

Literature Study on the Existence of Institutional Forms Based on Local Wisdom *Awig-Awig* of Bali, Indonesia

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ABSTRACT

This study analyzes the existence and institutional challenges of awig-awig on the Balinese coast as an instrument of local wisdom in natural resource management. Using a Systematic Literature Review (SLR) method, this research evaluates the role of awig-awig, grounded in the Tri Hita Karana philosophy, in maintaining ecological, social, and economic balance. The findings reveal that while awig-awig holds strong legitimacy under Local Regulation No. 4 of 2019, it faces formidable challenges, including overtourism, a leadership regeneration crisis, and the erosion of values due to globalization. Revitalization strategies involving digitalization, tripartite synergy, and traditional education are imperative to bolstering the socio-ecological resilience of coastal areas in the modern era

INTRODUCTION

As an archipelagic country with the world's longest coastline, it has a coastal area rich in biodiversity and cultural values (Suhardono et al., 2024). The local wisdom that develops in this region plays a crucial role as the foundation of socio-ecological resilience (Puspita, 2008). One manifestation of local wisdom is the *awig-awig* customary institution, which serves as a normative instrument for managing natural resources and maintaining the balance of coastal ecosystems. Through *awig-awig*, coastal communities can regulate patterns of sustainable environmental use, prevent overexploitation, and maintain harmony between humans and nature (Jayadi & Soemarno, 2013; Yulianingsih et al., 2022).

However, in the digital era, coastal areas face a complex dilemma amid pressures from modernization and capitalization. The phenomenon of mass tourism and modern fishing practices often prioritize short-term economic gains at the expense of extractive practices (Prawita et al., 2024). This conflict of interest poses a significant challenge to formulating policies that balance economic development with the traditional values that define the identity and resilience of coastal areas (Hastuti, 2023).

In this context, Bali Province, one of the provinces in Indonesia, has the *awig-awig* institution and plays a central role within the structure of Customary Villages. The existence of this institution is realized through a social organization that has the authority to draft, enact, and enforce customary rules (Srilaksmi et al., 2021; Yulianingsih et al., 2021). The position of *awig-awig* has been further strengthened by formal legitimacy through Bali Provincial Regulation Number 4 of 2019 concerning customary villages, which recognizes these rules as legally valid instruments. Operationally, this institution encompasses mechanisms for oversight, customary deliberations, and sanctions that ensure social order within the community (Aldyan et al., 2025; Wijana & Saravistha, 2023).

In addition to its social regulatory function, *awig-awig* has a positive impact on ecological and economic aspects. Regulation of customary land use has been proven to maintain environmental functions and encourage sustainable land productivity (Yoga, 2023). On the other hand, *awig-awig* strengthens community solidarity and identity, thereby minimizing the potential for horizontal conflicts. This is evident in the conservation of vegetation in the Tenganan Pegringsingan Customary Village, which increases collective awareness in environmental protection (Sumarjo, 2018). This sustainable environmental condition, in turn, opens up economic opportunities based on sustainability, such as ecotourism and the utilization of non-timber forest products.

Despite its strategic role, *awig-awig* currently faces internal and external obstacles. Internally, the enforcement of rules on visitors (*krama tamiu*) is still hampered by low reporting and limited supervision (Widiana et al., 2023). Externally, the tide of globalization and the dynamics of tourism require customary regulations to adapt in order to remain relevant without losing their essence (Wiryawan et al., 2015). Therefore, institutional revitalization and reformulation are urgently needed to renew the functional legitimacy of *awig-awig* in contemporary society (Sumarjo, 2018). Based on this background, this

literature study aims to analyze the existence and challenges of the institutional form of *awig-awig* on the coast of Bali, Indonesia.

LITERATURE REVIEW

1. Definition and Philosophy of *Awig-awig*

Etymologically, *awig-awig* comes from the word “*awig*,” which means undamaged, good, or orderly. Terminologically, *awig-awig* is a written customary rule created by traditional villagers through a deliberative process (*paruman*) as a guideline for behavior to achieve harmony in life. The foundation of *awig-awig* is the *Tri Hita Karana* philosophy, which balances relationships among humans and God (*Parhyangan*), fellow humans (*Pawongan*), and the natural environment (*Palemahan*) (Sumarjo, 2018; Narti, 2024; Prihadi et al., 2024).

2. Structure of *Awig-awig* Rules

In the Balinese customary legal system, the rules contained in *awig-awig* cover four main pillars that are socio-religiously binding:

1. Religious Order (*Parahyangan*): Regulates ritual obligations and the maintenance of sacred places.
2. Social Order (*Pawongan*): Regulates social relations, marriage, inheritance, and the obligations of village residents.
3. Environmental Order (*Palemahan*): Regulates land management, including the use of customary land and coastal conservation (Anggraini, 2023).
4. Sanctions (*Pamidanda*): Provisions regarding punishment for violators, ranging from material fines to social sanctions such as ostracism (*kesepekang*) (Jayadi, 2013; Abhieseka et al., 2025; Rasyadi, 2025).

3. Juridical Position and Institutional Structure of *Awig-awig*

Awig-awig serves as a manifestation of the binding traditional values of the traditional village *krama* in Bali. The existence of this rule has gained juridical legitimacy through Bali Provincial Regulation No. 4 of 2019 (Yoga, 2023). In its implementation, the effectiveness of this legal instrument depends heavily on the role of village officials, who supervise and impose customary sanctions on communities that violate collective agreements (Wijana & Saravistha, 2023).

4. The Function of *Awig-awig* in Coastal Resource Management

In the ecological dimension, *awig-awig* functions as an instrument of self-governing conservation that integrates theological norms with environmental protection. The implementation of these customary rules has proven effective in mitigating the massive exploitation of coastal land and vegetation through traditional prohibitions and regional zoning. This is reflected in the firmness of customary law, which is able to maintain coastal spatial planning against the pressure of massive development, while ensuring the sustainability of fishermen's living space through a formally recognized deliberation mechanism (*paruman*) (Rasyadi, 2025).

Furthermore, the existence of these customary institutions can eliminate conflicts of interest between the use of productive economies, such as the marine tourism sector, and efforts to conserve coastal ecosystems. Through the customary sanction mechanism (*pamidanda*), which has psychological and collective coercive power, *awig-awig* inherently protects the traditional rights of the *Bendega* community in utilizing marine resources. The synergy between local wisdom and norm enforcement strengthens the ecosystem's resilience, ensuring that coastal areas continue to function as an ecological buffer and a sovereign economic asset for the indigenous village *krama* (Meinarni et al., 2021).

METHODOLOGY

This study uses several relevant journal sources on the research topic. Literature searches are conducted using databases such as Google Scholar. The keywords of this data include "*Awig-awig* Bali", "*Awig-awig* Customs", "The Role of *Awig-awig* Bali", "The Existence of *Awig-awig* Bali", and "The Benefits of *Awig-awig* Bali". The publication years 2012 to 2025 are used as the publication period limit in this study to ensure that the data and analysis remain relevant to the current situation.

In this literature study, we used the Systematic Literature Review method. A Systematic Literature Review is a systematic research method for identifying, evaluating, and synthesizing all relevant research on a particular topic in a structured, planned manner. This is because with this method, we can browse, review, and analyze from every journal we get. This method also allows us to obtain valid and accountable data (Snyder, 2019; Kumalasari et al. 2025)

The stages begin with identifying a suitable journal for the topic we have chosen. Then filter all the data in the journal so that the data used is in accordance with the needs of our literature study. Furthermore, we combine the results obtained and summarize them in a concise, critical form, highlighting several points: the existence and institutional mechanisms, specific positive benefits, threats and challenges, and revitalization strategies.

RESULTS AND DISCUSSION

Awig-awig is a system of norms and customary laws of the Balinese community. The existence of *awig-awig* is not only written but also manifested through social structures, religious rituals, and customary sanction mechanisms carried out collectively by the community. *Awig-awig* not only plays a role in regulating social life but also contributes to environmental sustainability. *Awig-awig* has a significant positive impact on the economic dimension through sustainable tourism and livelihoods, the social dimension through solidarity and cultural identity, and the ecological dimension through nature conservation and maintaining ecosystem balance (Yuniangsih & Hastuti, 2019; Sukadana et al., 2024;

The *awig-awig* institution is currently facing serious challenges, both internal and external, due to rapid changes in social, economic, and cultural conditions. The challenges include the influence of globalization and the digital lifestyle, which erode the collective values contained in *awig-awig* by foreign cultures, pressures from overtourism, misalignment between national law and

customary law, low participation of the younger generation, and a fading collective awareness of shared values.

1. Institutional Existence and Mechanism

The institution of *awig-awig* is a system of norms and customary laws that live in the Balinese community, especially in the context of customary villages (Pakraman Villages). Its existence is not only seen in written rules but also manifested through social structures, religious rituals, and collective sanction mechanisms. Based on findings from various sources (Sujana et al., 2022; Wijana & Saravistha, 2023), *awig-awig* functions as legal and moral guidelines that govern relations among citizens, the use of natural resources, and environmental conservation. This institutional structure involves traditional prefects as implementers, village *krama* as members of the community who are bound by rules, and village *paruman* as a customary decision-making forum (Sudiatmaka & Hadi, 2022; Antari & Adnyana, 2023).

The operational mechanism includes the stages of formulation, deliberation, enforcement, and sanctions. When a violation occurs, the settlement process is typically carried out through deliberation that emphasizes the principle of restorative justice rather than punishment alone (Iswara, 2013). In addition, the institutional legitimacy of *awig-awig* is legally strengthened by Bali Provincial Regional Regulation Number 4 of 2019 concerning Customary Villages, which affirms the position of customary villages and *awig-awig* within the formal legal system in Bali. The integration of customary law and state law strengthens the institutional existence of *awig-awig* as a legal, lively, and adaptive socio-legal entity in line with the times. In addition, it is also strengthened in Law No. 15 of 2023, emphasizing the state's recognition and respect for customary villages as a unit of customary law communities in Bali as long as they are alive, in accordance with the times, and still within the framework of the unitary state of the Republic of Indonesia.

2. Benefits Contribute to Environmental Sustainability

Awig-awig not only serves as a regulator of social life but also as an instrument of social and economic sustainability in coastal areas. Research by Karidewi et al., (2012); Udytama & Nugraha, (2022); and Mahadewi et al., (2025) show that the application of *awig-awig* in the management of customary lands, forests, and coasts produces significant positive impacts in three main dimensions:

a. Economic Dimension (Sustainable Tourism & Livelihoods):

Awig-awig encourages the community to manage natural resources sustainably. For example, in some coastal customary villages, customary rules restrict tree felling, fishing, and the construction of tourist facilities in sacred zones. This practice supports the concept of eco-tourism, where tourism is developed without damaging the ecosystem. With a well-maintained environment, indigenous villages derive long-term economic benefits from sustainable natural and cultural tourism.

b. Social Dimension (Solidarity and Cultural Identity):

Awig-awig strengthens the social cohesion and collective identity of the indigenous Balinese people. Every traditional activity, from religious ceremonies to mutual cooperation to protect coastal areas, strengthens residents' sense of belonging. Customary norms, regulated through *awig-awig*, also help maintain discipline and social harmony, thereby minimizing conflicts among residents.

c. Ecological Dimension (Nature Protection and Ecosystem Balance):

In the context of the environment, *awig-awig* functions as a community-based conservation mechanism. Several customary rules prohibit cutting down trees in certain areas, protect spring water sources, and maintain the cleanliness of beaches and mangrove forests. The ecological awareness that grows from these customary norms has maintained the sustainability of coastal ecosystems and reduced the risk of environmental degradation.

3. Threats and Challenges: Conflict and Depreciation Faced

Despite their noble values and significant benefits, *awig-awig* institutions are now facing serious challenges due to rapid social, economic, and cultural changes. Based on findings from several literature sources (Junia, 2023; Poetra & Nurjaya, 2024; Putri et al., 2025; Obara, 2025), these challenges can be grouped into two:

External Challenges:

The influence of globalization and digital lifestyles has triggered a paradigm shift among the Balinese young generation, where the collective values contained in *awig-awig* are beginning to be eroded by the dominance of individualistic foreign cultures. This phenomenon of "cultural disruption" has led to a reduction in youth involvement in *Ngayah* activities and traditional rituals, thereby threatening the sustainability of leadership regeneration at the Pakraman Village level (Yulianingsih et al., 2020; Akromi & Fransisca, 2025). This condition is exacerbated by the pressure of massive tourism (overtourism) which encourages exploitative land gentrification in the Kuta, Sanur, and Ubud areas. The conversion of rice fields into commercial zones not only damages the ecological landscape but also erodes sacred spaces protected by customary rules, thereby triggering territorial boundary conflicts and disputes over customary rights between villages (Rasyadi, 2025).

In addition to physical and social pressure, customary institutions also face serious challenges arising from regulatory inconsistencies between state law and customary law. Although the existence of traditional villages has been strengthened by Bali Provincial Regulation No. 4 of 2019, in practice there is still often an overlap between modern development policies and the autonomy of *awig-awig*, especially regarding investment licensing in coastal areas and forests (Sujana, 2020). This ambiguity often puts customary institutions in a weak administrative position, so a fairer policy alignment is needed to ensure that *awig-awig* continues to function as an instrument of environmental protection that is sovereign and adaptive to the times (Suyadnya, 2021; Poetra & Nurjaya, 2024; Putri et al., 2025).

Internal Challenges:

Leadership regeneration within the current structure of the *prajuru adat* (customary governing body) is facing serious obstacles due to the low participation of the younger generation, despite their crucial role in restoring the socio-economic stability of indigenous villages post-pandemic. This gap is often caused by the demands of professionalism outside the traditional sector, resulting in limited involvement of young people in *ngayah* activities and village management (Tirtawati et al., 2019). On the other hand, the *awig-awig* documentation system, which has been dependent on collective memory, began to transform through the movement of "writing" or written codification. This formalization step, as consistently pursued in the Tenganan Pegringsingan Traditional Village, aims to create legal certainty and social harmony, ensuring that local values remain binding amid the onslaught of globalization and the rapid flow of information (Darmawan & Sancaya, 2024).

The decline in collective consciousness is increasingly felt alongside the strengthening of individual economic orientations, which have begun to shift the value of togetherness (*paras paros*) toward personal interests. Lifestyle changes in the digital era tend to shift traditional social manners toward a more transactional orientation, weakening social control in traditional village environments (Widiastuti, 2020). This creates a major challenge to the effectiveness of customary sanctions and citizen compliance, given that the main foundation of *awig-awig* is voluntary commitment and community solidarity. Therefore, institutional revitalization not only requires strict written rules but also the re-strengthening of social capital to stem the negative impact of individualism brought by modernity (Sumarjo, 2018; Purniati, 2022; Sundari & Pemayun, 2024; Putri et al., 2025).

The combination of these factors weakens customary authority, potentially reducing *awig-awig*'s role in maintaining socio-ecological balance if it is not adapted to current conditions.

4. Revitalization Strategy: Efforts to Maintain Institutional Existence

Institutional revitalization is a strategic effort to ensure that *awig-awig* remains relevant and retains authority amid modernization dynamics. Based on the latest literature synthesis, this strengthening strategy can be implemented through three integrative approaches:

a. Digitization and Codification of Customary Law

Every indigenous village needs to transform from oral traditions to digital documentation to ensure legal certainty and ease of access to information. The process of "writing" or codifying *awig-awig* in digital format allows traditional archives to be studied across generations through modern educational platforms. As a prototype of success, the Tenganan Pegringsingan Traditional Village has integrated digital traditional texts into local education content, which has proven to be effective in instilling conservation values from an early age in the younger generation (Darmawan & Sancaya, 2024). This step also strengthens the bargaining position of indigenous villages in dealing with formal legal disputes that require valid documentary evidence.

b. Tripartite Synergy: Customs, Government, and the Private Sector

Coastal resource management and tourism require cross-sectoral collaboration that places indigenous villages at the forefront. The Community-Based Tourism (CBT) partnership model can be optimized through the support of local government regulations and the allocation of Corporate Social Responsibility (CSR) funds from the private sector. This synergy ensures that economic development does not ignore customary sovereignty, but rather strengthens the village's financial structure through a fair profit-sharing scheme (Sujana, 2020). This collaboration also plays an important role in mitigating spatial conflicts between investment interests and the preservation of coastal sacred zones.

c. Institutionalization of Traditional Education and Cadre Regeneration of the Prajuru:

To overcome the regeneration crisis, integrating the *Tri Hita Karana* philosophy into the formal education curriculum is crucial to fostering collective awareness from school age. In addition to formal education, special leadership training programs for young prospective teachers need to be initiated to equip them with modern organizational management skills without abandoning traditional practices (Tirtawati, et al., 2019). Innovations in village administration governance that are more open and adaptable to technology are expected to attract the interest of young intellectuals who will actively contribute to leading indigenous institutions in the future.

5. The Role of Awig-Awig in the Social and Economic Adaptation of Indigenous Peoples in the Modern Era

Amid the rapid influence of globalization and tourism, *awig-awig* is not just an archaic rule. For the Balinese, this rule has become a tool for balancing ancestral traditions with the demands of modern life. Sukerti and Lestari (2024) stated that *awig-awig* plays an important role in maintaining the social stability of indigenous peoples through a system of customary values, rituals, and sanctions that are flexible to socio-economic changes.

This adaptability can be seen in several tangible ways:

a. Maintaining Harmony and Culture:

To prevent the community from losing direction due to outside influences, *awig-awig* serves as a social controller. Uniquely, many traditional villages are now updating their rules to keep them relevant. For example, now customary rules on plastic waste management, requirements for building lodgings (homestays), and etiquette for tourists visiting sacred places are beginning to emerge (Tripayana et al., 2024). This proves that Balinese customary law can change with the times without losing its identity.

b. Equitable Distribution of Economic Outcomes:

From the economic side, *awig-awig* ensures that tourism can be enjoyed fairly by all levels of society. Astiti and Sugiantari (2022) explained that many villages are now implementing community-based tourism. This means that the profits from tourists do not only go into private pockets, but are also set aside to finance traditional ceremonies, maintain environmental cleanliness, and help residents in need. Here, *awig-awig* becomes the foundation for a fair and sustainable economy for the people.

c. Synergy with Government and Technology:

Awig-awig has also begun to go hand in hand with modern government policies, especially since the existence of Bali Regional Regulation No. 4 of 2019 (Widiastuti, 2020). Although there are still some challenges in harmonizing government and customary rules, this cooperation makes the position of customary villages stronger. In fact, to embrace the younger generation, several villages have begun to digitize *awig-awig*. The goal is simple, namely for young people to more easily understand and carry out village rules through the technology they use daily (Pradnyana, 2023).

Thus, *awig-awig* plays a role as a protector of local cultural values as well as a bridge for adaptation to global change. Flexibility in the application of customary law is key to the sustainability of Balinese customary villages amid modernization, without sacrificing identity or the value of local wisdom.

CONCLUSIONS AND RECOMMENDATIONS

Research on *awig-awig* in Bali shows that this system remains relevant as a dynamic social-legal mechanism that maintains the harmony of human relationships with God, others, and nature. Despite their strategic role in environmental conservation and conflict resolution through the principles of restorative justice, indigenous institutions are now facing immense pressure from shifting digital lifestyles and regulatory misalignment with formal law. To maintain its existence, a strengthening strategy is needed that includes the digital codification of customary documentation, the integration of local values in cultural education, and policy synchronization between traditional villages and the government to face global economic flows without sacrificing the identity of local wisdom.

ADVANCED RESEARCH

This research is a literature review that explains the existence and institutional challenges of *awig-awig* as a local wisdom instrument in natural resource management, and formulates strategies for revitalization to address these challenges in the current modern era.

Other scientific studies are needed to analyze the role of *awig-awig* in ecological sustainability and socio-economic resilience, as well as its role in tourism development to achieve sustainable tourism that addresses challenges and responds to phenomena such as mass tourism and the impact of the influx of global cultural flows on local cultural values. *Awig-awig* is one of the local wisdoms that must be preserved; therefore, further studies in law, social issues, economics, environment, tourism, and related fields are essential to maintain *awig-awig* as part of Indonesian local wisdom.

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