

## **ORGANIZATIONAL CULTURE IN THE SOURCE-BASED WASTE MANAGEMENT EDUCATION AND VOCATIONAL PROGRAM AT PETITENGET TEMPLE**

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### **ABSTRACT**

Waste management problems in tourism areas and sacred religious spaces require management approaches that are not merely technical in nature, but also address cultural and communication dimensions. This study aims to analyze cultural, structural, and organizational communication barriers in the implementation of the source-based waste management education and vocational program at Petitenget Temple, as well as to formulate strategies for strengthening organizational culture to enhance the program's sustainability. This research employs a descriptive qualitative method with a phenomenological approach. Data were collected through in-depth interviews with 10 informants consisting of 5 main informants and 5 supporting informants, field observations, and a literature review. The data were analyzed thematically through systematic stages of data reduction, data display, and conclusion drawing. The results indicate that the main obstacles in the implementation of the program include the low internalization of waste segregation culture in religious practices, limited facilities and managerial resources, and the suboptimal pattern of persuasive communication directed at worshippers and visitors. Nevertheless, the education and vocational program has generated cognitive effects in the form of increased knowledge, affective effects in the form of growing environmental awareness, and behavioral effects in the form of the initial practice of waste segregation, although these changes have not yet occurred evenly. Effective strategies for strengthening organizational culture are realized through associative techniques linked to the values of Tri Hita Karana, message structuring techniques, and integrative techniques through collaboration among traditional institutions and government actors. This study concludes that the success of source-based waste management in traditional institutions is strongly determined by the capacity for organizational culture transformation and the effectiveness of persuasive communication based on local values. Theoretically, this study expands the scope of organizational communication and environmental communication within the context of traditional-religious institutions. Practically, the findings of this study may serve as a basis for formulating more contextual and sustainable culture-based waste management policies, particularly in religious tourism areas.

**Keywords:** organizational culture, persuasive communication, source-based waste management, temple, traditional village.

## INTRODUCTION

The waste problem has developed into a complex global issue along with population growth, urbanization, increased consumption, and the expansion of the tourism sector. Waste is no longer viewed merely as a technical sanitation issue, but as an ecological problem that is closely linked to climate change, carbon emissions, public health, and environmental sustainability. Source-based waste management is therefore regarded as a strategic approach because it emphasizes waste segregation at the point of origin, thereby reducing the burden on final disposal sites while strengthening the principles of the circular economy. Nevertheless, the effectiveness of this approach is highly dependent on changes in community behavior and the strength of organizational culture in shaping environmentally conscious collective habits.

In Indonesia, the waste problem remains a serious challenge despite the issuance of various regulations, such as Law Number 18 of 2008 and Government Regulation Number 81 of 2012 on waste management. The implementation of these policies in practice still faces many limitations, particularly the low level of public awareness in segregating waste at the source. Bali Province, as a world tourism destination, experiences high waste pressure due to the intensity of tourism activities, settlements, and consumption. The Sarbagita area (Denpasar, Badung, Gianyar, and Tabanan) is the largest contributor to waste generation in Bali and remains heavily dependent on the performance of the Suwung Final Disposal Site.

Badung Regency, as the main tourism center in Bali, has shown a significant increase in waste volume from year to year. The activities of hotels, restaurants, entertainment centers, and tourist areas contribute greatly to daily waste generation. Heavy dependence on the collect–transport–dispose system has made the waste problem increasingly complex, particularly as landfill capacity becomes more limited. This condition indicates that purely technical approaches are no longer sufficient and must be balanced with the strengthening of upstream waste management through source-based segregation.

In addition to originating from household and tourism activities, waste in Bali also comes from traditional ceremonial activities and religious practices at temples. Upakara waste in the form of coconut leaves, flowers, remnants of offerings, and plastic packaging is still commonly found discarded around temple environments or public spaces. This condition affects cleanliness, aesthetics, and the sanctity of sacred spaces, and has the potential to pollute the environment. This shows that waste management in the context of traditional and religious activities requires a different approach, namely by considering cultural values, traditional structures, and communication patterns that apply within the community.

Petitenget Temple, located in the Kerobokan Traditional Village, North Kuta District, Badung Regency, is one of the temples with a high intensity of visits by worshippers and tourists. The activities of temple anniversaries (piodalan) and religious tourism make this temple one of the important points of waste generation in the coastal area of Badung. To respond to this problem, the Environmental and Sanitation Agency of Badung Regency has implemented a source-based waste management education and vocational program involving traditional villages, banjar, and temple management, including at Petitenget Temple.

However, the implementation of the program has not yet run optimally because it still faces various obstacles, particularly those related to organizational culture, traditional structures, and the effectiveness of persuasive communication to worshippers and visitors. Therefore, this research is important to deeply examine the

cultural, structural, and organizational communication barriers that influence the implementation of the program, as well as to formulate strategies for strengthening organizational culture in order to improve the success and sustainability of the source-based waste management education and vocational program at Petitenget Temple.

## **METHODS**

This study employs a descriptive qualitative method with a phenomenological approach to gain an in-depth understanding of the experiences, meanings, and subjective constructions of the actors involved in the source-based waste management education and vocational program at Petitenget Temple. A qualitative approach is chosen because it allows the researcher to explore holistically the dynamics of organizational culture, communication patterns, and structural barriers that cannot be reduced to numerical data, but must instead be understood from the lived perspectives of the participants themselves (Lim, 2025). Phenomenology, particularly descriptive phenomenology, seeks to capture the participants' lived experience by focusing on how they ascribe meaning to waste management practices, their relationships with traditional structures, and the implementation of the education–vocational program in everyday contexts (Oluka, 2025).

The primary data sources in this study are primary data obtained directly from participants, supported by secondary data in the form of policy documents, program archives, and relevant scholarly literature. The study involves 10 participants, consisting of 5 key informants and 5 supporting informants. The key informants include actors who are considered to play an important role and have authority or direct involvement in the planning and implementation of the source-based waste management education and vocational program at Petitenget Temple, such as the Bendesa Adat of Kerobokan and representatives of the banjar who serve as program implementers. The supporting informants include worshippers (pemedek), local community members, or other individuals who interact with the program at the practical level.

The main data collection techniques used in this research are in-depth interviews, observation, and literature/document study. In-depth interviews are employed to explore in detail the participants' views, experiences, and interpretations related to organizational culture, persuasive communication, and barriers in program implementation. Observations are conducted both participatively and non-participatively in key situations, such as during ceremonies at Petitenget Temple, worship activities, and everyday waste management practices in the temple's surrounding area. Data analysis in this study uses descriptive phenomenological analysis, adapting Colaizzi's analytical steps in a contemporary manner. The analytical process begins with verbatim transcription of all interview recordings, followed by repeated readings by the researcher to gain a comprehensive understanding of the participants' experiences.

## **FINDINGS**

### **Cultural Barriers in the Implementation of Source-Based Waste Management**

The findings indicate that cultural barriers constitute the dominant factor influencing the effectiveness of the source-based waste management program at Petitenget Temple. Interviews with temple caretakers (pengrajang) and worshippers (pemedek) reveal that long-standing habits persist in which all remnants of ritual offerings (upakara) are disposed of without segregation, along with the perception that

upakara waste “will decompose naturally” and therefore does not require special management. This perception is reinforced by traditional beliefs that the remnants of offerings are natural in nature and do not significantly impact the environment. In addition, there is still an assumption that waste segregation represents an additional burden during worship activities, especially on major religious days when the number of worshippers increases sharply.

From the perspective of worshippers, cultural barriers are also reflected in the low sense of urgency toward waste management compared to the primary goal of worship. In other words, the ritual focus often marginalizes environmental awareness as an integral part of the sanctity of the temple. This condition indicates the existence of a dichotomy between spiritual practice and ecological practice, even though both should be integrated within Hindu values such as Tri Hita Karana. Overall, these findings demonstrate that cultural barriers are not merely manifested as open resistance, but are more latent in the form of deeply rooted habits and mindsets.

### **Structural Barriers and Facility Limitations**

From a structural perspective, the study finds that limitations in waste segregation and processing facilities remain a major obstacle. Worshippers (pemedek) stated that segregated waste bins are not yet evenly available, and there are no permanent small-scale organic waste processing facilities within the temple area. This directly affects the low consistency of waste segregation behavior, even though awareness has begun to develop. In addition, the limited availability of human resources, particularly volunteers who are specifically assigned to supervise waste segregation during piodalan (temple anniversary ceremonies), also represents a serious constraint. The temple management acknowledges that waste management has so far relied heavily on mutual cooperation and volunteerism, so the structural sustainability of the program is not yet fully guaranteed.

From the government’s perspective, the Environmental and Sanitation Agency of Badung Regency also revealed that the budget and facilities must still be distributed across many areas, resulting in suboptimal physical support for each temple. These findings indicate that structural barriers are systemic and cross-institutional in nature, rather than merely internal problems of the temple.

### **Organizational Communication Barriers and the Level of Community Acceptance**

Another significant obstacle identified is organizational communication barriers, both in the delivery of messages to worshippers (pemedek) and in internal coordination among traditional administrators. Temple caretakers (pengrajang) stated that information is not always received evenly, particularly by non-local visitors and tourists. In addition, differences in educational level, language, and social background cause waste management messages to be understood unevenly. Some worshippers also revealed that socialization activities have not been conducted routinely and continuously, but are more often incidental, usually prior to major events.

From the perspective of the Environmental and Sanitation Agency of Badung Regency, it is acknowledged that changes in community behavior constitute a long-term process that requires consistent, persuasive, and locally value-based communication strategies. These communication barriers directly result in low compliance among some worshippers with waste segregation regulations, even though cognitively they already understand the importance of waste management.

### **Program Communication Effects: Cognitive, Affective, and Behavioral**

The interview results with worshippers (pemedek) indicate that the education and vocational program has produced strong cognitive effects, namely an increased understanding of the impact of waste on the environment, the sanctity of the temple, water and soil pollution, and its relevance to the teachings of Tri Hita Karana. Worshippers also understand the difference between organic and inorganic waste as well as their potential for utilization.

In the affective domain, worshippers stated that they felt inspired, motivated, and developed a new sense of concern for the temple environment. The education program is perceived as fostering moral and spiritual awareness that maintaining cleanliness is an integral part of religious devotion.

In the behavioral aspect, some worshippers have begun to make tangible changes, such as segregating waste at home, bringing their own trash bags, reducing single-use plastics, and following the directions of the temple management. There are even subsequent actions in the form of disseminating waste management messages to family members and their social environment. Nevertheless, these behavioral changes are still uneven, and as such, the program has not yet fully produced a stable collective transformation.

### **Organizational Culture Strengthening Strategy: Associative Technique**

The primary strategy proven to be effective is the associative technique, namely linking waste management messages with customary values and Hindu teachings. The Bendesa Adat of Kerobokan consistently connects waste management with the philosophy of Tri Hita Karana and Menyama Braya, so that waste management is not perceived merely as an administrative obligation, but as a moral and religious ritual duty. This association is further strengthened through inspirational stories of success from other villages, narratives of the past when the temple environment remained clean due to collective awareness, as well as concrete examples of waste processing into compost and handicrafts. These findings indicate that strengthening symbolic and spiritual meanings is more effective than purely technical approaches in shaping worshippers' compliance.

#### **Organizational Culture Strengthening Strategies: Message Structuring and Integration Techniques**

From the perspective of the message structuring (tataan) technique, the administrators organize communication systematically through structured message stages, the use of simple language, repetition of core messages, utilization of visual media (posters, videos, information boards), and strategic timing of communication during piodalan, banjar meetings, and sacred days (rahina suci). This strategy has been proven to increase message clarity and the worshippers' retention of waste management regulations.

Meanwhile, the integration technique is implemented through cross-actor collaboration involving traditional leaders, religious figures, banjar heads (kelian banjar), environmental organizations, and the Environmental and Sanitation Agency of Badung Regency (DLHK Badung). Integration is also realized through mutual cooperation (ngayah), clean-up actions, composting training, and greening activities, which foster a sense of ownership and collective responsibility. This strategy has been shown to strengthen the program's social legitimacy and increase community participation.

## DISCUSSION

The findings regarding cultural barriers in the implementation of source-based waste management at Petitenget Temple confirm that environmental behavior is not determined solely by technical knowledge, but is strongly influenced by systems of meaning, habits, and values that have been internalized within the traditional community. From the perspective of organizational culture theory, these findings are consistent with the view that culture functions as “shared basic assumptions” that guide how members of an organization understand reality and act within it. When the community perceives upakara waste as something “natural” and harmless, such assumptions form a justification for the practice of disposing of waste without segregation. Theoretically, this condition confirms that changes in environmental behavior require transformation at the level of values and symbolic meanings, not merely at the level of cognitive knowledge. Nguyen et al. (2021) demonstrate that green organizational culture is effective only when ecological values are truly internalized as part of the organization’s collective identity. The findings at Petitenget Temple extend this argument by showing that within traditional–religious institutions, the internalization of ecological values must be contextualized within the Balinese Hindu belief system, such as Tri Hita Karana. Thus, this study enriches the field of organizational communication by showing that spirituality-based organizational culture operates through a different logic of influence compared to modern bureaucratic organizations.

From the perspective of structural barriers, the findings regarding limited facilities, the scarcity of dedicated volunteers, and dependence on external support reflect a classic problem in public policy implementation at the community level. Within the framework of policy implementation theory, this condition confirms that program success is highly influenced by the adequacy of resources, the clarity of role structures, and the continuity of institutional support. Widiasih et al. (2024) found that failures in source-based waste management at the local level are often triggered by disparities between policy demands and the actual capacity of implementers on the ground. The findings of this study affirm those results, but with a different nuance: in the temple context, limitations in formal structures actually increase dependence on social mechanisms such as mutual cooperation (*ngayah*). This indicates that in traditional-based organizations, social capital functions as a partial substitute for structural capital limitations. The theoretical contribution of this study lies in integrating the perspective of policy implementation with the characteristics of traditional organizations as semi-formal entities.

The analysis of organizational communication barriers shows that the main problems lie in the uneven distribution of information, differences in the background of worshippers, and the unsystematic nature of socialization patterns. From the perspective of persuasive communication models, this condition can be explained by the weak consistency of message channels, the low frequency of message reinforcement, and the suboptimal adjustment of messages to audience characteristics. Rahman and Kim (2022) emphasize that effective environmental communication must be repetitive, contextual, and involve figures with high social credibility. The findings of this study confirm that the Bendesa Adat of Kerobokan functions as a credible communicator; however, the effectiveness of the message is still constrained by technical factors (media and language) and situational factors (timing of socialization). Thus, theoretically, this study strengthens the argument that in the context of traditional communities, the symbolic authority of the communicator is very strong,

but still requires systematic communication design support in order to generate stable collective compliance.

The findings regarding the cognitive, affective, and behavioral effects of the education and vocational program show that the process of behavioral change occurs gradually. An increase in understanding (cognitive) does not automatically result in evenly distributed behavioral change. This condition is consistent with the hierarchy-of-effects theory of communication, which states that behavioral change is the final stage that requires time, emotional reinforcement, and support from the social environment. Lee and Chen (2023) also found that in community-based sustainability programs, affective effects such as a sense of belonging and moral responsibility often serve as an important bridge between knowledge and action. The findings at Petitenget Temple further clarify that the affective dimension triggered by spiritual values becomes a distinctive strengthening factor that is not commonly found in non-religious community contexts. Therefore, this study provides new empirical contributions showing that religious–spiritual emotions can serve as a catalyst for environmental behavior change within traditional organizations.

The analysis of organizational culture strengthening strategies through the techniques of association, structuring (*tataan*), and integration indicates that communication strategies aligned with local values are proven to be more effective than purely technical instructional approaches. The association technique that links waste management with *Tri Hita Karana* is in line with the findings of Sudarma et al. (2022), who state that the integration of local wisdom into environmental policies enhances social legitimacy and community compliance. The structuring technique strengthens the structural aspects of messages through repetition, visualization, and the selection of appropriate moments, while the integration technique broadens the program’s reach through cross-actor collaboration. The main contribution of this study is the formulation of a persuasive communication model based on traditional culture that integrates symbolic legitimacy, structural message reinforcement, and institutional collaboration as a unified strategic framework.

Overall, the findings of this study make a significant contribution to the development of environmental organizational communication studies based on traditional communities. So far, most studies have positioned organizations within modern–bureaucratic or corporate frameworks, whereas this study demonstrates that traditional organizations possess distinctive communication logics, authority structures, and mechanisms of behavioral change. Thus, this study extends the scope of organizational communication theory into the realm of traditional–religious organizations that have thus far been relatively underexplored in the international literature.

The supporting factors for the research findings include the strong social legitimacy of the *Bendesa Adat*, the alignment of messages with religious values, and the presence of regional policy support through the education and vocational programs of DLHK Badung. Meanwhile, factors that run counter to initial expectations include the uneven distribution of behavioral change despite increased levels of understanding. This shows that the linear assumption between knowledge and action does not fully apply within the complex context of traditional communities. Behavioral change is more strongly determined by the interaction between values, social structures, and situational pressures.

This study also has several limitations, including: (1) the research scope being focused on a single temple, which limits the generalizability of the findings; (2) the relatively small number of participants, consistent with the characteristics of

phenomenological research; and (3) the limited observation period, which has not yet covered the full cycle of major ceremonial events within a single calendar year. These limitations open opportunities for future research, such as comparative studies among temples in Bali, longitudinal studies to assess long-term behavioral change, or the development of quantitative models to test the relationships between organizational culture, persuasive communication, and compliance with waste segregation. Thus, this study not only provides deep contextual insight, but also opens broader directions for future research development.

### **Traditional Organizational Culture as the Foundation of “Green Organizational Culture”**

The research findings indicate that Petitenget Temple and the structure of the Kerobokan Traditional Village possess a strong set of values—Tri Hita Karana, Menyama Braya, ngayah, and the sanctity of the temple—which have the potential to serve as the foundation of a green organizational culture within a traditional context. The practice of the Bendesa Adat, who explicitly links waste management with the harmony between humans and nature as well as the obligation to maintain the sanctity of the temple, demonstrates that environmental values are not imported from external sources, but rather drawn from the core of Balinese Hindu cosmology itself. Theoretically, this aligns with the concept of green organizational culture, which positions values, norms, and symbols as the main drivers of pro-environmental behavior within organizations (Green Organizational Culture; GNEST, 2021). However, the contribution of this study lies in showing that green organizational culture does not always emerge from corporate policies or formal regulations, but can instead be rooted in local religious wisdom. Studies by Paramita (2025) and Sitohang (2023) demonstrate that Tri Hita Karana functions as a framework for sustainable governance in tourism villages and in Bali’s tourism management. The findings at Petitenget Temple extend this insight into the realm of managing upakara waste in temples, illustrating how Tri Hita Karana is not merely a normative discourse but is operationalized through socialization, ritual appeals, and narratives of spiritual obligation related to maintaining the cleanliness of the temple environment. Thus, this study adds a new dimension to the study of green organizational culture by showing that traditional–religious organizations can become strong loci of green culture when local values are translated into concrete practices.

### **Hindu Spirituality, Tri Hita Karana, and Pro-Environmental Behavior**

The finding that worshippers (pemedek) perceive waste management as part of their reverence toward God, nature, and fellow human beings is consistent with studies on environmental ethics from a Hindu perspective. Pradheksa (2023) shows that Hindu spirituality in Indonesia views nature as a sacred entity; therefore, environmentally destructive behavior is considered contrary to dharma. Other studies indicate that traditional villages such as Penglipuran are able to maintain cleanliness and spatial order because religious and customary values are converted into collective rules and daily practices. At the global level, Kala (2024) found that religious tourists tend to be more inclined to engage in pro-environmental behavior when religious teachings explicitly link worship with ecological responsibility. This is parallel to the situation at Petitenget Temple, where worshippers who participate in the education program feel that maintaining the cleanliness of upakara waste is part of preserving the sanctity of the temple and practicing the teachings of Tri Hita Karana. This study therefore strengthens the argument that religion is not merely a “moral frame,” but can become

a structural driver of environmental behavior, provided that these values are “bridged” into the practical domain through concrete educational programs. The theoretical contribution of this study lies in demonstrating how Tri Hita Karana which has long been discussed in the fields of tourism and spatial planning can be operationalized as a framework for environmental communication within the ritual space of a temple (cf. the Tri Hita Karana-based environmental communication model at Melasti Beach developed by Joni et al., 2024).

### **The Knowledge–Attitude–Behavior Gap in the Context of Traditional Temples**

The data show that many worshippers already understand the impacts of waste, feel emotionally motivated and touched, yet behavioral change remains uneven: some still do not consistently practice waste segregation due to time constraints, long-standing habits, and limited facilities. This phenomenon reflects what is known as the knowledge–attitude–behavior (KAB) gap in pro-environmental behavior. Wyss et al. (2022) show that pro-environmental attitudes are translated into real behavior only when personal costs are low and environmental benefits are perceived to be sufficiently high. Tamar et al. (2020) also emphasize that pro-social values and positive environmental attitudes do influence behavior, but the relationship is mediated by context, social norms, and the ease of taking action. Aquan’s (2025) research in Indonesia further demonstrates that environmental knowledge and positive attitudes do not automatically result in consistent practices when supporting structures and collective norms have not yet been strongly established. The findings at Petitenget Temple confirm this pattern: the education program has strengthened knowledge and awareness, but behavior is still “pulled back” by (1) limited facilities and practical guidelines; (2) cultural habits that have not yet been transformed into new norms; and (3) the practical demands of ritual and tourism activities that position waste management as a “secondary concern.” Thus, this study confirms that religiosity and local wisdom strengthen intentions and attitudes; however, to close the KAB gap, stronger structural and social interventions are required—consistent with models that position policy, infrastructure availability, and environmental design as reinforcing factors (Ekadyasa & Ekawati, 2023).

### **Association, Structuring, and Integration Techniques in the Perspective of Persuasive Communication Theory**

Theoretically, the findings regarding the three persuasive communication techniques association, structuring (tataan), and integration can be interpreted within the framework of persuasive communication theory and contemporary environmental communication. The association technique, which links waste management with the teachings of Tri Hita Karana and Menyama Braya, aligns with the concepts of value framing and norm activation, whereby environmental messages are connected to core values already embedded in the community, thereby triggering a sense of moral obligation (Rahman & Kim, 2022). The structuring (tataan) technique—systematic message arrangement, simple language use, repetition, and careful selection of timing and communication channels corresponds to the principles of message design in environmental campaigns that emphasize structure, clarity, and message consistency (Akifah et al., 2024).

Meanwhile, the integration technique engaging traditional leaders, religious figures, the Environmental and Sanitation Agency (DLHK), environmental organizations, and cooperation through ngayah can be understood as the application of multi-actor environmental communication that combines formal and informal

authority within a unified message network (Bontang case; Implementation of Environmental Communication, 2025). Wenas's (2023) study on the #Seasoldier campaign also shows that the effectiveness of environmental communication increases when messages are not delivered by a single source but are reinforced by communities, public figures, and diverse media platforms. Within this framework, the contribution of this study at Petitenget Temple is the proposal of a local model in which all three techniques operate simultaneously: association (religious–customary values), structuring (message and media design), and integration (actor networks). This offers a conceptual contribution that can be further tested as a traditional culture–based persuasive communication model for waste management in other contexts.

### **Comparison with Other Traditional Community and Tourism Studies in Bali**

Previous studies in Bali have widely discussed the role of local wisdom in environmental management, yet their focus has often been on tourism villages, spatial planning, or sustainable tourism. Paramita (2025) and Suacana (2022) emphasize the integration of Tri Hita Karana in ecotourism governance and local wisdom–based village development. Sitohang (2023) highlights the dual nature of Tri Hita Karana: as both a rhetoric of tourism promotion and a concrete practice of environmental governance. This study goes one step further into a highly specific ritual space temples in coastal tourism areas by focusing on upakara waste and tourism-related waste. Compared with the descriptive work of Sukmawati et al. (2023) on ceremonial waste culture in several traditional villages, this study adds the dimensions of persuasive communication and organizational culture: it not only describes practices but also analyzes how communication by the Bendesa, pengrajang, and DLHK shapes or fails to shape new norms. Thus, its contribution to the literature lies in connecting three domains that have often been treated separately: local wisdom, persuasive communication, and organizational culture in the context of source-based waste management.

### **Supporting Factors, Inhibiting Factors, and Unanticipated Dynamics**

The results show that the main supporting factors include: (1) the strong symbolic authority of the Bendesa and traditional leaders; (2) the presence of a strong value framework (Tri Hita Karana, Menyama Braya); and (3) structural support from DLHK through education and vocational programs. These factors align with theoretical expectations that when leadership, values, and policy are aligned, the likelihood of behavioral change is greater (Sudarma et al., 2022). However, several dynamics diverge from initial expectations. First, although persuasive messages with religious and customary nuances are relatively well received, behavioral change remains hindered by limited facilities, time burdens, and long-standing habits among worshippers. Second, despite the involvement of many actors, internal coordination and the consistency of socialization remain unstable. Third, resistance does not always appear as explicit rejection, but rather in a passive form: maintaining old habits due to being “too busy,” “not accustomed,” or because “facilities are insufficient.” This confirms that the gap between values, attitudes, and behavior cannot be understood merely as an individual moral failure, but as the outcome of a complex interaction between structure, culture, and communication (Wyss et al., 2022; Aquan, 2025).

### **Research Limitations and Directions for Future Studies**

Critically, this study has several limitations. First, the single-case study design at Petitenget Temple makes the findings rich in contextual depth but limits the

possibility of statistical generalization to other temples. Second, the use of a phenomenological approach and in-depth interview data makes the analysis highly dependent on representations of subjective experience; therefore, the possibility of social desirability bias (the desire to appear “environmentally concerned”) must be taken into account. Third, this study has not yet quantitatively measured the degree of behavioral change among worshippers (e.g., frequency of waste segregation or volume of waste reduction), so claims regarding the effectiveness of persuasive communication remain qualitative and interpretative.

These limitations open directions for future research: (1) comparative studies across temples in Badung or Bali to examine variations in traditional organizational culture in waste management; (2) mixed-method studies combining quantitative surveys (e.g., Structural Equation Modeling to test relationships between values, communication, and behavior) with qualitative interviews; and (3) experimental or field-trial interventions of Tri Hita Karana-based communication—such as strengthening specific religious narratives, designing new visual media, or introducing special rituals related to cleanliness to assess their effects on pro-environmental behavior. Furthermore, given the growing development of digital environmental community communication in Indonesia (e.g., the #Seasoldier campaign and other community platforms), the integration of face-to-face traditional-based communication with digital community media constitutes a highly promising avenue for future research. Overall, this in-depth analysis confirms that the study at Petitenget Temple provides significant theoretical, methodological, and practical contributions: expanding green organizational culture theory into the traditional-religious context, formulating a Tri Hita Karana- and customary structure-based persuasive communication model, and offering policy-relevant lessons for source-based waste management in traditional communities and religious tourism destinations.

## CONCLUSION

This study concludes that the success of the source-based waste management education and vocational program at Petitenget Temple is strongly influenced by the synergy between traditional organizational culture, institutional structure, and patterns of persuasive communication. The main obstacles encountered are not only technical in nature, such as limitations in facilities and human resources, but also stem from the cultural habits of the worshippers (pemedek), who have not yet fully integrated waste segregation into their spiritual practices. This condition indicates that waste management in sacred spaces requires an approach that addresses the dimensions of values, symbolic meanings, and deeply rooted social habits.

From a communication perspective, the role of the Bendesa Adat and the banjar administrators has proven to be strategic in shaping the worshippers’ understanding, attitudes, and behavioral tendencies. The persuasive communication process has generated cognitive effects in the form of increased knowledge, affective effects in the form of growing concern and moral responsibility, and behavioral effects in the form of the initial emergence of waste segregation practices, although these changes remain uneven and not yet fully stable. This confirms that environmental behavior change within the context of traditional communities is gradual in nature and requires continuous reinforcement through consistent communication patterns.

The strategy of strengthening organizational culture through the techniques of association, structuring (tataan), and integration constitutes a key factor in enhancing the effectiveness of the program. Linking waste management to the values of Tri Hita Karana, systematically packaging messages, and fostering cross-actor collaboration

between customary institutions and government agencies strengthen social legitimacy as well as community participation. Theoretically, this study extends the fields of organizational communication and environmental communication into the context of traditional–religious institutions, while practically it provides a foundation for the formulation of more contextual and sustainable local culture–based waste management policies, particularly in religious tourism areas such as Badung Regency.

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