

## **Synergizing Customary Law and Religious Moderation in the Societal Life of Tigawasa Village, Buleleng, Bali**

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### **ABSTRACT**

This article discusses the process of integration between customary law as a system of local norms and religious moderation as a national policy in Tigawasa Village, Bali. The study is grounded in Talcott Parsons' structural functionalism theory, particularly the four AGIL functions (adaptation, goal attainment, integration, and latency), to analyze the ongoing social dynamics. Customary law in Tigawasa not only plays a role in preserving tradition but also demonstrates the ability to adapt to national values such as tolerance, non-violence, and openness to diversity. Meanwhile, religious moderation is not imposed as a coercive policy but is embraced as a value transmitted through local cultural channels. The study finds that the function of adaptation is reflected in the capacity of customary law to respond to new values; goal attainment is evident in the shared commitment to maintaining harmony; integration is realized through the role of local actors in fostering social cohesion; and latency is sustained through intergenerational socialization. These findings suggest that the integration between customary law and religious moderation can proceed harmoniously when both are functionally appreciated within the social system. Therefore, Tigawasa Village can serve as a model for strengthening community-based religious moderation.

Keywords: AGIL, Customary Law, Religious Moderation, Social Integration, Tigawasa Village

### **ABSTRAK**

Artikel ini membahas proses integrasi antara hukum adat sebagai sistem norma lokal dan moderasi beragama sebagai kebijakan di Desa Tigawasa, Bali. Penelitian ini didasarkan pada teori fungsionalisme struktural Talcott Parsons, khususnya empat fungsi AGIL (*adaptation*, *goal attainment*, *integration* dan *latency*) untuk menganalisis dinamika sosial yang sedang berlangsung. Hukum adat di Tigawasa tidak hanya berperan dalam melestarikan tradisi, tetapi juga menunjukkan kemampuan untuk beradaptasi dengan nilai-nilai nasional seperti toleransi, tanpa kekerasan dan keterbukaan terhadap keberagaman. Sementara itu, moderasi beragama tidak dipaksakan sebagai kebijakan yang koersif, melainkan dirangkul sebagai nilai yang disebarkan melalui budaya lokal. Penelitian ini menemukan bahwa fungsi *adaptation* tercermin dalam kapasitas hukum adat untuk merespons nilai-nilai baru, *goal attainment* terbukti dalam komitmen bersama untuk menjaga kerukunan, *integration* diwujudkan melalui peran tokoh lokal dalam memupuk kesatuan, dan *latency* dipertahankan melalui sosialisasi antar-generasi. Temuan ini menunjukkan bahwa integrasi antara hukum adat dan moderasi beragama dapat berjalan harmonis ketika keduanya dihargai secara fungsional di dalam sistem sosial. Oleh karena itu, Desa Tigawasa dapat dijadikan model untuk memperkuat moderasi beragama berbasis komunitas.

Kata kunci: AGIL, Desa Tigawasa, Hukum Adat, Integrasi Sosial, Moderasi Beragama

### **INTRODUCTION**

Tigawasa Village is located in Banjar Sub-district, Buleleng Regency, Bali Province. This village is part of the *Bali Aga* region. *Bali Aga* refers to the original Balinese people, who, according to oral tradition,

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descended from the Majapahit Kingdom and adhered to Hinduism. The term *Aga* means “mountain” and also connotes “original” or “indigenous.” Thus, *Bali Aga* refers to the indigenous Balinese communities living in the mountainous areas. This also implies that they are communities that firmly uphold ancient traditions and customs, which in fact predate Hinduism (Mangku J., 2024). Unlike typical Balinese villages that were heavily influenced by the Majapahit Kingdom's social stratification, Tigawasa has maintained a distinct social structure and ancient traditions that predate mainstream Hinduism. This unique characteristic makes Tigawasa a critical site for investigation (Sudarmayasa, 2024).

As a traditional village, Tigawasa possesses its own customary law known as *awig-awig*, a set of traditional norms or rules established based on collective agreement among the *krama desa* (a term referring to community members who are part of the traditional society), who act as the legal subjects within the customary legal system (Yoga, dkk, 2023: 295). *Awig-awig* is also referred to as the traditional constitution (Sarga, 2020: 40). In modern societies, a law is considered legitimate if it has democratic legitimacy. However, from a traditional perspective, customary law may be viewed as even more democratic, as it emerges from actual practices and collective approval of the community (Saussine, et. al, 2007: 153). Through the lens of Immanuel Kant's approach, customary law can serve to fill the gaps within codified law and assist judges in legal interpretation (O'Neill, 2004: 12). Customary law consists of a series of past actions or decisions; therefore, it is essential to identify which elements of those actions confer legal authority.

Historically, the legitimacy of customary law (*consuetudo*) relies on the tacit consent of the people, granting it social legitimacy distinct from formal statutes. This implies that the law is effectively "chosen" through the community's daily acceptance and observance. This foundational element of consensus is critical because it mirrors the core principle of religious moderation. It is the willingness to engage in dialogue and mutual agreement. (Cortese & P. Stein, 1990: lviii).

One Mormon interviewee, for instance, said, “I am uncomfortable with one church saying that all others are wrong and evil. I don't believe we should say other people are wrong.” This statement encapsulates the spirit of religious moderation, which rejects exclusive and fanatical views that claim only one group holds the truth while others are misguided or evil. Such a perspective emphasizes the importance of tolerance, respect for differing beliefs, and the rejection of discrimination to foster interreligious harmony. By refusing to judge others, this approach encourages dialogue and mutual understanding, maintaining a balance between holding firm to one's own beliefs and embracing diversity in pursuit of a peaceful and harmonious (Muasher, 2008: 11-12 ).

Similarly, in the Middle East, represented here by Jordan, a Muslim-majority country, enlightened leadership has pushed the boundaries of diplomacy by adopting policies that advance the Arab position without abandoning its core principles. At the same time, Jordan has managed to adapt to international dynamics without compromising its national interests. Since its establishment in 1921, the kingdom has upheld a tradition of tolerance, explicitly reflected in its constitution, which prohibits discrimination based on religion, ethnicity, or language (Muasher, 2008: 11-12 ). The examples of tolerance rooted in individual belief and enshrined in state policy establish a crucial dichotomy, that religious moderation can be fostered both through individual theological conviction and through deliberate social engineering.

*Consensus* (mutual agreement) is one of the key reflections of religious moderation. This principle of consensus is intrinsically linked to the concept of Religious Moderation. As defined by (Egginton, 2011: xii), religious moderation is a belief system open to dialogue, interpretation, and the acknowledgment of human limitations, standing in stark contrast to fundamentalism. It is not "belief without evidence," but a rational approach that fosters tolerance and rejects violence. In the Indonesian context, this aligns with the

state's vision of maintaining interreligious harmony, similar to how Jordan has maintained tolerance amidst international dynamics. In Tigawasa, the *awig-awig* regulates all aspects of life; *parahyangan* (divine relations), *pawongan* (human relations), and *palemahan* (environmental relations), creating a fertile ground for these values of moderation to grow (Muliawan, 2020: 2).

Despite the relevance of these two concepts, existing scholarship reveals a significant gap. Previous studies have largely examined *awig-awig* and religious moderation in isolation. Research by (Yoga, dkk, 2023: 295) and (Sarga, 2020: 40), focused heavily on the normative and legalistic structure of *awig-awig* in maintaining social order. Meanwhile, studies on religious moderation by (Muasher, 2008: 11-12 ) and (Egginton, 2011: xii) have predominantly analyzed the concept from theological or macro-political perspectives. What remains unknown is the functional integration between the two at the micro-level of an indigenous community. There is a lack of empirical evidence explaining how a distinct, ancient customary system like that of the Bali Aga, which is often viewed as exclusive, actually translates and operationalizes the inclusive values of religious moderation in daily practice. Understanding this mechanism is crucial because it challenges the assumption that a strong local tradition is antithetical to modern inclusive policies.

Addressing this gap, this study aims to explore the integration process between customary law and religious moderation values in Tigawasa Village. By selecting Tigawasa, this research highlights how local wisdom serves as a foundation for national harmony. A peaceful and harmonious life is reflected in the daily lives of the people of Tigawasa Village, an atmosphere intentionally cultivated in accordance with its status as a *desa adat* (Muliawan, 2020: 2). Based on the foregoing explanation, it is of particular interest to examine how the integration process unfolds between the various elements of *awig-awig* as a localized customary system and religious moderation as a national policy. Specifically, this study seeks to answer the following research questions:

1. How are the values of religious moderation internalized within the *awig-awig* and customary practices of the Tigawasa community?
2. What is the mechanism of integration between local customary law (*parahyangan, pawongan, palemahan*) and the national policy of religious moderation?
3. How do power dynamics within the village influence the formation of consensus regarding religious tolerance?

## **PREVIOUS STUDIES**

Studies on religious moderation in Indonesia have been notably marked by the publication of the book "*Moderasi Beragama (Religious Moderation)*" in 2019, followed by *Religious Moderation* in 2021, both published by the Ministry of Religious Affairs of the Republic of Indonesia. One of the key contents of these two books is the explanation of the pillars and principles of religious moderation (Ministry of Religious Affairs, 2019, p. 128).

Another relevant work is the 2021 book titled "*Kampanye Moderasi Beragama: Dari Tradisional Menuju Digital (Campaigning for Religious Moderation: From Traditional to Digital)*", which highlights how the Ministry has promoted religious moderation both through conventional means and via digital platforms (Rosyad, Rifki; Paelani Setia, 2021). In 2022, the Ministry published another book titled "*Penguatan Moderasi Beragama di Indonesia (Strengthening Religious Moderation in Indonesia)*". Unlike the previous two publications, which focus primarily on principles and foundations, this third book

outlines various policies and practices related to the implementation of religious moderation (Ministry of Religious Affairs, 2022).

While these publications share similarities with the present research in their discussion of religious moderation, they also differ significantly in focus. None of the aforementioned works specifically explores indigenous communities. Instead, they tend to address general areas of social life. In contrast, this study uniquely focuses on how customary law can be integrated with religious moderation as a government policy, particularly within the context of a customary community.

In addition to the aforementioned books, several scholarly articles on religious moderation have also emerged. One such article is titled *“Digital-Based Transformation of Religious Moderation 2024: As an Effort to Filter Radicalism and Extremism Content in the Era of Disruption”*, written by Mandala et al. The article concludes with an explanation of the Ministry of Religious Affairs’ strategies for implementing religious moderation through digital transformation.

First, by promoting an inclusive paradigm of diversity for digital media users, especially on social media platforms. Second, by verifying the authenticity of digital content through in-depth analysis of various elements such as publication date, authorship, and other indicators. Third, by fostering an understanding of universal communication ethics among digital users to help prevent divisive or inflammatory discourse.

Fourth, by promoting pro-moderation narratives to counter content that opposes moderate values—this approach is carried out through campaigns centered on religious moderation content. Fifth, by empowering millennials to serve as ambassadors of moderation, spreading moderate values and acting as role models for a moderate lifestyle (Mandala et al., 2024).

Another relevant article is titled *“Thematic Interpretation of Islamic Moderation: A Pathway Toward Religious Moderation in Indonesia”*, written by Awadin and Witro. Their research finds that religious moderation refers to a balanced religious attitude that stands between two extremes—right and left. This is reflected in seven core characteristics: respecting differences, understanding the most essential religious practices, avoiding excessive fanaticism, practicing religion with ease, interpreting religious texts beyond their literal meanings, viewing differences as a source of strength, and maintaining consistency in religious observance (Awadin et al., 2023).

The discussion of religious moderation is the point of similarity between these two articles and the present study. However, the difference lies in the relationship between variables. While the aforementioned articles explore religious moderation in relation to digital transformation and thematic interpretation, this study focuses specifically on the integration of religious moderation with indigenous communities.

Another relevant article is titled *“The Role of Dalihan Natolu Custom in Religious Moderation Activities in South Tapanuli”*, written by Kamaluddin et al. The study finds that the key factors shaping religious moderation in the Dalihan Natolu Indigenous Community include religious conversion, interfaith marriage, and the influence of both customary and religious elements (Kamaluddin et al., 2023).

Another article, written by Khoiruddin and Juhrotul Khulwah, is titled *“Religious Moderation in Local Wisdom of the Coastal Communities of West Lampung Province”*. The core argument of this article emphasizes that local wisdom plays a crucial role in shaping the paradigm and attitude of religious moderation, while also serving as a buffer against the spread of religious radicalism (Khoiruddin & Khulwah, 2023, p. 76).

Both articles explore the phenomenon of religious moderation within indigenous communities through the lens of local wisdom, which is also the point of similarity with the present study. However, the

key difference lies in the object of research: this study focuses on a different type and region of indigenous community, namely the Tigawasa customary village in Bali.

Religious moderation has also long been a topic of discussion in the Western world, as evidenced by the publication of numerous books. Among them is “*Beyond Religious Freedom: The New Global Politics of Religion*” (2018), which explores international policies related to religion, focusing on how concepts of religious freedom and moderation are applied in Western countries. In this book, Elizabeth Shakman Hurd critiques the role of the state in regulating religious moderation and examines its impact on religious freedom. (Hurd, 2018).

In the same year, “*Religious Freedom and the Global Public Square: Christian Witness in a Pluralistic World*”, written by Allen D. Hertzke, was also published. This book broadly discusses religious freedom in the Western and global contexts, and how religious moderation is essential for achieving harmony in pluralistic societies (Hertzke, 2018). These works are relevant for understanding the perspective of religious moderation in relation to freedom and religious rights.

The study of religious moderation is the common thread between these works and the present research. However, the key distinction lies in the object of analysis, while the above books focus on broader global and Western contexts, this study specifically examines how religious moderation can be integrated within indigenous communities.

## **RESEARCH METHOD**

### **Research Design and Location**

This study employs a descriptive qualitative approach using a case study method to explore the integration process between customary law and the values of religious moderation in the everyday practices of the indigenous community in Tigawasa Village. The selection of this approach and method is based on the necessity to gain a contextual and in-depth understanding of the meanings, values, and socio-religious practices upheld by the local indigenous community. The focus of the research is directed toward uncovering meanings, social interactions, and the local community’s perspectives regarding the harmony between custom and religion. The qualitative approach was chosen because the issue of integrating customary law and religious moderation is a complex social phenomenon that cannot be measured quantitatively. (Moleong, 2019, p. 6).

Tigawasa Village was selected as the critical case because it represents a distinct *Bali Aga* community that maintains a stringent customary law system (*awig-awig*) while simultaneously demonstrating historical stability and peaceful coexistence with diverse religious backgrounds. This setting provides an ideal environment to investigate how local custom acts as a functional foundation for national moderation policies. The case study approach allows researchers to explore social and cultural dynamics within a limited setting in a detailed and contextual manner (Yin, 2014: 16).

### **Data Collection and Research Timeline**

Data were collected using three main techniques: (1) Observation conducted through participative and passive observation of religious ceremonies and daily social activities of the Tigawasa community to contextualize the written norms; (2) In-depth interviews conducted with traditional leaders (*kelian desa pakraman*), Hindu religious figures, and members of the general public to elicit the perspectives regarding the harmony between custom and religion; (3) Document study, including *Perarem* (complementary

regulations) and *Awig-Awig* documents and the Religious Moderation Guidelines issued by the Indonesian Ministry of Religious Affairs.

The fieldwork was conducted in two distinct phases to ensure comprehensive data collection. Phase I (in June 2024) focused on orientation, preliminary observation, and rapport building with the community. Phase II (in October 2024) focused on in-depth interviews and document verification. The four-month gap between phases was utilized for preliminary data reduction, validation of initial findings with documents, and refining the interview protocol to ensure the questions were highly specific and contextually relevant to the observed practices.

### Informant Selection

A total of 20 key informants were selected using purposive sampling to ensure the adequacy and representativeness of different perspectives within the local customary and social system. The informants were categorized based on their roles and knowledge:

**Table 1. Informants Categorization**

Category	Number of Informants	Selection Criteria
Traditional Leaders	5	<i>Kelian Desa Pakraman</i> (administrative leaders), <i>Jero Mangku</i> (religious leaders), and active members of the <i>Prajuru Adat</i> (customary consultant) who are directly involved in the creation and application of <i>Awig-awig</i>
Intellectual Figures	5	<i>Jero Mangku</i> (religious leaders) and <i>pandita</i> (Spiritual-Intellectual authority) as the custodians and interpreters of sacred knowledge. local teachers, and community figures with a deep understanding of religious moderation concepts.
General Community Members	10	Individuals actively involved in daily customary life, including youth, women, and representatives from different hamlets, to capture the application of norms at the grassroots level.

The opinions cited in the Introduction are part of the initial data collection from these key traditional leaders

### Data Analysis

Data analysis was conducted using the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing or verification (Miles, et. al, 2014: 31–33). The data were processed using an interpretive and hermeneutic approach to capture the meaning of symbols and customary practices related to values of moderation, such as tolerance, non-violence, and local wisdom. Furthermore, data analysis was carried out using Talcott Parsons' structural-functional theory. This theory posits that every social system must fulfill four functional imperatives in order to survive and develop. These four functions are: adaptation, goal attainment, integration, and latency (cultural maintenance), commonly abbreviated as AGIL (Parsons, 1951: 26). In sociological research, these functions can be analyzed and assessed through observable social dimensions using a qualitative approach.

Adaptation refers to the ability of a social system to adjust to its environment and manage external resources. In the context of traditional communities such as Tigawasa Village, adaptation can be observed in how the community adjusts customary laws in response to social changes and emerging values such as religious moderation. This includes applying adaptive strategies to state regulations and interreligious interactions. For example, revisions to *awig-awig* or *perarem* that accommodate diversity. “Adaptation is not only about economic or physical environmental factors, but also involves flexibility toward new norms and values.” (Alexander, 1983, p. 176).

Goal Attainment refers to the ability of a social system to define collective goals and achieve them through coordination and decision-making processes. This can be observed in how customary institutions and community leaders set shared socio-religious objectives—such as interreligious harmony—and design mechanisms to implement these goals through deliberative customary decisions or village policies. As Parsons explained, “goal attainment in a social system is achieved through the role of elites in formulating and mobilizing collective objectives” (Turner, B. S., 2001, p. 92).

Integration is the process of maintaining cohesion, solidarity, and social order through norms and sanction mechanisms. It can be analyzed by examining how strongly values of unity are upheld—for example, through customary mechanisms for resolving conflicts between citizens or religious groups. “Integration functions to preserve harmony within plural societies, especially when values or norms differ” (Ritzer & Goodman, 2008, p. 134). There are three forms of integration: normative, cultural, and structural.

Normative integration refers to the unification of religious, customary, and state norms within the local legal system. For example, *awig-awig* contains values of interreligious tolerance as part of the community’s customary obligations. Cultural integration occurs when new values, such as religious moderation, are not perceived as foreign but are instead adopted into local culture. An example of this is the *Yadnya* ceremony, which serves as a medium for cultural and spiritual dialogue across social groups (Ministry of Religious Affairs of Indonesia, 2019, p. 128). Structural integration is demonstrated through the active involvement of customary institutions in supporting national programs such as religious moderation. For instance, hundreds of indigenous community groups and thousands of facilitators have been engaged in empowerment programs across various regions.

Pattern maintenance refers to the function of preserving and transmitting the values and norms that underpin the continuity of the social system. This can be observed in customary and religious education systems, as well as in the transmission of moderation values. The role of families, schools, and *sanggar budaya* (cultural centers) is crucial in shaping values of tolerance. Religious and customary rituals serve as media for the internalization of these values. “Latency is a vital function for instilling and transmitting a community’s value identity.” (Turner, J. H., 2003, p. 125).

## **RESULTS AND DISCUSSION**

Tigawasa Village, in addition to being categorized as a *Bali Aga* village, is also known as an Old Village located in the Banjar Subdistrict. There are five old villages in this subdistrict: Tigawasa, Pedawa, Sidatapa, Cempaga, and Banyuseri. The term old village refers to the community's belief that their ancestors had already settled in the area long before the *Majapahit* Kingdom spread Hinduism from Java. These communities have continued to preserve the culture and customs inherited from their ancestors (Observation, June 2024). The designation "Old Village" also stems

from the belief that the area has been inhabited since the Stone Age, as revealed in the following interview data:

*“This is evidenced by the many prehistoric artifacts found in this village, such as polished stone axes, tools from the Neolithic period, sarcophagi or stone burial chambers from the Megalithic era—often accompanied by ancient human remains—as well as artifacts from the Metal Age, including bronze rings and bracelets, beads, spears, and small pottery vessels. All of these findings prove that Tigawasa Village is indeed an old settlement that has been inhabited since prehistoric times.”* (Mangku, 2024). This was explained by Jero Mangku, one of the religious leaders in Tigawasa Village.

Furthermore, the governance structure of Tigawasa Village is explained as follows:

*“In other traditional villages, customary and administrative governance is usually held by two different individuals—one serves as the perbekel (village head), and the other as the customary leader. But in Tigawasa Village, it’s different. Here, a single person holds both roles. So, the village head also serves as the kelian adat (customary leader). This system has been in place for a long time and has become a unique characteristic of Tigawasa Village.”* (Sudarmayasa, 2024).

In essence, when the roles of village head and customary leader are held by the same person, both administrative programs and traditional village initiatives can be carried out in harmony. This is one of the benefits of the governance model adopted by the Tigawasa indigenous village community, and it has been practiced for generations as part of their long-standing tradition (Observation, June 2024).

As a traditional village, Tigawasa possesses several unique characteristics. One of them is the use of Old Balinese, which differs from the standard Balinese language used in most other regions. This distinction can be seen in the following table:

**Table 2. Language Examples from the Tigawasa Community**

No.	English	Indonesian	Old Balinese (adopted by Tigawasa)	Standard Balinese
1.	I see	<i>Saya melihat</i>	<i>Aku ngajineng</i>	<i>Tiang nyingakin</i>
2.	I hear	<i>Saya mendengar</i>	<i>Aku ningeh</i>	<i>Tiang mireng</i>
3.	I eat	<i>Saya makan</i>	<i>Aku ngesop nasi</i>	<i>Tiang ngajeng</i>
4.	I take a shower	<i>Saya mandi</i>	<i>Aku kayeh</i>	<i>Tiang mesiram</i>
5.	I (want to) sleep	<i>Saya tidur</i>	<i>Aku kesep</i>	<i>Tiang sirep</i>

This example further supports the notion that Tigawasa Village is one of the old villages, as evidenced by the use of Old Balinese among its residents. Nevertheless, they also have a good understanding of the standard Balinese language.

Another unique characteristic of Tigawasa Village is that the community does not cremate the deceased, as explained by the village head:

*“We in Tigawasa do not cremate the deceased like most other Balinese communities; instead, we bury them,”* explained Made Sudarmayasa. *“This has long been a part of our customary law, and it is still practiced today. In fact, we have designated a special forest area of about 10 hectares specifically for burials, located adjacent to the residential area.”* (Sudarmayasa, 2024).

Each *desa adat* holds autonomous authority to govern and manage its territory without external interference. This authority is exercised by the *prajuru adat*, the traditional village council, which functions as the governing body. The *prajuru adat* is responsible for drafting the *awig-awig*.

Once agreed upon, the *awig-awig* is formally ratified through a village deliberation forum known as the *paruman*.

There are several levels of *paruman* in Tigawasa Village, as stated in *Awig-awig*, Article 41, Paragraph 4, namely: *Paruman Agung* (involving all *krama desa*), *Paruman Banjar* (involving all *banjar adat*, neighborhood-level community organization within a village), *Paruman Subak* (related to agriculture and irrigation), *Paruman Sekaa Truna/Daha* (involving youth groups), and *Paruman Khusus* (for emergencies or special decisions made by traditional elders) (Sarga, 2020: 40). A *Paruman Para Ulu* (involving elders' council) is held in two main circumstances: First, when drafting or establishing customary regulations (*ngararemang*), or during the decision-making process involving matters that affect the entire *Krama Desa*. Second, when a specific issue or incident arises that requires the insights and considerations of traditional leaders, each according to their respective roles and authority.

The lives of Balinese communities are deeply intertwined with customary law, which forms an integral part of their traditional social structure. Indigenous communities represent a form of social organization with their own cultural systems, grounded in religious values (Wiryawan, et. al, 2015). In practice, customary law as it develops and is recognized by the community often becomes inseparable from religious values. This strong connection between customary law and religion is also emphasized by Van Vollenhoven, who stated that in Bali, customary law and Hinduism form an inseparable unity (Vollenhoven, 1981: 131). This is due to the profound influence of Hinduism on the customs and traditions of Balinese society.

The integration of traditions and religion has given rise to distinctive forms of social behavior within the community, generally characterized by harmony, tolerance, and respect for local values. This behavior emerges from the interplay between customary norms, which govern relationships among individuals and communities, and religious teachings that emphasize ethical and moral values. This integration creates a balance between spiritual and cultural values, which manifests in mutual respect, peaceful coexistence, and the strengthening of a religiously rooted local identity.

The behavior shaped by the synergy between traditions and religion is closely related to the concept of religious moderation. Moderation refers to maintaining a middle path between extremism and negligence, as one is obliged, in all circumstances, to take a balanced approach between these two extremes (Al-'Uthaymeen, 2013: 12). Religious moderation emphasizes a centrist attitude—avoiding extremism, respecting diversity, and promoting coexistence. When tradition and religion are harmoniously integrated, communities tend to avoid sectarian conflict, respect differences in belief, and maintain social harmony, which is the essence of religious moderation.

Several approaches have been undertaken by the Tigawasa community to adapt customary law in line with the principles of religious moderation, including:

- a. Internalization of religious moderation values into the customary structure. The customary law of Tigawasa, which holds binding power as the village's constitution, demonstrates adaptive capacity by integrating values of religious moderation—such as tolerance, non-violence, and openness to differences—into the village's social norms (Srimulyani dan Burhani, 2020: 67). This is reflected in the role of the *Bendesa Adat* (traditional leader in general contact), who serves not only as a guardian of tradition but also as a facilitator of interreligious harmony within the village.

- b. Synchronization between customary institutions and state policies. The central government, through the Indonesian Ministry of Religious Affairs, promotes the policy of religious moderation. At the local level, Tigawasa's customary law has been able to respond effectively by preserving spaces of tolerance for followers of minority religions—such as Christianity and Islam—without diminishing the dominant local Balinese Hindu identity.
- c. Transformation of Ritual and Social Practices toward Inclusivity. Traditional and religious ceremonies that were previously exclusive have now been socially modified to become more inclusive and participatory. For example, in certain customary celebrations, non-Hindu community members are invited as guests of honor rather than treated as outsiders, symbolizing social cohesion and multicultural acceptance.

The customary law in Tigawasa Village is established with the aim of creating harmony between God, humanity, and nature—commonly known as *Tri Hita Karana*. In Talcott Parsons' structural functional theory, this aim corresponds to the function of goal attainment, which emphasizes that every social system must have the capacity to set collective goals and direct resources to achieve them. In the context of the integration between Tigawasa's customary law and religious moderation, the function of goal attainment can be analyzed as follows:

- a. Establishing Common Goals. The primary objectives of customary law are to maintain social order, preserve ancestral values, and strengthen the cohesion of the customary community. Meanwhile, the goal of religious moderation is to foster a harmonious, tolerant, and inclusive religious life while steering society away from extremism. At the intersection of these two frameworks lies a shared goal: to realize a peaceful, harmonious, and civilized society within the context of diversity.
- b. Coordination of Social Roles to Achieve Common Goals. To realize these shared objectives, customary law and religious moderation policies divide roles accordingly: the customary institution of Tigawasa regulates community conduct through *awig-awig*, including norms of tolerance and prohibitions against religious conflict. Meanwhile, the state—through the Ministry of Religious Affairs and village apparatus—provides regulations and education related to religious moderation. This reflects a form of functional differentiation, in which each entity complements the other in achieving collective goals.
- c. Utilization of Social Resources. Goal attainment also involves how resources—symbolic, social, and cultural—are mobilized. Customary law draws on local authority and tradition to instill values of tolerance. Religious moderation provides policy support, educational materials, and interfaith dialogue forums.
- d. Evaluation and Adjustment. Goal attainment is not a static process. In communities such as Tigawasa, customary law is continuously evaluated and revised—through *paruman*—to remain relevant and aligned with national values such as religious moderation.

Within the framework of goal attainment, customary law and religious moderation are not two opposing systems, but rather two social systems working in the same direction—toward social harmony and peaceful coexistence in diversity. Customary law establishes locally rooted social norms, while religious moderation promotes a nationally inclusive vision. When both systems align their goals and share functions, the goal attainment function in local communities such as Tigawasa can operate effectively.

Tigawasa village in Bali is a traditional village that possesses its own customary legal system (*awig-awig*), functioning as the village's constitution. On the other hand, religious moderation is a

national policy aimed at promoting an inclusive, tolerant practice of religion while rejecting extremism. The integration between the two is carried out through the following means:

- a. **Value Alignment.** The values embedded in Tigawasa's customary law, such as maintaining harmony, mutual cooperation, and peaceful coexistence, are identified and aligned with the principles of religious moderation, including tolerance, non-violence, and respect for religious diversity. Within the Parsonian framework, this reflects how customary norms and religious values can function as complementary symbolic systems that support social order (Parsons, 1951).
- b. **The Role of Customary and Religious Institutions as Integrative Agents.** Traditional leaders and religious figures in Tigawasa fulfill an integrative function by fostering communication among residents from different religious backgrounds through customary forums and joint socio-religious activities. They act as moral agents who bridge national policies with local structures.
- c. **Codification of Moderation Values in *Awig-Awig*.** Concrete integration occurs when the values of religious moderation are internalized into customary law. For instance, prohibitions against inciting interreligious conflict or discrimination based on religious beliefs are incorporated into customary social sanctions. This strengthens the legitimacy of state law through local traditional institutions.
- d. **Social Consensus through Religious and Traditional Ceremonies.** Religious ceremonies and local traditions serve as mediums for social consensus, where all residents—regardless of their religious background, are invited to participate. This helps strengthen mechanical solidarity in the Durkheimian sense, which, in Parsons' theory, is referred to as normative integration.

In the context of the relationship between Tigawasa's customary law and religious moderation, integration is carried out through the function of latency in the structural functionalism framework. This function serves to preserve and transmit cultural and religious values in a sustainable and harmonious manner, while also shaping the collective consciousness of the community to adopt a moderate and tolerant attitude. The function of latency is implemented through:

- a. **Internalization of Tolerance Values within the Customary Cultural Structure.** Customary law plays a key role in transmitting noble values across generations. Principles such as maintaining harmonious coexistence, refraining from insulting other beliefs, and resolving conflicts through deliberation have long been embedded in the Tigawasa customary system. Religious moderation, as a national policy, is integrated into these local values, becoming part of the cultural identity. This allows national values to be perceived not as foreign, but rather as “translated” into the language of tradition and local rituals.
- b. **Dual Socialization: Customary and State-Based Residents of Tigawasa undergo two pathways of value socialization:** Customary socialization occurs through religious ceremonies, customary training, and the reinforcement of *Bali Aga* identity. State socialization is delivered through formal education, outreach programs by the Ministry of Religious Affairs, and nationalistic narratives. The integration of these two systems enables the formation of individuals who are culturally rooted yet open-minded—reflecting the principle of religious moderation within the framework of local wisdom.

- c. The Role of Cultural and Religious Institutions. Customary institutions, such as traditional villages and village heads and religious institutions (*pura* and *jero mangku*) serve to maintain value patterns and internalize norms through rituals, customary law, and informal education. They ensure that values such as tolerance, openness, and anti-radicalism are not only understood but also practiced in everyday life.
- d. Symbols and Rituals as Instruments of Value Maintenance. Customary and religious ceremonies serve as mechanisms of latency by functioning as symbolic arenas where values are preserved and transmitted across generations. Shared rituals that invite interfaith participation are not merely social events, but also act as tools for collective moral education.

In the function of latency, customary law acts as the guardian of local cultural values, while religious moderation reinforces universal values such as tolerance and humanity. When these two are integrated, customary communities like Tigawasa possess effective social mechanisms for sustaining moderate religious values over the long term. This demonstrates that latency operates functionally and synergistically, as the customary system not only preserves tradition but is also open to value renewal initiated by the state, as long as it does not disrupt the foundations of local culture.

## CONCLUSION

The integration between customary law and religious moderation in Tigawasa Village demonstrates a harmonious alignment between local values and national policy. Customary law, rooted in local wisdom and ancestral traditions, has shown adaptability to the principles of religious moderation, which emphasize tolerance, anti-extremism, and respect for diversity. This process of integration has not occurred instantaneously; rather, it has developed through a continuous dialectic between the structure of customary institutions and state mechanisms, gradually shaping a shared understanding at the community level.

Within the framework of Talcott Parsons' structural functional theory, this integration reflects the effective functioning of the four social subsystems: adaptation, goal attainment, integration, and pattern maintenance (latency). Customary law, as a local institution, plays a vital role in adapting to external social value changes, such as religious moderation, without losing its cultural orientation. Conversely, religious moderation does not aim to replace local norms, but rather to strengthen and expand the value framework toward greater inclusivity and civility.

The role of local religious figures, such as the *Bendesa Adat*, and village social institutions is crucial in internalizing the values of religious moderation into community life. This internalization process occurs through customary education, participation in religious ceremonies, and daily social practices imbued with values of tolerance. As a result, Tigawasa Village is able to maintain social stability, nurture intergroup cohesion, and create a harmonious living space within the framework of pluralism.

Based on this reality, Tigawasa Village can serve as a practical example of the integration between customary legal systems and state policies in the domain of religious life. The village's ability to bridge local and national interests offers an important lesson for developing a community-based model of religious moderation. By maximizing the role of local social structures, religious

moderation is not merely a normative slogan, but becomes a living social praxis embedded in the community's cultural fabric.

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