

REGULATORY IMPACT ASSESSMENT ANALYSIS IN TRADITIONAL VILLAGE REGULATIONS AS STRENGTHENING CULTURE IN BALI

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Volume 1

Number 3

November 2020

Page 16-23

Article History:

Received: 2020-10-29

Revised: 2020-10-13

Accepted: 2020-11-25

Abstract:

This study aims to conduct an analysis of the impact of regulations which are important tools that connect regulatory quality, good governance and economic development, namely the Bali-Indonesia Provincial Regulation Number 4 of 2019 concerning Traditional Villages. The scope of this research is carried out at the Bali Provincial Government which allocates a budget for customary villages, and confirms this in the official village, community organizations, and society in general. The research was conducted qualitatively using the Regulatory Impact Assessment method with the Risk Assessment and Uncertainty Analysis methods. The results of all studies are that this Regional Regulation has a profit-loss assessment with a ratio of positive values and negative values of 7: 3. The overall positive value ratio is in the government, community organizations and indigenous people, groups, while negative values are in groups outside the government. The results of this study recommend the continuing implementation of this regulation by always referring to the interests of the wider community. The enactment of this Regional Regulation provides evidence that it can be used as a fundamental tool in helping local governments to fill the gap between current and ideal conditions.

Keywords:

Pandemic Covid-19, Market Reactions, investment decisions, Indonesia Stock Exchange



Cite this as: SARA, I.M., SAPUTRA., K.A.K, JAYAWARSA., A.A.K (2020). Regulatory Impact Assessment Analysis in Traditional Village Regulations As Strengthening Culture In Bali. International Journal of Environmental, Sustainability, and Social Science, 1(3), 16-23. <https://doi.org/10.38142/ijesss.v1i3.37>.

INTRODUCTION

Regional Regulations governing traditional villages in Bali have been in place four times until the most recent. Starting from Perda No. 6 of 1986, then changed again to Perda No. 3 of 2001, then into Perda No. 3 of 2003, and finally to Perda No. 4 of 2019, applied today. Everything is intended to increase the bargaining position and strengthen traditional, cultural, and village manners in Bali (Saputra & Sanjaya, 2019). The momentum of Perda No. 4 of 2019 is a strengthening of traditional villages and a strengthening of the culture and manners of villages in Bali. So that later Balinese manners and culture will still be the host at home. In addition, with the strong position of traditional villages in Bali, they can fend off radical groups. A strong traditional village will also make Bali's bargaining position as a province high. This was proven when the central government wanted to build the Java-Bali Bridge (JJB), with Bali's strong bargaining position, the plan never happened. So through the regional regulation, the position of traditional villages will be strengthened. In addition, the Perda, which was completed in mid-2019, also provides strengthening to the Village Pacingkremen Institution (LPD) and also the *Baga Utsaha Padruwen Traditional Village* (BUPDA), which will later aim to strengthen the traditional village boarding economy itself (Atmadja et al., 2018).

However, recently in Bali, traditional villages have appeared that impose levies (*pecingkremen*) on the community, both native and immigrant, whose amount/nominal is determined, and the Obligatory Pcingkremen Village (OWPD) object is also determined based on the Bendesa Adat Decree. So that many people question whether the levy (*pecingkremen*) is justified? Can a man like that be categorized as an illegal levy? First, there is recognition of the existence of Traditional Villages in a law which has the functions of government, village finance, village development, and obtaining facilities and guidance from the district/city government, so that the same treatment is given to Villages and Traditional Villages (Sujana et al., 2020). Second, the Traditional Village as a legal subject in the government of Bali Province whose position is recognized to advance the customs, traditions, arts, and culture as well as local wisdom of the Indigenous Village community (Perda No.4 of 2019 on Traditional Villages in Bali). Apart from the two reasons above, what is used as a basis for levies (*pecingkremen*) for Traditional Villages in Bali are *Awig-Awig Uger-Uger*, Decision of the Main Council of Pekraman Village, Decree of the Great Pesamaan, Perarem Desa Adat (rules/decisions of Paruman Desa Adat as the implementation of *Awig- Awig*), and others (Tamin et al., 2019).

It is not a problem if the levies (pecingkreman) target indigenous peoples because it is an obligation of the indigenous people in their beryad, but it will intersect if this levy (pecingkreman) is determined by the Obligatory Object of the Village Pacingkreman (OWPD) to touch the tamiu community (migrants) and even touch business fields/services that exist in the Traditional Village environment. The levies (pecingkreman) taken by the Traditional Village by determining the object, amount, and carried out in a sustainable manner, are neither appropriate nor justified. Even though the Traditional Village argues that the levy (pecingkreman) results from Awig-Awig, Paruman Desa Adat, Uger-Uger, Pesamuan Decree, and others, this is still not justified. Why is that? We return to Law no. 6 of 2014 concerning Villages, in which the explanation states that the Stipulation of Village Regulations is a description of the various authorities owned by the village referring to the provisions of higher laws and regulations (Rosalina, 2017; Saputra et al., 2020).

As a legal product, the Village Regulation must not conflict with higher regulations and must not harm the public interest. This is in accordance with the principle of "lex superior derogat legi inferiori", where the rule of law which has a higher position abolishes the law of a lower position, or in other words, the law of a lower level must comply with the higher provisions. This hierarchy of rules is conceptualized from Hans Kelsen's work, which reflects the legal system from a dynamic point of view, which is better known as Stufenbau Theory, where he states:

"The relationship between the higher and lower levels of the legal system - such as between the constitution and the law, or between statutory decisions and the judiciary, is a determining or binding relationship - In regulating the creation of lower-level norms, higher norms are crucial, not only in the process of how lower-level norms are made but also on the content of norms to be created" (Kelsen 1992).

This means that legal norms are tiered and have a hierarchical structure. The lowest law must hold on to a higher legal norm, in this case, what is considered is the hierarchy of statutory regulations, for example, when there is a conflict between a Regional Regulation and a Law, then the law is used because the law is higher. Degree or there should not be a conflict between customary law products in the form of Awig-Awig, Paruman Village Traditional Results (perarem), Uger-Uger, Decree of the Main Council of Pekraman Village, Decree of the Great Pesamuan and others with Regional Regulations (as a positive legal representation) which are national. So that the material/content of Awig-Awig, Traditional Village Paruman Results (perarem), Uger-Uger, Pesamuan Decrees, and others that are the results of Traditional Village legal products must not conflict with Positive Law (Laws and Regulations) (Bromley & Orchard, 2015; Mustikawati et al., 2017; Popoola et al., 2016).

In Indonesia, some taxes and levies are regulated in the provisions of Article 23A of the 1945 Constitution, and it is stated that taxes and other levies that are compulsive are regulated by law. So it is very clear that our country's constitution states that compelling levies must be based on law. Hefting or levies is the transfer of wealth from the private sector to the public sector based on law and its use is to finance public interests, which consists of: (1) Taxes - their nature is enforced, and in tax collection, it cannot be shown that there is a direct counter achievement/remuneration; (2) Charges - can be imposed economically, but there are reciprocal services directly to the levy payers; and (3) Contribution/contribution - can be imposed economically and there is no direct reciprocal service; Furthermore, the rules regarding levies/collection of money have been regulated in Law no. 9 of 1961 concerning the collection of money or goods, and still the procedure for collecting money (levies) is legally carried out if you get permission from the competent official, in this case, the Minister, Governor or Regent / Mayor (Jayalantara, 2020).

Returning to the problem, does the Village / Traditional Village have the authority to impose compelling levies? Indeed, there is no prohibition against the Bendesa Adat from making a decision to levy (pecingkreman) from the traditional village krama, both the original krama and the newcomer, as well as levies on businesses in the Traditional Village area, the amount of which is determined and sustainable, it is just that problems will arise in terms of its application in the field. . There is a time when the Criminal Law will play its role, when is that ?, that is, when the pungut officer (traditional officer) levies by force or by being coercive. When there are residents who object to paying levies (pecingkreman) and are still being forced by the collection officers, this is where the crime occurs (Dikgang et al., 2012). And if the victim reports the incident to the authorities, this is where the Pungli Saber Team will play its role (Fu & Geng, 2019).

Suppose we return to the concept of legal enforceability, of course. In that case, its enforcement's effectiveness is strongly influenced by the existence of legal awareness of the community and the existence of sanctions used by the community as a benchmark in behavior. In the context of customary law, the effectiveness of sanctions imposed by customary law cannot reach all people. Why could that happen? Because the binding power of customary law is limited to the Customary Krama or its citizens. The customary law sanctions cannot be imposed on krama outside the customary law community itself, for example: if we look at the most severe customary law sanctions that can be imposed, among others, such as "kemekang" or, for example, not getting traditional services during nunas Tirta or pengabenan. Will such sanctions also apply to migrants? (including non-Hindu) (Atmadja et al., 2016; Bowrin, 2004). Of course not, so that if customary legal sanctions are imposed on immigrants' krama, they will not be obeyed and cannot bind them, for that what a customary village can do if it wants to expand a customary regulation or regulation is to increase legal awareness in the community (in its position) either The original krama as well as the tamiu / immigrant krama (including non-Hindu residents) to jointly build the Traditional Village with contributions and volunteering according to their abilities. That is the emphasis that the enforcement of customary law and all sets of regulations formulated by adat can only be effective if accompanied by the community's legal awareness (Ališauskienė, 2010; De, 2016; Yudiantini & Jones, 2015). The law is obeyed

because there are compelling sanctions, and even though there are sanctions, violations of the law still occur. The law's effective enforcement is not really about sanctions but on a common legal awareness built with a social, humanist approach and through outreach (Jayalantara, 2020).

Regional Regulation No. 4 of 2019 Regarding Traditional Villages in Bali, it is clear that it is possible to legally collect customary villages to collect levies (pecingkreman) from tamiu residents (immigrants) in the form of grants and donations (punia funds), which are voluntary. This means that the levies (pecingkreman) carried out by traditional villages are not enforceable, and the amount is not determined and is not sustainable (periodic). So there is no reason to justify free levies because the Traditional Village lacks funds in maintaining customs, traditions, arts, culture, and local wisdom, which are the source of Balinese life order values. This is because the Traditional Village in Bali already has a source of income for the Traditional Village called the Traditional Village Revenue Budget, which comes from (a) The Original Village Income; (b) Results of Traditional Village Padruwen Management; (c) Allocation of Provincial Revenue and Expenditure Budget; (d) District / City Government Assistance; (e) Central Government Assistance; (f) Non-binding third party Grants and Donations (Punia Funds); and (g) other legal income from traditional villages (Article 65 of Perda No. 4 of 2019 concerning Traditional Villages in Bali). This income source for the Traditional Village should be maximized to maintain customs, traditions, arts, culture, and local wisdom, which is the source of Balinese life order values. To carry out the role of this Traditional Village, a large budget is needed. In today's era, the Traditional Village will not rely only on the Village Original Income from Traditional Village Padruwen Management results from other legitimate Traditional Village Income. Here it is necessary to think about the government that in order to preserve customs and culture, one of the revenues of the Traditional Village from the allocation of the Provincial Regional Revenue and Expenditure Budget, assistance from the Regency / City Government and the Central Government must be increased in number (Bustaman et al., 2018; D'Agostino, 2017).

The portion of the budget for Traditional Villages must be increased so that the Traditional Village can carry out its role in maintaining and building the village according to its objectives. Thus, the Traditional Village no longer carries out activities to collect funds from the community, which causes the adat village apparatus to violate the law. On the other hand, the Traditional Village must also be creative in developing a Traditional Village Business, namely Labda Pacingkreman Desa Adat (LPD - Desa Perkererdiatan Desa) and Baga Utsaha Padruwen Desa Adat (BUPAD), when the Traditional Village succeeds in developing its business, it is no longer necessary to collect funds from the community. Which potentially violates the law. This business was developed by involving all residents, both native and immigrant. They are all invited to play an active role in developing the Traditional Village business so that the benefits can help the Traditional Village from a material side to finance the implementation of the Traditional Village program (Jayalantara, 2020).

Bali Provincial Regulation No. 4 of 2019 concerning Traditional Villages in Bali. In substance, Perda No. 4 of 2019 concerning Traditional Villages in Bali does not refer to Law 6/2014 on Villages but refers to Law 23/2014 on Regional Government, Article 236 paragraph (4), which states that the Perda can contain content. Local according to the provisions of laws and regulations. Therefore, the definition of Traditional Village in Perda No. 4 of 2019 concerning Traditional Village in Bali, in particular, is different from the definition of Traditional Village in Law 6/2014 concerning Villages. Because it refers to Law 23/2014 on Regional Government, the Traditional Village in this Perda has territory, rights of origin, traditional rights, original structure, and original autonomy to regulate and manage its household. Through this regional regulation, customary villages are officially and explicitly recognized as legal subjects with a clear and firm legal position for the first time.

The Provincial Government of Bali has allocated a daily village budget of IDR 300 million per traditional village in the Bali Provincial Budget for 2020. A total of IDR 447.9 billion has been allocated to 1,493 traditional villages in Bali. The use of the Traditional Village Fund is regulated in a Technical Guideline, which consists of Routine Expenditures of a maximum of IDR 80 million and a minimum program of IDR 220 million. This routine expenditure post includes, first, incentives for Adat Bandesa of Rp. 1.5 million per month or Rp. 18 million per year. Second, the incentive for customary prajuru is a maximum of Rp 45 million at the start, the amount of which is determined by deliberation. Third, operational costs of IDR 17 million per year.

Meanwhile, the minimum program expenditure is Rp. 220 million, including the parahyangan, pawongan, and weakening programs. The program is generally divided into two groups. First, the provincial mandatory program, namely activities to explore and foster guardian art, bebali art, and traditional arts in traditional villages, pasantian activities, development activities/training for the arts of Sekaa Sebanan in traditional villages, activities for Language Month, Script and Balinese Literature, and coaching and development activities for Balinese Hindu PAUD / TK (Pasraman). Second, the priority programs of each traditional village are decided through the traditional village paruman. In 2020, traditional villages will receive a budget of Rp. 300 million from the Bali Regional Budget, while villages (dinas) will receive an average of Rp. 1 billion more than the APBN. So, the total Village Fund for 636 villages in Bali reaches IDR 657.8 billion. "Within the framework of this synergy, the Prajuru for Traditional Villages need to sit together with the Head of Technical Committee and Village Officials, in order to sort out the programs carried out by traditional villages and villages, so that they are more focused, focused, effective, efficient, right on target, and beneficial to the community.

Traditional Village in Bali. Traditional Village is a customary law community unit in Bali which has territory, position, original structure, traditional rights, own assets, traditions, social manners from

generation to generation in the ties of a holy place (kahyangan three or kahyangan village), duties and the authority and right to regulate and manage their household. The main elements of the Traditional Village consist of Parahyangan, Pawongan, and Palemahan, which are the Tri Hita Karana philosophy's embodiment. Tri Hita Karana includes (a) a sense of Krama devotion to Hyang Widhi Wasa / God Almighty; (b) togetherness, care, and solidarity / punia between Krama and others; and (c) harmony, harmony, and compassion/compassion for nature and the environment Krama. Traditional villages have the status as legal subjects in the government system of Bali Province (Adiputra et al., 2014; Atmadja et al., 2019; Jayawarsa et al., 2020).

Regulatory Impact Analysis (RIA). Regulatory impact analysis is an important tool that links regulatory quality, good governance, and economic development. In addition, public participation (stakeholders) can increase transparency, build trust, and reduce regulatory risk. This can be the lowest cost solution in reducing the cost of implementing regulations for regulators. In the preparation of legal products, it is more legal, emphasizing conformity and compliance with higher levels of laws and regulations but does not consider policymakers' participation and public participation. In this case, a special instrument is needed for policy-making, especially in policy research (Agustino, 2003).

Regulatory Impact Analysis (RIA) is a fundamental tool to help the government assess a regulation's impact. The RIA is used to test and measure the possible benefits, costs, and impacts of new or existing regulations. The purpose of the RIA is to provide a detailed and systematic assessment of the potential impact of new regulations to assess whether there is a possibility that the regulations can achieve their intended objectives. The need for an RIA arises from the fact that regulation generally has many impacts that are difficult to predict without a detailed study and consultation with affected parties. From this perspective, the RIA's main objective is to ensure that regulations will improve people's welfare from the point of view that the benefits will outweigh the costs (Suska, 2012).

RIA has 10 basic question standards, standard standards set by the OECD to formulate and implement better regulations. Like the standards in ISO 9001, which are used to establish quality management system standards, the RIA standard focuses on improving the regulatory-making process in achieving the goal of improving regulatory quality (Organization for Economic Cooperation and Development, 1995). It should be underlined that these standards are not intended to improve the management process but are expected as a policy instrument to achieve a level of regulatory quality that can accommodate all stakeholders. The ten lists of questions in the RIA methodology are as follows:

1. Is the problem correctly defined?
2. Was the government action correct?
3. Is the existing regulation the best for the government's move?
4. Is there a legal basis for regulation?
5. How many levels of government bureaucracy are involved in coordinating this regulation?
6. Are existing regulations worthwhile relative to the costs?
7. Is the distribution of the impact transparent in the community?
8. Are the regulations clear, consistent, understood, and accessible to users?
9. Do all interested parties have the same opportunity to share their views?
10. How can regulatory compliance be achieved?

The stages in the RIA design process systematically analyze and communicate the impact of the new regulations based on the OECD version (2008), namely:

1. Formulate the problem.
2. Identify goals.
3. Devise alternatives.
4. Benefit and cost analysis.
5. Public consultation.
6. Choose the best alternative.
7. Implementation strategy.

The analytical methods that are often used in analyzing RIA documents are (Candy, 2015):

1. Soft benefit-cost analysis and integrated analysis
2. Cost-effectiveness analysis
3. Partial analysis
4. Risk Assessment and Uncertainty Analysis

Apart from being a process, the RIA method can also be positioned as a tool. In this sense, the RIA method is a tool to produce better policies, governance, and development. There are two keys in the application of the RIA method that is considered capable of meeting these expectations, namely: (1) the existence of public participation can increase transparency, public trust and reduce the risk of a policy, and (2) find the most effective and efficient options/options to reduce implementation costs for the government and transaction costs for the community. Apart from being a process and tool, the RIA method can also be positioned as logical thinking (Dunn, 2003). Policymakers can use the RIA method to think logically, starting from identifying problems, identifying options for solving problems, and choosing one policy based on an analysis of all options. The RIA method encourages policymakers to think openly by receiving input from various components related to the policy to be taken (Susanto et al., 2016).

Implementing a regulation generally has many impacts that are difficult to predict without a detailed study and consultation with affected parties. Among others, the Main Council of Pekraman Village, traditional villages, traditional village karma, LPD managers, local governments, sub-districts, official villages, and other communities who are members of traditional village organizations, youth organizations, and so on. One method to analyze the impact of the implementation of a regulation is Regulatory Impact Analysis (RIA) (Nasokah, 2008). The RIA is a fundamental tool to assist the government in assessing the impact of regulation. RIA is used to test and measure the possible benefits, costs, and impacts of new or existing regulations (Organization for Economic Cooperation and Development, 2008). The RIA implementation supports the policy-making process by taking into account valuable empirical data for a policy decision and developing a rational decision framework to examine regulatory policy choices' potential implications. A key feature of an RIA is the consideration of the potential economic impact of regulation. In this regard, the purpose of this research is to determine the extent to which the mandatory implementation of the regulation on the implementation of the Traditional Village Regulation in Bali can be optimal and provide benefits to all parties by using Regulatory Impact Analysis (RIA) (Parker, 2006)

METHOD

The data used in this research is secondary data. This study's analytical method is the Regulatory Impact Assessment (RIA) to review the Bali Provincial Regulation No. 4 of 2019 concerning Traditional Villages in Bali. Research focusing on RIA's application in the preparation of regional regulations reveals and evaluates several determining variables in preparing quality local regulations. For this reason, the RIA method is a process of systematically analyzing and communicating various aspects of the establishment and implementation of a policy, both in the form of regulations and non-regulations, existing and new policies. (Nasokah, 2008) also explained that RIA is a method that systematically and consistently examines the effects of government action and communicates information to decision-makers.

RESULTS AND DISCUSSION

The RIA analysis is carried out using common steps or steps used by the OECD. According to a defined systematic process, these steps include answering the ten basic RIA questions and performing the RIA analysis.

RIA's Ten Questions

The RIA's ten-question standards are standard standards set by the OECD to formulate and implement better regulations. This question is not to improve the management process, but it is hoped that as a policy instrument, it can achieve a quality level of regulation that is able to accommodate all stakeholders. Ten questions and answers are presented in table 1.

Table 1. RIA preliminary questions.

| No | Questions | Answer |
|----|---|--|
| 1 | Is the problem correctly defined? | In accordance with the contents of the Bali Provincial Regulation Number 4 of 2019, problem identification has been defined correctly. |
| 2 | Is the government's action, right? | The government's action was correct, stipulating the Bali Provincial Regulation Number 4 of 2019 in order to fundamentally and comprehensively regulate various aspects of favoring traditional villages in Bali, to strengthen the position, authority, and role of traditional villages, and to clarify what is meant by levies carried out by Traditional Village. |
| 3 | Are existing regulations the best for the government's move? | Bali Provincial Regulation No. 4 of 2019 is one of the best alternatives from the government because it improved from the previous regulation, namely Perda No. 6 of 1986, then changed again to Perda No. 3 of 2001, then became Perda No. 3 of 2003. |
| 4 | Is there a legal basis for regulation? | Yes, in accordance with Law Number 23 the Year 2014 concerning Regional Government, namely Article 236 paragraph (4) which states that "Perda can contain local content in accordance with the provisions of the legislation." And also based on the previous Perda, namely Perda No. 3 of 2003. As well as other considerations as stated in the Bali Provincial Regulation Number 4 of 2019. |
| 5 | How many levels of government bureaucracy are involved in coordinating this regulation? | The bureaucracy involved includes the Provincial Government, Regency / City Government, Village Government, Traditional Village, District, community organizations, religious organizations, Community Representatives, academics, and others. |
| 6 | Are the existing regulations useful, compared to the costs? | Yes, it is beneficial in the long run. |
| 7 | Is the distribution of the impact transparent in the community? | It must be transparent so that the implementation of this regulation can still be regulated, supervised, and controlled by its implementation. |
| 8 | Are the rules clear, consistent, | It is clear and must be equally accessible to all Balinese people |

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|----|---|--|
| | understood, and accessible to users? | |
| 9 | Do all interested parties have the same opportunity to share their views? | All parties (stakeholders) have the same opportunity to express their opinions. |
| 10 | How can regulatory compliance be achieved? | Gradually the transition process is careful in its application regarding the possible impacts. |

Regulatory Impact Assessment (RIA) Analysis

RIA's systematic process in analyzing and communicating the existing impact of new regulations includes the following:

5.2.1 Problem Formulation

The formulation of the problem that is expected to be resolved with the existence of the Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages in Bali includes:

- Are all the supporting facilities for implementing this Regional Regulation ready?
- Can this Regional Regulation protect the existence of traditional villages for the continuity of religious, social, and cultural aspects in Bali?
- Can, through this Regional Regulation, the government ensure that traditional villages have autonomy and have the authority to regulate and manage their regions according to the community's aspirations and interests as long as they do not conflict with the national legal order and public interest?

Identification of Goals

This regional regulation is a real implementation of the vision of 'Nangun Sat Kerthi Loka Bali' through the Planned Universe Development Pattern towards a New Era of Bali. The purpose of this regional regulation is that traditional villages have the autonomy, which has the authority to regulate and manage their areas according to their people's aspirations and interests, thus realizing the strengthening of traditional villages and strengthening the culture and manners of villages in Bali. In Perda No. 4 of 2019, Regarding Traditional Villages in Bali, it is clear that it is possible for a Traditional Village to legally collect levies (pecingkreman) from tamiu residents (immigrants) in the form of grants and donations (punia funds), which are voluntary. This means that the levies (pecingkreman) carried out by traditional villages are not enforceable, and the amount is not determined and is not sustainable (periodic).

Alternative Solutions to Problems

Alternative solutions to solve the problem, namely:

- Continuing Bali Provincial Regulation Number 4 of 2019
- Revise Bali Provincial Regulation Number 4 of 2019
- Cancel Bali Provincial Regulation Number 4 of 2019

Benefit and Cost Analysis Benefit and cost

the analysis is used to evaluate economic resources so that these scarce resources can be used efficiently. Cost-benefit analysis or CBA (Cost-Benefit Analysis) is an approach to policy recommendations that allow analysts to compare and recommend a policy by calculating the total cost in money and the total profit. Cost-benefit analysis can also be interpreted as a technique used to compare the various costs associated with an investment with the expected benefits (Suska, 2012). Tangible and intangible factors must be taken into account and accounted for. Cost-benefit analysis is used to determine whether an investment is feasible and provides a basis for comparison between projects/investments to see which options provide greater benefits than costs.

Public Consultation

Consultation to obtain the best alternative by involving stakeholders. Public consultations were carried out by Focus Group Discussions (FGD) (Satria, 2015) and joint meetings involving regents/mayors in Bali, sulinggih and stakeholders, Parisada, the Main Assembly, Madya, and Alit Desa Pakraman, customary bandesa, village / pembekel head, the village head, as well as community leaders and representatives. Consultation is carried out because it is based on the principle that a) Strategic policy-making involves all affected parties in an equal negotiation process and consultation process. b) The involvement of all affected parties has the potential to improve the quality of benefits received by the public due to the policy.

Choosing the Best Alternative

From the results of the RIA on regulatory regulations regarding the implementation of regulations, referring to the regulation of the Bali Provincial Regulation Number 4 of 2019, the best alternative (option) was obtained, namely implementing or continuing to enforce the Bali Provincial Regulation Number 4 of 2019 to complete the gap between current conditions and conditions. Ideal.

Implementation Strategy

The final stage of the RIA analysis is to plan a policy implementation strategy. At this stage, according to the choices, an implementation strategy will be made (Ridwan and Krisnadi, 2011). The best alternative is to continue this regulation by always referring to the community's interests in general. The RIA analysis

results, which provide the best alternative, the results of the analysis of the implementation of the Bali Provincial Regulation Number 4 of 2019, provide evidence that it can be used as a fundamental tool to assist the government in assessing the impact of regulation.

CONCLUSIONS

Based on the results of the analysis of the Bali Provincial Regulation Number 4 of 2019 using the Regulatory Impact Analysis (RIA), conclusions were obtained as a result of the entire study, namely based on the results of the RIA analysis, with the Risk Assessment and Uncertainty Analysis method, the regulation of the Bali Provincial Regulation Number 4 of 2019 has a cost and benefit assessment with a ratio of positive and negative values of 7: 3. The overall positive value ratio is in the government group, community organizations, and indigenous peoples, while the negative value is in groups outside the government. The application of the Bali Provincial Regulation Number 4 of 2019 is considered to be very effectively implemented.

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