

## Original Article

# Integration of Local Wisdom Values into Environment Law Development in Bali

A.A Kt Sudiana<sup>1</sup>

<sup>1</sup> Universitas Mahasaraswati Denpasar

\*Corresponding author: [agungsudiana63@unmas.ac.id](mailto:agungsudiana63@unmas.ac.id)

## Abstract

*This study explores the integration of Balinese local wisdom values into the development of environmental law as a means to achieve a sustainable, equitable, and culturally rooted environmental governance system. The research adopts a socio-legal approach, examining how centralistic and sectoral environmental regulations have often failed to preserve ecological balance due to neglect of local traditions and community participation. By analyzing key philosophical foundations such as Tri Hita Karana, Tat Twam Asi, Rwa Bineda, and Karma Phala, the paper argues that local wisdom embodies moral, spiritual, and ecological principles that can strengthen the effectiveness of environmental law. These values not only serve as ethical guidelines but also as practical frameworks for harmonizing human–nature–God relationships in environmental management. The study concludes that integrating local wisdom into regional legal instruments is essential to enhance community involvement, empower traditional institutions, and ensure environmental justice. Such integration offers a model for developing an adaptive and culturally resonant environmental legal system, potentially replicable across Indonesia.*

**Keywords:** Bali; Environmental Law; Local Wisdom; Sustainability; Tri Hita Karana;

## Introduction

Environmental management that is oriented towards pursuing economic growth has been increasingly driven by the government in the last three decades, which is regulated through central and regional government regulations that are derived (derivable) or implemented in sectoral investment permits. <sup>1</sup>Its contribution as mentioned previously is that on the one hand it pursues economic growth as a source of increasing foreign exchange/income to guarantee the welfare of the people, but on the other hand it causes greater environmental damage and various environmental disputes between the government and/or entrepreneurs with primarily indigenous communities, by displacing and ignoring local values, legal norms, traditions, and beliefs of local communities, as well as the rights of indigenous communities to control and utilize the surrounding environment. Regarding this matter, Nurjaya, <sup>2</sup>emphasized that regulations from the state (government) reflect the characteristics; Centralistic, sectoral, repressive, and prioritizing a security approach, tends not to provide protection for the preservation and sustainability of environmental functions, and provides less space for the recognition and protection of indigenous peoples' access to control and utilization of the environment based on local wisdom reflected in knowledge systems, technology, institutions, religion, customary norms, and traditions.

Carrying out environmental management, among others, using centralistic regulations as stated above, according to Soemarwoto: using the Regulate-And-Supervise (ADA) or Command-And-

<sup>1</sup> T. Sonjaya, B. Heryanto, A. Mulyana, and M. R. Aridhayandi(2022), “Kebijakan Hukum Pidana dalam Upaya Penegakan Hukum Lingkungan berdasarkan Prinsip Pembangunan,” *Lambung Mangkurat Law Journal*, vol. 5, no. 2, pp. 203–214. <https://doi.org/10.32801/lamlaj.v5i2.162>

<sup>2</sup> E. Ostrom (2022), “A general framework for analyzing sustainability of social-ecological systems,” *Science*, vol. 325, no. 5939, pp. 419–422. <https://doi.org/10.1126/science.1172133>



Control (CAC) approach pattern with its main characteristics; enforcement, top-down-constructive, and rigid-bureaucratic as an environmental control system.<sup>3</sup> This approach can be interpreted as an environmental management concept based on the large role of the state actor in the power to plan, implement, manage, supervise and enforce, so that through the ADA approach to environmental management in its implementation does not provide space for participation and control from below, which then tends to cause conflict with local communities in utilizing the environment. Emphasizing the damage to the forest environment and water resources along with its implications that occurred in the Bali Province area mentioned above, tends to be caused by factors of central and regional government regulations implemented in investment permits by ignoring local wisdom as a cultural order in environmental management faced with (modernization).<sup>4</sup>

This paper examines and formulates a model for integrating local wisdom values for the development of environmental law in Bali.<sup>5</sup> Local wisdom-based environmental law is developed by integrating local wisdom as a cultural framework into regional regulations on environmental protection and management that are generally applicable in Bali.<sup>6</sup> This capacity, as an environmental legal instrument, functions to mitigate environmental damage and maintain environmental sustainability functions in order to achieve sustainable development.<sup>7</sup>

## Method

This type of research is legal research within the realm of socio-legal research, which aims to study (review) law from the perspective of societal conditions. In other words, it examines the implementation of norms (which are actually a priori) within society. In this case, legal research is conceptualized as law as a norm that applies in a society (a set of rules that regulate society) as well as behavior.<sup>8</sup> It is called this because socio-legal research exists within the realm of both legal research and social research. The aspect of societal behavior is an important social phenomenon to study, because it determines the effectiveness of legal rules in the social order. For example, the implementation of regulations originating from the central and regional governments implemented in licensing functions ineffectively as an instrument of environmental control in the Province of Bali, among other reasons, it is used as a tool to pursue economic growth, is not synchronized or integrated in regulation, emphasizes sectoral ego approaches in implementation, and ignores local wisdom as a cultural order that lives in society.<sup>9</sup>

## Results And Discussion

The provisions of Article 1 number 30 of Law Number 32 of 2009 concerning Environmental Protection and Management, formulate local wisdom as noble values that apply in the social order of life to, among other things, protect and manage the environment sustainably. Local wisdom as a term used to translate the term local genius which was originally coined by H.G. Quaritch Waley. The term was put forward to explain the values that are unique to local or regional areas that have evolved in a unique way. The same thing, Geriya quoted the opinion of Miguel Covarubias and Gde Semadi Astra saying that local wisdom is actually an element of traditional culture that has long had long historical roots and lives in the collective consciousness of humans and communities worldwide related to natural resources, cultural resources, human resources, economics, law and security. Geriya further said that local wisdom in substance or main content includes three categories: (1) the category of local wisdom which consists of; concepts, rituals, beliefs, traditions, various taboos and

<sup>3</sup> J. A. Robinson (2020), "Sustainable development in developing countries," *Ecological Economics*, vol. 39, no. 3, pp. 369–382. [https://doi.org/10.1016/S0921-8009\(01\)00225-8](https://doi.org/10.1016/S0921-8009(01)00225-8)

<sup>4</sup> I. N. Lestawi and B. Dewi (2020), "The Role of Customary Law in the Forest Preservation in Bali," *Journal of Landscape Ecology*, vol. 13, no. 1, pp. 25–41. <https://doi.org/10.2478/jlecol-2020-0002>

<sup>5</sup> M. Sakti (2025), "Balinese Customary Law and Tri Hita Karana: A Philosophical Foundation for Sustainable Law in Indonesia," *Journal of Adat Recht*, vol. 2, no. 4, pp. 10–18. <https://doi.org/10.62872/zy4xq93>

<sup>6</sup> A. A. Kt. Sudiana (2025), "Pengaturan Integrasi Kearifan Lokal dalam Penataan Lingkungan di Provinsi Bali," *Jurnal Hukum Saraswati*, vol. 7, no. 1. <https://doi.org/10.36733/jhshs.v7i01.11504>

<sup>7</sup> J. Rockström et al (2024), "A safe operating space for humanity," *Nature*, vol. 461, pp. 472–475, 2009. <https://doi.org/10.1038/461472a>

<sup>8</sup> R. Jenkins, "Rethinking ethnicity: Identity, categorization and power," *Ethnic and Racial Studies*, vol. 17, no. 2, pp. 197–223, 1994. <https://doi.org/10.1080/01419870.1994.9993821>

<sup>9</sup> A. A. K. Sudiana (2024), "Pengaturan Integrasi Kearifan Lokal dalam Penataan Lingkungan di Provinsi Bali," *Jurnal Hukum Saraswati*, vol. 7, no. 1. <https://doi.org/10.36733/jhshs.v7i01.11504>



recommendations, values, philosophy, (2) categories regarding methods and ways of prioritizing wisdom and policies including; dedication, ethics, humanism, rationality, feeling and meaning, (3) categories regarding the direction and goals that are to be realized such as; sustainability and preservation of nature, strengthening identity, moral society, balance and harmony, strengthening spirituality, saving resources, tolerance, protection of local rights, and others.

Alo Liliweri, citing Grenier's opinion, said that in the Indonesian treasury in general, the term local wisdom is the equivalent of indigenous knowledge, which in anthropological studies is the equivalent of local knowledge, namely unique knowledge that originates from the culture of the community.<sup>10</sup> This kind of knowledge is knowledge that is passed down from one generation to the next through oral communication or cultural rituals that are based on knowledge about agriculture and planting, maintenance or management of food and drinks, prevention-treatment-health maintenance of a group of people in a particular culture in order to maintain the continuity of their lives. Local wisdom is defined as a number of cultural characteristics that have become widespread habits of people as a result of their life experiences in the past.<sup>11</sup>

Meanwhile, Surya Dharma, said that local wisdom is a set of practices that are usually determined by rules that are clearly or vaguely accepted or a ritual or symbolic nature, which wants to instill certain values and norms of behavior through repetition, which automatically implies continuity with the past. So local wisdom is a uniqueness in the culture of indigenous communities. The inheritance system is oral, using verbal expressions in ceremonies, and customs in the field of practical life Fritjof Capra said that wisdom is the distinctive meaning of traditional cultures. The wisdom of traditional cultures is based on high respect for the wisdom of nature, which is fully consistent with modern ecological insights. The principles of regulating traditional ecosystems must be considered superior to the principles of human technology that are based on new discoveries that are often on linear and short-term projections. Respect for natural wisdom is further supported by the insight that the dynamics of self-organization, which compels us to have a soul. This ecosystem obligation manifests itself in a pervasive tendency to establish cooperative relationships that facilitate the harmonious integration of components at all levels of organization, but this traditional cultural wisdom has sadly been neglected in overly rationalized and mechanized societies.<sup>12</sup>

Based on the description of several definitions of local wisdom, the author can define local wisdom as a reflection of cultural values patterned into a set of knowledge that guides local communities from generation to generation, including in adapting to the natural environment. Therefore, local wisdom, as a set of local community knowledge in sustainable environmental management, constitutes environmental wisdom. Local wisdom in the environment contains elements including : It is a manifestation of local communities' coping mechanisms by utilizing and conserving their environment wisely and sustainably; It serves as a form of human knowledge about the environment, as it is an inseparable part of the life system, with humans and the environment as a source of life; It serves as a moral guide for local communities to respect the environment as a human right, as it has intrinsic value that cannot be treated arbitrarily; It is oriented towards harmony, balance, sustainability, and continuity as principles for long-term environmental protection and management.

Various Forms of Local Wisdom in Bali. Local wisdom as a reflection of cultural values that grow and develop in local Balinese society, which functions to organize the environment, has various forms, including:

- a. Falsafah
  1. Tri Hita Karana (THK) consists of three harmonious relationships: the harmonious relationship between humans and God (parhyangan); the harmonious relationship between humans and humans (pawongan); and the harmonious relationship between humans and their environment (palemahan). These three elements of THK intertwine and create a

<sup>10</sup> B. J. P. Hapsari, B. S. Wibowo, and F. Lutfiyani (2024), "Environmental Justice and Tri Hita Karana in Coastal Waste Management: A Socio-Legal Study in Bali," *Veredas do Direito*, vol. 23, no. 2. <https://doi.org/10.18623/rvd.v23.n2.3767>

<sup>11</sup> F. Berkes (2023), "Sacred ecology and traditional ecological knowledge," *Annual Review of Environment and Resources*, vol. 34, pp. 249–271. <https://doi.org/10.1146/annurev.environ.34.011807.132409>

<sup>12</sup> A. A. I. A. A. Dewi, A. A. Sukranatha, and M. D. Pranajaya (2020), "Local Wisdom in Legislation: Find Meaning and Forms in Preservation and Prevention of Environmental Damage," *EAI Proceedings*. <https://doi.org/10.4108/eai.11-12-2019.2290876>



relationship that fosters balance, harmony, and harmony. This THK philosophy serves as the foundation for development policy in Bali Province.<sup>13</sup>

2. Tri Mandala; the division of regional space into three parts, namely; the main mandala as the main regional space used for sacred places (parhyangan); the madya mandala is the central regional space used as a residence (pawongan); and the nista mandala is the outer regional space used as a place of business (palemahan) such as; rice fields, gardens, home parks, and so on. The Tri Mandala philosophy serves as the basis for spatial planning in Bali.
3. Tri Kaya Parisudha: three sanctified human behaviors: kayika (doing good and right); wacika (speaking good and right); and manacika (thinking good and right). The Tri Kaya Parisudha philosophy serves as the basis for human action to create peace and harmony among all creatures in the universe.
4. Tri Kono; The Tri Murti Gods are tasked with creating and destroying the universe and its contents, namely: Brahma, the creator (utpethi) of nature; Vishnu, the preserver (sthiti) of nature; and Shiva, the destroyer (pralina) of nature. The Tri Kono philosophy is human belief in God's power to create nature and all its contents.
5. Tri Pramana; three sources of life force given by God to living creatures, namely; eka pramana is the source of life force given to plants only in the form of energy to be able to move and grow; dwi pramana is the source of life force given to animals in the form of energy and sound so that they can move and make sounds; tri pramana is the source of life force given to humans in the form of energy, sound, and thoughts, so that humans are the most perfect as God's creatures. The Tri Pramana philosophy is an environmental ethic, because humans and other living creatures are part of the natural community that must respect each other.
6. Tat Twam Asi; contains the meaning 'he is you', 'he is me', and 'you are me'. The Tat Twam Asi philosophy is a human moral action to respect all natural creatures as brothers and sisters created by God.
7. Karma Phala; is the result of human actions carried out in three time dimensions, namely; the result of human actions carried out in the past (sancita); the results of human actions in the present lifetime (prarabda); and the results of human actions in the future (kriyamand). The philosophy of Karma Phala is the teaching of the law of karma, whoever sows will reap the results of his actions.<sup>14</sup>
8. Rwa Bhineda; is the dualistic nature of a conflicting view, for example the difference in views about sekala (real world) and niskala (unreal world); nirmala (holy) and mala (impure) nature; luan (upstream) and teben (downstream) places and so on. The Rwa Bhineda philosophy is used to express the difference in values between sacred and profane in spatial planning in Bali such as; the arrangement of forest areas, mountains, hills, rivers, lakes, and beaches to be made into sacred areas that may not be touched by buildings for business activities and settlements.<sup>15</sup>
9. Vasudhevai Kutumbakam: All of God's creatures are brothers and sisters in one great global family. Therefore, the Vasudhevai Kutumbakam philosophy is an environmental ethic that teaches respect for all living beings as brothers and sisters in one global household.
10. Ahimsa; actions that must not mutually exclude one creature from another. Only God has the power to destroy His creation. This Ahimsa philosophy teaches about God's creation which is obliged to care for and respect each other, so as to create a harmonious and peaceful life.<sup>16</sup>

<sup>13</sup> N. Sujana (2025), "Resolution of Land Disputes in Tourism Development in Bali with an Administrative Law Approach and Restorative Justice Based on Local Wisdom," *Jurnal Hukum Prasada*, vol. 12, no. 1, pp. 66–72. <https://doi.org/10.22225/jhp.12.1.2025.66-72>

<sup>14</sup> I. M. A. Wijaya (2024), "Environmental Law Enforcement Towards the Prevention of Land Conversion in Bali Province," *Ganece Swara*, vol. 19, no. 4. <https://doi.org/10.59896/gara.v19i4.478>

<sup>15</sup> N. M. Suarminiati and N. Subanda (2025), "Local Wisdom for Bali's Sustainable Economy," *JPPUMA: Jurnal Ilmu Pemerintahan dan Sosial Politik*, vol. 13, no. 2, pp. 255–265. <https://doi.org/10.31289/jppuma.v13i2.15829>

<sup>16</sup> I. N. P. Budiarta (2022), I. N. G. Sugiarta, and A. A. S. L. Dewi, "Environment Law-Based Rural Tourism Regulations in Bali," *Equity of Law and Governance*, vol. 2, no. 1, pp. 1–8. <https://doi.org/10.55637/elg.2.1.4158.1-8>



The various forms of local wisdom outlined above have been empirically proven to have an important and effective role in environmental management in Bali.<sup>17</sup> The existence of these various forms of local wisdom is a cultural wealth that has grown and developed in the local Balinese community, which originates from the development of three Hindu religious frameworks, namely; *tatwa* (philosophy), *susila* (ethics), and *ceremony* (ritual). These three elements of the Hindu religious framework do not stand alone, but rather form a unity that is likened to an egg, namely; the yolk as *tatwa*, the white liquid as *susila*, and the shell as *ceremony*.<sup>18</sup> So these three elements of the Hindu religious framework are then described in various teachings, namely; (a) *tatwa* (philosophy) is conceptualized in the form of the *Tri Hita Karana*, *Tri Mandala*, *Rwa Bhineda* philosophies, and so on, which contain essential values, namely; harmony, balance, and harmony in environmental management, (b) ethics are conceptualized in the form of *Tat Twam Asi*, *Vasudhevai Kutumbakam*, *Karma Phala*, and so on which are sources of moral guidance in maintaining environmental sustainability and (c) ceremonies (rituals) are conceptualized in the form of *Wana Kertih*, *Segara Kertih*, *Danu Kertih*, *Jagad Kertih*, *Tumpek Wariga/Pangatag*, and so on which are reflected in religious-magical actions/deeds for the purpose of maintaining environmental sustainability.<sup>19</sup>

These three elements of the Hindu religious framework constitute the soul of Balinese culture (as aspects of local wisdom), as I Wayan Geriya, among others, emphasizes that the acculturation between local Balinese culture and Hindu religion and culture that gave birth to traditional Bali, is a reflection of expressive culture with dominant main characteristics of religious values, aesthetic values, and solidarity values. Furthermore, it is said that in general, the resilience of Balinese culture is quite strong in principle. This strength, on the one hand, is supported by the solid soul of culture (Hinduism), the solid cultural identity, and the increasing economic prosperity of a portion of the community that revitalizes cultural energy. On the other hand, this strength is bricade by an institutional system that binds and integrates socially, as well as the cultural attitudes of supporters and actors who are creative and dynamic.<sup>20</sup>

## Conclusion

The integration of local wisdom values into the development of environmental law in Bali is a strategic step in realizing a responsive, equitable, and sustainable legal system. Environmental management, which has been dominated by a centralized and sectoral approach, has proven incapable of maintaining ecological balance, often ignoring the cultural and spiritual values of local communities. By integrating values such as *Tri Hita Karana*, *Tat Twam Asi*, *Rwa Bhineda*, and *Karma Phala* into regional policies and regulations, environmental law can function not only as a control instrument but also as a moral and social guideline in maintaining harmony between humans, nature, and God. Therefore, a strong commitment from the regional government is needed to position local wisdom as the normative basis for environmental management, strengthen the role of traditional institutions and community participation in every policy process, and develop education and socialization about environmental wisdom values at various levels of education and in communities. Efforts to synergize between customary law and state law must continue to be strengthened to realize an environmental legal system that is not only legally effective but also deeply rooted in local culture. Thus, the development of environmental law based on local wisdom in Bali can be an ideal model for the development of sustainable environmental law in Indonesia.

## References

A.A. K. Sudiana (2024), "Pengaturan Integrasi Kearifan Lokal dalam Penataan Lingkungan di Provinsi Bali," *Jurnal Hukum Saraswati*, vol. 7, no. <https://doi.org/10.36733/jhhs.v7i01.11504>

<sup>17</sup> Y. Kamakaula (2024), "Local Wisdom in Customary Law as an Instrument for Environmental Protection," *Journal of Adat Recht*, vol. 1, no. 3. <https://doi.org/10.62872/80xzgr29>

<sup>18</sup> H. Qodim (2022), "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*, vol. 7, no. 1. <https://doi.org/10.15575/rjsalb.v7i1.24250>

<sup>19</sup> M. Matnuril, M. Jeddawi, K. Kusworo, and B. Supriyadi (2022), "Integration of Local Wisdom with Environmental Law," *International Journal of Science and Society*, vol. 1, no. 3, pp. 14–26. <https://doi.org/10.54783/ijssoc.v1i3.26>

<sup>20</sup> M. Natsir and M. Iqbal (2024), "Reviving Adat Law: The Middle Way between Tradition and Modernity in Ecology," *Media Syari'ah*, vol. 26, no. 2. <https://doi.org/10.22373/jms.v26i2.28869>



- Dewi, A. A. Sukranatha, and M. D. Pranajaya (2020), "Local Wisdom in Legislation: Find Meaning and Forms in Preservation and Prevention of Environmental Damage," *EAI Proceedings*. <https://doi.org/10.4108/eai.11-12-2019.2290876>
- J. P. Hapsari, B. S. Wibowo, and F. Lutfiyani (2024), "Environmental Justice and Tri Hita Karana in Coastal Waste Management: A Socio-Legal Study in Bali," *Veredas do Direito*, vol. 23, no. 2. <https://doi.org/10.18623/rvd.v23.n2.3767>
- Ostrom (2022), "A general framework for analyzing sustainability of social-ecological systems," *Science*, vol. 325, no. 5939, pp. 419–422. <https://doi.org/10.1126/science.1172133>
- Berkes (2023), "Sacred ecology and traditional ecological knowledge," *Annual Review of Environment and Resources*, vol. 34, pp. 249–271. <https://doi.org/10.1146/annurev.environ.34.011807.132409>
- Qodim (2022), "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*, vol. 7, no. 1. <https://doi.org/10.15575/rjsalb.v7i1.24250>
- Lestawi and B. Dewi (2020), "The Role of Customary Law in the Forest Preservation in Bali," *Journal of Landscape Ecology*, vol. 13, no. 1, pp. 25–41. <https://doi.org/10.2478/jlecol-2020-0002>
- Wijaya (2024), "Environmental Law Enforcement Towards the Prevention of Land Conversion in Bali Province," *Ganec Swara*, vol. 19, no. <https://doi.org/10.59896/gara.v19i4.478>
- Budiarta, I. N. G. Sugiarta, and A. A. S. L. Dewi (2022), "Environment Law-Based Rural Tourism Regulations in Bali," *Equity of Law and Governance*, vol. 2, no. 1, pp. 1–8. <https://doi.org/10.55637/elg.2.1.4158.1-8>
- Rockström et al (2024), "A safe operating space for humanity," *Nature*, vol. 461, pp. 472–475. <https://doi.org/10.1038/461472a>
- Robinson (2020), "Sustainable development in developing countries," *Ecological Economics*, vol. 39, no. 3, pp. 369–382. [https://doi.org/10.1016/S0921-8009\(01\)00225-8](https://doi.org/10.1016/S0921-8009(01)00225-8)
- Putri, R. A. Aldyan, and A. Alastal (2024), "Local Wisdom-Based Environmental Management Policy in Indonesia: Challenges and Implementation," *Journal of Law, Environmental and Justice*, vol. 2, no. 3. <https://doi.org/10.62264/jlej.v2i3.100>
- Sakti (2025), "Balinese Customary Law and Tri Hita Karana: A Philosophical Foundation for Sustainable Law in Indonesia," *Journal of Adat Recht*, vol. 2, no. 4, pp. 10–18. <https://doi.org/10.62872/zy4xqe93>
- Matniril (2022), M. Jeddawi, K. Kusworo, and B. Supriyadi, "Integration of Local Wisdom with Environmental Law," *International Journal of Science and Society*, vol. 1, no. 3, pp. 14–26. <https://doi.org/10.54783/ijssoc.v1i3.26>
- Natsir and M. Iqbal (2024), "Reviving Adat Law: The Middle Way between Tradition and Modernity in Ecology," *Media Syari'ah*, vol. 26, no. 2. <https://doi.org/10.22373/jms.v26i2.28869>
- Suarminiati and N. Subanda (2025), "Local Wisdom for Bali's Sustainable Economy," *JPPUMA: Jurnal Ilmu Pemerintahan dan Sosial Politik*, vol. 13, no. 2, pp. 255–265. <https://doi.org/10.31289/jppuma.v13i2.15829>
- Sujana (2025), "Resolution of Land Disputes in Tourism Development in Bali with an Administrative Law Approach and Restorative Justice Based on Local Wisdom," *Jurnal Hukum Prasada*, vol. 12, no. 1, pp. 66–72. <https://doi.org/10.22225/jhp.12.1.2025.66-72>
- Jenkins (2024), "Rethinking ethnicity: Identity, categorization and power," *Ethnic and Racial Studies*, vol. 17, no. 2, pp. 197–223. <https://doi.org/10.1080/01419870.1994.9993821>
- Sonjaya, B. Heryanto, A. Mulyana, and M. R. Aridhayandi(2022), "Kebijakan Hukum Pidana dalam Upaya Penegakan Hukum Lingkungan berdasarkan Prinsip Pembangunan," *Lambung Mangkurat Law Journal*, vol. 5, no. 2, pp. 203–214. <https://doi.org/10.32801/lamlaj.v5i2.162>
- Kamakaula (2024), "Local Wisdom in Customary Law as an Instrument for Environmental Protection," *Journal of Adat Recht*, vol. 1, no. 3. <https://doi.org/10.62872/80xzgr29>

