



THE RECOGNITION AND RESPECT TO THE CUSTOMARY LAW PEOPLE IN THE VILLAGE
GOVERNMENT SYSTEM IN BALI

*Nyoman Satia Negara, I.

Department of Law, Postgraduate Program Udayana University, Bali, Indonesia

ARTICLE INFO

Article History:

Received 14th October, 2015
Received in revised form
22nd November, 2015
Accepted 25th December, 2015
Published online 31st January, 2016

Key words:

Recognition and respect,
Customary law community,
Village government.

ABSTRACT

The recognition and respect for customary law community in Bali (*Pakraman*) is mentioned in Article 18 (B)(2) of the 1945 Constitution of Republic of Indonesia. It states, "The State recognizes and respects the units of customary law communities along with their traditional rights as long as it still exists and in accordance with the development of society and the principles of the Unitary Republic of Indonesia which is regulated by the Law". *Pakraman* is the unity of tradition and manners in the social life of Hindu people passed down from generation to generation in the bond of *Kahyangan Tiga* or *Kahyangan Desa* (three main temples within the *Pakraman*) that have particular area, their own properties and is entitled to manage its own household. Meanwhile the village administration is an authority that organizes village governments to regulate and manage the interests of the local community in the state government system. This article has two legal issues. First, how is the existence of customary law communities in the system of village administration in Bali? Second, how is the implementation and the authority of customary law communities in the village government system? This is as a normative legal research that employs statutory approach, conceptual approach and principles of law. Theoretically, the state recognizes the customary law community (in Bali) with the original composition as customary law community which has tradition and traditional rights. Bali customary law community (*Pakraman*) basically still can co-exist with the village administration in the implementation of the village administration.

Copyright © 2016 Nyoman Satia Negara. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Nyoman Satia Negara, I. 2016. "The recognition and respect to the customary law people in the Village Government system in Bali", *International Journal of Current Research*, 8, (01), 25764-25769.

INTRODUCTION

The term *recognition* can be conceptualized as a process, act, recognizing¹, means that it is stated to be legitimate (true, valid; expressly reserves the right (over) (*Indonesia Large Dictionary*, 1996). How to acknowledge may be in the forms of, first, *de facto* means temporary recognition to the mastery of an area; and; second, *de jure* means comprehensive permanent recognition. According to the government, recognition in the sense that the state expresses it to be legitimate or valid is very important because it has 3 (three) functions, namely:

1. For the government officials, the principle of legitimacy serves as the norm of government (*bestuursnormen*);
2. For the community, legitimacy serves as the reasons to file a lawsuit or a claim (*beroepsgronden*);

3. For judges, the principle of legitimacy serves as the basis for testing an act of government (*toetsingsgronden*) (*Hadjon, 1994*).

On the other hand, based on the philosophy and moral teachings of the formation of the state, the term recognition is conceptualized as a statement of acceptance and granting legal status by the state and in state law to the existence of law and the rights of citizens both as individuals and the unity of the people as the embodiment of constitutional obligation of the state to respect, protect and fulfill the human rights of citizens (*Fariqun, 2007*).

According to the concept of the recognition above, an obligation to respect is conceived as the obligation of the state to not violate the rights of customary law people. Furthermore, it also requires the state to enact laws that can guarantee such rights. The obligation to protect is conceptualized as requiring the government to prevent and take action against what happens when the violations committed by non-state parties in order to enforce the applicable law.

*Corresponding author: I Nyoman Satia Negara

Department of Law, Postgraduate Program Udayana University, Bali, Indonesia.

The obligation to fulfill is conceived as requiring the governments to evaluate various policies and regulations as well as planning and implementing policies for the enjoyment of rights of the customary or indigenous people (Suwitra, 2010). Recognition and respect of the customary communities is stated in Article 18 B of the 1945 Constitution of Republic of Indonesia. Definition of the customary law communities (*Pakraman*) as a community or traditional social organization in Bali can be identified as having the characteristics of: (1) it has a unity tradition and manners of social life; (2) having the *Kahyangan Tiga* or the *Kahyangan Desa* as a place of worship for its people; (3) has an area with specific boundaries that clearly have its own property, and (4) is entitled to manage its own household. Meanwhile on the other side, the village government is a system of government in running the authority and the power to regulate the levels of government village. In Government Regulation No. 72 of 2005 on the Village, the Village Administration is the implementation of government affairs by the Government of the Village and Village Consultative Body to regulate and manage the interests of local communities.

In the legislation at the present time, people use the terms of *Desa* and *Kelurahan/Village* instead of *Desa Dinas* (Official Village), which is the government organization that organizes administrative functions at the village as the bottom level of the structure of government in Indonesia, called as the village administration. According to Law No. 23 of 2014 on Regional Government (Indonesian Law No. 23 of 2014) in Chapter XVIII of Article 372 paragraph (1), it is noted that, "*the Central Government, Provincial Government and District Government or Municipalities can assign the affairs of government authority to the village*". By looking at the definition, the authority and power owned by each village and the *Pakraman* are very different, although each has a territory, people and the rules of its own. However, the village and *Pakraman* do together the implementation of governance, as well as organize and regulate the interests of the local communities. For conditions in Bali at this time and in the future, the presence of the two forms of village i.e. the official village and the *Pakraman* village are still able to work together in the implementation of tasks in the respective villages, considering both have different functions in regulation and management of its people.

Based from the above background, the legal issues addressed in this article are: (1) how is the existence of customary law communities in the system of village administration in Bali?; and (2) how is the implementation and the authority of customary law communities in the village government system? This is a normative legal research that was done methodologically, systematically and consistently (Ibrahim, 2006). This research employs statutory and comparative approaches to the concept of law with study documentation with the processing and analysis of legal materials through the process of qualification and systemized legal materials. The collected legal materials then were analyzed with the techniques of legal reasoning and argumentation. The overall results of the study were then presented by descriptively analytically.

The Existence of Customary Law People in the Village Governance System in Bali

Customary law community in Bali is called "*Desa Pakraman*". This term is commonly known as *Desa Adat*, the indigenous or customary village. The term *Desa Adat* as presented, at first only known as *Desa* (village). However, with the formation of another *desa* or village by the Dutch government, which was a special village which had the task to handle the administration of lower level, and then there was a misleading definition of *desa* /village. Therefore, to provide a clear distinction of those two kinds of village with different functions and duties, they are named respectively as *Desa Adat* or customary village and *Desa Dinas* or administrative village. The term was first found in the writings of I Gusti Gede Raka (1955), then it was read by I Gde Pitana. Etymologically the term *desa* is derived from the word *swadeshi* (Sanskrit), which means the area, place or part of independent or autonomous place.

The word *desa* or village as well as the word state, country, and village, according to Soetarjo Kartohadikoesoemo (Kartohadikoesoemo, 1984), means homeland, the place of origin and the place of birth. Meanwhile the word *Pakraman* is derived from the word *Krama* (in the dictionary Bali-Indonesia written *Kraman*), means the customs, behavior, and members of village (Indonesian Language Dictionary, 2005). The sense of *kraman* was turned into *krama* originally meant a collection of older people (those who are already married) which later turned into a sense of community. The term *Pakraman* was first formally used in the Bali Provincial Regulation No. 3 of 2001 on *Desa Pakraman*. Article 4 of that regulation states that, "*Desa Pakraman* is the unity of tradition and manners in the social life of Hindu people passed down from generation to generation in the bond of the *Kahyangan Tiga* or *Kahyangan Desa* (three main temples within the *Pakraman*) that have a particular area and own property and is entitled to manage its own household."

In Bali, there are two forms of village as mentioned above - *Desa Dinas* (administrative village) and *Desa Pakraman* (customary or traditional village), in which those two have their own functions, systems and structures of organizations. This is indicating that the dualism that exist in Bali. Since the colonial period, the local government in Bali has been characterized by a dualistic framework that divides authority between traditional structures and services. In general, traditional village consists of several *Banjars* as official partner for the village (*Adat*). These *Banjars* (administrative *Banjars*) were formed by the Dutch in the Administrative Villages with a slightly different level of impact on the local political process (Warren, 2010). The existence of administrative village is not separated from the Dutch colonial influence with the end of "*Puputan Badung*" war in 1906.

According to the Law No. 22 of 2009 on the Local Governments, several regencies in Bali are called the administrative village as "*Keperbekelan*" which is the lowest part of the government system. While in urban areas, by considering the number and heterogeneity of the inhabitants, the village in an urban area is formed as a "*Kelurahan*". *Kelurahan* is an area occupied by a number of residents who

have government organizations directly under the head of sub-district or *Camat* that is entitled to organize its own household. *Desa* (administrative village) is headed by a village chief or *Perbekel*, while *kelurahan* is led by a *Lurah* who is appointed by the Government.

As a reality that can be found in Bali linked to the existence of the village of *Desa Dinas* and *Desa Pakraman* two forms of village administration has revealed the existence of dualism of the village administration. Concerning the relationship between the *Desa Dinas* and *Desa Pakraman*, it is implied in the Bali Provincial Regulation No. 06 of 1986 on the Status, Function and Role of Traditional Village as the Unity of Customary Law People in the Bali Province as mentioned in Article 5. It states, "Adat village in the Province of Bali is the unity of customary law communities that are dealing with social religious and social life." Furthermore, in Chapter XVIII specifically Article 371 paragraphs (1) and (2) of the Indonesian Law No. 23 of 2014, it is noted that in Regency or City can be formed village and village referred to in paragraph (1) has the authority under the provisions of the legislation regarding the village. The Central Government, Provincial Government, and the Government of Regency or City Government could assign part of its affairs under its authority to the village as stated in Article 372 Paragraph (1) of that Law. In this legislation, it is also mentioned the definition of the village as the spirit of the implementation of the constitutional mandate namely the regulation of the indigenous or customary law people. While according to Law No. 6 of 2014 on Village, it is noted through Article 4 that the regulation of the village aims at:

- 1) Give recognition and respect for the existing village with diversity before and after the formation of the Republic of Indonesia;
- 2) Made it clear and legal certainty on the status of the village in the constitutional system of the Republic of Indonesia for the sake of justice for all Indonesian people;
- 3) Preserve and promote the customs, traditions, and culture of rural communities;
- 4) Encouraging initiative, movement and participation of rural communities and the potential for development of rural assets for the common welfare;
- 5) Forming professional, efficient and effective, open as well as accountable village administration;
- 6) Improving public services for residents of rural communities in order to accelerate the realization of common welfare;
- 7) Enhance social and cultural resilience of rural communities in order to realize the villagers that are able to maintain social cohesion as part of national security;
- 8) Promote the economy of rural communities and overcome the gap of national development; and
- 9) Strengthening the rural communities as the subject of development.

As already described above, it is noted that the existence of customary law communities (*Desa Pakraman*) in the system of village administration in Bali should be maintained, since the two have different functions in regulation and arrangement to their people. Thus, the *Desa Dinas* or administrative village can functioned as local-self-government, which is part of the

bottom level system of government. Meanwhile on the other side, *Desa Pakraman* as a self-governing community with their original autonomy, given the implementation of *Desa Pakraman* is a part of the organization of religion (in this case Hinduism) for Balinese customary law communities. Maintaining the presence of *Desa Pakraman* is also form of the preservation of the cultural identity of the nation.

Implementation and Authority of Customary Law Community in the Village Governance

Desa Pakraman is the first form of customary law for Balinese people to live in a group of people who form a regular arrangement in the form of the village. This form is as one marker of identity in governing the nation of Indonesia. This led to the emergence of groups (social group) which is a social unit consisting of a collection of individuals who live together by organizing reciprocal, intensive, has regular relationships and it is expected to have division of tasks, structure, as well as certain norms in force for them. Ferdinand Tonnio mentioned that there are two forms of this social group, namely *gemeinschaft* and *gesellschaft* (Norma, 2006). *Gemeinschaft* is a form of common life in which members have a relationship between pure spiritual nature and eternal nature. On the other hands, *gesellschaft* is a form of common life in which members have a relationship that is both disinterested and in the short term, as well as mechanical. Balinese Customary law community is a group of people in the form of *gemeinschaft*, where they live together in a group or customary law community unit called *Desa Pakraman*, which have a sincere and spiritual relationship among the members of *Desa Pakraman* that in carrying out their daily lives are governed by rules made together called the *awigawig*.

The implementation and authority of *Desa Pakraman* in Bali are conducted by the *prajuru* (board) of *Desa Pakraman* regulated in the applicable *awigawig*. The post of chairman in the management of *Desa Pakraman* who place in the top position in the arrangement of *prajuru* is called with many terms (such as: *bendesa*, *kelihan desa*, *penghulu desa*, *jero bahu mucuk dan lain-lain*) (Sudantira et al., Journal Magister Hukum Udayana, Vol. 6 No. 2 of 2014).

The provision of the *prajuru* of *Desa Pakraman* is stipulated in the Bali Provincial Regulation No. 3 of 2001 on *Desa Pakraman*, specifically in Chapter IV concerning the *Prajuru* of *Desa Pakraman*. Basically, Article 7 states that *Desa Pakraman* is headed by *prajuru* of *Desa Pakraman*, in which the *Prajuru* of *Desa Pakraman* is chosen or assigned by members of *Desa Pakraman* according to the rules set out in the respective *awigawig* of *Pakraman*. Furthermore, it also states the structure and composition of *prajuru* are regulated in the *awigawig* of *Desa Pakraman*. The tasks of *Desa Pakraman* as stated in Article 8 are to: (1) Implement the *awigawig* of *Desa Pakraman*; (2) Organize religious ceremonies in the *Desa Pakraman*, in accordance with the respective religious literature and traditions; (3) Ensuring peace and the settlement of customary or *Adat* disputes; (4) Representing the *Desa Pakraman* in acting to take legal actions both inside and outside the court with the consent of the village *paruman* or assembly; (5) Administer and organize the management of the

assets of *Desa Pakraman*; and (6) Fostering religious harmony in the region of the *Desa Pakraman*. In the operation of *Pakraman*, the government functions are known for: (1) *Prajuru Desa*, as caretaker or village administrator; (2) *Paruman Desa*, as the highest body in the deliberation (meeting) to establish and agree on the existence of regulatory or *awigawig* imposed in the village; and (3) *Saba Desa*, as a body to resolve a conflict. In *Pakraman*, everything related to the basic needs of the village, especially on custom or *adat*, religious responsibilities of the people, restrictions and obligations for the people of *desapakraman*, all of the regulation and the maintenance are determined by the people of *Desa Pakraman* itself in the form of regulation (*awig awig* namely provisions regulate manners of social life in the community to create peaceful and balanced lives), and *sima* (standards or provisions that are not written prevailing in society), *dresta* (community perceptions of a social life manners), *lekita* (notes or documents about events in the community), or other terms.

Communities of Balinese people realize that *Pakraman* is autonomous and not to be associated with the system of village governance, and it does not bring about a change in the form of traditional village governance. In the Local Regulations, there is no arrangement of the relationship between *Desa Pakraman* and *Desa Dinas* as stipulated in the Bali Provincial Regulation No. 06 of 1986. Although there are no rules governing the relations between *Desa Pakraman* with *desa dinas*, those two kinds of village remain running together in doing arrangements and the management of its members.

The customary law community (or *Desa Pakraman*) in Bali are people who live together because of inner relationship to implement the teachings of Hinduism which is believed by the *Desa Pakraman*. Implementation of the Hindu religion is clearly seen from the exercise of the philosophy of *Tri Hita Karana* (three causes of well-being) in managing the members of *Desa Pakraman*. *Tri Hita Karana* covers the harmony between humans (residents of *desa pakraman*) with God, which is symbolized by the establishment of *Kahyangan Tiga* or the three main temples in *Desa Pakraman*; the harmony between human beings and their environment called the *Palemahan Desa*; and harmony among fellow human beings called *Pawongan Desa*. The philosophy is a community identity and local knowledge of Balinese indigenous people in running their lives on *Desa Pakraman*. Juridically, the recognition and respect for *Desa Pakraman* is mentioned in the 1945 State Constitution of the Republic of Indonesia of Article 18 B paragraph (2):

"The State recognizes and respects the units of customary law communities along with their traditional rights as long as it still exists and in accordance with the development of society and the principles of the Unitary Republic of Indonesia which is regulated by the Law".

Recognition and respect of the state to the customary law community (*Desa Pakraman*) reflects the presence of indigenous communities and their their traditional rights are

recognized by the state as long as they live. The recognition and respect to *desapakraman* in Bali can be seen from the basic philosophy that *Desa Pakraman* as a collection of individuals of customary communities Bali is a group of people in the form of *gemeninschaft*, (forms of life together and have a relationship of religious spiritual inner nature, natural and eternal), where they live together in a group or unity of indigenous people called *Desa Pakraman*. In addition, as a group, as already mentioned, the existence of *Desa Pakraman* is also a form of concrete implementation of the teachings of religion (in this case the Hindu Bali) by a unity of customary peoples. Implementation of the Hindu religion is evident from the exercise of the philosophy of *Tri Hita Karana* (three causes of happiness) in managing the residents of *desapakraman* to achieve the goal of human life.

The existence of *Desa Pakramanis* stipulated in the Article 18 (B) (2) of the 1945 Constitution of Republic of Indonesia, Indonesian Law No. 6 of 2014, Indonesian Law No. 23 of 2014, and the Provincial Regulation of Bali No. 3 of 2001, as well as other regulations pertaining to the village. Sociological basis, that *Pakraman* in making arrangements, arrangements to the residents until today still exists and lives. Civic engagement in addition to the above basis, also performed with the bonding rules (*awig awig*) that are made, implemented and adhered to by all members of the customary law community their respective environment.

According to Article 1 (1) of the Indonesian Law No. 6 of 2014, *Desa* is a village and traditional or *adat* village or called by other names, is the unity of the legal community that have borders, with the authority to regulate and administer governmental affairs, the interests of local communities based on community initiatives, the right of origin, and/or traditional rights recognized and respected in the system of government of the Republic of Indonesia. Meanwhile according to Article 1 paragraph 4 of Local Regulations of Bali Province No. 3 of 2001 on *Desa Pakraman*, it is noted that *Desa Pakraman* is the unity of tradition and manners in the social life of Hindu people in the Province of Bali passed down from generation to generation in the bond of the *Kahyangan Tiga* or *Kahyangan Desa* (three main temples within the *Pakraman*) that have a particular area and own property and is entitled to manage its own household.

Desa Pakraman until today is still exist in carrying out its functions, which are making regulation and arrangements to its people. The position of the *desa pakraman* that received recognition by both government and its people in line with the existing village in the system of government (village administration system). In the General Explanation part of Bali Provincial Regulation No. 06 of 1986, number 2 states that Balinese traditional village has been a very important role in managing and fostering traditional village life as well as in the development process. As the lowest government organization which is in the level of village, traditional village of *Desa Pakraman* controls the wheels of government in the region (*Palemahan*) which is the smallest unit in the Republic of Indonesia, alive and growing today, as the embodiment of a nation culture that should be acknowledged and preserved. *Desa Pakraman* has grown and developed throughout history

over the centuries, contributed invaluable to the continuation of community life, the struggle for independence and development in Bali, so it needs to be preserved. Implementation and authority of *Desa Pakraman* lies on the original power in the autonomy of *Desa Pakraman*. Syafrudin Ateng mentions that the contents of village autonomy are: (a) Having its own region (territory) determined by the legitimate boundaries (approved, recognized by its neighbor); (b) Reserves the right to take care of its own administration and household; (c) Has the right to elect and appoint the head of the alliance itself or its own government assembly; (d) It is entitled to have its own property and financial resources; (e) Entitled to retain its own land; and (f) Entitled to collect duties and taxes itself (Na'a, 2010).

In Bali, *Desa Pakraman* has a very important role in organizing and taking care of its members, because *Desa Pakraman* has its own system of government. Van Vollenhoven said that governmental authority is concerned with *bestuur, politie, Justitie, and Regeling* (Zanibar, 1999). *Desa Pakraman* or Balinese customary communities is a group of people in the form of *gemeninschaft*, (forms of life together and have a relationship of religious spiritual inner nature, natural and eternal), where they live together in a group or unity of indigenous people called *Desa Pakraman*. In addition, as a group, as already mentioned, the existence of *Desa Pakraman* also forms as concrete implementation of the teachings of religion (in this case the Hindu Bali) by the unity of customary people. Implementation of the Hindu religion is evident from the exercise of the philosophy of *Tri Hita Karana* (three causes of happiness) in managing the members of *Desa Pakraman* to achieve their human life goals.

Conclusions and Suggestions

It is clear that the recognition and respect for customary law community unit along with their traditional rights are stipulated in the Article 18 (B) (2) of the 1945 Constitution of Republic of Indonesia. However, in the legislative level, there is still no clear difference between the administrative village of *Desa Dinas* with the traditional village of *Desa Pakraman*, although it is noted that the definition of the two villages are very different. In the level of Bali Provincial Regulation No. 3 of 2001 on *Desa Pakraman*, there is no certainty about the existence of *Desa Pakraman* in the Village Government system. However, the recognition and respect for the existence of *Desa Pakraman* is still apparent.

Generally, in Bali, the customary law community or *Desa Pakraman* in can co-exist with the administrative village (*Desa Dinas*) in carrying out their respective functions and authorities. *Desa Pakraman* as a traditional village with an original system of government (can function as a self-governing community) remains carrying out cooperation with the village set up by the government (*Desa Dinas*) functioned as the local-self-government, in the management and maintenance of the same people, in the same area, and in the same jurisdiction as well, however the functions and roles are different. Balinese *Pakraman* itself is a group of indigenous people in the form *gemeninschaft*, (forms of life together and have a relationship of religious spiritual inner nature, natural

and eternal) and is part of the implementation of the religion (in this case Hinduism) for Balinese customary law communities. Maintaining the presence of *Desa Pakraman* is also form as the preservation of the cultural identity of the nation. Finally, based on these conclusions, it may be advisable to Indonesian legislators, in making regulations and government policies towards *Desa Pakraman*, to always protect, preserve traditional rights as indigenous peoples unity is still alive and thriving. It is important for customary law community (*Desa Pakraman*) to cooperate with village governance.

REFERENCES

- Drafting Team of the Dictionary of Development Center Language, 1996. Indonesia Large Dictionary (*Kamus Besar Bahasa Indonesia*). 2nd Ed. Balai Pustaka. Jakarta.
- Hadjon, Philipus M. 1994. Normative Function of Administrative Law in Creating a Clean Government (*Fungsi Normatif Hukum Administrasi dalam Mewujudkan Pemerintahan Yang Bersih*). The speech delivered in the Professor of Law inauguration reception in Faculty of Law Airlangga University. Surabaya.
- Ibrahim, Jhony. 2006. Theory and Method of Normative Legal Research (*Teori dan Metoda Penelitian Hukum Normatif*). Bayu Publishing. Malang.
- Indonesian Language Dictionary, 2005. Balai Bahasa Denpasar, Pusat Bahasa Departemen Pendidikan Nasional. Denpasar.
- Kartohadikoesoemo, Soetarjo. 1984. Village (*Desa*). PN Balai Pustaka. Jakarta.
- Latief Fariqun, A. 2007. The Recognition of Customary Law Society on Natural Resources in National Law Politic (*Pengakuan Hak Masyarakat Hukum Adat atas Sumber Daya Alam dalam Politik Hukum Nasional*). Dissertation. Brawijaya University. Malang.
- Na'a, Ateng Syafrudin and Suprin, 2010. Village Republic The Wrestling of Traditional and Modern Law and Design of the Village Autonomy (*Republik Desa Pergulatan Tradisional dan Hukum Modern dan Design Otonomi Desa*). PT. Alumni. Bandung.
- Norma and Siti, 2006. Social Groups in Sociology Introduction and Applied Text (*Kelompok-kelompok Sosial dalam Sosiologi Teks Pengantar dan Terapan*). Eds. J. Dwi Narwakon and Bagong Suyanto. Kencana. Jakarta.
- Sudantara, I Ketut and Ni Nyoman Sukerti, 2014. The Regulation of Customary Court in *Desa Pakraman's* Awigawig: Initial Study Concerning the Existence of Customary Court in the Unity of Customary Law Community of *Desa Pakraman* (*Pengaturan Pengadilan Adat dalam Awig-Awig Desa Pakraman: Studi Pendahuluan tentang Eksistensi Peradilan Adat dalam Kesatuan Masyarakat Hukum Adat Desa Pakraman*). *Jurnal Magister Hukum Udayana*, 6(2).
- Suwitra, I Made, 2010. The Existence Tenure and Ownership on Customary Lands in Bali From the National Agricultural Law Perspective (*Eksistensi Hak Penguasaan dan Pemilikan atas Tanah Adat di Bali Dalam Perspektif Hukum Agraria Nasional*). Logoz Publishing. Bandung.
- Warren and Carrol, 2010. Customary in Practice and Discourse of Balinese People: Positioning the Principle of Citizenship and Commonweal in Customary in Political in Indonesia

(*Adat Dalam Praktik dan Wacana Orang Bali : memposisikan Prinsip Kewargaan dan Kesejahteraan Bersama ('commonweal'), dalam adat dalam Politik Indonesia*), Eds. Jammie S. Davidson, et.al. Yayasan Pustaka Obor Indonesia. Jakarta.

Zanibar and Zen, 1999. Village Autonomy with A Special Guide to Village in South Sumatera Province (*Otonomi Desa, dengan Acuan Khusus pada Desa di Provinsi Sumatra Selatan*). Dissertation. Faculty of Law Magister Program.
