

## Original Article

# Strategy for Strengthening Bagha Utsaha Padruwen Customary Villages (Bupda) Through Professional Management and Local Wisdom

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## Abstract

*The development of the people's economy in Bali cannot be separated from the role of traditional villages as socio-cultural institutions that possess economic potential based on local wisdom. One of the institutional innovations of traditional economics developed is the Bagha Utsaha Padruwen Desa Adat (BUPDA), a village-owned enterprise that aims to manage local assets and economic potential for the welfare of the village community. This study aims to examine strategies for strengthening BUPDA through the implementation of professional management and the integration of Balinese local wisdom values. The research method used is empirical legal research, with a normative-empirical approach to the laws and regulations and customary law applicable in Balinese society. The results show that the existence of BUPDA has a strategic role in strengthening the traditional economy, but still faces challenges such as a weak internal legal basis (BUPDA pararem), low human resource capacity, and a lack of professional governance. The implementation of professional management based on the principles of transparency, accountability, and effectiveness is a key factor in strengthening BUPDA institutions. Furthermore, the integration of the values of Tri Hita Karana, Tat Twam Asi, Nyama Braya, and Tri Kaya Parisudha serves as the moral and spiritual foundation for BUPDA management, ensuring its continued rootedness in Balinese culture. Therefore, strengthening BUPDA through professional management and local wisdom is expected to achieve sustainable, competitive, and independent traditional village economies while maintaining Balinese social and cultural harmony.*

**Keywords:** Bagha Utsaha Padruwen; Local Wisdom; Professional Management; Strategy

## Introduction

The national economy is the primary pillar of sustainable life within it, drawing on various sectors. Indonesia's economic model is based on the Pancasila economic system, focusing on people-oriented economic development, ensuring its implementation and oversight, and ensuring that the results of economic activities are enjoyed by all citizens <sup>1</sup>. The aim of this system is to foster economic welfare and prosperity for the people as a whole, by involving all levels of society <sup>2</sup>. Quoting the definition of the International Labour Organization in the writing of Styaningrum F, it states that the people's economy is a traditional economic concept carried out by local residents to maintain their lives. Adding Salim's opinion in the writing of Anita Rinawati, it explains that the main teaching of Pancasila economics is that in economics, it is not only motivated by prioritizing economic profit

<sup>1</sup> Kenlies Era Rosalina Marsudi and Verbena Ayuningsih Purbasari, "Implementation of the Pancasila Economic System in Indonesian Government Policies," *Indonesian Journal of Islamic Economics and Finance* 2, no. 1 (June 30, 2022): 27–42, <https://doi.org/10.37680/ijief.v2i1.1584>; Farida Styaningrum, "The Concept of the People's Economic System in the Empowerment of Indonesian MSMEs," *E-Journal of Economics and Business, Udayana University*, August 16, 2021, 565, <https://doi.org/10.24843/EEB.2021.v10.i08.p01>; Fifi Hasmawati, "People's Economy Based on Local Potential," *Journal of Community Empowerment* 6, no. 1 (May 27, 2018): 12, <https://doi.org/10.37064/jpm.v6i1.4986>.

<sup>2</sup> Styaningrum, "The Concept of the People's Economic System in the Empowerment of Indonesian MSMEs."



and satisfaction, but rather by the family aspect<sup>3</sup>. One form of community-based economic activity is Micro, Small, and Medium Enterprises (MSMEs), which have successfully saved the Indonesian economy and, most importantly, improved the economy of a region.

The existence of MSMEs in Indonesia is regulated by Law No. 20 of 2008 concerning Micro, Small, and Medium Enterprises<sup>4</sup>. There are approximately 65 million MSMEs currently operating in various sectors, but currently the existence of MSMEs is dominated by sellers of large industrial products<sup>5</sup>. Very few MSMEs are found to supply raw materials or sell processed products from local communities. However, the MSMEs that currently exist cannot be said to represent what is part of the MSME's goals. Currently, the number of MSMEs is greater in the trade and service sectors than in the production sector. The onslaught of digitalization is influencing the existence of MSMEs in response to global cross-border trends<sup>6</sup>. Utilizing local potential is the first step to oversee the growth of MSMEs which is not only limited to certain sectors but MSMEs can promote the local potential of each region in Indonesia, one of which is Bali.

Bali has a unique village government system, consisting of two types of villages: the Service Village and the Customary Village. These two villages have distinct but complementary functions in governing the lives of the Balinese people. Service villages in Bali are part of the official Indonesian government and are subject to national law. Meanwhile, customary villages regulate Balinese customs and culture based on customary law. There are 1,493 customary villages in Bali<sup>7</sup>. Both types of villages have a role, one of which is in the field of economic advancement at the local level, however, along with the economic potential in the field of tourism and other local potentials that the villages have, they are still running independently and there is a lot of local potential that has not been optimally managed<sup>8</sup>. Traditional villages are given the opportunity to establish business units in the real sector in the form of Baga Utsaha Padruwen Desa Adat (BUPDA), which is an economic institution for traditional villages in Bali to manage and develop the village's economic potential based on local wisdom and local customs according to the potential of the Traditional Village. This paper attempts to examine the Strengthening of BUPDA through professional management and local wisdom.

## Method

This study uses empirical legal research methods as its methodology. In empirical legal research, law is understood as an empirical phenomenon that can be observed in the real world. In this study, secondary data is used as initial data, followed by primary data or field data. Empirical legal research refers to normative premises, where operational definitions can be derived from laws and regulations such as Law of the Republic of Indonesia Number 20 of 2008 concerning Micro, Small, and Medium Enterprises and also "customary law" created by the Balinese customary law community, such as *Anig-anig*, etc.

## Results and Discussions

<sup>3</sup> Styaningrum; Anita Rinawati, "Pancasila and the Existence of the People's Economy in the Face of Global Capitalism," *Floating Journal: Science - Social Sciences* 2, no. 2 (December 22, 2020), <https://doi.org/10.31602/jt.v2i2.3972>.

<sup>4</sup> "Law of the Republic of Indonesia Number 20 of 2008 concerning Micro, Small, and Medium Enterprises," Statute Book of the Republic of Indonesia Number 93 (2008).

<sup>5</sup> Evi Susanti, Rita Yuni Mulyanti and Lela Nurlaela Wati, 'MSMEs Performance and Competitive Advantage: Evidence from Women's MSMEs in Indonesia', *Cogent Business & Management*, 10.2 (2023) <<https://doi.org/10.1080/23311975.2023.2239423>>.

<sup>6</sup> Rushel Hardi and others, 'The Impact of Digitalization and E-Commerce on the Development of MSMEs in Indonesia', *International Journal Of Education, Social Studies, And Management (IJESSM)*, 6.1 (2026), 45–55 <<https://doi.org/10.52121/ijessm.v6i1.980>>.

<sup>7</sup> Ni Luh Gede Mita Sundari and A. A. Gede Putra Pelayun, "The Existence of Customary Villages in Economic Independence after Bali Regional Regulation Number 4 of 2019 concerning Customary Villages in BALI," *Journal of Research and Development of Science and Humanities* 8, no. 1 (August 1, 2024): 17–28, <https://doi.org/10.23887/jppsh.v8i1.78899>.

<sup>8</sup> Neneng Komariah, Encang Saepudin and Saleha Rodiah, 'Development of Tourist Village Based on Local Wisdom', *Journal of Environmental Management and Tourism*, 9.6 (2019), 1172 <[https://doi.org/10.14505//jemt.v9.6\(30\).05](https://doi.org/10.14505//jemt.v9.6(30).05)>.



Bali is a region in Indonesia rich in culture and profound local wisdom. One of the principles of life that has greatly influenced the Balinese people is Tri Hita Karana. Etymologically, Tri means three, Hita refers to happiness or well-being, and Karana means reason. Thus, Tri Hita Karana can be understood as the three causes for achieving happiness in life: harmony between humans and God (*Parhyangan*), harmony between humans (*Pawongan*), and harmony with the natural environment (*Palemaban*)<sup>9</sup>. This principle serves not only as a guideline for life, governing the lives of individuals and communities, but also as a foundation for establishing customs and traditions, including the management of customary governance. Traditional villages in Bali, which play a vital role in the socio-cultural structure of the community, manage not only religious and cultural aspects but also social, economic, and environmental sectors. The existence of traditional villages as traditional administrative institutions plays a role in maintaining the balance of Balinese life<sup>10</sup>.

The implementation of Tri Hita Karana in customary governance management is realized through the alignment of three elements of relationships: Parahyangan (relationship with God), *Pawongan* (relationships between humans), and *Palemaban* (relationships with nature). This is evident in policies and practices such as environmental conservation involving community participation, sustainable spatial planning, fostering social harmony, and integrating spiritual values into every aspect of customary village governance. In customary governance management in Bali, the local wisdom of Tri Hita Karana is not only considered a philosophical value, but also serves as a practical guide for regulating social interactions. The principles contained in these values can serve as a framework of norms and practices that bind members of indigenous communities to maintain a balanced relationship with God, with each other, and with the surrounding environment.

Therefore, to understand the application of this principle comprehensively in the context of customary governance, it is important to explain the division of Tri Hita Karana into three main dimensions: *Parhyangan*, *Pawongan*, and *Palemaban*, each of which has a clear form in the institutional structure, customary regulations, and daily practices of the Balinese people. In line with the policy of the Bali Provincial Government in organizing the fundamentals of Traditional Villages in Bali which is guided by the Vision of "Nangun Sat Kerthi Loka Bali" through the Planned Universal Development Pattern towards a new Bali Era, which means maintaining the sanctity and harmony of Balinese Nature and its contents. To realize the life of the Balinese people who are Prosperous and Happy, sakala-Niskala towards the life of the Balinese people and gumi in accordance with the principles of Bung Karno's Trisakti: Politically Sovereign, Economically Independent, and Culturally Personality through Patterned, Comprehensive, Planned, Directed, and Integrated Development within the framework of the Unitary State of the Republic of Indonesia based on the Values of Pancasila. One of the missions in the program is to "strengthen the position, duties and functions of Traditional Villages in organizing the life of Balinese people, including Parahyangan, *Pawongan*, and *Palemaban*"<sup>11</sup>. Traditional villages as traditional institutions in Bali have an important role not only in maintaining social order and cultural values, but also in supporting the economic structure of local communities which are framed by the Tri Hita Karana philosophy which contains values of harmony or balance<sup>12</sup>, which BUPDA has the function to manage businesses owned by Traditional Villages and support the economy of traditional communities according to the potential of traditional villages including the production business sector, distribution/trade business sector, and service business sector. Economic independence is the main prerequisite for a community to be able to develop sustainably in accordance with its local potential. In the context of Indigenous Peoples, economic independence is not only a matter of income, but is also closely related to control over local resources, strengthening traditional institutions, and sovereignty in determining the direction of

<sup>9</sup> Kadek Diana Agustini Putri Subrata, Ni Nyoman Triyuni and Elvira Septevany, 'Sustainable Tourism through the Tri Hita Karana Concept', *ASEAN Journal on Hospitality and Tourism*, 23.1 (2025), 66–78 <<https://doi.org/10.5614/ajht.2025.23.1.05>>.

<sup>10</sup> I Gusti Ayu Purnamawati, 'Sustainable Tourism Development Through Improving the Role of Customary Village', *International Journal of Social Science and Business*, 5.1 (2021) <<https://doi.org/10.23887/ijssb.v5i1.30778>>.

<sup>11</sup> A Kt Sudiana, "Regulating the Integration of Local Wisdom in Environmental Planning in Bali Province," 2021, <https://doi.org/10.36733/jhshs.v2i2>.

<sup>12</sup> Ni Wayan Sri Waras Danu Dewi and others, 'Identification of Tri Hita Karana Aspect in Taro Village', *Journal of A Sustainable Global South*, 8.1 (2024), 8 <<https://doi.org/10.24843/jsgs.2024.v08.i01.p02>>.



development of their own communities within the framework of the people's economy. The existence of BUPDA is very important and is expected to be a new strategy in managing the economy of traditional villages that can provide economic benefits to Indigenous Peoples aimed at improving welfare, one of which is the opening of employment opportunities.

However, currently the existence of BUPDA in Traditional Villages in general in several areas does not have BUPDA pararem, namely the rules/Decrees of the Traditional Village Parumon that regulate matters related to the economic activities of the real sector of the Traditional Village, customary law rules that regulate the basis, functions, governance, and authority of the Institution. The absence of these pararem causes the position of BUPDA in several traditional villages to be normatively weak and vulnerable in its operational implementation, especially in aspects of accountability to the traditional community, transparency of management, and partnerships with parties outside the traditional village and BUPDA is at risk of losing social legitimacy, management direction that is in accordance with traditional values, and its effectiveness as a driver of the people's economy. In accordance with the mandate of Bali Provincial Regulation Number 4 of 2022 concerning Guidelines, Mechanisms, and Establishment of Bhaga utsaha padruwen traditional villages in one of the provisions of the norm that BUPDA is only owned by Traditional Villages that are managed based on customary law. The customary law referred to here is the *Awig-awig* (Rules of the Traditional Village) or Pararem (Bylaws) of the Traditional Village, and is affirmed in the Decree of the Pasamuhan Agung II MDA Bali of 2021 concerning Guidelines for the Establishment and Management of Bhaga Utsaha Padruwen Traditional Villages (BUPDA). Three requirements for establishing a BUPDA are required, one of which is the existence of a Pararem (Bylaws) of the Traditional Village regarding the BUPDA, which has been prepared based on the Pararem Writing Guidelines prepared by the Traditional Village Council.

In addition to the issue of the lack of internal regulations for BUPDA management, several other challenges are of concern, including the lack of professionalism of human resources in BUPDA management and the limited business networks that serve as sources for business development in traditional villages. Therefore, in the context of these problems, several methods or strategies can be implemented to strengthen the existence of BUPDA in traditional villages in Bali, namely:

### ***Professional Management of the Village-Owned Enterprises (BUPDA)***

In general, professional management of the Village-Owned Enterprises (BUPDA) is a pattern of managing customary village funds based on scientific, systematic, transparent, and accountable principles. Professionalism implies not only a focus on technical skills or expertise in a managerial context but also integrity, responsibility, and a results-oriented approach in accordance with the principles of local wisdom. Some of the most important aspects of professional BUPDA management include determining the direction of the objectives to be realized through the BUPDA's existence. This is reflected in the vision, mission, and long-term goals developed in a participatory manner by traditional leaders, BUPDA administrators, and village residents. These goals are based on an analysis of local economic potential, such as land, natural resources, tourism, and cultural activities. Thus, with the BUPDA's direction, customary villages have clear business plans and clearly defined targets for each program to support the development of the BUPDA, which can benefit the advancement of the customary economy. In BUPDA Governance cannot be separated from the legality that is the basis for the formation of BUPDA. This legality guarantees that BUPDA can play a role in line with the growth of the people's economy.

Still in the discussion of other professional management in the form of organization related to the BUPDA structure must be clear in line with the principles of Good Governance in which there is a separation between customary functions and economic businesses. Ideally, the BUPDA structure consists of a Chairperson who plays a strategic decision-maker who is responsible to the Bendesa Adat, two Secretaries and Treasurers play a role in managing administration, finance, and accountability reports. Three business units play a role in handling business fields according to the local potential that exists in a particular customary village. In addition, to support the implementation of the system in BUPDA, it is very important to establish a work guideline and Standard Operating Procedures (SOP) as a reference in BUPDA management. Integration of local wisdom values in BUPDA governance is very important to be a reflection of BUPDA based on local wisdom values. In leadership management, especially in the organizational field, training in financial management,



digital marketing, and customary business ethics is needed, which can be done through collaboration with Universities, Regional Governments, or MDA Bali Province.

### ***Integration of Local Wisdom Legal Values***

Local wisdom law is a legal concept related to values, norms, ethics of life and practices that have developed in a community or society for centuries, which are formed based on Hindu religious teachings, traditional traditions, and the social experiences of indigenous communities<sup>13</sup>. Local wisdom law includes a set of rules, norms, and values applied in a particular society based on local culture and traditions. Local wisdom law is closely related to cultural diversity throughout the world. Each society has a unique local legal system that reflects its own values and beliefs. Each society has a unique local legal system that reflects its own unique values, traditions, and beliefs. This cultural diversity can be found in various aspects, including customary law, social norms, and the values adopted<sup>14</sup>.

Local wisdom law contains local norms, namely a set of unwritten rules that regulate the behavior of individuals and groups in a particular society. These norms include values, ethics, and traditions followed by members of the community in various contexts<sup>15</sup>. These values become guidelines for social, economic, and spiritual behavior that inspire all activities of indigenous people's lives, including in the management of the indigenous economy through BUPDA<sup>16</sup>. The values of local wisdom that are protected by indigenous peoples or traditional villages in Bali are the principles of Tri Hita Karana, Tat Twam Asi, Nyama Braya, and Tri Kaya Parisuda<sup>17</sup>. In the management of BUPDA, the principle of Tri Hita Karnaa becomes a moral, spiritual, and ecological foundation that does not only focus on gaining profit. Through the three dimensions of life in the principle of Tri Hita Karana in the parahyangan dimension, how to establish a harmonious relationship between humans and God (Ida Sang Hyang Widi Wasa), its implementation in the management of BUPDA must be based on a sacred purpose or sincere devotion that is part of yadnya. Every BUPDA activity typically begins with a religious ceremony as a sign of asking for God's blessing. Furthermore, if the BUPDA generates profits, a percentage can be allocated to a charity fund or other forms of gratitude to God<sup>18</sup>.

The *Pawongan* dimension establishes harmonious relationships between people, its implementation in the management of BUPDA contains several principles as a form of embodiment of the *Pawongan* dimension, namely the participatory principle which is an action involving all customary village members in deliberations on planning, implementation, and evaluation of BUPDA efforts. In addition, the distribution of business results (profits) is carried out fairly and transparently, oriented towards the interests of the customary community as a whole. BUPDA can be a forum for empowering customary communities in the form of training, job opportunities, including local

<sup>13</sup> Dewa Gede Edi Praditha and I Made Bagus Wibisana, 'Local Wisdom Law: Traditions, Values, and Transformation in the Context of Cultural Heritage Ownership', *Yusthima Journal*, 4.1 (2024), 207–14 <<https://doi.org/10.36733/yusthima.v4i1.8940>>.

<sup>14</sup> I Gusti Agung Mas Rwa Jayantiari and others, 'Forming Legal Culture in Customary Forest Management: Local Wisdom Approach of Customary Law Communities', *Udayana Journal of Law and Culture*, 8.1 (2024), 67 <<https://doi.org/10.24843/UJLC.2024.v08.i01.p04>>; Yohanes Kamakaula, 'Local Wisdom in Customary Law as an Instrument for Environmental Protection', *Journal of Adat Recht*, 2.2 (2025), 30–36 <<https://doi.org/10.62872/80xzgr29>>; Helmi Helmi and others, 'Local Wisdom in Indonesia: Assessing Its Legal Status and Role in Forest Protection', *Jambe Law Journal*, 6.2 (2023), 125–41 <<https://doi.org/10.22437/jlj.6.2.125-141>>.

<sup>15</sup> Wisnu I Wayan Gede, Purnami Ida Ayu Putu and Sari Ni Putu Diana, 'Constructivism of Awig-Awig in Maintaining the Authenticity of Tista Traditional Village, Sukasada District, Buleleng Regency', *Humaniora*, 15.2 (2025), 167–74 <<https://doi.org/10.21512/humaniora.v15i2.12328>>.

<sup>16</sup> Ni Made Suarminiati and I Nyoman Subanda, 'Local Wisdom for Bali's Sustainable Economy', *JPPUMA: Journal of Governance and Political Social UMA*, 13.2 (2025), 255–65 <<https://doi.org/10.31289/jppuma.v13i2.15829>>.

<sup>17</sup> Husnul Qodim, 'Nature Harmony and Local Wisdom: Exploring Tri Hita Karana and Traditional Ecological Knowledge of the Bali Aga Community in Environmental Protection', *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 7.1 (2023), 1–10 <<https://doi.org/10.15575/rjsalb.v7i1.24250>>.

<sup>18</sup> TM Kusuma and NW Deriani, 'Tri Hita Karana In The Principles Of Green Economy To Enhance The Competitiveness Of Msmes', *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 9.1 (2025), 105–14 <<https://doi.org/10.25078/vidyottama.v9i1.4403>>.



business cooperation, while the *Palemaban* dimension establishes harmonious relationships between humans and the natural environment in the implementation of BUPDA management can be done by paying attention to the carrying capacity of the customary village environment<sup>19</sup>. Management of assets in the form of land, water, beaches or forests is carried out without damaging the local ecosystem<sup>20</sup>. BUPDA can run businesses based on ecotourism, waste management, clean energy or organic farming<sup>21</sup>.

In addition to the Tri Hita Karana principle, the principle of *tat twam asi* is one of the local values that serves as a moral basis for fostering a sense of humanity, solidarity, and social responsibility. This is in line with the *Pawongan* dimension in the tri hita karana principle<sup>22</sup>. The emphasis of the *tat twam asi* principle in the management of BUPDA is closely related to professional management in organizations as a basis for management ethics, the principle of public service at the traditional village level, and moral guidance in socio-economic relations. From the application of this principle, it will give birth to an attitude of mutual love for one another, an attitude of mutual cooperation from BUPDA administrators, and can realize justice and equality in BUPDA management<sup>23</sup>.

## Conclusion

The Baga Utsaha Padruwen Desa Adat (BUPDA) is a traditional economic institution established to realize the economic independence of traditional villages in Bali through the management of local potential based on cultural values and customary law. Its existence serves as a means of strengthening the people's economy based on local wisdom. The implementation of professional BUPDA management is a strategic step to strengthen customary business governance so that it runs effectively, transparently, and accountably. BUPDA management needs to be directed through participatory strategic planning, a clear organizational structure, the implementation of SOPs accompanied by institutional legality and the existence of BUPDA *pararem* are important foundations so that this institution has a strong basis in customary law. In addition, the integration of Balinese local wisdom values - especially the principles of Tri Hita Karana and *Tat Twam Asi* - is the spirit of BUPDA management that distinguishes it from modern economic institutions. To strengthen the existence of BUPDA as a professional customary economic institution with local character, sustainable strategic and integrated steps are needed. Regional governments, along with the Traditional Village Council (MDA) and Traditional Villages, need to encourage the development of Regional Development Planning (BUPDA) regulations in each traditional village as a customary legal basis governing the BUPDA's functions, authorities, and working mechanisms. BUPDA administrators also need to have their capacity enhanced through training in financial management, digital marketing, and customary business ethics to enable them to manage the institution transparently, accountably, and adaptably to modern economic developments.

<sup>19</sup> Raikhan Beisenova and others, 'The Problem of Water Resources Pollution with Active Pharmaceutical Substances and the Possibility of Its Solving', *Journal of Environmental Management and Tourism*, 13.5 (2022), 1353 <[https://doi.org/10.14505/jemt.v13.5\(61\).12](https://doi.org/10.14505/jemt.v13.5(61).12)>.

<sup>20</sup> Ni Made Jaya Senastri, 'The Principles of Tri Hita Karana in Harmonizing Rural Spatial Planning Local Wisdom Based (Study in Bugbug Traditional Village, Karangasem)', *Prasada Law Journal*, 10.1 (2023), 20–27 <<https://doi.org/10.22225/jhp.10.1.2022.20-27>>.

<sup>21</sup> Cristina Salvioni, Roberto Henke and Francesco Vanni, 'The Impact of Non-Agricultural Diversification on Financial Performance: Evidence from Family Farms in Italy', *Sustainability*, 12.2 (2020), 486 <<https://doi.org/10.3390/su12020486>>.

<sup>22</sup> I Gusti Ayu Purnamawati, Gede Adi Yuniarta and Ni Komang Surya Wahyuni, 'The Role Analysis of the Physical Environment, Socio-Economic, and the Urgency of *Tat Twam Asi* in Collective Resource Management Multicultural Subak', *Asia Pacific Management and Business Application*, 011.01 (2022), 19–36 <<https://doi.org/10.21776/ub.apmba.2022.011.01.2>>.

<sup>23</sup> Ni Komang Urip Krisna Dewi and Putu Rany Wedasuari, "Reflection on *Tat Twam Asi* in Social Responsibility in the Village Credit Institution (Lpd) of Nyuhkuning Traditional Village," *Global Education Scientific Journal* 4, no. 3 (September 21, 2023): 1669–75, <https://doi.org/10.55681/jge.v4i3.1168>.



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