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Correlation Meaning of Inheritance Arrangement in Kutuh Village

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Abstract: This study aims to analyse the text of national law and the text of customary law on inheritance. This research is a forensic linguistic study to find the correlation of meaning between national legal texts and customary law texts and their implementation in society. The approach in this study is a qualitative research approach with text analysis. The method used is observation, recording, and interviews with community leaders in Kutuh village. The observation method with note-taking technique was carried out to find the correlation of meaning in national legal texts with customary law texts. The conversant method with face-to-face technique was carried out to find out the implementation of the legal text that governs indigenous peoples in the Kutuh village. The problems were analysed using the theory of forensic linguistics and supported by the theory of meaning. The result of this research is a positive correlation between national legal texts and customary law texts based on the meaning of the words in the text regulations on community inheritance rights. In addition, a positive correlation was also found in the implementation of customary law texts in the community.

Key words: inheritance, customary rule, customary law text, national law text.

Abstrak: Tujuan penelitian ini adalah untuk menganalisis teks hukum nasional dan teks hukum adat pengaturan warisan. Penelitian ini merupakan kajian linguistik forensik untuk menemukan korelasi makna antara teks hukum nasional dan teks hukum adat beserta implementasinya di masyarakat. Fokus penelitian ini adalah menganalisis bagian-bagian dan makna kalimat untuk menemukan korelasi antara keempat teks hukum yang menjadi sumber data. Pendekatan dalam penelitian ini adalah pendekatan penelitian kualitatif dengan analisis teks. Metode observasi, pencatatan dan wawancara kepada tokoh masyarakat di desa adat Kutuh digunakan dalam pengumpulan data. Metode observasi dengan teknik catat dilakukan untuk menemukan korelasi makna dalam teks hukum nasional dengan teks hukum adat. Metode cakap dengan teknik cakap semuka dilakukan untuk mengetahui implementasi dari teks hukum yang mengatur masyarakat adat di desa adat Kutuh. Permasalahan dianalisis dengan menggunakan teori dari linguistik forensik dan didukung dengan teori makna. Hasil yang ditemukan dalam penelitian ini adalah terdapat korelasi positif antar teks hukum nasional dan teks hukum adat dilihat berdasarkan makna kata pada ulayat-ulayat peraturan hak warisan masyarakat. Selain itu, korelasi positif juga ditemukan pada implementasi teks hukum adat kepada masyarakat.

Kata kunci: warisan, awig-awig, teks hukum adat, teks hukum nasional.

INTRODUCTION

Indigenous peoples and culture in Bali are still sustainable today. The sustainable customs and culture of the community create a harmonious and mutual community life. The harmony of Balinese society cannot be separated from the rules of traditional society. The rights and obligations attached to these regulations are clearly regulated in *Permendagri* No. 1 of 2017 which includes village structuring and traditional village structuring. In a group of people, there is also a legal system other than the national law that covers the Indonesian state, namely customary law (Sarah, et al, 2021).

In addition to reflecting on national regulations, Bali has customary laws and customary rules in each traditional village. The customary rules that bind indigenous peoples are referred to as *awig-awig*. *Awig-awig* is a form of customary rule made based on the agreement of indigenous peoples. *Awig-awig* traditional village as a whole regulates all activities of indigenous peoples including the arrangement of inheritance for their descendants. In the inheritance system, what often becomes a problem is when the heir dies and leaves an inheritance Kurniawan & Basri (2020).

The inheritance distribution system in Balinese customary law is not always identical to the inheritance distribution system of parents in general. Inheritance in customary law in Bali traditionally means preserving, managing and continuing the responsibility *swadharma* towards ancestral heritage as a form of devotion to the ancestors who left any legacy in any form. A descendant can be categorized to qualify as an heir depending on the amount of responsibility the heir carries out. Most Balinese people who embrace Hinduism adhere to the Patrilineal kinship system, where a man is the next generation of his parents Mayasari & Lyanthi (2021).

According to Windia (2016) an heir has three responsibilities which are his obligations, namely, *swadharma prahyangan* the obligation to carry out religious activities in accordance with the teachings of Hinduism, *swadharma pawongan* the obligation to carry out humanitarian activities based on Hinduism and *swadharma palemahan* the obligation to carry out environmental protection activities according to Hinduism. In the customary law of Balinese inheritance, it is expected that as far as possible the ancestral heritage remains intact and is managed by the family, so it is hoped that inheritance distributions are rarely carried out. These *ulayats* have been stated in Balinese customary law and become guidelines in people's lives.

LITERATURE REVIEW

Several previous studies found that there were several problems regarding inheritance rights in the family. Langgar (2021) found in his research that family inheritance sourced from the inherited property has the potential to cause conflict. Problems regarding inheritance can be resolved by non-litigation, which can be resolved by custom. Previous research on inheritance in the Aceh region has been investigated by Nasir who has found that the implementation of inheritance law is influenced by customary law which states that all children have the right to inherit from their parents regardless of men or women. But there is a different perspective from the people who are guided by Islamic law. This will trigger disputes between families because some heirs are guided by Islamic law and others are guided by customary law Nasir & Khalidah (2021). Another relevant research is research by Muchtar (2018) who found that the inheritance

system from the Islamic, civil, and customary points of view has differences in the distribution of heirs.

Disputes about inheritance rights in Balinese society are very common. In the current phenomenon, many people have different views about the distribution of inheritance in Bali. This is evidenced by the fact that many people associate customary law with the national law on inheritance which is divided based on the number of descendants and ignores the three *swardharmas* or obligations in Balinese customary law.

Community life is full of personal interests that want personal gain. This raises various problems in the family regarding the distribution of inheritance rights in the family. Previous research on Balinese customary law that analyzes inheritance has been studied by Angraini, Ratih & Gunawijaya (2018) stating that in traditional Balinese patriarchal kinship, the purpose of marriage is to maintain the father's lineage, so the eldest son must then marry to get a wife. When a person dies and leaves an inheritance, that person is called an heir. If parents become heirs, then what regulates the obligations of parents is the parents' efforts so that the children who grow up (the heirs) can live in dignity and be cared for.

Other research on disputes over the distribution of inheritance rights in Balinese customary law has been previously studied by Aptina, Agung, & Arini (2020). The results of his research suggest that the process of dividing inheritance in Balinese customary law can be done in two ways, namely: the distribution of inheritance is carried out based on notification of the heirs while still alive and the distribution of inheritance after the heir dies, the inheritance is divided equally among the heirs based on an agreement. Inheritance disputes are resolved amicably and through deliberation. Their research suggests that the process of distributing inheritance rights in Balinese customary law can be carried out in two ways, namely: the distribution of inheritance rights is carried out based on the message of the heir while he is still alive and the distribution of inheritance rights is carried out after the heir dies with the same distribution between heirs based on an agreement.

The issue of inheritance disputes is pursued through amicable and peaceful deliberation. The dynamics of customary inheritance law in Balinese society today have been previously studied by Febriawanti & Mansur (2020). The implementation of customary inheritance law in Bali is more influenced by the kinship system that is still attached to it. However, over time, the distribution of inheritance is first carried out by kinship with the current customary inheritance law. The current phenomenon that changes and implementation of the inheritance system in Bali is currently being resolved in court.

Several previous studies have revealed that many disputes occur due to unfair inheritance rights received by the family. The division of inheritance rights given by the testator becomes ambiguous with the lack of public understanding of the division of inheritance rights. This can trigger dissatisfaction between some parties about the inheritance rights given to him. The lack of public understanding of the inheritance rights inherited by their ancestors to the heirs needs to be expressed by the linguistic facts studied from legal texts as community guidelines. Given the fact that there are many disputes regarding inheritance rights in Bali, further research is needed on linguistic facts and the correlation of meanings in Balinese customary inheritance law.

To reveal these linguistic facts, forensic linguistic studies are appropriate if used in his study. A branch of linguistics known as "Forensic Linguistics" is devoted to studying how

language is used in oral and written communication in daily situations. The use of language to present legal viewpoints for language analysis is the main topic of this study. The identification of written and spoken documents in legal contexts is a component of forensic linguistics. One of the legal documents that need to be examined is *Awig-awig*. The problems in this study analyzed are: (1) What are the forms of customary and national inheritance law? (2) How is the correlation of meaning in national and customary inheritance law? and (3) How is the implementation of *awig-awig* inheritance law in the traditional village of Kutuh? The purpose of this study is to find and analyze the correlation of meaning between Balinese customary law and national law regarding inheritance rights.

Findings and analysis of the correlation of meaning between Balinese customary law and national customary law will prove the existence of linguistic facts that provide clarity of sentence meaning and language structure in the text to the public. The linguistic facts revealed in this study will provide an understanding to the public of the contents of the rule contained in *awig-awig* regarding inheritance rights. *Awig-awig* is one of the legal documents that used in society. Forensic language theory must be applied to the language used in legal document. To ensure that the public understands legal documents, forensic linguistics is employed to shed additional light on the implicit and explicit meanings of those texts. One clustering case that frequently provokes discussion in families and society at large is inheritance. To avoid creating multiple interpretations, it is necessary to do a more thorough investigation of the language and regulations to provide a detailed perspective. The interpretation that forensic language analysis has given to legal documents may serve as a useful guide for society. Thus, in the future, the implementation of the inheritance system in Bali can be carried out with kinship and can minimize disputes between families.

METHOD

This research uses an observation data collection method with a note-taking technique. This research was conducted in 3 stages, namely data provision, data analysis, and data presentation. This research is a type of qualitative research with audio and video recording techniques Sudaryanto (1993). The data for this research are text data and legal documents that support the analysis. The method of observation with the notation technique was carried out to determine the relationship between the meaning of national legal documents and customary law documents.

The face-to-face conversation method is used to find out the implementation of legal documents governing customary law communities in the Kutuh customary village. Face-to-face techniques are applied to local communities to obtain valid data based on the experience and information of local communities.

Data analysis was carried out using a qualitative descriptive method. This research uses forensic linguistic theory Olsson & Luchjenbroers (2014) and is supported meaning theory by Allan (2014). Olson (2008) explains forensic linguistics, which examines legal issues, regulations in laws that may be malfunctioning, and interlingual relationships in the context of the law. The data presentation stage is carried out formally and informally by explaining clearly and in detail the results of data analysis in its presentation.

RESULTS AND DISCUSSIONS

Since ancient times, the people of Bali have had regulations made based on mutual agreement and can be followed by all indigenous peoples. This regulation is known as *awig-awig*. Balinese people are people who fully respect the customs in society. This research has found several lexicons used in customary law texts and national law texts in explaining the inheritance system.

A. Result

The customary law regulations regarding *heirs* need to be disclosed to find out how the meaning contained in each rule content in *awig-awig*. The following has been presented in the table of lexicon findings in two legal texts that serve as guidelines on inheritance. The legal texts are the Civil Code Articles 832 and *Awig-awig* Kutuh Village articles 72 and 73

Table 1:
Lexicon findings on customary law text and national legal texts

| No | Lexicon | Class word | Meaning |
|----|--|------------|---|
| 1 | <i>Ahli Waris</i> (Heir) | Noun | People who are entitled to inherit |
| 2 | <i>Keluarga sedarah</i> (Blood Family) | Noun | One blood family |
| 3 | <i>Pewaris</i> (Testator) | Noun | The person who inherits |
| 4 | <i>Penginggalan</i> (Heritage) | Noun | Something that is inherited, such as property, good name and heriloom |
| 5 | <i>Harta benda</i> (Property) | Noun | Wealth stuff |
| 6 | <i>Kekayaan</i> (riches) | Noun | Something that belongs to someone |
| 7 | <i>Kewajiban</i> (obligation) | Noun | Something to do |
| 8 | <i>Keturunan</i> (descendants) | Noun | Humans, beasts passed down from before |
| 9 | <i>Merajan/pura</i> (temple) | Noun | Temple |
| 10 | <i>Leluhur</i> (ancestors) | Noun | Ancestors |
| 11 | <i>Kandung</i> (biological) | Noun | Crossbreed bag |
| 12 | <i>Keluarga dekat</i> (close family) | Noun | Close kinship unit |
| 13 | <i>Keluarga Jauh</i> (distant family) | Noun | Distant kinship unit |
| 14 | <i>Bersaudara</i> (brothers) | Noun | Brothers and sisters |

| | | | |
|----|---|------|---|
| 15 | <i>Buyut</i> (great-grandmother) | Noun | Son of granddaughter |
| 16 | <i>Cucu</i> (grandchild) | Noun | Third Generation |
| 17 | <i>Utang</i> (debt) | Noun | The obligation to pay back what has been received |
| 18 | <i>Piutang</i> (credit) | Noun | Bills to other |
| 19 | <i>Harta bersama</i> (common property) | Noun | Shared tangible and intangible wealth |
| 20 | <i>Rumah tinggal</i> (residential home) | Noun | Residence |

Based on Table 1 it was found that as many as 20 words have a biased meaning between one sentence and another. The 20 words found are included in the nouns. Nouns are widely used in inheritance law texts, both in national law texts and in customary law texts. This can be seen from the two types of legal texts studied, mostly using nouns as words to explain and emphasize something. In a sentence, nouns can be used and placed at the beginning of the sentence, in the middle of the sentence and at the end of the sentence. Nouns in sentences function as subjects, objects can even function as complements and explanations. In legal texts, most sentences use nouns as the subject, object and explanatory of the sentence. Some nouns found in legal texts have a meaning bias that can lead to misperceptions between people. The nouns found in the two legal texts regarding the arrangement of inheritance have correlations between one text and another that need to be analyzed.

B. Discussion

The discussion is divided into three analyses based on the objective and research problems, namely: protection of customary law regarding *heirs*, analysis of the text, meaning, and correlation of *awig-awig* with national law. The full analysis is explained in the discussion below.

1. Protection of customary law regarding inheritance rights.

Inheritance law is one of the laws that regulate the inheritance of property from people who die or bequeathed to their families and given to those who have rights such as family, descendants also rights holders. There are three inheritance laws that apply in Indonesia, namely: Customary Inheritance Law, Islamic Inheritance Law, and Civil Inheritance Law. In this case, inheritance law based on civil and customary inheritance law would be the focus of the study.

Table 2:
Protection of customary law on inheritance

| | | |
|---------------------------------|--|---|
| The civil code article 832 | <i>Awig-awig</i> Kutuh Village (Article, 72) | <i>Awig-awig</i> Kutuh Village (Article, 73) |
| According to the law, those who | Inheritance is the inheritance of property, social | The heirs are: 1. Descendants of men. 2. Biological offspring |

| | | |
|---|--|--|
| <p>have the right to become heirs are blood relatives, both legal according to the law and outside of marriage, and the husband or wife who has lived the longest, according to the following regulations . is not present, then all the inheritance becomes the property of the state, which is obliged to pay off the debts of the deceased person, as long as the price of the inheritance is sufficient for that.</p> | <p>obligations, and the divinity of their ancestors for their descendants.</p> <p>The so-called inheritance is:</p> <ol style="list-style-type: none"> 1. Shared property, residence, <i>merajan</i>/ family temple. 2. The results of hard work, innate wealth, and debts <p>Can be called inheritance if:</p> <ol style="list-style-type: none"> 1. There is the heir. 2. There are descendants / heirs 3. There are assets or obligations in the form of inheritance from their ancestors. | <ol style="list-style-type: none"> 3. Adopted offspring both female and male <p>If there is none as mentioned above, the heirs are:</p> <ol style="list-style-type: none"> 1. Offspring of men have close family ties such as uncles, cousins, great-grandchildren/grandchildren of two siblings. 2. Male descendants have distant family relationships such as nephews, cousins, great-grandchildren/grandchildren of two siblings |
|---|--|--|

Two types of legal documents pertaining to inheritance arrangements are displayed in the above table. These tables are intended to display the provisions of two customary and national laws that are assumed to have comparable interpretations and meanings. Based on the table the protection of customary law regarding inheritance is discussed in two text studies, namely: based on the civil law code as a reference for national law and *awig-awig* in Kutuh village as a reference for customary law. Article 832 of the Civil Code states that those who are entitled to become heirs are **blood relatives**, both legal and illegal according to the law or outside of marriage. Based on the quote, it is clear that blood descendants will be entitled to become heirs. This is explained again with the statement “those who have the right to become heirs are blood relatives” that the right of inheritance according to the civil law code is the blood family of the husband or wife who lives the longest. All property inherited from the heir would become the property of the state if the blood family and husband and wife who have lived the longest are not in the family. The inheritance would become the property of the state and the state is obliged to pay off the debts of the deceased person, as long as the inheritance is sufficient for that.

In article 72 *awig awig*, Kutuh village is mentioned in detail about the forms that can be called inheritance. The inheritance as outlined in the *awig-awig* of Kutuh village is not only in the form of property and wealth of the heir which is passed on to his descendants. Instead, things that are the obligations of the heir during his life such as social obligations, obligations in *yadnya*

and obligations to protect the environment. Things that can be called inheritance if there is an heir, there are descendants or heirs and there are assets and obligations from their ancestors.

Article 73 *Awig-awig* of Kutuh village states that those who can become heirs are **descendants of men, biological descendants, and adopted descendants of both women and men**. If these descendants do not exist, then the heirs will be descendants of men who have close family ties such as uncles, cousins, and great-grandparents. In addition, those who are entitled to become heirs are also male descendants who have distant family ties such as nieces, cousins, and great-grandparents. The notion of patriarchy is still explicitly stated in the explanation of these articles. This is evidenced by a statement that clearly states that those who are entitled to inherit are male descendants and exclude female descendants. If it is associated with customs in Bali, Balinese people still adhere to patriarchal understanding. This means that inheritance rights would be given from and to the father's descendants.

2. Text analysis, meaning dan correlation

Things that can be said as text is a network of structured language expressions that form a unity Sumarlam (2013). The data analyzed in this research is written text data about legal protection in inheritance.

Data 1:

Menurut Undang-undang yang berhak menjadi ahli waris ialah keluarga sedarah, baik yang sah menurut undang-undang maupun yang di luar perkawinan, dan suami atau isteri yang hidup terlama.

According to the Law, **those entitled to be heirs are blood relatives**, both legal according to law and those outside of marriage, and the husband or wife who lived the longest. (KUHP article 832)

Text analysis based on a linguistic perspective is analyzed by looking at the choice of lexicon that forms the information. Every text can be meaningful when the reader can understand and capture well the information conveyed in written form. Based on these data, it is confirmed that someone who has the right to be an heir is a blood relative. Based on the literal meaning according to the KBBI, blood family comes from the word *blood* with the prefix *se* which means "one". So, the meaning of the phrase blood family is someone who has one blood or comes from the same blood.

Blood family based on Article 290 of the Civil Code is those who have family ties with the same father of origin. Based on the two meanings expressed, denotatively the sentence means that someone who has the right to become heirs is people with the same lineage as the same father's lineage. Although it is not explicitly explained in the text, the Civil Code Article 832 states implicitly that the descendants of one father have the right to be heirs.

Data 2:

Ahli waris adalah:

1. *Keturunan dari laki-laki.*
2. *Keturunan kandung*
3. *Keturunan angkat baik perempuan dan laki-laki*

The heirs are:

1. Descendants of men.
2. Biological offspring
3. Adopted offspring both female and male (*Awig-awig* Kutuh Village, Article, 73)

Based on data 2, it is clearer that someone who is entitled to become an heir is a biological son of male descent. The structure of kinship in the family is very important in the composition of lineage in the family, based on the culture of each region Dewi, Suwitra, & Sudibya (2021). The *awig-awig* of Kutuh village explicitly reveals the lineage that has the right to be heirs. Male descendants have the right to be heirs, this implicitly states that only descendants of a father have the right to be heirs. Descendants of both male and female fathers have the right to be heirs. The male offspring referred to in data 2 are **direct descendants of the father's family**. A person has the right to be an heir if he has a biological descendant relationship with the father. In Bali, the calculation of lineage is determined by the patrilineal principle Candrasari, Sadnyini, & Migas (2019).

Based on the two data that have been analyzed previously, there is a relationship of meaning that is relevant to each other. In data 1 there is the word *blood* which means one blood. One blood that is recognized in the Civil Code Article 209 is having the same father of origin. In data 2 there are words of male descent. The male offspring listed in data 2 are biological descendants of the father's family.

The two data have a meaning relationship that is interrelated and correlated with each other. The relationship of meaning in the two data is that someone who has the right to be an heir is the biological family ties of the father. Based on this, there is a correlation of meaning between the Civil Code Article 832 and *Awig-Awig* Kutuh Village Article 73 concerning heirs.

Data 3:

*Bila keluarga sedarah dan suami atau isteri yang hidup terlama tidak ada, **maka semua harta peninggalan** menjadi milik negara, yang wajib melunasi **utang-utang** orang yang meninggal tersebut, sejauh harga harta peninggalan mencukupi untuk itu.*

If the blood family and husband or wife who have lived the longest are not present, **then all the inheritance** becomes the property of the state, which is obliged to pay off **the debts** of the deceased person, as long as the price of the inheritance is sufficient for that. (KUHP article 832)

Text analysis in data 3 is an analysis to reveal the correlation of meaning about inheritance and the forms of inheritance which are inherited rights by their descendants. In data 3 it is revealed that the inheritance mentioned is all the inheritance left behind including the debts left by the testator. This is clearly stated in the sentence *that all inheritance belongs to the state*. Based on this sentence, it can be interpreted that the inheritance rights that can be received by the heirs are the inheritance of the heirs. In addition, the debts left behind also become part of the inheritance. The forms of inheritance expressed in the Civil Code Article 832 have been explicitly mentioned in the sentence. There is no bias in this sentence.

Data 4:

Inheritance is **the inheritance of property, social obligations, and the divinity of their ancestors for their descendants.**

The so-called inheritance are:

1. *Harta milik bersama, rumah tinggal, merajan/pura keluarga*
2. *Hasil jerih payah, kekayaan bawaan, dan hutang piutang*

1. Shared property, residence, family temple
2. The results of hard work, innate wealth, and accounts payable (*Awig-awig Kutuh Village, Article, 72*).

In data 4 there is the sentence "Inheritance is the inheritance of property, social obligations and the divinity of their ancestors for their descendants". The sentence states that the inheritance rights that will be received by the heirs are not only assets but also social obligations, the divinity of their ancestors for their descendants is also the responsibility of the heirs. In customary law in Bali, customary responsibilities are carried out by a person inherited by his lineage. These responsibilities are community, divine, and environmental responsibilities. Thus, a person who becomes an heir is obliged to complete these responsibilities until the next heir succeeds him. This responsibility will not end until it is passed down to the descendants. It has been explicitly explained in *awig-awig* that inheritance is not only property and debts but there are customary responsibilities that must be passed on to their descendants. In line with the statement from Surata (2019) which states that continuing means replacing the position of the heir by the heirs, then what are the rights and obligations of the heirs are also the rights and obligations of the heirs.

Based on the two data that have been analyzed, there is a positive correlation between the two. In Article 832 of the Civil Code and Article 72 of the *Awig-awig* of Kutuh village, something that becomes an inheritance is property and debts. The two legal protections are correlated with each other. However, in the *awig-awig* of Kutuh village or the protection of customary law in Bali, it states that things that become inheritance are apart from property and debts, there are customary responsibilities that are also passed down by their descendants. It is this responsibility that must be carried out and becomes the main task that must be carried out by future generations. So, in Balinese customary law, someone who becomes the heir must be ready to carry out the duties and responsibilities of the custom.

3. Implementation of *awig-awig* on inheritance in the Kutuh Village

Based on the results of interviews with community leaders, the implementation of *awig-awig* on inheritance in the traditional village of Kutuh is described as follows:

- a) A person who is entitled to become an heir is a son's biological son or adopted child (who has been extorted).
- b) Something inherited by his descendants is:
 - Responsible for organizing the Panca Yadnya Ceremony. Yadnya ceremony in question is: Dewa Yadnya is an offering to God. *Pitra yadnya* are offerings offered to ancestral spirits. *Rsi yadnya* are offerings made to sages or saints. Yadnya Man

is a product intended to serve human interests. *Bhuta yadnya* is an offering made to *bhuta kala* or lower beings.

- Property, which is a form of inheritance from their descendants. The assets referred to are residential houses, family temples, land, money, gold, and pets such as cows, pigs, and chickens. Property owned by his descendants is obtained from the work or property owned by his descendants which is an inheritance from previous descendants.
 - Debts that become inheritances are the results of debts and receivables owned by their descendants that have not been settled during their lifetime.
- c) Shared property is a division of property from a large family.
- d) The management and supervision of inheritance are carried out by the biological family by taking into account the suggestions and inputs of the extended family.
- e) Various decisions about inheritance rights is made during family meetings.

CONCLUSION

Based on the analysis, it can be concluded that the form of inheritance law that guides the community is the national law. This is contained in the Civil Code Article 832. The inheritance law is also contained in the customary law of *awig-awig* village in Kutuh. Using a forensic linguistics analysis, it is found that the national legal text of the Civil Code Article 832 has a correlation in the form of meaning with the customary law of *awig-awig* in Kutuh village, although there are things that are not explicitly regulated in the text. Thus, the implementation *awig-awig* in society forms a straight line and is implemented positively.

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