



Developing a Conceptual Model of Hotel Employees' Pro-Environmental Behavior Based on the Local Genius of Bali

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Abstract

Bali as a tourist destination that has been known in the world has local wisdom that is continuously maintained through environmental education mechanisms to lead to environmental conservation and development that is sustainable. This study aims to identify local wisdom, behavior patterns of hotel employees who are pro-environmental. The research method is exploratory to inventory various indicators related to the implementation of local wisdom, the behavior patterns of hotel employees in supporting pro-environmental behavior. Data collection techniques using interview guidelines, and literature study. The informants were employees of 10 hotels in Bali which were selected purposively. The results show that local wisdom, such as Trikaya Parisuda (TKP) and Catur Paramita (CP), has been internalized by hotel employees as an initiative and effort to continue to maintain the sustainability of the surrounding environment. The presence of hotel employees working in the tourism industry sector provides characteristics about the importance of creating services with green principles. As a result, this research is expected to be one of the green practice concept models, namely activities to create and manage industries with the concept of sustainable business, namely the benefits of sustainable (economic) business, sustainability for the natural environment, and sustainable for the social environment of the hospitality industry.

Keywords: *Pro-Environmental Behavior; Hotel Employees; Local Genius; Sustainability*

Introduction

In the hospitality world, when a hotel decides to operate in an environmentally friendly manner, this can create pressure on employees who are unfamiliar with environmentally friendly concepts and practices (Chan, Hon, Chan and Okumus, 2014). To increase awareness aka pro environmental behavior of employees, it is necessary Environmental knowledge is a term used to indicate individual knowledge and awareness of environmental problems (Zsoka, Szerenyi, Szechy and Kocsis, 2013) Chan, et al. (2014)

also stated that an individual's environmental knowledge is very important in encouraging environmentally friendly behavior. When an individual is equipped with sufficient environmental knowledge, the more environmentally friendly behavior is carried out by the individual (Garling, Fujii, Garling and Jakobsson 2003).

Pro environmental behavior (PEB) in the hospitality industry is increasingly being echoed as support for sustainable behavior and is carried out with an environmentally friendly message strategy (Kwon & Boger, 2020). PEB is a person's behavior to minimize negative impact on nature and is categorized as a tool for sustainable tourism management (Ramkissoon & Weiler, 2013). The hospitality industry's support for sustainable tourism is very consistent and has even been carried out, especially in tourist attractions and households. Research on the pro-environmental behavior of employees in green hotels has not been done much. Research on proenvironmental behavior was conducted by Blok et al (2015) on university employees about the factors that can predict pro-environmental behavior in the workplace. Proenvironmental behavior is strongly influenced by the example of company leaders. If the leader acts green then employees will follow the actions taken by their superiors. Other research (Unsworth, 2013) showed that if pro-environmental goals were activated and the behavior was self-conforming, involvement in the behavior would not require the presence of long-term intervention. In the short term, behavior will be encouraged through the activation of green behavioral goals with the intervention (Unsworth et al 2013). Research by Ruepert et al (2017) shows that pro-environmental behavior in the workplace is very important support biosphere values. Another research conducted in heritage tourism conducted on employees who work in heritage tourism stated that pro-environmental employees greatly affect the company's environment (Cheema et al, 2017: Fatoki, 2020: Chung, 2019).

PEB includes individual behaviors that contribute to environmental sustainability and can be practiced at work or at home (Mesmer-Magnus et al., 2012). PEB in the workplace can be categorized as employee and management actions to improve the natural environment (Ture & Ganesh, 2018). When environmentally friendly behavior is carried out in the workplace by employees, it is called employee green or pro-environment behavior. Ones & Dilchert (2012) describe employee PEB as voluntary actions and behaviors carried out by employees to improve environmental sustainability in the workplace.

PEB employees can be categorized into five. These include (1) Conservation. It focuses on behaviors that conserve resources and avoid waste (i.e. recycling). (2) Avoiding harm: This includes behavior that reduces or reduces environmental damage (i.e. pollution prevention). (3) Transformation: It focuses on changing and adapting to sustainable behaviors (i.e. buying green products, renewable energy) (4) Influencing others: It focuses on social behaviors that support sustainability (i.e. motivation, training, incentives) (5). Taking the initiative: This involves behavior that does not support the status quo (i.e. lobbying, activism) (Ones & Dilchert, 2012; Bamberg & Rees, 2015; Wiernik et al., 2016). Involvement in PEB by employees of a company has many benefits (1) Improvement of the natural environment. The long term survival of the world depends on PEB and reduced waste and scarce resources conserved through PEB. (2) Failure to comply with environmental regulations can have financial implications. (3) Through PEB, companies can reduce costs and increase the triple bottom line (financial, environmental and social performance) (Ture & Ganesh, 2018; Palupi & Sawitri, 2018).

Kim and Stepchenkova (2020) highlight that altruistic values and environmental knowledge are important drivers of pro-environmental behavior. Similarly, Wang et al. (2020) examined the relationship between motivation and involvement of local residents in pro-environmental behavior and found that both forms of motivation (selfish and altruistic) were directly related to pro-environmental behavior. In line with the opinion of Wang et al. (2020) where the involvement of local residents refers to local culture or local genius. Bali as a small island in Indonesia has a variety of local geniuses that really help employees behave more pro-environmentally. There are 2 local geniuses that can be applied so that employees always have pro-environmental behavior, namely Trikeya parisuda and chess paramita. Trikeya parisuda

are three actions that are sacred to the Balinese people. Thinking right (*manacika*), saying right (*wacika*) and doing right (*kayika*). *Catur Paramita* is four means four main types of traits and attitudes that must be used as the basis for employee morality in the workplace (Sudirga et al., 2007) which include *Maitri* (friendly and polite), *karuna* (love), *mudita* (sympathy and cheerful), and *upexa* (tolerance).

Various problems regarding environmental damage due to the development of the tourism industry as described above, it is considered important for the existence of ecological awareness in the community for natural environmental management, taking into account the pro-environmental behavior of hotel employees in a sustainable manner so that the natural environment remains sustainable. This can be done by internalizing TKP and CP values as local wisdom of the local community in an effort to preserve the natural environment. This is important because one indication of the lack of respect for the natural environment today is due to a lack of understanding and the waning of local wisdom values. The values of local wisdom of the community need to be understood and preserved so that they can be known by the next generation.

Materials and Methods

This study uses an exploratory method. The exploratory method "aims to broadly explore the causes or things that influence the occurrence of something" (Arikunto, 2005), where in this study the author tries to inventory various symptoms related to the implementation of local wisdom carried out by hotel employees, which is pro-environment, the internalization pattern of *Tri Kaya Parisudha* and *Catur Paramita* of hotel employees in an effort to maintain environmental sustainability.

The sources and types of data are including both primary and secondary data. The primary data was obtained directly in the field through participant observation to 7 rural areas from various sub-districts of Bali Province and interview techniques (Denis, 2006; Ritchie et al., 2013). Meanwhile, the secondary data was collected through literature review technique (Bungin, 2001). Therefore, the next steps of research are through observation, interviews, documentation, and tracing through a literature study of references related to the object of research. The related informants are Learning and development manager, Director of Sales & Marketing, Assistant Marketing Communications Manager, and F&B Director, and Room Division Manager.

The data, subsequently, were analyzed through explorative technique in which the data that has been collected in the form of implementing *Tri Kaya Parisuda* and *Catur Paramita* by describing information obtained from triangulation data collection provided by the informants, namely by comparing data obtained from interviews, observations and documents related to the problem. So that later the results obtained can be tested for validity and can be described or explained in the discussion.

Results and Discussion

Based on the interviews conducted, we get a general idea that hotel employees in Bali have a lot of cultural insight inspired by social practices within the indigenous community. This is possible, because the majority of Balinese are Hindus, which are rich in traditional ceremonies, which are supported by the participation of the people who take part in maintaining and preserving it. In other words, the Balinese have developed local cultures to support the hospitality industry developed on the island as the main income of the people. This is in accordance with the fact that Bali has several local philosophies or wisdom that can be explored and practiced to be used as capital to interact with tourists in an effort to provide excellent service. In addition to the *Tri Hita Karana* (THK) philosophy which teaches humans to maintain harmony in their relationship with God (*Parhyangan*), fellow human beings (*pawongan*), and with the environment (*Palemahan*), there are also *Tri Kaya Pasisudha* (TKP) and *Catur Paramita* (CP)

philosophies. TKP is a Hindu religious teaching that teaches three virtues, namely thinking well (*manacika*), saying good (*wacika*), and doing good (*kayika*). Based on the results of a discussion from the Bali World Culture Forum held in 2011 in Denpasar, TKP generates intellectual, emotional, spiritual and creative energy which in a socio-cultural perspective is the pinnacle of truth, spirituality, honesty, work ethic and social integrity.

CP, on the other hand, are four noble policies which etymologically is derived from the words "Catur" which means four and "Paramita" which means noble deeds. CP thus means the four noble deeds, which Hindus must perform. The four noble deeds are *Maitri* (friendship), *Karuna* (love), *Mudhita* (sympathy), and *Upeksa* (tolerance). This local wisdom seems suitable to be applied by hotel employees in fostering tolerance among employees and in interacting with tourists. There are several things that underlie that the values of CP's teachings are suitable to be applied in the hospitality industry. First, the ethical values of CP are universal which are suitable for all people to practice. Second, a golden generation must have individual capital (human capital) and social capital (social capital). The concept of Catur Paramita can be used as capital for hotel employees to socialize with other individuals. Third, the era of globalization stimulates the growth of the spirit of individualism and tends to reduce the sense of friendship, love and tolerance. This has actually triggered various conflicts which have recently become more widespread, so it is important for hotel employees to instill Catur Paramita ethics so that hotel employees who are also the younger generation can become a generation that likes the feel of kinship, friendship, and is full of tolerance.

The values of local wisdom (TKP and CP) can support nature conservation. Based on the concept of anthropology, local wisdom is known as local knowledge (indigenous or local knowledge), as well as local intelligence (local genius) which is the basis of cultural identity (Rohadi, 1986). Local wisdom can be in the form of local knowledge, local skills, local resources, local social processes, local values or norms and local customs. Based on this concept, it can be understood that local wisdom is the noble values that apply in the life of the local community that is wise, full of wisdom and value and is followed and becomes part of the life of the community. Therefore, Local wisdom which is a way of thinking and acting from the local community in the form of habits is reflected in the habits of daily life that have lasted a long time in people's lives. Values in the context of local wisdom are guidelines or standards of behavior and cannot be separated in every form of human activity and behavior from generation to generation.

Meanwhile, in the perspective of social philosophy, local wisdom can be understood as a physical-material human activity, moral, mental, and spiritual conditions. This starts from the process of controlling oneself as a person and awareness of togetherness in community groups so that it is entrenched in the totality of life. Local wisdom at the individual level appears as a result of individual cognitive work processes in an effort to make a choice on the values that are considered most appropriate for the individual. The group level views local wisdom as an effort to find shared values as a result of patterns of relationships (settings) that have been arranged in the same environment. This is in line with one of the main characteristics of culture, namely culture is a common property and is obtained through learning and is not inherited biologically or genetically (Uhi, 2016).

In fact, at this time, the development of the existence of local wisdom has begun to fade and experience the degradation of the legacy of noble values. Tilaar (2012) states that the existence of local wisdom is felt to be fading in various community groups. This shows that the degradation of moral and socio-cultural values has occurred in society (Ardan, et al., 2015). The common cause of the degradation of cultural values, namely the development of science and technology (Mungmachon, 2013). In line with this, Suastra (2010) explains that the cause of moral degradation is the fading of indigenous culture that has noble values and the entry of foreign cultures that are not in accordance with local culture. In addition, the lack of community support and enthusiasm to maintain, preserve, and maintain and develop

local knowledge and technology. Related to this, efforts to preserve the noble values of local wisdom can be done by internalizing them in the management of the natural environment so that it remains sustainable.

The presence of unique and unique TKP and CP as well as rich in wisdom values that govern the attitudes and behavior of hotel employees, especially in providing services to tourists by always adhering to the noble values of the two local wisdoms. Based on the observation that the ancestors of the Balinese people are local people, most of whom are traditional farming communities. A farming community that relies on fulfilling their daily needs from agricultural products, Balinese people have a close relationship with their natural environment. The relationship is established in order to maintain a harmonious relationship between humans and their natural surroundings. This harmonious relationship is manifested in local cultural ceremonies that have ecological values. Ecological values in local Balinese culture are manifested in traditional rituals such as tumpek bubuk. The Tumpek Bubuh ritual has cultural values that have a symbolic meaning and contain ecological values which are a form of unification that is harmonious and in harmony with nature. This is in line with Iswandono (2015) that conservation of customary forests in Bali is inseparable from the local culture and beliefs of the local community. Thus, the preservation of the natural environment in Bali is inseparable from local culture and beliefs. This is in line with Iswandono (2015) that conservation of customary forests in Bali is inseparable from the local culture and beliefs of the local community. Thus, the preservation of the natural environment in Bali is inseparable from local culture and beliefs. This is in line with Iswandono (2015) that conservation of customary forests in Bali is inseparable from the local culture and beliefs of the local community. Thus, the preservation of the natural environment in Bali is inseparable from local culture and beliefs.

TKP and CP Internalization Patterns in Efforts to Preserve the Natural Environment

The environment is a place where living things live, seek their necessities of life, and form characters, including humans, who have a more complex and real role in environmental conservation. Law Number 32 of 2009 concerning the protection and management of the environment emphasizes that the environment is a unitary space with all objects, forces, conditions and living things including humans and their behavior that affects nature itself. The law implies a strategic human position and becomes very important in the survival of human life and other creatures. In other words, human behavior as the key to change can affect the natural environment.

Preservation of the natural environment implies a fulfillment of our present needs without threatening and endangering the fulfillment of the needs of future generations. Meeting the needs of future generations is implied in the goal of forest conservation. Preserving forests as part of the natural environment means saving all components of life, including humans themselves. This happens because of the reciprocal relationship between the human environment and the natural environment that shapes human behavior in life. The strong relationship between humans and nature actually shows a form of harmonious behavior that is in harmony in achieving the goal of sustainable conservation (Keraf, 2010). Thus, human activities and behavior have a very large influence on the existence of their natural environment.

The problems of the natural environment as described above, cannot be solved purely technically, what is more important is a solution that can change the mental and human consciousness in managing the environment so that it remains sustainable. Human awareness in managing the natural environment is important because humans and the natural environment are a picture of a perfect systemic life which is basically for the benefit of humans themselves (Wirawan, 1992). This will emphasize that humans need to change their perspective on nature, have empathy with responsible behavior, do not prioritize their own needs, and respect nature by improving environmental ethics. Nature has the right to be respected, not only because human life depends on nature, but also because of the ontological fact that humans are an

integral part of nature. The principle of respecting nature is a form of human moral responsibility towards nature. The responsibility is not only individually but also collectively in society, especially indigenous peoples. This is usually maintained and lived through taboos or myths. These taboos and myths are understood as the ethics of the natural environment locally.

Environmental ethics is closely related to the way we behave and act towards the surrounding environment. Environmental ethics as a reflection of what must be done related to environmental issues, including moral choices in meeting the needs of life that have an impact on the environment. According to Keraf (2002), environmental ethics is understood as a critical reflection on moral norms and values in the human community or in groups of people who have the same culture and have the same ecology, as well as a guide or direction of practical human behavior in seeking the realization of morals for the sake of controlling nature so that it remains in safe and sustainable limits. Environmental ethics also talks about the relationship between all life in the universe, namely between humans and between humans and other creatures or with nature as a whole. In the context of the local Balinese community, environmental ethics in an effort to preserve the natural environment already exists in traditional agricultural systems and local cultural rituals, accompanied by various beliefs and taboos and myths which are interpreted as part of human respect for nature and can be interpreted as a form of preserving the natural environment. This is based on the fact that the local Balinese community has rules and prohibitions in the form of taboos and myths that are accepted and internalized by the adherents as part of local wisdom.

The existence of Balinese local wisdom is something that is important and becomes one of the things that must be considered collectively in environmental protection and management activities, especially in Bali. Related to this, local wisdom with forest conservation systems as part of the natural environment can be synergized in the context of survival and sustainability. One way to synergize this is to internalize the values of local wisdom that exist in the local community in managing and preserving the natural environment around them, as implied in Figure 1.

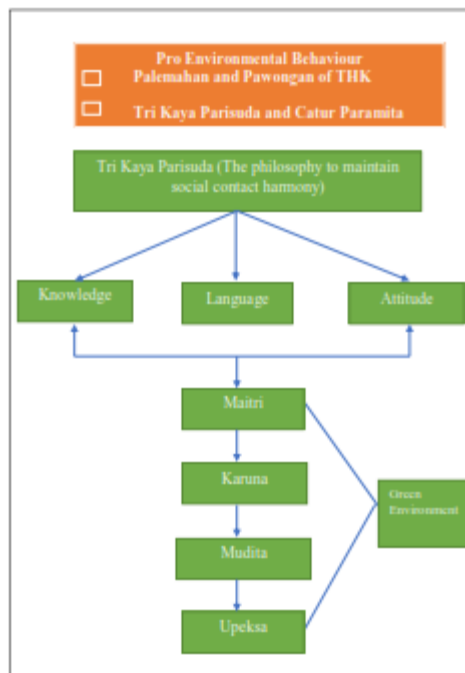


Figure 1. The Model of Pro Environmental Behavior

Law No. 32 of 2009 on environmental protection and management emphasizes that environmental protection and management includes planning, utilization, control, maintenance, supervision, and law enforcement. Matters that need to be considered in all activities related to environmental protection and management include (a) diversity of ecological characters and functions, (b) population distribution, (c) distribution of natural resource potential, (d) local wisdom, (e) community aspirations, and (f) climate change.

Etymologically internalization is a process. The Indonesian Language Dictionary (2017) contains the concept of internalization as a process of deep appreciation, deepening, and mastery of values so that it is a belief and awareness of the truth of values embodied in attitudes, taking place through guidance, guidance, and so on. The guidance and mentoring is carried out in a planned, systematic, and structured manner. According to Nasir (2010), internalization is an effort that must be done gradually and in stages. In line with that, Kalid Clear (2010) explains that internalization is a process where individuals learn and are accepted as part of and at the same time bind themselves to the values and social norms of the behavior of a society. Therefore,

In the context of local Balinese culture, the author believes that internalization can be carried out in various forms, such as being included in local content subjects in schools, and relevant courses at universities, and can be applied in contextual learning strategies at the school level. In addition, there needs to be a policy of the traditional elders and the local government that in every cultural ceremony it is necessary to involve young people so that they have a sense of being part of their culture and understand the meaning of their culture so as to form habits and ecological awareness in a sustainable manner. This is in line with the thinking of Ngare (2014) which asserts that one indication of the decline in Balinese cultural values is the lack of involvement of young people in cultural ceremonies.

Internalizing local wisdom in the management of the Balinese natural environment is a dialectical process between individuals in Balinese community groups who have the same culture and in the same environment. The dialectic is expected to minimize damage to the natural environment in Bali by preventing damage from an early stage through local actions as a manifestation of the values or norms of local wisdom that exist in Balinese society. Local wisdom with cultural values inherent in Balinese society becomes the basis for Balinese people in managing their natural environment, so that the continuity and harmony of life with nature will be well maintained. The values of local wisdom of the Balinese people are conditional on spiritual elements, myths, and beliefs. This is reinforced by the opinion of Rim-Rukeh; Ierhievwie; Agbozu (2013) that practical knowledge in the local culture of certain communities has a role in conserving and protecting forests and other natural resources. Thus, in relation to the preservation of the natural environment in Bali, the internalization of local wisdom is a process that must be carried out in order to achieve ecological values that must be internalized and realized in the practice of managing the natural environment in a positive manner so that it has an impact on a sustainable natural environment as aspired to. - dream together.

Based on the results of limited observations, the authors found that in local communities, traditional farmers in Bali have conservation values through traditional farming systems with the concept of intercropping plants and have annual plants consisting of tall tree stands that are found in community gardens and form mixed production forest. These annual plants provide economic benefits for their owners, and unwittingly provide benefits for preserving the natural environment by maintaining forest functions. The traditional farming system is carried out based on the knowledge of the community itself with its ecological awareness.

This ecological awareness by the Balinese people in general cannot be separated from the local cultural beliefs of the Balinese people. The existence of the philosophy of the forest and other contents of the earth as the daughter of the earth resulting from the marriage of heaven and earth and the forest

symbolized by *Boma* in the mythology of the Balinese Hindu community, the forest deserves to be respected. This respect for the forest is reflected in the rituals of cultural ceremonies such as the ngambe ceremony and the tumpek bubuk ceremony every 210 days according to the pawukon calendar system. The cultural rituals and ceremonies in question have values that form the basis of the moral formation of society through symbolic meanings. The moral in question is in the form of prohibitions and taboos as well as the accompanying myths, such as the prohibition of cutting down trees around springs, where the trees that grow around the spring are marked with a white and yellow cloth which symbolizes that the tree and the spring are purified. In addition, people who cut down trees in the forest are required to carry out a ritual, namely sticking part of the branches of the felled tree which symbolically means that they are obliged to replant it as a substitute for the tree that has been cut down.

Traditional Balinese people believe that springs have spirits or ancestors who guard and provide water for humans, if this is violated, it is believed that the spirits/ancestors will bring wrath to the individual concerned and the villagers and the water will decrease or even disappear. The existence of prohibitions, taboos and myths in utilizing the natural environment is part of the form of maintaining the preservation of the natural environment as a whole and comprehensively based on local wisdom. Thus, local community values are internalized in the concept of ecological agriculture. Experiences in managing the natural environment based on local wisdom like this are common in several regions, both nationally and internationally.

Local Wisdom of TKP and CP on Environmental Conservation Efforts

These observations are in line with several studies related to the influence of local wisdom on efforts to preserve the natural environment. The results of the research by Wibowo, et al. (2012) confirmed that the local wisdom contained in the kupatan and alms earth traditions in Colo Village, Kudus Regency is able to maintain the sustainability of the natural environment. This is also supported by the research results of Suparmini, Sriadi. S, & Dyah RSS (2013) which examines environmental conservation efforts of the Baduy community based on local wisdom in Banten. The life of the Baduy community is still very dependent on nature. They always continue to preserve nature because of their local wisdom. Local wisdom is manifested in the division of the area into three zones, namely the Reuma zone (settlement), the heuma zone (dry land and arable land), and the leuweung kolot (old forest) zone. This allows some *pikukuh* (rules) to be obeyed by the Baduy community, both resident and just visiting, including (a) being prohibited from entering the forbidden forest (leuweung kolot) to cut down trees, clear fields or take other forest products; (b) it is forbidden to cut down any kind of plants such as fruits and certain types; and many other rules.

The Baduy community still adheres to and internalizes customs in managing their environment. This can be seen in the relationship between aspects of the life of the Baduy community which is integrated and synergistic in maintaining a sustainable environment. among others (a) prohibited from entering the forbidden forest (leuweung kolot) to cut down trees, clear fields or take other forest products; (b) it is forbidden to cut down any kind of plants such as fruits and certain types; and many other rules. The Baduy community still adheres to and internalizes customs in managing their environment. This can be seen in the relationship between aspects of the life of the Baduy community which is integrated and synergistic in maintaining a sustainable environment. among others (a) prohibited from entering the forbidden forest (*leuweung kolot*) to cut down trees, clear fields or take other forest products; (b) it is forbidden to cut down any kind of plants such as fruits and certain types; and many other rules.

Fahrianoor, et al. (2013) found that the local wisdom of the Loksado, Dayak Upau, and Warukin Dayak communities have the same pattern of interaction and is based on a common understanding of managing forests and humans. The universe is considered a manifestation of *Datu Alam* and *Datu Tihawa*. The belief of the Dayak people reflects that the local wisdom of the Dayak tribe is not only at the

level of customs (folkways), but also ideas and values related to natural resource management. This is a proof that efforts to save and preserve the environment have been carried out by the community for a long time based on the values of local wisdom which are internalized for an ecological awareness.

In addition, in Indonesia, there are several types of local wisdom related to forest and environmental management (Sartini, 2004), including (a) indigenous Papuans who believe in *te aro neweak lako* which means nature is me. Mount Erstberg & Grasberg is believed to be the head of mama, land is considered a part of human life. This illustrates that this community is very careful in utilizing natural resources, (b) the indigenous people of Serawai, Bengkulu, have the belief in *Celako kumali*. The taboo values in farming and the *tanjak* planting tradition are a manifestation of environmental sustainability (c) the Dayak Kenyah community, East Kalimantan, which has a “*tana ulen*” tradition which means that forest areas are controlled and belong to indigenous peoples. Land management is regulated and protected by customary rules (d) the indigenous people of Undau Mau, West Kalimantan develop local wisdom in the pattern of spatial planning for settlements, by classifying forests and their uses. The field system is carried out in the form of rotation and determines the fallow period and recognizes taboos so that the use of technology is limited to environmentally friendly agricultural technology (e) the indigenous people of Kasepuhan pancer Pangawinan, Dukuh village of West Java who are familiar with traditional ceremonies, myths, taboos so that forest utilization is carried out carefully and exploitation is not allowed except with the permission of the traditional elders.

Kongprasertamorn (2007) stated that the internalization of Thai local wisdom in environmental management is very helpful in maintaining their survival. The local wisdom of the Thai people still survives because of the binding norms in the order of life. Furthermore, Sen (2018) explains that the management of friendly local culture has the potential to protect the sacred gardens of Indian society in the future. Sacred gardens in India are basically a traditional way of biodiversity conservation. Various cultural rituals and religious celebrations carried out in the sacred gardens aim to protect plant species which can be called the species treasure house. Species in the sacred forest are used as medicine for the health services of the rural indigenous people who live in the vicinity.

Balinese traditional society also has a form of preserving local wisdom which is reflected in their daily life. There are many prohibitions, myths, and taboos as a form of environmental protection from outside influences. The traditional way of life that is simple and full of tolerance in protecting the natural environment is shown to sustain life far into the future to meet the needs of their lives today and future generations in the long term. The view of the Balinese people in preserving the environment is in line with the principle of environmental sustainability, in which they assume that damage to the function of the natural environment will threaten their livelihoods.

The principles of environmental ethics in some of the local wisdom above do not only talk about human behavior towards nature, but also about the relationship between all life in the universe, namely the relationship between humans and humans that have an impact on nature as a whole. Compliance with prohibitions and myths and taboos is one part of efforts to manage the natural environment so that it remains sustainable. The myths and rituals of the ancestors in local wisdom regarding the preservation of the natural environment, are a form of ethics and local knowledge of the Balinese people which are very effective in regulating relations with the surrounding natural environment. This is reinforced by the opinion of Keraf (2002) which asserts that local wisdom is a form of knowledge, belief, understanding or insight, and customs or ethics that guide human behavior in life in ecological communities. All these forms of local wisdom are lived, practiced, taught and passed down from generation to generation while at the same time forming patterns of human behavior towards fellow humans, the visible nature, and the invisible nature.

In connection with the above, the previous generation has inherited a variety of local wisdom that is used as a guide for human attitudes and behavior in interacting with the natural environment. The interaction process occurs continuously and can give birth to unique and distinctive experiences in managing the natural environment. This experience can be seen in the local people's treatment of objects, plants, animals, and whatever is around them. This treatment involves the use of reason which can produce cultural activities which in turn will accumulate into local knowledge in managing the natural environment (Ridwan, 2007). This opinion is reinforced in Law No. 32 of 2009 concerning Environmental Protection and Management, Article 1 paragraph 30 states that local wisdom is in the form of noble values that apply in the life of the community to protect and manage the environment in a sustainable manner. Furthermore, paragraph 31 explains about indigenous peoples, namely groups of people who have lived in certain geographic areas for generations because of ties to ancestral origins, a strong relationship with the environment, and the existence of a value system that determines economic, political, social and economic institutions. Observing the law above, it is reflected in a form of acknowledgment of the existence of values rooted in the culture of the local community and providing the widest opportunity for local communities in managing their natural environment based on the noble values that exist in the local culture, with the aim of preserving the natural environment. Thus, local wisdom that exists in every local community needs to be empowered in people's lives. Local cultural heritage is not something to be ignored but must be raised and socialized to the community that owns it through various means and policies from traditional stakeholders and the government.

As previously explained, local wisdom is manifested in the behavior or habits of people who have the same understanding of something. The shared understanding is formed from the same thing by interacting in the same environment. This same understanding occurs because basically every environment has certain settings, especially those related to ideal relationships in groups, both between human beings and with their natural environment. This ideal relationship is created because of the adaptability of humans to their natural environment and adherence to the values of local wisdom that are owned because the setting itself becomes the spirit of the behavior of the people in their environment (Wirawan, 1992). Balinese people's understanding of environmental conservation is a local genius that has been imprinted in their souls as shown in Figure 2.

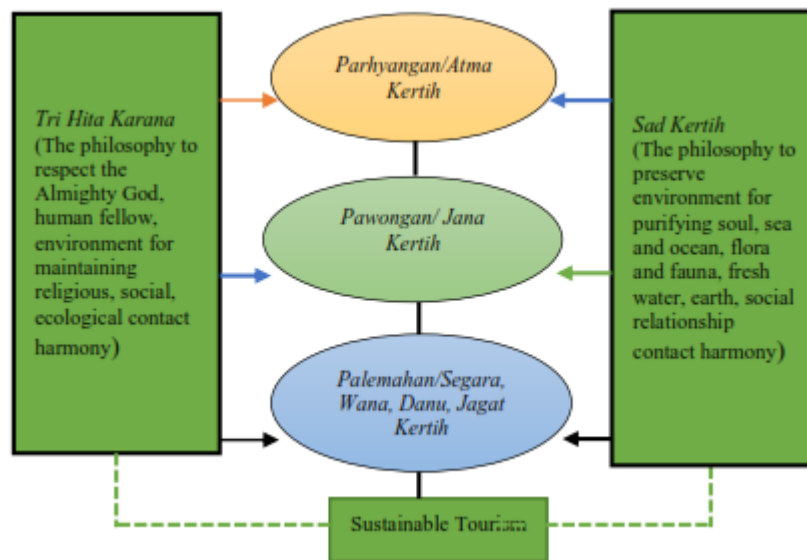


Figure 2. The Concept of Local Genius for PEB

The relationship between human behavior in cultural groups and the natural environment is a reciprocal relationship and provides mutual guarantees for the realization of nature conservation and the concept of sustainability and justice built by local indigenous peoples. This is a strength derived from the values that develop in the spiritual life of indigenous peoples. The theory of human ecology emphasizes that there is a reciprocal relationship between the environment and human behavior, where the environment can affect humans and vice versa human behavior can affect the environment (Ridwan, 2007). Indigenous peoples as actors in nature conservation, provide guarantees for the continuity of human and natural life, and guarantee the harmony of humans with nature.

Environmental conservation based on the ecological value of local wisdom in the present context needs to be done in an integrative way. The integrative preservation of the natural environment has elements of building full human consciousness. Because the values contained in local wisdom are superior values in local communities. So it is very appropriate if the natural environment preservation system is taken from the superior values that exist in local communities. If the preservation of the natural environment based on local wisdom can be applied as a strategy, then local wisdom has an important role in building awareness and mental and moral attitudes as well as the human perspective on the preservation of the natural environment. Thus, the ecological value in local wisdom contributes to the preservation of the natural environment.

Conclusion

Some of the local wisdom practices described above are ancestral heritages that are still maintained today by the people who adhere to them. This can be used as one of the strategies for protecting and preserving the natural environment that has been proven in its sustainability efforts. The importance of internalizing ecological values from local wisdom in managing the natural environment is a form of environmental protection and preservation. The values of local wisdom that exist in local communities are important to be maintained and cared for so that the community has a responsibility in maintaining and preserving their natural environment and respecting the rights of nature itself. Internalization of ecological values in local wisdom, especially in the behavior of hotel employees who are pro-environmental, becomes the right strategy in managing the natural environment because it makes a positive contribution in maintaining the preservation of the natural environment. The existence of prohibitions, taboos and myths that exist in the culture of local communities in managing the natural environment is one way to maintain the preservation of the natural environment. This is part of the life of the Balinese people who mostly rely on their income from the tourism industry sector, so that the development of tourism with the concept of green and sustainable tourism can be strengthened through the internalization of TKP and CP for PEB of the hospitality staff.

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