

# CONSTRUCTIVISM OF *AWIG-AWIG* IN MAINTAINING THE AUTHENTICITY OF TISTA TRADITIONAL VILLAGE, SUKASADA DISTRICT, BULELENG REGENCY

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## ABSTRACT

*The research aimed to describe the substance and correlation of the Awig-Awig of Tista Traditional Village, Sukasada District, Buleleng Regency, in maintaining authenticity as a collective identity. It examined the villagers' sociological ability to transmit genealogical and communal ideology. The sociological expressiveness of Tista Traditional Village reflected collective constructivism, distinguishing it as an old village with a unique structural typology rarely found in other traditional Balinese villages, including those categorized as Bali Aga. The research employed a structured methodology, including (1) research design, (2) data types, (3) data collection methods with key and supporting informants, and (4) data analysis methods. The results show that the Awig-Awig of Tista Traditional Village encompasses ideological, sociological, and cosmological aspects. Its correlation includes continuity, diversity, and the potential of Awig-Awig to preserve communal identity over time. The research uncovers the unique structural typology of the Tista Traditional Village, which has not been widely studied. It also analyzes how Awig-Awig sustains the village's authenticity. It provides new insights into the resilience of traditional governance systems in Bali and their role in maintaining social cohesion and cultural heritage. The findings contribute to expanding knowledge about the authenticity and identity of traditional Balinese villages, particularly regarding the role of Awig-Awig.*

**Keywords:** *Awig-Awig, authenticity, Tista Traditional Village*

## INTRODUCTION

Traditional villages (locally known as *Desa Pakraman*) in Bali are one of the social constructivities in the order of life of the Balinese community. They have played a vital and functional role until now. Traditional villages have been recognized for their development and existence before the Indonesian state was established with its respective entities or forms (Fauziyah, 2022). In this case, traditional villages have inherited a realm of tradition, which has become fertile ground for developing aspects of

Balinese culture (Parimatha, 2003). Commonly with traditional villages in the archipelago, traditional villages in Bali have a convention as an integrator and controller known as *Awig-Awig* (Parimatha, 2003). From the perspective of customary law, *Awig-Awig* is a part of customary law as a regulator of traditional social organizational order (Fauzi et al., 2024). *Awig-Awig* acts as a guideline in customary justice in resolving customary problems (Sudantra & Sukerti, 2014). The existence of *Awig-Awig* is always conserved and revitalized in line with the attention of the local government to the sustainability

of traditional villages. This effort refers to a historical consideration of the role of *Awig-Awig* in organizing the social life of society from the Old Balinese period (Ardika et al., 2013). *Awig-Awig* not only regulates social relationships within the community but also serves as a tool for preserving the cultural values and norms passed down through generations. Furthermore, it plays a crucial role in maintaining harmony and preventing conflicts by providing clear guidelines for behavior and resolving disputes in accordance with traditional customs.

The position and function of *Awig-Awig*, which is significant for society sociologically in line with the description mentioned previously, are reflected through its existence in every traditional village along with several social communities that are traditionally integrated. In line with that, *Awig-Awig* is also a marker of several potentials in the form of democratic values in a traditional society (Suacana, 2015). Such an understanding is in line with the role of *Awig-Awig* that has been felt in organizing the social and cultural life of society until now. Thus, *Awig-Awig* is one aspect of society's culture that is "sacred," glorifying inscriptions from the Old Balinese period (Wisnu et al., 2022). This phenomenon continues until now, as reflected through the *Pasupati Awig-Awig* ritual when writing or copying *Awig-Awig* occurs. In this case, *Awig-Awig* is positioned like *pratima*, namely as a theological symbolization that is sacred through the religious order of society (Gede Wisnu et al., 2023). It emphasizes that most of the *Pakraman* villages in Bali already have written *Awig-Awig* as a guide in organizing the socio-religious life of their community (Sudantra et al., 2017).

Significant attention to the position and role of customary law in traditional communities has not occurred comprehensively, including in old villages, such as in the Tista Traditional Village, Sukasada District, Buleleng Regency. It is related to the existence of customary law in the traditional village, which has not been systematically literate and legally legitimized to date. Meanwhile, the community's expressiveness of the essence and substance of the customary law text has been proven to be a constructive reference in resisting authenticity as a collective identity. Such sociological conditions are a consideration in conducting research on the existence of customary law in line with the sustainability of the identity of the community in the traditional village as reflected today. It refers to the vitality of customary law in the traditional village, which is indicated as a medium of ideological social resistance. This is emphasized by Muyassar (2025), who highlights the importance of formal recognition of customary law within the national legal system to strengthen cultural identity and legitimize traditional practices.

The research aims to describe the substance and correlation of *Awig-Awig* in Tista Traditional Village, Sukasada District, in maintaining communal authenticity as a collective social identity. It is related to the ability of the villagers to inherit

an understanding of genealogy and communal ideology sociologically. In this case, the sociological expressivity of the traditional village has articulated a collective constructivism as a category of old village with a typology of structurality and correlation that tends to be difficult to find equivalents in traditional villages in general, including in Bali *Aga* villages. The results are expected to expand the knowledge of constructivism and textual vitality in the culturality of society, such as the position and role of *Awig-Awig*, along with the survival of the authenticity and identity of Tista Traditional Village, Sukasada District, Buleleng Regency.

The issue specifically relates to the need for textual cultural literacy in society. The textual preservation of culture plays a significant role in the sustainability of a community's identity. Accordingly, the research highlights the significance of *Awig-Awig* in maintaining the structural authenticity of traditional villages that have been passed down from the past. The researchers compare the research related to *Awig-Awig* that tends to serve as a medium of social control, such as Winarti et al. (2021) on the function of *Awig-Awig* in preserving Balinese culture in West Pepuro Village, Wotu District, Luwu Timur Regency and Dewi (2021) on the role of *Awig-Awig* in empowering the village credit institution of Selat Village, Belega Village, Blahbatuh District. Both studies share similarities in their research methods, such as observation, interviews, and documentation. However, they differ in the data analysis techniques used. In the first previous research, Miles and Huberman's interactive data analysis method is used. It helps to protect *Awig-Awig* in Desa Pepuro Barat, as well as its control and functions (Winarti et al., 2021). It aligns with Dewi (2021), describing the role of *Awig-Awig* and sanctions related to the Lembaga Perkreditan Desa (LPD). The research differs from others because it looks at how the constructivism of *Awig-Awig* helps keep the realness of Tista Traditional Village, Sukasada District, Buleleng Regency. It brings a unique perspective by focusing on the constructivism of *Awig-Awig* in preserving the authenticity of the Tista Traditional Village. It offers a new framework for understanding the role of customary law in maintaining cultural integrity. Additionally, it explores the dynamic relationship between traditional laws and modern challenges, providing fresh insights into the adaptability of cultural practices in contemporary society.

## METHODS

The implementation of the research is based on qualitative research. Qualitative research is systematic and analytical. It builds a cultural reconstruction of a community group where the culture is a reflection of the view of the human group as a whole society (Nursanjaya, 2021). The data relate to a series of aspects affiliated with the substance and correlation of *Awig-Awig* as a collective constructivism in

maintaining authenticity as the identity of the Tista Traditional Village.

In this case, the research data are categorized as the subject and object. The research subject is an object, thing, or person as a place for the existence of data and variables, which are questioned in the research. The data are collected using purposive sampling. The participants are selected based on specific criteria that are relevant to the research. This method ensures that the respondents chosen are knowledgeable and directly involved in implementing and understanding *Awig-Awig* in the context of maintaining the authenticity of the Tista Traditional Village. In line with this concept, the subjects are the residents of the Tista Traditional Village, Sukasada District, Buleleng Regency, through a representation of traditional village leaders. It includes *kelihan desa*, *prajuru desa*, and *panglingsir desa*, which amount to six people, as the holders of the authority of the traditional village *Awig-Awig*. Furthermore, the research objects are the aspects studied. The object, as conceptualized through the problems that have been raised previously, concerns the substance and the correlation of *Awig-Awig* in maintaining authenticity as an identity in the Tista Traditional Village, Sukasada District, Buleleng Regency.

Data collection methods are related to the procedures to obtain data. In this case, the data collected include a series of qualitative data in the form of artifacts as social symbolism and texts as cultural cognition. The methods applied are observation, interview, and documentation. The observation method is carried out to observe theological, sociological, and cosmological aspects of the Tista Traditional Village, Sukasada District, Buleleng Regency.

Furthermore, the interview method is the form of data collection that is most often used in qualitative research (Rachmawati, 2007). In this case, the interview method is carried out to obtain information from informants about the substance and correlation of the *Awig-Awig* in the Tista Traditional Village. The selection of informants is conducted purposively using the snowballing technique, starting with the identification of key informants and expanding to the acquisition of several supporting informants correlatively (Wisnu, 2022). The key informant has an authoritative understanding of the substance and correlation of *Awig-Awig* in Tista Traditional Village. It means that the key informant possesses cognition and objectivity related to the research issues. The key informant is Komang Suarta (village leader). Meanwhile, the supporting informants contribute as supporters for the constructiveness of data from the key informant (Wisnu, 2022). The supporting informants consist of Nyoman Pasek (priest of Dalem Temple), Komang Agus Tri Guna (priest of Siwa Temple), Made Suardana (priest of Desa Temple), Putu Pasek Tista (priest of family temple/*mrajan*), and Ketut Tista (elder priest), who also possess cognition regarding the research issues.

Next, the documentation method is carried

out to collect a series of notes and pictures related to the existence of *Awig-Awig* in the traditional village. Documentation is important for obtaining visual evidence that supports observation and interview data, providing additional context, and strengthening research findings (Hasanah, 2016). This method also helps to preserve historical records and provide a valuable reference for future research.

The data obtained through observation, interviews, and documentation are analyzed comprehensively and comparatively. The following data analysis steps are carried out. First, it is data reduction. The researchers select data based on data constructivism about the substance and correlation of the *Awig-Awig* of the Tista Traditional Village, Sukasada District. Second, data classification and description mean grouping and elaborating the substance and correlation of the *Awig-Awig* in the Tista Traditional Village. Finally, the data conclude the substance and correlation of the *Awig-Awig* in Tista Traditional Village.

## RESULTS AND DISCUSSIONS

The result and discussion of the research relate to the constructivism of customary village rules that are conceptualized through *Awig-Awig*, such as in the Tista Traditional Village, Sukasada District, Buleleng Regency. It is related to the explanation of *Pakraman* villages or traditional villages as customary law community units that are formed or created based on the initiative of the community in accordance with long-standing traditions. They become one unit because they occupy the same area (*palemahan*) and are in a bond of shared prayer places (*parahyangan*) called Kahyangan Village or Kahyangan Tiga (Sudantra et al., 2015). Two aspects are the main topic of discussion, including substance and correlation of the customary village rules in maintaining authenticity as a collective identity from the past to the present. In this case, the discussion of the substance aspect includes ideology, sociology, and cosmology of the constructivism of the customary rules in the customary village. Meanwhile, the correlation consists of identity, solidarity, and continuity.

The substance of the *Awig-Awig* of the Tista Traditional Village, Sukasada District, Buleleng Regency includes traditional rules that regulate the village community's social, cultural, and religious life. This rule plays an important role in maintaining authenticity as a collective identity, maintaining traditions, and protecting local cultural values from external influences. The sustainability of social authenticity as a collective identity in the Tista Traditional Village is in line with the existence of *Awig-Awig* as textual legitimacy in the inheritance of values, behaviors, and cultural realms until now. *Awig-Awig* is a medium for maintaining and empowering traditional villages according to the substance of Bali Provincial Regulation Number 4 of 2019, which has



organized and maintained the sustainability of the lives of traditional communities to this day (Rahayu, 2021).

The substance of the *Awig-Awig* reflects the ideological, sociological, and cosmological aspects of the Tista Traditional Village. The ideological aspect concerns the conceptual basis that is believed to be a way of life for the traditional village. Moreover, the sociological aspect is the communal basis that is adopted collectively. Meanwhile, the cosmological aspect is about the territorial basis that is adhered to by the old village community from the past to the present.

The ideological aspect of the *Awig-Awig* of the Tista Traditional Village is identified as a conservative ideology in the form of a prototype and genotype ideology. In this case, the prototype ideology is the conservation of the historical legitimacy of the ancestors of the Tista Traditional Village residents during the Buleleng Kingdom. Meanwhile, the genotype ideology is the conservation of the genealogical existence of the Tista Traditional Village residents as a kinship bond. The reference for the prototype ideology is *bhisama* (past decree) from the King of Buleleng, I Gusti Anglurah Panji Sakti. It places the ancestors of the Tista Traditional Village residents as the king's companions so that they are given exclusive residential locations near the center of the kingdom and are private from the general public. Meanwhile, the reference for the genotype ideology refers to a concept of *kepasilan ngalahang punya*, namely 'a parasite that knocks down a tree', as an analogy for the presence of an outsider who gradually defeats the insider. These two conservative ideologies inspire the substance of the *Awig-Awig* of the Tista Traditional Village in protecting the authenticity of kinship as a lineage of the large Pasek Tista Karangasem family. Thus, these *Awig-Awig* not only function as social guidelines but also as an important instrument in preserving ancestral identity and strengthening ties between generations of the Pasek Tista Karangasem extended family, as indicated by Figure 1.



Figure 1 A Place of Worship Called *Palinggih Hyang Kompyang* in the Worship Area in Tista Traditional Village

The existence of a medium for ancestral worship in the form of *Palinggih Hyang Kompyang*, as in Figure 1, is a religious marker of the genealogy of the

residents of the Tista Traditional Village who come from one lineage. The ancestors of the residents of the traditional village are believed to have come from the Tista Traditional Village in Karangasem Regency who have been living in Buleleng since the reign of I Gusti Anglurah Panji Sakti (King Panji Sakti) in the middle of the 17<sup>th</sup> century. The existence of the Tista Traditional Village today is also believed to be a gift from King Panji Sakti to provide a special place for the villagers' ancestors as the king's companions so that they do not mix with the general public.

The sociological aspect of the customary law of Tista Traditional Village is identified through an interactive institution regarding kinship solidarity and institutional purity. In this case, kinship solidarity relates to an interaction pattern to establish harmony towards outsiders who become relatives through marriage. It is in line with aspects of family law regulated in the *Pakraman* village *Awig-Awig* (Sudantra et al., 2016). Meanwhile, institutional purity relates to a pattern of interaction to maintain the pure personality of the traditional village without involving outsiders structurally. The actualization of the kinship solidarity institution is in the form of tolerance towards relatives who come from marriage relationships to live together in the social environment of the main relatives (*purusa*; male party) of Tista Traditional Village. The actualization of the institutional purity is in the form of consistency towards outsiders, both as relatives through marriage and outside of that, to not be accepted as members of Tista Traditional Village. The concept of marriage in the Tista Traditional Village is not a marriage (*Pada Gelahang*), which tends not to be written down in an *Awig-Awig* (Dyatmikawati, 2015). Both interactive institutions inspire the substance of the customary law of Tista Traditional Village in protecting the authenticity of kinship, which is the pioneer and heir of the traditional village, as in Figure 2.



Figure 2 A Number of Worship Buildings (*Palinggih*) at the Merajan Agung in the Residential Center of the Tista Traditional Village

The existence of a set of ancestral worship media in the form of a great *mrajan* in Figure 2 is a religious marker of solidarity and authenticity of the Tista Traditional Village institution. It is constructed from one lineage in one kinship bond and the bond

of the traditional village. In this case, the kinship aspect becomes a spirit to build solidarity internally among the residents of the Tista Traditional Village and externally towards other residents, including those bound by marriage. This kinship aspect has also become the main reference in the provisions for becoming a traditional citizen in the Tista Traditional Village structurally. Such conditions reflect an understanding of the kinship aspect interactively and constructively as a sociological defense (Junia, 2023).

The cosmological aspect of the *Awig-Awig* of the Tista Traditional Village is identified through an appreciative institution in the concept of communal vitality and social visibility. Communal vitality is related to an appreciation of the territory of the Tista Traditional Village as a force that protects and shelters the community, both geographically, religiously, and geopolitically. It is in line with the cultural potential in the form of *Awig-Awig* and the local wisdom of the community in the form of historical myths in Tenganan Pengringsingan Village (Murtini et al., 2023). This local wisdom is contained in the village's *Awig-Awig* in verbal text, which aims to preserve the environment (Umiyati, 2020). Meanwhile, social visibility is related to an appreciation of the territory of the Tista Traditional Village as an iconization of the empirical existence of the traditional village. The actualization of the communal vitality institution is in the form of glorification of the existence of the current village territory as a gift from King Panji Sakti for the ancestors. The actualization of the social visibility institution is in the form of glorification of the village territory as the existence legality of the Tista Traditional Village. Both appreciative institutions inspire the substance of the *Awig-Awig*. Tista Traditional Village protects the authenticity of kinship, which is reflected through historical and empirical territoriality. It is shown in Figure 3.



Figure 3 The Ancient Gate as the Entrance to Mrajan Agung in the Residence Center of the Tista Traditional Village

A hundreds-year-old gate inherited in the center of the Tista Traditional Village residents' residence, as shown in Figure 3, is a historical marker of the existence of the Tista Traditional Village, which was formed around the 17<sup>th</sup> century. The formation of the

Tista Traditional Village originated from the decree of King Panji Sakti, who ruled the Buleleng Kingdom at that time, as an appreciation for the dedication of the ancestors of the Tista Traditional Village residents, as shown in the previous description. As a characteristic of the king's communal power in line with the decree, a number of gates are built in the Tista Traditional Village with motifs like those in the palace.

The correlation of *Awig-Awig* in Tista Traditional Village, Sukasada District, Buleleng Regency lies in its role as a guiding framework that regulates the social, cultural, and religious aspects of community life. This correlation strengthens collective identity by maintaining local traditions and ensuring that the community's values remain intact despite external influences. The vitality of the *Awig-Awig* of Tista Traditional Village is reflected through the substance that has been inherited until now, correlating with sociocultural implications. It is related to the role of *Awig-Awig* in maintaining social harmony in traditional villages (Sumarjo, 2018). The implicative correlation is identified as continuity, diversity, and potentiality. Continuity reflects the sustainability of the structure and features of Tista Traditional Village, which was constructed in the past. Then, diversity articulates the differences in characteristics as a feature of social constructivism inherited in Tista Traditional Village. Meanwhile, potentiality projects strength as an advantage of Tista Traditional Village related to the authenticity that has been inherited until now. Those three things is related to the active role of the community in developing the traditional village structure. In this way, community involvement can be ensured in maintaining the authenticity of traditional villages (Rachmawati & Fitriyani, 2024). The contextuality of the three implications as correlations of the *Awig-Awig* of Tista Traditional Village can be elaborated through the following description.

First, the continuity of the structure and social features as an implicative correlation of the vitality of *Awig-Awig* in Tista Traditional Village is reflected through a continuation of the structural pattern of the institutional structure in the traditional village. It actually only includes one kinship sociologically. The typology of the structurality of the traditional village simultaneously identifies an authentic and interesting institutional feature of the Tista Traditional Village socioculturally. This is a culturalistic phenomenon as a legacy of the past that articulates a sociocultural identity for the Tista Traditional Village today. The continuity of the structural pattern and institutional features expresses the consistency and dedication of the residents of the Tista Traditional Village to the legacy of social constructivism from their ancestors, as shown in Figure 4.

The existence of a medium for ancestral worship called Siwa Kawitan Temple, as shown in Figure 4, is a sign of the continuity of the social religiosity order for the ancestors of the residents in Tista Traditional Village. The functionality of the spiritual media has maintained the continuity of social-spiritual relations



to ancestral worship in the origin area, namely the worship of *Ida Bhatara Ratu Pasek* in the extended family of Pasek Tista Karangsem. Such conditions also play a role in maintaining the structural authenticity of the institutions of the Tista Traditional Village to this day.



Figure 4 The Number of Shrines at the Siwa Kawitan Temple in Tista Traditional Village

Sociocultural diversity as an implicative correlation of the vitality of the *Awig-Awig* of the Tista Traditional Village is reflected through the uniqueness of the structure and institutional features. The features are authentically inherited and have become a collective identity marker. This uniqueness is also a characteristic of the institutional structure in the Tista Traditional Village, which is difficult to find in other traditional villages in general. In this case, the Tista Traditional Village is the only traditional village in the Bali region that only houses one family as one kinship and, at the same time, as one unit of traditional citizens. This condition is a new phenomenon in the understanding of the institutional structure of traditional villages in Bali.



Figure 5 A Number of the Most Sacred Shrines and a Spiritual Leader (*Pamangku*) at the Desa Temple in Tista Traditional Village

The existence of a worship medium in the form of three *kahyangan* (one of which is a Desa Temple) as a collective worship in every traditional village in Bali is also inherited in the worship area in the Tista Traditional Village, as shown in Figure 5. In this case, the existence of the village temple is a legitimacy of

the spiritual identity in the Tista Traditional Village, like other traditional villages in Bali in general. This identity also expresses the authenticity of Tista Traditional Village as a kinship that carries one village temple autonomously. It aligns with the statement that *Desa Pakraman* is an autonomous village, so it has the authority to manage and organize its household life (Rasta, 2018).

The sociocultural potential as an implicative correlation of the vitality of the *Awig-Awig* in the Tista Traditional Village is reflected through the “social strength” of the extended Pasek Tista family kinship as the forerunner of the existence of the Tista Traditional Village. This strength is also a “social advantage” of the Tista Traditional Village related to social solidarity rooted in the past. In this case, the extended Pasek Tista family has proven a “social strength” to integrate kinship in the institutional realm as a traditional village. Such a condition reflects a genuine solidarity in the institution of a traditional village with a family spirit, like in Figure 6.



Figure 6 A *Palinggih* and Uncle at the Dalem Temple in the Tista Traditional Village

The existence of the main worship building (*palinggih*) in the inherited Pura Dalem in the Tista Traditional Village in Figure 6 is one of the elements of the three *kahyangan* as a medium of worship for the traditional village in addition to the village temple. In this case, the existence of the Pura Dalem is correlated with the ownership of a burial area (*setra; sema*) as one of the territorialities of the traditional village. This condition is a “social force” for the residents in Tista Traditional Village to create complete social solidarity because so far, social conflicts in a number of traditional villages have stemmed from the right to use the *setra*. With the ownership of the *setra*, the Tista Traditional Village has inherited a “social advantage” in maintaining social solidarity sustainably.

It emphasizes that most of the *Pakraman* villages in Bali have already written *Awig-Awig* as a guide. The *Awig-Awig* correlation in Tista Traditional Village is related to the placement of buildings that regulate the village area. It is in line with the arrangement of a village architecture to maintain the balance of the ecosystem and ecology, which is inherited from generation to generation and becomes

the daily religious routine of the community (Mudra, 2012). In this way, the *Awig-Awig* in Tista Traditional Village regulates the placement of areas, including sacred buildings, settlements, and *teba* (gardens), as the boundaries of the village area in organizing the socio-religious life of their community.

## CONCLUSIONS

The research observes the constructivism of customary law in maintaining the authenticity of the Tista Traditional Village, Sukasada District, Buleleng Regency, regarding the substance and the correlation of *Awig-Awig* as a communal identity as reflected today. The substance of the *Awig-Awig* includes aspects of ideology, sociology, and cosmology. Then, the correlation of the *Awig-Awig* has continuity, diversity, and potentiality as an identity and sustainable social vitality.

The research implications extend to academic, social, and cultural aspects. Academically, the research provides a deeper understanding of how customary law, specifically *Awig-Awig*, plays a crucial role in maintaining the authenticity of a traditional village. It offers valuable insights for further research in the fields of anthropology, sociology, and cultural studies. Socially, the findings emphasize the importance of collective identity and social cohesion in sustaining community values and norms, which can be applied to other traditional communities in facing modern challenges. Culturally, the research highlights the significance of preserving traditional customs and laws as vital elements in maintaining cultural heritage. It encourages communities to adapt while upholding their roots. The research also serves as a foundation for exploring how local customs can influence the dynamics of migration and diaspora, particularly in the context of North Bali's interconnected traditional villages.

The research is still limited in presenting concepts regarding maintaining the authenticity of the Tista village community, which are actualized textually. It reflects a series of collective ideas that are conventionally articulated as rules for social order. In this regard, a number of sociological, genealogical, and political studies are needed to deepen the research on the authenticity of the Tista Traditional Village. Future research can clarify aspects of connectivity in the village community, both in terms of kinship relations with extended families in Baktiseraga Singaraja Village to Tista Karangasem Village, as well as the Sukasada Traditional Village community and its surroundings. The future research can also reveal a diaspora phenomenon from a kinship in Tista Karangasem Village, which has migrated to North Bali to form an established traditional village.

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