysis method, which is a method used to analyze, describe, and summarise the collected data in the form of interviews related to problems studied in the field. The data were analyzed descriptively by discussing and providing the facts related to the *megibung* tradition to establish valid and reliable findings.

RESULTS AND DISCUSSION

In this section, all actual results of this study were briefly elaborated to provide a clear understanding concerning the results and the findings of this study.

History of *Megibung*

Folklore in Balinese society is very numerous and has different variations in each *Pakraman* village, let alone in each regency in Bali. Based on Brunvand's philosophy, folklore in Bali can be described into 3 major categories: oral, partly oral, and non-oral. One of the three types of folklore studied in this research is partially oral folklore. Oral folklore is a mixture of oral factors and elements of action or special signs customary for the Balinese. This folklore is also referred to as a social reality not based on common sense because it cannot be accounted for objectively regarding beliefs and conventional customs (applications) of Balinese society. One form of oral folklore is partly customs. Customs are traditions passed down from generation to generation, carried out jointly on special days in Bali is *megibung*.

Based on studies conducted by researchers, the *megibung* tradition is a tradition that has existed since the time of our ancestors. Written records of the birth of the *megibung* tradition can be stated in the papyrus or other notes. In the ejection of Dwi Jendra Tattwa, *megibung* is mentioned that tradition existed since around the fifteenth century, namely when Dang Hyang Nirarta came to Bali in 1489. Other records state that this *megibung* tradition started around 1614 Caka or 1692 AD when I Gusti Anglurah Ketut Karangasem became Senapati in the Kingdom of Karangasem. *megibung* tradition, this happened when the equipment used to place food for the soldiers was insufficient. In such a situation, finally, I, Gusti Anglurah Ketut Karangasem, cancelled the activity to distribute food. He then ordered his soldiers to eat food together by using a shield (ende) for food containers to eat together. Since then, eating together has become known as the term *megibung*.



Picture 2: Sitting Position in *Megibung* Tradition

<https://www.kintamani.id/tradisi-megibung-karangasem-wajah-keunikan-budaya-tradisional-bali>

[source]

Other sources mention *megibung* tradition appeared for the first time in Guminten Traditional Village on the slopes of Mount Lempuyang in Karangasem Regency. term *megibung* used to be used in Guminten Traditional Village, located on the slopes of Mount Lempuyang, Karangasem. word *megibung* comes from two words: *Mebagi Buung* (Balinese language). This emerged when the people of the Guminten Traditional Village carried out the yagna ceremony, where the distribution of the ceremonial rituals was not carried out because the number of attendees was far greater than planned. So, the religious leaders ordered the leftovers of these religious rituals to be eaten together in one container. Since then, this joint eating activity has been known as *megibung*.



Picture 3: Food presentation for *megibung*
<http://tourism.karangasemkab.go.id/data/megibung> [source]

Megibung tradition is an old tradition in Bali, found in various areas of Bali, especially in Karangasem Regency. People usually sit together in a circle surrounding a big plate of food and eat together. The tradition of *megibung* develops the feeling of togetherness without considering different social statuses. Therefore, no social class, economic status, or educational background is different. The *megibung* tradition can be one way to build up the unity of the community. Moreover, the *megibung* activity is usually celebrated with full joy and happiness and is sometimes followed by drinking together while watching the Balinese dance performance.

In line with the times, *megibung* traditions. It is changing, and there are refinements in form. This change occurred due to increased public knowledge about the nobility of cultural values. *Megibung* is often implemented when the community performs religious ceremonies. However, now *megibung* is carried out not only during the ceremony mentioned above but also in celebration events, year-closing events or new year welcoming events, meetings, the inauguration of village officials, and others.

The Human Element in *Megibung* Tradition

In the *megibung* tradition, the human element plays a critical role. Here are some human elements related to the *megibung* tradition:

1. Presence and Participation: *Megibung* tradition involves the physical presence of humans who actively participate in a shared meal. Participants of *megibung* gather together in one place to enjoy a meal together. This human presence creates a warm social atmosphere and brings people together simultaneously.
2. Interaction and Communication: *Megibung* is a moment for participants to interact and communicate with each other. During the event, people talk, laugh, share stories, and get to know each other better. This human interaction creates solid social bonds and strengthens the relationship between them.
3. Cooperation and Sharing: *megibung* tradition encourages cooperation and sharing among participants. The community works together to prepare the food for *megibung*, from collecting the ingredients to cooking, serving, and eating together. They share the food equally.

4. Tradition and customary rules: the activity of *megibung* is a tradition that has been carried out for centuries in Bali. During the *megibung*, several rules should be followed, for example, the food is served, food rotation, who should eat first, etc.
5. Respect and social acceptance: Conducting *megibung* shows respect and acceptance of all participants of the *megibung* ceremony, considering their different social statuses.

The Spiritual Element of *Megibung*

Megibung has several spiritual elements. Here are some elements of God associated with the *megibung* tradition:

1. Prayer and gratitude: Before starting the event *megibung*, participants often involve elements of prayer as an expression of gratitude to God for sustenance and the opportunity to gather together. Prayer can be a moment of reflection and respect for God before enjoying the food prepared.
2. Religious rituals: In some cultures, or religions, traditions of *megibung* are accompanied by certain religious rituals. For example, breathing is the activity of presenting results combined to the ancestors, gods, and *bhuta kala* as a form of gratitude that has been given in abundance. In addition to giving results combined to the gods, results combined This combined also given to relatives, neighbours, and closest friends. Before *megibung* is held, the host who has the event first will shout to the gods and ancestors and *bhuta kala* to get the reward or heaven of the system.
3. Religious values: *Megibung* can also reflect values such as affection, caring, brotherhood, and sharing. In this context, participants in the *megibung* tradition try to apply religious teachings or spiritual principles in their interactions and behaviour during the meal together.
4. Strengthening the relationship with God: *Megibung* tradition can be an opportunity to strengthen your relationship with God or deepen your spiritual dimension. Through moments of gratitude, prayer, or the practice of religious values, participants of *megibung* can experience closeness to God and strengthen their spiritual bond.

It is important to note that the influence and presence of divine elements in the *megibung* tradition will vary greatly depending on the underlying culture, beliefs, and religion. Some traditions emphasize the social and community aspects of *megibung*. Some may have a stronger emphasis on spiritual aspects, while others may place more.

The Elements of Nature in *Megibung* Tradition

In the *megibung* tradition, natural elements can also be an important part. This culture and tradition of eating together is often related to the relationship between humans and nature and natural resources. Here are some natural elements related to the *megibung* tradition:

1. Food ingredients: Food served in *megibung* is usually associated with natural ingredients derived from nature. For example, rice, vegetables, fruits, fish, meat, spices, etc. The use of natural materials respects and relies on the wealth of existing natural resources.
2. Farming and traditional farming: Many dishes used in *megibung* are associated with agriculture and traditional farming. For example, rice is the main part of the dish

megibung resulting from rice farming. This connects participants with natural cycles and human efforts in cultivating land to produce food.

3. Utilizing natural resources: Traditional food preparation processes of *megibung* also involve utilizing natural resources, for example, using firewood as a source of heat for cooking, using water from natural sources to clean food, or using banana or bamboo leaves as containers for serving food.
4. Natural environment: Places where *megibung* is usually done can also relate to natural elements. This event is often carried out in open areas such as fields, yards, or places with beautiful natural scenery. This natural environment provides an atmosphere that is more one with nature and provides comfort and peace when carrying out the *megibung* tradition.
5. The balance of nature: *Megibung* also reflects the principle of natural balance and life cycle.

The Social Element of *Megibung*

The social factor is essential in the *megibung* tradition. This tradition fosters social relationships and has various major societal implications, including:

1. Community: The *megibung* custom urges people to gather and share a meal. This promotes social relationships among members, fosters a feeling of community, and lowers socioeconomic disparity. *Megibung* is an opportunity for individuals to get to know one another better, establish connections, and make memories.
2. Cooperation: *Megibung* fosters participant cooperation. People assist one another, collaborate, and share duties during the planning and implementation of *megibung*. This highlights the importance of community and the spirit of mutual aid in Indonesian culture. This partnership includes cooking, providing meals, and establishing a nice eating area.

The Environmental Element of *Megibung*

Environmental element also has an essential role in the *megibung* tradition. Following are some of the environmental aspects associated with this tradition:

1. Use of natural resources: *Megibung* tradition involves using natural resources, such as firewood for cooking or water for cleaning food. It is important to pay attention to the wise and sustainable use of these resources so as not to harm the environment. For example, choosing firewood from renewable sources or saving on water use.
2. Waste management: As long as *megibung* tradition, there is the production of waste such as food scraps, packaging, or containers. It is essential to have awareness in disposing of waste properly and choosing environmentally friendly packaging materials, such as using banana leaf containers that are naturally biodegradable. Recycling and good waste management can help minimize negative impacts on the environment.
3. Sustainable food choices: *Megibung* can be an opportunity to choose sustainable and environmentally friendly food. Prioritizing local, organic, and responsibly produced food can help maintain environmental sustainability. It also supports local farmers and maintains biodiversity.

4. Place environment *megibung*: The place where *megibung* is carried out can also impact the environment. If *megibung* is carried out in the open, it is essential to maintain the cleanliness and sustainability of the environment.

The Traditional Architectural Element of *Megibung*

The architectural element is equally significant in the *megibung* tradition. The choice or modification of the space and structure of the venue of the *megibung* can influence the atmosphere and experience of participants. Here are some architectural characteristics linked to the *megibung* tradition:

1. Decorative design: In the *megibung* tradition, the use of unusual ornaments or natural materials may create a particular architectural touch. For example, as table decorations or backdrops, use woven bamboo, banana leaves, or native fabrics. The chosen decorative design can represent local culture and character, giving *megibung* tradition a particular feel.
2. Use of natural components: Using natural architectural features may help improve the *megibung* experience.

The Relationship between the Elements of Man, God, and Nature in *Megibung* Tradition

Human components, God, and nature have complicated relationships in the *megibung* tradition. The philosophy and ideals that underpin this tradition are reflected in this connection. Here are some details about the connection.

1. The *megibung* custom is frequently performed to show thanks and gratitude to God for the nourishment and benefits bestowed. Humans honour and revere God's position as a nourishment supplier when sharing a meal.
2. Before and after *megibung*, prayers or ceremonies are sometimes done that direct contributions to God. In Hindu religion, this expresses the human connection with spiritual force as well as the belief in the presence of God.
3. The community uses natural resources in the *megibung* tradition. In cooking and processing food, attention is paid to the sustainability of natural resources, for example, by selecting food ingredients that are sourced responsibly and practising wise use.
4. Food served in the *megibung* tradition comes from nature and is considered a God-given gift. Humans are reminded to respect and be grateful for the natural wealth given by God through this tradition.
5. *Megibung* tradition can also be related to natural cycles such as harvests, certain seasons, or celebrations related to nature. This shows recognition of the power of nature and human dependence on it.

In the *megibung* tradition, the elements of man, God, and nature are interrelated and influence each other. Humans are associated with the presence of God through gratitude and offerings. In contrast, the human relationship with nature is reflected in the use of natural resources and awareness of natural balance. This tradition teaches spiritual values, gratitude, and care for nature as an integral part of the experience of *megibung*.

Transfer of Folklore Digitalization Vehicles *Megibung*

The digital documentation of *megibung* was carried out in several ways, such as digital photography, audio video, and website. Photos were taken using digital cameras and mobile phones and stored in the computer to provide an extensive collection of photo albums. Moreover, audio videos were also made to provide actual documentation of the *megibung* tradition. Several videos and photos were also available publicly through websites. This system of documentation was made possible because of the development of technology. The development of today's culture is strongly influenced by technological advances, especially technology informatics in digital form. The development of digital culture, which is getting cheaper and cheaper every day and affordable by most people, greatly impacts the culture of everyday life in society.

The development of audio-visual technology in the form of recordings has become an integral part of the daily life of most people. An audio-video recording of the *megibung* tradition does not require special equipment and is as expensive as in the past with a mobile phone or camera. Ordinary videos that are relatively cheap and affordable can make audio-video recordings. The tendency to use the technology above is also in line with the multiplication process results of recordings in digital form on memory chips. The convenience offered by technology Informatics, especially a set of home computers, is capable of providing services for the duplication of recordings, both photography and printouts, as well as audio video recordings.

In today's modern times, a tradition in Tianyar Hamlet, Kubu District, Karangasem Regency has started to switch to a more modern form of eating pattern, namely in the form of a buffet. The view that has grown in society lately is that the *megibung* tradition is inefficient in terms of duration and the provision of rice, where if the food does not run out in one *megibung*, it must be thrown away or used as food for pigs. However, so do religious celebrations and traditional events by Tianyar Hamlet residents *megibung*. It is always carried out in individual events, for example, at the manus yagnya ceremony, but only sometimes because the villagers adopt the buffet pattern more.

Internal and external aspects influence *megibung* folklore's existence. The internal aspect is the aspect that is influenced by the functionality of the folklore itself. The external aspect is the aspect that is influenced by the speakers or the collective. The aspect of the existence of folklore in Bali is. First, folklore is related to the socio-religious views of Balinese people. Folklore is functionally very important in the life of Balinese people, especially in traditional activities and faith. Folklore develops and grows in various social spheres of society. Also, folklore tradition has been passed down from generation to generation as an oral activity full of meaning. Second, folklore has an implicit literary record (mandate) that needs to be explored by the community. Therefore, folklore is functioning in the lives of Balinese people. Third, folklore supports the existence of Bali tourism.

The external aspect behind the existence of folklore is the will to maintain local virtues. Folklore becomes a local virtue as a proof of the Balinese traditional self, a particular characteristic, and a specific power, so it becomes a differentiator from other regions. Local virtues depend on regional independence in protecting, preserving, and enhancing the presence of folklore through efforts such as recording and patenting folklore so that special groups do not claim it. Aspects that cause some folklore to face demotion are the development and progress of science and technology, the

existence of conventional institutions such as the family, and the significance of folklore. Related to this, one of the things that can be done is to replace traditional means of *megibung* from documentation in the form of oral articles to digitalization.

In the context of digital vehicles and folklore, the exciting idea is to create an interactive digital platform that combines elements of culture and folklore from Bali, especially those related to the *megibung* tradition. Through this digital vehicle, people worldwide can get to know and appreciate the richness of Balinese culture and traditions *megibung* virtually. It can also be an exciting way to promote tourism and preserve Balinese cultural traditions in the digital age.

Therefore, the digitalization of the *megibung* tradition was carried out to meet the development of technology where people are more familiar with the gadget to have access to see the tradition in their society. Additionally, the digitalization of the *megibung* tradition is due to the digital era developing rapidly, and all lines are connected with digital concepts; the fast development of technology, information, and communication marks this. All levels of society can already enjoy technological advances and increasingly sophisticated means of communication and transportation. Technological advances in the global era have yet to be fully utilized as a form of media for digitalization and promotion of culture and tradition. Digital platforms with various applications are also a factor in the loss of boundaries for global culture. Therefore, there is a need for an Indonesian cultural strategy using a digital basis in its development. This means utilizing digital technology to develop traditional culture into new media to bring out a new appreciation from the public.

CONCLUSION

Megibung tradition is one activity that emphasizes balance and harmony between three essential aspects of life, namely humans, nature, and God. *Megibung* prioritizes social relations and human togetherness. *Megibung* tradition is closely related to the relationship between humans and nature and natural resources. *Megibung* tradition involves using natural resources, such as firewood for cooking or water for cleaning food. It is essential to pay attention to the wise and sustainable use of these resources so as not to harm the environment. Through *megibung*, humans share, respect, and strengthen the bonds of brotherhood in one community. *Megibung* emphasizes preserving and safeguarding nature as an integral component of human life. Nature is respected in this culture via the wise use of natural resources, ecologically appropriate food ingredients, and excellent waste management. *Megibung* expresses human thankfulness to God for providing nutrition and benefits. Prayers or ceremonies in this religion offer reverence and appreciation to God for His favour. The *Megibung* ritual is commonly conducted to express appreciation to God for the nutrition and advantages granted. When sharing a meal, humans appreciate and adore God's role as a provider of nutrition. Integrating the elements of humans, nature, and God is expected to maintain balance and harmony between humans, nature, and God. This concept promotes a deep understanding of the importance of maintaining balance and sustainability in everyday life, which can be done through digitalizing traditional folklore *megibung*. Both internal and external factors impact the existence of *Megibung* folklore. The functionality of the tale itself impacts the internal aspect. The external aspect is the one that is impacted by the speakers or the group as a whole.

Based on the study's results, the authors suggest in this paper as follows: (1) it is important to educate the younger generation about the values and meaning of the *megibung* tradition. Schools, cultural institutions, or local communities can provide educational programs that teach about the history, philosophy, and practices of the *megibung* tradition. (2) Written documentation, photography, or video recording about the *megibung* tradition can be a valuable source of information for understanding aspects of this tradition. In-depth research can also assist in learning more about the history, stories, and values associated with *megibung*, (3) utilising social media platforms to introduce traditions of *megibung* to the wider community. Interesting content such as videos, photos, or stories can be shared to provide understanding and interest in this tradition. Therefore, it is essential to conduct a deeper study on the *megibung* tradition based on the phenomenon and the findings of the study.

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