

The Leadership Model of Customary Village Based On Gender Equality

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Article Info

Received: 2024-5-5

Revised: 2024-12-29

Accepted: 2024-12-31

Keywords:

The customary village,
Leadership, Women,
Gender Equality.

Abstract

The leadership of Balinese customary village is highly patriarchal so the position of the women in the leadership system is merely a subordinate of the man. It is an issue since the leadership development of the modern era does not discriminate against gender. This discrimination leads this study to formulate a new concept concerning leadership in customary villages based on gender equality. This study used the social-legal method. An interdisciplinary study is a hybrid of a grand study concerning the jurisprudence and science of law from a societal perspective. This study formulated a customary village leadership based on gender equality. This formulation was formed by implementing functions of the customary village comprehensively in form of the Woman Association (Pakis) as a new organization which empowers Balinese women. Pakis should make programs to empower and develop leadership for Balinese women, especially in the customary village leadership. Besides that, the nyentana marriage system that transforms the role of purusa (man) to be predana (woman) must be implemented comprehensively in Banjar so the woman who conducts this marriage system takes the position as a man and her name is listed in Banjar. The final formulation is by duplicating the leadership pattern in sekeha teruna teruni which has concerned with gender equality.

I. Introduction

The recognition of customary society which has traditional rights by the state makes their existence and institution have been fully recognized constitutionally. Balinese customary village is one of the customary societies that earned this recognition. As an institution that has a uniqueness to preserve the local wisdom, this customary village through its core value has become part of customary law. The development of Balinese customary village cannot be separated from the institutional system which is interesting to study. The institutionalization of the Balinese customary village adheres coherent concept, which can be seen in 3 (three) working principles namely *Rukun*, *Patut*, and *Laras* which produce 3 (three) local wisdom concepts that have become a fundamental value in Balinese customary village namely *Desa*, *Kala*, and *Patra* as an approach model of interaction pattern among the society (Kridasakti, 2022).

The societal institutional pattern of Balinese customary village has a unique leadership pattern. The leadership system of the Balinese customary village adheres family system which is known as the *purusa* family system. This system is similar to a patrilineal family system which refers to a family system in which the man is the head of the family. This family pattern is adapted to the leadership model in Balinese customary villages. The position of the woman in Balinese customary village does not reflect gender equality, because the woman in Balinese society occupies a subordinate position. The position of the woman as a leader in the customary institution has developed dynamically. Historically Bali had a woman as a leader in the leadership pattern. Śri Maharaja Śri Wijaya Mahadewi (983-989 AD) was a Queen of Bali Kingdom in [ca.](#) 983 AD. She is the first historical-recorded woman leader in Bali. The order and title name in the government used in Java was adopted in Bali. She ruled in 905 *Caka* or 938 AD. Some experts argued that she is the daughter of [Mpu Sindok](#) from [Mataram Kuno Kingdom](#). The only inscription as the historical source of this queen is Gobleg Inscription, Pura Desa II (905 *Caka*). She permitted the villagers of Air Tabar Village, who were the guardian of Indrpura Temple in Bukittunggal in Air Tabar Village, to renew their inscription (*mabharin pandaksayan na*). This queen did not use the identity of the Warmadewa Dynasty (Wikipedia, 2021). The existence of the Queen in that period reflected that Bali had implemented gender equality. Furthermore, compared to other regions in Indonesia, in research, it was found that within the kingdom system in Karampuang Village of South Sulawesi in the early 13th Century the village was led by a female king who ruled 6 (six) kingdoms led by a male king (Utami et al., 2020). These periods proved the existence of gender equality.

Gender equality in Balinese customary leadership has been studied by I Wayan Budiarta who wrote a historical record of the woman's role in public leadership in the middle of *lempeng ka purusa* culture concerned with equality values between men and

women. Historical literature reviews the rights of a woman in leadership issues (Budiarta, 2022). A woman is considered a complement in the politic of Indonesia and even in the customary village. More specifically there is research concerning the role of women in Julah Village (one of the Bali Aga Villages) which described the relationship between men and women in a harmony of husband-wife harmonious relationship which is symbolized through sacred dance namely *Gayung Dance* which performs *Kubayan Istri* who dresses manly by using *destar (udeng)* moves rowing *lancang* or *jukung*. This dance is performed in a customary ceremony called *ngusaba meras* that describes mutual relationship between man (*kubayan lanang*) and woman (*kubayan istri*) (Arini, 2014). The philosophy of this dance is describing the role of a woman in taking the place of the man's position who needs rest when leading a ceremony (Arini, 2014). Many Bali Aga Villages have a distinctive leadership pattern compared to other villages in Bali because the leadership must be conducted by *lanang istri* as a manifestation of husband-wife, so a man without a wife could not be a leader. As an old village, Bali Aga Village implements the *ulu apad* tradition that has been recognized by the Regional Regulation of Bali Province No 4 of 2019 concerning Customary Village. *Ulu apad* tradition is reflected in the leadership pattern that does not recognize the election process as other villages do in Bali. The leadership succession to choose the *prajuru* or *paduluan* is based on lineage or sequence (*ririgan* or *ketekan*), mostly based on marriage sequence (Suyadnya, 2021). This tradition positions the woman as the companion of the man, and the determinant of the political right of a man in the leadership of the village. However, this tradition does not provide a political right for the woman in the customary village, though history has shown that woman's leadership had triumphed in the kingdom era.

The woman leadership had proven woman's existence and it had been recognized in the kingdom era so gender equality had been realized. It has been widely shown in previous research. This study reviewed and showed woman's leadership in the customary village of Bali so they not only take place as a companion of men but also have equal political rights in the leadership system in the customary village. This study aimed to formulate a leadership model for the customary village that emphasizes gender equality in the customary village so that Balinese women acquire an equal position with men.

This study used a socio-legal research method. An interdisciplinary study is a hybrid of a grand study concerning the jurisprudence and science of law from a societal perspective. This study is required to describe the working law in society (Irianto, 2009). This study used a qualitative approach by using primary and secondary data. Primary data were collected by interviewing related informants while the secondary data were collected through a review of research journals and books related to the topic of study.

2. Research Method

The author's method of investigation in this work is normative and empirical legal.

- a. The Normative Juridical Approach is a method that builds upon the primary legal material by analyzing theories, conceptions, legal principles, and relevant laws and regulations.
- b. Research using the empirical juridical approach involves visiting the study subject's field to gather firsthand information through observation and interviews with relevant sources or respondents.

3. Result and Discussion

The Pattern of Customary Village Leadership in Bali in the Perspective of Gender Equality

Gender equality in a customary village refers to the rights and obligations of the members of the customary village. In the social order of a customary village, a man has the authority to regulate because in position management although acquiring the same rights, they have different authority in public affairs. Patriarchy is embedded in this order. One perspective that can be seen is dependent on the implemented policy and regulation, whether incriminating one role or not (Widawan, 2017). In previous research, gender equality also refers to the equality of rights, responsibility, and opportunity acquired by men and women. A woman's position is still considered as a subordinate of the man or in the second place. The inequality in public affairs can be seen in the leadership position and decision-making in public affairs (Trisnawati & Widiensyah, 2022). It indicates an inequality of rights and obligations within the leadership pattern of the customary village. The recognition of gender equality is undeniable as a form of creating harmonization for men and women in any aspect of function and responsibilities as a part of society.

Gender is a pivotal component as a form of recognition of a woman's position in life. Discrimination mostly occurs in the implementation of the equality gender. Gender is identical to the woman's existence yet it concerns not only a woman but also a man. Gender describes the difference in role, function, and responsibility of men and women as the result of social construction and could change based on development (Sukerti, 2020). It becomes the basis of gender equality which should refer to the position of man and woman, yet by nature, the woman acquires physical limitation so mostly the term gender refers to equality for the woman.

As revealed in previous research, Balinese women are vulnerable in terms of discrimination of their position in the customary village. Through generations, the leadership in the customary village is given to the man, whereas the role of the woman is pivotal and closely related to customary ceremonies yet the role of the woman is minimum

in the financial management of the village (Supriliyani & Prabawati, 2022). The role of Balinese women is only in religious activities, yet in the management of customary villages, they are not involved directly. In reality, this discrimination could be considered as a violation of the status and dignity of women, and there is a violation pattern of woman's political rights within an organization including the customary village as a fulfilment of woman's rights. When it is reviewed from the perspective of human rights, it reveals that human rights are acquired because of being human. A human acquires these rights not because of being given by society or based on law, yet based on the dignity of being a human (Donnelly, 2003). The fulfilment of women's rights is a fulfilment of human rights (women's rights are human rights) which are frequently unfulfilled because of discrimination. Women become one of the most vulnerable groups to human rights violations because of discrimination (Rahayu, 2012). Balinese women frequently are identified as subordinate to the men so their position is only a companion in every activity of the customary village so there is no opportunity for them to be a decision makers in every religious activity in the customary village, and it is also applied in political rights as a leader in the customary village. The leadership in the customary village is distinctive compared to the official village (the official government in the village). The leader of a customary village called *pendese* or *bende desa* can be referred to as a binder or regulator of village rhythms. *Pendese* is directly responsible to the customary villagers (Kumparan travel, 2019). The responsibility of the *pendese* is not only *sekala* but also *sekala* which scientifically refers to the balance of macrocosmos and microcosmos. It is the main responsibility of customary village existence. However, the leadership of the customary village leader should not be considered only from the patriarchal perspective but also based on the capability in balancing the *sekala* and *niskala* so the Balinese women principally acquire this capability.

One of the crucial elements in forming, maintaining and improving leader legitimacy is the support representation. In customary society, legitimation is not based on formal support. It is based on influence, lineage, and capability to be a role model and wise, although the democracy model exists in some customary leadership models (Agung, 2011). Therefore, the customary village leadership model emphasizes influence although it is carried out democratically. It becomes an obstacle for women's leadership to penetrate the influential leadership model which highly emphasises a patriarchal system that represents a man as a leader. The pattern of patriarchal leadership is a leadership pattern that has become a common law in a patriarchal customary society. Development and change of this leadership pattern must be conducted because it is not fair by positioning women as incapable individuals to lead a customary village.

In general, a leader must acquire 5 (five) roles to lead an administration including in

customary village. Those 5 roles are (1) First, the role of the decision-maker. It is about how a leader, especially in a bureaucracy, has the authority to make decisions; (2) Second, the role of influence. A leader of bureaucracy must be able to give effect to his subordinates, so willing to cooperate in realizing the programs; (3) Third, the role of motivation. A leader must be able to provide a boost to employees for more productive work; (4) Four, inter-personal roles. A leader also plays strategic, especially interpersonal roles about a position as the leader of the bureaucracy; (5) Fifth, the role of the information. A leader should have informative, for the leader of the bureaucracy is the key holder, especially information about the bureaucracy's progress (Mukhlis & Akbar, 2017). These five roles are global and there is no capability capacity based on gender difference. The difference takes place in the leadership style and characteristics between men and women. Women tend to lead softly and use feelings to make decisions, and men tend to be straightforward and loud so that it seems firm, but all of these styles have advantages and disadvantages.

The different leadership model does not mean women's leadership is bad the leadership style of women is benefited from compassion and perfectionist. This phenomenon leads this study to identify not only women's leadership in general but rather to identify women's leadership in customary village leadership affairs. Women's leadership at the national level has been widely recognized yet at the customary village level it is not well-recognized because of the patriarchal tradition so the Balinese women understanding of the leadership pattern in the customary village is far from sufficient. This situation shows the unreadiness of Balinese women to compete with men. St Habibah stated there is two reality of social life differences between men and women, the societal environment is the first place for men, and the women is familiar with household in which both relationships are indirect. The assumption of the biological nature of women causes disadvantages at any level of society. Women anywhere are commonly less known and less authoritative in customary affairs. This assumption bounds women to focus only on nurturing children and staying at home (Habibah, 2015). Naturally, the role of women as a wife and mothers does not hinder them to contribute in social life, yet an enormous role and responsibility must be endured by them both physically and psychologically. however, these roles do not hamper the women's to contribute in men's world. In the customary village context, the women take the position and role as a companion of the men. There are not many roles for women in the customary village. They just follow every decision made by the men. As mentioned by *Petajuh I* (vice leader) of Kesiman Customary Village, I Gede Anom Ranuara, the leadership in the customary village is based on the *purusa* (patriarchy) system because the registered member of the customary village is the one who is *purusa*, and based on the position of men and women, the *purusa* refers to the men so the recognized

member status of customary village member in Bali is the men only. The existence of *purusa* in Balinese society prioritizes the role of men as the head of the family and registered member of the customary village, while the women as the sub-ordinate or companions of the men, so there is no position intended for women in Bali to lead within the customary village. The election of "*Bendesa Adat*" (leader of the customary village) in Bali must be conducted based on consensus deliberation because the existence of a customary leader in Bali is based on the concept of "*segilik selulung sebayan taka*" or togetherness and unity (Redaksi9, 2019). The model of the *Bendesa Adat* election based on consensus deliberation has prioritized the concept of local wisdom that has lived since a long ago in solving any problems, i.e. by consensus deliberation or *paruman* that prioritizing democracy as the learning pivot for the customary villagers. Customary Village is led by a *Prajuru Desa*. *Prajuru* is the official of customary village who usually serves the people in every *Banjar*, customary village or other institutions in Bali of which there is a *kala wisesa* or good day to inaugurate them. In general. The structure of *Prajuru Desa Adat* (the official of the customary village) consists of *Bendesa* (the leader), *Petajuh* (vice-leader), *Penyarikan* (secretary), *Patengen* (treasurer), and *Kasinoman* as the general assistant or messenger who sends message and information to the customary villagers. The old villages in Bali have an administrative structure which consists of *Jero* (Sirtha, 2008). In article 29 paragraph (2) of Regional Regulation of Bali Province No 4 of 2019 concerning Customary Village it is stated that *Bendesa Adat* is elected by the customary villagers in every *Banjar* within the customary village and the *Prajuru Adat* is appointed by the *Bendesa Adat* through *Paruman Sabha Desa Adat* (the general meeting of Customary Village), the election procedure is regulated in the *awig-awig* (the customary village constitution) and/or *perarem* (the customary village regulation). The Regional Regulation of Bali Province No 4 of 2019 concerning Customary Village does not regulate the terms and qualification of the leader in customary village including the regulation concerning gender. It is mentioned by I Gede Anom Ranuara as the *Petajuh I* of Kesiman Customary Village that no *awig-awig* regulates gender requirements for the leadership in the customary village, so it can be assumed that there is no prohibition for women to be the leader. However, considering the common law, it is a habit through generations.

Formulation of Leadership Model of Customary Village in the Perspective of Gender Equality

This study proposes a new formulation that could be used as a guide for the leadership model in the customary village, either in designing *awig-awig*, leader election in the customary village, nomination or customary activities implementation must be reformed by considering gender equality. There is no differentiation between men and women in customary village affairs. This formulation is a finding that could provide a solution to

customary society. The formulation can be illustrated as follows:

1. *Pakis* (the woman association of customary village), as the unity of the women in the customary village. *Pakis* of Bali Province which was established on 17 September 2020 has an objective to be the first medium for the women of the customary village and to support the programs of the Customary Village Council of Bali Province in empowering the women in the customary village in the field of religion, tradition, art, culture, local wisdom, education and sports, health, customary economy and laws, as well as women and children protection (Mata Dewata, 2022). The membership of this institution consists of a wife, *daa tua* (an old unmarried woman), and *balu* or widow, both for *balu pageh* (unmarried widow) or *balu mulih daa* (a widow who comes back to her parents) until a certain limited age based on the *awig-awig* and/or *perarem* of the customary village (*Pakis* Bali, 2021). The existence of this institution must empower the Balinese women to be more open and capable of developing their capacity so the programs of *Pakis* must not only focus on developing Balinese women's capability as a companion but also developing training and seminar concerning the customary village organization affairs, so they will be ready in the future to lead their customary village.
2. *Nyentana*, in general, the *nyentana* marriage happened because a family does not have a boy. This fact forces the girl to take the position of the boy to continue the lineage in the family. As mentioned by V.E.Korn if a man marries a woman and is appointed as *sentana*, so in Tabanan Regency, the son-in-law must live in the parents-in-law's house. Meanwhile, in Gianyar Regency, the son-in-law must be legalized and announced as the son of the family who will be addressed as "*dudukan mantu*". In Klungkung Regency, the adopted daughter conducts a *nyeburin* marriage so the husband must become a *sentana* (Korn, 2017). *Nyentana* or *Nyeburin* is a term in the customary marriage of Bali in which the man must live in the wife's house and the status becomes the *pradana* (woman in the marriage). It can be said the change of status from *purusa* to *pradana*. The wife becomes *purusa* and the husband becomes *pradana*. The family system in Bali is patrilineal. Only a boy could inherit the family wealth and continue the position of head of the family. If there is no boy, it could be replaced by the daughter by giving a right and obligation as the boy has by looking for *sentana*. In the Balinese-Indonesia Dictionary the word "*sentana*" means (1) child, (2) descendant, (3) adopted child (Partani, 2016). In the context of Balinese customary marriage, *sentana* (*nyentana*: noun) means the wife's position as *purusa* and the husband's position as *pradana* the law of Balinese customary. However, the change of the status of the man who conducts *nyentana* is not followed by the status change of membership in *Banjar* or customary village. By the status change, the wife should be registered as a member of the *Banjar* or customary village because she gets the *purusa* status with all of the rights and

obligations to the *Banjar* or customary village and consequently acquires the voting right in the meeting of *Banjar* or customary village, elects *Bendesa Adat*, acquires a political right to be a nominee of *Bendesa Adat*, as well as a right to be elected as *Prajuru Desa Adat*.

3. *Sekeha teruna teruni* is a youth organization in a customary village with the member of *teruna* (men) and *teruni* (women) aged 16 years until she/he get married. According to Wahyu Isdhardino Satries, as cited by Ni Komang Ratih Kumala Dewi, et.al. youth has a crucial role and responsibility to maintain national unity as well as having a commitment and partiality to society, so they are the national elements of the agent of change, and agent of control in society (Dewi, 2018). Every *sekeha teruna teruni* member has been taught about the organization and customary activities besides that they have an organisational structure that not differentiating between men and women. To reflect gender equality in the customary village, the *sekeha teruna-teruni* must implement a non-discriminative organization in the leadership pattern.

The finding of this formulation provides a new understanding that the leadership concept in Balinese customary village requires a change to follow the flow of the era development in which gender equality must be considered as a new milestone in changing the patriarchal tradition that respects the position of women.

4. Conclusion

This study found a new leadership model of customary village based on gender equality. The model was formulated by positioning the concept of the customary village that has been implemented effectively through *Pakis* organizations to improve the understanding of women leadership, a comprehensive *nyentana* marriage implementation, and the concept of *sekeha teruna teruni* as a youth organization to implement gender equality.

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