

Nyepi Day and Tri Hita Karana: Local Wisdom as a Culturally Embedded Framework for Global Environmental Awareness

I Nengah Suardhana¹, I Gusti Bagus Rai Utama², I Wayan Kartimin³, Anak Agung Ayu Ratih Kesumadewi⁴

¹Universitas Pendidikan Nasional

²Universitas Dhyana Pura

³Universitas Triatma Mulya

⁴Universitas Udayana

ABSTRACT: This study examines Nyepi Day in Bali as an expression of local wisdom rooted in the philosophy of Tri Hita Karana and explores its relevance as a framework for global environmental awareness. In the context of escalating environmental challenges, mainstream sustainability approaches often prioritize policy and technological solutions while overlooking the role of cultural and ethical practices. Employing a qualitative case study design, this research draws on participant observation, in-depth interviews, and document analysis with 30 respondents to investigate the interrelated dimensions of ritual practice, cultural expression, and ecological impact. The findings indicate that Nyepi represents a form of collective ecological restraint, marked by a complete cessation of human activities for 24 hours that leads to reduced energy consumption, lower emissions, and minimal environmental disturbance. This practice reflects the integration of parahyangan (human–divine), pawongan (human–human), and palemahan (human–nature) relationships within Tri Hita Karana, demonstrating a holistic model of sustainability grounded in cultural values. Furthermore, the Ogoh-ogoh festival preceding Nyepi reinforces social cohesion and cultural continuity while symbolically preparing the community for environmental and spiritual purification. This study argues that Nyepi offers an alternative model of sustainability that goes beyond awareness-based initiatives such as Earth Day by emphasizing collective behavioral transformation. The research contributes to sustainability scholarship by highlighting the potential of local wisdom as a practical and culturally embedded framework for advancing global environmental consciousness.

KEYWORDS: Nyepi Day, Tri Hita Karana, local wisdom, environmental sustainability, cultural practices, Bali.

1. INTRODUCTION

Global environmental challenges, including climate change, ecological degradation, and unsustainable consumption patterns, have become increasingly urgent concerns in the contemporary world. Despite growing international awareness and numerous initiatives such as Earth Day, many of these efforts remain largely symbolic, why they fail structurally and have limited impact on transforming everyday human behavior. Environmental campaigns often emphasize awareness and advocacy, yet they frequently fall short in fostering consistent, collective action that leads to tangible ecological improvement. This gap highlights the need for more grounded and culturally embedded approaches to sustainability.

In response to these limitations, scholars have begun to explore alternative frameworks that move beyond technocratic and policy-driven solutions. While modern environmental strategies tend to rely heavily on regulations, technological innovation, and top-down governance, they often overlook the importance of ethical values, cultural practices, and community-based knowledge systems. In this regard, local wisdom emerges as a significant and underutilized resource. Rooted in long-standing traditions and lived experiences, local wisdom offers holistic perspectives that integrate human behavior with environmental balance, providing a more sustainable and culturally relevant approach to ecological issues.

One compelling example of such local wisdom can be found in Bali, Indonesia, particularly through the observance of Nyepi Day, also known as the Balinese Day of Silence. Unlike most cultural or religious celebrations, Nyepi is characterized by a complete cessation of daily activities for a 24-hour period. During this time, the entire island comes to a standstill: no transportation operates, businesses are closed, lights are minimized, and outdoor activities are strictly limited. This collective observance creates a unique phenomenon of environmental pause, significantly reducing pollution, energy consumption, and human-induced disturbances. As such, Nyepi represents not only a spiritual practice but also a powerful example of environmentally conscious behavior embedded within cultural tradition.



The philosophical foundation underlying this practice is Tri Hita Karana, a central concept in Balinese Hinduism that emphasizes harmony among three interconnected relationships: *parahyangan* (the relationship between humans and the divine), *pawongan* (the relationship among humans), and *palemahan* (the relationship between humans and nature). Among these, *palemahan* is particularly relevant to environmental sustainability, as it promotes respect for nature and encourages balanced interaction with the natural environment. Rather than positioning humans as dominant over nature, Tri Hita Karana advocates a harmonious coexistence, where environmental care is an integral part of spiritual and social life.

Complementing the silence of Nyepi is the vibrant cultural practice that precedes it, known as the Ogoh-Ogoh festival. Held on the eve of Nyepi, this event involves the creation and procession of large, often elaborate effigies representing negative forces or spiritual impurities. Constructed primarily by youth groups within each *banjar* (traditional community organization), Ogoh-ogoh reflects creativity, collective participation, and cultural continuity. Beyond its aesthetic and performative aspects, the festival serves as a symbolic act of purification, reinforcing moral values and social cohesion. At the same time, its growing popularity among tourists highlights the dynamic relationship between tradition, cultural expression, and modern tourism.

Although previous studies have examined Tri Hita Karana, Nyepi Day, and related cultural practices in Bali, the existing literature remains conceptually fragmented and theoretically limited. Most studies tend to position Tri Hita Karana as a normative philosophical framework or as a tool for tourism management, while Nyepi is predominantly interpreted as a religious or symbolic ritual. Similarly, cultural expressions such as the Ogoh-Ogoh festival are often reduced to performative or touristic spectacles.

This fragmented approach reflects a broader tendency within sustainability research to separate cultural practices from their ecological functions, reinforcing a dichotomy between symbolic meaning and material environmental impact. As a result, limited attention has been given to how culturally embedded practices can operate as functional environmental mechanisms that produce measurable ecological outcomes.

Furthermore, current global sustainability discourse continues to be dominated by technocratic, policy-oriented, and universalist models, which often marginalize locally grounded knowledge systems. While there is increasing recognition of indigenous and local wisdom, few studies critically examine how such knowledge systems can move beyond normative discourse to become replicable and operational models for sustainability at a broader scale.

Therefore, a critical gap exists in understanding how Tri Hita Karana, Nyepi, and associated cultural practices function as an integrated socio-ecological system, rather than as isolated cultural or religious phenomena. In particular, there is a lack of analytical frameworks that connect philosophical values, ritual practices, and measurable environmental outcomes within a single coherent model.

This study addresses this gap by framing Nyepi Day not merely as a symbolic ritual but as a lived, collective environmental practice that concretely enacts the principles of Tri Hita Karana. It bridges the divide between cultural meaning and ecological outcomes, offering a more holistic, practice-oriented understanding of sustainability and advancing current debates on the role of local wisdom in responding to global environmental crises.

Accordingly, this study aims to analyze Nyepi Day as a lived embodiment of Tri Hita Karana and to examine its relevance as a local wisdom-based framework for fostering global environmental awareness. By investigating the interplay among ritual practice, cultural expression, and ecological impact, this research seeks to show that Nyepi constitutes not only a distinctive cultural tradition but also a robust and transferable model for sustainable living in a global context.

2. LITERATURE REVIEW

2.1 Environmental Sustainability and Local Wisdom

Environmental sustainability has become a central concern in global discourse, particularly in response to climate change and ecological degradation. According to Gro Harlem Brundtland (1987), sustainability is defined as development that meets present needs without compromising future generations. However, contemporary approaches to sustainability are often criticized for being overly technocratic and policy-driven (James Meadowcroft, 2007), with limited attention to cultural and ethical dimensions.

In response, scholars have increasingly emphasized the role of local wisdom and indigenous knowledge in achieving sustainable development. Fikret Berkes (1999) argues that traditional ecological knowledge reflects long-term adaptive relationships between humans and their environment, offering practical and culturally embedded solutions to ecological problems.

Similarly, Elinor Ostrom (1990) demonstrates that local communities can effectively manage natural resources through shared norms and collective action, challenging the dominance of centralized environmental governance.

2.2 Tri Hita Karana as a Framework for Sustainability

The concept of Tri Hita Karana has been widely recognized as a foundational philosophy in Balinese society, emphasizing harmony between humans, nature, and the divine. Early interpretations of Balinese cosmology by Clifford Geertz (1973) highlight the integration of religion, culture, and social organization, which later informed the understanding of Tri Hita Karana as a holistic system. More explicitly, I Made Budiarsa (2013) explains that Tri Hita Karana consists of three interrelated components: *parahyangan*, *pawongan*, and *palemahan*, which collectively guide ethical behavior in Balinese life. The environmental dimension (*palemahan*) is particularly significant, as it promotes balance and sustainability in human nature interactions. Empirical studies further demonstrate the application of Tri Hita Karana in environmental management and tourism. For example, I Wayan Suardana (2018) shows that Tri Hita Karana contributes to sustainable tourism practices by integrating environmental protection with cultural values. Similarly, I Ketut Sirtha (2003) highlights the role of *awig-awig* (customary law) in enforcing ecological balance within local communities.

2.3 Tri Hita Karana and Sustainable Tourism in Bali

In the tourism context, Bali has become a key case study for the application of cultural sustainability frameworks. Stephen Lansing (2006) demonstrates how traditional systems such as *subak* reflect the principles of Tri Hita Karana, integrating ecological management with religious practices. Furthermore, Michel Picard (1996) argues that Balinese culture has been actively shaped and reinterpreted through tourism, creating both opportunities and challenges for sustainability. Recent studies (e.g., Dewa Putu Oka Prasiasa, 2019) emphasize that Tri Hita Karana provides a framework for balancing tourism development with environmental and cultural preservation. However, much of this literature focuses on tourism management, rather than examining how cultural practices themselves function as sustainability mechanisms.

2.4 Nyepi Day as Cultural and Environmental Practice

Nyepi Day has been widely discussed in relation to Balinese Hindu rituals and spiritual practices. Fred B. Eiseman Jr. (1990), in Bali: *Sekala and Niskala*, describes Nyepi as a moment of cosmic balance and spiritual renewal. Similarly, Hildred Geertz (1975) highlights the role of ritual in maintaining social and cultural order in Balinese communities. More recent discussions have begun to recognize the environmental implications of Nyepi. For instance, studies report significant reductions in carbon emissions and energy use during the Day of Silence, indicating that Nyepi functions as a form of collective ecological restraint. However, these environmental aspects are still underexplored in academic literature compared to its religious significance.

2.5 Cultural Expression and the Role of Ogoh-Ogoh

The Ogoh-Ogoh festival represents a dynamic form of cultural expression, particularly among Balinese youth. And also, Ogoh-ogoh reflects new creativity and evolving identity of Balinese community, while maintaining its ritual function as a symbol of purification the eaerth. From a broader perspective, Victor Turner (1969) conceptualizes such practices as ritual performances that reinforce social cohesion and collective meaning. In this sense, Ogoh-ogoh can be understood not only as an artistic display but also as a social mechanism that strengthens *pawongan* (human relationships).

2.6 Research Gap

Although existing studies provide valuable insights into Tri Hita Karana, Nyepi, and Balinese cultural practices, they often remain fragmented. Tri Hita Karana is frequently analyzed as a philosophical or managerial concept (I Wayan Suardana, 2018), while Nyepi is primarily examined as a religious ritual (Fred B. Eiseman Jr., 1990). Similarly, Ogoh-ogoh is typically discussed in terms of cultural performance (I Nyoman Darma Putra, 2011). As a result, limited attention has been given to how these elements interact as an integrated system that produces measurable environmental outcomes. This lack of integration represents a significant gap in the literature.

2.7 Position of This Study

To address this gap, this study positions Nyepi Day as a lived embodiment of Tri Hita Karana, integrating philosophical values, ritual practices, and environmental outcomes. By building on previous works while offering a more holistic perspective, this



research aims to contribute to broader discussions on sustainability by demonstrating how local wisdom can serve as a practical and culturally grounded model for global environmental awareness.

This conceptual framework illustrates how global environmental challenges and the limitations of technocratic sustainability approaches create the need for alternative models grounded in local wisdom. The philosophy of Tri Hita Karana serves as the foundational value system, integrating spiritual (*parahyangan*), social (*pawongan*), and ecological (*palemahan*) relationships.

These philosophical principles are operationalized through the observance of Nyepi Day, which functions as a lived practice of environmental restraint. The combination of ritual silence and the preceding Ogoh-Ogoh festival generates socio-cultural mechanisms such as collective discipline, ethical awareness, and community cohesion.

These mechanisms, in turn, produce tangible environmental outcomes, including reduced emissions, lower energy consumption, and decreased ecological disturbance. Ultimately, the framework positions Nyepi as a culturally embedded and practice-based model that contributes to global discussions on sustainability by demonstrating how environmental responsibility can be enacted through collective cultural practices.

3. RESEARCH METHOD

3.1 Research Design

This study employs a qualitative research approach using a case study design to explore Nyepi Day as an embodiment of Tri Hita Karana and its relevance to global environmental awareness. A qualitative approach is appropriate as the study seeks to interpret meanings, values, and lived experiences embedded in cultural and religious practices rather than to quantify variables. The case study focuses on Bali, where Nyepi is observed collectively across the island. This context provides a unique socio-cultural setting in which environmental behavior is shaped not through formal regulatory mechanisms, but through culturally embedded norms, spiritual values, and communal obligations. By examining this case, the study aims to generate an in-depth and contextualized understanding of how local wisdom operates as a functional sustainability framework.

3.2 Research Site and Context

The research was conducted in several *banjar* (traditional community organizations) in Bali, which function as key social units organizing communal rituals and cultural activities. These communities play a central role in coordinating both the Ogoh-ogoh festival and the observance of Nyepi. Fieldwork was carried out during two critical phases: (1) the preparatory and performative stage of the Ogoh-Ogoh festival, and (2) the Day of Silence itself. This temporal design enables the study to capture both active cultural expression and collective environmental restraint, reflecting the principles of *pawongan* (social relations) and *palemahan* (human–nature relations).

3.3 Data Collection Methods

To ensure depth and triangulation, data were collected using multiple qualitative techniques:

Participant Observation. The researcher conducted non-participant and participant observations focusing on: (i) Ogoh-ogoh preparation and procession activities (ii) Patterns of community participation within the *banjar* (iii) Environmental conditions during Nyepi (e.g., absence of traffic, reduced lighting, ambient silence). These observations enabled the documentation of real-time practices, behavioral patterns, and socio-cultural interactions.

In-depth Interviews. Semi-structured interviews were conducted with purposively selected participants, including: (i) Community leaders (*kelian banjar*) (ii) Youth participants involved in Ogoh-ogoh construction (iii) Local residents Tourists experiencing Nyepi with 30 participants. Interview questions explored: (i) Interpretations and meanings of Nyepi (ii) Understanding and application of Tri Hita Karana (iii) Perceptions of environmental impact and sustainability

3.4 Document Analysis.

Secondary data were collected to support triangulation and theoretical grounding, including: (i) Academic literature on Tri Hita Karana and Balinese culture (ii) Government and tourism policy documents (iii) Cultural and religious texts related to Nyepi. This method strengthens analytical depth by situating empirical findings within broader scholarly and institutional contexts.

3.5 Data Analysis.

Data were analyzed using thematic analysis following the framework of Virginia Braun and Victoria Clarke (2006). This method allows for the systematic identification and interpretation of patterns within qualitative data. The analysis involved the following



stages: 1) Data familiarization through repeated reading of field notes and interview transcripts; 2) Initial coding to identify relevant concepts related to culture, environment, and social behavior; 3) Theme development by clustering codes into broader categories (e.g., ecological restraint, cultural expression, social cohesion) ; 4) Interpretation by linking themes to the conceptual framework of Tri Hita Karana and sustainability theory.

Validity and Reliability

To ensure the credibility and trustworthiness of the findings, the study employs several qualitative validation strategies: (i) Triangulation: integrating observation, interviews, and document analysis; (ii) Member checking: validating interpretations with selected participants; (iii) Thick description: providing detailed contextual accounts of cultural practices. These strategies enhance the rigor of qualitative research by ensuring that findings accurately reflect participants' perspectives and social realities.

Ethical Considerations

This study adheres to established ethical research principles by: (i) Obtaining informed consent from all participants (ii) Ensuring anonymity and confidentiality (iii) Respecting local cultural norms and religious practices. Given the sacred nature of Nyepi and associated rituals, particular care was taken to conduct observations and interviews in a respectful, non-intrusive, and culturally sensitive manner

4. RESULTS AND DISCUSSION

4.1 Nyepi Day as a Practice of Collective Ecological Restraint

The findings indicate that Nyepi Day represents a unique form of collective ecological restraint, in which environmental preservation is achieved through culturally embedded practices rather than formal regulations. During the 24-hour observance, the complete cessation of activities including transportation, industrial operations, and electricity use results in a significant reduction in carbon emissions, noise pollution, and energy consumption. Unlike conventional environmental policies that rely on enforcement mechanisms, Nyepi operates through internalized cultural norms and shared belief systems. Community compliance is not driven by legal sanctions but by religious values and social expectations reinforced through local institutions such as *banjar* and traditional security systems (*pecalang*). This suggests that environmental behavior can be effectively shaped through cultural legitimacy, where sustainability is understood as a moral obligation rather than an external requirement.

From an analytical perspective, Nyepi challenges dominant sustainability models by demonstrating that large-scale environmental impact can be achieved through temporary but total behavioral transformation. While global initiatives such as Earth Day primarily emphasize awareness campaigns, Nyepi enforces a complete shift in human activity, producing immediate and measurable ecological outcomes. This distinction highlights the limitations of awareness-based approaches that lack mechanisms for sustained behavioral change.

4.2 Tri Hita Karana as a Lived Environmental Philosophy

The analysis further reveals that Nyepi is not an isolated ritual but a practical manifestation of Tri Hita Karana, particularly the principle of *palemahan* (human–nature harmony). The temporary withdrawal from human activity reflects a deep recognition of the need to restore balance between humans and the natural environment. Importantly, Tri Hita Karana operates not merely as an abstract philosophical concept but as a lived system of ethical practice. The integration of *parahyangan*, *pawongan*, and *palemahan* is evident throughout the Nyepi cycle. Spiritual rituals reinforce the relationship between humans and the divine, communal participation strengthens social cohesion, and environmental restraint embodies respect for nature. This integrated system contrasts sharply with modern sustainability frameworks, which often treat environmental, social, and spiritual dimensions as separate domains. By embedding ecological responsibility within religious and cultural practices, Tri Hita Karana offers a holistic model of sustainability that aligns moral values with environmental action.

4.3 Ogoh-Ogoh Festival: Cultural Expression and Social Cohesion

The Ogoh-ogoh festival, observed on the eve of Nyepi, plays a crucial role in reinforcing the social and cultural dimensions of sustainability. The findings show that the process of constructing and parading Ogoh-ogoh fosters collective participation, particularly among youth within the *banjar*. This engagement strengthens *pawongan* (human–human relationships), promoting cooperation, creativity, and shared identity. Symbolically, Ogoh-ogoh represents the purification of negative forces, marking a transition from disorder to balance before the silence of Nyepi. This ritual can be interpreted as a form of cultural preparation for



ecological restraint, where social and spiritual cleansing precedes environmental discipline. However, the increasing visibility of Ogoh-ogoh as a tourist attraction introduces a critical tension between cultural preservation and commodification. While tourism can support cultural continuity and economic benefits, it also risks transforming ritual practices into performative spectacles detached from their original meanings. These dynamic highlights the need to balance cultural authenticity with external influences.

4.4 From Local Practice to Global Relevance

A key finding of this study is that Nyepi offers a distinctive model of environmental awareness that extends beyond local context. Unlike global environmental movements such as Earth Day, which primarily focus on advocacy and symbolic participation, Nyepi demonstrates the effectiveness of collective behavioral commitment in achieving ecological outcomes. This suggests that sustainability efforts may benefit from integrating culturally grounded practices that encourage not only awareness but also direct action. Nyepi illustrates that environmental responsibility can be internalized through cultural values, leading to consistent and large-scale participation without reliance on formal enforcement. Furthermore, the global relevance of Nyepi lies in its underlying principle rather than its exact replication. While the specific cultural and religious context of Bali cannot be universally applied, the concept of periodic ecological restraint a temporary reduction in human activity to allow environmental recovery offers a valuable framework for rethinking sustainability practices in other contexts.

4.5 Reframing Sustainability: From Awareness to Practice

The findings of this study contribute to a broader theoretical discussion by challenging the dominant paradigm of sustainability as primarily awareness-driven. Instead, Nyepi demonstrates the importance of practice-based sustainability, where environmental values are embedded in routine behavior and collective discipline. This shift from awareness to practice has significant implications. It suggests that effective sustainability requires not only knowledge and policy but also cultural transformation, where ecological responsibility becomes part of everyday life. In this sense, Tri Hita Karana provides a model for integrating ethical, social, and environmental dimensions into a coherent system of sustainable living.

5. CONCLUSION

This study has shown that Nyepi Day functions as a distinctive and powerful example of environmental sustainability grounded in local wisdom, while also clarifying its relevance as a framework for global environmental awareness. As a lived embodiment of Tri Hita Karana, Nyepi weaves together spiritual, social, and ecological dimensions into a cohesive system that promotes harmony between humans and nature. The findings indicate that the practice of collective silence and inactivity produces tangible environmental benefits, such as reduced energy use and pollution, while simultaneously reinforcing social cohesion and cultural identity.

The study further underscores the important role of the Ogoh-ogoh festival in supporting this system, serving as a form of cultural expression that enhances community participation and symbolic purification. Taken together, these practices demonstrate how sustainability can be embedded within cultural and religious traditions, rather than introduced solely through external policy or technological interventions.

Theoretically, this research contributes to sustainability discourse by foregrounding local wisdom as a practical and culturally embedded framework for fostering global environmental awareness. It challenges conventional approaches that prioritize policy and technology, instead proposing a model rooted in ethical values, ritual practices, and collective behavioral transformation. In this respect, Nyepi offers a meaningful reference point for rethinking global environmental strategies and for broadening the concept of sustainability beyond awareness-based initiatives.

At the same time, this study is limited to a specific cultural and geographical context, and further research is needed to examine how similar principles might be adapted or applied in other settings. Future studies could also investigate the long-term environmental effects of Nyepi and the evolving role of cultural practices amid globalization and tourism pressures.

In conclusion, Nyepi Day illustrates that sustainability is not only a matter of awareness but also of lived practice. By integrating philosophy, culture, and environmental action, it provides a compelling example of how local traditions can serve as a viable framework for promoting global environmental consciousness and a more sustainable future.



REFERENCES

1. Berkes, F. (1999). *Sacred ecology: Traditional ecological knowledge and resource management*. Taylor & Francis.
2. Braun, V., & Clarke, V. (2006). *Using thematic analysis in psychology*. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
3. Brundtland, G. H. (1987). *Our common future*. Oxford University Press.
4. Dartawan, I. M. A., Amrita, N. D. A., & Mandiyasa, I. K. S. (2025). *Tri Hita Karana as ethical foundation in local farming enterprises*. *Jurnal Manajemen dan Bisnis Equilibrium*. Universitas Ngurah Rai.
5. Duxbury, N., Garrett-Petts, W. F., & MacLennan, D. (2019). *Cultural mapping as cultural inquiry*. *International Journal of Cultural Policy*, 25(5), 1–15.
6. Eiseman Jr., F. B. (1990). *Bali: Sekala and Niskala* (Vol. 1). Periplus Editions.
7. Geertz, C. (1973). *The interpretation of cultures*. Basic Books.
8. Geertz, H. (1975). *Kinship in Bali*. University of Chicago Press.
9. Gossling, S., Scott, D., & Hall, C. M. (2020). *Pandemics, tourism and global change: A rapid assessment*. *Journal of Sustainable Tourism*, 29(1), 1–20. <https://doi.org/10.1080/09669582.2020.1758708>
10. Higgins-Debelles, F. (2021). *The “war over tourism”: Challenges to sustainable tourism*. *Journal of Sustainable Tourism*, 29(4), 551–569. <https://doi.org/10.1080/09669582.2020.1803331>
11. Lansing, J. S. (2006). *Perfect order: Recognizing complexity in Bali*. Princeton University Press.
12. Luqiana, A. (2024). *Reinterprets philosophy Tri Hita Karana dalam arsitektur bambu Bali*. *Journal of Architecture and Urbanism Research*. Universitas Medan Area.
13. Meadowcroft, J. (2007). *National sustainable development strategies: Features, challenges, and reflexivity*. *European Environment*, 17(3), 152–163. <https://doi.org/10.1002/eet.450>
14. Nurita, W., & Santika, I. D. A. D. M. (2022). *The local wisdom “Tri Hita Karana” implementation for sustainable tourism*. *Presiding Seminar Internasional*. Universitas Dian Nuswantoro.
15. Ostrom, E. (1990). *Governing the commons: The evolution of institutions for collective action*. Cambridge University Press.
16. Paramita, I. B. G. (2025). *Integrasi kearifan lokal Tri Hita Karana dalam pengelolaan pariwisata berkelanjutan (Penglipuran Village)*. *Culture: Jurnal Ilmiah Pariwisata Budaya Hindu*. STAH Negeri Mpu Kuturan.
17. Picard, M. (1996). *Bali: Cultural tourism and touristic culture*. Archipelago Press.
18. Putra, I. N. D. (2011). *A literary mirror: Balinese reflections on modernity and identity in the twentieth century*. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 167(1), 54–77.
19. Sirtha, I. K. (2003). *Aspek hukum dalam konflik adat di Bali*. Udayana University Press.
20. Sitohang, L., & Purnomo, N. H. (2023). *Local wisdom in the context of sustainable tourism: Two-sided phenomena of Tri Hita Karana in Bali*. *Jurnal Geografi: Geografi dan Pengajarannya*. Universitas Negeri Surabaya.
21. Suardana, I. W. (2018). *The implementation of Tri Hita Karana philosophy in sustainable tourism development in Bali*. *Journal of Tourism Studies*, 15(2), 45–60.
22. Suarniati, I. G. A., Anom, I. G. N., & Hengki, I. G. B. (2019). *Reflection of Tri Hita Karana philosophy as local wisdom in responding to social conflict*. *Sociological Jurisprudence Journal*. Universitas Warmadewa.
23. Utama, I. P. A. A., & Yamin, M. (2022). *Implementasi Tri Hita Karana sebagai strategi pariwisata Bali berbasis environmental security*. *Review of International Relations*. UIN Alauddin.
24. Wibisana, A. A. N. A., & Dewi, A. A. S. L. (2023). *Tri Hita Karana as a concept of local wisdom in the development of sustainable tourism in Bali*. *In Proceedings of ICCLB 2023*. Atlantis Press.
25. Wiryawan, I. W., & Ernawati, N. (2024). *Tri Hita Karana in spatial planning of Bali as environmental conservation effort*. *International Journal of Energy and Environment*. IIETA.

Cite this Article: Suardhana, I.N., Bagus Rai Utama, I.G., Kartimin, I.W., Ratih Kesumadewi, A.A.A. (2026). *Nyepi Day and Tri Hita Karana: Local Wisdom as a Culturally Embedded Framework for Global Environmental Awareness*. *International Journal of Current Science Research and Review*, 9(5), pp. 2713-2719. DOI: <https://doi.org/10.47191/ijcsrr/V9-i5-45>