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PRESERVING ANCESTRAL HERITAGE: POLICY ON PROTECTING THE OKOKAN RITUAL AS AN OBJECT FOR REGIONAL CULTURAL ADVANCEMENT IN KEDIRI VILLAGE, TABANAN

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Abstract
This study aims to analyze the formulation and implementation of policies protecting the Okokan tradition in Kediri Village, Tabanan, as a strategic effort within the framework of Objects for Regional Cultural Advancement, in accordance with the mandate of Law Number 5 of 2017. The Okokan tradition is not merely an aesthetic instrument, but a sacred ngerepog ritual performed ahead of Nyepi (Day of Silence) that currently faces challenges from modernity, crowd management, and the risk of essential value degradation. The methodology used in this study is a qualitative method with a descriptive-analytical approach through public policy studies. Data were collected using literature review techniques on regional regulations, field observations in Kediri Village, and in-depth interviews with customary leaders, cultural practitioners, and representatives of the Tabanan Regency Government. Data analysis was conducted using triangulation techniques to validate the synchronization between government policies and the real needs of the customary communities. The results indicate that effective protection policies require an integration between formal regional government regulations and customary laws (awig-awig) to ensure legal certainty, funding support, and educational spaces for the younger generation. The arrangement of parade routes and security standardization are crucial aspects to ensure the tradition continues without neglecting public order along the main trans-Bali highway. Policy recommendations are directed toward strengthening Okokan's status as an Intangible Cultural Heritage (WBTB) and developing festival management based on preserving its sacred values. The study concludes that synergy between the government and the customary village (desa adat) is the ultimate key to ensuring the sustainability of Okokan as a resilient cultural identity of Tabanan amid the currents of globalization.

Keywords: Kediri village; public policy; nyepi; okokan; cultural advancement

INTRODUCTION

The Okokan tradition in Kediri Village, Tabanan Regency, is a unique manifestation of agrarian and spiritual culture within the constellation of Balinese culture, particularly in welcoming the holy day of Nyepi. As a *ngerepog* ritual aimed at expelling evil spirits, Okokan utilizes the sounds of large, cowbell-shaped wooden instruments paraded around the village to create cosmic harmony. However, along with the rapid wave of globalization and modernization, the existence of this tradition faces serious challenges in the form of a shift

in meaning from a sacred ritual to a mere entertainment spectacle or a noisy parade that ignores its philosophical aspects. This phenomenon has triggered concerns regarding the degradation of noble values that should be protected as the authentic identity of the Kediri community.

Legally, the protection of this tradition has secured a legal umbrella through Law Number 5 of 2017 concerning Cultural Advancement, which mandates regional governments to protect, develop, and utilize cultural objects. At the local level, Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages in Bali also reaffirms the importance of customary village autonomy in safeguarding traditional heritage. Nevertheless, the synchronization between regency-level regulations and technical policies on the ground is often suboptimal, particularly regarding the allocation of resources and adequate infrastructure support to ensure the sustainability of the Okokan tradition without sacrificing its sacred values.

Crowd management and security issues represent crucial matters in the execution of this tradition, considering that Kediri Village is located along the main traffic corridor connecting the Denpasar-Gilimanuk route. Holding the Okokan parade, which involves thousands of people, frequently causes total traffic congestion and vulnerabilities to social conflict if not managed with precise public management policies. The absence of integrated standard operating procedures (SOP) among the police force, the transportation department, and the *pecalang* (traditional Balinese security officers) often makes the execution of this ritual appear sporadic and potentially disruptive to public order, which could ultimately trigger negative perceptions from both outside communities and tourists. Beyond security aspects, the threat to the transmission of traditional knowledge across generations is an equally vital issue in cultural policy. The younger generation's interest in the technique of making Okokan instruments-which requires specialized skills and philosophical understanding-has begun to decline due to the influence of more instant popular culture. Without interventionist regional government policies-such as integration into the local education curriculum or scholarship programs for cultural preservationists-this tradition is threatened with extinction or structural distortion. Therefore, a comprehensive draft policy is required to ensure that the protection of Okokan is not merely ceremonial, but a systematic effort to safeguard local cultural roots.

Through this article, the urgency of formalizing the Okokan tradition as an Object for Regional Cultural Advancement becomes highly relevant to address. Appropriate policies are expected to balance the interests of ritual preservation with the needs of sustainable cultural tourism development. By placing Kediri Village as the focal point, this article attempts to dissect how synergy between government regulations and local wisdom can create a resilient protection strategy. Designing this policy is not just a matter of preserving the echoing sound of wood on the streets, but about protecting cultural sovereignty amidst increasingly complex contemporary challenges.

The following is the identification of problems regarding the policy for protecting the Okokan tradition in Kediri Village, Tabanan, compiled without using interrogative words:

1. The degradation of the philosophical value and sacredness of the ritual due to shifts in public and tourist perceptions, which tend to view the Okokan tradition merely as an entertainment spectacle or a profane cultural attraction.
2. The suboptimal synchronization of regulations between the Law on Cultural Advancement and technical regulations at the regional level in providing concrete legal protection for the preservation of the Okokan tradition.

3. Conflicts over the use of public space and accessibility arising from the execution of the parade along the main trans-Bali highway, thereby triggering significant public order disruptions and traffic congestion.
4. Limited resource support and sustainable institutionalized funding to support the maintenance of traditional musical instruments and the welfare of cultural practitioners at the customary village level.
5. The threat of a broken chain in the transmission of traditional knowledge to the younger generation due to the minimal availability of formal and informal educational programs regarding the history and techniques of making authentic Okokan instruments.
6. The weak integrated festival management and security systems involving cross-sectoral coordination between the Regional Government, the Police, and the *Pecalang* in anticipating social vulnerabilities during large-scale mass gatherings.

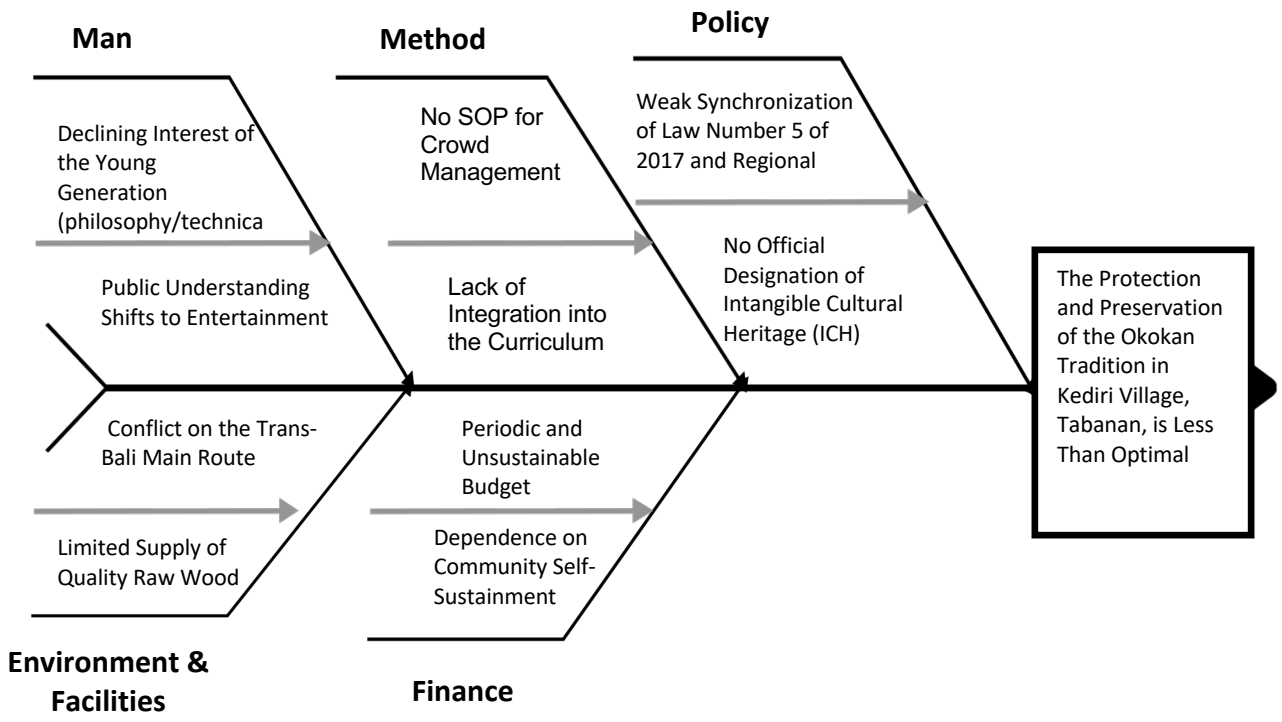


Figure 1. Fishbone diagram

The fundamental issue in preserving the Okokan tradition in Kediri Village lies in the absence of technical regulations capable of bridging the status of the customary ritual as an Object for Cultural Advancement with the functional demands of a national transportation route. As an area that dissects the logistics artery of Trans-Bali, the execution of the Okokan parade is frequently trapped in a dichotomy between the obligation to maintain the sacredness of the *ngerepog* ritual and the necessity to ensure the smooth distribution of goods and services. The lack of a specific legal umbrella at the regency level causes the regional government and the customary village to operate without an integrated direction of coordination, rendering every execution ahead of Nyepi merely reactive without permanently planned risk mitigation.

The absence of a cross-sectorally agreed Standard Operating Procedure (SOP) among the police, the transportation department, and the customary village authorities creates vulnerability to public order disruptions and public safety hazards. In practice, the mobilization of large-scale masses within a restricted public space triggers an escalation of traffic congestion that spills over beyond the Tabanan region. Conversely, overly strict traffic management interventions are frequently perceived as interfering with the sacred value of the procession. This condition highlights a void in policy instruments capable of managing crowd control without reducing the essence of the tradition, which in the long run potentially generates social resistance from both road users and the local community.

The weak formalization of this policy also impacts the uncertainty of budgetary support and resources for capacity building in community-based security, specifically the *pecalang*. Without strong policy legitimacy, efforts to modernize the management of this cultural festival are hindered by the limitations of supporting infrastructure and adequate alternative route information systems for the public. This situation widens the gap for the degradation of traditional values, wherein organizers' focus is often consumed by handling traffic conflicts on the ground rather than strengthening philosophical values and protecting the authenticity of Okokan instruments as an ancestral heritage that must be safeguarded.

Furthermore, the USG analysis is utilized to determine problem priorities based on the level of emergency, the seriousness of the impact, and the growth rate of the problem if it is not immediately addressed. Based on the problem statement regarding the absence of technical regulations and management SOPs for the Okokan Tradition, the analysis is as follows

Table 1. USG Analysis

No	Criteria	Score (1-5)	Analytical Explanation
1	Urgency	5	The Okokan tradition takes place annually ahead of Nyepi. Without immediately established technical regulations, every execution will continue to face traffic conflict risks along the critical Trans-Bali national highway that cannot be postponed.
2	Seriousness	5	The impact of lacking an SOP is highly serious, encompassing regional logistics paralysis, mass accident risks, and the potential for horizontal conflict between road users and the customary community if friction occurs on the ground
3	Growth	4	This problem is guaranteed to grow continuously alongside the increasing volume of vehicles on the main route and the rising number of participants/tourists. Without intervention, traffic escalation and the degradation of sacred values will worsen in the future.
	Total Skor	14	High Priority

1. Urgency
   This problem ranks highest in urgency because the Okokan ritual is tied to the Saka calendar (annual cycle). Each year, the tension between the smooth distribution of national logistics and the execution of the ritual escalates. If the regional government does not immediately formalize an SOP before the next Nyepi cycle, the operational

disorder on the ground will continue to recur sporadically without any systematic improvement.

2. Seriousness
   The seriousness of this problem is viewed not only from a cultural perspective but also through the lenses of the economy and national security. The Kediri route is the main artery connecting the islands of Bali and Java. A multi-hour paralysis of this route without clear mitigation can disrupt the economic stability of goods distribution. Internally, if the sacredness of the ritual is continuously disrupted by public grievances regarding traffic jams, the essence of the Okokan tradition as an object for cultural advancement will lose its prestige and support from the wider community.
3. Growth
   The growth of this problem is linear with the development of tourism and urbanization in Tabanan. The more popular the Okokan tradition becomes, the larger the crowd that attends. Without regulations governing capacity and routes (spatial management), density will reach a saturation point that threatens human safety (overcrowding). If left unaddressed, this issue will grow into a permanent conflict between customary interests and the broader public interest.

With a total score of 14, the absence of technical regulations and an integrated SOP constitutes a crucial issue that must be immediately resolved through formal policy (such as a Regent Regulation or a Joint Decree) to guarantee the sustainability of the Okokan tradition in Kediri Village.

METHOD

The methodology used in compiling this policy article is a qualitative method with a descriptive-analytical approach. This approach was chosen to deeply analyze the Okokan Tradition phenomenon within a public policy framework through the collection of non-numerical data. By focusing on policy aspects, this study aims to capture the social and cultural realities in Kediri Village and link them with prevailing regulatory instruments to generate applicable recommendations for local governments and relevant stakeholders.

Data collection was conducted through a comprehensive literature study (library research) as the secondary database. The researcher reviewed various relevant legal documents, such as Law Number 5 of 2017 concerning the Advancement of Culture, Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages (Desa Adat), and regional planning documents of Tabanan Regency. Additionally, scientific journal references, news articles related to traffic management during holy days, and historical literature regarding the philosophy of Okokan in Kediri were used to strengthen the theoretical foundation of this article.

To enrich perspectives and ensure the accuracy of primary data, this study also utilized indirect field observation methods and desk research on field documents regarding the execution of the ritual on the main trans-Bali highway. Analysis was conducted on the dynamic interactions between the mass supporters of the tradition and public road users to identify crucial points requiring policy intervention. This aims to obtain an objective overview of the crowd management challenges that have occurred in Kediri Village ahead of the Nyepi holy day.

Data analysis was performed using the data triangulation technique, where the researcher compared information obtained from government regulations, the views of

cultural practitioners/customary figures, and field facts regarding road infrastructure conditions. Through the USG (Urgency, Seriousness, Growth) method, each identified issue was prioritized to determine the urgency of the offered solutions. This process ensures that the analysis is not merely subjective from one side, but considers the balance between the interests of traditional preservation and formal legal order.

The final stage of this methodology is policy synthesis, where all analysis results are processed into a strategic draft of policy recommendations. The recommendations are formulated by considering implementation feasibility and the synchronization between state law and customary law (*awig-awig*). With this systematic methodological flow, this policy article is expected to present an evidence-based policy solution to address the problem statement regarding the management of the Okokan Tradition in Kediri Village.

RESULTS AND DISCUSSION

The implementation of the protection policy for the Okokan Tradition in Kediri Village shows that this ritual has met the criteria as a vital Object of Cultural Advancement, yet it still requires strengthening in terms of formal legality. Substantively, Okokan is not merely an instrument of sound, but a manifestation of traditional knowledge and communal rites that hold deep socio-religious functions. However, customary recognition has not been fully accompanied by systematic administrative registration at the regional level. Consequently, efforts to protect the authenticity of the instrument and its communal intellectual property rights remain vulnerable to external claims and distortions of meaning.

Analysis of the operational management reveals significant coordination barriers between customary village authorities and government agencies regarding the use of public space. As an area traversed by a national logistics route, Kediri Village serves as a meeting point between macro-economic mobility and micro-cultural expression. Thus far, traffic control and crowd security have been largely incidental and reactive, which frequently results in total gridlock along the Trans-Bali distribution route. This highlights the urgency of integrated Standard Operating Procedures (SOPs) so that the execution of the ritual is not viewed as an obstacle to public order, but rather as part of an organized cultural crisis management.

Protection through budget policy was also found to be sporadic and not yet institutionalized within a sustainable funding scheme. Although the Tabanan Regency Government provides appreciation through cultural festivals, resource allocation for maintaining decades-old Okokan instruments still relies heavily on the self-reliance of the customary village community. Policy formalization in the form of a Regent's Regulation (Peraturan Bupati) or a joint decree is highly crucial to provide a legal basis for utilizing village funds or the regional budget (APBD) to support security equipment, health facilities during the parade, and protection for the participating artists and cultural practitioners.

In the dimension of development, there is significant potential to integrate the Okokan Tradition into a better-structured cultural tourism strategy without sacrificing its sacred value. Transforming sporadic street parades into a well-managed cultural festival requires policy interventions that regulate time management, spectator zones, and alternative route information systems for the general public. Through information technology-based management, disruptions to road users can be minimized through real-time updates of the procession schedule, thereby creating a harmonious synergy between tourism, public mobility, and traditional preservation.

The sustainability of this tradition also depends heavily on knowledge transmission to the younger generation, who are now facing challenges from popular culture. Field review results indicate the need for inclusive policies that incorporate the history and techniques of making Okokan into the local content curriculum (*muatan lokal*) in elementary to secondary schools across the Tabanan region. This step aims to ensure that the philosophical understanding of the *ngerepog* ritual remains deeply rooted in the minds of the next generation, so that the cultural protection function is not merely executed on paper, but through the continuous strengthening of character based on local wisdom.

Overall, the main challenge identified is the synchronization between customary village autonomy and formal state legal rules. An ideal policy must be able to position the *pecalang* (customary security guards) and police officers as equal partners in securing public spaces during the procession. Through a draft policy recommendation that emphasizes the formalization of crowd management SOPs and the recognition of cultural rights, the Okokan Tradition in Kediri Village can serve as a role model for other regions in Bali in managing sacred traditions amidst rapid infrastructure development and modern public mobility.

Policy Analysis Based on Prevailing Regulations

This policy analysis is based on the hierarchy of laws in Indonesia, ranging from the national level to technical regional regulations. The following is an in-depth analysis of the regulatory foundations that govern and protect the Okokan Tradition in Kediri Village, Tabanan:

1. National Legal Foundation: Law No. 5 of 2017 concerning the Advancement of Culture
   Legally, the Okokan Tradition meets the criteria as an Object of Cultural Advancement (OPK). Analysis based on this law indicates that:
   - Rites and Traditional Knowledge: Okokan falls under the categories of "Rites" (the ngerepog procession) and "Traditional Knowledge" (the instrument-making technique). Local policy is mandated to provide Protection through inventory and documentation to prevent external claims or cultural distortion.
   - Local Government Mandate: This law obligates the Tabanan Regency Government to compile the Regional Cultural Strategy (PPKD). The Okokan policy must be included as a regional priority to secure budget support from both the State Budget (APBN) and Regional Budget (APBD) through the Cultural Special Allocation Fund (DAK).
2. Regional Constitutional Foundation: Bali Provincial Regulation No. 4 of 2019 concerning Customary Villages
   This regulation provides strong bargaining power for the Kediri Customary Village (Desa Adat). The policy analysis includes:
   - Customary Autonomy: The Customary Village has the authority to regulate the life of its customary community (krama adat) through Customary By-Laws (Awig-Awig) and Customary Decisions (Pararem). The Okokan Tradition is an integral part of this autonomy.
   - Security Integration: This regulation legitimizes the role of Pecalang (customary security guards) in maintaining peace and order within the customary village territory. An ideal public policy must position the Pecalang

as the frontline force collaborating with state apparatuses (National Police/Transportation Agency), aligned with the function of strengthening customary villages mandated by the regulation.

3. Analysis of Public Order Regulations: Law No. 22 of 2009 concerning Traffic and Road Transport

   This is the most critical point in the Okokan policy analysis due to its location on a national highway.

   - Road Usage for Non-Traffic Purposes: Based on Article 127, the use of national roads for customary or religious purposes is permitted provided that it obtains a permit from the police and provides alternative routes.
   - Policy Discretion: Regional policy in Tabanan must be able to formulate specific discretion on the day of the Okokan execution. Given its status as a sacred ritual, traffic management should no longer be about restriction, but rather about providing transportation governance (traffic engineering) regulated through a joint decree at the Regency level.

4. Regional Regulation No. 12 of 1991 concerning Public Order in Tabanan

   Although it is an older regulation, it remains relevant in governing the use of public space.

   - Harmonization of Interests: The Okokan protection policy must be aligned with public order clauses. The analysis shows the need for a "Planned Exception" or the designation of a Restricted Cultural Zone along the Kediri route during specific times leading up to Nyepi, ensuring the customary activities possess valid legality under public order laws.

5. Synchronization with the "Nangun Sat Kerthi Loka Bali" Vision

   This policy aligns with the regional development vision of Bali Province, which emphasizes strengthening human, environmental, and cultural elements. This policy analysis indicates that protecting Okokan is not merely about preserving inanimate objects (wood), but about safeguarding a Cultural Ecosystem. Therefore, supporting regulations at the Regency level must be directed toward:

   - Intangible Cultural Heritage (WBTB) Status: Pushing for the designation of Okokan as a National Intangible Cultural Heritage to strengthen its bargaining position in cultural diplomacy and international legal protection.

Analysis Synthesis

From a regulatory standpoint, the Okokan Tradition possesses a very strong foundation at the higher levels (National Laws and Provincial Regulations) but suffers from a technical regulatory vacuum at the Regency level (Operational SOPs). The policy needed at present is no longer just recognition, but rather Procedural Regulations that unify all the aforementioned legal instruments into technical field guidelines, ensuring legal certainty for the residents of Kediri Village.

Policy Alternatives

Based on the root cause analysis and the regulatory framework discussed, here are three policy alternatives that the Tabanan Regency Government can adopt to ensure the sustainability of the Okokan Tradition in Kediri Village:

1. Alternative 1: Technical Regulation Policy (Formalization of Integrated SOPs)

   This alternative focuses on creating a specific legal umbrella at the regency level to resolve operational conflicts on the ground.

   - Policy Form: Issuance of a Regent's Regulation (*Perbup*) concerning the Operational Management of the Okokan Tradition.
   - Mechanism: The local government, along with the Police, the Transportation Agency, and the Customary Village, will draft a Standard Operating Procedure (SOP) governing fixed routes, duration limits on the national road, and crowd zoning.
   - Advantages: Provides legal certainty for the organizing committee (Customary Village) and security personnel, while minimizing public complaints regarding traffic gridlock due to a predictable schedule.
   - Disadvantages: Requires a relatively lengthy bureaucratic process and intensive cross-agency coordination.

2. Alternative 2: Intellectual Property Protection and Cultural Status Policy

   This alternative emphasizes strengthening Okokan's position within the national and international cultural hierarchy.

   - Policy Form: Accelerating the designation of Kediri's Okokan as an Indonesian Intangible Cultural Heritage (WBTB) and registering it as Communal Intellectual Property (KIK).
   - Mechanism: The Department of Culture will conduct technical data collection, historical studies, and official registration with the Ministry of Education, Culture, Research, and Technology, as well as the Ministry of Law and Human Rights.
   - Advantages: Strengthens local identity pride, protects against external claims, and opens access to the Cultural Special Allocation Fund (DAK) from the central government.
   - Disadvantages: Does not directly resolve the annual traffic gridlock and operational order issues on the ground.

3. Alternative 3: Digital and Education-Based Policy (Cultural Heritage Management)

   This alternative utilizes a technological approach and youth empowerment to ensure the sustainability of the tradition.

   - Policy Form: Development of the Tabanan Cultural Management Information System (SIMBUD) and Integration of Local Content Curriculum.
   - Mechanism: Developing a real-time application or dashboard to inform the public about alternative routes during the Okokan parade, and mandating the teaching of Okokan-making techniques in schools throughout the Kediri area.
   - Advantages: Reduces social resistance from road users through rapid information dissemination and guarantees the regeneration of Okokan craftsmen.
   - Disadvantages: Requires technological investment and human resource readiness at both the village and school levels.

Recommendation for the Best Alternative

It is highly recommended to adopt Alternative 1 as a short-term priority because it addresses the most urgent problem statement (public safety and order). In the long term, however, Alternative 1 should be combined with Alternatives 2 and 3 to create a holistic cultural protection framework. By implementing Alternative 1, the Tabanan Regency Government directly fulfills its "Protection" and "Development" functions as mandated by the Law on the Advancement of Culture, without neglecting national transport security.

Policy Alternative Criteria Scoring Based on William N. Dunn's Theory

To evaluate the formulated policy alternatives, we use the policy evaluation criteria according to William N. Dunn, which include Effectiveness, Efficiency, Adequacy, Equity, Responsiveness, and Appropriateness.

Table 2. Policy Alternative Criteria Scoring

Evaluation Criteria	**Alternative 1: Integrated SOP Formalization (Regent's Reg)**	**Alternative 2: WBTB Designation & KIK Protection**	**Alternative 3: Digital Management & Local Education**
Effectiveness (Achievement of goals/results)	5 (Highly effective in resolving field conflicts)	3 (Focuses on status, not field technicalities)	4 (Effective for long-term and information)
Efficiency (Effort vs. results)	4 (Low cost, but requires intense coordination)	4 (Administrative process, minimal cost)	3 (Requires tech and HR investment)
Adequacy (Extent to which it solves the problem)	5 (Addresses root causes of traffic & regulation)	2 (Only resolves cultural legality aspects)	3 (Resolves information & regeneration issues)
Equity (Fair distribution of benefits)	4 (Benefits both customary community & road users)	3 (Benefits predominantly the art community)	4 (Equal information access for public & students)
Responsiveness (Public satisfaction/real needs)	5 (Highly responsive to Kediri residents & the public)	4 (Responds to cultural practitioners' aspirations)	4 (Aligns with digital public lifestyle)
Appropriateness (Desired value/worth)	5 (Highly relevant to the current urgent situation)	4 (Important for regional cultural dignity)	3 (Important, but not a crisis management priority)
TOTAL SCORE	**28**	**20**	**21**

Descriptive Analysis Based on Scores

1. Alternative 1 (Score 28): Becomes the primary choice as it holds the highest scores in Effectiveness and Adequacy. In Dunn's theory, the right policy is one that meets the real needs of the community at the right time. The Regent's Regulation and

Integrated SOP directly address the "boiling point" of the problem, which is the clash of interests on the Trans-Bali highway.

2. Alternative 2 (Score 20): While vital for long-term global legality, this policy falls short in Adequacy to solve the annual crowd management issues. It serves better as a supporting policy.
3. Alternative 3 (Score 21): Scores reasonably well in Responsiveness and Equity, but in terms of Efficiency (system investment) and Adequacy (resolving the security crisis), this alternative remains below formal regulatory policy.

Conclusion: Based on Dunn's scoring, Alternative 1 (Formalization of Integrated SOPs) is the most urgent and appropriate policy to be implemented as a short-to-medium-term solution to maintain the harmony of the Okokan Tradition in Kediri Village.

Recommended Policy Criteria

Based on the scoring results using William N. Dunn's theory, the primary foundation chosen for the policy recommendation is Alternative 1: Technical Regulation Policy (Formalization of Integrated SOPs through a Regent's Regulation). This option is chosen because Alternative 1 achieved the highest score (28 points) and significantly outperforms the others in three fundamental criteria:

1. Effectiveness and Adequacy (Maximum Score of 5)
   This alternative is deemed the most capable of addressing the core problem statement, namely the road-use conflict between a national logistics route and a ritual pathway. With clear SOPs, the government no longer acts reactively, but instead possesses technical guidelines that systematically guarantee smooth operations for both sides.
2. Responsiveness (Maximum Score of 5)
   This policy is rated as the most responsive to the urgent needs of the community on the ground. Both the Kediri Customary Village *krama*, who need space certainty for their ritual, and road users, who require traffic flow certainty, receive real solutions through this regulation.
3. Appropriateness (Maximum Score of 5)
   In the current context, a policy in the form of a Regent's Regulation is the most legally and administratively appropriate step. This is because the regulation serves as a legal bridge that unifies the Law on the Advancement of Culture, the Customary Village Regional Regulation, and the Traffic Law into a single operational guide at the Tabanan local level.

Recommendation Implementation Strategy

Although Alternative 1 is the primary recommendation, its execution is advised to use a "Hybrid Policy" strategy divided into the following phases:

1. Short-Term Phase (Top Priority): The drafting and legalization of the Integrated SOP for the Okokan Execution involving cross-sectoral parties (Tabanan Police, Transportation Agency, and Kediri Customary Village) to regulate route management, timing, and security.
2. Medium-Term Phase (Strengthening): Integrating the outcomes of these SOPs into the application for Intangible Cultural Heritage (WBTB) status (drawing value from Alternative 2) to reinforce legal protection and the dignity of the tradition at the national level.

3. Long-Term Phase (Sustainability): Utilizing Information Technology (drawing value from Alternative 3) to automatically broadcast alternative route information to the wider public each year.

By positioning Alternative 1 as the policy driver, the Tabanan Regency Government not only saves the Okokan tradition from the risk of social conflict but also modernizes cultural governance to be professional and dignified.

CONCLUSION

The Okokan Tradition in Kediri Village, Tabanan, is a highly valuable cultural asset and holds a strategic position as a Regional Object of Cultural Advancement. Its existence functions not only as a ritual to balance nature ahead of the Nyepi holy day but also as a symbol of communal identity that strengthens the solidarity of the customary community. However, challenges in the form of traffic congestion on a national highway and the risk of degrading its sacred values demand serious attention from the local government to implement more professional governance without losing its religious essence.

The primary problem identified is the absence of technical regulations at the regency level capable of synergizing customary interests with public order. The clash between Trans-Bali logistics mobility and the execution of the Okokan parade has historically been resolved reactively and incidentally, frequently resulting in losses for both sides. Therefore, preventive and planned policies are required to guarantee legal certainty for the customary community in practicing their ancestral rituals while simultaneously maintaining public accessibility.

Based on the policy evaluation analysis, the most urgent step to implement is the formalization of Standard Operating Procedures (SOPs) through a Regent's Regulation. This step serves as an effective middle-ground solution to integrate the roles of the Police, the Transportation Agency, and the *Pecalang* under a single, structured crowd management command. With this legal umbrella, the staging of the Okokan Tradition will have a solid operational foundation, ranging from route planning and procession duration limits to providing informative alternative routes for the general public.

Beyond field management aspects, strengthening Okokan’s status as an Intangible Cultural Heritage (WBTB) is a vital component of long-term preservation efforts. Formalizing this status will provide legal protection for the authenticity of the tradition and facilitate smoother access to resource support from both central and local governments. This policy is expected to foster a healthier cultural ecosystem, where instrument preservation and knowledge transmission to the younger generation receive sustainable and institutionalized funding support.

In conclusion, synergy between the local government and the customary village is the ultimate key to the future protection of the Okokan Tradition. Harmonious collaboration will transform public perception of this ritual, shifting it from being viewed as a source of traffic disruption to a well-ordered and proud cultural tourism attraction. Through inclusive policies rooted in local wisdom, Kediri Village can continue to keep the echo of the Okokan sound alive as a noble heritage that remains relevant and sustainable amidst the changing times.

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