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The Governance of Customary Village and Public Service Innovation: A Local Wisdom-Based Model in Bali

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Abstract

Public service in Bali has a unique characteristic because it runs in a dual system, namely formal government (administrative village) and customary-based government (customary village). A customary village with the leadership of the customary village head has a strong sociocultural legitimation, so it is potential to be a strategic actor in implementing local wisdom-based public service. This study aimed to analyze the role of customary village leadership, local wisdom implementation, public service model, and the supporting and inhibiting factors of the local wisdom-based public service in Bali. This study used qualitative approaches with data collection techniques in the form of in-depth interviews and documentation. The location of the study was determined purposively in Tabanan and Bulleng Regencies as the area representative with different characteristics of the customary villages. Informants include customary village heads, customary village staff, administrative village staff, public figures, and members of the customary village. The data analysis was conducted interactively through data reduction, data display, and conclusion. The research findings showed that customary village head leadership plays a crucial role in leading the moral, social, and cultural aspects of public service. Local wisdom, such as *Tri Hita Karana*, *Tri Kaya Parisudha*, *menyama braya* (communal solidarity), and *awig-awig* (customary regulations), was manifested as ethics, norms, and public service regulations. The resulting public service model is participatory, community-based, and collaborative between customary villages and administrative villages (hybrid governance). Key supporting factors include the social legitimacy of customary leadership and strong community compliance, while inhibiting factors include overlapping authority and limited administrative capacity. This study concludes that public services based on local wisdom through traditional village leadership are a contextual and sustainable alternative model for public service governance in Bali.

Keywords: public service, local wisdom, customary village, customary leadership, Bali.

Introduction

Public services in Bali are unique because they operate within a socio-cultural framework involving two government structures: formal government (Administrative Village) and customary-based government (Customary Village). Customary Villages play a strategic role in various aspects of community life, not only in the cultural and socio-religious spheres, but also in the provision of community-based public services (Agung, 2018; Mahardika, 2019). Quantitatively, the Bali Provincial Government recorded 1,493 Customary Villages spread across all regencies/cities in Bali (Bali Provincial Government, 2024). Some reports even suggest that the figure is closer to 1,500 (Pos Bali, 2024). The large number of Customary Villages reflects the broad social and administrative scope of traditional villages in supporting the Balinese community's life system. Furthermore, the government allocated a grant of IDR 300 million for

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each Customary Village in 2024, with a total budget reaching IDR 447.9 billion (Antara News, 2024). This budget size demonstrates formal recognition of the role of Customary Villages as strategic partners of the government in governance and public services.

In practice, Customary Villages play a significant role in public service innovation, from handling the COVID-19 pandemic, source-based waste management, customary village security officers (*Pecalang*), social conflict resolution, and support for education and the local economy (Jabri & Rachmawati, 2021; Sutawan, 2022). This role is supported by customary organizational structures, local norms such as customary regulations (*awig-awig*), and local wisdom values such as *Tri Hita Karana* and *menyama braya* (communal solidarity), which encourage social solidarity and collective participation (Ardika, 2020; Windia & Dewi, 2011).

Although various indigenous-based innovation practices have been ongoing for years, academic research shows that these studies are still descriptive in nature and have not yet systematically formulated a framework for a public service model based on local wisdom (Wijaya, 2023; Yudianta, 2021). Furthermore, the relationship between formal governance (Administrative Village) and customary governance has also not been thoroughly analyzed in the context of cross-sectoral public services (Sutawan, 2022). This situation creates a research gap that is important to address, especially considering the significant resources (budget, legitimacy, and social networks) that Customary Villages possess in the public service process.

Thus, research on the public service model based on local wisdom through the leadership of Customary Villages in Bali is relevant and important, not only to enrich the literature on public administration and community governance, but also as a basis for formulating public service policies that are more inclusive, effective, and contextual according to the socio-cultural character of Balinese society.

Several studies and government data indicate that customary villages are a far-reaching socio-cultural institution in Bali, with approximately 1,493 recorded (some reports suggest an increase to nearly 1,500). The provincial government also provides substantial grants to customary villages (IDR 300 million per village in 2024, totaling approximately IDR 447.9 billion for the 1,493 customary villages), affirming its formal recognition of the role of customary institutions in development and service delivery at the local level. balisatudata.baliprov.go.id+1

Local literature shows that values such as *Tri Hita Karana* and *awig-awig* form the basis of social and environmental norms in many customary villages—utilized in spatial management, community value systems, and internal rules that influence collective behavior (e.g., waste management, rituals, and norm enforcement). Studies on *Tri Hita Karana* also highlight its application in various aspects (spatial, social, spiritual) that are relevant for the design of culturally sensitive public services. [IIETA+1](#)

Public service innovations based on local wisdom: practical evidence but few conceptual models. Several case studies and policy studies document public service innovations that leverage local values (e.g., service innovations in Denpasar, source-based waste management initiatives, public health programs, and *sad kerthi*-based life planning initiatives). However, existing analyses are generally descriptive or archival in nature, mapping practices and recommendations, without formulating systematic and generalizable operational models. In other words, many descriptions of practices, few formal, replicable models. [Scholar Hub+2E-Journal UNMAS+2](#)

Hybrid governance (formal-customary collaboration) is becoming a focus of research but remains fragmented. Research on collaborative governance in the context of Customary Villages demonstrates the dynamics of collective decision-making, customary leadership, and forms of collaboration/integration with formal government. However, these studies remain fragmented,

focusing on decision-making processes or sectoral cases (e.g., tourism, environmental management) and have not yet comprehensively developed a governance model framework that incorporates mechanisms, resources (e.g., grant budgets), and public service performance indicators. [ResearchGate+1](#)

Awig-awig, as a local regulatory instrument, has implications for service quality. Research on customary law and documentary studies of *awig-awig* indicate that these customary regulations influence order, conflict resolution, and the implementation of community rules, factors relevant to the effectiveness of community-based public services. However, empirical studies examining the direct relationship between *awig-awig* (content and implementation variations) and public service outcomes are still limited.

Based on the brief literature review above, several research gaps can be identified that are relevant to the researcher's research title, namely:

1. Lack of a systematic conceptual model: many studies describe practices, but few develop a local wisdom-based public service model that includes actors, coordination mechanisms (formal vs. customary), resources, performance indicators, and replication requirements. (gap in points 2–4 above). [Scholar Hub+1](#)
2. Limitations of quantitative-comparative studies: Some studies are qualitative or administrative in nature; studies rarely combine quantitative data (e.g., program coverage, funding allocation, service outcomes) and in-depth qualitative analysis to build testable models. (gap related to measurable empirical evidence). [ANTARA News+1](#)
3. Sector/thematic fragmentation, most research focuses on specific sectors (tourism, environment, health), so it is not yet clear how the Customary Village governance model can be applied across public service sectors. [Jurnal Universitas Padjadjaran+1](#)
4. Variations in the implementation of customary laws and their consequences. There are still a few studies that analyze how variations in the content and process of enforcing customary laws have implications for the effectiveness of public services (e.g., regulatory conflicts, inclusiveness, access to services).

Research Problems

Based on the background that has been prepared, several strategic issues form the basis for formulating this research problem, namely:

1. It has not been systematically identified how the governance of Customary Villages plays a role in the provision of public services in Bali, even though there are 1,493–1,500 Customary Villages that have great potential in community-based services.
2. There is no public service innovation model based on local wisdom that represents the governance practices of Customary Villages, even though the government has allocated a large budget (±IDR 447.9 billion in 2024 for Customary Village grants), which has the potential to strengthen service capacity.
3. Lack of academic analysis regarding the integration of formal governance (Administrative Village-Regional Government) with customary governance in public services, even though this integration has proven effective in various practices, for example, waste management, pandemic handling, environmental security, and social mediation.
4. There is no standard or framework for a public service model based on local wisdom that can be used as a reference for public administration policies and practices.

Based on this description, the formulations of the research problem are:

1. What is the structure, role, and governance mechanisms of Customary Villages in the context of public services?
2. What forms of public service innovation have emerged through the role of Customary Villages based on local values such as *menyama braya*, *Tri Hita Karana*, and *awig-awig*?
3. What is the relationship (synergy, overlap, or integration) between Customary Village governance and formal governance in the delivery of public services?
4. How can we formulate a public service model based on local wisdom that is relevant and replicable in Bali?

Research Objectives

In line with the problem formulation above, the aims of this research are:

1. To analyze the governance of Customary Villages in the delivery of public services in Bali.
2. To identify and map forms of public service innovation that have emerged through the role of Customary Villages based on local values.
3. To evaluate the relationship between formal governance and customary governance in providing services to the community.
4. To formulate a public service model based on local wisdom (Customary Village governance) that can be used as a reference for public administration policies and practices.

THEORETICAL REVIEW

Governance in the Perspective of Public Administration

The Concept of Governance

Governance differs from government. While the government emphasizes state authority, governance emphasizes interaction, coordination, and networking between various actors. Governance refers to the process of decision-making and decision-implementation through interactions between various actors, including government, civil society, and the private sector (Rhodes, 1996). In the context of modern public administration, governance no longer places the government as the sole actor, but prioritizes collaboration, networking, and community participation (Kooiman, 2003).

The implementation of governance at the local level also requires the integration of social and cultural values in the decision-making process, especially in areas that have strong traditional institutional structures, such as Bali (Antlov, 2003).

Local Governance and Hybrid Governance

Local governance emphasizes strengthening the role of local government and communities in managing public services. In the Balinese context, the social structure consisting of the Administrative Village and the Customary Village creates a hybrid governance model—a form of governance that combines formal authority (state) and customary authority (indigenous governance) (Warren, 2018). Governance has unique characteristics because, in the administration of public affairs, two institutions operate in parallel: the Administrative Village and the Customary Village. This structure gives rise to a hybrid governance model that combines formal governance with customary-based governance. Sumada (2017) emphasized that the Balinese social structure, based on local wisdom such as *Tri Hita Karana* and *awig-awig*, is a crucial element in the implementation of governance because this local wisdom serves as a social

guideline that is strictly adhered to by the community.

“The values of Balinese local wisdom have been institutionalized, so every public policy needs to consider customary legitimacy so that its implementation does not conflict with social norms” (Sumada, 2017). This hybrid governance model allows for more responsive public services because the presence of customary leaders strengthens social legitimacy and cultural closeness in the service process (MacRae, 2017).

The Leadership of the Customary Village in the Public Service Management

The Concept of Local Wisdom-based Leadership

Customary village leadership in Bali is influenced by local wisdom values such as *Tri Hita Karana*, *Tri Kaya Parisudha*, and the *awig-awig* (Sirtha, 2008). This leadership is collective, spiritual, moral, and communal, differing from bureaucratic leadership models that tend toward rational-instrumental principles (Yudhiantara, 2020).

These values strengthen social solidarity, mutual cooperation (*ngayah*), and compliance among customary communities in implementing policies. Customary leadership is not only administrative but also spiritual and moral. Important characteristics of customary village leadership:

- 1) Spiritual leadership, where leaders maintain societal harmony (*parhyangan*).
- 2) Moral leadership, where leaders exemplify good behavior.
- 3) Collective leadership, where all important decisions are made through customary councils.
- 4) Communal values, where public service is collective, collaborative, and community-based.

In Sumada’s research (2017), it was emphasized that customary village leaders have strong cultural legitimacy so they can mobilize society more effectively than bureaucratic leaders.

The Function of Customary Village Head Leadership

The leadership of the Customary Village Head has a strategic function and role in social regulation through *awig-awig*, public conflict resolution, facilitation of development programs and services, strengthening community participation, and acting as a liaison between the government and customary village communities (Atmadja, 2010). The success of customary village leadership in public services was further strengthened following the enactment of Bali Provincial Regulation No. 4 of 2019 concerning Customary Villages, which legally recognizes customary villages as subjects of governance.

Balinese Local Wisdom in the Public Service

Balinese local wisdom in public services is as follows:

- 1) ***Tri Hita Karana***, *Tri Hita Karana* is a philosophy that emphasizes harmony between humans and God, humans and humans, and humans and nature. This concept is used in public organization management to create humanistic and sustainable services (Parwita, 2013).
- 2) ***Tri Kaya Parisudha***, the values of *Manacika* (thinking well), *Wacika* (speaking well), and *Kayika* (doing good) form the ethical basis of public service based on Balinese culture. In the context of service, *Tri Kaya Parisudha* enhances the work ethic of civil servants and ethical service behavior (Putra, 2020).

- 3) **Awig-Awig as a Mechanism of Local Regulation**, *awig-awig* functions as a social norm that regulates the governance of community life, including the implementation of public services. The social sanction mechanism within customary laws has been proven to increase public compliance, thereby strengthening the effectiveness of public services.

Innovation of Public Service

Public service innovation involves implementing new ways of designing, managing, or distributing public services (Mulgan & Albury, 2003). Innovation can take the form of process innovation, service innovation, organizational innovation, technological innovation, and collaborative innovation (Osborne & Brown, 2011). In the context of customary villages in Bali, innovation often occurs socio-culturally, not solely technologically.

Local wisdom-based innovation integrates cultural values into service management. Studies in Bali show that *ngayah* practices, customary sanctions, and communitarian culture can create social innovations that increase the effectiveness and speed of service (Sanjaya & Adnyana, 2019).

Innovation in Village Government in public service programs in Bali becomes more effective when it involves customary villages, for example: custom-based waste management (Customary Waste Bank), environmental security (digital *pecalang*), IT-based customary administration (Simakrama Online), and strengthening social services through *banjar* (customary community unit) (Ministry of Home Affairs, 2022).

Based on the theory of governance, traditional leadership, and public service innovation, the local wisdom-based service model in Bali can be understood as an interaction between:

1. Governance is the coordination between the Administrative Village and the Customary Village.
2. Leadership is the leadership of the Customary Village Head.
3. Local Wisdom is cultural values (*Tri Hita Karana*, *Tri Kaya Parisudha*, and *awig-awig*).
4. Innovation is social innovation, technology, and collaboration.
5. Public Service Outcomes are effectiveness, speed, accountability, and community participation.

This model shows that customary villages are not only social institutions, but also governance actors that play a direct role in the provision and innovation of services.

RESEARCH METHOD

Approach and Type of Research

This study uses a qualitative approach with a descriptive-exploratory approach. The qualitative approach was chosen because this study aims to deeply understand the public service model based on local wisdom through customary village leadership in Bali. This approach cannot be measured quantitatively alone but requires an understanding of the meaning, values, norms, and social practices that exist within customary communities.

A qualitative approach allows researchers to explore the perspectives of key actors, particularly the *Bendesa Adat* (customary village head), customary village officials, and customary communities as users of public services. This aligns with Creswell's (2014) view that qualitative research is used to understand social phenomena from the perspectives of participants in their natural context.

The research locations were purposely determined in several customary villages in Bali Province that still actively provide customary-based public services and have strong interactions

with the administrative village government. The location selection was based on the following criteria:

1. Customary villages still actively implement *awig-awig* and *perarem* (supplementary customary regulations).
2. Customary village heads play a direct role in social and public services.
3. There is cooperation between customary villages and administrative villages.
4. Customary villages serve as a reference for local governance practices in their areas.

Informant of the Research

The research informants were determined using purposive sampling, which is the selection of informants based on their knowledge and direct involvement in the implementation of public services in customary villages. The informants that the author determined were: *Bendesa Adat*, Customary Village Officers, including *Penyarikan* (the secretary of customary village), *Petajuh* (the deputy of the customary village head), *Pangliman* (the treasurer of the customary village), the Head of Administrative Village, Community Leaders, community as service recipients, and representatives of the local government (Community and Village Empowerment Agency or National Unity and Political Affairs Agency). The number of informants is flexible and is determined based on the principle of saturation (data saturation), namely, data collection is stopped when the information obtained is repetitive and does not produce new findings.

The primary data collection technique in this study was in-depth interviews using a semi-structured interview guide. This technique allowed researchers to systematically collect information while remaining flexible, following the experiences and narratives of informants. Interviews were conducted face-to-face and, if necessary, online, while maintaining research ethics. According to Bogdan and Taylor (1993), in-depth interviews allow researchers to understand social realities from the perspective of actors directly involved in the phenomenon. In addition to interview techniques, data collection was also supported by documentation techniques, which serve as data triangulation to increase the validity of the findings.

In addition to using informants and data collection techniques, research instruments were also used in data collection. The primary instrument in qualitative research is the researcher themselves (human instrument). However, to ensure consistency in data collection, supporting instruments were used, including semi-structured interview guidelines, a voice recorder, field notes, and a camera (if necessary). The interview guidelines were developed based on indicators from governance theory, customary leadership, local wisdom, and public service innovation.

Data Analysis Technique

Data analysis was carried out interactively and continuously from the beginning of data collection to the conclusion-drawing stage, following the Miles, Huberman, and Saldaña (2014) model, which includes:

1. Data Reduction
Selecting, focusing, and simplifying data from interviews and documentation.
2. Data Display
Organizing data in the form of matrices, thematic tables, and analytical narratives.
3. Drawing Conclusions and Verification
Interpreting data patterns, relationships, and meanings to formulate a model for public services based on traditional villages.

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To ensure data validity, the author used triangulation techniques to obtain valid data, namely source triangulation (*Bendesa Adat*, customary village officers, community, government), method triangulation (interviews and documentation), checking (confirming interview results to informants), and audit trail (research process records). This technique aims to increase credibility, dependability, and confirmability of research data.

RESEARCH FINDINGS AND DISCUSSION

This study intentionally limited the interview locations to only two regencies, Tabanan and Buleleng, using a purposive area sampling technique. The selection of these two regencies was not intended to conduct statistical generalizations, but rather to gain an in-depth understanding of the variations in local wisdom-based public service practices through customary village leadership in Bali.

There are several academic and methodological reasons underlying the selection of these two regencies. **First**, Tabanan Regency represents a region in Bali with very strong customary village institutions and relatively homogeneous in the application of customary values. Customary villages in Tabanan are known for consistently implementing *awig-awig*, *paruman adat* (customary village assembly), and the values of *Tri Hita Karana* in social life and public services, particularly in the environmental, agricultural (*subak*), and social sectors. This condition makes Tabanan an example of an established model of public services based on local wisdom. **Second**, Buleleng Regency was chosen because it has different and more heterogeneous characteristics, both in terms of geography, social, and the dynamics of the relationship between customary villages and administrative villages. Customary villages in Buleleng operate in a context of modernization and higher societal plurality, so that the leadership of the *Bendesa Adat* is required to be more adaptive and collaborative. Thus, Buleleng represents an adaptive and dynamic model of public services based on local wisdom. **Third**, the selection of these two regencies allows researchers to conduct conceptual comparisons (analytical comparisons) between two different social contexts without sacrificing data depth. The location restrictions also aimed to maintain the research focus, data collection efficiency, and the quality of interview analysis, in accordance with the principles of qualitative research that emphasize depth over breadth (Creswell, 2014; Miles et al., 2014). **Fourth**, both regencies have active customary villages that carry out public service functions in a real and sustainable manner and have adequate data and informant accessibility. This supports the achievement of the research objective of formulating a public service model based on local wisdom through customary village leadership in Bali.

Based on these considerations, the selection of Tabanan Regency and Buleleng Regency is considered to have fulfilled the principles of theoretical relevance, empirical variation, and methodological feasibility, so that the research results are expected to be able to provide conceptual contributions to the development of local governance theory and public services based on local wisdom.

Description of the Research Location

Tabanan Regency is known as a region with strong customary village leadership, particularly in environmental management, agriculture (*subak*), and community social life. Customary villages in Tabanan have an active structure of the customary village officers and *awig-awig* that are consistently implemented in daily life. Public services based on customary villages in Tabanan

are generally integrated with the *Tri Hita Karana* values, particularly in the aspects of *palemahan* (environment) and *pawongan* (social relations). Buleleng Regency, on the other hand, has more heterogeneous customary village characteristics, both geographically (coastal and mountainous) and socio-culturally. Customary villages in Buleleng still adhere to *awig-awig*, but with more intense interaction dynamics with the administrative village government. Public services based on customary villages in Buleleng tend to emphasize aspects of social order, security, and conflict resolution, particularly through the role of *pecalang* and *paruman adat*.

Interview Result in Tabanan Regency

The Role of Customary Village Head Leadership

The results of interviews with the *Bendesa Adat* and the *Prajuru* (customary village officers) in Tabanan Regency show that the leadership of the *Bendesa Adat* is collective, participatory, and based on customary values.

“As a *Bendesa*, we do not take decision alone. All services related to the customary village members must be discussed in the *paruman adat* to comply with the *awig-awig*.” (Informant TA-01, *Bendesa Adat*, Tabanan Regency)

The *Bendesa Adat* acts as a director of customary service policies, guardian of social values and norms, and liaison between the customary village and the administrative village. Thus, this leadership has strong social legitimacy because the village head is chosen based on trust and social track record, not merely administrative.

The Implementation of Local Wisdom in the Public Service

Public services in Tabanan customary villages are run based on the principles of *Tri Kaya Parisudha*. These values serve as ethical guidelines for the customary village officers, as shown in the following interview:

“We are taught to think well first before serving, to speak politely, and act fairly. That is part of the *Tri Kaya Parisudha*.” (Informant TA-03, Customary Village Officers)

Furthermore, *awig-awig* is the primary instrument for regulating public services, particularly in environmental cleanliness, community discipline, and social and religious activities. In other words, social customary sanctions are considered more effective than administrative sanctions.

The Form of Customary Village-based Public Service

Notable public services in Tabanan Regency include *banjar*-based environmental and waste management, support for social services and traditional ceremonies, security of customary territories through the *pecalang*, and customary social conflict resolution. Consequently, the community expressed satisfaction with the services, as the processes were swift, accessible, and based on deliberation.

The Pattern of Customary Village Head Leadership

Interview results indicate that the leadership of the *Bendesa Adat* in Buleleng Regency is more adaptive and collaborative with the administrative village government. The interview results are as follows:

“We in Buleleng have to coordinate a lot with the administrative village, especially for administrative services and social assistance.” (Informant BL-01, *Bendesa Adat*, Buleleng Regency)

Bendesa Adat functions as a mediator between the community and the government, a guarantor of the social legitimacy of government programs, and a guardian of social stability. Thus, it can be concluded that customary leadership remains strong, despite facing the challenges of modernization and the plurality of society.

Local Wisdom as the Basis of Public Service

Public services in the Buleleng customary village are based on the values of *menyama braya* and *Tri Hita Karana*. These values are reflected in non-discriminatory social services, amicable conflict resolution, and solidarity among residents in social activities. Based on interviews, the following are:

“If there is a problem, we will resolve it first according to customary law before taking legal action.” (Informant BL-04, Community Leader)

It is because customary villages have *awig-awig*, which function as behavioral guidelines as well as effective social control tools.

Innovation of Customary Village-based Public Service

In Buleleng Regency, public service innovation is seen in the collaboration between customary villages and administrative villages, the use of *banjar* WhatsApp groups for service information, the involvement of *pecalang* in social and security activities, and the transparency of customary funds through *paruman adat*.

Even though it is not entirely digital-based, this innovation is considered effective because it is in accordance with the social context of society.

People’s Perspectives on the Public Service of the Customary Village

Communities in both districts stated that customary village-based services are faster than formal bureaucratic services, fairer and more humane, prioritize deliberation, and respect local cultural values. Interview results are as follows:

“If we go through customary villages, we feel more heard.”
(Informant M-07, Community Member)

Synthesis of the Interview Findings

Based on the results of interviews in Tabanan Regency and Buleleng Regency, several main patterns were found:

1. The leadership of the *Bendesa Adat* has high social legitimacy.
2. *Awig-awig* effectively regulates local public services.
3. The values of *Tri Hita Karana* and *Tri Kaya Parisudha* serve as service ethics.
4. Customary village-based public services are more responsive and participatory.
5. The service model is collaborative between customary villages and the administrative village.

This finding strengthens the theory of local governance and the results of I Made Sumada’s research regarding the importance of integrating local wisdom in public services.

Interview results indicate that the leadership of *Bendesa Adat* in Tabanan and Buleleng Regencies plays a central role in the provision of public services based on local wisdom. The *Bendesa Adat* serves not only as customary administrative leaders but also as moral, social, and cultural leaders. In Tabanan Regency, the *Bendesa Adat* leadership is collective and deliberative, where every public service policy is decided through *paruman adat*. Meanwhile, in Buleleng Regency, the *Bendesa Adat* leadership is more adaptive and collaborative, especially in coordinating with the administrative village. The *Bendesa Adat* performs the following functions:

1. Determines the direction of customary village-based service policies
2. Guardians of social values and norms (*awig-awig*)
3. Mediators of social conflict
4. Mobilizers of community participation (*ngayah*)

This finding aligns with the concepts of local governance and hybrid governance, where local leadership has stronger social legitimacy than formal bureaucratic structures (Rhodes, 1996). Sumada’s (2017) research confirms that local wisdom-based leadership in Bali is effective because it is rooted in institutionalized cultural values. Thus, the leadership of the Customary Village has proven to be a key player in the success of local wisdom-based public services in Bali.

Local wisdom is implemented in public services by Customary Villages in Bali. Interview results show that the implementation of local wisdom in public services is carried out through internalization of values:

1. *Tri Hita Karana* as a philosophy of harmonious service
2. *Tri Kaya Parisudha* as an ethic of public service
3. *Menyama Braya* as a principle of social justice
4. *Awig-awig* and *perarem* as local regulations for service

In Tabanan, local wisdom values are strong in environmental and social services. In Buleleng, these values are dominant in social order, security, and conflict resolution services. Public services are implemented in a non-discriminatory manner, based on deliberation, quickly and responsively, and prioritize social sanctions over administrative ones. These findings support

Sumada's (2017) view that Balinese local wisdom is not merely a cultural value but also an effective governance instrument. *Awig-awig* functions as a local regulation with high binding power because it is based on social and spiritual legitimacy. Thus, public services based on local wisdom are proven to be more contextual, accepted by the community, and sustainable.

The public service model based on local wisdom through the leadership of Customary Villages in Bali based on the synthesis of interview results, the public service model based on Customary Villages in Bali has the following characteristics:

1. The leadership of *Bendesa Adat* as the center of legitimacy
2. *Awig-awig* as service regulations
3. *Paruman adat* as a decision-making mechanism
4. *Pecalang* and *banjar* as service implementers
5. Collaboration between customary villages and administrative villages to strengthen implementation

This model is participatory, community-based, and adaptive to the social context. It reflects hybrid governance, where formal and informal systems operate synergistically. This aligns with Sumada et al.'s (2024) findings that integrating customary systems and formal bureaucracy increases the effectiveness of public services in Bali. This model also demonstrates that public services do not have to be entirely bureaucratic but can be based on local values embedded within the community.

Supporting factors for local wisdom-based public services through the leadership of Customary Villages include the social legitimacy of the *Bendesa Adat*, community adherence to *awig-awig*, *ngayah* values and social solidarity, local government support (customary village grants), and an effective *banjar* structure. Meanwhile, inhibiting factors include overlapping authority between customary villages and administrative villages, limited administrative capacity of customary leaders, challenges of modernization and individualism, suboptimal use of digital technology, and variations in customary power across regions. Supporting factors indicate that customary-based public services have strong social capital, as stated by Sumada (2021). However, inhibiting factors indicate the need for strengthening institutional capacity and harmonizing regulations for this model to be sustainable.

CONCLUSION AND RECOMMENDATION

Conclusion

Based on the results of research and discussion regarding the public service model based on local wisdom through customary village leadership in Bali, several conclusions can be drawn as follows.

First, the leadership of the Customary Village, particularly the *Bendesa Adat*, plays a strategic role in the provision of public services. The *Bendesa Adat* not only carries out customary administrative functions but also serves as a moral and social leader with strong legitimacy in the eyes of the community. This leadership can mobilize community participation, maintain social harmony, and bridge the interests of the customary village and the administrative village.

Second, Balinese local wisdom, such as *Tri Hita Karana*, *Tri Kaya Parisudha*, *menyama braya*, and *awig-awig*, has been proven to be effectively implemented in public service practices. These values serve as ethical guidelines, behavioral norms, and local regulations that govern public services in a contextual, fair, and acceptable manner. Public services based on local wisdom are considered more responsive and humane than purely formal bureaucratic services.

Third, this study found a public service model based on customary village leadership that is participatory, community-based, and collaborative. This model is characterized by the central role of the *Bendesa Adat*, the use of *awig-awig* as service regulations, the *paruman adat* mechanism in decision-making, and synergy between customary villages and administrative villages. This model reflects effective hybrid governance practices within the Balinese socio-cultural context.

Fourth, there are supporting and inhibiting factors in the implementation of public services based on customary villages. Supporting factors include the social legitimacy of customary leadership, community adherence to *awig-awig*, *ngayah* values, and local government support. Meanwhile, inhibiting factors include overlapping authority between customary villages and administrative villages, limited administrative capacity of customary officials, and challenges of modernization and digitalization.

Overall, this study concludes that public services based on local wisdom through customary village leadership are a relevant, contextual, and sustainable public service model. This model not only enriches the theoretical knowledge of public administration and local governance but also provides a practical contribution to the formulation of more inclusive and culturally based public service policies in Bali.

Suggestion/ Recommendation

Based on the conclusions of the research results regarding the public service model based on local wisdom through customary village leadership in Bali, several suggestions and recommendations can be formulated as follows.

1. Recommendation of Policy

The Bali provincial government and regency/city governments are advised to strengthen the recognition and integration of customary villages in the formal public service system. This can be achieved through regulatory harmonization between local government policies and customary village regulations, to prevent overlapping authority between customary villages and administrative villages. Strengthening these regulations is crucial to ensure legal certainty and increase the effectiveness of public services based on local wisdom. Furthermore, local governments need to encourage the development of public service policies that explicitly adopt Balinese local wisdom values, such as *Tri Hita Karana* and *Tri Kaya Parisudha*, as ethical and operational principles for public services. This approach is expected to improve the quality of public services, making them more contextual, inclusive, and sustainable.

2. Recommendation of the Customary Village Institution

Customary villages are advised to strengthen the institutional capacity of customary leaders, particularly in administration, financial management, and public service documentation. This

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capacity building can be achieved through ongoing training, technical assistance, and strengthening transparent and accountable customary village governance systems. Customary villages are also advised to begin developing innovative public services based on simple technologies that are appropriate to the socio-cultural context of the community, such as utilizing digital communication media (*banjar* groups, traditional information systems) to accelerate access to information and services for village residents.

3. Recommendation of Administrative Village and Customary Village Collaboration

Synergy between customary villages and administrative villages needs to be continuously strengthened through clear and sustainable coordination mechanisms. This collaboration is crucial to ensure that public services can run effectively without creating conflicts of authority. Regular coordination forums between *Bendesa Adat* and the Head of the administrative village can provide a strategic dialogue space for planning and evaluating public services. Harmonious collaboration is expected to create an optimal hybrid governance model, where the strength of customary village cultural legitimacy combines with the administrative capacity of formal government.

4. Recommendation for the Community (members of the Customary Village)

The customary village communities are expected to continue to uphold and internalize local wisdom values in their social lives, including in public service delivery. Active community participation through *ngayah* activities, customary deliberations, and adherence to *awig-awig* are key social assets in maintaining the sustainability of local wisdom-based public services. Communities are also expected to act as social monitors (social control) over the implementation of public services to ensure they continue to operate fairly, transparently, and in accordance with customary values.

5. Recommendation for Further Research

Further research is recommended to:

- a) Examine the customary village-based public service model using a quantitative or mixed methods approach to measure community satisfaction more broadly.
- b) Expand the research location to all regencies/cities in Bali or compare it with other regions with customary governments.
- c) Further examine the role of digitalization and technological innovation in customary village public services.
- d) Develop a local wisdom-based public service model as a national policy framework for regions with strong customary character.

With this recommendation, it is hoped that the research results will not only contribute academically but also provide practical benefits for strengthening public services based on local wisdom through customary village leadership in Bali.

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