

LOCAL LEGAL PRODUCTS OF THE PROVINCE OF BALI PROVINCIAL GOVERNMENT STRENGTHENED AND EMPOWERED LOCAL WISDOM

PRODUK HUKUM DAERAH PEMERINTAH PROVINSI BALI DALAM PENGUATAN DAN PEMBERDAYAAN KEARIFAN LOKAL

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Abstract: this study aimed to analyze the empowerment of local wisdom and the form of strengthening local legal products on local wisdom. This study used a socio-legal method with a statutory and conceptual approach. As a result, local wisdom was empowered by developing culture-based industries or small and medium enterprises, developing a *pecalang* security system, and implementing Balinese *Krama*, which includes *parahyangan*, *pawongan*, and *palemahan*. Furthermore, article 236 paragraph (4) of Law Number 23 of 2014 strengthened the regional legal products on local wisdom, which explained that regional regulations as one of the regional legal products could contain provisions regarding local wisdom that do not conflict with statutory regulations.

Abstrak: kajian ini bertujuan menganalisis bentuk pemberdayaan kearifan lokal dan bentuk penguatan produk hukum daerah terhadap kearifan lokal. Kajian ini menggunakan metode sosio-legal dengan pendekatan perundang-undangan dan pendekatan konseptual. Pemberdayaan kearifan lokal dilakukan dengan mengembangkan industri atau usaha kecil menengah berbasis budaya, mengembangkan sistem keamanan *pecalang*, serta melaksanakan *Krama Bali* yang meliputi *parahyangan*, *pawongan*, dan *palemahan*. Penguatan produk hukum daerah terhadap kearifan lokal diatur dalam Pasal 236 ayat (4) Undang-Undang Nomor 23 Tahun 2014 yang menjelaskan bahwa peraturan daerah sebagai salah satu produk hukum daerah dapat memuat ketentuan mengenai kearifan lokal yang tidak bertentangan dengan peraturan perundang-undangan.

INTRODUCTION

The implementation of regional autonomy in Indonesia has actually started since the beginning of this nation's independence even during the Dutch East Indies government. The founders of the Republic of Indonesia realized the need for a regional autonomy system when drafting the 1945 Constitution. This situation was realized by considering the geographical location and sociological conditions of the Indonesian nation which is spread from Sabang to Merauke with

the framework of the archipelago which is spread over several islands, and consists of ethnicity, religion, race, and class (Ibrahim & Haykal, 2016). The implications for the implementation of regional autonomy starting from the Law of the Republic of Indonesia Number 5 of 1974 until now on the enactment of Law Number 23 of 2014 which shows the freedom of the regional government to determine the direction of development in the region in a regional regulation as a legal product area.

The process of drafting regional legal products requires planning requiring competent individuals in the field of legislative drafting. Considering that regional law products are a legal reference framework in the implementation of regional autonomy. Based on hierarchical levels the existence of regional regulations places the highest level on regional legal products (Rideng, Budiarta, & Sukandia, 2020). Regional legal products include various regulatory or decisions products. Included in the form of regulation are regional regulations or by other names called Regional Head Regulations, Joint Regional Head Regulations, and Regional House of Representatives Regulations. Meanwhile in the form of decisions include Regional Head Decrees, Regional House of Representatives Decisions, Regional House of Representatives Leadership Decisions, and Decisions of the Honorary Body of the Regional House of Representatives.

The notion of regional regulations can be referred to as regulatory instruments given to regional governments in the context of administering regional government in each autonomous region. The definition of regional regulations is as a form of implementing regulations for the act as a higher statutory regulation. The formation of a regional regulation can also be said to be a political product. The authority of regional regulations comes from the authority that has been determined by a law. However regional regulations can also be formed to regulate matters for which the authority to regulate these matters is not explicitly regulated by a law. This can be done in accordance with the provisions of the 1945 Constitution as referred to in Article 18 paragraphs (3) and (4).

The process of drafting in the formation of regional legal products must be in accordance with the provisions mandated in Law Number 12 of 2011 and based on its derivative provisions namely Regulation of the Minister of Home Affairs Number 120 of 2018. In this regard the preparation process is very important in the preparation process with regard to the substance in the preparation of programs for the formation of regional legal products in this case regional regulations. The list of drafts is compiled based on the reasons or basis for the formation of regional regulations namely because of orders from higher laws and regulations, based on regional development plans, implementation

of regional autonomy and assistance tasks, and community aspirations area. As a country characterized by constitutional democracy the laws and regulations made have the function of limiting the power of the government so that the exercise of power is not arbitrary. Thus, the rights of citizens are better protected. This is also reflected in the early drafting of the 1945 Constitution there was a prominent view at that time namely the insight of integrity and democracy as well as the spirit of unity and integrity.

The island of Bali as a world tourist destination has been known throughout the world. Bali's tourism life is not only due to its natural beauty but also because of its arts, culture, traditions, and customs. The island of Bali has a uniqueness which is an important supporter of the existence of tourism namely local wisdom. Customs, religion, traditions, arts, and culture, and local wisdom are noble provide benefits in maintaining the continuity and continuity of Bali's tourism life. This is shown that the Bali tourism sector contributes almost 69% of the regional original income in the posture of the regional government expenditure budget for the provincial government of Bali.

Traditional villages that have grown and developed over the years in Bali and have original rights, traditional rights, and genuine autonomy rights to manage their own households have proven to make a very large contribution to the sustainability of people's lives in the life of the nation and state. For this reason, it is deemed necessary to be nurtured, protected, nurtured, developed, and empowered. All forms of attention is an effort to strengthen the traditional village as a whole. Henceforth all forms of development programs and activities carried out by the provincial government of Bali are based on traditional villages requiring empowerment and strengthening through a legal basis. The legal basis which is adjusted to the authority of the Bali provincial government is through the formation of regional legal products.

Regions have the autonomy to regulate and manage their regions. In order to provide wider space for regions the government provides policies to local governments to form regional regulations by taking into account local wisdom. Thus, local wisdom which is owned by each region in terms of legal status can be

strengthened. When it has been formed into a regional regulation from a legal aspect it will be the obligation of the citizens or community to obey and comply. Based on this background, this paper will discuss about forms of empowerment of local wisdom and form of strengthening regional legal products against local wisdom.

METHODS

This study uses a socio-legal method with a statutory approach and a conceptual approach. The topics discussed in this study are viewed from two perspectives namely the perspective of legal science and social science. Collecting data using literature study and interview techniques. Literature studies are carried out based on legal and political books as well as legal studies related to politics including legal politics. Interviews as primary data were used to strengthen the legislative, conceptual, and historical approaches obtained through literature study. Data analysis was carried out through the interpretation of all information obtained based on data sources related to the topic of the problems discussed.

RESULTS AND DISCUSSION

Forms of Empowerment of Local Wisdom

Indonesia is a multicultural order not only in terms of geography, culture, behavior, and natural resources but at the same time has ethnic diversity for example ethnic Malays, Madurese, Javanese, Batak, Minangkabau, and others. Viewed from the community point of view it seems that our society is very heterogeneous those who live in urban, rural, mountainous, land valleys, or coasts and oceans showing that diversity (Gelgel, 2017). It still looks multicultural by looking at the culture they have, how modern culture, globalization will meet traditional culture-rural culture, modern technology, and technology in the villages (Junaedi et al., 2020). The state of Indonesia with a system of customary law circles which was originally conceived by Cornelis van Vollenhoven which divided Indonesia into nineteen areas of customary law circles. However, Cornelis van Vollenhoven's rough division is still very likely to be debated because from each of these customary law environments it can still be grouped and further detailed into other ethnic groups that have their own culture (Ambarwangi & Suharto, 2014). One of the

divisions of the customary law environment in question Bali and Lombok become one unit.

The concept of multiculturalism consists of a set of ideas that are relatively compatible with the ideas that make up the cultural mosaic of a particular region. In Canada the concept of multiculturalism describes the presence and resilience of groups of people from diverse racial and ethnic minorities who define themselves differently from other people they meet in everyday life (Liliweri, 2009). On the basis of cultural diversity, we live together and form a multicultural society (Sulaiman, Chusmeru, & Kuncoro, 2019). This identity is formed through the uniqueness and complexity resulting from the intersection of race, ethnicity, social class, gender, language, religion, sexual orientation, to personal abilities.

Multiculturalism is an ideology that emphasizes recognition and respect for the equality of cultural differences. Included in the notion of culture are the supporters of culture both individually and in groups and especially aimed at ascriptive social groups namely ethnicity, race, gender, and age (Suparlan, 2004). This ideology of multiculturalism goes hand in hand with supporting democratization processes which are basically equal rights of individual actors in dealing with power and the local community or society (Suparlan, 2004). The difference in cultural backgrounds illustrates that we cannot avoid diversity because we are also unable to reject the dual identity that we have.

Efforts to disseminate and strengthen and apply the ideology of multiculturalism in a pluralistic Indonesian society must go hand in hand with efforts to spread and strengthen the ideology of democracy and nationality or citizenship in a balanced portion. So that every Indonesian later will have an awareness of responsibility as an Indonesian citizen as a member of his ethnic group, culture, belonging to a certain gender, and belonging to a certain age which will not act arbitrarily against people or groups belonging to other than himself and will be able to logically reject discrimination and abuse by the dominant group or society (Helmi et al., 2020). John Rex, who was one of the figures who introduced the concept of multiculturalism, argued that the ideal multicultural society is a consonant of the continuity of opportunity (Astara et al., 2018). Multiculturalism is a

basic principle of democracy when a society is united in private issues or issues and domain issues (law, politics, and economics) but at the same time embracing differences and diversity of private and communal issues (domestic life, religion, and morality).

The difference in cultural background illustrates that we cannot avoid diversity because we cannot reject the multiple identities that we have identity. The duality is formed through the uniqueness and complexity resulting from the intersection of ethnic race, social class, gender, language, religion, sexual orientation, to personal abilities. On the basis of cultural diversity that we live together and form a society called a multicultural society. It is important to remember that cultural diversity is behind us, in front of us, and around us (Darma, Arsawati, & Triwulandari, 2021). In relation to pluralism, pluralism is a concept that explains the ideal of equality of power in a multicultural society where power is divided equally among various ethnic groups so as to encourage mutual influence among them (Liliweri, 2009). And in this multicultural society these ethnic groups can enjoy their equal and balanced rights can maintain and protect themselves because they carry out their cultural traditions.

Indonesian society and its cultural complex are each plural and heterogeneous. This means that each of these subgroups of society and their culture can be completely different from one another (Tosida et al., 2020). Pluralism describes the fact that in society there are ethnic groups that are not acculturated into their ethnic cultural identity (Putra, Dewi, & Susetyo, 2019). In general groups like this display a different culture meaning that they display a value system that is different from their ethnic values (Astri, 2011). The structural pluralism is also formed in society which describes cultural differences between ethnic groups but these differences exist only in the area of social structure (Hariyati, Holidin, & Mulia, 2021). Plurality as a contraposition of singularity indicates the existence of a situation that consists of plurality and not singularity. This means that in Indonesian society there can be found subgroups of people who cannot be grouped together with one another. While heterogeneity which is a contraposition of homogeneity indicates a quality of a state that holds dissimilarities in its elements.

Pluralism at least includes several things as follows ethnic pluralism, political pluralism, pluralistic power structure, pluralist model, dual pluralist theory, and media pluralism. Ethnic pluralism is the coexistence or recognition of social and cultural equality between various ethnic groups that exist in a society (Liliweri, 2009). Political pluralism is the coexistence or recognition of equality in the distribution of power to various interest groups, pressure groups, ethnic and racial groups, organizations and political institutions in society. Pluralistic power structure is a system that regulates the distribution of rights to all diverse groups in a society to participate in decision-making. Pluralist model is an analysis of the political system which views power as an extension of competition between various interest groups.

Dual pluralist theory is the theory that power in social systems is distributed among various groups and individuals. In media studies pluralism is the view that the mass media have enormous freedom and independence and are recognized by the state, political parties, and pressure groups in society (Liliweri, 2009). The mass media must be seen as a medium to exercise social control. Therefore, the media must be managed by a professional management so that they can carry out their duties and functions that are ideal for the freedom and freedom of opinion of the people and others. There are still many definitions of pluralism.

Balinese society as part of Indonesian society is also a pluralistic society. In Bali there are 1.493 traditional villages each of which has a custom (*dresta*, *sima*, and other names). Thus, it shows that in one unit of customary law society has different customary law. So, it is known as village *mawacara* or original village autonomy and Bali *mawecara* or provincial regional government autonomy (Windia, 2008). Both terms conceptually what is meant by *mawacara* is autonomy or authority. However, the enforceability is different namely in areas only in traditional villages and in all areas in the province of Bali.

Local wisdom can be interpreted as a local cultural wealth that contains life policies and views of life that accommodates life wisdom. Indonesia has cultural diversity one of which includes the relationship of local wisdom in society (Putra et al., 2021). Likewise, Bali has

also recognized various local wisdoms that have been able to contribute and are maintained for the sake of sustainable tourism development. It is well known that the continuity of tourism which is a tourism icon is strongly supported by customs, traditions, arts, and culture as well as local wisdom. Therefore, it is very necessary that various forms of local wisdom that already exist in addition to strengthening really need to be empowered. In this regard various forms of empowerment are carried out for *Krama* Bali.

Local wisdom in general can be understood as local ideas that are wise full of wisdom of good value which are embedded and followed by members of the community. Local wisdom exists in society, communities, and individuals. Local wisdom functions and is meaningful in society both in the preservation of natural and human resources, customs and culture, and is useful for life (Wisnumurti & Rideng, 2017). Thus, local wisdom is a traditional view and knowledge that becomes a reference in behavior and has been practiced from generation to generation to meet the needs and challenges in the life of a society.

Empowerment adapted developed in Europe from the middle ages continuing to grow until the late 70s, 80s, and early 90s. The concept of empowerment then influenced the theories that developed later. Empowerment is a process of helping disadvantaged groups and individuals to compete more effectively with other interests by helping them to learn and use in lobbying, using the media, engaging in political action, understanding how to work the system, and so on (Ife & Tesoriero, 2008). This definition defines the concept of empowerment as an effort to give autonomy, authority, trust to each individual in an organization to encourage them to be creative in order to complete their tasks as well as possible. While the concept of empowerment in this case alternative development emphasizes the primacy of politics through autonomous decision-making to protect the interests of the people based on personal resources, directly through participation, democracy, and social learning through direct observation.

The idea of empowerment when viewed from the operationalization process has two tendencies including primary tendency and secondary tendency. The primary tendency namely the tendency of processes that give or transfer some

power, strength, or ability to the community or individual to become more empowered. This process can also be complemented by efforts to build material assets to support the development of their independence through the organization. Secondary tendencies namely tendencies that emphasize the process of providing stimulation, encouraging, or motivating individuals to have the ability or empowerment to determine what their life choices are through a dialogue process.

The empowerment is carried out through the direction of Bali's development policies including strengthening the position, duties, and functions of the traditional village and *subak* in carrying out Balinese *Krama* life which includes *parahyangan*, *pawongan*, *palemahan*, and the existence and beautiful agricultural land coverage as well as productive and superior. Build and develop industry or small and medium enterprises based on culture to strengthen the economy of *Krama* Bali. Develop an integrated security system which has been known as *pecalang* as *jababaya* in every area of the traditional village to improve human resources supported by adequate infrastructure to maintain regional security and Balinese manners as well as the safety of tourists visiting Bali.

Form of Strengthening Regional Legal Products Against Local Wisdom

Local wisdom is widely interpreted as an order system that lives in indigenous peoples both in the social, political, cultural, economic, and environmental fields. Whereas in a more specific approach local wisdom is a strategy for indigenous peoples to meet their needs and face various life problems. The legal development process in Indonesia which has been implemented for more than half a century appears to be still not running well and optimally in accordance with the expectations of the function and role of law in bringing about changes in people's attitudes as a whole. This condition can be said to occur in all aspects of legal development starting from the process of forming laws and regulations to law enforcement and increasing public legal awareness.

To support the various efforts made in that direction, planning, and legal development in the present and in the future need to be focused on strategic steps in increasing the acceleration of legal reform which includes legal material or substance both written and unwritten, legal

structure or institution which also includes the legal apparatus and legal culture. These three aspects are considered as interrelated parts and become sub-systems of the national legal system that we will build. The law must be seen as a system namely structure, substance, and culture. Structure in the form of an institutional legal system created with various functions to support the actualization of the law and continues to change giving a kind of form and limitation to the whole. Substance is a rule, norm, provision, or rule of law made and used to regulate human behavior. Culture concerning values, attitudes, people's behavior, and non-technical factors is a binding legal system (Friedman, 2001). The existence of law in a country should be understood in a systemic context.

Since Indonesia was established as a sovereign state customary law has played its own role and, in its development, customary law has a special place in the development of national law. Indonesian country even though it is realized that state law tends to dominate certain circumstances it also occurs, state law displaces, ignores, or marginalizes the existence of the rights of local communities and the people's legal system in the order of implementation (Sukandia & Agung, 2018). In the Indonesian context customary law is actually a typical Indonesian folk law system as an embodiment of the living law that grows and develops side by side with other legal systems that live in the context of Indonesia.

The habits that live in the community have become one of the important considerations in the formation of state law both in the formation of laws and in the formation of regional regulations. At this stage of development, the concept of legal pluralism places more emphasis on the interaction and co-existence of various legal systems that affect the workings of legal norms, processes, and institutions in society (Salim, 2016). The concept of legal pluralism is no longer developing in the realm of the dichotomy between the state law system on the one hand and the people's law system and religious law on the other.

The customary law system is rooted in unwritten legal regulations that grow and are maintained with the legal awareness of the community. This customary law has a traditional type based on the will of the ancestors. For

the rule of law great respect is always given to the sacred will of the ancestors. Customary law regulations can also change depending on the influence of changing events and living conditions. With such a system customary law can show its ability to adapt and be elastic (Djamali, 1999). The changes often go unnoticed sometimes even without the public realizing it because they occur in certain social situations in everyday life.

The book Vision and Mission for the 2018-2023 Bali Development stated that Bali has a unique composition of society and cultural heritage there is no single ethnic group in this world that is exactly like Bali. The daily life of the Balinese people with its unique culture always displays the contours of local culture and all of this shows that the journey of Bali has passed through a long history (Astara, 2019). This condition gives the impression that Bali is not a new migration area. Not places that have just settled to form their homes and environment but rather a community that has gone through a long evolution over a long period of time.

The culture of Balinese *Krama* is also reflected in the life of the traditional village community which is spread throughout the area of Bali with a way of life that is regulated by arrangements that are in each traditional village called *awig-awig* and *pararem* and have customs, traditions, cultural arts as well as the local wisdom of the community which is the source of the values of Balinese life (Tamin, Hidayat, & Asri, 2019). With these values of life Balinese *Krama* in the traditional village lives in a communal community bond as a friendly community group and has a spirit of mutual cooperation in life that is bound by *parahyangan*, *pawongan*, and *palemahan*. The cultural life of Balinese *Krama* is also reflected in agriculture. Even the institution which regulates irrigation namely *subak* has become a world heritage with an award by the United Nations (Agung, 2021). In the form of *subak* as a manifestation of the philosophical *Tri Hita Karana* which is a local wisdom with a very high culture that is admired by the world.

The provincial government of Bali in the context of planning the implementation of development the tourism sector has become a priority scale. Facilities and infrastructure

as well as all infrastructure are a concern to be implemented in almost all areas in Bali (Sisinaru, Hattu, & Saptanno, 2020). The implementation of development in the tourism sector is not only carried out in the physical field but also in the non-physical field it gets attention. Among other things, attention in the field of institutions related to governance and institutional strengthening. The island of Bali is inhabited by people who have a high culture of life (Marlina, Sumarmi, & Astina, 2020). This makes the traditional villages in Bali a place to unite symbols and values originating from customs, religion, traditions, cultural arts, and local wisdom in carrying out their life order (Vitasurya, 2016). This high culture is in the form of distinctive/unique local wisdom which is implemented in everyday life. This Balinese way of life is fully accommodated in the traditional village institution.

The culture of the Balinese people which is unique, beautiful, and interesting is clearly reflected in the life of the people in traditional villages scattered throughout Bali. The merging of these functions makes the community in the traditional village live in a communal community bond as a unitary community group and has a spirit of mutual cooperation in the way of life based on the *Tri Hita Karana* philosophy (Hanif, Rakhman, & Nurkholis, 2018). This is further strengthened by the way of life of the indigenous village community which is regulated in *awig-awig*, *perarem*, and other customary rules so that the traditional village has actually carried out the function of a self governing community as well as a self-regulating community.

The village governance in Bali are known official villages and customary villages. For the Bali region there are currently 778 official villages and 1.493 customary villages. Thus the existence of traditional villages is almost 100% more than official villages. Learning from history Balinese people show that the system of government applies to two villages that has existed since ancient times. He said that at least since the time of the steady Bali or Raja Gelgel there had been. The existence of the affirmation of the official village only emerged during the Dutch East Indies colonial period in the 20th century which brought Bali under its supervision which replaced the

king's position over the villages. Likewise the existence of traditional villages as confirmed in Article 18 of the 1945 Constitution which provides guarantees regarding the existence of villages that still show their authenticity. Existence explicitly traditional villages have roles and functions as holders of traditions religion outside the affairs of the interests of the central government while the village carries out official functions according to interests or as an extension of the central government. Both of them can live to complement each other, respect each other, and provide mutual support based on their main tasks and functions.

Traditional villages that have grown and developed for centuries in Bali and have original rights, traditional rights, and genuine autonomy rights have proven to make a very large contribution to the survival of people's lives in the nation and state. Therefore it is necessary to be given shelter, protection, guidance, development, and also strengthening (Munir, Sagena, & Prajawati, 2021). In addition it has also proven its very large role in the development of society, nation, and state.

Local wisdom that grows and develops in Bali plays an important role in supporting the development and preservation of the noble Balinese culture. This situation makes an important contribution to the development and development of the tourism sector which is an icon for tourism in Bali. Development in the tourism sector in Bali based on culture. Therefore, the life of our society which is based on customs, traditions, arts, and culture as well as local wisdom need to be strengthened. The form of strengthening he does is through several policies carried out by the government and regional government in this case the Bali provincial government (Astara, Widiati, & Wesna, 2018). Various forms of policies have been carried out in strengthening these policies have been issued through several regional legal products namely issuance of regional regulations and governor regulations.

The definition of regional regulations in Minister of Home Affairs Number 1 of 2014 is not specifically stated regarding the existence of provincial and regency/city regional regulations. Based on the provisions of the Regulation of the Minister of Home Affairs Number 1 of 2014 states provincial regional regulations or other

names and regency/city regional regulations or other names hereinafter referred to as regional regulations are statutory regulations established by Regional House of Representative with the joint approval of the regional head (Bukido et al., 2018). This means that regional regulations are made by the Regional House of Representative with the mutual consent of the regional head if at the provincial level it is called the Governor, the district is called the Regent, and if at the city level it is called the Mayor (Rideng & Widyatara, 2021). It is only generally stated that regional regulations are formed by the Regional House of Representative with the joint approval of the regional head.

The definition of regional regulation in Law Number 12 of 2011 is divided into two meanings namely provincial regional regulations and regency/city regional regulations. The definition of provincial regional regulations is stated in Article 1 number 7 Law Number 12 of 2011 as follows provincial regional regulations are statutory regulations established by the provincial Regional House of Representative with the mutual consent of the Governor. Furthermore, the definition of regency/city regional regulations is stated in Article 1 number 8 of Law Number 12 of 2011 as follows regency/city regional regulations are legislations established by the regency/city Regional House of Representative with the mutual consent of the Regent/Mayor.

The implementation of regional government based on the existing principles including the principle of deconcentration, the principle of co-administration, and the principle of decentralization. The principle of deconcentration is the delegation of central authority to regions that are in the nature of carrying out regulations and other central decisions that are not in the form of regulations which do not take the initiative to create regulations and/or make decisions of other forms to be implemented by themselves. The principle of deconcentration is an *ambtelijke decentralisatie* or *delegatie van bevoegdheid* namely the delegation of authority from state equipment at the center to subordinate agencies in order to carry out certain jobs in the administration of government. Furthermore, the delegation of authority is adequate for the discharge of specified functions to staff a central department who are situated outside the headquarters.

The principle of co-administration basically implements higher level legislation. The regional government in carrying out statutory regulations, including those ordered or requested in the context of co-administration tasks. While the principle of decentralization is the transfer of power and authority. This is given to give broad autonomy to the regions has given significant changes to regional governments (Budiyanto, 2016). Decentralization in theory and practice gives more freedom and independence to local communities in the planning and decision-making processes especially to the interests of local communities. Based on this explanation the legal aspect is very important to consider in the formation of regional legal products namely in relation to the formation of regional regulations.

The government provides policies to local governments to form regional regulations by taking into account local wisdom. This provision can be made based on Article 236 paragraph (4) of Law Number 23 of 2014 that regional regulations can contain local content in accordance with the provisions of laws and regulations. Thus, the local wisdom that each region has in terms of legal status can be strengthened. When it has been formed into a regional regulation from a legal aspect it will be the obligation of the citizens/community to obey and comply (Habibi, Pitana, & Susanto, 2018). This means that the regions have the autonomy to regulate and manage their regions.

CONCLUSION

The local wisdom was empowered by implementing Balinese Krama, which includes *parahyangan*, *pawongan*, and *palemahan*. The development of culture-based industries or small and medium enterprises to strengthen Krama Bali's economy was also an effort to empower local wisdom. Empowerment of local wisdom was carried out by developing a security system for *pecalang* to protect the local community and tourists visiting Bali to support the regional and national economy. The strengthening of regional legal products on local wisdom was regulated in Article 236 paragraph (4) of Law Number 23 of 2014, which explained that regional regulations as one of the regional legal products could contain provisions regarding local wisdom that do not conflict with statutory regulations. The

central government has provided ample space for local governments to form regulations by considering local wisdom.

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