INDONESIAN JOURNAL OF MULTIDISCIPLINARY SCIENCE

P-ISSN: 2808-5957
E-ISSN: 2808-6724
ijoms.internationaljournallabs.com

ANALYSIS OF CUSTOMARY VILLAGE LAW ENFORCEMENT IN JOINT DECREE (SKB) SAMPRADAYA NON-DRESTA

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ARTICLE INFO

Published: December 26th, 2022

Keywords: *law enforcement, Sampradaya, customary village*

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ABSTRACT

This study aimed to find out the analysis of customary village (Desa Adat) law enforcement in Joint Decree (SKB) Sampradaya Non-Dresta. The method used was a normative legal research method using a statutory and history approach. The customary village is the closest government system to its territory. It has the autonomy to regulate and manage its household. The existence of Sampradaya, especially Hare Krishna Bali is the duty of the customary village to keep realizing the customary village kasukerta (harmony). If there is a violation of the Sampradaya ritual in the customary village territory, it will be the responsibility of each customary village. In addition, the results of violantion can be reported to the Customary Village Council (MDA), a party that can cooperate with the customary village. The issuance of SKB by PHDI and MDA cannot be intended as something that bond the customary village because it has an authoritative authority as the constitution of customary village autonomy.

INTRODUCTION

Every culture has values and social norms, which are driving factors for humans to behave in their daily life. The values contained in every culture are commonly called a value system. One of them is a belief system. The belief system is the element in society that is difficult to change and is exposed to the influence of foreign culture. The belief system is driving force, driving control, driving and controlling for the community action to be able to run in accordance with cultural values and dogma (Utama & Paramita, 2021). Indonesia is a pluralistic country with ethnicities, races, and religion diversity (Suradi et al., 2020). The 1945 Constitution of the Republic of Indonesia (hereinafter referred to as the 1945 Constitution) in article 29, paragraph 2 has regulated that the state guarantees each citizen the freedom of religion and worship in accordance with their religion and belief. The diversity of religions in Indonesia territory makes Bali a Province famous for the population majority is Hindu. The phenomenon of the existence of Hinduism in Bali does not necessarily become a social control of Balinese life. However, it also becomes a terror in society which causes the fragmentation of social conflict

The Balinese Identity Crisis has developed into a Hindu monopoly, at least on their island of Bali. Balinese people have identified the culture and their customs as Hindu, though they remain two separate concepts. The Balinese belief is much an ethnic-based that must adopt a universal religion to secure its existence (Ananta et al., 2015). By that mean, they have maintained a monopoly on Hinduism in Indonesia as the largest Hindu adherent in this country. However, as time flies, the influence of Hindus from non-Bali keeps appearing, and it is due to the advent of the New Religious Movement. The concept in the name of Religion in Bali is often encountered, or *Sampradaya*, which is one of them is the Hare Krishna sect.

Sampradaya means to give, present, bestow, confer through a tradition bequeath a philosophy, through *Parampara* or living lineage of purified teachers and manifests and transmits *Sampradaya* through initiation (Gayatri, 2021). The phenomenon of *Sampradaya* ideology and organization as well as the spiritual teachers who enter from overseas are the impact of globalization, causing the social changes, limiting the human movement in their social territory, and the culture becoming blurry. The shift of the agrarian society life into an industrial society, mainly the tourism industry is the factor in the entry of *Sampradaya* ideologies and organization that provides an alternative to religious practices that are more practical, easy, cheaper, and a way out of the pressure of customs. legal system as a tool for social engineering, designed to achieve a set of ideas about justice, rights, and process (Horii, 2019).

Sampradaya acceptance, especially the Hare Krishna in Indonesia, has experienced ups and downs. As claimed by Utama and Paramita, the fight had truly happened in the 1980s in Bali, even the dissemination of Hare Krisna publications was outlawed by the government. However, with the breakdown of the New Order, moving to political change in Indonesia, this spirituality group started to be welcomed. However, the situation is different today. It turns out that opposition to this group is still preserved at the grassroots such that it may arise if there is a trigger (Utama & Paramita, 2021). Hindu Community Movement (*Gema Hindu*) is a manifestation of the dynamic existence of dissociative social interaction through the horizontal conflicts between community groups in Bali. This movement is intended to make blasphemy against Hinduism can be legally dealt with and the existence of the *Sampradaya* transnational ideology and organization is out of the PHDI's protection.

After the development of the video case showing the speech of the Regional Representative Council (DPD) of the Republic of Indonesia, Arya Wedakarna, at Hare Khresna religious event, promoted the expansion of the Krishna consciousness movement in Bali. The response to the video produced societal fragmentation. The rejection of Hare Krisna remains a popular topic of conversation on social media. It goes even to field demonstrations (Horii, 2019). Most of the Hare Krishna and Hindu reformers predict that there is a political game behind the polemic in 2020. Although it is just an assumption, it impacts the response of Hare Krishna and other Hindu *Sampradaya* people who refuse to respond in order to avoid political involvement.

Sampradaya ideology is a belief system and religion, which is also known as new religion overseas with the term new age movement. The spirit of fraternity, equality, liberty, and humanity are the noble jargon which is part of marketing the religion provided by the new religious movement. These religious and mysticism or syncretism action mixes up several beliefs and people, using yoga and meditation techniques, mystic, and individual cults supported by a touristic religious attitude. Both *Sampradaya* transnational ideology and organization are believed to subvert social order, erase national identity, and trigger latent conflict to manifest. Transnational ideology and organization have evoked chaos that triggers latent conflict to manifest as a result of ideology (teachings) and mixing up religion and religious communities (Kuckreja, 2022).

Dealing with globalization and tourism, Hindu people try to enforce the indigenous principles in Bali following the instruction of the incumbent Governor and support the Balinese

culture, including the mandatory use of the Balinese alphabet and ratification of customary villages through the Customary Village Council (MDA, *Majelis Desa Adat*). MDA regulates the customary village autonomous institution, allowing them to enact local laws that supersede provincial or national regulations. The influence of a cultural, social, political, and economical sub-system as well as the influence of other sub-systems will affect a system or will be interrelated/related to each other. Satjipto Rahardjo is referred to as Cybernetics Relation in which the connection between one sub-system with another sub-system can be seen when the systems that have a high information but low energy (cultural sub-system and social sub-system) regulate the systems that have lower information but higher energy (political sub-system and economical sub-system), a theory proposed by Talcott Parsons which stated, as a community which is related to each other and influenced each other reciprocally (Satria, 2020).

The Bali MDA and PHDI made a joint-decision to ban Balinese *Sampradaya non-dresta* activity from the Balinese customary village at the end of 2020. It is considered as a threat to Balinese culture, so the decision passed by the Governor has caused public restlessness among Hindus in Bali and its surroundings. The Balinese people have to take drastic measures to protect their Balinese culture as a political stance. It is the reason the incumbent Governor of Bali supports island-wide limitations on Hare Krishna (and other non-Balinese Hindu movements). Antonio Gramsci, with his theory of conflict, stated that the social conflict can be occurred because of a hegemony (Patria & Arief, 2013). Hegemony can be described as a dominance power that is exercised to create a desired ideology and culture (Kambo, 2022).

From the results of the search that the author has done, the writing of the article entitled Analysis of Customary Village Law Enforcement in Joint Decree (SKB) *Sampradaya Non-Dresta* can be said to be new and no one has reviewed it before. Hence, this article has an element of renewal as a contribution to the Religious Conflict Although this paper has had an update and does not contain elements of plagiarism in it, as a comparison element, the following articles will describe similar issues:

1) Research by I Wayan Budi Utama and I Gusti Agung Paramita in 2021 raises issues regarding religious dynamics occurred in Bali during the COVID 19 pandemic. Balinese community groups who identified themselves as Balinese Hindus took action against the existence of one of the Sampradayas, namely Hare Krisna, which was under the auspices of the International Society of Krishna Consciousness.
2) Journal with the author Rvinjay Kuckreja in 2022 raises issues regarding the formalization of the indigenous Balinese theology and its recent interaction with a multinational New Religious Movement.

Based on the observation, the research by Utama and Paramita (2021) focuses on Religious Conflict. Meanwhile, the paper on analysis of customary village law enforcement in Joint Decree (SKB) *Sampradaya Non-Dresta.* Therefore, it is ensured that this paper does not have plagiarism elements and has elements of renewal which are expected to be useful for the development of Legal Studies in Indonesia.

The research by Kuckreja (2022) focuses on localized religion and New Religion Movement. Meanwhile, the paper on Analysis of Customary Village Law enforcement in Joint Decree (SKB, *Surat Keputusan Bersama*) *Sampradaya Non-Dresta*. Therefore, it is ensured that this paper does not have plagiarism elements and has elements of renewal which are expected to be useful for the development of Legal Studies in Indonesia.

Thus, this conflict becomes the background of the issue of the Joint-Decree of Parisada Hindu Dharma Indonesia in Bali Province and the Customary Village Council of Bali Province Number 07/SK/MDA-ProvBali/XII/2020 and Number 106/PHDI-Bali/XII/2020 concerning Limiting the Implementation of the *Sampradaya Non-Dresta* Teachings in Bali (hereinafter referred to as SKB *Sampradaya Non-Dresta*). Recognizing the problem presented, thus the title of this research is Analysis of Customary Village Law enforcement in Joint Decree (SKB) *Sampradaya Non-Dresta*.

METHOD

This research used a normative legal research method. The normative legal research address a legal issue that requires approaches as a foundation to draw up legal arguments that are precise, logical and accurate (Irwansyah, 2021). This research used a statutory approach due to the law and regulation associated with legal issues dealth which in this case is Customary Village Law enforcement in Joint Decree (SKB) *Sampradaya Non-Dresta*. In addition, it also used the historical approach to examine the background and historical development regarding legal issues faced. Sources of legal material used were law and regulations as a primary legal source, while the secondary legal sources were document analysis techniques, including journals, books, and articles releted to the research topic.

RESULT AND DISCUSSION

The Roles of Customary Village in SKB *Sampradaya Non-Dresta*

The rule of law, law and regulation is not merely a form of values or norms implemented and prevail in society. The existence of law and regulations and legislation have a significant role as the main supporter of governance (Ridlwan & Firmansyah, 2020). All law and regulations are established by institutions in a certain format and procedure, and is usually accompanied by sanction and generally applicable as well as a bond on the society (Krieger, 2019).

As stipulated by the Government of Bali, customary villages have authority over the customary villages as the closest state entity to their territory. The authority that can be carried out by customary villages in Bali to run and implement policies in their territory is shown by Regional Regulation of Bali Province Number 4 of 2019 concerning Customary Village in Bali, hereinafter referred to as *Perda Desa Adat* in Bali. A customary village is a unit of a customary law community in Bali. It has its own land, position, original structure, traditional rights, assets, traditions, and ways of living that have been passed down from generation to generation in the bond of sacred places (*Kahyangan Tiga* or *Kahyangan Desa*), duties, authority, and the right to control and run its own household, as stated in Article 1 point (8) of the Regional Regulation on

Customary Villages in Bali. The customary village in Bali has been designated as the legal subject in the government system. Therefore, it can be the organizer of government affairs and the local community interests in the government system. Specifically, the customary village in Bali also has Regional Regulations regarding the existence of the customary village itself.

The Customary Village Council (MDA, *Majelis Desa Adat*) is a union of Customary Villages partners Customary Villages as working partners of the Regional Government according to levels in the terms of custom, tradition, culture, socio-religious, local wisdom, and the traditional economy at the sub-district, district/city, and provincial levels. It has been regulated in Article 72 of the Regional Regulation on Customary Villages in Bali. The existence of *Sampradaya*, especially Hare Krishna, which is perceived as a threat that results in social change, human movement makes the boundaries of social and cultural areas blurry regarding a comprehensive society by starting with the actions of individuals with all their broad interrelationships in society. The issuance of a Joint Decree of the Parisada Hindu Dharma Indonesia of Bali Province and the Bali Province Customary Village Council regarding the Limitation of *Non-Dresta Sampradaya* Teaching Activities in Bali, as one of the authority of the MDA, regulated in Article 76 in the second paragraph letter d stated that the MDA's authority is to discuss Balinese traditional and cultural issues for the benefit of the Customary Village.

According to the theory of conflict proposed by Gramsci, social conflicts happen because of the hegemony. In this case the existence of Hare Khrisna especially in Bali will result in the appearance of new ideologies. The issuance of the Joint Decree (SKB) aims to consider the right of having a religion and a belief belongs to human right that cannot be reduced in any circumstances, in which the implementation is obligated to respect the human rights of others to gain the orderly life among the society, nation, and state (Baliilu, 2020). In conducting the teachings, the existence of several *Sampradaya Non-Dresta Bali* in Bali has caused uneasy feeling and protest from the society in which it greatly disrupts the harmonious, peacefulness, and orderly life of Hindu religious in Bali that has been built for centuries based on customs, traditions, arts and culture, as well as the local wisdom of *dresta* in Bali.

Reflecting on Article 8 of the United Nations Declaration on the Rights of Indigenous People, Indigenous peoples and individuals have the right not to be forced to assimilate or have their culture destroyed, and that States must provide effective ways to prevent and deal with any action to destroy their integrity as a separate group. Indigenous peoples have the right to keep, control, protect, and develop their cultural heritage, traditional knowledge, and traditional cultural expressions. It includes their human and genetic resources, seeds, medicines, traditional games, and performing arts. Article 31 of the United Nations Declaration on the Rights of Indigenous People says that they also have the right to keep, control, protect, and develop their cultural heritage, traditional knowledge, and traditional cultural expressions.

The Indonesian constitution regulates that every person shall be free to choose their religion and being respect to the rights and freedoms of the others as well as to fulfill the fair demands in accordance with the considerations of morality, religious values, security, and public order as regulated in Article 28 E of the UUD 1945.

Indonesia enacted Law No. 1/PNPS/1965 concerning the Stipulation of the President of Republic Indonesia and concerning the Prevention of Religious Abuse and/or Blasphemy of Religion. Indonesia enacted Law No. 1/PNPS/1965 stated that publicly, it is against the law for anyone to say, support, or try to get public support for a certain interpretation of a religion practiced by the people of Indonesia, or to do religious activities that look like the religious activities of that religion when that interpretation and those activities go against the religion's basic teachings. Whoever commits a violation will have his/her actions terminated, if the violation is committed by a group of organization/group/prohibited organization, therefore, the President of Republic Indonesia has the power to ban the group after having consideration from the Minister of Religion, the Attorney General, and the Minister of Home Affairs. The handling of the Hare Krishna Polemic is conducted through the Decree of the Attorney General of Republic Indonesia Number: Kep-107/J.A/5/1984 concerning the Prohibition of Circulation of Printed Goods Containing the Hare Krishna Faith throughout Indonesia, therefore, the Decision of *Parisada Hindu Dharma Indonesia* of Bali Province Number 006/S/PHDI-BALI/VIII/2020 concerning the Addressing to the problems of Hare Krishna Sampradaya/ISKCON as instructed by the Bali Province Customary Village Council to *Bendesa Adat* (Head of the Customary Village) or the other Designations of Customary Villages throughout the Province of Bali Number 01/SI/MDA-PBali/VIII/2020 regarding the Instruction of Attitude Towards the Existence of *Sampradaya* in the territory of the Customary Village or around the area of Customary Village. Therefore it can be determined by Joint Decree (SKB) Number 106/PHDI-Bali/XII/2020 and Number 07/SK/MDA-Prov Bali/XII/2020 about the Limitation Activities of the development activities on *Sampradaya Non-Dresta* teachings in Bali which contained in it are as follow:

1) *Parisada Hindu Dharma* Indonesia of Bali Province and the Bali Province Customary Village Council work together to protect every effort of the community, practice and implement their belief and religious teachings as long as it does not oppose with the laws and regulations, as well as it does not interfere with the peace and public order.
2) *Sampradaya Non-Dresta* Bali is an organization and/or association that carries out the beliefs, teachings, and ritual practices in which the implementation of the procedures is not accordance with the customs, traditions, arts and culture, as well as the local wisdom of the Balinese *dresta*.
3) *Sampradaya Non-Dresta* Bali is an organization and/or association that carries out the beliefs, teachings, and ritual practices in which the implementation of the procedures is not accordance with the customs, traditions, arts and culture, as well as the local wisdom of the Balinese *dresta*.
4) In order to maintain the harmonious, peacefulness, and orderly life of Hindu religious in Bali, as well as the implementation of activities to carry out the teaching of *Sampradaya Non-Dresta* Bali, therefore, it assigns to:
    a. *Parisada Hindu Dharma Indonesia* in Regency/City, District, and Village/Every Villages in Bali to prohibit *sampradaya non-dresta* Bali in Bali Province from using the temples and their territory, public places or public facilities, such as roads, beaches,

and the field to carry out their activities; to observe, monitor, and evaluate the existence of *Sampradaya Non-Dresta* Bali in carrying out their teachings; to keep doing coordination with the Customary Village Council according to the level as well as with the *Prajuru,* or the person in charge, in the Customary Village in observing, monitoring, and evaluating the existence of *Sampradaya Non-Dresta* Bali in Bali and reporting the result of the activities of prohibiting, observing, monitoring, and evaluating toward the existence of *Sampradaya Non-Dresta* Bali in Bali to the *Parisada Hindu Dharma* Indonesia of Bali Province, with a copy to the Bali Province Customary Village Council.

b. The Customary Village Council of Regency/City and District along with *Prajuru* of Customary Village in Bali to work together in maintaining the sacredness and sanctity of the temples in Territory of the Customary Village, including *Kahyangan Banjar* Temple, *Kahyangan Desa*, *Sad Kahyangan* Temple, *Dhang Kahyangan* Temple, as well as *Kahyangan Jagat* Temple, etc.

5) To the adherents, members, administrators and/or the sympathizers of Hare Krishna or International Society Krishna Consciousness (ISKCON) and their organization in Bali as a part of *Sampradaya Non-Dresta* Bali, to be able to responsibly and sincerely obey the Joint Decree and carry out the statement of commitment that has been made in realizing peace and order in Hindu religious life in Bali.
6) To the adherents, members, administrators and/or the sympathizers of *Sampradaya Non-Dresta* Bali as well as their organization in Bali who do not obey the Joint Decree and/or result in the disturbances to the harmonious, peacefulness, and orderly life of Hindu religious in Bali, may be given legal sanctions based on the Laws and Regulations and/or Local Law in each Customary Village.
7) The community is obligated to be active in assisting the implementation of the Joint Decree in order to maintain the harmonious, peacefulness, and orderly life of Hindu religious in Bali.
8) The Joint Decree starts to be used on Wednesday, December 16, 2020 in Denpasar.

Starting from the existence of the Regional Regulation of Customary Village in Bali, as the customary village have the task of realizing the *Kasukertan* Customary Village which includes harmonious, welfare, happiness, and peacefulness in *Skala* (visible) and *Niskala* (invisible) which regulated in Article 21 of the Local Regulation of Customary Village in Bali, as well as implementing authority based on the right of origin and local authority on the scale of Customary Village as stipulated on Article 23 of the Local Regulation of Customary Village, regarding the existence of *Sampradaya* especially Hare Krishna, in a circumstance that they want to carry out activities at the Temple/*Parahyangan* (*Dhang Kahyangan* or *Kahyangan Jagat*) or any religious places in Territory of the Customary Village which becomes the responsibility of each *pengempon*, or those people who have the responsibility to take care of the religious places, in accordance with the local *Dresta*, therefore, the monitoring, supervising and evaluating towards *sampradaya non-dresta* Bali in Bali in term of carrying out their teachings, have to conduct coordination to Parisada

Hindu Dharma Indonesia according to the level of observing, monitoring and evaluating the existence of *Sampradaya Non-Dresta* Bali in Bali as well as reporting the result of the activities of prohibiting, observing, monitoring, and evaluating toward the existence of *Sampradaya Non-Dresta* Bali in Bali to the Bali Province Customary Village Council with a copy to the Parisada Hindu Dharma Indonesia of Bali Province.

The Authority Analysis of Customary Village Law Enfoecement on SKB (Joint Decree) *Sampradaya Non-Dresta*

Law Enforcement is a system in which some members of the government work together to find, stop, rehabilitate, or punish people who break the rules and norms of the society in which the law enforcement member lives (Purwani, 2020). Law enforcement has to be done by the government to protect society (Tenove, 2020). Law enforcement is the process of working to make sure that legal rules work as a real guide for behavior in traffic or legal relationships in society and the state (Adiyaryani & Sudiarawan, 2021).

In order to maintain the harmonious, peacefulness, and the orderly life of Hindu religious in Bali as well as carrying out the teaching activities of *Sampradaya Non-Dresta* Bali, the Customary Village has a function to realize the *Kasukerta* of the Customary Village, if there is a prohibition on the ritual activities of *Sampradaya Non-Dresta* Bali in Territory of the Customary Village which is not appropriate with the *Sukerta Tata Parahyangan*, *Awig Awig* (the regulations), *Pararem* (the rule for implementing *awig-awig*), and/or *Dresta* in each Customary Village, the prohibition of *Sampradaya Non-Dresta* Bali in Bali carries out the activities at the Temple/*Kahyangan* in Territory of the Customary Village and/or at *Kahyangan Tiga* of each Customary Village, coordinating with the *Pengempon* of each Temples to prohibit the activities of *Sampradaya Non-Dresta* Bali which is not appropriate with Hinduism in Bali, as well as reporting the result of violating activities to the MDA. The relationship between MDA, PHDI and the Customary Village can be influenced by a reciprocal relationship that have been affected by the sub-systems, as a theory proposed by Tallcot Parsons (2017), which stated that the community is functionally integrated system in the form of equilibrium. Even though the social integration can never be achieved perfectly, however, principally, the social system will always tend to move towards a dynamical harmony. To be more specific, this theory states that there are various sub-systems in a group of community, in which between one sub-system and other sub-systems are interrelated and influenced each other. The referred sub-systems are including cultural sub-system, social sub-system, political sub-system and economical sub-system.

The Local Regulation of Customary Village in Bali, especially the Article 81 has stipulated that the Customary Village in their government activities can carry out relations with various parties, one of those parties is MDA or the Customary Village Council in which the implementations are characterized by:

1) Authoritative is the relationship between the Customary Village with the various parties that cored on the authority of the Customary Village in giving the verification and

validation of an activity in Territory of the Customary Village is in accordance with the *Awig Awig*, *Pararem*, and/or the policies of the Customary Village.

2) Coordinative is the Customary Village with various parties in which each parties have their own equal position to harmonize the authority or the implementation of an activity which is related with the interest of a Customary Village.
3) Consultative is the Customary Village with various parties conduct an activity to exchange idea in order to achieve the best suggestions or advices to solve the problems.

According to those explanation, therefore, the relationship between the Customary Village and the Customary Village Council (MDA), in this case, MDA is not authoritative or what is interpreted as the authority of MDA to give orders to the Customary Village, but it is the manifestation of the Customary Village Autonomy Principal in implementing its governance, therefore, the provisions as stated in the SKB (Joint Decree), along with the authoritative authority of the Customary Village has made all of the provisions in SKB will be harmonized with the *awig-awig* of the local customary village, so that it cannot be said that the SKB is binding to the Customary Village.

CONCLUSION

The Customary Village Law Enforcement in *Sampradaya Non-Dresta* has to implement the *Kasukertan* of the Customary Village. The existence of *Sampradaya Non-Dresta* in territory of the Customary Village becomes the responsibility of each Customary Village as an autonomy in conducting the governance. Hence, the SKB cannot be said as binding to the Customary Village. Therefore, future research are expected to delve deeper into this topic to reveal more insight regarding how Customary Village works, whether in Bali or other villages across Indonesia.

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