

## Effectiveness of Customary Legal Policy in Handling Rabies in Bali (Case Study in Sega Village, Karangasem Regency, Bali)

Ida Bagus Sudarma Putra<sup>1\*</sup>, I Made Adi Widnyana<sup>2</sup>, Ida Ayu Sri Kusuma Wardhani<sup>3</sup>, Ni Ketut Kantriani<sup>4</sup>

<sup>1</sup>Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

<sup>2</sup>Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

<sup>3</sup>Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

<sup>4</sup>Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

**\*Corresponding Author:**

Ida Bagus Sudarma Putra,

<sup>1\*</sup>Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

Email ID: [sudarmaputraidabagus@gmail.com](mailto:sudarmaputraidabagus@gmail.com)

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### ABSTRACT

The spread of the rabies virus in Bali in the last three years is quite worrying, this is shown by the high number of rabies cases in Bali which are indicated to be caused by transmission from pets as vectors, such as dogs. The life of the Balinese people who free dogs as pets is indeed a supporting factor in the rapid spread of the rabies virus, for this reason it is necessary to implement legal policies that are able to control and deal with the danger of rabies in Bali. The existence of the existing law is felt to be not effective enough to reduce the rate of spread of rabies in Bali, so that concrete steps are needed to accelerate the handling of the people in Bali in a product of customary law which is indeed highly respected and obeyed by the people in Bali, most of whom live in unity. indigenous peoples. The purpose of this study was to look at the arrangements for dealing with the danger of rabies in customary law products, one of which was investigated in Sega Traditional Village, Karangasem Regency, Bali and to see how effective the implementation of this customary law was in handling the danger of rabies. The results showed that the management of rabies in Sega Traditional Village as a research location in Bali was formulated in customary law in the form of pararem, which explicitly obliges indigenous peoples to cage and report their pets to traditional village officials. The existence of this customary law in Sega Traditional Village was able to reduce the number of cases of rabies that occurred, so it was considered effective to be implemented in other villages in Bali

**Key Words:** Customary Law; Rabies Management; Public Health; Sega Village; Pararem, Traditional Village, Effectiveness

### 1. INTRODUCTION

The concept of implementing law is closely related to the concept of achieving justice, peace and order, and plays an important role in ensuring social cohesion and stability (Yassin Mohammed & Alkhtabi, 2022). Laws can take the form of written or unwritten rules and can come from various sources, such as constitutions, statutes, legal cases, international agreements, and laws that exist within society itself (Pino, 2021). One type of law that is still alive and protected in Indonesia, apart from statutory regulations, is the law that lives in society, known as customary law (Kristanto et al., 2023).

Customary law refers to a body of unwritten legal norms and practices that originate from the customs and traditions of a particular community or society. It is often contrasted with statute, which is created by written statutes, and common law, which is created by court decisions (Joesoef, 2020). Customary law is usually based on long-standing practices, beliefs and values that have passed down from generation to generation in a particular community (Hinz, 2022). It is often used in societies that do not have a formal legal system or where the formal legal system is not trusted or accessible to all members of society (Pomalingo & Nusi, 2024).

In Indonesia, the acknowledgment of customary law is specified under the provisions of Article 18B paragraph (2) of the

1945 Constitution of the Republic of Indonesia (hereinafter the 1945 Constitution), as follows: “The State recognizes and respects traditional communities along with their traditional customary rights as long as these remain in existence and are in accordance with the societal development and the principles of the Unitary State of the Republic of Indonesia, and shall be regulated by law” (Yulianti et al., 2021). This provision provides the existence for customary law to be applied in the midst of Indonesian society, including in Bali, which is a provincial area in Indonesia with very unique customs and cultural traditions that are famous abroad.

Customary law in Bali has in several cases experienced an expansion in the scope of its regulatory areas, which previously only focused on regulating customary issues related to the relationship between the community and customary and religious activities alone (Wibowo et al., 2016). However, currently with the existence of Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages (hereinafter Perda Bali 4/2019), the scope of customary law regulations that are systematically structured with the Tri Hita Karana concept has expanded to include other areas of life, especially those related to the problems of pawongan (the relationship between humans and humans) and palemahan (the relationship between humans and the natural environment) which are quite complex (Antaguna & Budiarta, 2023).

One of the areas that is now within the scope of customary law regulations is related to the element of palemahan, one of which is the health sector. Health is a basic right of the people and has been regulated in the constitution as a state duty to guarantee a healthy and prosperous state for its people, needs to be supported by all components of society, including indigenous communities (Nampewo et al., 2022).

In Bali, the unity of the traditional community is very strong and its existence is in line with historical and cultural factors that have become rooted in the lives of the Balinese people who are inspired by the teachings of the Hindu religion (Wisarja & Sudarsana, 2023). This can be found mainly in rural areas or outside the city that have not been touched by modernization or outside influences. In the customary law that exists in Bali, some have attempted to use their customary community unity to work together to create public health in the face of epidemics or diseases that they face. From 2019 to 2023, several areas in Bali with their customary laws also regulate the handling of Covid-19, so that Bali becomes an affected area that can handle Covid well (Suwitra et al., 2021). Currently, the disease cases that are being tried to be regulated by customary law are related to rabies, which has been increasing from year to year. This happened considering that Balinese people, most of whom still like to keep dogs which are vectors of the rabies virus. Moreover, in everyday life in rural areas, these dogs are left free in the wild, so this is what is thought to cause the rapid transmission of the rabies virus between dogs and has an impact on humans when they are bitten (Fooks & Jackson, 2020).

To overcome this problem, the existence of national laws that are implemented in regional policies have actually provided regulations regarding the prohibition of releasing animals that have the potential to become disease vectors. However, the existence of customs, traditions and culture related to the existence of these animals, some of which are revered by the Balinese people, are factors that also hinder the implementation of the rules prohibiting their release in the community. The Balinese indigenous people have a tradition of respecting all types of animals in a ceremony named tumpek Kunci, which is identical to the ritual of affection for animals (Putra & Darmayanthi, 2023), especially regarding dogs in the mythology and beliefs of the Hindu community which is considered to be closely related to the story of the God Dharma who was incarnated into the world to accompany the Pandavas to climb Mount Himalaya in order to atone for sins, so that it is symbolized as a symbol of loyalty which is respected by Hindus. Therefore, to support the implementation of national and regional policies in implementing regulations on the prohibition of releasing dogs and other intermediary animals, it is necessary to formulate a regulatory concept in customary law that is believed in and trusted by the Balinese people who live in a customary community as a guideline in carrying out their lives (Davies, 2020).

The policy of handling the dangers of rabies in Bali with the umbrella of customary law has been tried out by the Sega Traditional Village in Abang District, Karangasem Regency by formulating customary law provisions in the form of Pararem to prevent the development of rabies cases in Karangasem Regency, which based on data from the Karangasem Regency Health Service experienced an increase in 2022 reaching 106 cases (January-October 2022 period).

Sega Village is an ancient traditional village that upholds strong customs, traditions and culture, so that various policies to maintain and preserve the life of traditional culture and traditions are formulated in customary law provisions (Pribudi et al., 2023). Sega Village has many traditional traditions that are still preserved and held firmly by its people, one example is the provision of sipeng or nyepi for four hours which is applied on certain days. The increase in cases of rabies in Karangasem Regency is also worrying the people of Sega Village, where people's lives have always been synonymous with letting dogs loose in the countryside, so it is easy to find dogs around (Setiawan, 2018).

The existence of national and regional regulations on the prohibition of releasing pets to prevent the dangers of rabies has been proven to be ineffective, because it is not followed by socialization of the provisions and is not followed by community compliance with government policies. This situation was recognized by the traditional leader of Sega Village, so in order to increase the compliance of his traditional community with efforts to prevent the danger of the spread of rabies, the traditional leader of Sega Village outlined the handling policy in a customary law product that is enforced on his community.

The formulation of the handling of pets into customary law products, according to the author, is very interesting to study because in terms of effectiveness, it will try to see how effective the provisions of customary law are in increasing community compliance, as well as how effective the provisions of customary law are in helping to reduce the number of rabies cases in Karangasem Regency, Bali, especially in the Sega Traditional Village (Hampson et al., 2019).

So that when the provisions of customary law are able to run effectively, then it is appropriate that Bali, which consists of a very dominant customary community, is obliged to adopt the handling carried out by the Sega Traditional Village in setting out the provisions for handling pets in customary law products. The regulation of handling the dangers of rabies in this customary law product will also help the prevention efforts carried out by the Bali Provincial Government in handling rabies cases in Bali, which in 2022 reached the highest number of rabies cases in history, namely 690 cases per years (Putri, 2023).

Previous study carried out by Luh Virsa Paradissa and Rama Agung Nur Pratama in 2024 concerning "Legal Pluralism Approach in Efforts to Control Rabies in Bali". This study explores how Balinese traditional tribes responded to the rabies outbreak within the boundaries of international and national law while still recognizing the coexistence of various legal systems on the island. This leads to research findings which show that there is an adaptive relationship between customary law and national law through the application of *perarem*. A consistent supporting policy framework at the international, national and regional levels, as well as in indigenous villages, is needed to help maximize the innovation potential of indigenous community health systems in dealing with epidemics (Paradissa & Pratama, 2024).

In 2023, Siboro et al. (2023) also carried out study concerning "Pelindungan Korban Gigitan Anjing Akibat Kelalaian Pemilik Hewan Peliharaan Dalam Perspektif Hukum Pidana". The study showed that protection for dog bite victims that unlawful acts caused by animals according to criminal law in Article 359 of the Criminal Code can be held accountable to the owner of the pet dog because his mistake (negligence) caused another person to die, punishable by a maximum prison sentence of five years or a maximum prison sentence of one year.

Based on the description above, it can be seen that there are similarities in the topic between this study and previous studies, namely rabies. However, this study aims to see the effectiveness of customary law policies in handling rabies in Bali with a case study in Sega Village, Karangasem Regency, Bali (Rehman et al., 2021). Because in Indonesia not all regions have strong customary laws like Bali, so when there is a legal problem that harms people, it is sufficient to apply national law, but in Bali because the unity of the Indigenous Community is very strong which is fortified by the concept of Hindu teachings, in addition to applying national law for several legal cases, the Community also respects the existence of customary law or tradition, so that when there is a legal problem that harms the Balinese Community, then in addition to using national criminal law, the Customary Law policy is also applied to the Community, so that the application of this legal dualism is what attracts researchers to find out the extent to which customary law is effective in cases of losses due to dog bites in Bali (Hamzah et al., 2020). So there are two problems that will be resolved in this writing, namely: First, What are the contents of the customary law provisions in Sega Traditional Village, Bali in regulating the control of pets as rabies vectors? Second, how effective is the implementation of customary law in Sega Traditional Village, Bali in controlling the danger of rabies as seen from the number of rabies cases in Sega Traditional Village, Bali?

## 2. LITERATURE REVIEW

### 2.1 Definition of Rabies as a Public Health Threat

Rabies is a highly lethal zoonotic disease caused by the rabies virus of the genus *Lyssavirus*. This disease is transmitted through bites, scratches, or contact with the saliva of rabies-carrying animals (HPR), such as dogs, cats, and monkeys. In addition to causing fatalities, rabies also causes an economic burden on the community, especially in rural areas with limited access to health services (WHO, 2021).

### 2.2 Customary Law in Handling Rabies

Customary law, which develops in accordance with local traditions and wisdom, plays an important role in certain communities, especially in areas far from the reach of state law. Customary law is often used as a mechanism for social control and community regulation, including in handling health problems such as rabies (Suryawati & Syaputri, 2021).

### 2.3 Effectiveness of Customary Law in Handling Rabies

Based on several previous studies related to the effectiveness of customary law in Indonesia in handling rabies, it can be measured through the application of relevant regulations, the level of community compliance, and the results achieved. Here are some factors that support the effectiveness of customary law in several regions in Indonesia:

- Compliance of local communities: Customary law is often respected more than formal law because it is considered closer to the cultural values of the community.
- Implementation of customary sanctions: Customary sanctions, such as fines, customary rituals, or social ostracism, are strong drivers for increasing compliance.

- Involvement of customary leaders: Customary leaders have great moral authority in regulating community behavior, including in controlling animal populations and vaccination.

#### **2.4 Effectiveness of Customary Law in Handling Rabies**

- Bali: In the Balinese customary community, rabies control is carried out through the role of customary villages (banjar) (Wedanti et al., 2024). Customary leaders work together with the local government to ensure that pet vaccinations are carried out. Violators who do not comply with the rules are often subject to customary sanctions, such as fines or the obligation to follow certain rituals (Suamba & Ardika, 2018).
- East Nusa Tenggara (NTT): In customary communities in NTT, the implementation of rabies control involves local traditions such as the prohibition of releasing unsupervised dogs and the obligation to follow customary rituals after animal bites. This rule has proven effective in reducing the risk of rabies (Ataupah, 2008).
- Toraja: In Toraja, customary law emphasizes the collective responsibility of the community in managing pets. Dogs that are allowed to roam freely without supervision can be considered to have violated customary rules, and their owners are required to pay a fine (Sandarupa, 2017).

#### **2.5 Theoretical Basis**

The theoretical basis used in this research regarding the effectiveness of a legal provision cannot be separated from the views put forward by Lawrence Friedman regarding the legal system which is influenced by the structure, substance and culture of law (Friedman, 1977). Friedman views legal structures as the result of political, social, and economic forces in society. It analyzes how legal structures develop over time and how political and economic decisions influence the formation of laws and legal systems (Wijaya & Kurniawan, 2023). Friedman highlights the importance of understanding social and political dynamics in determining the legal structure of a society (Sudiatmaka & Hadi, 2021).

In the context of legal substance, Friedman highlights how societal values and norms are reflected in laws. He emphasized that the substance of law is not static; instead, law continues to develop to reflect the values and expectations of society. The substance of law, according to Friedman, reflects social and cultural changes in society, and the law must be responsive to these developments. In addition, Friedman recognizes the important role of culture in shaping law (Halim & Amni, 2023). He understands that legal culture includes the social norms, values, and beliefs of a society that influence how the law is applied and obeyed. In Friedman's observation, the complex interaction between legal structure, legal substance, and legal culture forms the dynamics of the legal system in a society which greatly influences the effectiveness of its application (Rahayu et al., 2020).

### **3. METHOD**

This study uses an empirical legal research method by looking at the implementation of customary law policies that have been formulated at the research locus in Segi Village, Abang District, Karangasem Regency, Bali. In addition to collecting field data related to the effectiveness of implementing customary law policies in handling the dangers of rabies from the results of observations and interviews with customary figures and stakeholders in the local village, secondary data from several literatures and studies of legal theories were also used which were quoted and recorded in quotation cards as analytical materials in solving problems. The approach used in this research is to use a case approach and a regulatory approach, primarily related to the regulation of animal husbandry that has the potential to be a rabies vector, both in national legal policies and regional legal policies (Febrianty et al., 2024).

#### **3.1 Participants**

This study involved several participants to obtain data related to the contents of customary law provisions governing the control of pets in Segi Traditional Village, Bali and data that can show the number of cases before and after the customary law on controlling pets was implemented in Segi Traditional Village, Bali. The participants were: Customary Figures or customary leaders in Segi Traditional Village, Segi Village Head, and from the District Health Office.

#### **3.2 Data Collection**

Data collection was carried out using the interview method using question and answer sheets, and using data collection media in the form of quotation cards to quote several unwritten customary law provisions, as well as other information derived from observation results.

#### **3.3 Data Analysis and Procedure**

Data analysis was carried out qualitatively, using a systematic and descriptive approach using existing customary law provisions and policies and a case approach that occurred in Segi Traditional Village, Bali.

#### 4. RESULT AND DISCUSSIONS

Based on the investigation conducted in Sega Traditional Village, Karangasem, the regulation of handling the dangers of rabies is carried out by issuing customary law policies to control the vectors of the spread of rabies, one of the main ones in Sega Village is the presence of dogs, which have been released so far and have become dangerous vectors because they are difficult to monitor. The customary law policy issued by the policy makers of Sega Traditional Village is a customary law product in the form of Pararem. It should be noted that customary law in Bali has several products or forms of customary law, including: awig-awig, Pararem, and elikita (Ningsih et al., 2021).

Awig-awig is the highest customary law product in Bali which contains regulations that are conceptual in nature and contain values for the customary community in Bali, in general awig-awig made by Traditional Village (Yulianingsih et al., 2021; Adhari et al., 2021). Pararem are implementing regulations of awig-awig or regulations of an urgent nature made to immediately resolve problems that occur in society, while elikita are provisions of values or ethics that are the basis for the life of the Balinese traditional community in an area that have been passed down from generation to generation.

##### 4.1 Regulation of Handling Rabies in Customary Law in Sega Traditional Village, Karangaasem Regency

Handling of the dangers of rabies in the Sega Traditional Village is regulated in customary law in the form of Pararem. Pararem as one form of customary law in Bali is divided into three types, namely: Pararem Penyahcah Awig, Pararem Pengele, and Pararem Penepas Wicara (Sudiatmaka & Hadi, 2021; Widnyana et al., 2024).

Pararem Penyahcah Awig is a type of Pararem which is compiled to explain the provisions of customary laws which are deemed unclear or require further explanation. Pararem Pengele is a type of Pararem which is used to fill gaps in customary law or there are things that are not regulated in the awig-awig above it. Meanwhile, Pararem Penepas Wicara is a type of Pararem which emerged as part of the deliberations carried out and became an agreement to be implemented (Sukadana et al., 2023).

The type of Pararem issued by the Traditional Village administrators as a policy in dealing with the dangers of rabies in the Traditional Village of Sega based on field research conducted is in the form of the Pararem Pengele. Therefore, the Pararem made by the Sega Traditional Village regarding handling cases of rabies dangers has not been regulated in the customary village's awig-awig, hence they need a customary legal umbrella to regulate their traditional community in controlling the dangers of rabies. The contents of the Pararem Pengele policy made by the Sega Traditional Village specifically related to efforts to control the dangers of rabies are as follows:

Pararem Pangele No 07 of 2021 Concerning Procedures for the Maintenance and Handling of Dogs and Cats

##### Article 8

Every Krama Desa Adat or legal entity that owns dogs and cats is obliged to be responsible for their pets and treat them well and when they are released, they must wear a collar/label as one of the characteristics of a pet dog.

Every Krama Desa Adat or legal entity as referred to in paragraph (1) is obliged to play a role in maintenance, vaccination programs, rabies eradication, ownership restrictions, reporting and catching dogs and cats that bite and participate in counseling.

##### Article 9

Every Krama Desa Adat who keeps dogs and cats for commercial/non-commercial purposes is required to report this to the Traditional Village Government.

Every member of the Traditional Village who carries out dog and cat care activities, whether for commercial or non-commercial purposes, is required to report this to the Traditional Village Government.

The Traditional Village Government is obliged to record the dog and cat population, vaccination and sterilization status.

##### Article 11

Every Krama Desa Adat is prohibited from releasing, throwing away dogs and cats alive or dead inside and outside the Sega Traditional Village.

##### Article 12

Violations committed by individuals against the provisions of Article 11 paragraph (1) to paragraph (5) will result in each person being summoned to the Traditional Village. If there is no change in behavior during the second summons, then customary administrative sanctions will be imposed.

Violations committed by legal entities against the provisions of Article 11 paragraph (1) to paragraph (5) will be subject to sanctions in accordance with applicable Regulations and Legislation.



Looking at the contents of customary law in the form of a *pararem* issued by the Sega Traditional Village, Karangasem Regency, shows that there is a form of responsibility imposed on the pet owner to look after his pet well and is obliged to give the pet a tag in the form of a collar as a form of responsibility if there is a problem caused by his pet.

According to the Big Indonesian Dictionary (hereinafter KBBI), “responsibility” or responsibility is an obligation to bear everything if anything happens, you can be sued, blamed and prosecuted. Similarly, Cambridge Dictionary defines responsibility as a duty to take care of something. Meanwhile, according to Titik Triwulan Responsibility must have a basis, namely something that gives rise to a legal right for someone to sue another person and at the same time something that gives rise to an obligation. The principle of responsibility in law, which is divided into three, namely accountability, responsibility, and liability.

There are three types of legal responsibility, namely legal responsibility in the sense of accountability, responsibility, and liability. Responsibility in the sense of accountability is a legal responsibility in relation to finance, for example an accountant must be responsible for the bookkeeping results, whereas responsibility is the responsibility of carrying the burden. Responsibility in the sense of liability is the obligation to bear the losses suffered. Responsibility in the sense of responsibility is also interpreted as a moral attitude to carry out one's obligations, while responsibility in the sense of liability is a legal attitude to be held accountable for violations of one's obligations or violations of the rights of other parties. The responsibilities imposed in cases of pet ownership that cause losses and threaten the safety of other parties due to bites are included in liability and responsibility.

In addition to being responsible and providing a sign for pets, residents who keep pets in Sega Village are required to report to the Traditional Village regarding the animals they keep and are required to tie up or cage the pets. If violated, the community will be subject to customary administrative sanctions and sanctions in accordance with applicable regulations. Observing what the Sega Traditional Village has done in implementing Customary Law in the form of *pararem*, it is none other than to provide protection for the community so that they are protected from the dangers of Rabies, and this is in accordance with the mandate of the 1945 Constitution to provide survival and health to the community.

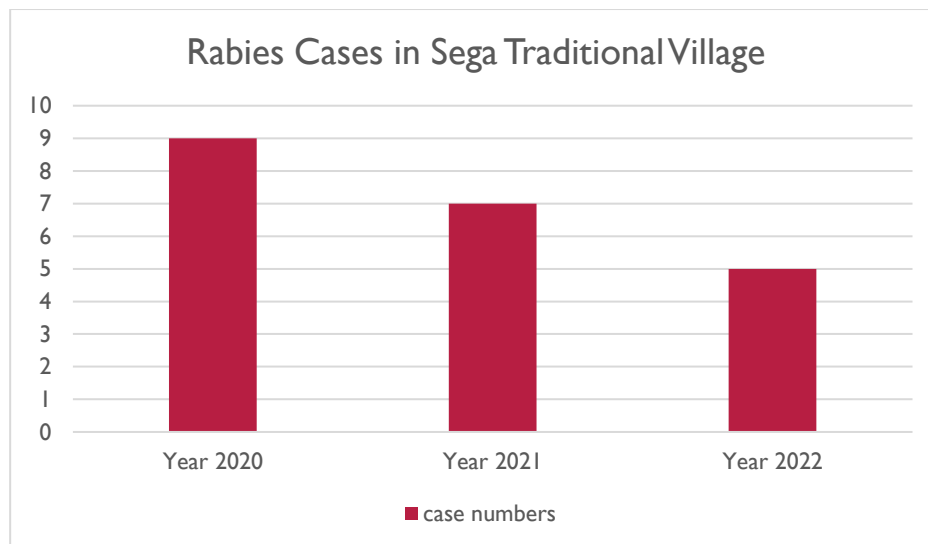
The findings of the results in the form of customary law provisions in the form of *pararem* in the Sega traditional village, Bali, prove that the Sega traditional village still applies customary law in regulating its society, in addition to implementing national law. The form of customary law provisions in the Sega traditional village in the form of *pararem* is a form of customary law that aims to fill the gap in existing customary law regarding the control of pets in the Sega traditional village. The form of customary law in the form of *pararem* is one form of customary law in Bali besides *awig-awig* and *elikita*. Generally, the form of *pararem* is divided into three types based on its purpose, namely to fill the gap in law, to explain customary law and to fill in an emergency.

#### 4.2 Effectiveness of Customary Law in Sega Village in Handling Rabies Cases

Regulations regarding procedures for dealing with animals that have the potential to be vectors for the spread of rabies in Bali actually exist in Regional Regulation Number 15 of 2019 concerning the Handling of Rabies (hereinafter *Perda* Bali No. 15/2019). However, the existence of this Regional Regulation is felt to have not been socialized and implemented optimally by the Government to the Balinese people, so that even though the Regional Regulation on rabies control has been in effect, people who release animals irresponsibly are still very common, thus contributing to the high number of cases of rabies in Bali (Dodet, 2007).

From the results of the researcher's observations after customary law was implemented in the form of *Pararem*, one of which was by the Sega Traditional Village, Karangasem, it was seen that the people in the Sega Traditional Village, most of whom were indigenous people, submitted by not releasing their dogs or pets as before customary law was implemented, because the indigenous people were afraid of the existence of customary law sanctions that could be imposed on those who committed violations. Following the implementation of *Pararem*, the indigenous people of Sega Village are restricted in keeping pets, especially dogs and cats, and are required to put collars on their pets as a form of being responsible.

The effectiveness of the implementation of customary law in the form of *pararem* in Sega Traditional Village, Karangasem Regency can be seen from the number of cases which has decreased from 2020 to 2022, details of the number of cases in Sega Traditional Village can be seen in the following Figure:



**Figure 1: Number of cases that occurred in Segra Traditional Village in three years (2020-2022)**

The Pararem customary law which came into effect in 2021 has shown its effectiveness because it has succeeded in reducing the number of rabies cases in Segra Traditional Village, Karangasem Regency until 2022. This is inseparable from the implementation of customary law in the form of parameters regarding the procedures for maintaining and handling rabies-carrying animals, which has changed the culture and habits of the Segra Traditional Village community, which initially, before customary law was implemented, still let their pets loose, but along with the implementation of customary law, the culture of letting them loose began to be limited by strict supervision and responsibility on the part of each pet owner who is subject to the provisions of customary law that are enforced.

Cultural changes in a society that obeys legal provisions are in line with the application of the theory of legal effectiveness put forward by Lawrence Freudman, who views effectiveness in three aspects, namely: Legal structure, legal substance and legal culture. According to Friedman and Scheiber (1996), legal culture is translated as attitudes and values related to law and its institutions, both positively and negatively. If society has positive values, then the law will be well accepted, conversely if it is negative, society will oppose and avoid the law and even consider the law to be non-existent.

In terms of legal structure, the existence of customary law in the form of pararem from the research conducted is truly implemented well and systematically by all customary village officials who work hand in hand with the customary security unit structure (Fauzia et al., 2021), namely Pecalang, in carrying out prevention, supervision, and control of the implementation of customary law regarding the procedures for maintaining and handling rabies-carrying animals in the Segra Traditional Village. The existence of a good legal structure means that the effectiveness of the law can certainly be implemented optimally and the expected legal objectives can be realized immediately.

In terms of legal substance, looking at the material of the customary law that is applied, it is stated that the material of customary law in the form of pararem is very relevant to be applied and the provisions of customary law are in line with regional policies and national policies in controlling the dangers of rabies, so that there is no overlap with the applicable policies. In fact, the existence of customary law in the form of this parameter substantially strengthens the existence of existing legal policies, therefore this customary law supports the acceleration of existing regional and national policy objectives (Tan, 2018).

In terms of legal culture, the existence of customary law in the form of pararem in the Segra Traditional Village certainly has an influence on the cultural changes carried out by the indigenous community who have so far been indifferent to the maintenance and handling of rabies-carrying animals such as cats and dogs (Suwitra et al., 2023). The existence of customary law that is enforced causes the community to be obedient and subject to the applicable legal policies that are stated in the form of customary law, because in Bali which is closely related to customs, the customary community greatly respects the existence of customary law (Tobin, 2013), so that pouring out regulations in customary law products is very appropriate to help national policies and regional policies (Sulistyarini et al., 2018).

The decrease in the number of rabies cases in the traditional village of Segra as shown in the table above in three years shows that the implementation of customary law in the traditional village of Segra in the form of pararem is quite effective in reducing the number of rabies cases (Bali Express, 2022). This happens because the Balinese people who are still strongly bound in the unity of the traditional community greatly respect and submit to the contents of the provisions of the existing

customary law, so that when customary law advises them to pay attention to how to care for pets so that the vector is not infected with rabies, then on the orders of the traditional leader this must be done by the traditional community, because customary sanctions are much heavier and embarrassing according to them (Widyastuti et al., 2015). The existence of the reluctance of the traditional community towards the provisions of customary law, especially in Bali, can certainly be explored further by further researchers so that the hidden factors of the power of customary law in influencing the pattern of community life can be explored and resolved properly (Lestawi & Bunga, 2020).

## 5. CONCLUSION

Based on the abovementioned, it can be concluded that: Handling the dangers of rabies in Sega Traditional Village, Karangasem Regency, Bali based on research conducted, it was found that there is a construction of customary law designed to fill the problem of the void of customary law which is the basis for the local community to submit and obey together to prevent and anticipate the dangers of the spread of rabies vectors. Because so far the implementation with national law has not been effective. The construction of customary law carried out by the traditional leader of Sega Village is in the form of compiling customary law policies in the form of Pararem Pengele which in its provisions requires residents of Sega Traditional Village to confine their pets and provide a sign in the form of a collar on the pet. In addition, the customary policy firmly requires its people to report every pet they own to the Traditional Village, so that it is known who is responsible if the pet causes problems in the future. The provisions of customary law in Sega Traditional Village also provide customary administrative sanctions for people who do not comply with the provisions of Sega Traditional Village customary law in the form of dande (compensation) or warnings decided in the customary village meeting;

The effectiveness of the implementation of customary law in the form of pararem in Sega Traditional Village, Karangasem based on the findings of researchers in the field is considered quite effective in handling rabies cases. This is indicated by the decreasing number of rabies cases in Sega Traditional Village after the implementation of customary law which provides strict customary sanctions for communities who violate restrictions on keeping vector animals to be caged and vaccinated. The decrease in the number of cases can be caused by changes in the legal culture of indigenous communities due to the implementation of customary law, so that communities who initially did not care about the existence of pets released into the wild began to obey and submit and be responsible for their maintenance.

Researchers suggest that the people in Bali who live with strong customs, then in order to organize the lives of indigenous people in Sega Traditional Village and Bali in general, formulating a regional or national policy in a customary law product is considered the right step, not only for cases related to handling the dangers of rabies, but also for other problems it is necessary to conceptualize the provisions of customary law that are still valid and respected by the indigenous people in Bali. This will certainly strengthen and accelerate government policies in calming and prospering their people. The compliance of the indigenous people in Bali with the existence of customary law can be used as a weapon in creating order and security, so that government policies on a problem, apart from being stated in national policies, can also be aligned with the formulation of customary policies. For the Balinese people, receiving customary sanctions for violating customary law is a disgrace and a great sin, so that if the provisions have been regulated in Balinese customary law, then they are obliged to obey and implement them

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