



Multicultural Education about *Nyepi* in Bali

I Wayan Rasna^{1*}^①, Ni Putu Utami Dewi², I Gusti Made Arya Suta Wirawan³^②

^{1,3} Universitas Pendidikan Ganesha, Singaraja, Indonesia

² Institut Negeri Mpu Kuturan, Singaraja, Indonesia

*E-mail addresses: wayan.rasna@undiksha.ac.id

A B S T R A K T. *Nyepi* adalah tradisi lokal yang merayakan Tahun Baru Saka Bali, yang diadakan setiap tahun sekitar bulan Maret. Rangkaian acara *Nyepi* diawali dengan *melasti*, *nyejer*, *tawur*, *sipeng*, dan *ngembak geni*. Seluruh masyarakat multietnis yang tinggal di Bali akan merayakan *Nyepi*. Masyarakat diminta untuk tetap di dalam rumah dan tidak menyalakan lampu. Keberhasilan tradisi *Nyepi* di Bali tidak lepas dari nilai-nilai multikultural yang sudah terintegrasi di dalamnya, seperti nilai-nilai bersama, saling menghormati, kerja sama, *Tat Tvam Asi*, *Tri Kaya Parisudha*, *Tri Hita Karana*, dan lain-lain. Penelitian ini bertujuan untuk menganalisis bahwa pelaksanaan hari raya *Nyepi*, yang dirayakan setahun sekali dalam kalender Hindu Bali, juga memiliki nilai-nilai inklusif, seperti nilai-nilai multikultural dan sosial edukatif, dalam membangun realitas sosial yang setara di mana setiap individu yang berinteraksi sosial tidak lagi mempertimbangkan latar belakang sosial atau agama orang lain. Aspek lain yang lebih penting dari penelitian tentang aspek budaya ini adalah bagaimana perayaan *Nyepi* mampu memberikan rasa keseimbangan sosial yang menekankan nilai-nilai pluralisme di tengah beragamnya realitas masyarakat. Metode penelitian yang digunakan dalam penelitian ini adalah pendekatan kualitatif, dengan triangulasi data (observasi, wawancara, dan studi dokumen). *Nyepi* di Bali mewujudkan nilai-nilai multikultural yang diterima secara universal oleh semua orang di Bali. Hal ini karena, secara multikultural, *Nyepi* membuka pintu bagi toleransi dan saling menghormati antar agama, suku, dan ras di Bali. Tradisi multikultural *Nyepi* hanyalah salah satu contoh model multikultural tentang bagaimana kehidupan berfungsi dengan baik di Bali.

A B S T R A C T. *Nyepi* is a local tradition celebrating the Balinese *Saka* New Year, held annually around March. The *Nyepi* series of events begins with *melasti*, *nyejer*, *tawur*, *sipeng*, and *ngembak geni*. The entire multi-ethnic community living in Bali will celebrate *Nyepi*. The public is asked to stay indoors and not turn on the lights. The success of the *Nyepi* tradition in Bali is due to the multicultural values that are already integrated within it, such as shared values, mutual respect, cooperation, *Tat Tvam Asi*, *Tri Kaya Parisudha*, *Tri Hita Karana*, and others. This research aims to analyze that the implementation of the *Nyepi* holiday, which is celebrated once a year in the Balinese Hindu calendar, also has inclusive values, such as multicultural and social educational values, in building an equivalent social reality where every individual interacting socially no longer considers the social or religious background of others. Another more important aspect of research on this cultural aspect is how the celebration of *Nyepi* is able to provide a sense of social equilibrium that emphasizes the values of pluralism amidst the diverse realities of society. The research method used in this study is a qualitative approach, with data triangulation (observation, interviews, and document study). *Nyepi* in Bali embodies multicultural values that are universally accepted by everyone in Bali. This is because, multiculturally, *Nyepi* opens the door to tolerance and mutual respect among religions, ethnicities, and races in Bali. The multicultural traditions of *Nyepi* are just one example of a multicultural model of how life functions well in Bali.

ARTICLE INFO

Kata Kunci:

Pendidikan Multikultural; Budaya Bali; *Nyepi*; Toleransi; Universalisme

Keywords:

Multicultural Education; Balinese Culture; *Nyepi*; Tolerance; Universalism

Received November 10, 2024;

Accepted February 19, 2025;

Available Online March 25, 2025

¹ Orcid ID 0000-0001-8215-6639

³ Orcid ID 0000-0001-8815-0051



This is an open access article under the CC BY-SA license.

Copyright©2025 by Author. Published by Nohan Institute.

1. INTRODUCTION

Multicultural education is a practical aspect that emphasizes understanding the cultural or cultural heterogeneity of a social community or within the scope of a country. The diversity of social or cultural backgrounds possessed by each individual grows and thrives in social space, where each individual appreciates differences, embraces

thinking that views and prioritizes equivalence, and identifies with one another. Differences in terms of ethnicity, religion, race, or social groups are manifested horizontally, indicating that in a diverse social system, there is a priority scale to prioritize equality within the scope of diversity. This kind of life principle is an aspect of life that prioritizes social morality in interactions between individuals. A social lifestyle characterized by diversity is a way to eliminate stereotypes or stigma against those considered different. Multicultural life also teaches a reflection on actions in designing the learning process to accept differences. Cultural knowledge also helps social life in designing a harmonious lifestyle for the present and the future. Because the principle of multicultural life is to teach every individual to "see the reality of ancient morality, but apply it as an action in the future." This metaphorical narrative serves as a starting point, suggesting that diversity is not a threat or something to be feared, but rather teaches us a pattern for designing social justice without regard to a person's background (Braden, 2020; H. Chang, 2018; Reynolds, 2018; Stanton et al., 2020; Zinn, 2021).

Multicultural education also offers benefits such as the process of constructing an inclusive social atmosphere and efforts to create equality between individuals or groups. Multicultural education that teaches moral principles will build perspective and how an individual positions themselves in a diverse social arena. Because, if the theoretical and practical aspects of multicultural education are not instilled from an early age, the potential for conflict will be very high. Theoretically, the more diverse a society is, the higher the potential for social friction or social conflict. On the other hand, multicultural education demonstrates the local wisdom of indigenous communities, particularly how to address and appreciate differences. This life orientation will lead every individual to engage in self-reflection as a form of life action (Brocic & Miles, 2021; Cherner & Fegely, 2018; Renganathan & Kral, 2018; Tang, 2021; Zhang, 2021). Therefore, multicultural education plays an essential role in developing the contemplative aspect of human beings to view the morality of the past, and to apply it to today's social realities. Multicultural education is ideally taught and implemented in a diverse social reality. Because the diversity of a geographical and social entity has great potential to generate conflict. Therefore, a "canopy" is needed to serve as an "umbrella" regarding how a community thinks and acts, as a form of social acceptance for those who are different. This construction of that will give rise to the concept of community commitment creation, which is a space for providing education, creating an environment where each individual is integrated with one another, and enriching the knowledge base regarding the process of accepting "the other". Consistent action within the space of diversity will create a social matrix of individual resilience in facing the challenges of pluralism in the future. Social approaches to something different are also beneficial in creating a concept of caution when accepting issues that could disrupt the order of diversity. This kind of space will form an aspect of usefulness in developing the concept of democratization, where everyone is valued, regardless of their cultural background. This will help each individual participate in creating social conformity (Bettez, 2020; Gildersleeve, 2019; Jackson, 2021; Wright et al., 2019; Zhou & Li, 2021). Rationalization in accepting differences is a form of reconstruction to strengthen the "social knot" in the contemporary era. This means that the development of multicultural education is an effort to develop learning and action concepts regarding social life. Pluralistic determinism must be a priority in this disruptive era. The idealism promoted by multicultural education leads us to a dimension for creating cross-cultural discourse, as an effort to evaluate sub-systems considered potentially resistant to the existing order of diversity (C.-F. Chang & Hall, 2022; Delanty & Harris, 2021; Horn & Veermans, 2019; Misco, 2018; Yosso, 2020). In other words, multicultural education ideally seeks to present different ways of thinking and social elements constructed by diverse individuals, but these differences are used as a foundation for building a better social order. This is because every individual in social life cannot avoid differences; differences are a necessity.

The importance of instilling ideas of diversity in every individual or learner necessitates cultural recognition within a specific social community or society, where culture, as an intangible asset, can bring forth the values of diversity. One culture closely related to multiculturalism is the *Nyepi* culture of the Balinese people. The topic of *Nyepi* not only refers to religious texts from a single tradition but also from various authors, eras, and schools of thought. A paradigm of inclusive and moderate religious understanding, capable of contributing to teaching and implementing the values of diversity promoted to students in schools. Schools must play a role in building a pluralistic and tolerant educational environment. The presence of the multicultural concept in the celebration of *Nyepi* stimulates research on the culture and moral values within it, which can be applied as a form of social ethics, deep thinking, and manifested in action. Moreover, in the era of globalization, there is potential to increase the opportunity to erase the cultural footprint of a society. This needs to be anticipated, as the culture of a society (including *Nyepi*) contains important aspects in spreading ethical or moral values, especially in teaching heterogenous values or teaching knowledge based on ethnographic traces. The existence of this culture becomes a formulation in building an "enlightening" paradigm and developing deliberative ideas that prioritize equality. Multicultural education is becoming a complex and important aspect of education because of a consistent effort in a conceptual perspective to form a collective system of action, regardless of social background differences (Head, 2020; Jacobson et al., 2019; Kahne & Bowyer, 2017; Kraus et al., 2021; Roopesh, 2021). The existence of an environment that upholds principles like this will be useful for building sustainable social action and contributing to a more vibrant social atmosphere. The presence of cultural aspects applied in the social arena aims to understand the complexity of social space itself, while also building meaningful action structures. This will have implications for the accountability of each individual's actions in public spaces, which are communal spaces. The values of *Nyepi* are conveyed not only thru actions but also orally. Oral transmission of values aims to impart knowledge and sow concepts that can later be internalized. And in the end, knowledge based on ethics and morals will be formed (Fisher, 2021; Hudde, 2022; Peng et al., 2021; Tsang, 2020; Yin, 2022). In other words, it can be explained that the existence of multicultural education

provides a cognitive aspect in the form of a conception of differences or diversity, and on the other hand, it provides guidance on how to act in appreciating diversity itself.

Nyepi Day usually falls in March, *Tanggal Apisan, Sasih Kedasa*. The implementation of *Nyepi* involves several series of ceremonies, starting from *melasti, nyejer, ngerupuk, tawur, sipeng, ngembak geni*, and *dharma santi*. The popularity of *Nyepi* is not only known by the Balinese people but also by those who have been to Bali, especially if their visit to Bali coincides with the *Nyepi* celebration. The implementation of the *Nyepi brata* in Bali is very special because of the good cooperation between the Balinese government and all components of Balinese society to support the celebration. This is done by closing Ngurah Rai Airport for one day, prohibiting any activity on the streets, not lighting fires, and encouraging all Balinese people to relax at home or in a good place for 24 hours. In other words, the celebration of *Nyepi* teaches multicultural values such as tolerance, empathy, togetherness, shared joy and sorrow, or in Balinese idiomatic language, this is known as *sagilik saguluk salunglung sabayantaka*. The values contained within the *Nyepi* celebration contain an ideological standpoint. An ideological standpoint is a point of view that demonstrates evidence that a particular culture does not contain exclusive values, but rather inclusive values that are followed up with the best actions. This implementative aspect will prevent any individual from attempting to marginalize others. Because the decision to accept differences is an attitude that aligns with the acceptance of the idea of pluralism. In the current digital age, global flows have a significant impact on all individuals and social institutions worldwide. Therefore, a multicultural community is needed to contribute to anticipating destruction due to the rise of discrimination (Chase & Morrison, 2018; Cheung & Xie, 2021; Fenwick & Edwards, 2016; Kalogeropoulos et al., 2021; Pithouse-Morgan et al., 2018). *Nyepi* also serves as an aspect of symbolic legitimacy in understanding human values, particularly in countering the destructive aggression of slander that harms social order. *Nyepi* also provides each individual with a socio-cultural experience regarding the strength of cultural capital in creating a social habitus. This will be useful in developing emotional and interpersonal abilities as a form of social constructivism. This cultural aspect can serve as "social treatment" in shaping the rigor of social experiences, particularly regarding the existence of cultural differences. This indicates a deep concern about multicultural identity, which is always present in the social sphere of each individual (Dyson et al., 2021; Ivemark & Ambrose, 2021; Slavin et al., 2021; Smith-Warshaw et al., 2020; Valiverronen & Saikkonen, 2021). It can be concluded that the implementation of *Nyepi* and the values within it demonstrate social affirmation from a diverse society and the implementation of multicultural actions as universal and inclusive practices.

Bali has a tradition known as *Nyepi*. *Nyepi* itself means silence, where for one day all activities carried out by every individual are stopped, as the focus is on total silence. This silent activity is carried out for 24 hours. This tradition is also written in the sacred texts of Hinduism (Wijaya, 2021). *Nyepi* is a ceremony performed for self-reflection and an effort to connect human existence with the Almighty God, ancestors, and nature. The unification of the mind with universal entities aims to achieve peace and prosperity. *Nyepi* is observed based on the holy Veda scriptures, the concepts of *desa, kala, patra, and desa mawacara* (Arka, 2022). The *Nyepi* ritual in Bali is closely related to the symbolic interpretation of the ritual's existence and its meaning. These two elements provide holistic values and bring meaning to the Balinese people. This ritual is performed according to the basic framework of Hinduism, which consists of *tattwa* (philosophy), ethics, and ritual, with the aim of achieving *jagadhita* (well-being in life) and also *moksartham* (happiness after passing thru mortal life) (Suwena, 2017). The *Melasti* ceremony is one of the series of events to welcome the *Nyepi* holiday. The ceremony to cleanse all ritual equipment and request or pray for holy water in Pancasari Village is different from villages in Bali in general. In this village, the *Melasti* ceremony is performed in two places: at the lake, which is done every year, and at the sea, which is done every five years. The essence of holding this ceremony in two different locations is the same: to request holy water as a symbol of the Narmada (a spring source) which gives life to all beings (Dauh & Dharma, 2020). The implementation of *Nyepi* Day is a momentum to make efforts toward *ngeret indriya*, which is an attempt to control lust, anger, restlessness, and behaviors that represent unrighteous qualities. This moment is considered a very appropriate time for self-reflection, in an effort to become a better person over time (Gateri, 2021).

The purpose of this research is to focus on the study of Hinduism, particularly the *Nyepi* celebration, from a multicultural perspective. In Balinese society, the *Nyepi* holiday, which comes once a year, has long been celebrated. This research attempts to analyze that the annual celebration of *Nyepi* in the Balinese Hindu calendar also holds inclusive values, such as multicultural and social educational values, in building an equivalent social reality where every individual interacting socially no longer considers the social or religious background of others. Another more important aspect of research on this cultural aspect is how the celebration of *Nyepi* is able to provide a sense of social equilibrium that emphasizes the values of plurality amidst the diverse realities of society.

2. METHOD

This research utilizes a qualitative approach. A qualitative approach is a research design that aims to analyze data while also aiming to form new horizons regarding the research object. Qualitative research is obtained from a complex epistemological process, which requires the researcher's focus in analyzing a context. The context of this research is closely related to academic culture, academic practices, and academic work. Qualitative research aims to review all aspects, including traditional ones. In the context of education and learning, this context focuses on the implications of the research problem (Akkerman et al., 2021; Denzin, 2020; Dorans et al., 2021; Mannheimer et al., 2019). This research aims to review the existence of the *Nyepi* ceremony and its relationship to multicultural education, using

methodological steps such as determining research subjects, data collection methods, and data analysis. These steps were taken to obtain comprehensive results. The ethical process and forms of ethical action aim to review the stages in the formation of knowledge, expertise, including in the realm of education. The research aspect in education is a continuous research aspect with a purpose and a connection to pedagogical issues. The pedagogical aspect seeks to understand multi-effects, or something that has direct implications for education. Research on culture and education has a complex perspective. This complexity aims to build a theoretical framework for subsequent action (Head, 2020; Jacobson et al., 2019; Miller et al., 2020; Nestler et al., 2021). Qualitative research methods are approaches that utilize conceptual, theoretical, and paradigmatic frameworks. This research requires a researcher to take notes or write down answers to a variety of questions asked during observations or interviews. Researchers are also required to be able to find evidence to support data analysis. Therefore, it is important to understand the research location in order to obtain the desired data (Collins & Stockton, 2018; Joyce & Cartwright, 2020; Valiverronen & Saikkonen, 2021). So, qualitative research is a research approach that seeks to view the research object from an integral and holistic perspective.

To obtain specific data, the stages in this research begin with subject selection. The subjects in this study are academics who have theoretical knowledge of the *Nyepi* ceremony and the connection between *Nyepi* and multicultural education. Data collection techniques were obtained by conducting observations, interviews, and document studies. The observation aims to observe the processions before and after *Nyepi*, focusing on the social appreciation shown by each individual in a diverse social space. The interview aims to collect data related to the existence of the *Nyepi* ceremony, which aims to foster an attitude of appreciation or tolerance as a form of multicultural educational practice. And, the document study aims to analyze the sources used to interpret aspects of *Nyepi* implementation in the process of internalizing multicultural education. The data analysis method consists of several stages. First, data collection. At this stage, the researcher conducts observation, interview, and relevant document study processes to examine the existence of *Nyepi*'s implementation and the multicultural education aspects it contains. This is done with the aim of finding the necessary data for research on *Nyepi* and its connection to the aspect of instilling multicultural values. The observation and interview process was conducted on March 1st and 2nd, 2022 (before *Nyepi*), and the data collected related to the implementation of *Nyepi* and its implications for instilling diversity values. Second, data reduction. At this stage, the researcher selects, focuses, and simplifies the data obtained in the field. The data obtained is adjusted to the *Nyepi* research theme and multicultural education aspects. Reduced data refers to data related to the interpretation of *Nyepi*'s implementation and the values within it, which are closely connected to multicultural values as an effort to build collective values. Third, drawing conclusions: at this stage, the researcher draws statements to answer the "what" and "how" questions regarding the implementation of *Nyepi* and its implications for multicultural education.

3. RESULT AND DISCUSSION

Result

Balinese people are very familiar with celebrating *Nyepi* as the *Saka* New Year's Eve. Likewise, outsiders who come to Bali coinciding with the *Nyepi* celebration. There is nothing special about the implementation of the *Nyepi* tradition in Bali, including the Bali Provincial Government collaborating with all components of Balinese society to support and close Ngurah Rai International Airport, a ban on wandering the streets, lighting fires and lights, and all Balinese people being required to rest at home or in a good place for 24 hours. Even if everyone has performed *amati gni*, *amati lelungan*, *amati karya*, and *amati lelanguan*, does the community know that celebrating *Nyepi* is not limited to that? *Nyepi* has a cycle and holds deep meaning, serving as a vehicle to maintain the purity of oneself and the universe. *Nyepi* is not without significance; the celebration will be more meaningful if it can be held to simplify daily life by increasing peace of mind, the earth, and all elements and layers of the universe. The *Nyepi* series is as follows: *melasti*, *nyejer*, *tawur*, *sipeng*, *ngembak geni*, and *dharma santi*. First, *Melasti* or *Melis*. Two or three days before *Tilem Kesanga*, which is called the half-dark thirteenth (the power of *Trayodasi Krsna*), it is time to hold the *Melasti* ceremony by carrying the *Arca* or *Pratima* of *Sang Hyang Tri Wisesa* (*Arca Pura Desa*, *Pura Puseh*, *Pura Dalem*) to the beach and offering sacrifices to the god Varuna. The purpose and meaning of the *Melasti* ceremony is to wash away and dissolve all the suffering that befalls society (*Anganyutaken laraning Jagat*, *papa klesa letuhing Bhuvana*) and to take the essence from the holy water of life or the Four Seasons Holy Water (*Amretha sarining amet*) for the safety and well-being of humanity.

In the *Lontar Widhisasta Bhatara Putranjaya*, *Sundarigama*, and *Aji Swamandala*, *Tilem* is believed to be a sacred time for the transition, marking the end of half-darkness and the beginning of half-light. During the new moon, it is believed that the sun god (*Vivasvan*) performs yoga to accompany Shiva (Shiva Purana). In *Sundarigama*, when *Tilem* is the time to assimilate all forms of blemishes, dirt, poverty, suffering, and disasters that befall humanity (it is permissible to worship illness, disease, and obstacles in the body). Among the tilems that exist is *Tilem Kesanga*, which is believed to be sacred. Second, *nyejer*. *Nyejer* is performed after all the *Pretima* have arrived from the sea. All the *Pretima*, as symbols of God's manifestation, are placed in the main hall of the village temple. Usually, during a procession, people perform prayers during the procession and when they approach the temple. During the ceremony, people can be seen eating together, sharing *prasadam*/offerings with each other. Third, during the *Tilem Kesanga*, the Balinese people are expected to hold the *Bhuta Yadnya* ceremony, which takes place at the village crossroads. This ceremony is not only performed by traditional villages but also by the government, from the provincial level down to the district level. The *Tawur* ceremony during *Tilem Kesanga* is described in various sources, such as the following quote:

Lontar Sundarigama explain:

"Tawur yantan kalaksaita santangkana, bawur ikang Desa, ntwang kasurupan Kala Bhuta, katadah denira Sang Hyang Adi Kala, ameda-medra lakunya, polahnya, apan Sang Hyang Adi Kala wenang anadah ikang wwang tanpa kretigama, apan matangyan mangkana, apan ikang wwang tan linguri kalengganing dadi wwang. Agung dosa wwang mangkana, matangyan irtusak-asik wwang ntangkana, keweh Sang Pradhipati rusak keprabon Sri Aji, gering sasab merana ntagalak, Bhuta Kala mawengis, ingisep rahning jadma manusia kabeh, inantet Antretanya, de wadwanira Sang Hyang Adi Kala, sapanadi Adi Kala. Kalingganya Bhatara Wisnu mari marupa Dewa, sira matemahan Kala Bhuta, Bhatara Brahma rnaweh sarwa Bhucari, desti, teluh, teranjana, Bhatara Iswara asung gring sasab merana, ika pada wisesa mangrugaken Praja Mandala."

Therefore, the Balinese people are required to hold a *Tawur* ceremony to neutralize the forces that cause strange occurrences in the universe so that things return to normal, and human life is safe and perfect. *Malih hayuning praja mandala sarat kabeh, mwang ring sarwa janma, wastu ya paripurna*. The day after the ninth new moon (*tilem Kesanga*), or the first day of the tenth half-moon (*penanggal pisan sasih kadasa*), is called *Nyepi* Day. *Tawur* is a series of *Nyepi* ceremonies performed during the ninth month of the lunar calendar. This *Tawur* begins in the afternoon and continues until evening. In the evening, the community parades *ogoh-ogoh* around the village area.

Third, the day of silence, which is the peak of the *Nyepi* celebration, falls on the first month of *Kadasa*. That day, the entire Balinese community was required to stay indoors and was not allowed to light fires, turn on lights, work, entertain themselves, or leave their homes. At that time, the Balinese community was observing a 24-hour fast/abstinence period from 6:00 AM until 6:00 AM the next morning. Bali Island is truly deserted; there's no sound of vehicles, motorcycles, or anything else. The atmosphere is quiet and dark at night because there's no lighting on the roads, in public areas, homes, and so on. Fourth, *Ngembak Geni* is a series of *Nyepi* events after the Balinese community performs *Tapa Brata Penyepian (sipeng)*. *Ngembak Geni* falls on the second day of the tenth month. During *Ngembak Geni*, people carry out their usual activities, just as they do before *Nyepi*. This means that people should be able to do their daily work, light a fire, possibly travel, and entertain themselves. They are living in a new environment and enjoying it very much. Fifth, *Dharma Santi*. During *Ngembak Gni*, there are also Balinese people who visit their families' homes, go on *tirta yatra*, and even perform *dharma santi* as part of the *Nyepi* holiday to forgive each other. *Dharma Santi* is organized by the community, with events starting at the village level and going up to the national level.

In the *Nyepi* tradition, there are multicultural values that have the potential to be adopted into the Education Curriculum, such as *Tat Twam Asi*, *Tri Hita Karana*, and others. The *Bhagavad-gita* (IX:29) mentions the equality of all of God's creatures, including humans as the most perfect beings. "I am the same in all beings; there is none most hated or most loved by Me. However, those who worship Me with devotion are in Me, and I am in them." In this concept, the implied pattern of action aligns with the principles of multiculturalism. One must have the awareness to view and treat others as one treats oneself, in a positive sense. Therefore, humans must worship Him and respect each other. Humans must develop togetherness and unity in diversity. In Bali, there is a concept called *menyama braya* that is used for multicultural forums.

The true meaning and impact of *Nyepi* will be evident if supported by all parties, as the effects of *Nyepi*'s observance are not only for Hindus but also for other religions and the entire universe. Because thru *Nyepi*, humans are taught to make peace. May the heavens be filled with peace. May this vast space be peaceful, and may the waters be peaceful. May the earth have a good atmosphere. Realizing all the *Brata Penyepian* in daily life is indeed not easy, and even if we are unable to realize its full potential, it can still be done by respecting each other. Marital happiness will be achieved when the husband is satisfied with his wife, the wife is also satisfied with her husband, and parents are harmonious with their children and siblings.

It should be known that family happiness is the root of all happiness in the world. Happiness will spread to the outside world, and whether you like it or not, it will also be filled with happiness. For leaders with animalistic instincts, husbands, men, women, who like to oppress, are authoritarian, selfish, copulate, like to quarrel, and are selfish, have perfected themselves within the family. Therefore, the implementation of the *Nyepi* retreat, observing fire, observing travel, observing entertainment, and observing work during *Nyepi* is important for moving toward a peaceful universe both here and in the unseen realm. In carrying out this grand agenda, Hindus must be able to discern and utilize the *Nyepi* celebration, which has the philosophical teaching that humans are capable of self-control, self-reflection, harmony with nature, other humans, and God as the foundation for achieving *jagadhita* (happiness). If you look deeply, the *Nyepi* ceremony actually aims to increase human awareness of the harmony of life that brings peace to human existence (*langeng dirahning manah nira*).

Discussion

Regarding the celebration of *Nyepi*, which is one of the major holidays for Hindus, as a "new year" ceremony, which is specifically commemorated by Hindus in Bali by performing *Tapa-Brata-Yoga-Semadi*, or what is practically known as *Catur Brata Nyepi*. Not lighting a fire (observe *gn*), not working (observe *karya*), not traveling anywhere (observe *lelungaan*), and not enjoying pleasures (observe *lelanguan*) are the four types of spiritual discipline practiced by Hindus in facing the *Caka* New Year. This is especially relevant in Bali, where the *Nyepi* holiday, which falls once a year, is observed, and Balinese society is no longer homogeneous but heterogeneous. If interpreted, the concept of *Catur*

Brata Nyepi in its multicultural aspect teaches about the concept of thinking and acting that must be well-managed, engaging in self-reflection, contemplation, and demonstrating practical aspects that align with social consensus amidst a diverse reality. Because, if the guidelines for thinking and acting as an aspect of managing actions that are in accordance with social consensus are not followed, it will disrupt the harmonious reality in social life. This aspect teaches about cultural education patterns that are no longer exclusive, but rather inclusive education patterns. Inclusive education patterns are very important to implement in social reality because, in addition to creating social harmony, they also carry another mission of harmony. Inclusive education derived from the essence and cultural values of the social community conveys a central message about the aspect of meaningfulness in upholding equality. That a certain culture possessed by a society is not used as a "weapon" by those who are "dominant", but rather uses aspects of that culture to seek a way of life that prioritizes togetherness. This becomes very important because it creates progressive action, especially in the field of education, in instilling cultural ideas as an effort to address social dynamics that threaten harmony. In fact, the existence of a culture emphasizes how each individual positively influences one another. This situation is an opportunity to raise awareness about the cultural capacity that can bind "those who are different" within a framework of harmony. The culture and the concept of multicultural values contained within it are a meaningful aspect and also a scientific procedure for understanding a social phenomenon, how to design cognitive concepts in creating interpersonal communication in social and cultural space (Beycioglu & Kondakci, 2021; Dover & Valls, 2018; J. Gao, 2020; Kessler et al., 2022; Knight & Crick, 2021). So, the celebration of *Nyepi* Day is not just a cultural celebration, but it also contains values for creating conformity to social facts as a value that is a priority in maintaining diversity.

The *Nyepi* holiday can also be applied as public pedagogy, as it is capable of fostering sustainable action regarding the internalization of ideas and the appreciation of heterogeneity, which is practically applied in public spaces. Public pedagogy can also serve as a social commitment in formulating social integration and cross-cultural affirmation. The *Nyepi* culture becomes an aspect of ancestral culture that builds awareness of the importance of establishing justice and "embracing" those considered "The Outsider" as part of a communal entity, making this an inherent principle of life. Especially now that society has entered the post-truth era, where information that cannot be validated is able to create suspicion, sentiment, xenophobia, and so on. This is where the importance of instilling the value of diversity comes in, so that social trust is created between one individual and another (Benner, 2021; Hansson & Ohman, 2021; Malcolm, 2021; Yan & Yang, 2021). In other words, the celebration of *Nyepi* has an essentialism to maintain harmony behind diversity, while also preserving the existence of the social net, with the aim of minimizing social disintegration.

Additionally, *Nyepi* is also good for fostering external religious harmony because the current existence of each religious group is very heterogeneous, not homogeneous. Every religion is practiced by many tribes, characters, and social conditions. Furthermore, supervision will motivate the people within it, enabling them to demonstrate their existence, build cooperative relationships, and actively participate in the overall process of national development. *Nyepi* teaches the concept of *menyama braya*, a value already present in Hinduism that can be used collaboratively in society to build harmony and peace among religious communities at all times. In a multicultural society, cultural assimilation reflects social dialog as a form of internal harmony and tolerance among different religious groups. The teaching of *samaya braya* is a cultural reality that serves as a sociocultural learning aspect in creating a deficit of racism. This means that efforts to revive the discourse aimed at marginalizing "The Other" or those considered different must be minimized. Because if the discourse of racism that demeans the status of others based on different social and cultural backgrounds is very deviant from the social vision, especially in societies that live in diversity. Brotherhood can be a basic social idea amidst a diverse society. Because a society living in a diverse environment needs a concept or idea as a binding net that signifies actions oriented toward functional goals, aiming to create a sense of friendship at the micro, meso, or even macro level. The existence of an idea to bind individuals is a constructive effort in instilling moral principles that will later be applied thru actions. The idea should also be a cultural narrative that humanizes humanity itself. This kind of conception or idea becomes a sort of humanizing curriculum that instills values about oneself, society, and cultural knowledge, which are continuously created and consistently implemented. Additionally, the idea of a culture that promotes the concept of brotherhood also aims to eliminate cultural bias. While there are attempts to highlight the negative aspects of individuals or other cultures, the presence of this idea actually demonstrates the connectivity between individuals as a form of strong social cohesion (Berkovich & Hazan, 2022; E. Chang, 2020; Dobai, 2018; D. Gao & Wang, 2021; Wong & Mishra, 2021). It can be explained that, *menyama braya* as a multicultural idea in the implementation of *Nyepi* is a way to demonstrate the connectivity of sub-systems within a larger social system space.

The dialog above demonstrates that the value of Balinese local wisdom, *nyama braya*, is beginning to resurface, having been marginalized previously. Local wisdom that has no equivalent to religious teachings and can be applied for the common good must be brought to the surface to strengthen social harmony. The value of local wisdom in Bali, known as *nyama braya*, is a concept of local wisdom that is equivalent to the values in religious teachings and can be applied for the common good. This value must be brought to the surface to strengthen the bonds of community life in daily life. This aspect is also related to efforts to think about how to improve community welfare to create a more stable way of life and reduce conflict in communal living. The value of local wisdom containing aspects of collectivity is a manifestation of the process of learning about the social environment, efforts to accept differences, and create possibilities for collaboration in a cross-cultural context. This is both a form of tendency and a definition, that subjective experience, which authentically lives in plurality, strives to both shape and move toward a convergent orientation or a process toward a single point of unification. The value of local wisdom as an immaterial aspect creates a hybrid space where all differences meet and

experience fusion. This fusion gives rise to social implications for the reality of interaction and social life itself – it becomes an attribute in organizing understanding, interactive and deliberative communication in shaping humanitarian actions. In the space of pluralism and the ideas that accompany it, intersubjectivity is also applied, namely the growth of awareness and the formation of reciprocal systems, which means creating interconnected individual patterns in social relations (Donoso et al., 2020; Dunlop et al., 2021; Laaser & Karlsson, 2021; Tian & Virtanen, 2021). It can be explained that the concept of *nyama braya* is the process of forming a hybrid space that involves intersubjective aspects among individuals, creating interdependent relationships in a diverse social space.

The true meaning and impact of *Nyepi* will be evident if supported by all parties, as the effects of *Nyepi's* observance are not only for Hindus but also for other religions and the entire universe. Because thru *Nyepi*, humans are taught to make peace. May the heavens be filled with peace, may this entire universe be filled with peace, may the waters of the ocean be filled with peace. May the earth have a good atmosphere. Realizing all the *Brata Penyepian* in daily life is indeed not easy, and even if we are unable to realize its full potential, it can still be done by respecting each other. Marital happiness will be achieved when the husband is satisfied with his wife, the wife is also satisfied with her husband, and parents are harmonious with their children and siblings. The *Catur Brata Penyepian*, performed with the aim of creating harmony and respecting the existence of other individuals, including those who are different, is a form of compassion. Compassion is the practical application of the act of degrading demonic forces within oneself. By mastering oneself, humans have positive control over themselves. This will be implemented thru humanistic actions. Full will and control over oneself and one's mind is an effort to synchronize cognitive, emotional, and beneficial actions in mind control, which serves to support the creation of a meta-analysis within the human being. This meta-analysis can be used as a vehicle for contemplation, that nothing is uniform, and all created aspects are diverse entities. Therefore, diversity is not something to be avoided or eliminated, but rather a necessary and subtle reality that must be accepted. This can only be achieved by understanding the reality of *Nyepi* and *Catur Brata Penyepian* as forms of indigenous knowledge. Indigenous knowledge teaches about the aspects of responsible action in cross-cultural relationships with other communities (Chambers, 2021; Jacob et al., 2018; Razza et al., 2021). In other words, it can be explained that the essence of essentialism in celebrating the *Nyepi* holiday is a momentum to apply cognitive, affective, emotional, and practical aspects in understanding, internalizing, and following up on the value of indigenous knowledge in interpreting the presence of other entities in a heterogeneous social space.

4. CONCLUSION

Multicultural education in Hinduism can be integrated into several value concepts. Values such as the importance of togetherness, mutual respect, and mutual assistance are key to how multicultural education can be demonstrated/implemented. Such as the concept of *Tat Tvam Asi*, *Tri Kaya Parisudha*, *Tri Hita Karana*, and others, which contain universal values. These values are not only for those who are *Hindu*, but are also intended for all of humanity in general. Based on this statement, it can be said that Hinduism has a rich concept that can be adopted as an integral part of multicultural education, especially in Indonesia's diverse regions. Those universal values might originate from Hinduism, but the essential message of living together belongs to all of humanity. So, the hopes of the *Hindu* community are also the hopes of all mankind. The essence of the local wisdom of *Nyepi* is that this local wisdom contains the idiom *sagilik saguluk salunglung sabayantaka paras-paras sarpanaya* (unity of purpose and mutual support in facing life's problems).

5. REFERENCES

Akkerman, S. F., Bakker, A., & Penuel, W. R. (2021). Relevance of Educational Research: An Ontological Conceptualization. *Educational Researcher*, 50(6), 416–424. <https://doi.org/10.3102/0013189X211028239>.

Arka, I. M. (2022). Pengaruh Globalisasi Pelaksanaan Hari Raya Nyepi dalam Bali Kekinian. *Cakrawati*, 4(2), 9–20. <https://doi.org/10.47532/jic.v4i2.300>.

Benner, D. (2021). On Justice in Pedagogical Contexts. *ECNU Review of Education*, 4(4), 669–685. <https://doi.org/10.1177/2096531120933278>.

Berkovich, I., & Hazan, L. P. (2022). Publicwashing in Education: Definition, Motives and Manifestations. *Educational Researcher*, 20(10), 1–8. <https://doi.org/10.3102/0013189X211070810>.

Bettez, S. C. (2020). Creating Community Commitments in the Higher Education Classroom. *About Campus: Enriching the Student Learning Experience*, 25(1), 14–18. <https://doi.org/10.1177/1086482220906151>.

Beycioglu, K., & Kondakci, Y. (2021). Organizational Change in Schools. *ECNU Review of Education*, 4(4), 788–807. <https://doi.org/10.1177/2096531120932177>.

Braden, S. K. (2020). Scientists Can't Really Talk to People: Unpacking Students Metacommentary on The Racialized and Gendered Science Nerd Trope. *International Journal of Multicultural Education*, 22(2), 87–108. <https://doi.org/10.18251/ijme.v22i2.2439>.

Brocic, M., & Miles, A. (2021). College and The "Culture War": Assessing Higher Education's Influence on Moral Attitudes. In *American Sociological Review* (Vol. 86, Issue 5). <https://doi.org/10.1177/00031224211041094>.

Chambers, A. C. (2021). 'Somewhere Between Science and Superstition': Religious Outrage, Horrific Science, and The

Exorcist (1973). *History of the Human Sciences*, 34(5), 32–52. <https://doi.org/10.1177/09526951211004465>.

Chang, C.-F., & Hall, N. C. (2022). Differentiating Teachers Social Goals: Implications for Teacher–Student Relationships and Perceived Classroom Engagement. *AERA Open*, 8(1), 1–16. <https://doi.org/10.1177/23328584211064916>.

Chang, E. (2020). Redacting “Stock Stories” of Education Inequities: Toward Legitimate Digital Participation. *International Journal of Multicultural Education*, 22(2), 163–181. <https://doi.org/10.18251/ijme.v22i2.2409>.

Chang, H. (2018). A Journal Editor’s Identity Journey: An Autoethnography of Becoming, Being, and Beyond. *International Journal of Multicultural Education*, 20(3), 1–16. <https://doi.org/10.18251/ijme.v20i3.1846>.

Chase, S., & Morrison, K. (2018). Implementation of Multicultural Education in Unschooling and Its Potential. *International Journal of Multicultural Education*, 20(3), 39–58. <https://doi.org/10.18251/ijme.v20i3.1632>.

Cherner, T., & Fegely, A. (2018). Answering Damarin’s Call: How iOS Apps Approach Diversity, Equity and Multiculturalism. *International Journal of Multicultural Education*, 20(1), 21–47. <https://doi.org/10.18251/ijme.v20i1.1464>.

Cheung, A. C. K., & Xie, C. (2021). Evidence-Based Reform in Education: Global Perspectives. *ECNU Review of Education*, 4(1), 3–6. <https://doi.org/10.1177/2096531120984793>.

Collins, C. S., & Stockton, C. M. (2018). The Central Role of Theory in Qualitative Research. *International Journal of Qualitative Methods*, 17(1), 1–10. <https://doi.org/10.1177/1609406918797475>.

Dauh, I. W., & Dharma, M. B. S. (2020). Tradisi Melasti dalam Rangkaian Hari Raya Nyepi di Desa Pancasari, Sukasada, Buleleng. *Vidya Wertta*, 4(1), 33–46. <https://doi.org/10.32795/vw.v4i1.1704>.

Delanty, G., & Harris, N. (2021). Critical Theory and The Question of Technology: The Frankfurt School Revisited. *Thesis Eleven*, 166(1), 88–108. <https://doi.org/10.1177/07255136211002055>.

Denzin, N. K. (2020). Qualitative Inquiry in an International Space. *International Review of Qualitative Research*, 13(1), 3–4. <https://doi.org/10.1177/1940844720920075>.

Dobai, K. V. (2018). Remixing Selfies: Arts-Based Explorations of Funds of Knowledge, Meaning-Making, and Intercultural Learning in Literacy. *International Journal of Multicultural Education*, 20(2), 117–132. <https://doi.org/10.18251/ijme.v20i2.1572>.

Donoso, A., Ortega, K., & Castillo, P. A. P. (2020). Understanding The Meaning of Multicultural Collaboration in a Public-School EFL Class. *International Journal of Multicultural Education*, 22(1), 1–15. <https://doi.org/10.18251/ijme.v22i1.1929>.

Dorans, E. R., Murray, F., Andrade, M. de, Wyatt, J., & Stenhouse, R. (2021). Qualitative Inquiry, Activism, the Academy, and the Infinite Game: An Introduction to the Special Issue. *International Review of Qualitative Research*, 14(1), 3–16. <https://doi.org/10.1177/1940844721991079>.

Dover, A. G., & Valls, F. R. (2018). Learning to “Brave Up”: Collaboration, Agency, and Authority in Multicultural, Multilingual, and Radically Inclusive Classrooms. *International Journal of Multicultural Education*, 20(3), 59–79. <https://doi.org/10.18251/ijme.v20i3.1670>.

Dunlop, M., Del Negro, G., De Munck, K., Gale, K., Mackay, S. M., Price, M., Sakellariadis, A., Soler, G., Speedy, J., & Hove, G. Van. (2021). Something Happened in the Room: Conceptualizing Intersubjectivation. *International Review of Qualitative Research*, 14(1), 67–86. <https://doi.org/10.1177/1940844720968214>.

Dyson, B., Shen, Y., Xiong, W., & Dang, L. (2021). How Cooperative Learning Is Conceptualized and Implemented in Chinese Physical Education: A Systematic Review of Literature. *ECNU Review of Education*, 1–22. <https://doi.org/10.1177/20965311211006721>.

Fenwick, T., & Edwards, R. (2016). Exploring The Impact of Digital Technologies on Professional Responsibilities and Education. *European Educational Research Journal*, 15(1), 117–131. <https://doi.org/10.1177/1474904115608387>.

Fisher, D. (2021). Educational Leadership and the Impact of Societal Culture on Effective Practices. *Journal of Research in International Education*, 20(2), 134–153. <https://doi.org/10.1177/14752409211032531>.

Gao, D., & Wang, D. (2021). Rethinking “Basic Issues” in Moral Education. *ECNU Review of Education*, 4(4), 707–726. <https://doi.org/10.1177/2096531120950322>.

Gao, J. (2020). Learning from Asian American High School Students Voices. *International Journal of Multicultural Education*, 22(3), 76–95.

Gateri, N. W. (2021). Makna Hari Raya Nyepi Sebagai Peningkatan Spiritual. *Tampung Penyang: Jurnal Ilmu Agama Dan Budaya Hindu*, 19(2), 150–162. <https://doi.org/10.33363/tampung-penyang.v19i2.756>.

Gildersleeve, R. E. (2019). Creating Learning Environments for All. *About Campus: Enriching the Student Learning Experience*, 24(1), 3–3. <https://doi.org/10.1177/1086482219862507>.

Hansson, P., & Ohman, J. (2021). Museum Education and Sustainable Development: A Public Pedagogy. *European Educational Research Journal*, 1–15. <https://doi.org/10.1177/14749041211056443>.

Head, G. (2020). Ethics in Educational Research: Review Boards, Ethical Issues and Researcher Development. *European Educational Research Journal*, 19(1), 72–83. <https://doi.org/10.1177/1474904118796315>.

Horn, S., & Veermans, K. (2019). Critical Thinking Efficacy and Transfer Skills Defend Against ‘Fake News’ at an International School in Finland. *Journal of Research in International Education*, 18(1), 23–41. <https://doi.org/10.1177/1475240919830003>.

Hudde, A. (2022). Educational Differences in Cycling: Evidence from German Cities. *Sociology*, 1–21.

[https://doi.org/10.1177/00380385211063366.](https://doi.org/10.1177/00380385211063366)

Ivemark, B., & Ambrose, A. (2021). Habitus Adaptation and First-Generation University Students Adjustment to Higher Education: A Life Course Perspective. *Sociology of Education*, 94(3), 191-207. <https://doi.org/10.1177/00380407211017060>.

Jackson, C. (2021). Democratizing the Development of Evidence. *Educational Researcher*, 10(10), 1-7. <https://doi.org/10.3102/0013189X211060357>.

Jacob, M. M., Sabzalian, L., Jansen, J., Tobin, T. J., Vincent, C. G., & LaChance, K. M. (2018). The Gift of Education: How Indigenous Knowledges Can Transform The Future of Public Education. *International Journal of Multicultural Education*, 20(1), 157-185. <https://doi.org/10.18251/ijme.v20i1.1534>.

Jacobson, M. J., Levin, J. A., & Kapur, M. (2019). Education as a Complex System: Conceptual and Methodological Implications. *Educational Researcher*, 48(2), 112-119. <https://doi.org/10.3102/0013189X19826958>.

Joyce, K. E., & Cartwright, N. (2020). Bridging the Gap Between Research and Practice: Predicting What Will Work Locally. *American Educational Research Journal*, 57(3), 1045-1082. <https://doi.org/10.3102/0002831219866687>.

Kahne, J., & Bowyer, B. (2017). Educating for Democracy in a Partisan Age: Confronting the Challenges of Motivated Reasoning and Misinformation. *American Educational Research Journal*, 54(1), 3-34. <https://doi.org/10.3102/0002831216679817>.

Kalogeropoulos, P., Russo, J. A., & Clarkson, P. (2021). Exploring Educator Values Alignment Strategies in an Intervention Context: The Emergence of the Beacon Strategy. *ECNU Review of Education*, 4(2), 327-348. <https://doi.org/10.1177/2096531120923127>.

Kessler, S. H., Schafer, M. S., Johann, D., & Rauhut, H. (2022). Mapping Mental Models of Science Communication: How Academics in Germany, Austria and Switzerland Understand and Practice Science Communication. *Public Understanding of Science*, 1-21. <https://doi.org/10.1177/09636625211065743>.

Knight, C., & Crick, T. (2021). Inclusive Education in Wales: Interpreting Discourses of Values and Practice Using Critical Policy Analysis. *ECNU Review of Education*, 1-26. <https://doi.org/10.1177/20965311211039858>.

Kraus, S., Jones, P., Kailer, N., Weinmann, A., Chaparro-Banegas, N., & Roig-Tierno, N. (2021). Digital Transformation: An Overview of The Current State of The Art of Research. *SAGE Open*, 11(3), 1-15. <https://doi.org/10.1177/21582440211047576>.

Laaser, K., & Karlsson, J. (2021). Towards a Sociology of Meaningful Work. *Work, Employment and Society*, 1-18. <https://doi.org/10.1177/09500170211055998>.

Malcolm, D. (2021). Post-Truth Society? An Eliasian Sociological Analysis of Knowledge in The 21st Century. *Sociology*, 55(6), 1063-1079. <https://doi.org/10.1177/0038038521994039>.

Mannheimer, S., Pienta, A., Kirilova, D., Elman, C., & Wutich, A. (2019). Qualitative Data Sharing: Data Repositories and Academic Libraries as Key Partners in Addressing Challenges. *American Behavioral Scientist*, 63(5), 643-664. <https://doi.org/10.1177/0002764218784991>.

Miller, M. B., Kral, M., & Aragon, A. O. (2020). Participatory Action Research: International Perspectives and Practices. *International Review of Qualitative Research*, 13(2), 103-111. <https://doi.org/10.1177/1940844720933225>.

Misco, T. (2018). Culturally Responsive Curriculum and Pedagogy in The Commonwealth of The Northern Mariana Islands. *International Journal of Multicultural Education*, 20(2), 81-100. <https://doi.org/10.18251/ijme.v20i2.1575>.

Nestler, S., Luttko, O., & Robitzsch, A. (2021). Analyzing Longitudinal Social Relations Model Data Using the Social Relations Structural Equation Model. *Journal of Educational and Behavioral Statistics*, 20(10), 1-30. <https://doi.org/10.3102/10769986211056541>.

Peng, Z., Benner, D., Nikolova, R., Ivanov, S., & Peng, T. (2021). Ethical and Moral Competences of Upper Secondary Students: A Comparative Study. *ECNU Review of Education*, 4(4), 686-706. <https://doi.org/10.1177/2096531120973958>.

Pithouse-Morgan, K., Chisanga, T., Meyiwa, T., & Timm, D. N. (2018). Flourishing Together: Co-Learning as Leaders of a Multicultural South African Educational Research Community. *International Journal of Multicultural Education*, 20(3), 102-125. <https://doi.org/10.18251/IJME.V20I3.1607>.

Razza, R., Cico, D. B., Reid, S., & Uveges, R. L. (2021). The Benefits of Mindfulness For Promoting Resilience Among At-Risk Adolescents: Results From the Inner Strength Teen Program. *ECNU Review of Education*, 1-23. <https://doi.org/10.1177/2096531120982254>.

Renganathan, S., & Kral, I. (2018). Comparative Analysis of Language and Education Policies for Indigenous Minorities in Australia and Malaysia. *International Journal of Multicultural Education*, 20(1), 1-19. <https://doi.org/10.18251/ijme.v20i1.1675>.

Reynolds, M. (2018). They Always Have My Back: A Strengths-Based Approach to Understanding The Value(s) of Pasifika Brotherhoods in Education in Aotearoa New Zealand. *International Journal of Multicultural Education*, 20(2), 1-23. <https://doi.org/10.18251/ijme.v20i2.1515>.

Roopesh, O. B. (2021). Educating 'Temple Cultures' Heterogeneous Worship and Hindutva Politics in Kerala. *Sociological Bulletin*, 70(4), 485-501. <https://doi.org/10.1177/00380229211051042>.

Slavin, R. E., Cheung, A. C. K., & Zhuang, T. (2021). How Could Evidence-Based Reform Advance Education? *ECNU Review of Education*, 4(1), 7-24. <https://doi.org/10.1177/2096531120976060>.

Smith-Warshaw, J., Georgia, P. C., & Perez, H. P. (2020). Impact of Service-Learning on Latinx College Students Engaged in Intervention Services for the Deaf: Building Multicultural Competence. *International Journal of Multicultural Education*, 22(3), 50–71. <https://doi.org/10.18251/IJME.V22I3.2413>.

Stanton, C. R., Hall, B., & DeCrane, V. W. (2020). "Keep it Sacred!": Indigenous Youth-led Filmmaking to Advance Critical Race Media Literacy. *International Journal of Multicultural Education*, 22(2), 46–65. <https://doi.org/10.18251/ijme.v22i2.2245>.

Suwena, I. W. (2017). *Fungsi dan Makna Ritual Nyepi*. Program Studi Antropologi, Fakultas Ilmu Budaya, Universitas Udayana.

Tang, Y. (2021). Compiling Life-Oriented Moral Education Textbooks for Elementary Schools in China: The Mimetic Approach in Morality and Law. *ECNU Review of Education*, 1–19. <https://doi.org/10.1177/2096531120982961>.

Tian, M., & Virtanen, T. (2021). Shanghai Teachers' Perceptions of Distributed Leadership: Resources and Agency. *ECNU Review of Education*, 4(4), 808–829. <https://doi.org/10.1177/2096531120921051>.

Tsang, A. (2020). Enhancing Learners Awareness of Oral Presentation (Delivery) Skills in the Context of Self-Regulated Learning. *Active Learning in Higher Education*, 21(1), 39–50. <https://doi.org/10.1177/1469787417731214>.

Valiverronen, E., & Saikonen, S. (2021). Freedom of Expression Challenged: Scientists Perspectives on Hidden Forms of Suppression and Self-Censorship. *Science Technology and Human Values*, 46(6), 1172–1200. <https://doi.org/10.1177/0162243920978303>.

Wijaya, Y. (2021). Sabbath, Nyepi, and Pandemic: The Relevance of Religious Traditions of Self-Restraint for Living with the 'New Normal.' *Studies in Christian Ethics*, 34(4), 529–543. <https://doi.org/10.1177/09539468211031358>.

Wong, L. S., & Mishra, P. (2021). Reforming Our School Systems Around a Humanizing Curriculum: Schooling During and After Covid-19. *ECNU Review of Education*, 4(4), 890–898. <https://doi.org/10.1177/2096531120980750>.

Wright, M. C., Bergom, I., & Bartholomew, T. (2019). Decreased Class Size, Increased Active Learning? Intended and Enacted Teaching Strategies in Smaller Classes. *Active Learning in Higher Education*, 20(1), 51–62. <https://doi.org/10.1177/1469787417735607>.

Yan, S., & Yang, Y. (2021). Education Informatization 2.0 in China: Motivation, Framework, and Vision. *ECNU Review of Education*, 4(2), 410–428. <https://doi.org/10.1177/2096531120944929>.

Yin, H. (2022). Empowering Student Learning in Higher Education: Pathways to Possibility. *ECNU Review of Education*, 1–6. <https://doi.org/10.1177/20965311211073971>.

Yosso, T. J. (2020). Critical Race Media Literacy for These Urgent Times. *International Journal of Multicultural Education*, 22(2), 5–13. <https://doi.org/10.18251/ijme.v22i2.2685>.

Zhang, L. (2021). Chinese Traditional Culture Education: Implementing the Child's Position and Perspective in The Elementary School Textbook Morality and Law. *ECNU Review of Education*, 1–16. <https://doi.org/10.1177/2096531121990509>.

Zhou, L., & Li, J. (2021). Developing Core Competence With Project-Based Learning: Voices From Chinese High School Students Serving Visually Impaired Students. *ECNU Review of Education*, 1–7. <https://doi.org/10.1177/20965311211005478>.

Zinn, J. O. (2021). Conclusions: Towards a Sociology of Pandemics and Beyond. *Current Sociology*, 69(4), 603–617. <https://doi.org/10.1177/00113921211023518>.