

Constructing Clean Living Behavior through Local Culture: Evidence from Penglipuran Traditional Village, Bali

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Abstract

Clean living behavior is often understood as an outcome of individual awareness or public health intervention. However, in culturally rooted communities, such behavior may also be shaped by collective values, customary rules, and everyday social practices. This study examines how local culture constructs and sustains clean living behavior in Penglipuran Traditional Village, Bali, a village widely recognized for its clean and orderly environment. Using a qualitative descriptive approach, data were collected through observation, in-depth interviews, and documentation involving traditional leaders, village stakeholders, and community members. The data were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing, with source and method triangulation used to strengthen validity. The findings show that clean living behavior in Penglipuran is constructed through the internalization of cultural values, the enforcement of customary rules known as awig-awig, collective participation through gotong royong, and informal social control. Cleanliness is not merely practiced as an individual habit, but is understood as a form of social responsibility, cultural identity, and harmony between humans and their environment. This study highlights the importance of local wisdom as a socio-cultural foundation for sustainable environmental behavior and community-based cleanliness governance.

Keywords: clean living behavior; local culture; awig-awig; social construction; environmental behavior

1. Introduction

Clean living behavior is a fundamental component of public health promotion and sustainable community life. In health promotion discourse, cleanliness is not only related to the prevention of disease, but also to the broader capacity of communities to create environments that support well-being, dignity, and quality of life (World Health Organization [WHO], 1986). In many public health programs, clean living behavior is commonly approached through individual awareness, sanitation facilities, and behavioral change campaigns. While these approaches are important, they do not fully explain why certain communities are able to sustain cleanliness as a long-term collective habit. Cleanliness, particularly in culturally rooted communities, is often shaped by shared meanings, social norms, moral obligations, and institutionalized practices that are reproduced in everyday life.

The study of clean living behavior therefore requires a socio-cultural perspective. Environmental behavior is not merely the result of individual choice, but is influenced by social expectations, perceived norms, collective identity, and the social environment in which individuals act (Ajzen, 1991; Steg & Vlek, 2009). People may maintain cleanliness not only because they understand its health benefits, but also because cleanliness is socially valued, culturally required, and collectively monitored. In this sense, clean living behavior becomes part of a wider social order. It reflects how a community defines proper conduct, regulates space, and constructs responsibility toward the environment.

This perspective is closely related to the theory of social construction. Berger and Luckmann (1966) argue that social reality is produced through repeated interaction, institutionalization, and internalization. Values and norms that are continuously practiced eventually become taken-for-granted realities that guide individual behavior. From this viewpoint, clean living behavior can be understood as a constructed social practice: it is learned, repeated, legitimized, and maintained through social interaction. Culture also plays a central role in this process because it provides the symbolic system through which communities interpret and organize life (Geertz, 1973). Cleanliness, therefore, may carry meanings beyond physical hygiene; it may represent harmony, discipline, moral responsibility, and collective identity.

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The importance of culture is particularly visible in collectivist communities where social life is strongly shaped by group obligations and shared norms. In such communities, individual behavior is closely connected to family expectations, community reputation, and collective responsibility (Triandis, 1995). Clean living behavior can thus become a communal obligation rather than a private preference. Social capital also contributes to this process. Putnam (2000) emphasizes that networks, trust, and norms of reciprocity strengthen collective action. In the context of environmental cleanliness, social capital enables residents to cooperate, monitor shared spaces, and maintain common standards of behavior. This explains why practices such as mutual cooperation, collective work, and informal social control are central to the sustainability of clean living behavior.

Penglipuran Traditional Village in Bali provides an important case for understanding how local culture constructs and sustains clean living behavior. The village is widely known for its clean, orderly, and culturally preserved environment. This condition cannot be separated from the existence of local values, customary institutions, and community-based social practices. In Balinese society, customary life is often organized through the relationship between formal village administration and adat-based institutions (Warren, 1993). Customary rules, locally known as *awig-awig*, function as normative guidelines that regulate community conduct and maintain social order. These rules are not only legal or administrative instruments, but also cultural mechanisms that bind community members through shared legitimacy and moral obligation.

The cultural foundation of environmental behavior in Bali is also closely connected to the philosophy of *Tri Hita Karana*. This concept emphasizes harmony between humans and God, harmony among humans, and harmony between humans and nature (Pitana, 2010). Within this worldview, environmental cleanliness is not merely a technical activity, but part of maintaining balance and harmony in life. The environment is treated not simply as a physical space, but as a moral and cultural space that must be protected collectively. In Penglipuran, this cultural logic is reflected in daily practices such as maintaining the cleanliness of house yards, managing waste, participating in community work, and respecting customary rules.

Previous studies on clean and healthy living behavior have generally emphasized knowledge improvement, sanitation practices, household behavior, or public health intervention. Such studies are useful in explaining the relationship between awareness and hygiene practices. However, they often provide limited explanation of how cleanliness becomes embedded in cultural identity and maintained through customary institutions. The gap is especially important in the context of indigenous or traditional communities, where behavior is shaped not only by rational decision-making but also by cultural internalization, social obligation, customary sanctions, and collective belonging.

Based on this gap, this study examines how local culture constructs clean living behavior in Penglipuran Traditional Village, Bali. The study specifically focuses on the role of cultural value internalization, *awig-awig*, *gotong royong*, and informal social control in sustaining environmental cleanliness. By using a qualitative descriptive approach, this study aims to show that clean living behavior in Penglipuran is not simply an individual habit, but a socio-cultural product formed through continuous interaction between values, norms, institutions, and collective practices. The findings are expected to contribute to environmental sociology and public health studies by demonstrating how local wisdom can serve as a foundation for community-based cleanliness governance and sustainable environmental behavior.

2. Methods

2.1 Research design

This study employed a qualitative descriptive approach to examine how local culture constructs and sustains clean living behavior in Penglipuran Traditional Village, Bali. A qualitative design was considered appropriate because the study sought to understand meanings, values, norms, and social practices from the perspective of the community itself. Rather than measuring clean living behavior statistically, this study focused on how such behavior is socially learned, culturally legitimized, and collectively maintained in everyday life. Qualitative inquiry is particularly useful for exploring social processes, community meanings, and culturally embedded practices in their natural setting (Creswell & Poth, 2018; Patton, 2015).

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2.2 Research site

The research was conducted in Penglipuran Traditional Village, Bali, Indonesia. The site was selected purposively because Penglipuran is widely recognized as a traditional village that has successfully maintained environmental cleanliness through local cultural values and customary institutions. The village provides a relevant context for examining the relationship between culture, social norms, and clean living behavior. Its customary system, collective work practices, and community-based social control make it an important case for understanding how cleanliness becomes embedded in everyday social life.

2.3 Data sources and informants

The study used both primary and secondary data. Primary data were obtained through direct field observation and in-depth interviews with informants who were considered knowledgeable about the cultural and social practices related to cleanliness in Penglipuran. These informants included traditional leaders, village stakeholders, and community members involved in maintaining environmental cleanliness. Secondary data were collected from relevant documents, literature, journal articles, and village-related records that supported the interpretation of the field findings.

Informants were selected using purposive sampling. This technique was used because the study required participants who had direct knowledge, experience, or involvement in the customary, social, and environmental practices of the village. Purposive sampling is commonly used in qualitative research when participants are selected based on their ability to provide rich and relevant information about the phenomenon under study (Patton, 2015).

2.4 Data collection techniques

Data were collected through observation, in-depth interviews, and documentation. Observation was conducted to examine the physical condition of the village environment, the organization of residential spaces, and the everyday practices through which residents maintained cleanliness. This technique allowed the researcher to understand clean living behavior not only as verbal information, but also as visible social practice.

In-depth interviews were conducted with traditional leaders, village officials, and community members. The interviews explored informants' understanding of cleanliness, the role of customary rules, community participation, social sanctions, and the process through which clean living values are transmitted across generations. The interviews also examined how residents interpreted cleanliness as part of cultural identity and collective responsibility.

Documentation was used to support and verify the data obtained through observation and interviews. Documents included written materials related to customary rules, village practices, photographs, and other relevant records. The use of multiple data collection techniques enabled the study to capture the phenomenon from different sources and perspectives.

2.5 Data analysis

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing. Data condensation was carried out by selecting, simplifying, and organizing information relevant to the research focus. The data were then displayed in the form of descriptive narratives to identify patterns related to cultural values, *awig-awig*, *gotong royong*, social control, and environmental responsibility.

Conclusion drawing was conducted through an interpretive process by connecting empirical findings with the theoretical perspective of socio-cultural construction. The analysis focused on how clean living behavior was internalized, institutionalized, and maintained through everyday practices. The coding process was directed toward identifying recurring themes, including cultural value internalization, customary regulation, collective participation, informal social control, and cleanliness as cultural identity.

2.6 Trustworthiness of the data

To ensure the trustworthiness of the findings, this study used triangulation of sources and methods. Source triangulation was conducted by comparing information obtained from traditional leaders, village stakeholders, and community members. Method triangulation was conducted by comparing the results of observation, interviews, and documentation. This process helped strengthen the credibility of the findings and reduced the possibility of relying on a single source of information.

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In addition, the interpretation of data was carried out carefully by comparing field findings with relevant theoretical concepts and previous studies. This approach was used to ensure that the findings were grounded in empirical data while remaining analytically meaningful within the broader discussion of culture, social construction, and environmental behavior.

2.7 Ethical considerations

The research was conducted by respecting the social and cultural norms of Penglipuran Traditional Village. Informants were approached respectfully, and the purpose of the study was explained before data collection. Participation was voluntary, and information obtained from informants was used only for academic purposes. The study also paid attention to the cultural sensitivity of local customary practices, particularly in discussing awig-awig, social sanctions, and community-based norms.

3. Results

3.1 Clean living behavior as a culturally constructed practice

The findings show that clean living behavior in Penglipuran Traditional Village is not merely the result of individual awareness, but is constructed through a continuous socio-cultural process. Cleanliness is understood by the community not only as a physical activity, such as sweeping yards, managing waste, or keeping public spaces orderly, but also as a reflection of cultural discipline, social harmony, and collective identity. In this sense, clean living behavior has become part of the everyday moral order of the village.

The community does not treat cleanliness as a separate program imposed from outside. Instead, it is embedded in daily routines, family education, customary expectations, and collective social practices. Residents maintain cleanliness because it is perceived as a normal and necessary part of living in Penglipuran. This indicates that clean living behavior has been internalized as a shared habit and has become part of the community's cultural consciousness.

Cleanliness also functions as a symbol of village identity. The clean and orderly environment of Penglipuran represents the community's collective image, both internally among residents and externally in the eyes of visitors. Therefore, maintaining cleanliness is closely related to maintaining the dignity and reputation of the village. This symbolic meaning strengthens community commitment to clean living practices because environmental disorder is not only viewed as a personal failure, but also as a disturbance to the collective identity of the village.

3.2 Internalization of cleanliness values in everyday life

The construction of clean living behavior begins with the internalization of values within the family and community environment. Children are introduced from an early age to the importance of maintaining cleanliness in the house, yard, and surrounding environment. This learning process does not only occur through formal instruction, but also through daily examples, repeated practices, and social expectations. Family plays an important role as the first space where cleanliness values are introduced. Through everyday routines, children observe how adults clean the house yard, dispose of waste properly, and participate in maintaining the orderliness of the environment. These practices gradually become habits because they are repeated continuously and reinforced by the surrounding social environment.

The internalization process is also strengthened through traditional and religious activities. In Penglipuran, cultural and ceremonial activities require a clean and orderly environment. This creates a strong relationship between cleanliness, spirituality, and cultural responsibility. Cleanliness is therefore not understood only in practical terms, but also as part of maintaining harmony in social and cultural life.

Through this process, clean living behavior becomes deeply embedded in the community. Residents do not need to be constantly reminded by formal authorities because cleanliness has become part of their practical consciousness. The habit of maintaining cleanliness is reproduced across generations through family education, community interaction, and participation in customary life.

3.3 The role of awig-awig in regulating clean living behavior

The findings also indicate that customary rules, known as awig-awig, play a central role in regulating clean living behavior in Penglipuran. Awig-awig functions as a normative framework that guides community members in maintaining order, discipline, and environmental cleanliness. These customary rules are not merely written regulations, but are supported by cultural legitimacy and collective belief.

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Awig-awig regulates the responsibilities of residents in maintaining the cleanliness of their private and public spaces. It provides guidance on what is considered acceptable and unacceptable behavior in relation to environmental order. For example, residents are expected to keep their yards clean, avoid littering, and participate in community-based cleanliness activities. These expectations are not seen as burdens, but as part of their obligations as members of the traditional village.

The binding power of awig-awig lies in its cultural authority. Community members comply with customary rules because these rules are connected to the social and moral order of the village. Compliance is not based only on fear of punishment, but also on respect for tradition and the desire to maintain social harmony. This makes awig-awig an effective mechanism for sustaining clean living behavior.

Violations of cleanliness norms may lead to social consequences, such as warnings, customary sanctions, or social disapproval. These consequences create a deterrent effect and encourage residents to remain consistent in maintaining cleanliness. In this way, awig-awig serves both as a regulatory system and as a cultural mechanism that transforms cleanliness into a collective obligation.

3.4 Gotong royong as collective participation in environmental cleanliness

Another important finding is the role of gotong royong as a form of collective participation in maintaining environmental cleanliness. In Penglipuran, cleanliness is not treated as an individual responsibility alone. It is maintained through shared work, collective awareness, and mutual support among residents.

Gotong royong is practiced through community service activities that involve residents in cleaning public spaces, maintaining the village environment, and ensuring that the surroundings remain orderly. These activities strengthen the idea that the environment belongs to the community as a whole. As a result, residents develop a sense of ownership and responsibility toward shared spaces.

The function of gotong royong is not only practical, but also social. Practically, it helps maintain the cleanliness of the village in a sustainable way. Socially, it strengthens solidarity, cooperation, and mutual trust among residents. Through collective work, residents interact with one another, reaffirm shared values, and reproduce the cultural norms that support clean living behavior.

Gotong royong also prevents cleanliness from becoming an individual burden. Because environmental maintenance is carried out collectively, responsibility is distributed across the community. This collective participation ensures that cleanliness is not dependent on a single actor or formal institution, but becomes a shared social practice sustained by the community itself.

3.5 Informal social control and behavioral consistency

The sustainability of clean living behavior in Penglipuran is also supported by informal social control. Community members monitor, remind, and correct one another when behavior does not align with cleanliness norms. This form of control operates through everyday interaction and does not always require formal enforcement.

Informal social control works preventively by encouraging residents to avoid behavior that may disturb environmental order. The awareness that one's actions are observed by others creates a sense of responsibility and caution. Residents tend to maintain cleanliness because they understand that disorderly behavior may attract social disapproval.

Social control also works through a sense of shame. In the community context, failing to maintain cleanliness can affect not only individual reputation but also the image of the family and the village. This sense of shame becomes an important moral mechanism that encourages residents to follow shared norms. As a result, clean living behavior is maintained not only through external rules, but also through internalized social expectations.

The effectiveness of social control in Penglipuran shows that clean living behavior is sustained through the interaction between formal customary rules and informal community monitoring. Awig-awig provides the normative foundation, while social control ensures that these norms are practiced consistently in everyday life.

3.6 Cleanliness as cultural identity and environmental responsibility

The findings further show that cleanliness in Penglipuran is closely related to cultural identity. The

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community views a clean environment as part of what defines the village. Cleanliness is not only about hygiene, but also about preserving the cultural image, social order, and moral character of the community.

This cultural identity strengthens environmental responsibility. Residents maintain cleanliness because the environment represents the collective life of the village. A clean environment reflects harmony among residents and harmony between humans and nature. Therefore, environmental cleanliness becomes part of the broader cultural logic of balance and order.

The integration between culture and environmental responsibility is visible in the way residents maintain both private and public spaces. The cleanliness of house yards, pathways, and communal areas shows that the boundary between individual and collective responsibility is closely connected. Each household contributes to the overall appearance and order of the village.

This finding indicates that the success of Penglipuran in maintaining cleanliness cannot be explained only by public health awareness or sanitation management. It is the result of a socio-cultural system in which values, rules, collective participation, and social control work together. Clean living behavior is sustained because it is culturally meaningful, socially regulated, and collectively practiced.

3.7 Summary of key findings

Overall, the results reveal that clean living behavior in Penglipuran Traditional Village is constructed through five interconnected mechanisms. First, cleanliness values are internalized through family, daily interaction, and cultural activities. Second, awig-awig provides a customary regulatory framework that guides and controls community behavior. Third, gotong royong strengthens collective participation and shared responsibility. Fourth, informal social control maintains behavioral consistency through social monitoring and moral pressure. Fifth, cleanliness becomes part of the village's cultural identity and environmental responsibility.

These findings demonstrate that clean living behavior in Penglipuran is not simply an individual habit, but a collective cultural practice. The community's ability to maintain a clean environment is rooted in the integration of local values, customary institutions, and everyday social practices. This socio-cultural construction enables cleanliness to be sustained across generations and makes Penglipuran an important example of culture-based environmental behavior.

4. Discussion

The findings of this study demonstrate that clean living behavior in Penglipuran Traditional Village is not merely an individual health practice, but a socio-cultural achievement produced through local values, customary institutions, collective participation, and informal social control. This finding expands the dominant understanding of clean living behavior, which is often discussed in relation to knowledge, awareness, sanitation facilities, or public health intervention. In Penglipuran, cleanliness is sustained because it has become part of the community's cultural order. It is learned through everyday life, legitimized through customary rules, practiced collectively, and monitored through social relationships.

From the perspective of social construction theory, the clean living behavior of the Penglipuran community can be understood as a social reality produced through repeated interaction and institutionalization. Berger and Luckmann (1966) explain that social reality is formed when values and practices are continuously reproduced until they become taken for granted. In Penglipuran, cleanliness is not treated as an occasional activity or external program, but as a normal and expected part of community life. Through family education, social interaction, customary ceremonies, and collective activities, the value of cleanliness is gradually internalized by community members. This explains why clean living behavior appears stable and consistent across generations.

This finding also strengthens the argument that environmental behavior is shaped not only by individual intention, but also by social norms and collective expectations. Ajzen's (1991) theory of planned behavior emphasizes that subjective norms influence individual action. However, the case of Penglipuran shows that norms do not operate only at the level of personal perception. They are embedded in cultural institutions, community expectations, and shared moral obligations. Residents maintain cleanliness not only because they personally value hygiene, but also because cleanliness is socially required and culturally meaningful. This supports Steg and Vlek's (2009) argument that pro-

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environmental behavior needs to be understood through the interaction between individual, social, and contextual factors.

The role of awig-awig is particularly important in explaining how cultural norms become institutionalized. Awig-awig functions as a customary regulatory system that provides clear expectations regarding environmental cleanliness and social order. In this context, customary rules do not merely impose discipline from above. They operate as culturally legitimate norms that are accepted by the community as part of their collective life. This finding is consistent with Warren's (1993) explanation that Balinese adat institutions play a significant role in regulating social relations and maintaining community order. In Penglipuran, awig-awig transforms cleanliness from a personal preference into a collective obligation.

The effectiveness of awig-awig also shows that local institutions can serve as important mechanisms for environmental governance. Unlike formal regulations that often depend on bureaucratic enforcement, customary rules are supported by moral legitimacy, social recognition, and cultural continuity. This makes compliance more deeply rooted in community life. In this regard, the case of Penglipuran supports Ostrom's (1990) argument that communities are capable of managing shared resources when they have locally recognized rules, collective monitoring, and accepted sanctioning mechanisms. Cleanliness in Penglipuran can therefore be seen as the outcome of community-based governance rather than merely individual discipline.

Gotong royong also plays a central role in sustaining clean living behavior. The findings show that environmental cleanliness is maintained through collective participation rather than individual responsibility alone. This is important because cleanliness in a village environment involves both private and shared spaces. Through gotong royong, residents develop a sense of ownership over the village environment. Collective work also strengthens solidarity, trust, and mutual responsibility among community members. This is in line with Putnam's (2000) concept of social capital, which emphasizes the importance of networks, trust, and norms of reciprocity in enabling collective action.

The presence of gotong royong indicates that clean living behavior is not sustained only by rules, but also by social relationships. Residents participate in maintaining the environment because they are part of a community where cooperation is expected and valued. This finding is important for public health and environmental policy because it suggests that behavioral sustainability requires more than information campaigns. Programs that aim to improve cleanliness need to strengthen community participation, shared responsibility, and local social capital. Without collective ownership, clean living behavior may remain temporary and dependent on external intervention.

Another important finding is the role of informal social control. In Penglipuran, residents monitor and remind one another when cleanliness norms are violated. This form of control operates through everyday interaction, social expectation, and moral pressure. The existence of shame culture strengthens this mechanism because individuals tend to avoid behavior that may damage their personal image, family reputation, or the collective identity of the village. Triandis (1995) explains that in collectivist societies, individual behavior is closely connected to group expectations and social belonging. The Penglipuran case confirms this perspective by showing that clean living behavior is sustained through a strong relationship between individual conduct and collective reputation.

The findings also show that cleanliness is closely related to cultural identity. The community does not interpret cleanliness only as a technical matter of waste management or sanitation. Cleanliness represents order, harmony, discipline, and the dignity of the village. This symbolic meaning is important because it gives moral and cultural depth to environmental behavior. Geertz (1973) argues that culture is a system of meanings through which people interpret their world and guide their actions. In Penglipuran, cleanliness functions as one of these cultural meanings. It is a visible expression of how the community understands proper life, social harmony, and responsibility toward the environment.

This relationship between cleanliness, harmony, and environmental responsibility can also be connected to the Balinese philosophy of Tri Hita Karana. The philosophy emphasizes harmony between humans and God, among humans, and between humans and nature (Pitana, 2010). The findings suggest that clean living behavior in Penglipuran reflects this broader cultural logic. Maintaining a clean environment is not only useful for health and tourism, but also for preserving balance between social life and the natural environment. This makes cleanliness part of a sustainable cultural practice rather

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than a short-term environmental campaign.

Theoretically, this study contributes to the literature on environmental sociology, public health behavior, and local wisdom by showing that clean living behavior can be understood as a culturally constructed practice. The study moves beyond an individualistic explanation of hygiene behavior and shows how values, norms, institutions, social capital, and identity interact to produce sustainable environmental behavior. The concept of social construction is useful because it explains how cleanliness becomes internalized, institutionalized, and reproduced in everyday life. At the same time, the study highlights the importance of local cultural institutions in sustaining environmental practices.

Practically, the findings suggest that culture-based cleanliness governance can become an alternative model for strengthening clean living behavior in other communities. Public health programs often focus on changing individual knowledge and attitudes, but the Penglipuran case shows that long-term behavioral change also depends on community norms, local leadership, collective work, and social control. Therefore, cleanliness programs should not only provide infrastructure or education, but also work with existing local values and institutions. In communities with strong customary systems, local rules and collective practices may become effective instruments for sustaining environmental behavior. However, this study also has limitations. The findings are based on a qualitative study in one traditional village, so they cannot be generalized statistically to all communities. Penglipuran has specific cultural, historical, and institutional characteristics that may differ from other villages. Future research may compare Penglipuran with other traditional and non-traditional villages to examine whether similar socio-cultural mechanisms operate in different settings. Quantitative research may also be conducted to measure the relationship between cultural internalization, social control, collective participation, and clean living behavior.

Overall, this study shows that the success of Penglipuran Traditional Village in maintaining cleanliness is rooted in the integration of local culture and social practice. Clean living behavior is sustained because it is not treated merely as an individual obligation, but as a collective cultural responsibility. *Awig-awig* provides the normative foundation, *gotong royong* strengthens collective participation, informal social control maintains consistency, and cultural identity gives deeper meaning to environmental cleanliness. This integration makes Penglipuran an important example of how local wisdom can support sustainable clean living behavior and community-based environmental governance.

5. Conclusion

This study concludes that clean living behavior in Penglipuran Traditional Village is not merely an individual health practice, but a culturally constructed and collectively sustained social behavior. The findings show that cleanliness is formed through the internalization of cultural values, the enforcement of customary rules, collective participation through *gotong royong*, and informal social control. These mechanisms make cleanliness part of the community's daily habit, social responsibility, and cultural identity. This finding is consistent with recent studies showing that pro-environmental behavior is strongly shaped by family norms, social expectations, and collective values rather than by individual awareness alone (Suminar et al., 2024; Jamilah et al., 2025).

The case of Penglipuran also demonstrates that local wisdom can function as an effective foundation for community-based environmental governance. *Awig-awig* provides normative guidance and social legitimacy, while *gotong royong* strengthens collective ownership of the environment. In this context, clean living behavior is sustained because it is embedded in local institutions and cultural meanings. This supports recent studies on Bali which emphasize that *Tri Hita Karana*, customary rules, and community participation are important cultural resources for sustainable tourism, waste management, and environmental governance (Pradipta & Saraswati Putri, 2024; Ariati et al., 2025; Paramita, 2025). The study contributes to environmental sociology and public health studies by showing that sustainable clean living behavior requires more than sanitation infrastructure, health campaigns, or formal regulation. Behavioral sustainability depends on the interaction between cultural values, social learning, customary institutions, and collective control. The Penglipuran experience suggests that environmental programs in other regions should not ignore local wisdom, community norms, and cultural mechanisms that already exist within society. Integrating cultural values into environmental education and community governance may strengthen ecological awareness and voluntary environmental action

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(Suparta et al., 2025).

However, this study is limited to one traditional village with a distinctive cultural and institutional context. Therefore, the findings cannot be generalized to all communities. Future studies may use comparative or quantitative approaches to examine whether similar socio-cultural mechanisms also shape clean living behavior in other traditional and non-traditional villages. Such studies would help clarify how local culture, customary rules, and collective participation can be adapted as broader models for sustainable clean living behavior.

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