



STRENGTHENING BALI TRADITIONAL LAW THROUGH WRITTING CUSTOMARY LAW OF TRADITIONAL VILLAGE

I Made Suwitra¹,
I Wayan Wesna Astara²,
I Ketut Kasta Arya Wijaya³,
I Wayan Arthanaya⁴,
Ni Putu Sawitri Nandari⁵

Universitas Warmadewa
Pendidikan Nasional University

madesuwitra27@gmail.com¹, wesna_astara@yahoo.com²,
kastaaryawijaya@gmail.com³, arthanaya.wayan@gmail.com⁴,
sawitrinandari@gmail.com⁵

Published: 06/10/2021

Suwitra, I. M., Astara, I. W. W., Wijaya, I. K. K. A., Arthanaya, I. W., Nandari, N. P. S. (2021). Strengthening Bali Traditional Law Through Writing Customary Law of Traditional Village. *Journal Equity of Law and Governance*, 1(2), 135-142.

ABSTRACT- The formulation of customary law norms for marriage and inheritance needs to be constructed through *Awig-Awig* (customary law) formulation to ensure legal certainty in strengthening Balinese customary law. The *Awig-Awig* formulation is a form of codification of Balinese customary law, which regulates traditional village members and their various activities, *Parhyangan* (temple) as a forum for village members to connect with Ida Sang Hyang Widi Wasa (God Almighty) and at the same time as a means of preserving Balinese culture, *Palemahan* (land) as a manifestation of the territory and at the same time as an area that becomes the foundation of the source of life and a foothold in living life until death in a harmonious relationship. In the development of the life of village members, which are always in process, it is necessary to confirm the arrangement through *Awig-Awig* formulation, such as in the field of membership of village members with their rights and obligations, marriage, inheritance with the intention of being enforced consistently and dynamically according to appropriate values in a society that is always developing.

Keywords: *Awig-Awig*, Balinese Traditional Village, Formulation, Marriage, Inheritance.

I. INTRODUCTION

The term Traditional Village is the equivalent of a customary law alliance which is a translation of the term "*adatrechtgemanchap*" which was originally referred to as a traditional village. In its development, the term Traditional Village was raised in an effort to distinguish it from the village formed by the government, known as the Official Village in Bali. At first, Traditional Villages were normatively stipulated by Regional Regulation (referred as Perda) Level I Bali Number 06 of 1986 concerning the Position, Function, and Role of Traditional Villages as Units of Traditional Law Community in the Province of Bali Level I Region. Article 1 letter e is formulated; Traditional Village as *Dresta* Village is a unit of customary law community in Bali Province which has a unity of traditions and manneersrs of social life of the Hindu community from generation to generation in the ties of *Kahyangan Tiga* (*Village Temples*) which has a certain area and its own assets and has the right to manage his own household.

Then in the version of Perda No. 3 of 2001 concerning *Pakraman* Village Jo Perda Number 3 of 2003, the term traditional village was later replaced by the name *Pakraman Village*, but the two terms were given different meanings, so that *Pakraman Village* is nothing but what was formerly known as Traditional Village. Traditional Institutions Development Council (hereinafter referred as MPLA) emphasized that before the Dutch colonialism, in Bali there were several terms that had a meaning related to a traditional village, namely: *sima*, *lekita*, *paswara*, *awig-awig*, *karaman* or *krama* and *thani* (Regional Traditional Institutions Development Council of Bali Level I Area, 1989). In 2019 the Bali Provincial Government again made changes to the *Pakraman* Village Regulation with Regional Regulation No. 4 of 2019 concerning Traditional Villages in Bali with the intention of “strengthening traditional villages” which until now has recorded 1493 Traditional Villages in Bali which will be managed by a separate Regional Apparatus Organization (referred as OPD), namely the Customary Village Advancement Service.

In subsequent developments, these customary rules are better known as *Awig-Awig*, which is derived from the word ‘wig’ (Old Balinese) meaning **broken**, getting the preposition *a* into the word *Awig* meaning **unbroken**. So *Awig-Awig* is a regulation in a traditional village, both explicitly and implicitly, for strengthening and strengthening a traditional village so that it is not damaged, to ensure the establishment of a traditional village (Agung, 1986). In line with the statement above, Traditional Institutions Development Council (MPLA) emphasized that this concept was then incorporated into written and unwritten rules, giving rise to an understanding that *Awig-Awig* are regulations for living together for village members (Members of the Village). in the traditional village, to create a safe, peaceful, orderly and prosperous life in the traditional village (Traditional Institutions Development Council Bali Level I Area, 1991).

The role of *Awig-Awig* by the Regional (Provincial) Government has a very large so that in the Seminar I in 1969 on “*Awig-Awig* Developments and in community order” with the Faculty of Law, Udayana University, it was necessary to make a written statement or need to write it down in an effort to protect the interests of government officials, the future generation. or other parties who want to learn customary law in Bali in its development (Dherana, 1983). The purpose of this written is for uniformity and order in the form and systematics of village *Awig-Awig* in Bali. Besides being written in Balinese script, it can also be written in Latin letters and in Indonesian with the aim of being easily understood by the generation (Melineal). It can even be written in a foreign language (English).

It was reaffirmed in the 1974 Customary Village Association of Badung Regency that all Traditional Villages in Badung Regency immediately submitted *Awig-Awig* writing to their respective villages. What is written in *Awig-Awig* is only the main points of its content, while the specifics which are constantly changing and developing according to the situation can be formulated in the notes of deliberation as a complementary support for *awig-awig* known as *perarem*. Koesnoe *Perarem* formulated as decisions taken on concrete problems (Koesnoe, 1979).

There are several *Awig-Awig* Traditional Villages that are used as references in this paper as samples, such as: *Awig-Awig* of Pekutatan Traditional Village in Jembrana Regency, Selulung Traditional Village in Bangli Regency, Siangan Traditional Village in Gianyar Regency, Gelgel Traditional Village in Klungkung Regency, and Tumbu Traditional Village in Karangasem Regency. All of those traditional villages already have written *Awig-Awig* in an effort to ensure certainty of customary norms that are punished based on the sense of appropriateness of village members (community residents) as the center of their birth, *Awig-Awig* as a form of customary law in Bali to date always able to adapt to developments so that it has a sociable and dynamic nature because it is unwritten. The development of *Awig-Awig* writing has been started since 1969 and continues to be developed. The goal is that every traditional village has a written *Awig-Awig* so that it can be easily understood by its generation, government, observers, academics and all interested parties.

It is realized that the *Awig-Awig* that has been written in the book of *Awig* still needs to be harmonized regarding the language, its systematics, and some of its contents according to developments and various laws and regulations as state law, so that its application can be co-existed both institutionally and from the laws and regulations. But what is more important is that village *Awig-Awig* can be used as a basis for law enforcement in the field of marriage, and inheritance law because it is the law that most often experiences disputes in court. Meanwhile, the judge who resolves the disputed case requires an expert from the Customary Leaders. Therefore, strengthening customary law through *Awig-Awig* correspondence becomes a necessity as a reference basis for a truth that can be scientifically justified because later it can be explained from the aspects of coherence, correspondence, and functionality.

II. RESEARCH METHOD

The research method used is in the form of empirical legal research on the grounds that there is a gap between what is actually appropriate (certainty and justice) to the existence of marriage and divorce, such as the finding of divorces that are settled by traditional leaders at the *banjar* (*sub-village*) level. Likewise, the existence of property as inheritance, especially immaterial ones, which can only be inherited by heirs who are still loyal to Hinduism, but the fact that the court judge decided otherwise. The approach used is a statutory approach, an analytical approach, a case approach and a customary law approach. Data were obtained from the first source (primary) and from the second source (secondary) which were collected using observation, documentation and recording techniques using a file system (Suwitra, 2009). This data was then analyzed by hermeneutic and qualitative techniques.

III. RESULT AND DISCUSSION

Interpreting Legal Functions as “Social Control” and “Social Engineering” in *Awig-Awig* Writing

The policy direction in the issuance of laws and regulations has two functions, namely: First, as a means of social control, which is tasked with keeping the community in the patterns of behavior that have been accepted by them (Soekanto, 1973). According to this function, the law only maintains what has become something permanent and accepted in society. So, the law is only a guardian of the status quo. It is relevant to the condition of customary law in Bali which starts from a steady behavior so that it forms a habit, then because it is considered good and useful, strong and has eternal integrity, it becomes customary, finally becomes customary law through decisions (*besslisingenleer*). So customary law is formed as an effort to institutionalize patterns of behavior that are considered appropriate. Which propriety always grows and develops in people's lives and always adapts to follow the development of the community. Therefore, customary law is always updated like a legal tree that grows and rots and grows new shoots. Second, law as a means of "social engineering" (social engineering), which functions to make changes in society. So, the law is used to bring about a real social change (Rahardjo, 1980). Therefore, the written customary law norms are also functioned to make changes in behavior towards what the community wants through *Paruman*. (meeting of community members) This means that the formulation of norms in *Awig-Awig* correspondence is directed to be coexistent with state law which is able to change the behavior patterns of traditional village *krama* (members) in the desired direction, such as marriages registry and administering other legal actions.

This function of law as a social engineering (law as a tool of social engineering) is expressed by Roscoe Pound, who is well-known as one of the supporters of the Sociological Jurisprudence school (Darmodiharjo & Shidarta, 1996), with the aim of eliminating people's habits that are considered inappropriate. So in this theory, the law is used as a tool to renew (manipulate) the behavior of the community (customary village members). Pound's thinking in Indonesia was later developed by Mochtar Kusumaatmadja who became known as the

UNPAD School of Philosophy of Law. Law in Mochtar's concept is not interpreted as a "tool" but as a "means" of community renewal, which is based on several considerations, namely: (1) that order and regularity in development and renewal efforts are desirable, even absolutely necessary, and (2) that the law in the sense of the rules is expected to be able to direct human activities in the direction desired by the development and renewal.

Therefore, we need facilities in the form of written legal regulations (both legislation and jurisprudence), and the written law must be in accordance with the laws that live in society. This social engineering pattern looks like it can be adopted or replicated in the *Awig-Awig* traditional village correspondence in Bali. From several *Awig-Awig* that have been written, such as *Awig-Awig* in Selulung Village, Pekutatan, Siangan, Pinggan, Pulukan, it appears that the concept of social engineering is very relevant, because several arrangements in the field of marriage (*nyentana*, *nyeburin*) and inheritance are deliberately emphasized so that they can be used as good guidelines. for Indigenous Leaders and the next generation of Customary Village members and at the same time being directed to find and maintaining behavioral patterns that have been proper and respected since the first. It can also be matched with the social engineering function, towards the construction of norms that oblige every customary village members to follow state law in carrying out every legal act, whether in the field of civil law or public law, which negates its rights and obligations in the context of state law, such as: in the construction of the form of marriage. (ordinary or *nyeburian/nyentana*) with various legal consequences, minimum age requirement to be allowed to marry, there is no prohibition against marriage because of the closest blood relationship So the letter of *Awig-awig* Traditional Village through revision was carried out with various considerations, including: adjusting to developments and changes in state law, such as the issuance of the Bali Provincial Regulation Number 4 of 2019, Act No. 16 of 2019 concerning Amendments to Act Number 1 of 1974 concerning Marriage, using language that is difficult to understand by the current generation (Millennial), the systematics are not good.

Norms Construction in Awig-Awig Correspondence to Guarantee Legal Certainty

The formulation of norms in *Awig-awig* is general in nature but can be applied to all individual cases within the territory of the Traditional Village (the principle of territoriality) and applies to all members of the Traditional Village wherever they are (the principle of personality). The consequence of this general formulation, is that it does not mention case by case, but it can be applied in all cases covered. Consequently, the formulation can be interpreted with various meanings (multi-interpretation) according to the interests of the subject. Meanwhile, if you want to examine it more closely, then the norms that have been set in the *Awig* writing have definitely gone through a process of testing in fixed and repeated patterns of behavior in the life of the village members. This is true "legal certainty" in the sense that there is coherence that starts from a constant repetitive course of behavior called habit, then becomes customary and finally becomes customary law. In addition, it also means fairness which is oriented towards the obligation to comply with any norms that have been customary and punished as *Awig*.

Customary law grows and develops from and by its supporting community as an autonomous and autonomous legal association. Dutch legal experts such as Ter Haar, Snouck Hurgonje, Van Vollenhoven, called customary law as "unstatutory law, unwritten law" which is law that is not made by an authorized state institution, so it is called unwritten law. But it is recognized as the law of the original Indonesian nation which everywhere contains elements of religion. Due to its unwritten nature, customary law a priori is declared to have no legal certainty. This condition needs to be realized to be given a scientific study so that the impression of uncertainty in customary law does not continue to develop and is used as a basis for scapegoating *Awig-Awig* by irresponsible parties for their interests. The view on the assessment of "legal certainty" is derived from Western legal concepts and theories that are oriented to statutory law. Meanwhile, customary law as the law of the original Indonesian people is based on the decency values of the community which are carried out by customary leaders and then stored in their minds, so it is very difficult to find and learn from a second

source. It is relevant to the thinking of the philosopher von Savigny with his historical school which states that the law of a nation is the embodiment of the *volkgeist* (people's soul). So there is no universal law. The law is very dependent or sourced on the soul of the people, which is the content of the law, which is determined by the association of human life from time to time (history) (Rasjidi, 2007). With the value of propriety, customary law contains aspects of certainty, justice, and benefit according to the soul of the nation (village members) in the Traditional Village.

Awig-Awig is declared to have a certainty value because it is used as a way of life from the members of traditional villages. In addition, the norms that are set as *Awig* have been tested to be able to become fixed repetitive behaviors. *Awig* also fulfills the aspect of "justice", because he is oriented to fulfill his sense of village members based on his awareness. Aspects of justice can also be observed when law enforcement is carried out for violations of *Awig-Awig*. The trial is carried out at the *Banjar* level through the *Paroman* (traditional meeting), so that all village members can provide their views and opinions that are oriented towards *Awig-Awig* and other propriety known as *Catur Dresta*, namely: *Kuna Dresta*, *Sastra Dresta*, *Loka Dresta*, and *Desa Dresta*. *Kuna Dresta* contains propriety according to past traditions and is still maintained today. Each Traditional Village definitely has its own traditions. *Sastra Dresta's* is propriety based on all sources of knowledge from various *lontars* (palm leaf manuscript), most of which come from religious books which are used as the basis for thinking to judge whether or not behavior is appropriate. *Loka Dresta* is propriety based on revenue in the regional area (province and/or district/city). *Dresta Village*, the propriety of which is based on the local customs of the local indigenous people. This propriety is often called the "*Desa Mawacara* (different village have different rule)" so it is not surprising when it is found that there are differences in the sense of propriety received between one traditional village and another traditional village in Bali. This condition gives a strong signal in the form of a mandate not to do uniformity because it can harm the concept and spirit of the customary law, namely that it always respects differences (*Bhineka Tunggal Ika/Unity in Diversity*) and pluralism. The concept of "*Desa Mawacara*" indicates that traditional villages are very flexible in adapting to changes and developments. This basic thought is the foundation for scholars to inform village members and the public who care about the existing potential and at the same time as excellence and a source of prosperity. So, the form of correspondence for all norms that will be used as guidelines for life in *Awig-Awig* is a must.

1. The Field of Inheritance (*Indik Warisan*)

It is important to emphasize the customary law of inheritance by paying attention to the legal relationship between the heir and the inheritance left behind, the time of transition, the process and procedure of the transition. Another important thing is with regard to the extent of the familial relationship between the heir and heir. Also regarding the form of inheritance, it includes the types of assets left by the heirs in the classification of low inheritance, medium and high inheritance, distributable and indivisible assets, as well as assets attached to magical religious obligations. In several cases of "immaterial inheritance" disputes, it often happens that customary law norms are ignored by "judges" in their decisions, thus creating the impression that *Awig-Awig* is unable to provide legal certainty. such as setting the norms of "Inheritance Indicates" which emphasizes the subjects as heirs, their rights and obligations, the loss of rights as heirs, inheritance with various variations, the relationship between heirs and heirs as well as assets left as inheritance. This condition needs to be emphasized through correspondence by paying attention to examples of cases of disputes over immaterial inheritance in the form of a Family Temple (*Merajan*) between a brother who is still loyal to Hinduism and another brother who has converted to another religion, by the Court Judge it was decided to be the right of his brother who have changed their religion as in the case of the dispute over the Hyang Pasek Gaduh Temple in the Canggu Village, Badung (Bali Express.com, 2019). Thus *Awig-Awig* was weakened by a Court Verdict which had implications for the weakening of the Traditional Village.

The construction of the *Awig-Awig* norm negates kinship relations in a straight line downwards and upwards, as well as by emphasizing that a straight line down to the first degree covers the right of the first degree in a straight line up. Similarly, closing rights in degrees in other lineages. So there is a right of priority to the first line in a straight line down, then in a straight line down to second degree and so on, and only in a sideways line until in one of the *Sangguh/Merajan* follows the family lineage from the *Purusa* (male) line. The construction of norms in the inheritance field, starting from the concept of inheritance (index of inheritance), which includes:

- a. *Wawarisan inggih punika, tetamiang arta brana, ayah ayahan saking kulawarga ipun marep leluhur (niskala) miwah turunan (sekala)*. Means that inheritance is wealth as inheritance and obligations to ancestors and to parents in banjar/traditional villages which are passed on to their descendants continuously.
- b. *Sane kaucap wawarisan lur ipun: Druwe tengah, karang, paumahan, pemerajan; Gunakaya tetatadan, jiwa dana miwah utang piutang*. Means that what can be referred to as inheritance, namely: inheritance, plots of land, houses, places of worship (*Merajan*), treasures brought in marriage, gifts and debts. So in the *Awig* writing, a reaffirmation of the formulation of the norm is carried out with the aim that it can be used as a reference by every village members in carrying out legal actions. Likewise, so that customary law that has been written in *Awig* can be used as a reference by judges in the judiciary in resolving disputes, both in the field of inheritance law or marriage law, or in other disputes in which there is customary law.

2. The Field of Marriage (*Indik Pawiwahan*)

In the field of marriage (*indik Pawiwahan*) the construction of norms that are considered important is confirmed, namely as follows:

- a. Method of marriage and form of marriage. Methods of marriage include: marriage by application (*Pepadikan*) and by running together or marry without parental consent (*Ngerorod*). In its development until now, the *ngerorod* marriage method is very rarely done because the openness factor between children and parents has become entrenched. In addition, parents are more aware that the issue of marriage is initially the business of the parties, then it becomes the business of the parents, so that there is coexistence between the interests and needs between children and parents so that they can carry out marriages according to the stages, namely those beginning with engagement. Even so, the "*ngerorod*" marriage institution still needs to be regulated in order to provide opportunities for parties who will choose the "*ngerorod*" marriage method because of principle reasons that do not allow marriage by proposing (*ngidih/medik*). Forms of marriage include: (a) ordinary marriage, which means that the woman is the *Predana* who joins her husband as *Purusa*. (b) extraordinary marriage, meaning that the male party is the *Predana* and the marriage is "*Nyeburin*" to the female party as the *Purusa*. So the male party with the status of *Predana* follows the female side as *Purusa*. The affirmation of the construction of this form of marriage is important and the principle that the implementation of marriage can still be carried out in a coherent and correspondent manner with the concept and purpose. In addition, the affirmation of construction is essential by paying attention to the development of current community thinking which is oriented towards inheritance as the purpose of marriage. So, based on political and secular interests. This affirmation also becomes very essential to avoid the existence of a floating form, the ambivalence which is now known as the "*Pade Gelahang*" marriage. It is necessary to distinguish between legal matters and matters of personal family interest. This means that for the institutional affairs of village members who will carry out marriages, they must obey *Awig-Awig* and state law. Apart from those that have been regulated, it is the responsibility of the private and family members, not the responsibility of the Traditional Village.

- b. Construction of norms that regulate the prohibition of marriage for parties who have close blood relations (straight down to third degree and sideways to fourth degree or *misan* (cousins) sibling from the *purusa* line, including adopted siblings and half brothers from *Predana*). The construction of this marriage prohibition, apart from referring to state law, is also based on customary law as regulated in the *Awig-Awig* of traditional villages. The affirmation of this construction is important considering the development of the industrial revolution 4.0 era which degrades the communal nature in the family from the customary law style. This means that relationships between families cannot be carried out intensely and physically, but are more often carried out through the so-called sophisticated Information Technology media. As a consequence, generations living outside the region may not know each other even though they are in a single ancestral line either from the father's line or from the mother's line. This condition is sometimes used by parents to match their children with close blood relations (*misan purusa*) for the reason that one of them does not have a son as the next generation, while the other only has an only son. So, their children have blood relations to the *Purusa* in a lateral line of second degree, that is, as in the case of marriage in the Selat Village Klungkung. Observing this reality, customary law is weakened by the members of the village itself, which considers that their children are still justified in getting married even though they are still in very close blood relations (*misan purusa*). In addition, rational thinking can weaken customary law, which is oriented towards inheritance owned by the female's parents so that they do not turn to other families, but are still the property of their extended family in which there are their children. So, the orientation is more on secular things. Therefore, it deviates from the purpose of marriage, which is "to continue the generation" so that the family does not extinct. So, at this time there is a shift in orientation towards the purpose of marriage, namely to "maintain inheritance" so that it does not become another party's family property. In fact, what is meant by family is from a small family to a single *merajan/sanggah* (family temple) of the *Purusa* line. In addition, the daughter who will marry in the usual form of marriage, then this daughter can be given property as a gift (innate) from her parents as a symbol of capital in living life. So that the new family formed through marriage is obliged to work (*beriyadnya*) to become an independent and strong family. The affirmation of norms in *Awig-Awig* will not be useful if it is not accompanied by supervision and law enforcement against violations. It also needs the support of the legal culture of village members. Education through socialization becomes a routine menu in every *sangkepan/paruman* (traditional meeting) of *banjar* and village. In its implementation, it is necessary to think coherently in understanding the articles in *Awig* as a unit. As to understand which starts from the concept of marriage which has been confirmed in Article:

Pawiwahan inggih punika katunggalan purusa lan pradana melarapan panunggalan kayun suka arsa kadulurin upasaksi sekala niskala mangdane kawetuang pretisentana (Marriage is an inner and outer bond between a man (*purusa*) and a woman (*predana*) which is based on loving each other based on religious ceremonies witnessed by traditional leaders, communities and invitations according to state law with the aim of continuing generations.)

IV. CONCLUSION

One of the activities in the program to strengthen Balinese customary law is through affirmation of the formulation of norms in the *Awig-Awig* writing for Traditional Villages, because until now not all Traditional Villages in Bali have written *Awig-Awig*. In addition, the *Awig-Awig* whose formulation of norms has not been adapted to the development of state legal regulations. From the aspect of language, many still use Kawi language, so it is very difficult for the younger generation of recent millennial era to understand. In addition, the ceremonial written *Awig-Awig* known as "*Pasupati*" is left as a sacred document and has not

been socialized through regular and continuous education both to the *banjar*/village members, especially to the Sekeha Teruna-Teruni (youth organization) in the *banjar*/village. The affirmation of the construction of norms in *Awig* writing can guarantee legal certainty which can clearly be used as a guide by anyone in measuring every legal action, especially in the field of marriage law and inheritance law because this field of law is the most frequently disputed in court. In an effort to provide legal certainty for customary village members against legal actions carried out in the field of marriage and inheritance through *Awig* writing, it is hoped that customary officers and customary law communities do not stop at the "*pasupati*" *Awig-Awig* ceremony which is a sacred and sacred document, but more importantly, once it has been ratified in the *paruman* and registered at the relevant office, the contents of *Awig-Awig* can be continuously disseminated in the form of education in every *paruman* in the *banjar*/village and in a youth organization known as Sekeha Teruna Teruni. The goal is that it can be understood, comprehended and used as a benchmark as well as a life guidance and everyday life in interacting in all legal actions of village members.

REFERENCES

- Agung, A. A. N. G. (1986). *Pedoman Penulisan Awig-Awig*. Dewan Pengembangan Kelembagaan Adat Bali Tingkat I Daerah.
- Awig-Awig* (customary law) of Gelgel Traditional Village Klungkung Subdistrict and Regency, 1980.
- Awig-Awig* (customary law) of Pekutatan Traditional Village Pekutatan Sub-District Jembrana Regency. 1985.
- Awig-Awig* (customary law) of Traditional Village Pekutatan Sub-District Jembrana Regency, 1987.
- Bali Express.com. (2019). *Warga Canggu Tolak Eksekusi Pura Hyang Ibu Pasek Gaduh* (N. Suarna (ed.)). Bali Express.
- Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali, Regional Gazette of 2019 Number 4.
- Darmodiharjo, D., & Shidarta. (1996). *Pokok-Pokok Filsafat Hukum, Apa dan Bagaimana Filsafat Hukum Indonesia* (2nd ed.). PT. Gramedia Pustaka Utama.
- Dherana, T. R. (1983). *Garis-garis Besar Pedoman Penulisan Awig-awig Desa Adat*. Proyek Penguatan Lembaga Adat dan Pengembangan Museu Subak.
- Koesnoe, M. (1979). *Mempresentasikan Catatan Melawan Hukum Adat* (I). Airlangga University Press.
- Rahardjo, S. (1980). *Hukum dan Masyarakat*. Angkasa.
- Rasjidi, L. (2007). *Dasar-dasar filsafat dan teori hukum*. Citra Aditya Bakti.
- Regional Traditional Institutions Development Council of Bali Level I Area. 1989/1990, "Introducing and fostering traditional villages in Bali." The Customary Institution Stabilization Project is spread across eight districts of Level II Area.
- Soekanto, S. (1973). *Pengantar sosiologi hukum*. Bhratara.
- Suwitra, I. M. (2009). *Eksistensi Penguasaan dan Kepemilikan Tanah Adat di Bali Dalam Perspektif Hukum Agraria Nasional*. Universitas Brawijaya.
- Traditional Institutions Development Council Bali Level I Area. 1990/1991. "The traditional village as the center of Balinese culture development". The Customary Institution Stabilization Project is spread across eight districts of Level II. Area.