

Green Ethics in Developing Tourism Village of Badung Regency in Bali

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Abstract—This study attempts to formulate the concept of green ethics which is eclectic in nature combining western and indigenous Balinese ethical virtues to be used in developing tourism village (*desa wisata*) in Badung regency of Bali. The data was collected through administering closed and open questionnaire and depth interview with 70 respondents belonging to Tetra Helix groups, namely Academician, Business, Government, and Community who pay attention and concern on the establishment of tourism village as destination object in Badung regency. Completing research instrument and data collection, the analysis of data shows that there are seven western and seven Balinese values, which are combined to form the concept of Balinese green ethics to be implemented in developing tourism village. Some of them are similar and become the intersection virtues of both traditions. This study offers a new concept of green ethics, which may be used in developing tourism village in Balinese context.

Keywords—green ethics, tetra helix, tourism village, development

I. INTRODUCTION

Tourism has been acknowledged as one of economic leading sector on which millions of visitors, workers, and related industries involve not yet counting the total amount of capital invested for it. Almost all countries have tried to get benefit from this business. Being rich and diverse in culture and nature, Indonesia is not an exception in this regards that from the New Order Era, the government had set up tourism as one sector which was expected to contribute for our national development. In its practices, ethics and legal regulation are required to lead its progress. Enea [1]; Hudson and Miller [2] stated that tourism organizations are beginning to realize that promoting their ethical stance can be good business as it potentially enhances a company's profits, management effectiveness, public image, and employee relations. Yet, although more attention is now being paid to ethics in tourism and as cited in Holden [3], Kalisch [4] there is a very weak foundation of research into tourism ethics studies to date. It is shown in curricular activities. Despite of some ecological problem come into existent due to unchecked practice of business, there still some concern of values to be incorporated

in business. Freeman et al. [5] remarks that Many smaller companies can be a direct reflection of their leaders' values, which may include environmental values.

In the last twenty years, the world of tourism has been moving to a green tourism, a new trend in tourism after the practice of mass tourism that had left us with serious threat on environment sustainability. This new trend in tourism looks at the sustainability of nature and respecting the right of every indigenous culture and environment to flourish without any inequality or perils. Looking at the issue the problem of human behaviour in dealing with people and environment is a key point worth to handle putting aside impact of mass tourism. In handling the case, careful and comprehensive planning is required inviting ideas for healthier interaction and creative innovation. As mass tourism often left the spread of tourism to all citizen, hence, an alternative tourism like that of tourism village (*desa wisata*) is worth to developed considering the potentials and human resources. In the process of designing, involvement of academician, government, businessperson, and community leader or informal leader has been meagre on some reasons. In fact, their cooperation in terms of provoking constructive ideas and action is expected to yield better establishment in tourism, be in mass tourism or alternative tourism is worth to be considered. Many people of great ideas contributing for a particular project will be better. With this approach negative impact of mass tourism can be minimized even discarded especially in distributing of benefit for the wellness of all.

In line with the development of green tourism, there has been also growing demands for green ethics which can be used to inspire decision maker, businessperson and society in general in creating tourism regulations. Many bad impacts yielded from the practices of mass tourism are sufficient proofs to think of ideas or concept of green tourism in which ethics either as theory or applied ethics is required for all stake holders. It is expected that tourism should also take care on ethics as the basis on which business may be directed morally; not just focusing on economic benefit. The ethics is not too many lays on human-centre approach but also human behaviour in treating sustainable nature. Bali tourism, which has a core development of Balinese culture, has not explicitly

stated green ethics in its implementation; what is much regulated is the culture as a its strong point, even most of which are tangibles as those principles manifested in local government regulations known as PERDA [6]. Further, green ethics can be understood as applied ethics regulating the behaviour of the parties involved in green tourism; they have interests, vision, mission of which should be directed by ethical virtues originating not only from the western views but most importantly from indigenous Balinese values.

Green ethics provides a philosophical basis, ethical / moral justification for actions in the field dealing with universal human virtues, like goodness, kindness, truthfulness, humanity, brotherhood, etc. In green ethics, human values are studied and implemented so that even in a business that an activity done for profit, noble human values such as honesty, openness, respect for human rights, maintaining environmental balance, brotherhood and others can still be applied. Businesses often neglect and even commit a conscious violation of these noble values because they both prioritize profit in its practices. Even shackled by material strength, tourism can leave its main essence, namely leisure activities. Suamba and Sutarna [7] state, "Amongst many aspects prevalent, ethical issues worth to note are the changing of Balinese mind in facing life, which becomes a way of life. It is a matter of how to think of life for better future without uprooting from our cultural identity as it is at high risk as far as globalization is concerned. Serious shift has happened from spirituality to materiality not otherwise that forgetting the very nature of human being as spirit". Green ethics, thus, will provide these parties, namely academician, business, government, and community (known as Tetra Helix or Four Folds) with ethical concepts in a broad sense in building tourism that is not only profitable but also preserve environment and culture.

The local government of Bali has designated several villages which are categorized into tourism villages (*desa wisata*) for alternative tourism to spread the visitors not only visiting well known objects, like Kuta, Nusa Dua, Jimbaran, etc. but now they are directed to see uniqueness of villages all over the island, which are often associated with green environment, nice people, and culture. However, there are many things related to policy should be provided by the authority since these fields are not yet available, like the principles or regulation of hospitality in handling guest visiting a village incorporating western and local values; regulation for establishment of business activity within the tourism villages, regulation dealing with taxation, protection of tourism village from conversion green areas to business facilities, etc. This policy must be seen from the perspective of green tourism to preserve culture and nature but at the same time wants to get economic benefit from the practice. Of this perspective the issue of green ethics is not only important, but urgent to be addressed and implemented both in theory and practice. So far, the ethics applied are not clear in terms of the values being adopted, often forgetting local wisdoms. The construction of tourism facilities, for example a multi-story hotel very close to a beautiful temple, is economically very profitable, but ethically violates moral values and cultural aesthetics.

Badung Regency of Bali province in Indonesia has decided and implemented the concept of a Tourism Village (*desa wisata*) through the Badung Regent Regulation Number 47 of 2010 concerning the Determination of Tourism Village Areas in Badung Regency. This policy is a good step in enhancing tourism for all people of Bali, especially in northern part of Badung with its Pucak Mangu mountain, which is still left behind from the dynamic advancement happens in South Badung, where famous tourist destinations like Kuta, Jimbaran, and Nusa Dua remain. North Badung, on the other hand, has strong points on nature and culture. Mengwi is famous for Taman Ayun temple complex and culture. Bongkasa Pertiwi has strong points on green environment with its rafting business on Ayung river. Sangeh is well known for forest and its monkey in addition to green environment where some water springs used for religious purification, and culinary industries. Next to Sangeh, Pangsari has a strong point of green environment, rice field, and culture. On topmost northern region, Plaga with cold weather is suitable for agro tourism and adventure in addition to friendly hospitality of people living. Since 2010, Badung Regency has eleven Tourism Villages, all of which are in North Badung (Petang District) and Central Badung (Mengwi and Abian Semal Districts) [8]. In Petang District, there are several tourist villages, namely: Banjar Sekar Mukti Pundung, Pangsari Village, Banjar Kerta, Petang Village; Banjar Kiadan, Pelaga Village, Banjar Lawak, Belok Village, and Karang Sari Village. Abian Semal District includes: Banjar Karang Dalem I, Bongkasa Pertiwi Village, Sangeh Village, Mengwi District including: Baha Village, Kapal Village, Mengwi Village, and Munggu Village [9]. Each tourism village consists of several *banjars* with its a social and cultural potentials; have advantages or characteristics that can be "sold" to tourists.

Paying attention to the boundaries and elements involved in the tourism village, the ethical aspect as part of management is not so visible, instead it emphasizes the tourist attraction and the beauty of nature. How to display hospitality that is typical of a local village cannot be seen yet; in fact, in almost every village has a tradition manner in dealing with accepting and departing guests who come to visit them. Culinary or souvenirs can be packaged using the principles of green tourism / green ethics that are friendly to the environment and local culture. In other words, ethical principles can be reflected in the handlings of guests, products, services, even including risk management in the case of rafting tours or adventure, for examples. In this context Cahaya Putra, et.al. [10] states green tourism's main mission is to make use of technology in tourism with Balinese independent local value, *Tri Hita Karana*. Things like this are still not getting enough attention, so that they can have a negative impact on the impression of tourists entering a tourist place / village, which in turn will result in a decrease in tourist visits. Therefore, concept of green ethics that governs behaviour and policies needs to be explored from Tetra Helix groups academician, business, government, and community-ABGC); and then can be used to organize local tourism.

Efforts to find the basic concept of green ethics are thus deemed necessary, because (1) it is necessary in the

development of green tourism; and green tourism should be in line with green ethics; (2) there is no similarity in the vision and mission of those belonging to the Tetra Helix/Four Folds regarding this concept because each has different interests and experiences; (3) there is no system formulation that can be held in this concept; and (4) there is no clear explanation in the fields of production, service, art, and entertainment.

Based on the background above, the research problem is formulated as follows: What is the concept of green ethics amongst Tetra Helix group in developing tourism villages in Badung Regency of Bali? In a more specific question: what ethical virtues are worth to find out in formulating the concept of green ethics?

II. LITERATURE REVIEW

A. Environmental Ethics

As UNESCO Bangkok [11] remarks that the status of Pacific island countries indicates growing disparity in opportunities and wealth distribution accompanied by increasing poverty. Indeed, this trend is global. The link to deepening poverty of resource use and environmental abuse is of particular concern to us in the Pacific. This is because the ethical dimension of environmental abuse is so well illustrated for us by the issue of global warming resulting in accelerated climate change.

The study of ethics as a part of philosophy has shifted from human-centered ethics to nature-centre ethics despite the fact humans still play the main role. Awareness to preserve nature has been increasing in last 40 years. Too much right and power given to human beings, they tend to act out of control to use or explore nature. Overuse of nature is initial step to ruin nature. Due to this cation, the sustainability of nature is at risk. It is boosted using advanced and massive technology ruining flora and fauna ecosystem.

There are many definitions of environmental ethics proposed by different thinkers. Environmental ethics is the discipline in philosophy that studies the moral relationship of human beings to, and the value and moral status of, the environment and its non-human contents [9]. With this view, a shift of orientation has been given to nature and environment since human life is impossible without nature well preserved. This entry covers: (1) the challenge of environmental ethics to the anthropocentrism (i.e., human-centeredness) embedded in traditional western ethical thinking; (2) the early development of the discipline in the 1960s and 1970s; (3) the connection of deep ecology, feminist environmental ethics, animism and social ecology to politics; (4) the attempt to apply traditional ethical theories, including consequentialism, deontology, and virtue ethics, to support contemporary environmental concerns; (5) the preservation of biodiversity as an ethical goal; (6) the broader concerns of some thinkers with wilderness, the built environment and the politics of poverty; (7) the ethics of sustainability and climate change, and (8) some directions for possible future developments of the discipline [12]. These all

show increasing concern has been given to the effort involving parties to have sustainability of environment. When tourism in which practices utilized nature, like land, water, gas, etc. the awareness and effort to preserve and maintain the harmony with nature should be attempted by all. Donyadide [13] remarks that nature tourism and ecotourism are recognized as being particularly conducive to enriching and enhancing the standing of tourism, provided they respect the natural heritage and local populations and are in keeping with the carrying capacity of the sites.

B. Quadruple Helix Model

Building on the triple helix model, the quadruple helix model adds a fourth component to the framework of interactions between university, industry and government: the public, consisting of civil society and the media. It was first suggested in 2009 by E. G. Carayannis and D.F.J. Campbell. The framework aims to bridge the gaps between innovation and civil society, and it claims that under the triple helix model, the emerging technologies do not always match the demands and needs of society, thus limiting their potential impact. The framework consequently emphasizes a societal responsibility of universities, in addition to their role of educating and conducting research [14] (Figure 1).

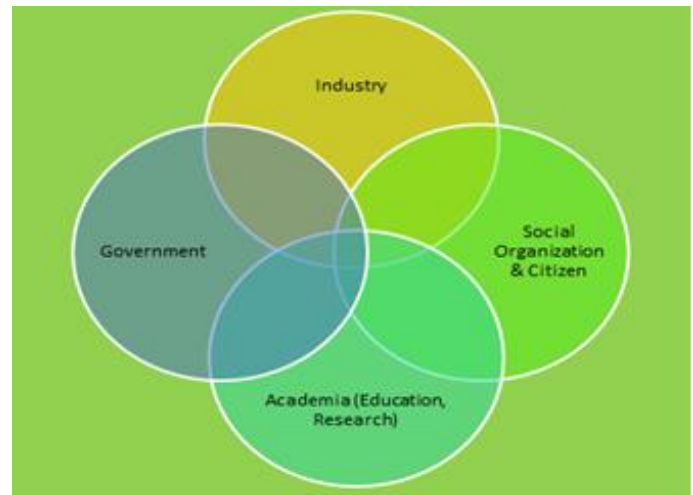


Fig. 1. Tetra helix model.

III. RESEARCH METHODS

This research uses quantitative approach to know the knowledge of the Tetra Helix/Four Folds groups on green ethics. This type of research is descriptive exploratory, which is a study to explore the principles of green ethics as a concept or value that directs tourism in the field. Not only that matter, but the research also wants to investigate the knowledge of the Tetra Helixes on green ethics in developing tourism villages in Badung regency of Bali. The location of this research is in tourism villages (known as *Desa Wisata* in Badung Regency of Bali. Out of 12 existing tourism villages, 5 were selected as cases, namely Mengwi, Sangeh, Bongkasa Pertiwi, Pangsang,

and Pelaga, all of them situated in Middle and North Badung. The result of the present research may be contributed to developing the tourism villages. With this attempt, the authority in its attempts can make balance the tourism development between South region like those of Kuta, Jimbaran, Nusa Dua, etc. and North Badung region which is associated with culture and nature. The villages mentioned above selected as representing the entire tourism villages by considering the village character, topography, demography, culture, and tourist visits which are approximately located in north Badung.

For the data collection instruments used closed and open questionnaires, FGDs, in-depth interviews with selected respondents to strengthen data quality; and, literature studies, especially related to environmental tourism / ethics and culture. The respondents consisted of Tetra Helix groups: academician, business, government, and community/informal leader who were residents of their respective villages. Tetra Helix elements are limited to those who live / work / do business in the tourism village concerned. The number of respondents in each tourism village is 8 representing the four groups consisting of elements: academician, business, government, and community-ABGC; so, for 5 tourism villages respondents were 70 people (see Table 1); this number satisfies the minimum of number of samples of a study. Determination of respondents as the sample used purposive stratified random sampling considering the character or nature of the population which is unknown in number. To get the data required, questionnaire was used. 14 Variables and 4 indicators are used for each variable.

The variables are adapted from Warner OFM and DeCosse This lesson reviews three basic pairs of principles: (1) justice and sustainability; (2) sufficiency and compassion; (3) solidarity and participation [15]; and Suamba [16-18] As western values in ethics are widely adopted, people start looking at local or indigenous ethics. It is supposed to be contributed to such tourism establishments. With reference to Bali there are some principles of indigenous ethics, viz. divinity, *tri-hita-karana*, *tri-kala*, purity vs. impurity, parallelism of two different poles of reality, *tri mandala/tri-angga*, balancing, *atithi deva bhava*, and speak nice words to other. When classifying these ethical values that they can be grouped into three domains, viz. ethics for handling nature, human, and products or services including entertainment in tourism. These are supposed to be incorporated in tourism education for right tourism [16]. The variables are derived from theory of green ethics originated from the Western views and indigenous Balinese values. Thus, those variables are combined to create a comprehensive one to satisfy the users.

Before being applied, the questionnaire was tested to determine the validity and reliability of it. Questionnaires are scored based on a Likert scale. The data analysis is descriptive qualitative in nature to formulate the concept of green ethics through the understanding of the Tetra Helix on the concept of green ethics. After the formulation of the concept of green ethics, knowledge of the Tetra Helix groups are investigated through cross section analysis with the help of SPSS. To

formulate and solidify this concept, consultation/discussion was carried out with expert in the field.

TABLE I. SAMPLE

No	Tourism Village	Tetra Helix				Total
		A	B	G	C	
1	Mengwi	4	4	4	2	14
2	Sangeh	4	4	4	2	14
3	Bongkasa Pertiwi	4	4	4	2	14
4	Pangsas	2	4	4	4	14
5	Pelaga	2	4	4	4	14
	Total	16	20	20	14	70

Note: A=Academician, B=Business, C=Government, C=Community.

IV. RESULTS AND DISCUSSION

A. Ethical Virtues

According to Warner OFM and DeCosse [15] a green tourism should be developed considering the following points, namely justice and sustainability, sufficiency (satisfaction) and compassion, solidarity and participation, vast and interdisciplinary, build environmental and cultural awareness and respect, Provide positive experiences for both visitors and hosts, generate financial benefits for both local people and private industry; meanwhile Suamba [16-18] has stated some ethical principles, like the concepts of Ulu and Teben, Wholeness and Divinity, Inclusiveness and Exclusiveness, *Nirmala* (purity) and *Mala* (impurity), *Tri Hita Karana*, *Tri Mandala* and *Hospitality* [18] They are integrated in practice. These cardinal virtues are transformed into items of questionnaire; in each item provides four options ranging from not knowing to knowing very much. The scoring uses Likert scales. Each cardinal virtue consists of 4 items. In addition to closed questions, the one open question require the respondent to express their knowledge of the virtues being put in the closed questions. The respondent of interview determining through purposive random sampling asking the same of the open questions in the questionnaire. The purpose of the interviews is to deepen in knowing the knowledge of the respondents.

The following is the development of each cardinal principles of green ethics an interface of Western and Balinese views along with its indicators (Figure 2), as follows (notes: W=Western; B=Balinese):

1) *Justice and sustainability (W)*: Tourism village as an object and business is managed fairly. It provides services to tourists and tourism village residents fairly. It is built with care for sustainability (business-economy), environment (ecology), and culture (socio-culture). Tourism aspects, such as attraction, accessibility, amenities/entertainment, and ancillary/institution are available and managed in a green manner in the development of a tourism village.

2) *Sufficiency (satisfaction) and Compassion (W)*: Tourism village services provide a sense of pleasure/satisfaction to tourists. Its products give

pleasure/satisfaction to visitor. The service/hospitality of it shows kindness to visitor. Interesting and memorable tourism village services/products/attractions will be shared with family or visitor friends

3) *Solidarity and participation (W)*: Tourism village builds solidarity with other tourist villages within the Badung regency, local government, intellectual groups, and the community. The solidarity is built on democratic principles and constructive and mutual communication. Tourism village is managed involving businessmen, government, academician and the community or informal leader. Visitors participate actively in maintaining the sustainability of the tourism village.

4) *Vast and interdisciplinary (W)*: Tourism village develops widely together with other tourism/tourism villages. Field of development includes services, products, attractions, access to information/communication, and visitor. Tourism village is designed, built, and managed involving multi-disciplinary sciences. By involving multi-disciplinary approaches to ensure the success of the tourism village.

5) *Build environmental and cultural awareness and respect (W)*: Tourism village encourages environmental awareness which is green, healthy, and sustainable. Visitors have an awareness on the importance of green, healthy, and sustainable environment. Tourism village encourages cultural awareness and creativity. Visitors have awareness and respect for the culture of the tourism village.

6) *Provide positive experiences for both visitors and hosts (W)*: Tourism villages provides positive experiences for the residents of the tourism villages in terms of services, products, and nature. Positive experiences encourage tourism village members to maintain sustainability and develop creativity in developing the villages. Tourism villages provide positive experiences for tourists in terms of services, products, and nature / environment. Positive experiences encourage tourists to contribute positively to the preservation of tourism village

7) *Generate financial benefits for both local people and private industry (W)*: Tourism village provides opportunity to have economic contribution to the tourism village organization, the community members, the tourism related industry, and the government

8) *Upstream-downstream sphere (ulu and teben) (B)*: In accordance with Balinese tradition, tourism village with its infrastructure is designed or built following the upstream-downstream sphere (*ulu-teben*) principle in the establishment of the village. Service, hospitality, product, or cultural attraction provided follows the upstream-downstream (*ulu-teben*) principle. The tourism village respects the rule of upstream-downstream (*ulu-teben*) principle.

9) *Wholeness and divinity (B)*: Tourism village and its management are designed, built, and operated with a holistic concept. Management practice includes check-in, handling

tourists, making sure the safety of officers and visitors, and checking-out. Tourism village believes that each and every visitor inherent an element of divinity within. Divinity animates the tourism village life.

10) *Inclusiveness and Exclusiveness (B)*: Tourism village is inclusive in nature to visitors, i.e. they feel part of and are involved in activities in the tourism village. Tourists are seen as guests who are treated with respect in Balinese culture. Tourism village is exclusive to the potentials of the tourism village it has, i.e. they are used as strength, superiority, and tourist attraction.

11) *Purity (nirmala) and impurity (mala) (B)*: Tourism village is built based on the concept of physical and spiritual sanctity. Hospitality and products are offered or presented in the spirit of holiness. Visitor can take part in maintaining the sanctity of the tourism village. Tourists and their unfavorable behavior can disturb or pollute the sanctity of the tourism village area (*pale mahan*)

12) *Tri Hita Karana (Relationship of man-God, man-man, man-nature) (B)*: Tourism village is built according to the concept of *Tri Hita Karana* (i.e.happiness is caused by the act of maintaining a harmonious and balanced relationship between humans and God, humans and other humans, and humans with the natural environment). The tourist village maintains a green, healthy, and sustainable environment. Tourism village creates cultural products or attractions that are environmentally friendly. Visitors love to visit green, healthy, and sustainable culture and environment.

13) *Tri Mandala (three spaces), viz. parhayangan (holy spaces), pawongan (settlement), and palemahan (agriculture/farming) (B)*: Tourism village is designed according to the *Tri Mandala* concept. Tourism village infrastructure / facilities are built according to the *Tri Mandala* concept i.e. sacred area, settlement, rice fields or gardens. *Tri Mandala* can be used as integral part in the development of a tourism village. At *palemahan* of a tourism village is built tourism facilities.

14) *Hospitality (B)*: The arrival of tourists is greeted with friendly service (i.e. local hospitality). Hospitality covers the things like smiles, greetings, language, warm hospitality, being modest and openness. Tourists feel happy and comfortable with local hospitality. Hospitality, products, or memorable tourism village attractions can encourage tourists to come back and promote its beauty to other parties.

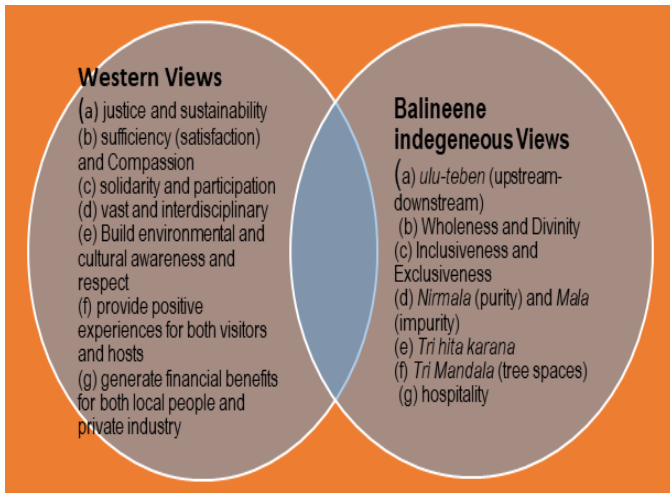


Fig. 2. Virtues of green ethics.

B. Discussion

The data shows seven western (W) and Balinese (B) indigenous ethical values combined to be used in developing tourism village. Knowledge on principles of ethics of the Tetra Helix groups reflected in the questionnaire along with the answers/responses varies; they may have different socio-economic background and experiences in the practice of village tourism. However, they were of the same opinion to save the nature and culture; and at the same time, tourism as a business activity can run properly and give economic benefit, and tourism village should be managed by members of the village. Of the responses given by the respondents on topics/variables of the cardinal values some of them may be familiar with them; some may be strange due to unavailability in their culture. Since all of them are Balinese and stay in the respected village, they know the Balinese ethical values, hence they are not difficult to response to statement given.

The combined ethical virtues coming from different traditions, viz. western and Balinese looks interesting and peculiar; each has its own characteristic or nature. It can be understood that the visitors come from different cultural background and nations so the management of tourism village should be familiar with the condition. With these the ethical system built from both traditions giving attention of the similarity of them. In general, western culture glorifies the ability of reasoning and openness; respecting the freedom of mind and speech as the basis on which creation and innovation in all spheres of live are attempted; whereas in eastern including Balinese, emphasis is given on the power of spiritual tradition in life, purity of physical and non-physical entity is attempted since only after purity of life is secured happiness can be gained. Spirit comes first then do material objects. Whatsoever one does, spiritual power is in its core; everything can be traced to spiritual domain. Hence, the culture including ethical system will go to proceed to reach levels of spirituality. Happiness attempted is for spiritual enlighten through creation of culture and maintained the sustainability of nature. It may be

used in the establishment of tourism village from its initial step till implementation so that it is not only for well-being but also for spiritual happiness. It is run not for just yielding economic benefit but for higher spiritual goal as confessed by majority of Balinese; and hence the cardinal values of purity (*nirmala*), wholeness and divinity, *tri hita karana* (three relationships of human-God, human-human, and human-nature), tri mandala (three divisions of space), *ulu-teben* (upstream-downstream of space), divinity, hospitality, etc. are crucial cardinal principles, which Balinese people bound to be part and parcel of their life. These values are not only in secular life and mundane one as well.

The concept of green ethics which is supposed to be implemented in developing tourism village (*desa wisata*) in Badung regency of Bali as an alternative tourism, has been formulated through combining the ideas prevalent in Western and Balinese traditions. This is taken based on consideration that our business has been predominated by adopting western views including ethics, and hence indigenous ethics is marginalized due to some reasons, like unavailability a ready-use concept or indigenous people feels that their ethics do not have an interesting point for international travellers. Or they do not know that they inherit such ethical values, which are overshadowed by the current trend in business practices. This was attempted to see whether Balinese ethical virtues are in complementary with those originated from the West; can these ethical virtues be used in management of tourism villages? In addition to promote the indigenous ethical values, also it tries to contribute ethical values to the practice of tourism, which is widely adopt western views. These values are manifested in the questionnaire which asks for the knowledge of the respondents, viz. Tetra Helix groups comprised of academician, business, government, and community (ABGC). They have, in some ways, interests in the development of tourism village and stay in the villages concerned. Their contribution can be from the steps of planning, designing, implementing, controlling and evaluating for a better tourism in Badung regency. Local government may take benefit from the ethical principles formulate to manage the tourism village. Political will is ideally based on profound research in which subtle thoughts are cultivated to show directions to which the policy should be made. Dealing with problem in the practices, as Hardianto, Sumartono, Khairul Muluk, Wijaya noted that the best solution is building a symbiosis between tourism and the development of tourism itself, through the synergy of various elements in the helix. It means that while developing the tourism sector, togetherness is also built through synergy or cooperation [19]. In so far, the involvement of academician and community or informal leaders is very meagre making the decision taken by government still inherent weakness even problem in practices. The involvement of the four groups can create the establishment of business will consider the sustainability of nature and culture. Hence, green ethics can play a wider role in practice.

V. CONCLUSION

Tourism villages have been developed based on the current world trend in tourism and it is thereby strengthened through political will and decision done by the local government of Bali and Badung regency. The aim of it is to make balanced development between South and North Badung regency since the potential owned in North Badung is interesting economically. The establishment of tourism in general and tourism village is mostly using ethical principle originated from West, which sometimes do not match with the local culture and environment, for example, in term of purity and cleanness, or location to build facilities. An attempt to formulate the concept of green ethics combining both if different culture backgrounds of visitors are concentrated, it is necessary and urgent to formulate since the practice of tourism village has been in progress despite the fact regulation, policy, and education of human resources need to be created or developed up to standard.

Information through administering questionnaire and interviews was gathered from the Tetra Helix groups (viz. academician, business, government, and community) shows that there are seven Western virtues, viz. (a) justice and sustainability, (b) sufficiency (satisfaction) and compassion, (c) solidarity and participation, (d) vast and interdisciplinary, (e) build environmental and cultural awareness and respect, and (f) provide positive experiences for both visitors and hosts, (g) generate financial benefits for both local people and private industry; and seven Balinese virtues, viz. (a) *ulu-teben* (upstream-downstream), (b) wholeness and divinity, (c) inclusiveness and exclusiveness, (d) *nirmala* (purity) and *mala* (impurity), (e) *tri hita karana*, and (f) *tri mandala* (tree spaces), and (g) hospitality. They are combined to form green ethics in developing tourism village as a part of national and global tourism system. To combine, there are some fields similar for which creating a typical ethical principle.

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