

Maintaining and Shaping Ecological Citizenship of Indigenous Balinese Through Saput Poleng

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ABSTRACT

This research was motivated by various environmental damages that occurred around Seraya village, Karangasem, Bali. Many factors of damage are caused by human actions such as illegal logging of forests and trees, indifference of the community to their dirty environment, and so on. This study aims to examine the use and impact of saput poleng on environmental sustainability and the effectiveness of saput poleng in the formation of ecological citizenship in Balinese indigenous communities. This type of research uses a qualitative approach with ethnographic methods. Data analysis uses data reduction, data analysis and verification or conclusion. Environmental conservation efforts by using saput poleng on certain trees create a mystical impression and can prevent intentions and behaviors to protect the existence of trees and support beautiful and sustainable environmental conditions. The results showed that the use of saput poleng on trees is not a fad, but has philosophical and religious values that are highly adhered to by the local community. The habit of pairing saput poleng is able to preserve trees, the environment and is very effective in forming ecological citizenship.

Keywords: Ecological citizenship, indigenous Balinese, saput poleng

ABSTRAK

Penelitian ini dilatarbelakangi oleh berbagai kerusakan lingkungan yang terjadi di sekitar desa Seraya, Karangasem, Bali. Berbagai faktor kerusakan banyak diakibatkan ulah manusia seperti penebangan hutan dan pohon ilegal, acuh tak acuh masyarakat dengan lingkungannya yang kotor, dan sebagainya. Penelitian ini bertujuan untuk mengkaji penggunaan dan dampak saput poleng terhadap kelestarian lingkungan serta efektivitas saput poleng dalam pembentukan kewarganegaraan lingkungan (ecological citizenship) pada masyarakat adat Bali. Jenis penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi. Analisis data menggunakan reduksi data, analisis data dan verifikasi atau kesimpulan. Upaya pelestarian lingkungan dengan menggunakan saput poleng pada pohon-pohon tertentu menimbulkan kesan mistis dan dapat mencegah niat dan perilaku mendapat melindungi keberadaan pohon serta mendukung kondisi lingkungan yang asri dan lestari. Hasil penelitian menunjukkan penggunaan saput poleng pada pohon bukan merupakan perbuatan iseng, tetapi memiliki nilai filosofis dan religius yang sangat ditaati masyarakat setempat. Kebiasaan memasang saput poleng mampu menjaga kelestarian pohon,

lingkungan dan sangat efektif dalam membentuk kewarganegaraan lingkungan.

Kata kunci: *Ecological citizenship, masyarakat adat Bali, Saput poleng,*

A. INTRODUCTION

Cases of environmental damage that arise as a result of citizens' low awareness of preserving nature continue to be in the spotlight. Various forms of environmental damage that arise as a result of citizens' activities in managing resources are increasingly unavoidable. Various environmental conservation efforts carried out by the government will not be effective without the active participation of all citizens. Therefore, the role of citizens in efforts to protect and manage the environment is very important. As users of the greatest benefits from natural resources, citizens should play an active role in preserving nature so that the various benefits that nature provides to humans can continue to be enjoyed. Citizens have actually obtained various benefits from nature which he calls ecosystem services. These ecosystem services are like a return for all human needs provided by nature, it is an obligation for every citizen to preserve nature for the survival of humanity (Khan S. M., 2013).

The essence of humans and nature are two elements in one ecosystem that cannot be separated and need each other. Nature needs humans to care for and maintain its sustainability, while humans need a growing medium and all the necessities for life provided by nature. Natural changes can cause changes in human behavior patterns. On the other hand, positive or negative changes in human behavior can affect the existence of nature. As creatures created by God who have the highest level and are equipped with reason. It is appropriate for humans to play an active role in efforts to preserve the environment and as a practical necessity to maintain their survival. Philosophically, environmental preservation is a form of harmony and balance in life (Diah, 2018).

However, in reality the practice is quite the opposite, the role of citizens in efforts to prevent environmental damage is very minimal. In fact, various forms of environmental damage, such as: illegal logging, forest burning, waste pollution, marine ecosystem pollution, plastic waste and inefficient energy use still continue to occur and are cognitive deviations at the individual level (Lustig, 2003). According to the secretary general executive director's report, the average forest loss due to human activities reaches ± 13 million hectares every year, or ± 1 hectare of forest is destroyed every three seconds (T.T., 2014) As a result of this very greedy and greedy human activity, around 42 million hectares of forest have been deforested and cut down from a total of 130 million remaining in the country. This is very worrying and threatens the survival of living creatures in the surrounding area (Fitrya., 2020). This condition is very worrying, considering that the role and function of forests as a provider of oxygen and maintaining natural balance is very vital. Deforestation not only plays a role as an oxygen supplier but also plays an important role in supplying clean water to the surrounding communities. There are at least 170 million rural people in various parts of the world who have a shortage or limited natural resources

such as clean water for drinking, cooking and washing (Gerwith, 1979). From the data and information gathered, it turns out that many residents in big cities in countries around the world such as Bangkok, Beijing, Mexico City and Sao Paulo are forced to live in air conditions that are unfit for breathing and surviving (Hay, 1977). Other data presented by National Geographic Indonesia, in May 2016, based on data from the Direktorat Jenderal Pengendalian Pencemaran dan Kerusakan Lingkungan Kementerian Lingkungan Hidup (KLHK) in 2015, almost 68% of river water quality in 33 provinces in Indonesia was in heavily polluted status. The main source of river water pollution in Indonesia mostly comes from domestic waste, namely households (Statistik., 2018).

Not only river water pollution, various other forms of environmental damage that occur at the local and global scope arise due to irresponsible human actions. As a result of various human-made damages, various disasters have arisen, such as floods, landslides, droughts, air pollution and even land sinking. This is because nature has flexible power, which is able to respond back to all damage created by humans. As a reaction to the damage created by humans, nature creates floods, landslides, droughts, air pollution and even land sinking. The government has carried out various countermeasures through various efforts such as: making various legal regulations, forming a supervisory body and educating citizens through various seminars and exhibitions aimed at encouraging citizens to care about the environment.

Concern and responsibility for environmental conservation itself depends on the role and awareness of citizens. The role of citizens has a big influence on the success of environmental conservation. Citizens' awareness of environmental sustainability or what is known as ecological citizenship is an effort to increase understanding of citizens' actions and active role in environmental conservation efforts based on logical choices (Berkowitz, (2005)). Increased knowledge and skills coupled with the active role of citizens in environmental conservation efforts can be a guide for every citizen in identifying all necessary needs. The needs of each citizen are taken from the environment based on the knowledge and skills they possess.

Environmental preservation efforts originating from lower levels of society are more effective than conservation programs designed by the government but do not necessarily receive the support of citizens (Certoma, 2015). In terms of the effectiveness of environmental preservation which involves the role of the community, it is necessary to pay attention to other aspects beyond the physical aspects of the environment, such as the social cultural aspects of the local gathering. So far, research has only been reviewed and focused on religious and cultural studies, but the researcher made a breakthrough regarding attention to ecological citizenship in Balinese society. In today's modern era, local wisdom is more important than providing an understanding of universal values that come from outside. This is evidenced by various awards from the Kalpataru Ministry of Environment, Ministry of Tourism related to village tourism based on local cultural wisdom.

Environmental preservation by communities based on customs and traditions has proven to be effective in preserving the environment. The importance of paying attention

to non-biophysical aspects such as social, economic and cultural aspects of local communities in maintaining environmental sustainability (Suparmini, 2013). Aspects of local community culture, such as the existence of sacred or sacred areas, are widely implemented by indigenous communities. Matters relating to taboos and prohibitions are in principle always related to environmental conservation efforts (Keraf, 2010).

Environmental conservation practices are carried out by communities wrapped in tradition and culture (ethno ecological citizenship), such as the practice of sacred, sacred or sacred areas recognized by UNESCO by making them biosphere reserves (Suparmini, 2013). This kind of environmental conservation practice is common among traditional communities in Indonesia, one of which is the Balinese indigenous community. The Balinese traditional community has a practice of preserving the environment using a cloth medium called *Saput Poleng*. *Poleng* sputum pinned to a tree is a sign for local residents not to disturb or damage the tree. This is the community's commitment to preserving the environment. The use of *pollen shavings* on trees has a positive impact on the existence of trees which in turn will have a big influence on the environment.

B. RESEARCH METHOD

This research uses a qualitative approach, which is an approach that focuses on natural facts and events in order to gain a deep understanding. The researcher focuses on direct observation of the object under study and describes it in words based on observation of behavior and information of the research subject. (Bogdan, 1982). The method used in this research is ethnography. The researcher used the ethnographic method to photograph comprehensively and discover the meaning behind the norms and values in the Balinese traditional community's habit of tying *saput poleng*. The researcher tried to photograph thoroughly and in depth the symbols, habits and activities of the community in the tradition of *saput poleng* tied to certain trees. Primary data collection techniques were carried out using observation methods, interview methods and documentation studies (Miles & Huberman, 1994). The stages of data analysis activities occur simultaneously, namely: data reduction, data presentation, drawing conclusions/verification. The location of this research is Pakraman Seraya Village, Karangasem District, Karangasem Regency, Bali Province.

C. RESULTS AND DISCUSSION

The meaning of Saput Poleng

Results *Saput poleng* is a cloth with a combination of black and white with a pattern resembling a chessboard. *Saput poleng* is often used in traditional ceremonial activities, religious rituals, arts and culture as well as in people's daily life routines. *Saput Poleng* too has very strong ties in the lives of indigenous communities. *Saput poleng* has a special meaning for the Balinese traditional Hindu community. Literally, *saput poleng* comes from the word *Saput*, which means cloth or blanket, and *poleng*, which is a combination of black and white. Thus, in simple terms, *saput poleng* means cloth that has black and white patterns like chessboard pieces. For the Balinese traditional community, the majority of

whom adhere to the teachings of Hinduism, the color of poleng contains philosophical and religious meanings. Philosophically, color placement is an important symbol for Balinese people.

Saput poleng that is wrapped around the tree trunk is not merely a decoration to beautify the appearance of the tree but contains philosophical and religious values in it. Philosophically. The white and black colors of the cloth symbolize balancing the elements of *dharma* (goodness) with *adharma* (badness). For Balinese people, the combination of black and white conveys the meaning of majesty, respect, authority and mysticism. During its development, *saput poleng* were often installed on certain objects or places with the aim of creating a mystical impression. Color is not only an impression captured by the eye from reflected light, but is a symbol that has a special meaning. Apart from the combination of black and white, there are several types of poleng cloth, namely:

a. *Saput poleng rwa bhineda*

Rwa bhineda comes from the word *rwa* which means two *bhineda* meaning different, *Rwa bhineda* teaches about two opposite poles or characteristics, such as: west-east, woman-man, day-night, sick-healthy, good-bad, and so on. The concept of *rwa bhineda* teaches balance between two or more elements that are opposite or opposite and cannot be separated as a gift from god almighty (Dewanti, 2019). Through basic factual matters, the *Rwa Bhineda concept* tries to explain the wisdom of life that humans can learn in living their lives. Philosophically, the colors black and white mean a combination of elements of *dharma* (good) and *adharma* (evil) which creates balance. However, positive and negative energy cannot be eliminated from the world, they can only be controlled so that they are balanced.



Figure 1. *Saput poleng rwa bhineda*

b. *Saput poleng Sudhamala*

Saput poleng Sudhamala is a cloth that has three patterns, namely black, white and gray, shaped like a chessboard piece. The color white contains the meaning of negative power, the color black symbolizes positive power while the color gray symbolizes the transition from black to white or vice versa, from white to black. Which means changing someone from being good to being evil or vice versa from being bad to being good.

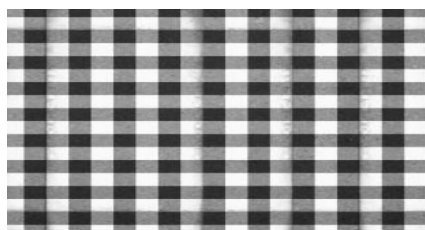


Figure 2. *Saput poleng Sudhamala*

c. *Saput Poleng Tridatu*

white, black and red *saput poleng* are a symbol of the *Triguna* teachings in the Hindu concept which consists of *satam* (white) which means wisdom, *raja* (red) which means movement, and *tama* (black) which means obstacle. The use of *saput poleng* on sacred objects is intended to create an aura of holiness and magical elements so that people who see or wear it can protect their despicable thoughts.



Figure 3. *Saput Poleng Tridatu*

Installing *Saput Poleng* is not a random act. The presence of *saput poleng* on trees or certain objects is an intentional act based on the values and beliefs of the Balinese people. There is a religious element behind its use, *the saput poleng* is interpreted as something sacred or sacred to the objects that use it. Objects wearing *Saput poleng shawls* are believed to have a magical aura so they can give the impression of *being haunted* or haunted. Therefore, trees that wear *saput poleng* in certain places are usually offered offerings or offerings as a form of respect. The Balinese people would not dare to damage, pick leaves or fruit, or just cut branches, let alone cut down trees wrapped around *poleng palm trees* (Suda, 2010). Normatively, the use of *saput poleng* tied to trees in Bali plays a role in limiting human behavior towards nature. The Hindu teachings that are widely embraced by the Balinese people include the *Tri Hita Karana philosophy* which is very well known among the local community. Literally, *Tri Hita Karana* comes from Sanskrit, from the words *tri* which means three, *hita* which means happiness and *karana* which means cause. In simple terms, *Tri Hita Karana* means three key things to achieve inner and outer happiness.

The three causes of happiness in question are *parhyangan*, namely maintaining a harmonious relationship between humans and God, *pawongan*, namely maintaining harmony with fellow humans and *palemahan*, namely maintaining a harmonious and balanced relationship between humans and nature. The tradition of wearing *saput poleng* on trees is an implementation of the *Tri Hita Karana teachings*, especially the implementation of the *palemahan* aspect. Objects that use *saput poleng* are believed to have a magical aura that can increase spirituality. Some people think that trees or objects wearing *saput poleng* give off a mystical aura so they are afraid to disturb them or even just by pass.

Use of Saput Poleng

There are several objects or plants that are commonly worn with saput poleng, including: pelinggih or sanggah (place of worship), pecalang (customary security group), kentongan, statues, jro dalang, sacred statues and trees. The use of poleng handkerchiefs on certain objects has various purposes as decoration to beautify their appearance. Along the roads in Bali you can find sanggahs, statues and buildings with saput poleng tied to their sides. Not only buildings, several trees, especially large trees on the side of the road or at road junctions, also have poleng shavings installed. There are twenty-seven trees along the main road in Jembrana, Bali that use saput poleng (Hasan, 2022). Of the twenty-seven trees, there are two types of trees that are most often used with saffron poleng, namely banyan (*Ficus benjamina* L) and bunut (*Ficus virens* aiton). Apart from the two main types of trees, other types of trees that are used with saffron poleng are pule, bamboo, kepuh, taru, menyan and kresiek trees. All these trees have something in common, namely that they can grow tall, have dense leaves and have a large trunk diameter and can live a long time without needing care.



Figure 4. A large tree covered with poleng saffron, Source: (Yunanto, 2022)

Trees that are considered tenget are generally covered with poleng shawl and grow in temple areas, merajan, road junctions and crossroads or in sacred places. There are certain types of trees that are commonly used with poleng shavings. Apart from the specific type of tree, the location of the tree is also a consideration. The use of saput poleng is not done on just any tree.

The Impact of Saput Poleng on the Environment

The use of saput poleng on trees is a manifestation of environmental harmony through tree conservation. The habit of wrapping saput poleng around big trees is ideologically a very effective form of social control. Local people's beliefs about trees which are considered tenget and sacred or sacred as well as the custom of indigenous peoples covering trees with poleng shawls have an impact on environmental conservation efforts that support nature preservation. There are various kinds of large trees with heights reaching 20 to 35 meters with trunk diameters reaching 20 to 40 cm which are still well maintained. The trees look healthy with dense leaves. The trees that are often covered in poleng saffron are banyan, pule, kepuh, bunut, taru menyan and kresiek trees. All these

trees have something in common, namely that they can grow tall, have dense leaves and have a large trunk diameter and can live a long time without needing much care.

Ecologically, plants such as banyan, bamboo and bunut have good water holding abilities. This plant has strong and dense roots that bind the soil so that it can store water. Apart from its roots, its dense leaves are able to produce oxygen and absorb carbon dioxide. During the day many people use it for shelter. Bunut (*Ficus virens* aiton) has advantages compared to other plants in absorbing pollutants and dust in the air through deposition and absorption on the surface of the leaves (Hasan, 2022). This is because bunut leaves have a rougher, thicker surface and are larger and fibrous. The wider size of bunut leaves can capture more dust and pollutants which can help condensation of water vapor through the transpiration process which can maintain the water content in the leaves (Linda, 2019). It is very important to preserve the existence of trees that have the ability to absorb dust and carbon dioxide, such as bunut and banyan trees. They are usually located near highways and have a big role in reducing pollutants produced by motorized vehicles (Chaudhary, 2019)

Apart from its function as absorbing pollutants, producing oxygen, shelter and barrier to abrasion and water absorption. The community also uses all parts of the banyan and bunut trees for various needs, such as a source of food, animal feed, traditional medicinal ingredients and even tree trunks which are processed into building materials. This plant is also often used in the field of pharmacology because of its high content of polyphenols and flavonoids as antioxidants (Linda, 2019). The use of polleng kerchief on plants on the side of the road does not have a direct aim as a form of environmental conservation, however the use of polleng kerchief on trees has had an impact on good environmental conservation efforts and plays a positive role in environmental preservation efforts. Some people who have limited knowledge understand the use of saput poleng on trees from a religious perspective, so it often gives the impression of being tengeted or haunted. This cannot be accepted by other parties, considering that the positive impact on environmental sustainability is very large.

The Role of Saput Poleng in forming Ecological Citizenship

The development of relations between humans and the environment continues to develop, especially in the state sphere which is formed in ecological citizenship. Surprising changes in environmental governance are forcing to rethink the relationship between the state and citizens. The concept of environmental citizenship or ecological citizenship is a correction of Marshall's typology of citizenship by including civil, political and social citizenship. For some people, the term ecological citizenship may not be very familiar, other terms that may be more popular are "green citizen" (Dean, 2001; Smith, 2005) "environmental citizenship" (Luque, 2005), "sustainable citizenship" (Barry, 2006) and "ecological citizenship" (Hailwood, 2004).

This conceptual diversity is far from simply a terminological issue reflecting the complexity of citizenship and environmental issues (Melo, 2018). At the end of the twenty-first century a new pattern of citizenship will emerge which he calls ecological citizenship

(Dobson, 2003). Ecological citizenship concerns the extension of citizenship rights to non-humans. The concept of ecological citizenship is an effort to build everyone's awareness of environmental conservation. Environmental preservation is carried out by maintaining harmonious relations built on binding values (Mariyani, 2017).

In short, ecological citizenship is concerned with extending citizenship rights to non humans. The concept of ecological citizenship is an effort to build everyone's awareness of environmental conservation. Environmental preservation is carried out by maintaining harmonious relations built on binding values. There are two basic value orientations regarding human relations with nature, namely biophilia and biophobia (Wilson, 1993). Biophilia is a feeling of love for all living things, while biophobia tends people to fear nature. The biophilic orientation builds harmonious relationships and supports nature conservation so that it can create balance, while the biophobic orientation creates negative prejudice between humans and nature. Various broadening views on citizenship are needed to achieve positive impacts on the environment through changes in personal lifestyle and/or citizen participation in collective agreement making (Schild, 2018).

The habit of the Balinese traditional community of pinning poleng snails to certain trees, either on the side of the road or in the fields, shows that citizens are aware of environmental conservation measures. The relationship is built based on the concept of mutualism, namely that humans need the "services" provided by trees such as oxygen and absorption of air pollutants. Meanwhile, trees need human services to protect and care for trees and their habitat. The actions of the Balinese traditional community in maintaining the preservation of trees using the Saput Poleng approach is a form of environmental citizenship (ecological citizenship). Environmental citizenship involves empowering citizens who have the understanding, behavior and abilities needed to understand the function of their involvement in environmental maintenance efforts based on logical attitudes and choices (Berkowitz, 2005; Yazid, 2017). The voluntary involvement of the Balinese traditional community to participate in environmental conservation efforts based on their beliefs and values and implemented in the form of concrete actions and actions to protect the existence of trees so that they are sustainable and not disturbed by other people is a real manifestation of the concept of environmental citizenship.

D. CONCLUSION

The Balinese habit of attaching poleng cloth to trees in their environment is a very effective social control in preventing destructive behavior that could threaten the existence of the tree itself. Behavior that is based on understanding based on values and beliefs passed down from generation to generation as a form of active involvement in environmental conservation efforts is a form of implementation of the concept culture based ethno ecological citizenship. The use of saput poleng is able to maintain the existence and preservation of trees in Bali which has an impact on environmental sustainability in general.

In the process of studying and examining the meaning of saput poleng, the use of saput poleng, the impact of saput poleng on environmental sustainability, and the effectiveness of saput poleng in the formation of ecological citizenship in Balinese society has its own challenges in the midst of a modern era like today. Because, the community is faced with a situation with the emergence of new values that come from outside either through social media or television so it is necessary to strengthen the awareness of noble values to preserve the environment, one of which is by using saput poleng.

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