

The Drafting of Awig-Awig in Bali Traditional Villages: Understanding Form and Content

Gede Marhaendra Wija Atmaja^a, ^aProgram Studi Ilmu Hukum, Fakultas Hukum Universitas Udayana, Bali, Indonesia, Email: haen.wia@gmail.com

This paper addresses the drafting of Awig-Awig, a central, customary law in traditional Balinese villages, explained below. Currently there is a paucity of guidance regarding this matter. To guide the discussion, the problem is formulated into the following questions: (1) How should the lettering of Awig-Awig stage fit with the qualifications of the traditional village as a society that upholds the unity of traditional law?; (2) What should be done in each stage of drafting an Awig-Awig, in accordance with the qualifications of the traditional village, as a society that upholds the traditional law society? The materials used are library materials and primary legal materials. They are discussed by the descriptive-analysis method. The analysis is carried out using a systematic interpretation and history of statutory law. The results of the study show: starting from the Krama Traditional Village, Prajuru Traditional Village, Sabha Traditional Village, Kerta Traditional Village, Banjar Traditional, Labda Pacingkreman Traditional Village, Baga Utsaha Padruwen Traditional Village, and Traditional Institutions.

Key words: *Lettering, Awig-Awig, Traditional Village, Bali.*

Introduction

In the industrial era (4.0) various forms of information become easier to obtain (Mihardjo et al., 2020; Leeflang et al., 2014; Sandieson & McIsaac, 2013), one of which is information about the law. In this era, most people or nations of the world are governed by positive (modern) law. Some of them left the traditional law of their ancestral heritage because it was considered obsolete. This does not apply to Balinese Hindu communities, each of which retains its local wisdom, especially in the form of Awig-Awig (traditional law). The Awig-Awig traditional village in Bali has an important position in the administration of indigenous villages. Awig-Awig is part of customary law. It contains provisions felt by a village to be appropriate, as guidelines for every villager. The guidance relates to carrying out tangible

relationships between humans and God, human relations with society, and human relations with humans. Then, it is the embodiment of a sense of worth that requires every villager to obey it, solely for the creation of an orderly and peaceful atmosphere in village life (Sugiharto & Suryandaru, 2020; Karmini, 2020; Satria, et al., 2006; Astawa, et al., 2019).

Awig-Awig is a very urgent matter in Balinese society. The existence of the traditional village was designed by Balinese ancestors, in the Empu Kuturan era. Empu Kuturan arranges the Balinese people so neatly inherited by the Balinese people who are very adorable. Traditional villages in Bali are arranged using the concept of Tri Hita Karana. It is a very noble concept, containing values of harmony, to achieve the goals of Hindu life in Bali, namely "Moksartam Jagatdita Ya Ca Iti Dharma" (to achieve happiness in life and niskala). Tri Hita Karana explains Parhyangan which regulates human relations with Hyang Widhi Wasa / God Almighty. Likewise, Pawongan regulates human relations with humans themselves, and Palemahan relates humans to their environment. Its basic concepts and philosophy are extraordinary and very noble, because it teaches that Hindu people in this life always try and maintain a harmonious life between humans with God (Watra et al (2020); Candrawan (2020)), humans and other humans, and humans and their environment Warren (1986); Madiasworo et al. (2014).

The existence of Awig-Awig shows the practice of democracy in traditional villages. The local indigenous village community makes traditional legal instruments, namely Awig-Awig, with whose rules villagers must comply. It contains a variety of norms about democracy such as equality before the law, human rights, and the regular election of institutional leaders (Astawa et al., 2019; Lestawi & Bunga, 2020; Arifin et al., 2020).

Thus, Awig-Awig is an instrument for the customary village to create an orderly and peaceful atmosphere within the traditional village area. Every such village has Awig-Awig. Whether written or not, all have the same legal force. Even where it is not written, the Awig-Awig expresses a policy direction.

Listening to Awig-Awig practice and its importance in traditional village life clarifies Article 13 paragraph (4) and paragraph (5) of Bali Regulation 4/2019: (1) Every Traditional Village is obliged to write Awig-Awig; and (2) Provisions regarding the procedures for writing Awig-Awig are further regulated in a Governor Regulation.

The Governor Regulation referred to is later stipulated as Bali Governor Regulation Number 4 of 2020 concerning Implementation of Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali (hereinafter referred to as Pergub Bali 4/2020). This rule implements 8 (eight) provisions in the Bali Regional Regulation 4/2019, one of which is Article 13 paragraph (5) Bali Regional Regulation 4/2019.

This further regulation has a place in the Pergub Bali 4/2020 in Chapter III "Procedure for Registration and Registration of Awig-Awig", Part One "Procedure for Registration of Awig-Awig", in Article 3 paragraph 1 and Article 4 paragraph 1 and 2 is determined : (1) Every Traditional Village is obliged to write Awig-Awig; (2) Traditional Village Awig-Awig must be prepared based on the Traditional Village Awig-Awig guidelines; (3) Guidance for the Awig-Awig of the Customary Villages prepared by the Provincial Customary Village Assembly (hereinafter referred to as MDAP) is facilitated by the Dinasyang to handle the affairs of the promotion of indigenous peoples (hereinafter referred to as DPMA).

The stipulation emphasises that the institution which compiles Awig-Awig's guidelines is MDAP. So, there are currently no Awig-Awig Guidelines. The void of Awig-Awig correspondence concerns the process of the letter, form, and contents of the written Awig-Awig. The present study is limited to the Awig-Awig process, considering that the main requirements of the preparation of legal products are about the process, or the stages of its preparation.

Given the description of the problem, it is necessary to study the writing stage of Awig-Awig. To guide the discussion, the above problems are formulated as questions, as follows: (1) How should the lettering of the Awig-Awig stage fit with the qualifications of the traditional village, to express the unity of societies under traditional law?; (2) What should be done in each stage of the lettering of Awig-Awig, in accordance with the qualifications of the traditional village as a 'unity of traditional law society'?

Conceptual Framework

A number of concepts need to be elaborated here to build a conceptual framework regarding the Indigenous Village Awig-Awig guideline, namely: (a) Adat Village as a Customary Law Community Unit; (b) Awig-Awig; (c) A particular Awig-Awig correspondence; (d) Original Autonomy; and (e) Semi-Autonomous Social Affairs.

First, the Adat Village as a Community of Customary Law. Perda Bali 4/2019 defines Adat Village as a unit of customary law community in Bali that has territory, position, original arrangement, traditional rights, personal wealth, traditions, the social order of community life for generations in the bond of a holy place (triple heaven or heaven) village heaven), the duties and authorities as well as the right to regulate and manage their own households (Article 1 number 8 of Bali Regulation 4/2019).

More briefly, it can be seen in the General Explanation of Bali Regulation 4/2019. The General Explanation shows that there are general and special conditions, the general requirements are one regional unit, one community unit, and one customary government unit,

plus one unit of customary law and customary property, which are requirements that must be fulfilled by the community to qualify as customary law community unit, including the Indigenous Village in Bali. The requirements are bound in the cosmology unit of Kahyangan Desa or Tri Kahyangan / Kahyangan Tiga, which are special requirements to qualify as a Traditional Village in Bali.

Traditional Villages in Bali as a unit of customary law communities, have consequences. The State should recognise and respect them along with their traditional rights. One of their traditional rights, also guaranteed by the constitution, is the right to form and enforce customary law. However, on the other hand the Traditional Village as a customary community unit, is obliged to draw up and implement its customary law in accordance with community development and the principles of the Unitary State of the Republic of Indonesia. That is, it must not contradict the laws and regulations.

Second, Awig-Awig. Perda Bali 4/2019 defines Awig-Awig is a rule made by the Adat and/or Banjar Adat Villages that apply to Krama Adat, Krama Tamiu, and Tamiu Villages (Article 1 number 29 Bali Perda 4/2019).

Third, the Awig-Awig correspondence. The concepts of "writing Awig-Awig" and "Awig-Awig" appear in Article 13 paragraph (4) and paragraph (5) of Bali Regulation 4/2014. However, they do not provide definitions or contents for the concept. Starting from the expression of Tjokorda Raka Dherana (1995: 125), in general the Awig-Awig form is "written" (punctuation from the author) on bronze, then on palm leaf, and on paper. The provisions in Article 13 of Bali Regulation 4 / 2019 regarding the existence of both a written and unwritten Awig-Awig, can be defined. A customary Awig-Awig Village is a process of realising an unregistered (unregistered) Awig-Awig (recorded) on a paper, in accordance with predetermined and agreed-upon systematics.

Fourth, Original Autonomy. There are two types of autonomy, innate and berian. Original autonomy is innate. The 1945 Constitution adheres to the concept of original autonomy, as well as the 1945 Constitution before it was changed. This can be observed in the Elucidation of Article 18 of the 1945 Constitution prior to the amendment, which uses the phrases "original composition" and "original rights" of special regions. In the 1945 Constitution, Article 18B paragraph (2), the phrase "traditional rights" is used which is nothing but "original rights." The phrases "original arrangement" and "original rights" or "traditional rights" are markers of genuine autonomy. In the Academic Paper, the Draft Law on Indigenous Peoples is stated. According to a political perspective or state administration, the terms or concepts of the original arrangement and the right of origin are both a sign and an acknowledgment of an entity that existed before a nation-state was born (Kayalvizhy, 2020).

Based on the description above, genuine autonomy is the innate right of a community to regulate and manage its household based on traditional rights, such as the right to its territory (ulayat rights), the right to property, and the right to form and enforce customary law (Nachiappan et al., 2018). Original autonomy is owned by the Adat Village as a customary law community unit, which is guaranteed by the constitution.

Fifth, the Semi-Autonomous Social Field. This theory was developed by Moore (Moore, 2008). It is about the formation of rules accompanied by coercive force in social groups labelled as semi-autonomous social fields, including : (1) The semi-autonomous social sector has the capacity to make rules and means that cause or force a person to submit to his rules, while at the same time being in a wider social frame of reference; (2) Semi-autonomous social fields allow the rules arising from within to be effective, also the forces that determine how to submit, or vice versa, not to the rules made by the State; and (3) Courts or legislative bodies can make custom into law, on the other hand, a semi-autonomous social sector can make the law a habit (Steinmetz, 2008; Diener, 2007).

Associated with Adat Village as customary law community units, positioning it as a semi-autonomous social sphere within the broader social environment namely the state, customary law as rules established by Adat Village can be adopted as state law; on the contrary, customary villages can make state law a part of their law (Meron, 2005; Tripp, 2004).

Methodology

This paper is qualitative research. Data is extracted through a literature study, as stated in the Literature Review, and legal materials in the form of the 1945 Constitution, Bali Law 4/2019, and Pergub Bali 4/2020. Material has been collected then analysed, by first conducting a qualitative analysis; i.e the collected material is sorted according to the categories of the Awig-Awig process, concerning the form and content of the correspondence stages. The next analysis is a systematic interpretation, and an interpretation of the history of law, specifically the history of statutory law.

A systematic interpretation is carried out by linking one provision to another in a legal product and/or between legal products. The history of statutory law is interpreted by tracing the existence of an institution or legal institution, in the development of legislation.

Result and Discussion

Forms Lettering of Awig-Awig Stages

In accordance with the development of the concept of a formal rule of law, to the concept of a material rule of law (welfare state law), the development of the concept of *wetmatigheid* (governance according to the law) became *rechtmatigheid* (rule of law). The phrase "according to law" means according to written law and unwritten law. Included in unwritten law is customary law - law that grows and develops in the unity of customary law communities. In Bali, customary law among others manifests in Awig-Awig. Thus, Awig-Awig is essentially: (1) unwritten law — a law not made by an institution or state official authorised to form laws and regulations, but rather is formed by a customary law community unit; (2) legal products, in this case, the legal products of customary law community units (Meron, 2005; Tripp, 2004).

This can be reiterated. Awig-Awig is an unwritten law, meaning a legal product not established by a state institution or an authorised official. However, some Awig-Awig are written (recorded) and some are not (not yet recorded). The use of the phrase "not explicit" is an Awig-Awig marker that has not been expressly directed to be an explicit Awig-Awig, through the drafting of the Awig-Awig process.

The choice of the word "written" or "listed" in reference to the Awig-Awig is solely to distinguish it from the use of the word "written", in written legal terms. To reiterate, the written or recorded Awig-Awig is part of customary law which is part of the unwritten law.

There is a need to write or record Awig-Awig. It guarantees legal certainty and documents customary law. Thus, the drafting of Awig-Awig can meet the requirements of being a good legal product. The relevant formulation refers to the requirements commonly present in the preparation of a legal product. The legal product in the form of Awig-Awig is more like a Regulatory Act than a State Administration Decree (*besikking*), and therefore the Formation of the Statutory Regulations is relevant (Gospel & Lewis, 2011; Tanzi, 2002).

The basic requirement in the formation of legislation is related to the process. The Law of the Republic of Indonesia Number 12 of 2011 concerning Formation of Legislation (hereinafter referred to as Law 12/2011), Article 1 number 1 defines "Formation of legislation" as "the making of Legislation that covers the stages of planning, drafting, discussion, ratification or enactment, and enactment".

It refers to the formation of legislation, the drafting of Awig-Awig, through the stages of planning, compilation, discussion, endorsement or stipulation, and announcement as well as the registration stage.

The phrase "promulgation" is replaced by the phrase "announcement," even though "promulgation" does not mean the same as "legislation". The phrase "promulgation" is attached to the phrase "legislation", as an instrument of promulgating a state legal product. It precludes interpreting the promulgation of Awig-Awig as the enactment of a State legal product. It is more appropriate to use the phrase "announcement."

The phrase "announcement" is an excavation of the history of legislation. Presidential Decree of the Republic of Indonesia Number 44 of 1999 concerns Technical Compilation of Legislative Regulations and Forms of Draft Laws, Governmental Draft Regulations and Presidential Decree Draft (hereinafter referred to as Keppres 44/1999). It uses the phrase "announcement" in the words "promulgation" or announcement. This can be seen in the Presidential Decree No. 44/1999 number 110, "Closing laws and regulations contain: ... c. promulgation or announcement of laws and regulations; ... " (see also number 114. a).

Even the phrase "announcement" is used without juxtaposition against the phrase "invitation", in the words "invitation or announcement". This is evident in Government Regulation No. 1 of 1945 concerning the Announcement and Commencement of Laws and Government Regulations (hereinafter referred to as PP 1/1945). Fill PP 1/1945 as follows:

Article 1

All Presidential Laws and Regulations are announced by the President and signed by the Secretary of State.

Article 2

For the time being the announcement is made by attaching the Act or Presidential Regulation to the announcement board in advance of the Central National Committee.

Article 3

If necessary, so that residents find out as soon as possible, the announcement was broadcast through the mediation of newspapers, radio or other broadcasters.

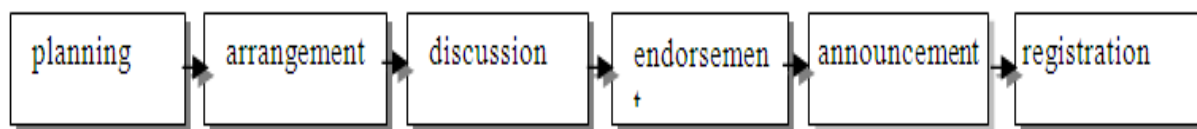
Article 4

Presidential Laws and Regulations come into force on the day they are announced, unless the Presidential Act or Regulation is specified otherwise.

Thus, the term "announcement", that is no longer used in the Laws, has the same understanding as to the term "enactment"; namely "so that everyone knows it". Thus, there is a basis for demanding compliance with a legal product, including the customary village legal product called Awig-Awig stated (recorded).

Based on the description, it can be repeated in the form of the Awig-Awig drafting including the following stages: (a) planning; (b) arrangement; (c) discussion; (d) endorsement; (e) announcement; and (f) registration. In general, the drafting stages of Awig-Awig can be visualised in Figure 1.

Figure 1. The lettering stage of Awig-Awig



Contents of the Awig-Awig Stages of the Indigenous Village

Regarding the procedures for drafting Awig-Awig, several guidelines have been outlined in the 1969 Law Seminar I, carried out by the Faculty of Law and Community Knowledge (now: Faculty of Law) Udayana University in collaboration with the Provincial Government of Bali. In 2004, the Law and Human Rights Bureau of the Bali Provincial Secretariat issued a guideline, which was named "Guidelines / Technical Preparations for Awig-Awig and Village Decisions." Some related instructions used in this treatise understand the stages in the correspondence of the Awig-Awig Desa Adat.

First, planning. Planning a draft. An Awig-Awig Traditional Village. The most important thing in this stage is agreeing to make an Awig-Awig draft. This agreement is made through consultation. This consultation was held in the Paruman of the Indigenous Village. Article 1 number 25 of the Bali Regional Regulation 4/2019 defines Paruman Desa Adat, or what is referred to by other terms as the highest decision-making institution concerning principle and strategic issues in the Traditional Village. Paruman Traditional Village is organised by Prajuru Traditional Village, and attended by Krama Traditional Village, as well as institutional representatives of the Traditional Village (Article 41 paragraph (2) of Bali Regulation 4/2019).

The importance of the Awig-Awig correspondence agreement was expressed in the Indigenous Village Paruman observing the provisions "Awig-Awig Traditional Village was made and ratified in the Paruman Adat Village", and "Paruman Traditional Village is the highest decision-making body of the Indigenous Village to establish Awig-Awig" (Article (Article 16 paragraph (1) and Article 41 paragraph (1) letter 'A' of the Bali Regional

Regulation 4/2019). So, as part of the making and ratification or determination of Awig-Awig, the Awig-Awig correspondence agreement is precisely implemented at the Paruman Traditional Village. Before holding the Village Residents Meeting (at Paruman) the Indigenous Village Prajuru Meeting was first held to prepare argumentative reasons for the need for Awig-Awig correspondence. This argumentative reason was presented at the Traditional Village Paruman.

In the event that an agreement is reached to carry out the Awig-Awig correspondence, it is followed by the formation of the Indigenous Village Awig-Awig committee, which can be called the Formulating Committee or another designation. The Formulating Committee is chaired by the Customary Bandesa or Kubayan or another designation, who is the Head of the Customary Village Management. Members of the Formulation Committee consists of other Prajuru Traditional villages, Sabha village Traditional messengers, Kerta Village messengers, Banjar Traditional messengers, Pacingkremen Labda messengers Traditional village, *Baga Usaha Padruwen* Traditional village messengers, *Paiketan* Pamangku messengers, *Paiketan Serati* messengers, *Paiketan Wredha* messenger, *Pacalang* messengers, *Yowana* Traditional village messenger, the *Paiketan Krama* wife of the Traditional village, the *Pasraman* messenger; and *Sekaa* and other Indigenous Institution delegates.

As a sign of the attachment to writing Awig-Awig, and gratitude towards Ida Sang Hyang Widi Wasa / God Almighty, it is necessary to make a noetic effort in the form of maturity. This *niskala* effort hopes to encourage a determination to work optimally to complete the Letter of Awig-Awig.

Second, the compilation of the written design of the Awig-Awig Traditional Village. For the effectiveness of the formulation committee's tasks, it is necessary to divide tasks, based on the chapters (sargah-sargah) *Aran Lan Wawidangan*, *Patitis Lan Pamikukuh*, *Sukerta Tata Religion*, *Sukerta Tata Pawongan*, *Sukerta Tata Pakraman*, *Sukerta Tata Palambat*, *Lan Pamidanda Speech*, *Nguwah -Nguwuhin Awig-Awig*. The assignment of this task can be institutionalised in Special Committees. The Special Committee I is in charge of the Religious Procedures, the Pawongan Administration, the Pakraman Procedures, the Palawan Administration. Special Committee II is in charge of *Aran Lan Wawidangan*, *Pathitis Lan Pamikukuh*, *Lan Pamidanda Interview*, *Nguwah-Nguwuhin Awig-Awig*.

Membership of the Special Committee comes from the Formulating Committee and is distributed to each Special Committee. The Formulating Committee and / or Special Committee if necessary requests technical assistance in designing and providing expertise in the fields of the Special Committee to the Regional Government.

The task of the Special Committee is to collect materials in accordance with their respective field, and formulate them in the Initial Concept of the Awig-Awig Design of the Indigenous Village expression. The substance of the initial concept does not have to be in the form of normalising the articles.

Third, discussion. The discussion on the design of the Awig-Awig Indigenous Village is written. Discussion of the draft Awig-Awig is carried out at the Paruman of Indigenous Village, which is carried out at 2 (two) levels. In the Level I discussion, the participants of the Paruman Indigenous Village were divided into 2 (two) groups, namely Group I together with the Special Committee I discussing the Design of the express Awig-Awig of the Indigenous Village, involved in the field of Special Committee I, and Group II together with the Special Committee II discussing the Draft of Awig-Awig Village. The customary expression of law concerns the formation of the Special Committee II.

Level II discussion is carried out by a combination of Group I and Group II together with the Formulating Committee. The results of this Level II Discussion are in the form of mutual agreement. In other words, the work at this stage of the discussion will be in the form of an explicit Awig-Awig Draft which has received mutual agreement, and is ready to be taken to the next stage, namely the determination stage.

Fourth, determination. The stipulation of an express Awig-Awig, hereinafter referred to as the establishment of Awig-Awig. At this stage the Awig-Awig Plan which had been agreed with Krama of the Customary Villages was settled or approved by the Customary Bandesa to be Awig-Awig. The determination or endorsement is carried out at the Paruman of the Indigenous Village. This is in accordance with the provisions of Article 16 paragraph (1) of the Bali Regional Regulation 4/2019, Awig-Awig, passed in the Paruman of Indigenous Villages and Article 41 paragraph (1) letter 'A' of the Bali Regional Regulation 4/2019. The Paruman Indigenous Village is the highest decision-making agency of the Customary Village for assigning Awig-Awig. Determination or endorsement of Awig-Awig is done by affixing the Bandesa Adat signature at the bottom of the Awig-Awig manuscript.

Fifth, announcement. Awig-Awig Announcement. This stage aims to make every Krama aware of the Indigenous Village Awig, which is done by announcing (kasobyahan) at the Indigenous Village Paruman. Included in this stage is doing Awig-Awig pasupati.

The Awig-Awig announcement is closely related to the start of the Awig-Awig. In the sense of Awig-Awig comes into force on the date announced. Also meaningful, with the announcement Awig-Awig has binding legal force and the Customary Village has a legal basis to demand obedience to the Customary Village Krama.

Sixth, registration. This is the post-Awig-Awig stage. However, in the Awig-Awig, registration is needed so that the state, namely the Regional Government, knows the existence of customary law or Awig-Awig in its territory. Awig-Awig registration procedures have been set quite clearly in the Bali Law 4/2019 and the Bali Pergub 4/2020, so that the Customary Villages only have to follow the registration procedures contained in the two regional legal products. It is also important to realise there was a relationship between the process of forming Awig-Awig with the approval of the government, such as the king, courtier, or other officials (Astawa et al., 2019; Satria & Matsida, 2004).

Furthermore it was stated, that by observing the development of the current state government structure, the principle of supervision from the government could still be continued, especially within the framework of the Unitary Republic of Indonesia. Theoretically, indeed the formation of a unitary state by giving the widest possible autonomy must still balance the unitary state and the broadest, given autonomy. In connection with this problem, it is necessary to think about how to relate village interests realised in the form of Awig-Awig and government authority, with the made and maintained regulations. To achieve this goal, it is necessary to put forward an opinion that an Awig-Awig received by the village needs to be registered at the Regent's Office in a special list. The registration obligation is also followed by the obligation to register any changes in the form of addition or deletion from Awig-Awig.

At present, with the enactment of the Bali Regulation 4/2019, according to Article 17 paragraph (1), the Indigenous Village written by the Prajuru Adat Village is registered with the provincial apparatus in charge of the affairs of the Adat Village. "Apart from the matter of the place of registration of Awig-Awig, the description of Tjokorda Raka Dherana shows that the practice of registering Awig-Awig with the government is not a new practice, but the practice already existed in royal times. This tactic can still be maintained with the spirit of recognition and respect for customary law community units and their traditional rights, on the one hand, and on the other hand customary law must be in accordance with community development and the principles of the Unitary State of the Republic of Indonesia, as mandated by Article 18B paragraph (2) 1945 Constitution.

Conclusion

First, designing the Awig-Awig includes planning, drafting, designation of the Awig-Awig, its announcement, and registration. Second, the contents of the Awig-Awig correspondence stage reflect the involvement of all components in the Adat village, ranging from members of the Adat Village (Krama), Prajuru Adat Village, Sabha Adat Village, Kerta Adat Village, Banjar Adat, Labda Pacingkreman Adat Village, Baga Utsaha Padruwen Customary Villages, and Customary Institutions. The findings obtained from this discussion involve the government regarding the occurrence of Awig-Awig correspondence during the reign of kings



in Bali. The practice was continued by the regional government in Bali into the period of the Republic of Indonesia, with the spirit of recognition and respect for the Indigenous Village as a customary law community unit; on the one hand, Awig-Awig in accordance with community development, and the principles of the Unitary State of the Republic of Indonesia, on the other.

REFERENCES

- Arifin, Z., Nurtanto, M., Priatna, A., Kholifah, N., & Fawaid, M. (2020). Technology andragogy work content knowledge model as a new framework in vocational education: Revised Technology Pedagogy Content Knowledge Model', *TEM Journal*, vol. 9, no. 2, pp. 786–791, 2020, doi: 10.18421/TEM92-48.
- Arifin, Z., Nurtanto, M., Warju, W., Rabiman, R., & Kholifah, N. (2020). The tawock conceptual model for content knowledge for professional teaching in vocational education', *International Journal of Evaluation and Research in Education (IJERE)*, vol. 9, no. 3, Sep. 2020, doi: 10.11591/ijere.v9i3.20561.
- Astawa, I. G & Budiarsa, M., & Simpen, I. W. (2019). The Representation of The Tri Hita Karana Ecosophy in The Awig-awig (Customary Law) text of tenganan pegringsingan village: Critical ecolinguistics perspective. *Journal of Language Teaching and Research*, vol. 10, no. 2, pp. 396–401.
- Candrawan, I. B. G. (2020). Teo-Cosmology of traditional architecture of Hindu society in Bali', *Talent Development and Excellence*, vol. 12, no. 1S, pp. 43–55.
- Diener, A. (2007). 'Negotiating territorial belonging: A transnational social field perspective on Mongolia's Kazakhs. *Geopolitics*, vol. 12, no. 3, pp. 459–487.
- Gospel, H., & Lewis, P. A. (2011). Who cares about skills? The impact and limits of statutory regulation on qualifications and skills in social care', *British Journal of Industrial Relations*, vol. 49, no. 4, pp. 601–622.
- Kayalvizhy, M. (2020). Temple administrative system of Tamils [தமிழர்களின் திருக்கோவில் நிர்வாகம்]. *Muallim Journal of Social Sciences and Humanities*, 4(2), 195-201. <https://doi.org/10.33306/mjssh/73>.
- Karmini, N. W. (2020). Ecotourism management based on local wisdom in tenganan village, Karangasem Bali. *Talent Development and Excellence*, vol. 12, no. 1S, pp. 295–310.
- Leeflang, P. S. H., Verhoef, P. C., Dahlström, P., & Freundt, T. (2013). Challenges and solutions for marketing in a digital era. *European Management Journal*, vol. 32, no. 1, pp. 1–12, 2014, doi: 10.1016/j.emj.2013.12.001.
- Lestawi, I. N., & Bunga, D. (2020). The role of customary law in the forest preservation in Bali. *Journal of Landscape Ecology*, vol. 1, no. 145-156.

- Madiasworo, T., Tjahjono, Tjahjati, B., & Budhisantoso, S. (2014). Sustainable heritage area management model study on environmental wisdom in Taman Ayun area, Badung Regency, Bali Province. *Australian Journal of Basic and Applied Sciences*, vol. 8, no. 10, pp. 219–225.
- Meron, T. (2005). ‘Revival of customary humanitarian law.’ *American Journal of International Law*, vol. 99, no. 4, pp. 817–834.
- Mihardjo, L. W. W., Sasmoko, F., Alamsyah., & Elidjen. (2020). Digital transformation through integration of co-creation and distinctive operational capability’, *Talent Development and Excellence*, vol. 12, no. 3, pp. 393–407.
- Moore, S. F. (2000). ‘Law as Process. An Anthropological Approach. Hamburg’.
- Nachiappan, S., Ganaprakasam, C., & Suffian, S. (2018). Examining the role of religion in developing altruism and self-esteem among youth . *Muallim Journal of Social Sciences and Humanities*, 2(1), 74-83.
- Sandieson, R. W., & McIsaac, S. M. (2013). ‘Searching the information maze for giftedness using the pearl harvesting information retrieval methodological framework’, *Talent Development and Excellence*, vol. 5, no. 2, pp. 101–112.
- Satria, A., Matsuda, Y., & Sano, M. (2006). Questioning community based coral reef management systems: case study of Awig-Awig in Gili Indah, Indonesia’, *Environment, Development and Sustainability*, vol. 8, no. 1, pp. 99–118.
- Satria, A., & Matsida, Y. (2004). ‘Decentralization policy: an opportunity for strengthening fisheries management system?’ *The Journal of Environment & Development*, vol. 13, no. 2, pp. 179–196.
- Steinmetz, G. (2008). The colonial state as a social field: Ethnographic capital and native policy in the German overseas empire before 1914. *American Sociological Review*, vol. 73, no. 4, pp. 589–612.
- Sugiharto, A. M., & Suryandaru, Y. S. (2020). Implementation of public disclosure law information through the Village Information System. *Talent Development and Excellence*, vol. 12, no. SpecialIssue2, pp. 304–312.
- Tanzi, V. (2002). ‘Globalization and the future of social protection. *Scottish Journal of Political Economy*, vol. 49, no. 1, pp. 116–127.
- Tripp, A. M. (2004). ‘Women’s movements, customary law, and land rights in Africa: The case of Uganda. *African Studies Quarterly*, vol. 7, no. 4, pp. 1–19.



Watra, I. W. *et al.*, (2020). Adaptation between Hindu and Islam Wetu Telu on Pura Lingsar area in West Lombok. *Talent Development and Excellence*, vol. 12, no. SpecialIssue2, pp. 746–767.

Warren, C. (1986). Indonesian development policy and community organization in Bali. *Contemporary Southeast Asia*, vol. 8, no. 3, pp. 213–230.