

The Transformation of Hindu Dharma Values into Legal Norms: Ambiguity in the Awig-Awig of Kesian Customary Village

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Abstract

Introduction: Customary Village in Bali regulates the social and religious life of its community through customary law known as Awig-Awig. In Kesian Customary Village, Awig-Awig reflects the transformation of Hindu Dharma values into written normative rules intended to preserve social harmony and communal order. However, several provisions remain general and abstract, creating vague norms (vague norms) that generate normative ambiguity and potentially weaken legal certainty and the protection of the rights of krama Village, particularly in matters related to customary sanctions and inheritance.

Purposes of the Research: This research aims to analyze the formulation of Hindu Dharma values within the Awig-Awig of Kesian Customary Village and to examine the juridical implications of these vague norms on the consistency of customary law enforcement and the protection of village community rights.

Methods of the Research: This study employs normative legal research focusing on the ambiguity of Hindu Dharma values in written customary law. It applies statutory, conceptual, and philosophical approaches using primary legal materials such as the Awig-Awig of Kesian Customary Village and secondary materials including Hindu legal literature and customary law doctrines, which are analyzed through qualitative normative interpretation.

Results of the Research: The findings show that Article 26 paragraph (3) and Article 49 contain vague norms due to the absence of clearly defined prohibited acts, determination procedures, and measurable sanctions. This ambiguity gives broad discretionary authority to customary leaders and risks inconsistent enforcement. The novelty of this research lies in providing a normative critique of Awig-Awig formulation from the perspective of legal certainty and recommending clearer legal standards to strengthen the protection of village community rights.

Keywords: Awig-Awig; Hindu Dharma; Legal Certainty; Village Community Rights; Kesian Customary Village.

Submitted: 2025-12-27

Revised: 2026-03-17

Accepted: 2026-03-17

Published: 2026-03-24

How To Cite: Made Wiswani Wacika, Ni Putu Ayu Meylan Ardini, and Anak Agung Istri Ari Atu Dewi. "The Transformation of Hindu Dharma Values into Legal Norms: Ambiguity in the Awig-Awig of Kesian Customary Village." SASI 32 no. 1 (2026): 100-115. <https://doi.org/10.47268/sasi.v32i1.3668>

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INTRODUCTION

Kesian is one of the customary villages (*desa adat*) in Bali that possesses *awig-awig* as a normative guideline for regulating the social, religious, and legal life of its community (*Krama Desa*). As a customary law community, Kesian Customary Village establishes *awig-awig* not merely as social rules, but as a manifestation of religious values derived from Hindu teachings. The values of Hindu Dharma serve as the philosophical foundation for the formation and implementation of *awig-awig*, ensuring that every customary provision is directed towards maintaining balance, harmony, and order in communal life.

In practice, *awig-awig* functions as a written instrument of customary law that binds all village members in their social relations, religious obligations, and the resolution of

customary legal issues. Nevertheless, the transformation of Hindu Dharma values into *awig-awig* is not always followed by the formulation of clear, firm, and operational norms. This condition potentially leads to "vague norms" within the written customary law, which ultimately impacts legal certainty and the protection of the rights of the *Krama Desa*. Therefore, the quality of normative formulation in *awig-awig* is a crucial issue that requires academic study.¹

The existence of *awig-awig* as written customary law holds a very important position in regulating the social, religious, and legal life of the *krama desa* (village community) in Bali. *Awig-awig* functions not only as an instrument of social control but also as a means of transforming Hindu Dharma values into binding legal norms. Juridically, the validity of *awig-awig*, including the *Awig-Awig* of Kesian Customary Village, gains constitutional legitimacy through Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which recognizes and respects customary law community units and their traditional rights as long as they remain active, align with societal developments, and adhere to the principles of the Unitary State of the Republic of Indonesia. Furthermore, Article 28D paragraph (1) of the 1945 Constitution emphasizes everyone's right to recognition, guarantees, protection, and fair legal certainty, while Article 28I paragraph (3) guarantees respect for cultural identity and the rights of traditional communities. This constitutional recognition affirms that customary norms derived from Hindu Dharma values within *awig-awig* must be formulated clearly to provide justice and legal certainty for the *Krama Desa*.

The reinforcement of the existence of customary villages and the validity of *awig-awig* as binding written customary legal norms is also affirmed in Law Number 6 of 2014 concerning Villages and Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages in Bali. These regulations explicitly position *awig-awig* as a legal instrument that regulates the social, religious, and legal life of the *krama desa*. In addition to providing recognition to customary villages, Bali Provincial Regulation Number 4 of 2019 also contains normative standards regarding the drafting of *awig-awig*, emphasizing the principles of clarity of norms, legal certainty, justice, and the protection of the rights of village members. This regulation no longer positions *awig-awig* merely as a product of tradition, but as written customary law that must be drafted systematically, clearly, and implemented consistently. In line with this, the Customary Village Council (MDA) of Bali, through various decisions and guidelines for drafting *awig-awig* number 03/KEP-PSM.II/MDA-BALI/X/2021, emphasizes the importance of formulating operational and measurable norms, equipped with determination mechanisms and proportional sanctions. Consequently, a normative model and understanding of what constitutes good and proper *awig-awig* are available to serve as a benchmark in assessing the quality of the formulation of the *Awig-Awig* of Kesian Customary Village.

From the perspective of Hindu Law, *awig-awig* is a concrete manifestation of Dharma values that emphasize balance, harmony, and social justice. These values serve as both an ethical guide and a normative basis for regulating the behavior of the *krama desa* (village community) to ensure alignment with the principles of *Tri Hita Karana* and *Tri Kaya Parisudha*.² A study regarding *awig-awig* as Balinese customary law was conducted by

¹ I Nyoman Ariyoga, "Transformasi Nilai-Nilai Luhur Dalam Lontar Dharma Śāsana Sebagai Fondasi Pendidikan Sasana Hindu di Era Modern". *Jayapangus Press Jurnal Penelitian Agama Hindu*, 9 no. 3 (2025): 262–281. <https://doi.org/10.37329/jpah.v9i3.4432>

² I Nyoman Alit Putrawan, et al. "Penerapan Ajaran Tri Hita Karana Dalam Penyusunan Awig-Awig Sekaa Teruna Taman Sari Di

Wayan Yanik Yasmini in an article titled “Keberadaan Awig-Awig sebagai Landasan Hukum Adat Masyarakat Hindu di Karangasem”. This research positions *awig-awig* as a foundation of customary law that functions to maintain order, balance, and harmony in the lives of the customary village community based on the *Tri Hita Karana* philosophy. Furthermore, it emphasizes the importance of revitalizing *awig-awig* amidst the social changes brought about by modernization.³ This research positions *awig-awig* as a foundation of customary law that functions to maintain order, balance, and harmony in the lives of the customary village community based on the *Tri Hita Karana* philosophy, while also emphasizing the importance of revitalizing *awig-awig* amidst the social changes caused by modernization. Furthermore, Ie Lien Risey Junia, in an article titled “Mengenal Hukum Adat Awig-Awig di Dalam Desa Adat Bali,” examines *awig-awig* as a living customary norm within Balinese society.⁴ Based on the description provided, it can be concluded that previous studies have made significant contributions to understanding *awig-awig* from sociological, philosophical, and cultural perspectives. Nevertheless, a research gap remains, as there has been no study specifically analyzing the ambiguity in the formulation of *awig-awig* norms as written customary law from the perspective of legal certainty. In fact, clarity of norms is a crucial prerequisite for the protection of *krama desa* (villagers) rights and the consistency of customary law enforcement.

This study highlights the socio-religious, communal, and dynamic character of *awig-awig* as customary law, as well as its role as a behavioral guide and an instrument of social control within the life of the customary village community. Nevertheless, the two aforementioned studies generally emphasize the sociological, philosophical, and cultural aspects of *awig-awig*, and have not deeply examined the quality of the formulation of *awig-awig* norms as written law from the perspective of legal certainty. Specifically, an analysis of the ambiguity in article formulations and its juridical implications for the protection of *krama desa* (villagers) rights has not yet become a primary focus. The originality of this article lies in the normative analysis of the vague normative formulations in Article 26 paragraph (3) regarding the prohibition of insults and Article 49 regarding inheritance rights within the *Awig-Awig* of Kesian Customary Village. Such normative ambiguity potentially opens excessively broad discretionary space for village customary leaders (*prajuru*), thereby risking the occurrence of abuse of power and weakening the principle of legal certainty (*rechtszekerheid*). Therefore, this article aims to analyze the juridical implications of this normative ambiguity on the protection of *krama desa* rights through a normative legal research method. In addition to demonstrating the originality of the research object, this article also provides a scientific contribution to the development of Balinese customary law studies by positioning *awig-awig* as written law that must fulfill the principle of legal certainty. This analysis is expected to serve as a normative reference in the drafting and reformulation of customary village *awig-awig* to align with Hindu Dharma values while simultaneously guaranteeing the protection of *krama desa* rights. In normative practice, the transformation of Hindu Dharma values into *awig-awig* is not always followed by the formulation of clear and operational norms. Several provisions in *awig-awig* are still

Banjar Lintang Bejuh Desa Adat Sesetan”, *Jayapangus Press Jurnal Penelitian Agama Hindu*. 5 no 2 (2021): 98-105. <https://doi.org/10.37329/jpah.v5i2.1276>

³ Wayan Yanik Yasmini. “Keberadaan Awig-Awig Sebagai Landasan Hukum Adat Masyarakat Hindu di Karangasem”. *Jurnal Lampuhyang Lembaga Penjaminan Mutu Stkip Agama Hindu Amlapura*, 10 no. 1 (2019): 61-75. <https://doi.org/10.47730/jurnallampuhyang.v10i1.176>

⁴ Ie Lien Risey Junia. “Mengenal Hukum Adat Awig-Awig Di Dalam Desa Adat Bali”. *Jurnal Hukum Dan Ham Wara Sains*, 02 no.9 (2023): 828-844. <https://doi.org/10.58812/jhhws.v2i09.636>

formulated in general and abstract terms, leading to "vague norms". This condition is evident in the *Awig-Awig* of Kesian Customary Village, particularly in Article 26 paragraph (3), which regulates the prohibition of verbal abuse or insults, and Article 49, which governs the status and inheritance rights of the *krama desa*. While these provisions embody the noble values of Dharma, they are not accompanied by clear definitions of prohibited acts, determination mechanisms, or measurable sanctions. Consequently, these norms potentially lead to legal uncertainty and differing interpretations in their implementation.

The ambiguity of norms in *awig-awig* has significant juridical implications. Norms that are not explicitly formulated open up a very broad discretionary space for *prajuru adat* (customary leaders) as the implementers of customary law, thereby potentially giving rise to practices of abuse of power. In a legal context, this condition contradicts the principle of legal certainty, which demands that norms be understood, predictable, and consistently applied by every legal subject, as seen in Radbruch's concept of *Rechtszekerheid*. Furthermore, from the perspective of legal protection, vague norms weaken the preventive protection of the rights of the *krama desa* (village community) because they do not provide clarity regarding rights and obligations from the outset.⁵

The urgency of examining this issue is further amplified when linked to the protection of the rights of the *krama desa* (village community), particularly in the context of imposing customary sanctions and determining inheritance rights. In Article 26 paragraph (3), the lack of clarity regarding the form of the act 'to mock or insult' and the phrase "sanctions according to custom" potentially leads to disproportionate penalties. Meanwhile, in Article 49, the ambiguity of terms such as "leaving the *kawitan*," "*ninggal kadaton*," and the mechanism for losing inheritance rights has the potential to disadvantage certain community members, especially women and those in weaker social positions. This condition demonstrates that Dharma values, which essentially uphold justice and harmony, risk being reduced in the practice of customary law if they are not clearly formulated within written norms.

In contrast to previous studies, this article places normative ambiguity as the primary focus of the study. It examines how Hindu Dharma values are transformed into the written norms of *awig-awig* and the extent to which these formulations fulfill the principles of legal certainty and the protection of rights. By utilizing the *Awig-Awig* of Kesian Customary Village as the research object, this article demonstrates its originality through a normative analysis of specific problematic articles. Furthermore, it assesses the juridical implications for the consistency of customary law enforcement and the protection of the rights of the *krama desa*. Based on this background, the article aims to analyze the following questions: How is the formulation of Hindu Dharma values regulated within the *Awig-Awig* of Kesian Customary Village? And What are the juridical implications of normative ambiguity on the consistency of customary law enforcement and the protection of the rights of the *krama desa*?

METHODS OF THE RESEARCH

This research is a normative legal study that aims to analyze the ambiguity of norms in the regulation of Hindu Dharma values as articulated in the *Awig-Awig* of Kesian Customary Village. The approaches utilized include the statutory approach, the conceptual

⁵ Muhammad Bintang Firdaus. "Dialektika Keadilan, Kepastian, Kemanfaatan Hukum dalam Perspektif Gustav Radbruch pada Hukum Indonesia". *Jurnal Kajian Hukum Dan Kebijakan Publik* 3 no. 1 (2025): 357-367. <https://doi.org/10.62379/qy4b6z80>

approach, and the philosophical approach to examine the alignment between Dharma values as an ideal and the written normative formulations within the *Awig-Awig*. Legal materials consist of primary legal materials, namely the *Awig-Awig* of Kesian Customary Village and other laws and regulations, as well as secondary legal materials such as Hindu legal literature, customary law doctrines, and relevant scientific works. This study does not involve informants due to its normative nature, as the focus of the research is the examination of legal norms contained in written legal materials rather than empirical social behavior. Therefore, the analysis is directed at the interpretation and evaluation of legal provisions within the *Awig-Awig* to determine the presence of vague norms and their juridical implications. The research instruments used are document study guidelines and norm analysis guidelines to identify and interpret the provisions of the *Awig-Awig* that contain vague norms. The technique for collecting legal materials is conducted through a literature study, while data analysis is performed qualitatively using methods of legal interpretation and normative analysis to assess the level of clarity of the norms, their juridical implications, and their consistency regarding the protection of the rights of the *krama desa*.⁶

RESULTS AND DISCUSSION

A. The Formulation of the Regulation of the Noble Values of Dharma into the Written Norms of the *Awig-Awig* of Kesian Customary Village Based on the Perspective of Hindu Law

The transformation of Dharma values into the written norms of the *Awig-Awig* of Kesian Customary Village is a crucial step in providing a legal framework for the community. However, in its implementation, certain articles still exhibit normative ambiguity, which potentially hinders legal certainty and consistency in enforcement. The specific provisions containing these vague norms are detailed in the table below:

Table 1. Articles in the *Awig-Awig* of Kesian Customary Village Exhibiting Normative Ambiguity

Awig - Awig Desa Adat Kesian	Translation
Kaping 5	Part 5
BAYA	Danger (Baya)
Paos 26	Article 26
(3) <i>prade wenten jadma mamisuh utawi nguman - ngiman jadma tios, kakenanin pamidanda ben paoamil tebasan prayeseita</i>	(3) Anyone who mocks or insults another person shall be subject to customary sanctions.

Source: *Awig-Awig Desa Adat Kesian*, 1986.

The formulation of noble Dharma values into the written norms of the *Awig-Awig* of Kesian Customary Village represents an effort to transform Hindu Law teachings into a binding customary legal framework for the village community. While these norms reflect the values of balance, harmony, and social justice, certain articles still exhibit "normative

⁶ Mushafi. *Metode Penelitian Hukum: Teori Dan Praktik*. (Purbalingga: Eureka Media Aksara., 2025), p.1-21

ambiguity" (*vague normen*), preventing these Dharma values from being fully operational and providing legal certainty.⁷ Article 26 paragraph (3) specifically addresses the prohibition of mocking or insulting others. Substantially, this norm embodies the principle of Tri Kaya Parisudha, which emphasizes the purity of thought (*manacika*), speech (*wacika*), and action (*kayika*). It is also aligned with the concept of Tat Twam Asi, which fosters mutual respect among community members.⁸

However, from a normative legal perspective, Article 26 paragraph (3) contains normative ambiguity because it does not provide a clear formulation regarding the boundaries of acts defined as mocking or insulting. This norm fails to explain whether the act must be carried out verbally, in writing, or symbolically, and whether it occurs in public or private spaces. Furthermore, it does not regulate the level of severity or the consequences of such actions. Additionally, the phrase 'sanctions according to custom' does not specify the type, form, or scale of the sanctions that can be imposed, such as customary fines, the obligation to perform specific rituals, social sanctions, or other forms of punishment. This lack of detail potentially leads to arbitrariness (*abuse of power*) by the *Prajuru* (customary leaders) in determining the costs or penalties that the *krama* must pay.

This condition of normative ambiguity increases the risk of abuse of power by the *Prajuru Adat* (customary leaders), as the authority for interpretation, fault assessment, and the imposition of sanctions is centralized within a single authority without clear normative boundaries. In practice, the *Prajuru Adat* possess a very broad discretionary space to determine whether an act qualifies as "mocking or insulting" without objective indicators regarding the form, context, or severity of the act. Consequently, assessments may shift from fair customary legal considerations toward subjective judgments influenced by personal relationships, social status, or specific conflicts of interest. Furthermore, the absence of standardized criteria allows for disparate treatment of *krama desa* (village members) in similar cases, preventing the principles of legal certainty and equality before customary law from being optimally fulfilled.

Furthermore, the phrase "sanctions according to custom" (*sanksi sesuai adat*) creates opportunities for the *Prajuru Adat* (customary leaders) to unilaterally determine the types and amounts of sanctions without measurable or predictable standards. In certain situations, customary sanctions may take the form of large fines, the obligation to perform customary rituals requiring high costs, or social sanctions that seriously impact the social standing of the *krama*. Because the *awig-awig* does not regulate maximum limits or criteria for imposing sanctions, the decisions made by the *prajuru* have the potential to be excessive and disproportionate. Moreover, these decisions are difficult for the sanctioned *krama* to challenge. This condition demonstrates that the ambiguity of the norms is not merely a redactional issue, but directly implies a potential for the abuse of authority in the enforcement of customary law.

A similar risk is evident in the regulation of Article 49 of the *Awig-Awig* of Kesian Customary Village, specifically regarding the phrase "*ninggal kadaton*" (leaving the residence), which lacks clear procedures and determination mechanisms. The provision does not explain whether the status of leaving the *kadaton* must be determined through a

⁷ Ida Bagus Putu Eka Suadnyana. "Desa Pakraman Sebagai Lembaga Adat Dan Lembaga Agama Bagi Kehidupan Masyarakat Hindu di Bali". *Dharma Duta: Jurnal Penerangan Agama Hindu*, 18 no. 1 (2020): 1-16. <https://doi.org/10.33363/dd.v18i1.446>

⁸ Susi. "Penerapan Etika Kepemimpinan Hindu Berbasis Tri Kaya Parisudha". *Prosiding Webinar Nasional IAHN-TP Palangka Raya*, 1 no. 1 (2021): 126-136. <https://doi.org/10.33363/sn.v0i1.54>

village assembly (*paruman*), a decision by the *prajuru* (leaders), or based on specific legal events such as marriage or relocation. In inheritance disputes, this ambiguity can be exploited to unilaterally declare that an individual has left the *kadaton*, resulting in the loss of their inheritance rights. As a simulation, a daughter who marries and temporarily lives at her husband's house could be interpreted as having "*ninggal kadaton*" even if she still fulfills customary obligations at her original home. If such a status determination is made without consultative procedures or the right to defense, the *prajuru*'s decision potentially harms specific parties and triggers internal family conflicts or prolonged customary disputes.

Furthermore, the lack of clarity regarding the procedure for determining the "*ninggal kadaton*" status also risks creating disputes among heirs rooted in the subjective interpretation of the *Prajuru Adat*. In certain cases, interested parties might pressure the *prajuru* to establish this status to gain economic advantages from the inheritance. Because the *awig-awig* does not regulate objection mechanisms or corrective measures against customary decisions, the aggrieved party remains in a legally weak position. This situation demonstrates that normative ambiguity not only weakens legal certainty but also opens space for abuse of power practices that contradict the values of justice and social harmony the core of Dharma in Hindu Law. This ambiguity causes the application of norms to depend heavily on the interpretation of customary leaders and evolving local customs. Such conditions potentially lead to disparate treatment of violators in similar cases, meaning that justice and legal certainty as parts of Dharma are not fully guaranteed. Thus, although Article 26 paragraph (3) contains the ethical values of Hindu Law, its normative formulation has not yet fully bridged the gap between philosophical Dharma values and clear, operational written legal provisions.

When reviewed from a positive law perspective, the provisions of Article 26 paragraph (3) regarding the prohibition of mocking or insulting others are not yet fully aligned with the principle of legal certainty as mandated by Article 28D paragraph (1) of the 1945 Constitution of the Republic of Indonesia, which states that "Every person has the right to recognition, guarantees, protection, and fair legal certainty as well as equal treatment before the law". Norms that do not provide clear boundaries for actions or explicitly formulate the types and scales of customary sanctions risk causing non-uniform legal application. Moreover, Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages in Bali emphasizes that *awig-awig* as written customary law must be drafted based on the principles of justice, legal certainty, and the protection of the rights of the *krama desa*. Consequently, the ambiguity of norms in Article 26 paragraph (3) reveals a tension between ideal ethical Dharma values and the requirements of written law that demand clarity and measurability of norms.

Table 2. Articles in the Awig-Awig of Kesian Customary Village Exhibiting Normative Ambiguity

Awig - Awig Desa Adat Kesian	Translation
Palet 4	Part 4
Indik Warisan	Concerning Inheritance
Paos 49	Article 49

Pahpahan waris manut sekadi ring sor:

1. *Risampun keaksanayang pitra yadnya lan utang piutang pewarisan buntas katawur.*
2. *Sinalih tunggil ahli waris kengin tan polih warisan /pahan prade:*
 - a. *Nilar kawitan lan sasananing agama*
 - b. *Sentana rajeg kesah mawwana*
 - c. *Kabawos ninggal kadaton.*
3. *Boya ahli waris kenginn muponin asli anut dudonan luire*
 - a. *Sentana luh salami dereng kesah mawiwaha utawi madruwe pianak tan keangkengin kengin*
 - b. *ngewaris wantah kolih / pagunakayan sentana luh inuḥap kemawon.*
 - b. *Balu luh wiadin sentana muani nyeburin.*
 - c. *Mulih dahja utawi taruna, riantukan ring pawiwahane pecak sampun kabawos ninggal kadaton.*

Provisions for the distribution of inheritance:

1. The distribution of inheritance is carried out after the *pitra yadnya* (funeral) ceremony for the deceased has been performed and all debts of the deceased have been settled.
2. An heir may lose their right to inheritance if:
 - a. Abandoning the ancestors (*kawitan*) and their religious teachings.
 - b. A *sentana rajeg* (sole female heir) marries out of the family and leaves the customary home.
 - c. Declared to have left the customary residence (*kadaton*).
3. Those who are not full heirs but are entitled to receive or use the inheritance according to their status are as follows:
 - a. A daughter, as long as she is unmarried or does not yet have children and has not been appointed as *sentana*, does not have full rights as an heir.
 - b. The inheritance rights received by said daughter are limited only to the right to obtain/use the property (usufructuary rights).
 - c. A widow or a son who undergoes a *nyeburin* marriage (marrying into the wife's family).
 - d. A daughter (*mulih dahja*) or a son (*mulih taruna*) who, based on their marriage, has been declared to have left the *kadaton*.

Source: *Awig-Awig Desa Adat Kesian, 1986.*

Furthermore, Article 49 of the *Awig-Awig* of Kesian Customary Village regulates the distribution of inheritance and the legal standing of heirs within the customary village environment. This regulation reflects the customary village's efforts to incorporate the noble values of Dharma from Hindu Law into written norms that bind the family and kinship life

of the *krama desa*. Through this article, values of spiritual responsibility, the continuity of the lineage, and the balance between customary obligations and inheritance rights are sought to be realized within the customary legal order, even though its formulation still contains provisions requiring further interpretation.

Article 49 of the *Awig-Awig* of Kesian Customary Village regulates the provisions for inheritance distribution and the legal standing of heirs within the customary village environment. This norm is generally based on the patrilineal kinship system adhered to by the Balinese customary community and is in line with the concept of Hindu Law, which positions the continuity of the lineage and family ritual responsibilities as part of the implementation of Dharma. The provision that the distribution of inheritance is carried out after the performance of *pitra yadnya* (funeral rites) and the settlement of the deceased's debts reflects Dharma values that emphasize spiritual and moral obligations as a prerequisite for the fulfillment of worldly rights.

Nevertheless, Article 49 contains normative ambiguity, particularly concerning the provisions for losing inheritance rights. Terms such as “leaving the *kawitan* and *sasananing agama*,” “*ninggal kadaton*,” and “declared to have left the *kadaton*” are not explicitly formulated within the written norms. In addition, the relationship between Article 49 paragraph (2) letters a and c is not clearly formulated. It remains unclear whether the act of “abandoning the *kawitan* and *sasananing agama*” automatically results in the status of “leaving the *kadaton*,” or whether “*ninggal kadaton*” constitutes an independent reason for the loss of inheritance rights. The absence of a clear causal relationship between these provisions opens the possibility of overlapping interpretations in determining when an heir may be considered to have lost their inheritance rights. There is no explanation regarding which party is authorized to declare that someone has left the *kadaton*, the mechanism involved, or whether such a determination is administrative, customary, or ritual in nature. This lack of clarity has the potential to cause differing interpretations and conflicts in the implementation of inheritance rights among family members. It is not clarified whether the status of leaving the *kadaton* is determined through deliberation (*Paiguman*) in accordance with Article 50 or if it constitutes an automatic sanction.

Furthermore, the regulation concerning the status of daughters in Article 49 paragraph (3) also demonstrates an unclear formulation of Dharma values. Daughters are declared not to have full rights as heirs, yet they are still granted the right to obtain or use inherited property in the form of usufructuary rights (*hak pakai*). However, the norm does not explain in detail the limitations of these usufructuary rights, including the duration, the types of property that can be used, or whether these rights can be transferred or re-inherited. This ambiguity indicates that the values of justice and protection for women in Hindu Law have not yet been fully and clearly accommodated within the written norms of the *awig-awig*. Without clear boundaries, this right is vulnerable to being challenged by other *purusa* (male) heirs, thereby threatening the protection of the rights of female *krama*.⁹

Furthermore, there are editorial weaknesses in Article 49, such as repetitive lettering and an unsystematic normative structure, which hinder the understanding and implementation of the article. This condition reinforces the presence of normative ambiguity that can impact legal certainty for the customary village community. Therefore, although Article 49 contains

⁹ Madha Wijaya Hastabrata et al. “Perlindungan Hak Waris Perempuan Dalam Perspektif Hukum Adat Bali”. *Jurnal Begawan Hukum (JBH)*, 2 no. 1 (2024): 44-55. <https://doi.org/10.62951/jbh.v2i1.78>

noble Dharma values regulating the balance between obligations and rights within the family, its normative formulation still requires refinement to be clearer, fairer, and to provide legal certainty. Based on the description provided, it can be stated that both Article 26 paragraph (3) and Article 49 of the *Awig-Awig* of Kesian Customary Village contain noble Dharma values from a Hindu Law perspective, yet both still experience normative ambiguity in their formulation. This ambiguity indicates that the process of formulating Dharma values into written norms is not yet optimal, necessitating editorial and substantial improvements so that the *awig-awig* can function as a customary legal instrument that guarantees certainty, justice, and social harmony in accordance with Hindu Law teachings.

The relevant principles and theories used as the legal umbrella to analyze this issue are explained as follows: The Principle of Legal Certainty (*Rechtszekerheid*) demands that norms be formulated clearly, firmly, and predictably for their application by legal subjects. Gustav Radbruch positions legal certainty as a fundamental value that enables the law to function as a behavioral guide. In the research findings, Article 26 paragraph (3) and Article 49 demonstrate a weakness in legal certainty because they utilize normative-religious terms without operational boundaries. In Article 26 paragraph (3), the phrases "to mock or insult" and "sanctions according to custom" provide neither a measurement of the act nor the specific types and degrees of the sanctions. Consequently, the *krama desa* (village community) lacks clarity regarding which acts are prohibited and the juridical consequences that follow.¹⁰ In Article 49, legal uncertainty is evident in the terms "abandoning the *kawitan* and *sasananing agama*" as well as "*ninggal kadaton*," which are not accompanied by a determination mechanism or an authorized body. This condition reinforces the finding that noble Dharma values have not been fully transformed into written norms that are certain and measurable. The Theory of Vague Norms (*Vage Normen*) explains that legal norms become problematic when they are formulated in an overly general and abstract manner. Utrecht states that *vage normen* provide an excessively broad space for interpretation to law enforcers, thereby potentially creating uncertainty and injustice. Research findings indicate that Article 26 paragraph (3) and Article 49 serve as concrete examples of *vage normen*. Dharma values such as harmony, morality, and loyalty to the *kawitan* are adopted directly without concrete behavioral indicators. Consequently, the application of these norms depends heavily on social context and the subjectivity of the *prajuru adat* (customary leaders). This ambiguity explains why, in practice, similar cases can be decided differently, both in the imposition of customary sanctions and in the determination of inheritance rights, such that the substantive value of justice in Dharma is not always consistently realized.

B. Juridical Implications of Dharma Values in the Awig-Awig of Kesian Customary Village on the Consistency of Legal Enforcement and the Protection of Krama Desa Rights

The juridical implications of incorporating Dharma values into the *Awig-Awig* of Kesian Customary Village reveal a complex relationship between the philosophical values of Hindu Law and the practical enforcement of customary law. Dharma values which emphasize harmony, balance, and substantive justice fundamentally provide the moral and religious legitimacy for the validity of *awig-awig* as a living law within the customary community. Nevertheless, the normative ambiguity found in the formulation of specific

¹⁰ Deli Bunga Saravistha *et al.* "Optimalisasi Penerapan Sanksi Adat dalam Upaya Pengejawantahan Asas Restoratif Justice di Desa Adat (Studi Kasus di Desa Adat Penyaringan, Kabupaten Jembrana)". *Jurnal Impresi Indonesia*, 1 no. 3 (2022): 201-210. <https://doi.org/10.58344/jii.v1i3.32>

articles, particularly Article 26 paragraph (3) and Article 49, directly impacts the consistency of customary law enforcement and the protection of the rights of the *krama desa* (village community members).¹¹

In the context of legal enforcement consistency, vague norms open up a wide room for interpretation for the *prajuru adat* (customary leaders) as the implementers of *awig-awig*. The absence of clear boundaries regarding prohibited acts, sanctioning mechanisms, and the scale of customary sanctions causes the application of the law to depend heavily on the subjectivity of customary enforcers and specific social situations. Consequently, the enforcement of customary law has the potential to be carried out inconsistently across cases with similar characteristics. This condition weakens the principles of legal certainty and legality, such that customary law does not fully function as a predictable behavioral guide for the *krama desa*.¹²

Furthermore, from the perspective of protecting the rights of the *krama desa* (village community), normative ambiguity also poses a risk of rights violations, specifically the right to fair and equal treatment before customary law. In Article 26 paragraph (3), the lack of clarity regarding the types and scales of sanctions may result in penalties that are excessive or discriminatory. Meanwhile, in Article 49, the vague criteria and procedures for the loss of inheritance rights have the potential to disadvantage certain parties, particularly women and family members in weaker social positions. This demonstrates that Dharma values, which essentially uphold justice and protection for others, have not yet been fully realized juridically within the written norms of the *awig-awig*.¹³

In the context of inheritance rights regulation in Article 49 of the *Awig-Awig* of Kesian Customary Village, normative ambiguity implies not only legal uncertainty but also the potential to contradict the principle of equality before the law. The provisions regarding the loss of inheritance rights due to 'abandoning the *kawitan*,' '*ninggal kadaton*,' and the restriction of rights for daughters and widows are not accompanied by clear determination mechanisms or procedures, thus opening space for subjective interpretation. This condition contradicts the spirit of protecting the rights of customary communities as regulated in Article 18B paragraph (2) of the 1945 Constitution, which states: 'The State recognizes and respects units of customary law communities along with their traditional rights as long as they remain alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, as regulated by law.' This is further reaffirmed in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages in Bali, which mandates that customary villages must guarantee justice and the protection of *krama desa* rights. Therefore, even though these norms originate from Dharma values and the patrilineal kinship system, their normative formulation still requires clarity to prevent discriminatory practices and internal conflicts within the customary community.

Consequently, the juridical implications of Dharma values within the *Awig-Awig* of Kesian Customary Village are ambivalent. On one hand, Dharma values provide a strong ethical and philosophical foundation for the validity of customary law. On the other hand,

¹¹ Daffa Ladro Kusworo *et al.* "Living Law Dalam KUHP: Suatu Gagasan Menginventarisasi Kompilasi Hukum Adat". *Jurist-Diction*, 7 no 3 (2024): 439-456. <https://doi.org/10.20473/jd.v7i3.56266>

¹² Robi Assadul Bahri. "Konsep Penegakan Hukum Pidana Adat di Indonesia Berdasarkan Asas Kepastian Hukum". *Law, Development & Justice Review*, 7 no. 1 (2024): 61-74. <https://doi.org/10.14710/ldjr.7.2024.61-74>

¹³ Ni Putu Putri Maharani. "Pewarisan Anak Angkat Menurut Sistem Hukum Waris Adat Hindu Bali Dan Sistem Hukum Waris Kuh Perdata (Studi Di Desa Tista Kecamatan Kerambitan Kabupaten Tabanan)". *Jurnal Rekomendasi Hukum Universitas Mataram*, 1 no. 2 (2025): 238-249

the normative ambiguity in their formulation potentially weakens the consistency of legal enforcement and the protection of *krama desa* rights. Therefore, an effort to reformulate *awig-awig* norms into a clearer, more systematic, and operational form is necessary. This ensures that Dharma values do not function merely as moral ideals but are also juridically actualized as customary law that is fair, certain, and provides proportional protection to all members of the community.¹⁴

To analyze the juridical implications of Dharma values in the *Awig-Awig* of Kesian Customary Village concerning the consistency of customary law enforcement and the protection of *krama desa* rights, a normative foundation consisting of relevant legal principles and theories is required as an analytical umbrella. These principles and theories are used to assess the extent to which *awig-awig* norms fulfill the principles of justice, legal certainty, and rights protection within customary law practice. The relevant principles and theories serving as the legal umbrella are explained as follows: The Principle of Justice (*Gerechtigkeit*) is one of the fundamental values in law that demands a balance between the rights and obligations of every legal subject. Gustav Radbruch stated that law must contain three basic values: justice, legal certainty, and expediency, with justice being the primary value. From the perspective of Hindu Law, the principle of justice aligns with the concept of Dharma, which teaches the upholding of truth and justice to achieve social harmony.¹⁵

In the context of the *Awig-Awig* of Kesian Customary Village, the normative ambiguity in Article 26 paragraph (3) and Article 49 implies a disruption of the principle of justice, as the application of sanctions and the determination of inheritance rights have the potential to be carried out disproportionately. When norms are not clearly formulated, the substantive justice that lies at the core of Dharma values can be undermined by law enforcement practices that rely on the subjectivity of the *prajuru adat* (customary leaders). Thus, the principle of justice, as proposed by Gustav Radbruch, serves as a legal umbrella to assess whether Dharma values have been implemented fairly in customary law practice.

The Theory of Legal Protection, as proposed by Philipus M. Hadjon, emphasizes that the law must provide protection to legal subjects through two primary mechanisms: preventive protection and repressive protection. Preventive protection aims to prevent the violation of rights through the formulation of clear, firm, and understandable norms, while repressive protection functions to resolve disputes and restore rights once a violation has occurred.¹⁶

In the context of Article 49 of the *Awig-Awig* of Kesian Customary Village, this theory of legal protection becomes highly relevant, particularly in assessing the protection of the rights of *krama* women within customary inheritance legal relations. Article 49 regulates the standing of heirs, including daughters and widows; however, its normative formulation exhibits ambiguities that potentially weaken both forms of legal protection as intended by Philipus M. Hadjon. From the perspective of preventive legal protection, Article 49 has not provided optimal protection for *krama* women because the norms regulating the inheritance rights of daughters are only formulated generally as 'usufructuary rights' (*hak pakai*) without

¹⁴ Kadek Agus Surya Pradnyana Yoga *et al.* "Awig-Awig Sebagai Hukum Adat di Wilayah Desa Adat Provinsi Bali". *Jurnal Dinamika Sosial Budaya*, 25 no. 1 (2023): 293–296. <https://doi.org/10.26623/jdsb.v25i1.4448>

¹⁵ Afandono Cahyo Putranto *et al.* "Konsep Hukum Pidana Adat Pasca Pemberlakuan Undang-Undang Nomor 1 Tahun 2023 tentang Kitab Undang-Undang Hukum Pidana Perspektif Living Law". *Al-Zayn: Jurnal Ilmu Sosial & Hukum*. 3 no. 5 (2025): 7317-7338. <https://doi.org/10.61104/alz.v3i5.2372>

¹⁶ Mariana Marines Hardiyanti Meze *et al.* "Pelindungan Hukum Terhadap Hak Masyarakat Adat Bowaru Dalam Pengembangan Geothermal di Kecamatan Jerebu'u Kabupaten Ngada". *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 3 no. 6 (2025): 8272-8276. <https://doi.org/10.61104/alz.v3i6.2521>

clear boundaries. The *awig-awig* does not detail the duration of these usufructuary rights, the types of property that may be used, or the legal standing of such rights should a dispute arise with *purusa* (male) heirs. This lack of clarity results in *krama* women lacking legal certainty from the outset regarding the scope of their rights, thereby creating opportunities for unilateral interpretations that disadvantage women. This condition contradicts the essence of preventive legal protection, which demands clear norms as a tool to prevent rights violations. Furthermore, the provisions regarding the loss of inheritance rights due to 'abandoning the *kawitan*,' 'ninggal *kadaton*,' or the status of '*mulih dahja*' are also not accompanied by a definitive determination mechanism. It is not explained whether such determinations are made through a village assembly (*paruman*), a decision by the leaders (*prajuru*), or through specific customary processes. In the context of *krama* women, this lack of clarity potentially places women in a vulnerable position, as their status can easily be interpreted as having 'left the *kadaton*' due to marriage, without adequate protective procedures.¹⁷

From the perspective of repressive legal protection, Article 49 also fails to provide a clear mechanism for resolving disputes when violations of *krama* women's rights occur. The *awig-awig* does not explicitly regulate mechanisms for objections, defense, or the review of the revocation of women's inheritance rights. The absence of this repressive mechanism places *krama* women in a weak position when facing inheritance conflicts, as there is no standardized procedure to assess whether the restriction or revocation of inheritance rights aligns with the values of justice and Dharma.¹⁸

When linked to Dharma values in Hindu Law, this condition reveals a lack of synchronization between philosophical values and normative formulation. Dharma essentially teaches justice, balance, and the protection of the weak. However, the normative ambiguity within Article 49 potentially results in customary legal practices that are discriminatory toward women, meaning that Dharma values have not yet been fully actualized in a juridical sense.¹⁹

"Consequently, based on Philipus M. Hadjon's Theory of Legal Protection, Article 49 of the *Awig-Awig* of Kesian Customary Village does not yet fully provide adequate legal protection for *krama* women, either preventively or repressively. The normative ambiguity regarding the standing and inheritance rights of women not only weakens legal certainty but also potentially erodes the substantive justice that lies at the core of Dharma. Therefore, the theory of legal protection serves as an analytical umbrella to assert that a reformulation of Article 49 is necessary, ensuring that Dharma values are truly realized in customary legal norms that are fair, certain, and provide proportional protection for the rights of *krama* women.

Based on the entirety of the discussion, it is understood that the validity of the *Awig-Awig* of Kesian Customary Village as written customary law has juridically obtained legitimacy from the 1945 Constitution and national as well as regional legislation. Nevertheless, the normative ambiguity in Article 26 paragraph (3) and Article 49 demonstrates that the

¹⁷ Tamara Hendriana et al. "Perlindungan Hukum Tanah Ulayat Masyarakat Adat Atas Klaim Sertifikat Oleh Pihak Ketiga". *Unizar Law Review*, 8 no. 1 (2025): 21-37. <https://doi.org/10.36679/ulr.v8i1.88>

¹⁸ Heril et al. "Perlindungan Hukum terhadap Tanah Adat Suku Bugis/Tolotang di Kabupaten Sidenreng Rappang". *Sultan Jurisprudence: Jurnal Riset Ilmu Hukum*. 2 no. 2 (2022): 159-169.

¹⁹ I Made Hartaka. "Integrasi Nilai-Nilai Dharma Agama dan Dharma Negara Dalam Tradisi Upacara Hindu di Bali". *Jayapangus Press Jurnal Penelitian Agama Hindu*. 9 no. 3 (2025): 149-165. 10.37329/jpah.v9i3.4234

transformation of Hindu Dharma values into written norms has not yet fully met the principles of legal certainty, justice, and the protection of rights as required by positive law. This directly implies a lack of consistency in customary law enforcement and potentially weakens the protection of *krama desa* rights, thereby emphasizing the importance of reformulating *awig-awig* norms so that Dharma values function not only as moral guidelines but are also juridically and operationally actualized.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the *Awig-Awig* of Kesian Customary Village has substantively adopted and transformed Hindu Dharma values into written customary legal norms that regulate the social, religious, and family life of the *krama desa*. Dharma values such as harmony, morality, spiritual responsibility, and justice are reflected in the regulation prohibiting the insulting of others as stipulated in Article 26 paragraph (3), as well as the inheritance regulations in Article 49. Nevertheless, the research findings indicate that the normative formulation in both articles still contains normative ambiguity (*vage normen*) because it is not accompanied by clear and operational boundaries of conduct, determination mechanisms, or scales of sanctions and legal consequences. This condition demonstrates that the process of transforming Hindu Dharma values into the written norms of *awig-awig* has not yet fully met the principle of legal certainty required in written customary law. Furthermore, the normative ambiguity in Article 26 paragraph (3) and Article 49 of the *Awig-Awig* of Kesian Customary Village has juridical implications for the consistency of customary law enforcement and the protection of *krama desa* rights. Norms that are not explicitly formulated open a wide room for discretion for the *prajuru adat* (customary leaders), thus potentially leading to differing interpretations, non-uniformity in the application of sanctions, and the risk of abuse of authority. In the context of inheritance rights, the lack of clarity regarding the criteria and procedures for losing inheritance rights has the potential to weaken legal protection, especially for *krama* women and parties in weaker social positions. This condition indicates that although the *awig-awig* normatively reflects the ethical foundations of Hindu Dharma, the juridical actualization of its core values particularly justice and social harmony has not yet been fully realized due to the persistence of normative ambiguity in the formulation of its provisions. Therefore, this research emphasizes the importance of reformulating *awig-awig* norms in a clearer, more systematic, and measurable manner so that Hindu Dharma values do not only function as moral guidelines but are also juridically actualized in the form of customary law that guarantees legal certainty, justice, and proportional protection of *krama desa* rights.

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Conflict of Interest Statement: The author(s) declares that research was conducted in the absence of any commercial or financial relationship that could be construed as a potential conflict of interest.

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