

The Embodiment of Tri Hita Karana in the Awig-Awig of the Traditional Village of Tenganan Pegringsingan in the Period BEFORE Independence

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Abstract

This study aims to examine the manifestation of Tri Hita Karana in the awig-awig of Tenganan Pegringsingan Customary Village during the pre-independence era. The type of research used in this study is legal research. The approach used is the statutory approach. Legal materials are analyzed qualitatively, meaning the data and facts found will be described. The results of the study show that the Awig-awig of Tenganan Pegringsingan Customary Village before the independence era had manifested the concept of Tri Hita Karana. This can be seen from the articles regulating the three elements of Tri Hita Karana, namely parahyangan, pawongan, and palemahan. There are four articles that regulate Parahyangan. Regulations regarding parahyangan include contributions during religious ceremonies and the obligation for newcomers to participate in religious ceremonies. Regarding the pawongan aspect, there are 22 articles related to human relations. Pawongan provisions among other things, it regulates meetings and the attire that must be worn, marriages, and inheritance. Furthermore, regarding the aspect of palemahan, there are 15 articles that regulate relationships with nature/environment. The regulation of palemahan includes village boundaries/territories, plants/trees that are allowed and not allowed to be planted, as well as sanctions for those who violate the rules. The embodiment of Tri Hita Karana in the awig-awig of Tenganan Pegringsingan Customary Village shows that the concept of Tri Hita Karana has been a norm since before independence.

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1. INTRODUCTION

Customary villages are a form of traditional society in Indonesia that still uphold ancestral values, traditions, and legal systems. They play a crucial role in maintaining cultural identity and serving as a tourist attraction. Customary villages are traditional government units managed by indigenous communities. These villages possess customary rights to manage their territories and the social life of their communities. Customary villages possess ancestral rights that are more dominant than village rights, as they emerged as indigenous communities within the community. In contrast to administrative villages, traditional villages place more emphasis on preserving traditions, customary laws, and social structures that have been passed down from generation to generation.

One of the famous traditional villages in Indonesia is the Tenganan Pegringsingan Traditional Village. Tenganan Pegringsingan Traditional Village is a Bali Aga village located in Manggis District, Karangasem Regency, Bali Province. The village is known for its ancient traditions, such as Gringsing woven cloth, and unique rituals such as Mekaré-karé. The origins of Tenganan Pegringsingan Traditional Village are believed to be related to the legend of Yadnya Aswamedha (horse sacrifice ceremony) during the Bedahulu Kingdom, as well as the myth of the lost sacred horse Oncesrawa, which ultimately led to the formation of this village.

The word Pegringsingan comes from the word "*gringsing*", which is a typical double ikat woven cloth from Tenganan. This cloth is believed to have magical powers to ward off disease and disaster. The name of the village also emphasizes the cultural identity inherent in its people. Tenganan Pegringsingan is a Bali Aga village, a village that maintains pre-Hindu Majapahit traditions. Tenganan Pegringsingan is one of the oldest villages in Bali, besides Trunyan Village and Sembiran Village. The social structure, village layout, and customary law in Tenganan Pegringsingan are still very strict and different from other Balinese villages. Until now, the majority of the people of Tenganan village still depend on farming for their livelihood, and some have received assistance from the government to make various kinds of regional crafts famous internationally.

As one of the oldest villages in Bali, Tenganan Pegringsingan Traditional Village also has customary rules, commonly known as awig-awig. It is recorded that in 1925, before independence, Tenganan Pegringsingan Traditional Village already had awig-awig that governed the lives of its indigenous people. It would be interesting to further explore these awig-awig in relation to the concept of Tri Hita Karana. Tri Hita Karana is one of Bali's local wisdoms that is said to have existed since ancient times. Therefore, a study is needed to examine the transformation of Tri Hita Karana in the awig-awig of Tenganan Pegringsingan Traditional Village before independence.

2. RESEARCH METHODS

The type of research used in this research is the type of legal research, called legal research, because according to Peter Mahmud Marzuki, the use of terms in legal research does not need to use the term normative legal research, because the term legal research or Dutch *rent research* is always normative. The approach used in this legal research is the statutory approach (*statute approach*). This approach is carried out by examining all laws and regulations related to the problem (legal issue) being faced. Data is analyzed using qualitative analysis, namely, analyzing the main problems related to efforts to develop science in society by optimizing data examination techniques in scientific research.

3. RESEARCH RESULTS AND DISCUSSION

3.1. Research result

Embodying values into regulations is the process of transforming abstract values into concrete and binding rules. Values such as justice, order, and responsibility are not simply understood; they need to be embodied in regulations so they can be effectively implemented in community life. Regulations serve as behavioral guidelines that reflect mutually agreed-upon values. For example, the value of discipline is embodied in regulations regarding punctuality, while the value of justice is reflected in rules that apply equally to everyone without discrimination. With regulations, these values can be implemented consistently and regularly. Thus,

embodying values in regulations is crucial for creating order and harmony. Good regulations are not only binding but also reflect the moral values that underlie communal life.

Embodying the Tri Hita Karana concept in customary laws (adat-awig) is crucial for preserving the spirit of these rules. Furthermore, these customary laws constitute customary laws that govern behavior and etiquette within a community, aiming to maintain a consistent order of life. Tri Hita Karana, as the foundation of Balinese thinking, should be found both explicitly and implicitly in every Balinese customary law. Therefore, this sub-chapter will describe the articles or provisions imbued with the Tri Hita Karana concept. The customary law of Tenganan Pegrisingan Village, discussed in this sub-chapter, comprises 61 articles and was enacted in 1925. This means that these customary laws were enacted before Indonesia achieved independence. The following is a description of the articles in the customary law of Tenganan Pegrisingan Village, which have been classified into three elements of Tri Hita Karana: Parahyangan, Pawongan, and Palemahan.

A. Parahyangan

The concept of Parahyangan teaches human devotion to God. Humans have a responsibility as God's creatures, which is manifested in obedience in worship and daily behavior as religious people. This obedience grows and develops in the hearts, minds, and daily actions of humans. The provisions in the customary laws of Tenganan Pegrisingan Village relating to the concept of parahyangan are as follows.

1) Article 13

And when any villager holds a worship service in the village of Tenganan Pegrisingan on the Fifth Sasih, then it is appropriate that the Pakarangan Tigasana area, is collected by the people of Tenganan Pegrisingan Village, namely by collecting donations, as is already the usual practice, and there is a notification from the people of Tng P Village to the authorities in Pekarangan Tigasana, and up to the Ngis area every Fifth Sasih, then it is obligatory for that area to be given a salaran for the village in Tng P, such as coconuts, received by the people of Tng P village in Ngis, also the way that the people receive the salaran, is being entertained by the Ngis Village, as many as come to receive the salaran, according to the existing practice. And every 9th, two villagers in Ngis should come to the village of Tng P, hold a worship service and drink one senja, and when they return, they will receive a t-shirt (part of the offering) as per the implementation that has already taken place.

2) Article 22

And all the people who come as workers are obliged to come and look for work; they are obliged to attend every traditional/religious ceremony in Pande every fifth month, according to the applicable implementation.

3) Article 23

And whoever the villager gets the entire contents of the yard (taken home or transferred to the results), which is held at Bale Agung every Kapat month, must give out rice to the village the size of one seke atut 800, plus money as much as 66, as a yard ceremony, accepted by the village. If he does not give

it out, then it should be calculated by the village according to the implementation that has already been in effect.

4) Article 31

And if there is anything anyone from Tng P village feels like a newcomer who is in front of Tng, namely she gives birth to a kitten (her birth tail), since it is known (visible) it must be immediately reported to the entire community, the village people should order the gong to be hidden, after coming the village people gather, then expel the person who has the kitten, and escort him out of the village. Just after leaving the person who has the kitten, his house is then thrown with stones, right at the person who has the kitten in the southwest, near Sng Penyiwit. After arriving in the village for 7 days, he is obliged to clean (according to custom/religion) the village of Tng P. The ceremony is carried out by the person who has the kitten. If he does not clean the village, then he should be deprived of his life, until all his appearance, according to the old practice.

B. Person

Pawongan is a concept that hopes for a harmonious relationship between humans and humans. The following is the arrangement of pawongan aspects in the traditional villages of Pegringsingan.

1) article 1

Hopefully, there are no obstacles. The commemoration of the rules of conduct of the villagers in Tng P, carried out by the villagers of Tng P, holding a sangkepan at Bale Agung every first of the month. And when the villagers in front are holding the sangkepan, the rules are: I, the klian penyarikan and the "ngijeng officials", come bringing sdah bungan base, porosan along with yellow rice wija, hibiscus flowers (Bali), red "digubah" and kasa manjahi, yellow kembang flowers, the rules for taking out the said ones in front alternately, the number of porosan flowers is not fixed according to the number of members of the village krama in front, as is the existing implementation.

And when the sangkepan wears a belt outside the saput, wears a keris and a plant belt (a belt without a tip/triangular shaped), the village people are forbidden to joke or argue in front of him, say bad words, and are forbidden to draw a keris.

And if any villager violates the rules, then he/she should be dismissed from the village community. If any villager has been dismissed 3 times, the villager should be fined 2,000, to be paid at the Sangkepan according to the previous implementation.

2) Article 4

And regarding any villager who betroths his daughter, if the handover of the suhunan sedah (betel, areca nut, and accessories) has been carried out, it is prohibited for the woman to cancel. If there is a violation, the woman should be fined 35,000 by the village people; the distribution of the fine is handed over to the village head for 22,000, thus the distribution of the fine is as stated above. If the man cancels, it is permissible, the rules are stated above, then for the man who should help, serve, and wait (for his fiancée) until the time I tag is finished (approximately 22.00.) Regarding helping, until there is notification from the girl's parents, day or night, according to the existing

implementation. If anyone violates it, then the violator should be dismissed from all customary ties by the village, and should be fined by the village in the amount of 25,000, the fine should be paid in the amount of 5,000, with a time limit determined by the village, the amount of which is 20,000, collected by the village from the dismissed person in the amount of 80 for each Sasih Kapat, received by the village for the lifetime of the dismissed person, in accordance with the existing implementation and the woman has the right to cancel.

3) Article 5

And regarding any villager who marries someone who is engaged, it is prohibited, and the village should fine him 75,000. The fine is divided into 2: 50,000 is given to the village, and 25,000 is given to the engaged person; that is how the fine is divided, according to the existing implementation.

4) Article 6

And regarding any villager who tries to give us a pingkan (allowing us to leave the village, whether his son or his brother, or his father, or helping/giving us an opportunity), it is absolutely prohibited, and everyone should be fined 75 thousand rupiah to enter the village.

5) Article 10

And if anyone in the village is visited by people, such as refugees seeking a living and looking for work, and if the refugees can collect any fruit debris in their environment, the refugees should charge 100 by the village for each refugee. If the refugees obey the customs of Tenganan P village, if they refuse, it is not allowed, then the villagers should expel them. In terms of leaving, they are prohibited from bringing anything, except what is attached to the body (clothes), as is the existing implementation.

6) Article 16

And if anyone from the village gets a cousin pregnant (a wife), it is equally forbidden. If anyone violates this, then the village should order them not to stay in Ing P village and not to worship holy places (temples) in Ing P village according to the existing regulations.

7) Article 17

And if anyone from the village dies outside the Tenganan Pegringsingan area, they are prohibited from bringing their body home to Ing P village and must go directly to Sesa Prajurit. If they violate this, they will be fined 10,000 rupiah, in accordance with existing regulations.

8) Article 18

And if any villager has descendants whose parents have died, and all their possessions (wealth), excluding the cost of the funeral ceremony, if the descendants are legally married, if they divide the inheritance, then it is appropriate for the eldest grandson, with the females receiving a special share. If the grandsons have land, including rice fields, it is appropriate to calculate it, depending on the circumstances. The share for the children is equal, but the youngest (in addition to receiving an equal share) also receives a side of the house, buildings, trees, and furniture made by the Jasri/Jasi people (kitchen utensils and clay), with the same share for the females. If the deceased leaves behind debts, it is appropriate for the female descendants to

bear them, in accordance with the existing regulations. If a dispute arises regarding the distribution, it is appropriate for the village to mediate.

9) Article 19

And regarding the newcomers to the village in front, if any of the villagers have difficulty with yard space (for children), if the newcomer is more than 17 meters tall, then the villagers should expel the newcomer.

10) Article 28

And the village regulations of Tng P, if anyone from the village, including newcomers to the village, is infected with a serious illness/syphilis, parang disease (?) and skin disease (a type of leprosy), he is prohibited from staying in the village, he should be expelled (removed) from his place in this village, the village, as long as he is still sick, he is prohibited from entering the village, this is how it is implemented as is already in force.

11) Article 32

And the etiquette of Tenganan Village is that if anyone marries or rapes, forces a woman and marries her, if he does not give testimony (report) to the village until the day has passed, the person who did it should be fined 10,000, all of which goes to the village.

And if the one who did it in front, he immediately reported it to the village subak, it turns out that what was taken was not in accordance with the report in the village, he should be fined 10 thousand, all of the fine goes to the village, that is how it is implemented as it has been in effect, everyone has agreed.

12) Article 33

And whoever the person is, if there is an accused of nganbis (mugging, forcing someone to become a wife), it turns out that the accused denies it, the accused should be sworn in by the village with a witness, supervised by 2 Village Kliang. If the accused does not want to be sworn in and does not testify, the accused should be fined 4,500; the fine goes to the accused, according to the existing implementation.

13) Article 40

And the rules of the village of Tng P, if anyone has not yet married, they are not allowed to hold village gatherings. Traditional meetings are held at Bale Agung, as has been the case before.

And if anyone marries someone who is set aside, it is forbidden.

If he violates it, he should be fined 10,000, all of which goes to the village.

14) Article 43

And the way of the people of Tng P village, regarding ngapes-kahapes (the notion of pinching) in the yard, as far as the relationship between uncles and aunts and cousins, is also called ngapes.

The one who lives later should be defeated, and it is forbidden to call from the south (who is older in the brotherhood). If there is a violation, a fine of 10,000 is worth it, based on the request of the remaining (who left first). If the request is unsuccessful, it is mandatory to pay the fine as above. If the request is successful, the payment of tired money to the "sayan desa" who reported the error of 1,000, collected by the village collector, as before.

15) Article 45

And regarding the people of Tenganan village, slaughtering and selling meat, buffalo, cow or white buffalo, bull, pig (if the pig is worth more than 2,000), must be subject to a meat levy (retribution) worth 66, the levy must be handed over to the Pasek, or the one who is appointed as Pasek by the village people in Tng P. If anyone does not hand over the levy to the Pasek, then he should be fined 2,000. The fine goes to the village, the fine payment is monthly, the time limit is 7 months. If no one pays the fine, then whoever that person is should be punished by the village people as before.

16) Article 46

The village of Tng P also has a legal system that mandates the death penalty, which requires the person to be killed in Sesa Pujarit and buried. Anyone who violates this law will be fined 10,000 rupiah, the entire amount of which will go to the village. Failure to pay the fine will result in the village punishing them. Payment of the fine must be made in advance, with a deadline of 3 months, in accordance with existing regulations.

17) Article 50

And if there is a villager from Tng P, a widower whose wife has left him, proposes to a girl who is still in Daha in Tng P, known by the village people, and is not approved by the parents of the girl who is proposed to, the person who proposes should be fined by the village of 10,000, the fine is divided in half, part to the girl's parents, part to enter the village, there is an agreement. The girl who is proposed to should be sworn in to prove her steadfastness, testified by one person, supervised by 2 Village Kliang. If she does not want to be sworn in or lacks witnesses, then she should be dismissed, not allowed to be invited to Mekrana Daha.

And if there is a villager in Tng P who has a daughter, then a widower proposes to her parents to be her wife. If the widower does not agree to the child being asked to be her wife, then the widower should be fined 10,000; the fine goes to the village. The child who is proposed to by the widower should be sworn in by the Village Kliang 2 people without witnesses. After being sworn in, it should be considered clean (innocent).

If he does not dare to be sworn in, then it is appropriate that the person (girl) who is being accused of being a widower, be dismissed by the village, and be prohibited from participating in traditional meetings (organizing traditional organizations) in Tng P.

18) Article 53

And if there is a villager in Tng P who is widowed and left by her husband, has no children, should be a canput, cannot adopt other people's children, and all (of her wealth) should go to the village. And the canput person should not give away or sell all of his wealth, as both are not allowed.

19) Article 55

And if anyone from the village in Tng P steals or picks prohibited village fruits such as durian, tehep, pangi, candlenut, it is absolutely prohibited.

If someone violates the law, they will be fined 2,000, and the fine will go to the village.

And if there are newcomers and/or looking for work living in the Tng P area who steal, pick fruits, and/or steal, collect village prohibitions, such as durian, tehep, pangi, candlenut, it is absolutely prohibited. If there is a

violation, then they should be fined 4,000; the fine goes to the village. If they do not pay the fine, then they should be expelled; they are not allowed to live in the Tng P area.

20) Article 57

And if a villager in Tng P attends the village council meeting at Bale Agung, the widower is abandoned by his wife, he must be dismissed from the village council (becoming a village council member). If the widower can marry a girl from Tng P, he can be invited to the village council meeting at Bale Agung again.

21) Article 59

And if a villager in Tng P donates all of his wealth, he is obliged to report it to the village head and ask for a statement from the village head. If the village head does not permit it and then asks for a statement from someone else, then the village head must revoke it, and the gift will be cancelled.

22) Article 60

And if there are villagers in Tng P who are in dispute over the division of all inheritance, the villagers should mediate and distribute the inheritance. If they are not happy with the village mediation and do not agree with the division, then the village should confiscate the inheritance and keep the property that they do not want to accept.

C. Weakness

Palemahan comes from the Javanese word "rendah," meaning land. Palemahan also symbolizes bhuwana, or nature. More narrowly, it refers to the area of a settlement or residence. Humans live in a specific environment and obtain their necessities from it. The arrangement of the palmahan in the awig-awig of Tenganan Pegriingsingan Traditional Village is as follows.

1) Article 2

And the way, if anyone from the village travels or leaves the territory of his banjar or crosses the village boundary, it is proper for anyone from this village to wear a keris, saput, belt (traditional clothing) as is already in force; if anyone from this village violates this, they should be dismissed according to the existing implementation.

2) Article 8

And it is forbidden for anyone in the village to plant tawun trees (black dye for gringsing), make sugar, arak, or plant shallots, garlic, or any are prohibited. If anyone in the village violates the rules, they should be fined by the village of 400, if they do not pay the fine, the land where they plant, make arak, or sugar should be confiscated by the village.

3) Article 9

And it is prohibited in the Tng P village area to install mines or barriers. If anyone violates, then they should be fined by the village of 10,000. If they do not pay the fine, then they should be ksikang (set aside) by the village and should be confiscated by the village. The implementation of the confiscation, every 3 days as the existing implementation.

4) Article 14

And whoever the villagers are maintaining trees/wood in the Tng P village environment, including in the Tng P moorland, as for the types of wood that are maintained (kept and used for necessary things): jackfruit trees, tehep

trees, kemiri trees, pangi trees, cempaka trees, durian trees, enau trees, which are on the west side of the ravine in the north of the village, it is forbidden to cut down enau trees that are still flowering/fruited, if they are no longer fruiting, the enau trees can be cut down. If there is a violation of cutting down wood or enau, the violator should be fined by the villagers in the amount of 400, and what is cut down should be confiscated by the village according to the implementation that is already in effect. On the east side of the village up to the Kangin hill, it is allowed to cut down enau trees. And if there is any property of any villager who burns, in the surroundings of the burnt area, in the village area, until it finally catches fire and licks trees or all kinds of buildings, then the person who burned should replace the burnt and damaged as usual, and the person who burned should be fined by the one who has the damage, according to the magnitude of the fault, and should perform purification (customary cleaning) according to the implementation that has already taken place.

5) Article 20

And regarding the behavior of the youth (young men who are obliged to help with village duties, usually chosen by the oldest person in the family), when carrying out duties outside the village, they are invited by the village people, every time they are negligent (don't come along) without giving notice, the negligent person should be fined 2,000, the fine will be deducted from the pig (for the feast) by the person on duty outside, as is the existing practice.

6) Article 26

And regarding the village people receiving salaran to Tigasana, the village members should all go together with their respective assistants, and go there and pick salaran (in this case, coconuts), and must bring their own clothes (wear clothes), including the assistants. If anyone does not bring their own salary, they should be dismissed as a village member; this has been the practice since ancient times.

7) Article 27

And if anyone from Tng P village, including newcomers, is found to have damaged (all) the places they enter the village, in accordance with the existing implementation.

8) Article 36

In the Tng P area, anyone is strictly prohibited from establishing a Skaha (association), except for a Carik skaha (irrigation subak, skaha manyi?). If they violate this, they should be fined 10,000 rupiah, in accordance with existing regulations.

9) Article 37

And newcomers in the Tng P area are absolutely prohibited from buying land and mortgaging rice fields/dry fields in the Tng P area/region. If there is a violation of buying/mortgaging rice fields/dry fields in the Tng P area, the village has the right to confiscate the land that is being sold/mortgaged, and those who sell/mortgage the village land rice fields/dry fields, should be fined half the price of the land being sold, that is the village regulation, it has been agreed upon.

10) Article 38

And the implementation of the village people collecting the field salaran in the Tng P area, which is prohibited to collect: bananas that bear fruit for the first time, 2 coconut trees in one plot. If betel, it is prohibited to exceed one handful, bamboo is prohibited to 2 stems in one cluster, which is appropriate to use kisa (woven coconut leaf basket), the size of the weave with 12 coconut leaves, and twice per plot, that is how the village people collect salaran according to the existing implementation.

11) Article 41

And as a result (because of that) the people of Banjar Pande, came to settle in Tng P there, obeyed the provisions of the village people, and were given to maintain/organize worship of the place (heaven) named in Banjar Pande, and repair the buildings in the heaven in Banjar Pan de when they were damaged, also the heaven was held in ceremonies every year, every Kelina month, all the costs of the ceremony were obtained by the people in Banjar Pande asking for the costs to the village. Thus, the assignment of tasks from the village people to the newcomers who lived in Banjar Pande, and upon them all.

12) Article 42

Warning of the hostility of the villagers in Tng P to Sebetan, the villagers in Tng P put a person as a silent defender/defender named in Wrakastala. Regarding the person who stayed in Wrakastala, he was given proof (a kind of reward), working the rice field by the villagers. The rice field was named Yeh Sayan Kauhan. He could not be dismissed as a cultivator; if he quarreled/did not obey, he should be transferred and stopped from working the rice field by the village in front, and there was a consensus.

13) Article 47

And the people in the village of Tng P bring out chicken urunan every Sasih Jesta and Sasih Kelina, who are members of the Gumi Pulangan. If he does not come to complain about the urunan, the 'village leader' should warn him 3 times. If he still does not complain, then he should be fined/punished by the village by demolishing the house, so the village agreed.

14) Article 51

And the people of Tng P village and newcomers who are looking for work in the Tng P area are absolutely prohibited from releasing animals in the fields and rice fields in the Tng P area, releasing pigs, buffalo, bulls, goats, horses, or birds.

Anyone who damages property will be fined 2,000 Rupiah, and the damaged property will be replaced or returned to its owner. If anyone refuses to pay the fine, they will be subject to punishment by the village in accordance with the regulations.

15) Article 61

And if the wood/tree is blown down by the wind in the Tng P area, the forbidden wood from the village, such as durian, candlenut, can be collected by anyone in Tng P. If it is tehep wood, and/or jackfruit, cempaka, it cannot be collected; the wood should all go into the village. If someone violates, works on the wood, and does not report it to the village, then they should be fined 2,000, and the wood should be confiscated by the village.

Based on the above description, it can be said that the customary law of Tenganan Pegringsingan Traditional Village before the independence era

embodied the concept of Tri Hita Karana. This can be seen from the articles that regulate the three elements of Tri Hita Karana: *parahyangan*, *pawongan*, and *palemahan*. Four articles regulate *Parahyangan*. Regulations regarding *parahyangan* include donations during religious ceremonies and the obligation for newcomers to participate in religious ceremonies. Regarding the *pawongan* aspect, there are 22 articles related to human relations. *Pawongan* provisions include regulations regarding meetings and mandatory attire, marriage, and inheritance. Furthermore, regarding the *palemahan* aspect, 15 articles regulate relations with nature/the environment. *Palemahan* regulations include village boundaries/areas, plants/trees that may and may not be planted, and sanctions for those who violate the rules.

3.2. Discussion

Indonesia is known as a country rich in cultural diversity, customs, and noble values passed down through generations. Each region possesses local wisdom that serves as a guide for its people. Local wisdom is the result of the experiences of people in a certain area and is not necessarily used by people in other areas. This local wisdom not only serves as a cultural identity but also plays a crucial role in maintaining social, spiritual, and environmental harmony. One such local wisdom that remains highly respected and practiced in daily life is Tri Hita Karana, which originates from the Balinese people. The Tri Hita Karana concept teaches the importance of balance in life as the foundation for happiness and well-being.

Tri Hita Karana is a Balinese philosophy of life that has been passed down through generations and serves as the foundation for various aspects of life, from religion and social life to cultural practices and environmental management. Tri Hita Karana has a significant influence on all aspects of Balinese life. Amidst the rapid development of the times and modernization, the values of Tri Hita Karana remain relevant because they can address various human challenges, such as social conflict, environmental degradation, and moral crises. Therefore, Tri Hita Karana is not only important for the Balinese people but can also inspire the wider community in building a harmonious and sustainable life.

Etymologically, Tri Hita Karana is derived from three words in Sanskrit and Balinese: *tri*, meaning three, *hita*, meaning happiness or well-being, and *karana*, meaning cause or cause. Thus, Tri Hita Karana can be interpreted as the three main causes for achieving happiness and well-being in life. The three main elements in this concept are *Parahyangan*, *Pawongan*, and *Palemahan*. These three elements are interrelated and inseparable, because balance in life can only be achieved if all three work together harmoniously.

Overall, Tri Hita Karana is a local wisdom that teaches balance between spiritual, social, and environmental life. These three elements complement each other and form a unified whole. If one element is ignored, the balance of life will be disturbed. Therefore, Tri Hita Karana not only serves as a guideline for Balinese life, but also as a value system capable of creating a harmonious, peaceful, and sustainable life. In the current era of globalization and modernization, the values of Tri Hita Karana remain relevant and important to preserve. This concept can provide solutions to various problems of modern life, such as social conflict, moral crisis, and environmental damage. By applying the values of *Parahyangan*, humans can strengthen spirituality and morality. By applying the values of *Pawongan*, social life can run harmoniously.

Meanwhile, by applying the values of Palemahan, environmental sustainability can be maintained.

The embodiment of Tri Hita Karana in the customary laws of Tenganan Pegringsingan Traditional Village demonstrates that the concept of Tri Hita Karana has been a norm since before independence. As local wisdom, Tri Hita Karana has become a value in Balinese life. Values (*value*) in axiological philosophy (philosophy of values) is a value (*worth*) or goodness (*goodness*). Its incarnation in customary law is a constructive construct, as it also serves as the spirit of that rule. Thus, Balinese society, especially its indigenous people, will continue to uphold the values of their ancestral heritage and are expected to act and act in accordance with those values.

4. CONCLUSION

The customary law of Tenganan Pegringsingan Traditional Village, before the independence era, embodied the concept of Tri Hita Karana. This can be seen from the articles that regulate the three elements of Tri Hita Karana: parahyangan, pawongan, and palemahan. Four articles regulate Parahyangan. Regulations regarding parahyangan include donations during religious ceremonies and the obligation for newcomers to participate in religious ceremonies. Regarding the aspect of pawongan, there are 22 articles relating to relationships between people. The provisions of pawongan include regulations regarding meetings and mandatory attire, marriage, and inheritance. Furthermore, regarding the aspect of palemahan, 15 articles regulate relationships with nature/the environment. The regulations on palemahan include village boundaries/territory, plants/trees that may and may not be planted, and sanctions for those who violate the rules. The embodiment of Tri Hita Karana in the customary law of Tenganan Pegringsingan Traditional Village shows that the concept of Tri Hita Karana has been the norm since before independence.

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