



## Synchronization between Indonesia and Balinese Village Law (A Community Social Service at Peninjoan Village, Tembuku Districts, Bangli Regency, Bali)

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> Synchronization, Law enforcement, Village communities</p>	<p>In the legal system of the unitary state of the Republic of Indonesia, there is a hierarchy of laws and regulations that must be obeyed by all citizens. Since Indonesia's independence in 1945, efforts have been made to promulgate various legal regulations down to the lowest level, namely in the villages. It must be admitted, these efforts are still being carried out by the government to this day. Scholars through their tri dharma program, namely community social service, also participate in assisting the government in providing enlightenment in the field of legislation to rural communities. Traditional village governance and traditional villages have existed long before Indonesia's independence. For this reason, continuous efforts are needed to synchronize the various existing regulatory instruments in order to create harmony in law and government in Indonesia. This is an imperative action taken by the scholars in order to strengthen the participation of the communities in the law enforcements administratively to achieve the goal of practical sustainable law enforcement. The approach method used in this research is the statute approach, the comparative approach, and the analytical and concept approach. The aims of this research is to synchronize national regulations with regulations at the village level, especially in Peninjoan Village.</p>
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### 1. INTRODUCTION

The concept of the hierarchy of laws and regulations cannot be separated from the theory of Hans Kelsen and Hans Nawiasku. As quoted by Nisrina Irbah Sati in the MPR Decree in the Order of Legislation in Indonesia (pp. 837–838). According to Hans Kelsen in a book entitled *Teori Hans Kelsen Tentang Hukum* by Jimly Asshiddiqie, (2006), basically there are two groups of norms in law, namely norms that are inferior and norms that are superior. Regarding these two norms, the validity of the lower norm can be tested against the one that is hierarchically located above it.

Departing from Hans Kelsen's theory, Nawiasky, (1941) then detailed that the arrangement of legal norms is arranged in a legal building in the form of a stupa (stufenformig) consisting of certain parts (zwischenstufe). In a book entitled *Penelitian Dibidang Ilmu Hukum* by Kadarudin, (2021), John Austin provides an understanding and limitation of the scope of legal science. First, law is the command of the ruler, second, law is a logical system that is fixed and closed, third, positive law consists of elements of command, sanction, obligation and sovereignty, beyond that only positive morality. The

hierarchy of these sections is staatsfundamentalnorm (basic norms), staatsgrundgesetz (norms that are basic and broad, can be spread over several regulations), formellgesetz (concrete and detailed in nature), verordnungsatzung (implementing regulations), and autonome satzung (autonomous regulations).

Legislation in Indonesia also recognizes hierarchy. The provisions of Article 7 paragraph (1) of Law 12/2011 explain that the types and hierarchy of laws and regulations in Indonesia consist of:

- a. The 1945 Constitution of the Republic of Indonesia;
- b. Decree of the People's Consultative Assembly;
- c. Laws/Government Regulations in Lieu of Laws;
- d. Government regulations;
- e. Presidential decree;
- f. Provincial Regulations; and
- g. Regency/City Regional Regulations.

Based on these provisions, it can be seen that the highest hierarchy of laws and regulations in Indonesia is the 1945 Constitution. Then, it is important to note that the legal powers of the laws and regulations mentioned apply in accordance with their hierarchy and lower laws and regulations must not conflict with higher legislation.

Types and hierarchies of laws and regulations other than those referred to above include regulations stipulated by:

- a. People's Consultative Assembly (MPR);
- b. House of Representatives (DPR);
- c. Regional Representative Council (DPD);
- d. Supreme Court;
- e. Constitutional Court (MK);
- f. Audit Board of the Republic of Indonesia;
- g. Judicial Commission;
- h. Bank Indonesia;
- i. Minister;
- j. Agency, institution, or commission of the same level established by law (UU) or the government on the orders of the Act;
- k. Provincial People's Representative Council (DPRD) and Regency/Municipal DPRD; and
- l. Governor, Regent/Mayor, Village Head or equivalent.

The statutory regulations mentioned above are recognized for their existence and have binding legal force as long as they are ordered by a higher statutory regulation or are formed based on authority. From the hierarchy and types of laws and regulations, the content of criminal provisions can only be contained in Laws, Provincial Regulations, or Regency/City Regional Regulations. Each statutory regulation has a weighing section (consideration) and a remembering section, each of which has its own content.

Within the scope of Traditional Villages in Bali, the applicable legal norm is awig-awig Traditional Villages Windia (2016) Awig-awig is part of Balinese customary law that was made to regulate the life order of traditional Balinese social organizations. Examples of traditional Balinese organizations in question are, Desa Pakraman, Subak, Sekaa, Dadia.. Based on the Constitution of the Unitary State of the Republic of Indonesia, the existence of customary law communities is recognized and stipulated in Article 18B paragraph (2) of the 1945 Constitution. If in a country that has a law or basic law that regulates the lives of its citizens and an organization that has a household constitution used as a guide in running the organization. Likewise, the traditional village which is a traditional institution also has the same thing. Awig-awig is used as a special rule to regulate the life of indigenous peoples in the area of customary village life outside of official village life guided by national/state law. According to Adharinalti, (2012), the most prominent function of Pekraman village for residents or their manners, is to jointly ease the burden of life, both joy and sorrow. In fact, the formation of a traditional village has occurred long before the independence of Indonesia on August 17, 1945. Awig-awig Traditional Village as a legal norm that is recognized, obeyed and implemented by the customary law community in Bali, has become a kind of constitution for the customary law community in Bali. On the other hand, in accordance with the hierarchy of laws and regulations in force in Indonesia, "requires" every regulation that is enforced in every inch of Indonesia's land and water not to conflict

between the rules below. A statutory regulation may not conflict with the above statutory regulations, thus regional regulations may not conflict, for example with laws, government regulations, presidential decrees or ministerial decrees. The problem arose when TAP MPR No. III/MPR/2000 abolishes Ministerial Decrees in the order of laws and regulations in Indonesia, meaning that they are under the Presidential Decree (directly) Regional Regulations. This makes the Regional Government/DPRD not feel the need to 'follow' the Ministerial Decree in making Regional Regulations. If the Regional Regulation contradicts the statutory regulations above, the Regional Regulation is easily said to be null and void. In practice it is not that easy. Currently, the Ministry of Home Affairs has a Regional Autonomy Council (DOD) whose one task is to examine and evaluate regional regulations made by regional governments/DPRDs in relation to their consistency and correlation with the laws and regulations above. If it is considered problematic, for example contrary to the laws and regulations above, the DOD (can only) recommend that the relevant Regional Government/DPRD change or revoke it. There are several studies that are similar to the author's research. First, the research conducted by Toha (2011) conduct research about Penelitian Hukum Eksistensi Hukum Adat Dalam Pelaksanaan Pemerintahan Desa study Empiric di Bali. From the results of the study, it can be seen that, since the Dutch East Indies Village Government, even long before that, namely since the days of the kingdoms in the archipelago, Village Governments have existed, but with different names and government systems because they were heavily colored by the political will of the rulers of their time. Second, Rasta (2018) conducted research on Fungsi Awig-Awig Dalam Mengatur Krama Desa Pakraman Di Bali. The aims of this research is to synchronize national regulations with regulations at the village level, especially in Peninjoan Village

## 2. COMMUNITY SERVICE METHOD

Peninjoan Village, located about 65 KM from Denpasar City. This includes the Tembuku sub-district, Bangli Regency, Bali Province. The village with a population of about 12,055 people is located adjacent to the Karangasem Regency area and has an area of 12.00 KM<sup>2</sup>.

Community service in Peninjoan Village, Tembuku District, Bangli Regency uses a participatory approach. The type of community service carried out is in the form of counseling that uses a normative legal approach, where community service in Peninjoan Village is carried out by providing legal counseling directly by visiting the Peninjoan Village community.

The approach method used in this research is the statute approach, the comparative approach, and the analytical and concept approach. The statutory approach is used to broadly understand the basic regulations regarding LPD and understand legal concepts derived from theories, principles and thoughts to find the best solution in community service while the comparison method is used to compare the concepts of regulations both existing and applicable nationally, as well as those that apply in the region, especially in Peninjoan Village. Sources of legal materials used in providing counseling are sources of primary legal materials such as legislation and secondary legal materials such as books, literature, theses, dissertations, journals and others.

## 3. RESULTS AND DISCUSSION

### *Law with Community Culture*

Currently the law in Indonesia is actually on a positive legal basis, every norm in community action must be formed into positive norms. Thus, it can be understood that Positivism is a school in legal philosophy which assumes that legal theory is only concerned with positive law Samekto (2019) The norm was then ratified in the form of a law in accordance with Article 72 of Law Number 12 of 2011 concerning the Establishment of Legislations. According to Islamiyati (2018) the philosophy of positivism will give birth to the concept of positive law, namely written legal provisions issued by institutions consisting of orders.

A law that has been passed can only be legally binding if it is promulgated in a state gazette. This indicates that the written rules that are made must be able to regulate every aspect of a society's actions in detail, seem rigid but for the purpose of legal certainty in Indonesia (Farida, 2007).

Apart from the adaptation of positive law in every formation of regulations in the national legislation program, Indonesia in the 1945 Constitution also states and recognizes the existence of customary law in the legal system in Indonesia as stated in Article 18 B (2): "The state recognizes and

respects community units, customary law and its traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia as regulated in the law.

The philosophical basis of customary law is that the values and nature of customary law are very similar and even contained in the points of Pancasila. For example, religious magic, mutual cooperation, deliberation and justice. All these elements concretely mention the spirits of customary law in the lives of Indonesian people who want to be regulated in the legal system in Indonesia, in other words Pancasila is the crystallization of customary law.

The function of law as an engineering tool as well as a social regulator has gone a long way in the process of making it up to its implementation. The law actually functions as a unifier of society, so the law will not be able to work in a vacuum (without society). Starting from the formation process of the legislative body, the law uses sociological aspects which are included in three stages, namely:

- a. Initiation stage  
Studying the patterns of public reaction through sociological studies so that a new law does not interfere with the stability and regularity of the life of the people, nation and state. The initiation stage is aimed at early detection of certain arrangements in a legal order;
- b. Socio-political and juridical stage  
Is the stage of exchange of ideas that occurs between the initiator of the regulation and community representatives consisting of community leaders, traditional leaders, and religious leaders. Processing, critiquing and defending ideas which will then be tested whether the legal product can work or not;
- c. Dissemination stage  
The technical stage in designing an effect in law (sanctions). Sanctions must be able to provide justice, certainty and benefit. In this stage, stakeholders as well as experts formulate legal materials and languages that are easy to understand and do not have multiple interpretations.

The operation of law in the culture of society involves several entities or aspects that are interrelated with one another. Some of these entities are law making institutions, sanctions making institutions and social personal forces from the ongoing legal process (Djarmiko, 2021).

Law and culture of society will always coexist because law cannot be separated from society and vice versa. Complex factors coupled with the culture of people's lives that are always evolving affect the process of designing and enforcing the law itself, such as social, economic, cultural, political, religious, modernization, technological, international and other factors. These factors affect human interests and will transform into a force (social personal forces) that will affect the legislative process depending on the most dominant factors influencing the culture of people's lives today, where politics and the economy usually always emerge victorious.

### ***The Effect of Human Interaction to the Law***

Humans interact because of solidarity, Old Maxim which reads *ubi societas ibi ius*, is a famous motto from Cicero which means where there is society there is law. The motto indicates the interaction between individuals in public relations can bring up a law. Interaction between individuals with individuals, individuals with society and society with society.

Social solidarity is created because of moral feelings and beliefs that are shared and strengthened by shared social experiences. This happens because there is a sense of solidarity and sharing among the individuals as members of the group because of the same emotional feeling.

Social solidarity has an important role in the creation of customary law. The main characteristics can be seen from the inner trust of a member towards other members, the distribution of rights and obligations to obtain good results according to the skills possessed by each member. Social solidarity is also based on the mutual attachment of each member of the social group which is supported by the existence of moral values and beliefs that live and are shared together in society.

### ***Synchronization Between Indonesian Law and Bali Traditional Law***

Customary law only surfaced around the twentieth century where a Dutch Muslim scholar named Snouck Hurgronje used the term “customary law” in his book entitled *De Atjehers*. Then it was developed by Van Vollenhoven by using the term juridical technique and incorporating customary law into legal science. Customary law is original Indonesian law rooted in customs or is a reflection of the basic cultural values of the Indonesian people, which means binding and discovering all the legal thoughts and feelings of people in Indonesian society. This idea is recognized by the Indonesian constitution, the 1945 Constitution, which means that it also shows the existence of the formulation of customary law as part of the basic laws of the Indonesian state.

### ***Humans Interact Because of Solidarity***

Towards synchronization between national law and customary law, according to Vollenhoven (1993) in his book *Het Adatsrecht van Nederland Indie Volume III*, it is said that there is a legal circle (*rechtskringen*), where each circle of law shows its own nature and style. Customs that are used as principles or foundations for fostering national law must meet the following requirements:

- 1) Customary law may not conflict with national and state interests based on national unity;
- 2) Customary law must not conflict with the Indonesian state which has the philosophy of Pancasila;
- 3) Customary law may not conflict with written regulations (Law);
- 4) Customary law that is clean from the characteristics of Feudalism, Capitalism and the nature of human exploitation of humans;
- 5) Customary law that does not conflict with religious elements.

Analyzing the opinion above, it can be said that the recognition of the values and rights of indigenous peoples given by the state is conditional. Whereas, customary law values in the formation of national laws and regulations must be "clean" before they are actualized. This cleaning is carried out by analyzing the values of norms that live in a certain community group, filtering out the rules that can lead to obstacles in national development and are not in accordance with the values of Human Rights and then merged into a written norm in order to create legal guidance national.

To fulfill the requirements as mentioned above, for customary law it is not difficult, because customary law has special characteristics, among others: Customary law is the unwritten law of the people. Likewise, there is no Legislative Body that revolutionarily makes new regulations in every changing circumstances and changing legal requirements. As people's law that regulates their lives independently and continuously changes and develops, customary law always undergoes continuous changes through decisions or settlements issued by the community as a result of meetings and words regarding the filling of something customary law in the community. people's deliberation. In that case, every development that occurs always has its place in the customary law system. And the old things that can no longer be used or used in a non-revolutionary manner are also abandoned.

Efforts to homogenize national law with customary law have been going on for a long time. In Sub b of the MPRS Decree ko.II/MPRS/1960 it is emphasized that in the effort towards homogeneity in the legal field, pay attention to the realities that exist in the life of the Indonesian people. This means that the feeling of justice that is reflected and reflected in the daily life of the Indonesian people, must be used as a guide in the implementation of the realization of homogeneity in the legal field. This also means that efforts towards synchronization in the legal field are efforts to concretize the community's sense of justice. This sense of community justice is of course guided by new measures, based on the national needs of the Indonesian nation which are adapted to the demands of modern life at this time but still reflecting on the origin of the living culture of the people which is the basis for the formation of the national legal norms of the Indonesian state.

Then in chapter V of the Amendment to the 1945 Constitution concerning Regional Government, Hatta Mustafa expressed his opinion regarding the matter of customary and territorial law communities to have their own government based on the right of origin in special and special regions:

“... concerning customary and territorial law communities to have their own government based on the right of origin and special and special regions such as the Special Region of Yogyakarta and DKI Jakarta, there are specificities and are recognized in separate laws. It is also necessary to consider the pattern of

composition of the customary law community in certain areas that still adhere to the principles of their customary characteristics...”

In the discussion, it can be concluded that the government in an effort to synchronize the people's lifestyle has taken into account the customary values in certain community groups in Indonesia, where then these rules were translated into the 1945 Constitution Articles 18, 18A and 18B, the 1960 Basic Agrarian Law. concerning Agrarian Affairs where this law contains respect for customary lands belonging to certain indigenous groups and eliminates dualism regarding the enactment of national law with customary law and Law no. 9 of 2015 Jo. Law No. 23 of 2014 concerning Regional Government which was prepared with the aim of efficiency and effectiveness of central government authorities to the regions as well as the concrete manifestation of The Founding Fathers' Trias Politica.

### ***Regulation Synchronization of Peninjoan Village, Tembuku District, Bangli***

In community service activities in Peninjoan Village, Tembuku District, Bangli Regency, the Law Faculty team of the Hindu Indonesia University carried out counseling about the importance of adjusting legal products made by village officials in both the official village and the traditional village in Peninjoan Village.

### ***Purpose of Regulation Synchronization***

Synchronizing national regulations with regulations at the village level, particularly in Peninjoan Village, aims to:

- a) Ensure that the regulations made in Peninjoan Village, Tembuku District, Bangli Regency do not conflict with the national legal regulations of the unitary state of the Republic of Indonesia
- b) This counseling is educative, meaning that village officials and residents have basic knowledge of Indonesian law and its application in the practice of drafting legal products at the village level.
- c) As a medium to measure the effectiveness of the promulgation of national regulations in the implementation in practice by Indonesian citizens, both in the governance of making regulations in the village, especially in Peninjoan Village, as well as implementing it in the daily lives of citizens.

### ***Peninjoan Village Overview***

By area, Peninjoan Village currently consists of 10 (ten) Traditional Villages and 14 (fourteen) Banjar Adat, including:

1. The Bengang Traditional Village consists of the Banjar Adat Bengang.
2. The Payuk Traditional Village consists of Banjar Adat Payuk.
3. The Peninjoan Traditional Village consist of Banjar Adat Peninjoan.
4. The Manikaji Traditional Village consist of Banjar Adat Puraja.
5. The Karang Suung Kaja Traditional Village consist of Banjar Adat Karang Suung Kaja.
6. The Karang Suung Kelod Traditional Village consist of Banjar Adat Karang suung Kelod.
7. The Tampuagan Traditional Village consist of Banjar Adat Tampuagan.
8. The Penarukan Traditional Village consist of Banjar Adat Pulesari Kawan and Banjar Adat Pulesari Kangin.
9. The Kebon Traditional Village consist of Banjar Adat Kebon Kangin, Banjar Adat Kebon Kaja and Banjar Adat Kebon Kelod.

Peninjoan Village originally consisted of 10 (ten) Banjar Dinas areas, including:

1. Banjar Dinas Bengang;
2. Banjar Dinas Payuk;
3. Banjar Dinas Peninjoan;
4. Banjar Dinas Manikaji;
5. Banjar Dinas Karang Suung Kaja;
6. Banjar Dinas Karang Suung Kelod;
7. Banjar Dinas Tampuagan;
8. Banjar Dinas Penarukan;
9. Banjar Dinas Pulesari; dan

10. Banjar Dinas Kebon.

Then in 1995, the division of the official banjar was carried out on the initiative of the community to improve services and development so that the number of service banjars became 14 (fourteen).

1. Banjar Dinas Manikaji was expanded to become Banjar Dinas Manikaji and Banjar Dinas Puraja.
2. Banjar Dinas Pulesari was expanded to become Banjar Dinas Pulesari Kawan and Banjar Dinas Pulesari Kangin.
3. Banjar Dinas Kebon was expanded into 3 (three) Banjar Dinas, namely Banjar Dinas Kebon Kangin, Banjar Dinas Kebon Kaja and Banjar Dinas Kebon Kelod.

Furthermore, in 2010, 1 (one) Banjar Dinas was expanded again, namely the Banjar Dinas Dadem, so that the number of Banjar Dinas in Peninjoan Village to date is 15 (fifteen) Banjar Dinas.

In addition to the administrative areas above, there are still many areas in Peninjoan Village that have existed since ancient times but have not become administrative areas, both Customary and Service, such as: Tabunan Puun in the Banjar Karang Suung Kelod area, Shrinkage in the Banjar Peninjoan area, Geseng, Uma Kebon and Uma Belandingan in Banjar Payuk areas, Temples in the Banjar Tampuagan, Hamlet, Julit, Umapadi, Mapagan, Banjar Linggah and Pondok Jepun areas in the Banjar Kebon Kangin, Belincang and Bedug areas in the Banjar Pulesari Kangin area, Nida in the Banjar Pulesari Kawan area, and many more areas - an area that is often referred to in the local language as Pondokan.

At this time Peninjoan Village is in the Process of Village Expansion into 2 (two) Service Villages, namely Peninjoan Village (Parent) and Pulasari Preparation Village, where Pulasari Preparation Village has been established with Bangli Regent Regulation Number 90 of 2020 concerning Formation of Pulasari Preparation Village, Tembuku District, Bangli Regency. The Pulasari Preparatory Village Office is located in the Banjar Dinas Kebon Kelod, led by the Pulasari Preparatory Village Perbekel Acting on behalf of I Wayan Sutrisna, SH who comes from the Karang Suung Kaja Office Banjar, Peninjoan Village, he is an ASN in the Bangli Regional Government who works at the Tembuku District Office, the Pulasari Preparation Village area includes 3 (three) Traditional Villages, namely: Penarukan, Pulesari and Kebon, consisting of 6 (six) Indigenous Banjars namely: Penarukan, Pulesari Kawan, Pulesari Kangin, Kebon Kangin, Kebon Kaja and Kebon Kelod, while Banjar Dinas as many as 7 (seven) namely: Penarukan, Pulesari Kawan, Pulesari Kangin, Kebon Kangin, Kebon Kaja, Kebon Kelod and Dadem.

### ***Discussion of Activities***

Based on 2 (two) invitation letters from the Peninjoan Village Government, the first dated June 29, 2022, with letter number 140/195/Ds. The second peninjoan with letter number 140/196/Ds. Peninjoan by inviting the team from the Faculty of Law, Hindu Indonesia University, Denpasar, has 2 (two) related agendas, namely: 1) strengthening the synchronization of regulations in official villages and traditional villages and 2). The socialization of the motto of Peninjoan Village which is the work of a lecturer at the Faculty of Law, UNHI Denpasar on behalf of I Made Dwija Suastana, S.H., M.H.

### ***Time and Place of Activities***

Community service activities in Peninjoan Village, Tembuku Bangli District by providing legal counseling related to strengthening and synchronizing regulations in official villages and in traditional villages were carried out on Monday, July 4, 2022 at the Peninjoan Village Government Office, Tembuku District, Bangli Regency.

### ***Activity Participants***

This event was attended by participants who are traditional village officers in the Peninjoan village office and Plt. The Prebekel of the Pulasari Preparation Village, which is the result of the division of Peninjoan Village and is followed by Banbinsa elements and Peninjoan Village officials. The total participants were around 25 people referring to the limitation on the number of meeting participants in accordance with the covid-19 protocol.

### ***Activity Process***

The event began with a routine prebekel meeting with officials and traditional village officers in the Peninjoan village service area. On that occasion the village head (Prebekel) Putu Joantara also

introduced the UNHI Denpasar law faculty team who had been present, explaining the purpose and objectives of the UNHI law faculty team's presence. The event was then continued with material presentation by the first UNHI lecturer team by Ida Bagus Alit Yogamaheswara, S.H.M.H who brought material on synchronizing regulations in official villages and customary villages with national laws that apply in Indonesia, then continued by Made Gede Artadana, S.H., M.H who brought material on Customary Law. The material continued with the presentation of the motto of the village of Peninjoan by I Made Dwija Suastana, S.H., M.H. The question and answer session was quite interesting because the participants were enthusiastic about the presentation of the speakers from UNHI Denpasar.

The Prebeker of Peninjoan Village, Putu Joantara, expressed his appreciation for the presence of academics from UNHI Denpasar. His party stated that legal education events such as those held in their area in collaboration with UNHI Denpasar, were believed to be able to provide enlightenment to its citizens. However, according to him, events like this should be sustainable, especially by involving UNHI Denpasar. According to Peninjoan Village Secretary Wayan Suyasa, specifically regarding the Village Motto, which is a contribution of ideas from the UNHI Denpasar Faculty of Law lecturer, it will soon be plenary with the Peninjoan Village Consultative Body and will be launched in September 2022.

Based on an interview with the Peninjoan Village Secretary, Wayan Suyasa, currently his party is still making adjustments to the regulations at the village level so that they always follow the corridors and hierarchy of the applicable laws and regulations. Especially in traditional villages, the existing awig-awig/perarem in each traditional village in Peninjoan Village are still being inventoried so that the normative points contained in the awig-awig/perarem are at least in accordance with the technical guidelines for the preparation of awig-awig/ Perarem issued by the Bali Province Traditional Village Advancement Service and Regional Regulation No. 4 of 2019 concerning Traditional Villages in Bali Province. For this reason, Wayan Suyasa in an interview on July 4, 2022 stated that his party requested the support of UNHI Denpasar academics to be able to provide related assistance so that the goal of achieving legal harmony in Peninjoan Village, Tembuku District, Bangli Regency can be realized.

#### ***Peninjoan Village Motto***

Peninjoan Village, Tembuku sub-district, Bangli Regency does not yet have a motto as a motto and encouragement for all villagers in carrying out their activities in achieving progress and prosperity. According to Wikipedia, a motto or motto is a sentence, phrase, or word as a motto or guideline that describes the motivation, spirit, and goals of an organization. The users of the motto are usually countries, cities, universities, and noble families. <https://id.wikipedia.org/wiki/Moto>

Meanwhile, according to the Big Indonesian Online Dictionary (KBBI), a motto is, 1, a sentence, phrase, or word that is used as a motto, guideline, or principle such as "dare because it's true"; 2, sentences (phrases, words) listed above an essay that briefly indicate the author's position or purpose <https://kbbi.web.id/motto>

Based on a letter from the Peninjoan Village Government Number 140/195/Ds. Peninjoan dated June 29, 2022, addressed to the Chancellor of the Hindu University of Indonesia regarding requesting a resource person on behalf of I Made Dwija Suastana, S.H., M.H in order to socialize the motto of Peninjoan Village, Tembuku District, Bangli Regency. The formulation of this motto is as requested by the village, in order to consider the philosophical aspects, socio-cultural background of the Peninjoan Village community and the ideological aspects that are coherent with the Bangli district motto, namely Bhumi Mukti Bhakti. Based on these several aspects, it was then formulated and proposed the motto of the Peninjoan village, namely Bhumi Bhakti Tirtha Mahottama. This motto has the meaning: "Serving the motherland who is blessed with the ultimate source of life". The socialization of this motto was carried out in a community service event on July 4, 2022 along with a socialization event to strengthen the synchronization of regulations in service villages and customary villages to national law. The motto that has been socialized will be launched in September 2022.

#### **4. CONCLUSIONS**

Community service activities in Peninjoan Village, Tembuku sub-district, Bangli district on July 4, 2022, there are several conclusions that can be used as further studies by the Peninjoan Village government, its citizens and stakeholders in higher government structures.



1. The synchronization of regulations in the official village with national legal regulations still encounters obstacles in practice at the village level. This is because the understanding of village government officials on the hierarchy of laws and regulations in the Unitary State of the Republic of Indonesia still needs to be improved
2. Synchronization between regulations in traditional villages in the form of awig-awig/perarem, especially in traditional villages in the Peninjoan village, Tembuku sub-district, Bangli, the intensity needs to be increased because from the results of discussions with traditional village prajuru, their understanding of the hierarchy of applicable laws and regulations in Indonesia still needs to be improved.
3. Some examples of good regulations found in official and customary villages in general are quite good. The inclusion of the referenced rules in the "In view of" dictum has also referred to the hierarchy of applicable laws and regulations. The inclusion of Law Number 64 of 1958 concerning the Establishment of the Provinces of Bali, West Nusa Tenggara and East Nusa Tenggara is not seen in several village regulations. Until now, Law Number 64 of 1958 is still the legal umbrella for the Bali Province government

## 5. SUGGESTION

The results of community service in Peninjoan Village, Tembuku sub-district, Bangli Regency are the first step for the law faculty of the Hindu Indonesia University Denpasar to contribute more concretely in the future. There are several suggestions that can be submitted related to one of these Tri Dharma activities.

1. So that the Peninjoan Village party is more intense in collaborating with academics, especially academics from the Hindu Indonesia University Denpasar, in an effort to strengthen the understanding of village officials on the hierarchy of applicable laws and regulations.
2. There needs to be a workshop on the preparation of awig-awig/perarem involving academics, practitioners/legal experts. This is important to do in order to create a harmony of regulations at the lower level, starting from the village.
3. Synergy between villages, campuses and the government is very important in efforts to achieve order in the field of administration, especially in laws and regulations.

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