



## Management of Baga Utsaha Padruwen Of Traditional Village (Bupda) In Economic Empowerment of Traditional Law Communities in Bali

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**Abstract** - The study delves into the legal aspects concerning traditional village-owned enterprises (BUPDAs) in Bali Province, particularly focusing on three key issues. Firstly, it examines the management arrangements of BUPDAs. Secondly, it assesses the effectiveness of Bali Province Regional Regulation No. 4 of 2019 and Bali Province Regional Regulation No. 4 of 2022 in governing BUPDA management. Lastly, it explores the development of a BUPDA management model aimed at enhancing the well-being and financial autonomy of Bali's traditional communities. Utilizing an empirical legal research approach, the study reveals significant findings. Firstly, it highlights the crucial role of BUPDAs in preserving Bali's continuity, traditions, arts, culture, and local wisdom. Secondly, it identifies factors impacting the limited formation of BUPDAs in traditional villages, including issues related to law enforcement, the quality of the legal system, and the alignment of regional regulations with local needs. Lastly, the study suggests integrating cultural, social, religious, and technological considerations into BUPDA governance to foster sustainable economic development in traditional villages. The research underscores the importance of Bali's traditional villages in upholding customs such as quietness, wealth, happiness, and peace. It asserts that adhering to Bali Province Regional Regulations No. 4 of 2019 and No. 4 of 2022 is crucial for maintaining the significance and continuity of traditional villages. By addressing legal issues concerning BUPDAs, the study aims to contribute to the enhancement of traditional village economies based on local potential and wisdom.

**Keywords:** BUPDA management, community economic empowerment, traditional villages in Bali, implementation of BUPDA regional regulations.

### I. INTRODUCTION

Indonesia is known as a multi-cultural, multi-cultural country ethnic, religious, racial and multi-group. Excerpt from *Bhinneka Tunggal Ika* de facto reflects the diversity of national culture under the auspices of the state unity of the Republic of Indonesia, Nurjaya (2005). One of Indonesia's cultural riches is traditional villages as a social grouping system (social alignment) with customary law (written/unwritten) as an instrument of social supervision (social control) in the lives of customary law communities, Hadi (2017). Within the boundaries of a sacred place (*kahyangan tiga* or village temples), a traditional village in Bali is defined as a community unit governed by customary law that has territory, position, original structure, traditional rights, assets, traditions, and community social etiquette passed down from generation to generation. UU no. 6 of 2014 contains the spirit of combining functions self-governing community with local self-government, with hope the unity of the customary law community which has always been part of Village areas. arranged in such a way as Villages

and Traditional Villages, Mulyanto (2015). responsibilities, power, and the freedom to set up and run their home. It is required of Traditional Villages to fulfill their customs of peace, wealth, happiness, and peace on a regular basis as well as in the future. One response and remedy to this issue is Bali Province Regional Regulation No. 4 of 2019 on Traditional Villages in Bali. It includes the fundamental principles and philosophy of Balinese traditional economic systems and governance, as well as a basic plan for bolstering the continued existence and significance of traditional villages.

Additionally, the Village Credit Institution (LPD) and the Baga Utsaha Padruwen of Traditional Village (BUPDA) comprise the Traditional Village Utsaha. BUPDA is an endeavor of the Traditional Village in the real and economic spheres. Customary law informs the formation, regulations, and management of BUPDA. Especially for Bali Province, protection of the existence of villages Customs are stated in Bali Province Regional Regulation Number 4 of 2019 About Traditional Villages in Bali (Perda on Traditional Villages). One of the goals of formation This regional regulation is an effort to eradicate poverty through increasing roles traditional village, Senimayura (2020).

Regional Regulations, in this case Bali Province Regional Regulation No. 4 of 2022 concerning Guidelines, Mechanisms and Establishment of BUPDA, govern other rules pertaining to guidelines, mechanisms, and BUPDA establishment. BUPDA is a commercial organization created to explore and/or maximize the advantages of Traditional Villages' economic potential and opportunity. By creating business units, BUPDA is able to engage in direct or indirect commercial activity. These business units may elect to establish themselves as legal entities in accordance with customary law or legislative provisions. Various efforts were made by the Prajuru (administrators) of the inner traditional villages improve the well-being of their traditional manners. One of them is by road formed the Traditional Village Padruwen Business Bag (BUPDA), which is implementation of the implementation of traditional village autonomy rights in the social sector economy, Dewi (2021).

The topic in this research has a legal base, and it concerns the way that BUPDA is regulated, managed, and implemented in Bali Province. There are still philosophical issues with BUPDA's creation and administration. The goal of BUPDA is to strengthen Bali's traditional legal communities' autonomy and well-being. The laws and rules pertaining to BUPDA will safeguard Balinese cultural identity in line with the primary goal of Traditional Villages. It hasn't yet been established if BUPDA's presence can best serve the interests of communities governed by customary law. Stated by, Lestari (2020) In general, BUPDA is the same as BUMDes. BUPDA is property traditional villages, while BUMDes belongs to the Village (dinas). BUPDA implements business activities in the real economy, services and/or public services, except businesses in the financial sector, which are organized based on customary law and managed with modern governance to improve welfare and the independence of Traditional Village Krama.

The establishment and administration of BUPDA encounters legal issues with corporate governance, company management techniques that are up to date, harmonizing customary law and national legislation, and management prudence. The guidance and supervision that SAKA Bali provides to traditional economic operators may potentially contribute to the legal issue. The formation and administration of BUPDA may face legal issues if SAKA Bali's responsibilities and authority are balanced with the customary laws that govern its management. Sociologically speaking, the formation of BUPDA is connected to ecological, social, and economic issues in Bali's traditional villages, such as the reliance of the Balinese economy on imported goods and services, the predominance of foreign investment, the immigration of workers, the growth of MSMEs/SMEs and chain stores owned by foreigners, and the issue of altering the use and ownership of land padruwen (assets) in Bali's traditional villages.

Based on the background described above, the researcher is interested in conducting research in the form of a dissertation with the title "Management of Baga Utsaha Padruwen of Traditional Villages (BUPDA) in Economic Empowerment of Traditional Law Communities in

Bali" Based on the background of the problem described above, the problem formulation in this research can be stated as follows:

1. What is the nature of the regulation and management of BUPDA in Bali Province?
2. How effective is Bali Province Regional Regulation No. 4 of 2019 in conjunction with Bali Province Regional Regulation No. 4 of 2022 in regulating the management of BUPDA in Bali Province?
3. What is the BUPDA management model in Bali Province that can improve the welfare and independence of Traditional Village Krama?

## **II. METHOD**

Socio-legal research is a sort of empirical legal research that is used in this study. Primary (field) and secondary (library) data are the two types of data used in empirical legal study. The statutory approach, fact approach, legal history approach, and concept approach are the several sorts of techniques that were used in this study. Two categories of data are used: main and secondary data. Structured or guided interviews were used as the primary method of data gathering. Because the features of the selected sample are nearly identical to those of the population, the selection of BUPDA as research samples was done using a representative sampling technique, which is a sampling technique that can represent the complete population. With the exception of companies in the financial sector in each Traditional Village in Bali Province, the study location is chosen based on the nature of the research location from the economic side, particularly changes in the real economy, services, and/or public services. The selected locations should be representative of the broader population or region under study. Consider factors such as demographics, economic activity, and geographic diversity to ensure a well-rounded sample. By choosing locations that are typical of the larger population, the findings are more likely to be generalizable and applicable to similar settings. In 2023, the research was carried out. Distribution of the sample over all Bali districts and cities, taking into account qualifications and quantity. Data gathered from both field research and literature is analyzed using a qualitative method and presented juridically in accordance with the findings of literature research and field analysis to produce appropriate and logical conclusions. This type of data analysis is known as analytical juridical data analysis.

## **III. RESULT AND DISCUSSION**

### **THE NATURE OF BUPDA MANAGEMENT ARRANGEMENTS IN BALI PROVINCE**

The state's political stance to always preserve the rights of original village beginnings in every state-mandated legislative act is also reflected in the reverence for the original position and structure of villages. Thus, in keeping with the ideals of the Unitary State of the Republic of Indonesia, this regard shows the state's dedication to preserving cultural variety and the local government structure that exists in Indonesia. BUPDA can enhance the welfare and independence of Bali Province's traditional villages while also contributing to the continuity, preservation of customs, traditions, arts and culture, and local wisdom. As it pays attention to and upholds the ideals of traditional Balinese knowledge, BUPDA is projected to positively impact Balinese society in all spheres—economic, social, cultural, and religious.

The phrase "strengthening Traditional Villages" can also refer to an endeavor to enhance BUPDA's role in promoting local companies, developing Traditional Village economies, and bringing prosperity to Traditional Village communities in the context of Bali's economic development. In order for Traditional Villages to survive, thrive, and adapt to the modern world, this strengthening also entails attempting to fuse traditional values with contemporary commercial and economic management concepts.

The phrase "Strengthening Traditional Villages" is currently used to remind all members of Balinese society of the current circumstances, specifically the intricacy of the issues facing the country as a whole. In reality, it was decided to utilize the subject "Strengthening Traditional Villages through Prajuru Training for Traditional Villages in Bali" at the BinteK team meeting on March 13, 2019. All interests aside, we should embrace the conversation about bolstering traditional villages since it is a necessary one. But in order to make it stronger, astute and

adaptable thinking is needed, and one way to do that is by adopting a cohabitation approach that takes into account a number of factors, including institutions, budgeting, work programs, and dedication.

To comprehend how the administration of BUPDA in Bali Province's Traditional Villages may uphold the ideals of justice, one must use the theories of distributive justice by Aristotle and justice by John Rawls. John Rawls' theory of justice places a strong emphasis on the value of equality, freedom, and the government's responsibility in lowering social disparity. This theory can be applied to BUPDA management to better understand how resource management can be done in a fair and equitable manner, as well as how the state's role can contribute to this end. Aristotle's distributive justice theory, on the other hand, addresses how society should equitably distribute wealth, honor, and other resources. This theory can assist in understanding how resources can be allocated equitably among community members and how to address potential inequities in the context of BUPDA management.

Meanwhile, the establishment of BUPDA can be viewed as a step toward enhancing the welfare and independence of the Traditional Village community from the standpoint of utilitarian/legal benefit theory. It is intended that by giving Traditional Villages the chance to grow a variety of enterprises, including workshops, traditional village markets, waste management, tourist destination management, upakara (offerings) shops, and other businesses, they will be able to maximize benefits for the greatest number of community members. Therefore, it is possible to interpret the establishment of BUPDA as an attempt to maximize advantages for the Traditional Village population at large. Therefore, the establishment of BUPDA in Bali can be interpreted as an attempt to maximize benefits for the Traditional Village community in line with the theory of justice and the utilitarian/benefit theory of law, as well as an application of distributive justice principles.

The regulation of BUPDA based on customary law, as outlined in Bali Province Regional Regulation No. 4 of 2022 Article 3 Paragraph (1), aims to make BUPDA a driving force for the traditional village economy that reflects cultural values and is robust, healthy, useful, and sustainable. It does this by maximizing the benefits of traditional village economic potential and opportunities in the context of helping to realize Panca Kreta, which refers to the five levels of collective welfare for the Balinese people, and supporting the implementation of Panca Yadnya, which are five forms of sacred sacrifice in Hinduism, in Traditional Villages, as well as maintaining, advancing, and strengthening Traditional Villages in Bali.

In addition to improving the welfare and independence of Traditional Villages in Bali Province, BUPDA contributes to the continuity, preservation of customs, traditions, arts and culture, and local wisdom in Bali. As it pays attention to and upholds the ideals of traditional Balinese knowledge, BUPDA is projected to positively impact Balinese society in all spheres—economic, social, cultural, and religious. The phrase "strengthening Traditional Villages" can also refer to an endeavor to enhance BUPDA's role in promoting local companies, developing Traditional Village economies, and bringing prosperity to Traditional Village communities in the context of Bali's economic development. In order for Traditional Villages to survive, thrive, and adapt to the modern world and shifting times, this strengthening also include attempting to integrate traditional values with contemporary business and economic management concepts.

### **EFFECTIVENESS OF BALI PROVINCE REGULATION NO. 4 OF 2019 IN CONJUNCTION WITH BALI PROVINCE REGIONAL REGULATION NO. 4 OF 2022 IN REGULATING BUPDA MANAGEMENT IN BALI PROVINCE**

As previously mentioned, the Bali Provincial Government is holding talks on the creation of BUPDA through the Indigenous Community Advancement Service (DPMA) and the Traditional Village Council (MDA) in an effort to strengthen and develop a people's economy based on traditional local values in Bali. Every Bali Traditional Village has established a BUPDA in compliance with Bali Province Regional Regulation No. 4 of 2019. It is clarified that Padruwen and Traditional Village Utsaha Traditional Villages have Labda Pacingkremen Village (LPD) and Baga Utsaha Padruwen Traditional Village (BUPDA) as examples of Traditional Village

Utsaha. Bali Province Regional Regulation No. 4 of 2022 is intended to further control BUPDA, in accordance with the mandate of Bali Province Regional Regulation No. 4 of 2019. The application of Bali Province Regional Regulation No. 4 of 2019 and Bali Province Regional Regulation No. 4 of 2022 to the formation and administration of firms at the village level was examined. This entails analyzing how rules are put into practice, how well indigenous groups follow the laws that are already in place, and how these laws affect village-level economic activity. In each traditional village in Bali Province, there are typically between zero and one BUPDA business type in each of the following categories: workshops, traditional village markets, trash management, tourism destination management, tent marts, upakara shops, and other sorts. According to the mandate of Bali Province Regional Regulation Number 4 of 2019 and Bali Province Regional Regulation No. 4 of 2022, some Traditional Villages do not yet have a BUPDA, according to study findings that can be communicated on the instrument BUPDA. In accordance with the Regional Regulations, BUPDA's existence is crucial for real economy, services, and/or public services in order to promote social, commercial, religious, and customary activities in Traditional Villages and ultimately lead to general prosperity. As such, going forward, it will be imperative to support the creation and administration of BUPDA. The data from the 2022 Universal Census of Balinese Traditional Village-Based Resource Planning can be used to assess how the law is applied and implemented in society using the theory of legal enforcement (gelding). The sorts of BUPDA enterprises in Bali's districts and cities, including Tourist Destination Management (DTW), Tenten Mart, Upakara Shop, and others, are described in the census data. The degree to which relevant laws, such as those pertaining to Traditional Villages, are applied and integrated into village-level economic activities can be investigated through an analysis of legal enforcement.

**Table 1**  
**Bali Province Regional Regulation No. 4 of 2019 in Conjunction with Bali Province Regional Regulation No. 4 of 2022 and the realization of the formation of BUPDA in Bali Province in 2023**

No.	Regency/City	Number of Traditional Village	Number of BUPDA	Effectiveness of Bali Province Regional Regulation No. 4 of 2019 in Conjunction with Bali Province Regional Regulation No. 4 of 2022 (%)
1.	Buleleng	170	42	24,71
2.	Jembrana	64	15	23,44
3.	Bangli	168	24	14,29
4.	Badung	122	28	22,95
5.	Gianyar	273	77	28,21
6.	Tabanan	349	53	15,19
7.	Karangasem	190	53	27,89
8.	Klungkung	122	22	18,03
9.	Denpasar City	35	15	42,86
<b>TOTAL</b>		<b>1493</b>	<b>329</b>	<b>22,04</b>

According to data from Table 1 above, Denpasar City will have the largest BUPDA formation until 2023—15 BUPDA from 35 Traditional Villages, or 42.86%—while Bangli Regency will have the least—24 BUPDA from 168 Traditional Villages, or 14.29%. Furthermore, the number of BUPDAs that were successfully established was 28.21% in Gianyar Regency, 27.89% in Karangasem Regency, 24.71% in Buleleng Regency, 23.44% in Jembrana Regency, 22.95% in Badung Regency, and 18.03% in Klungkung Regency. Out of 1,493 Traditional Villages in Bali Province, or 22.04%, 329 BUPDA have been founded overall. Legal effectiveness in qualitative and quantitative analysis can be assessed using quantitative indicators like the budgetary availability, infrastructure, and legal facilities, as well

as the percentage of realization of expedited formation of BUPDA. In this instance, the fact that just 22.04% of the BUPDA development in Bali Province was realized indicates that the Regional Regulation's legal efficacy is not yet at its best or most effective. Given BUPDA, assistance from the regional government, and the limited resources of the Traditional Village members, the Traditional Krama still lacks the will and capacity to adhere to regulatory requirements. In this instance, a number of reasons may be at play in the regional law's poor efficacy. Not all districts/cities in Bali Province have the same potential for padruwen (assets) and usaha (enterprise) in each authority (region) of Traditional Villages, which contributes to the ineffectiveness of Bali Province Regional Regulation No. 4 of 2019 in conjunction with Bali Province Regional Regulation No. 4 of 2022 or the province's still-small number of BUPDA formations.

As a social and commercial organization, BUPDA is the economic cornerstone of Traditional Villages. As a social institution, BUPDA contributes to the provision of religious social services, hence supporting the interests of indigenous populations. In this instance, the establishment of BUPDA is intended to boost indigenous communities' economies. However, BUPDA, a business organization, aims to make money by providing the market with local suppliers of goods (both goods and services). The concepts of efficacy and efficiency must constantly be prioritized when managing the company. At the Traditional Village level (mawacara village), Bali Province Regional Regulation No. 4 of 2019 and Bali Province Regional Regulation No. 4 of 2022 provide the legal foundation for the regulation and administration of BUPDA in Bali Province (Bali mawacara). Customary law (Awig-awig and Pararem) serves as the foundation for BUPDA management and regulation in Bali Province. Due to the varying social and economic circumstances of Bali's traditional villages, a number of challenges may arise when implementing the Regional BUPDA Regulation there. The social and economic circumstances of Bali's traditional villages are inextricably linked to the efficacy of Bali Province Regional Regulation No. 4 of 2019 and Bali Province Regional Regulation No. 4 of 2022 in controlling the administration of BUPDA in Bali Province.

Numerous traditional villages, including BUPDAs (traditional village-owned enterprises) and BUMDes (village-owned enterprises), currently engage in commercial activity in the real economy. BUPDA and BUMDes are similar in general. BUMDes is a part of the Service Village, whereas BUPDA is a part of the Traditional Village. Aside from financial enterprises, which are governed by modern governance and structured according to customary law to enhance the welfare and autonomy of Traditional Village Villages, BUPDA conducts business in the real economy, services, and/or public services. The creation and administration of BUPDA may be impacted by this circumstance. Tension between BUMdes, BUPDA, and the current business units in the Traditional Villages area (wewidangan). Because each has an own legal system, there is a chance that BUMdes, BUPDA, and current business units will dispute or disagree, which could make it more difficult to implement the BUPDA Regional Regulation. Not all districts or cities have a real sector economy, which contributes to the ineffectiveness of Bali Province Regional Regulation No. 4 of 2019 lack conjunction with Bali Province Regional Regulation No. 4 of 2022 or the low number of BUPDA formations in Traditional Villages. A further barrier to hastening the development of BUPDA is the fact that many Traditional Villages have not yet created Awig-awig or Pararem regarding BUPDA. The success of implementing regional rules on BUPDA can be influenced by a number of factors, including law enforcement, the standard of the legislation, and how well-suited regional regulations are to the unique needs and circumstances of each district or city.

### **BUPDA MANAGEMENT MODEL IN BALI PROVINCE THAT CAN INCREASE THE WELFARE AND INDEPENDENCE OF TRADITIONAL LEGAL COMMUNITIES IN BALI**

In order to guarantee that BUPDA keeps evolving, the Bali Provincial Government's involvement in its development demonstrates the actions taken by the government under the direction of the Governor and Deputy Governor of Bali. The Bali Provincial government can and does play a number of roles in the development of BUPDA, one of which is that of a catalyst. To help their economy, Bali's indigenous communities may be invited by the province

government to create BUPDA. Following BUPDA's formation, the Bali Provincial Government and Balinese Traditional Villages worked together to ensure that the organization would grow as planned. To fulfill this responsibility and bring wealth and happiness to the Balinese, the concept of "Nangun Sat Kerthi Loka Bali" has been established. This entails preserving the harmony and purity of Bali's natural resources.

In terms of taking the initiative, you'll see that the Bali Provincial Government developed BUPDA through a number of efforts. Numerous programs have been put into place or are being put into place right now. The vision and goal of the province government of Bali are being integrated by the regional administration as one of its current endeavors. In articulating this goal and vision, the Bali provincial government's good intentions are evident in the creation of BUPDA. The goal of the Bali province government is for BUPDA to emerge as the principal economic pillar of the Balinese traditional community. Broadening the community through calls for cultural preservation is generally disregarded. Therefore, by enacting laws and regulations, local governments may more effectively invite the public. In order to provide Traditional Villages and BUPDA in Bali with a legal framework, the Bali Provincial Government has taken the necessary steps, including publishing Bali Provincial Regulation No. 4 of 2019 in conjunction with Bali Province Regional Regulation No. 4 of 2022. by 2022.

Improving the welfare and independence of Bali's traditional village customs is the responsibility and function of the local government in creating BUPDA. The way regional legislation is positioned in relation to the implementation of regional autonomy is relevant to the regulation of BUPDA as a type of community enterprise. In order to govern BUPDA, the Bali Provincial Government has released Bali Province Regional Regulation No. 4 of 2019 together with Bali Province Regional Regulation No. 4 of 2022. By using legislation as a tool to establish real sector commercial institutions in Traditional Villages, the Bali Provincial Government demonstrates a legal political vision in controlling BUPDA through this legislation. By bolstering Traditional Villages' financial standing as a method of funding operations, regional legislation serves to encourage the development of Traditional Villages within the framework of increased independence in managing their domestic affairs. In order to enhance the welfare and independence of Bali's traditional villages, regional administrations have a significant role to play in the development of BUPDA.

The regional government can invite traditional villages in Bali to develop BUPDA in an effort to boost their economy. It can also decide on BUPDA's external policies, such as business development, financial management, and human resource development policies. Finally, it can provide technical, financial, and other assistance that may be required. Regional governments are required to protect the original status and organization of Traditional Villages while adhering to the principles of regional autonomy in the performance of these tasks and functions. The goals of management are contingent upon the legal system's context, including the business sector, legal culture, and scenario. A part of Friedman's idea of the legal system is legal culture. The Hindu religious culture that is prevalent in Bali is upheld by the management of Traditional Village assets, which is conducted in compliance with the legal culture of Balinese traditional communities, Astuti (2019).

Each Traditional Village has different types of capital when it comes to empowering Traditional Villages. These include social capital, which includes customs, informal rules, social networks, and customs; economic capital, which includes wealth in the form of money, land, and goods; Village Credit Institutions (LPD), which can be positioned as traditional village financial institutions; BUPDA, which are actual business institutions; and religious political capital, which includes Hindu religion. In order to meet the demands of the times and institutionalized power structures inside the management system, this capital needs to be generated. Within this framework, Traditional Villages have the ability to augment these diverse forms of wealth with more capital, namely capital related to science and technology. The implementation of government initiatives in community development and the empowerment of Traditional Villages are strongly linked to the BUPDA management model. This is extremely pertinent to Mulyadi's viewpoint; community involvement is unquestionably

necessary for the implementation of government policies in community development, particularly when those policies are aimed at the community. It is also possible to view the dynamics of community involvement in the process of putting development policies into practice as a sign of how well those policies are being implemented. Because the community can operate as both a subject and an object of development, community participation in village development is crucial Muhammad Mulyadi (2009).

Therefore, in order to enhance the welfare and independence of Bali's traditional villages, local governments can actively participate in the development of BUPDA. As a hybrid institution, the BUPDA governance model integrates or combines traditional principles with contemporary administration to strengthen the Bali Traditional Villages' economies. As a hybrid institutional model, the BUPDA management model in Bali incorporates the elements of social capital, technological/IT capital, cultural capital, economic capital, and religious capital. This demonstrates the need for BUPDA management to consider cultural, social, religious, and technological factors while fostering a sustainable traditional village economy that capitalizes on the knowledge and capacity of the local community.

#### **IV. CONCLUSION**

After the above mentioned discussion, the following conclusion can be made:

1. BUPDA is essentially a commercial organization that is a part of Bali Province's Traditional Villages and works to increase Krama's welfare and independence. BUPDA was created in accordance with regional regulations and customary law. In order to achieve a Balinese traditional economy that is autonomous, robust, sustainable, and sovereign, BUPDA helps to fortify traditional villages. In order for Traditional Villages to survive, thrive, and adapt to changes throughout time and the modernization of society, this strengthening also include attempting to mix traditional values with contemporary concepts in commercial and economic administration.
2. The legal efficacy of Bali Province Regional Regulation Number 4 of 2019 and Bali Province Regional Regulation Number 4 of 2022 regarding BUPDA in Bali Province is not yet operative, according to qualitative and quantitative investigation. The study's findings indicate that only 22.04% of Bali's 1,943 Traditional Villages realized the creation of BUPDA, indicating that the regional regulations' implementation was not entirely successful. The legal structure aspect of institutional governance, the legal substance aspect of the authority to regulate and manage based on national law and customary law, and the legal culture aspect of the BUPDA's management based on traditional values and modern management present challenges to the regional regulation's implementation.
3. Hybrid institutions are formal establishments that link several ownership regimes for balanced management and legal regulation. The goal of hybrid institutions is to maximise the advantages that can be given to people, groups, and the Traditional Village administration by abiding by mutual agreements and independent cooperation principles. In the economic governance of Bali's traditional villages, the BUPDA management model, as a hybrid institution, integrates or combines traditional principles with contemporary management. As an example of hybrid institutions, BUPDA management in Bali can incorporate a number of capital resource components, including technological/IT capital, social capital, cultural capital, economic capital, and social capital. This demonstrates that in order to grow the Traditional Village economy sustainably based on local capacity and wisdom, BUPDA management must take into account cultural, social, religious, and technological factors.

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