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# The Team

Meet the Team  
of ALSA  
Magazine:  
Udayana  
Highlights 6



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## **PRESIDENT'S GREETINGS** **PRESIDENT'S GREETINGS** **PRESIDENT'S GREETINGS**

Warm Greetings, ALSAians!

With pride and joy, I welcome readers to enjoy ALSA Magazine, creatively and comprehensively compiled by the ALSA Local Chapter Universitas Udayana. This magazine contains information related to ALSA Local Chapter Universitas Udayana Local Board of 2022-2023, and informative and engaging discussions on legal issues. I invite readers to broaden their knowledge and insights about ALSA LC Unud, and specifically about legal issues through the content presented in this magazine.

I hope through this magazine, readers can always feel the presence of ALSA Indonesia through its positive impact on its members and the society. May further works like this continue to be produced and become a source of entertaining, educational, and easily accessible information for the public. Additionally, I express my highest appreciation to every individual who is involved in the making of this magazine.

Happy reading and enjoy!  
ALSA, Always be One!

Sincerely,  
Adhiqhy Putera Imansyah  
President of ALSA National Chapter  
Indonesia 2023-2024



**VP ICT'S  
GREETINGS**

**VP ICT'S  
GREETINGS**

**VP ICT'S  
GREETINGS**



Warm Greetings, ALSAians!

I am thrilled to extend a warm welcome to readers of ALSA Magazine: Udayana Highlights 6 ALSA Local Chapter Universitas Udayana, excellently curated by the ALSA Local Chapter Universitas Udayana with creativity and thoroughness. As you look through this magazine's contents, I hope you uncover abundant inspiration, gain valuable insights, or even find a momentary respite. ALSA Local Chapter Universitas Udayana has thoughtfully selected diverse content to captivate readers' varied interests and curiosities. I also express my sincere appreciation and admiration for the accomplished contributors who have played an instrumental role in realizing this magazine. Their creativity and dedication bring life to each page, crafting outstanding content they are excited to share. I hope the readers have a great time reading this magazine and thoroughly enjoy it.

Arinka Pinabiila Husna

Vice President of Information and  
Communication Technology

ALSA National Chapter Indonesia  
2023-2024

## **DIRECTOR'S GREETINGS** **DIRECTOR'S GREETINGS** **DIRECTOR'S**

Om Swastyastu,  
Assalamualaikum Wr. Wb., Shalom, Namu Buddhaya, May Peace  
be Upon Us All.

As the Director of ALSA Local Chapter Universitas Udayana, it is with immense joy and gratitude that I extend my warmest greetings to each one of you on this sixth edition of the "ALSA Magazine: Udayana Highlights." ALSA Magazine showcases the amazing stories, achievements, and shared experiences that define the spirit of ALSA in our chapter. It captures the essence of our journey, highlighting remarkable endeavors and collaborative efforts that shape our ALSA family. Each page tells a story, not only of legal perspectives and academic insights but of the vibrant spirit that courses through our organization.

To the editorial team and contributors, thank you for sharing your insights, experiences, and talents. You are the heart and soul of this publication, and your contributions will undoubtedly leave a lasting impact. I sincerely hope this magazine serve as a source of pride for ALSA Local Chapter Universitas Udayana, reflecting our shared values, aspirations, and the incredible potential that lies within each of us.

Thank you for being a part of our story!

Together as One: One Team, One Dream, One Family.  
ALSA, Always be One!

Om Shanti Shanti Shanti Om,  
Wassalamualaikum Wr. Wb., Shalom,  
Namu Buddhaya,  
May Peace be Upon Us All.  
Warmest regards,  
Gilang Febrian Valentino  
Director of ALSA  
Local Chapter Universitas Udayana  
2022-2023



# Table of

*Dagingan parikrama mahardika antuk kayika, wacika & manacika sane mabuat.*

<b>Meet our Team</b>	<b>1</b>
<b>Greetings</b>	<b>2</b>
President of ALSA Indonesia Greetings	2
Vice President of ICT Greetings	3
Director of ALSA Local Chapter Unud Greetings	4
<b>Table of Contents</b>	<b>5</b>
<b>Kayika?</b>	<b>7</b>
<b>About our Home</b>	<b>9</b>
What is ALSA?	10
Short history of ALSA LC Unud	11
An explanation: in numbers	12
<b>Cockfight in Bali</b>	<b>13</b>
<b>Tri Kaya Parisudha: The Way to Happiness</b>	<b>15</b>



# Contents

*Kita isi kemerdekaan dengan pikiran, perkataan, dan perbuatan.*

<b>Bali at Crossroads</b>	<b>17</b>
<b>Bali in a Nutshell</b>	<b>19</b>
<b>Gambling Ceki Card in Bali</b>	<b>21</b>
<b>Building Character of The Young Generation</b>	<b>23</b>
<b>Real Work Lecture (KKN)</b>	<b>25</b>
<b>AOTR #3: Furballs In Need</b>	<b>27</b>
<b>The Problem in Bali</b>	<b>29</b>
<b>The Dark Side of The Island of The Gods</b>	<b>31</b>
<b>New Message</b>	<b>33</b>



our  
theme

ayika  
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what does  
it mean?





...

As Mahatma Gandhi stated, 'Happiness is when what you think, what you say, and what you do are in harmony.'

Balinese people use the concept of Tri Kaya Parisudha as a guide for their daily lives. Etymologically, Tri Kaya Parisudha (Sanskrit) comes from the word 'Tri,' meaning three. 'Kaya' refers to action/behavior, and 'pansudha' means (highly) sanctified. The details of Tri Kaya Parisudha consist of:

1. Manacika, which involves thinking that is clean and pure.
2. Wacika, which pertains to speaking well, politely, and correctly.
3. **Kayika**, which means doing what is honest, good, and right.

With this theme, it is hoped that readers of this magazine can understand the importance of being honest, good, and right for a harmonious life

# About Our Home





# What Is ALSA?

The Asian Law Students' Association (ALSA) is a non-profit, non-political organization that aims to connect law students across Asia. As an organization with 17 national chapters, ALSA has served as a melting pot for various cultures throughout Asia since its founding over 30 years ago. With the significant number of national chapters that have joined ALSA, the organization has connected around 12,000 students Asia-wide.

ALSA was first named the ASEAN Law Students' Association ("ALSA") and was established on May 18th, 1989, by a group of law students from ASEAN countries, among other countries, Indonesia, Malaysia, the Philippines, Singapore, and Thailand. The agreement to establish ALSA was agreed upon in Jakarta during the 1989 ALSA Conference.

The main notion behind establishing this prestigious organization was to be prepared to deal with globalization. With it comes the need to share legal knowledge amongst ASEAN countries, as it is considerably needed to comprehend different legal systems. In 2002, ALSA expanded its coverage into Asian countries and named the organization the Asian Law Students' Association.



# Short History

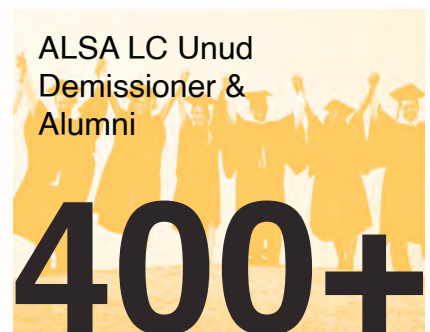
After a long year of process, within the twentieth National Assembly, 13th of March, Kaliurang, Yogyakarta, Faculty of Law Universitas Udayana has finally claimed its new membership as the thirteenth member in the National Chapter of Asian Law Students' Association (ALSA) National Chapter Republic Indonesia, one of the national chapters comprising the ALSA International. Having a wider national network, its official membership will soon enable all law students of Udayana University to expand their organizational skills and academic comprehensiveness among other Asian students from countries, namely: China, Hong Kong, Brunei, Japan, South Korea, Malaysia, The Philippines, Singapore, Thailand, India, Vietnam, and Laos. In addition, this association will also enhance its international cooperation with the European Law Students Association (ELSA) and the Australian Law Students Association (AusLSA).

Historically, there have been several milestones remarking the establishment of the ALSA Local Chapter Universitas Udayana. It all started from the initial talks about ALSA LC Udayana itself, from Mr. Nyoman Wicaksana Wirajati, SH (Founder of ALSA LC Unud) along with the Former President of the National Board, Ms. Keshia Sifra. Soon after, Udayana University was invited to several ALSA National events, such as: participating in the National Moot Court Competition (NMCC), NMCC Mahkamah Agung, in Purwokerto, and cooperated to hold an international seminar and study trip which took place in Bali. After that, Udayana's initial action was signed by their attendance at the National Assembly of ALSA NC RI in Aceh, in March 2011. Delegated by Mr. Nyoman Wicaksana Wirajati, and Mr. I Gede Bagus Ananda Pratama. Finally, a formatting team was composed, led by Mr. I Gede Bagus Ananda Pratama, along with Mr. I Putu Andre Purna Mahendra, Mr. I Gusti Agung Wahyu Nugraha, Ms. Ni Made Desi Mega Pratiwi, Ms. Bellana Saraswati, and Mr. Aloysius Adi Kurnia.

After a year of preparation, the team managed to participate in several national events, namely: the National Seminar and Workshop (July in Surabaya), Pre-National Assembly (November in Malang), and successfully held a joint venture project with the ALSA National Chapter Indonesia and Indonesian Student Association for International Studies (ISAFIS) in commencing the Study Trip and Diplomatic Course (STDC). Thanks to the effort of everyone in the journey, the establishment of ALSA LC Unud was official within the twentieth National Assembly, 13th March, Kaliurang-Yogyakarta.



# ALSA In Numbers



# Cockfight in — Bali.

authored by: Ni Putu Diana Putri Febryani

What comes to your mind when you hear cockfight? A fight between chickens? A gambling game using chickens?

Cockfighting is an illegal act related to gambling in certain places. The game is a fight between chickens that have spurs. If one of the chickens leaves the arena or dies, it is considered lost. Cockfighting is quite popular among people in several regions, especially in Bali, but it has its own name, *Tajen*, on this tourist island.

*Tajen* comes from one of the *yadnya* (*upacara*) performed by Balinese Hindus, namely *Tabuh Rah*. *Tajen* is a traditional tradition that has been passed down for generations. The word "tajen" comes from the phrase "taji (taji+an)", which

refers to a small sharp knife (about the size of an adult's index finger) made of pointed metal with two sides attached to the leg of a fighting cock. *Taji* is intended to injure the opponent's cock, causing blood and making it drip to the earth's ground. These drops of blood are recognized as "Tabuh Rah" in religious ceremonies such as *Mecaru*, and performing the *yadnya* of *Tabuh Rah* by dripping blood onto the earth is part of the "Bhuta Yadnya" ritual, which is a hope that Bhuta (negative influences) do not interfere and humanity be spared from danger. This *yadnya* originated from ceremonies using sacrificial animals, such as chickens, pigs, ducks, etc. Before it, doing *Perang Satha* with candlenut, egg, and coconut equipment is required first.

This tradition has existed for a long time, dating back to the Majapahit era. At that time, the name was *Menetak Gulu Ayam*. Eventually, around the year 1200, as the Majapahit people escaped, *Tabuh Rah* made its way to Bali. *Tabuh Rah* is frequently held in a series of *Butha Yadnya* ceremonies and is mentioned in various *lontar*. For example, the *lontar Siwa Tattwa Purana* mentions *Tilem Kesanga*—when the moon is completely invisible in the ninth month of the Balinese calendar. At that time, Bathara Shiva held yoga, the obligation of humans on earth to make offerings, followed by a chicken fight and *Nyepi* for a day. The animal sacrifice is given to *Sang Dasa Kala Bumi* since it is believed that people will suffer catastrophe otherwise.






However, as time went on, the *Tajen* tradition was increasingly favored by people because of the entertaining and artistic movements made by the chickens during the fighting. As a result, there has been a deviation or erosion of the sacred values of *Tabuh Rah*. *Tabuh Rah*, which used to be a sacred and good procession, is now a place to bet by gamblers. They made it as a daily job by holding cockfighting gambling to fulfill the needs of life.

*Tajen* and *Tabuh Rah* currently differ even though they have the same concept. *Tajen* is a tradition of Balinese Hindu society in the form of cockfighting events held in more than three sets and gambling for satisfaction without the necessity to perform religious rituals or ceremonies. In comparison, ritual that is carried out in only three sets (*telung parahatan*) as a reflection of the symbol as a sign of creation, preservation, and destruction, which is considered sacred and is usually carried out as a form of religious ceremony.

Annual data on cockfighting gambling cases (*Tajen*) were obtained by the Mindik of the Buleleng Regency Police's Criminal

Investigation Unit (Sat Reskrim), increasing from 2020 to 2021. There were three cases in 2020 and four cases in 2021. On the other hand, one of the functions of law is as a means of social control. The prevalence of cockfighting or *tajen* gambling in the community reflects that the law's function has been ineffective. Indonesian law regulates gambling in Articles 303, 303 bis, and 544 of the Criminal Code, Law Number 7 of 1974 on the issuance of Gambling, and Government Regulation Number 9 of 1981 on the Implementation of Gambling Control. If these provisions are violated, in the case of cockfighting gambling, the perpetrator's legal consequences are punished following the provisions of the applicable regulations.

The Balinese believe that the *Tabuh Rah* tradition must be kept consistent in its implementation and should align with traditional ceremonies. The implementation must be also supervised by religious and traditional leaders assisted by police officers with the intention of avoiding mistakes in the implementation of *Tabuh Rah* in relation to traditional ceremonies, thereby minimizing the misuse of this tradition as a guise for gambling activities.



**Tri  
Kaya  
Parisudha  
as  
The Way to  
Happiness**



Being a human is not an easy thing. As humans, we must find our way to achieve happiness and inner peace. Therefore, it is necessary to have a foundation for attaining this happiness by learning how to behave well in terms of thinking, speaking, and acting as a human being.

In Hinduism, there is a teaching known as Tri Kaya Parisudha, which means three types of good and right behavior. Tri Kaya Parisudha teaches how to behave properly to live a peaceful, serene, and happy life. The first aspect of Tri Kaya Parisudha is Manacika or thinking well. Manacika teaches us, as humans, to think positively, to avoid prejudice, and refrain from impure thoughts. Manacika is crucial in Tri Kaya Parisudha because our behavior and speech are often influenced by our thoughts. The application of Manacika will bring humans to a sense of calmness, peace, and helps us steer away from negative behavior.

Next is Wacika, or speaking well and correctly. Wacika teaches us how to communicate in a manner that does not offend others, allowing us to offer helpful advice to those in need. Wacika also emphasizes speaking the truth. Applying Wacika in daily life contributes to peace and benefits the social environment by fostering trust among individuals.

The last is Kayika, or good behavior. Kayika teaches us how to act in a positive manner, avoiding actions that may hurt someone's feelings. It also encourages helping one another as fellow humans or beings. The application of Kayika in our lives fosters a sense of peace, calmness, and high humanity.

As social beings who cannot live alone, it is essential to apply the teachings of Tri Kaya Parisudha. This practice will guide us to behave well, contributing to a positive living environment. In today's rapidly advancing technological era, where communication often occurs without face-to-face interaction through social media, the importance of such teachings becomes even more evident. Without in-person meetings, many people resort to writing unkind comments that can hurt someone's feelings. Therefore, it is crucial to instill the principles of Tri Kaya Parisudha from an early age to establish proper behavior, creating a peaceful and happy environment for oneself and others.



This article is authored by: Koming Sharila Sukma Dewanti



# Bali at a Crossroads: Navigating the Threat of Immoral Tourist Behavior for Sustainable Future

Bali was hailed as a tropical paradise, attracting millions of tourists annually with its pristine beaches, vibrant culture, and picturesque landscapes. However, amidst the allure of this island gem, a growing concern has emerged – the rise of immoral behavior exhibited by some tourists. This essay explores the various facets of this issue, delving into the consequences for both the local community and the island's reputation.

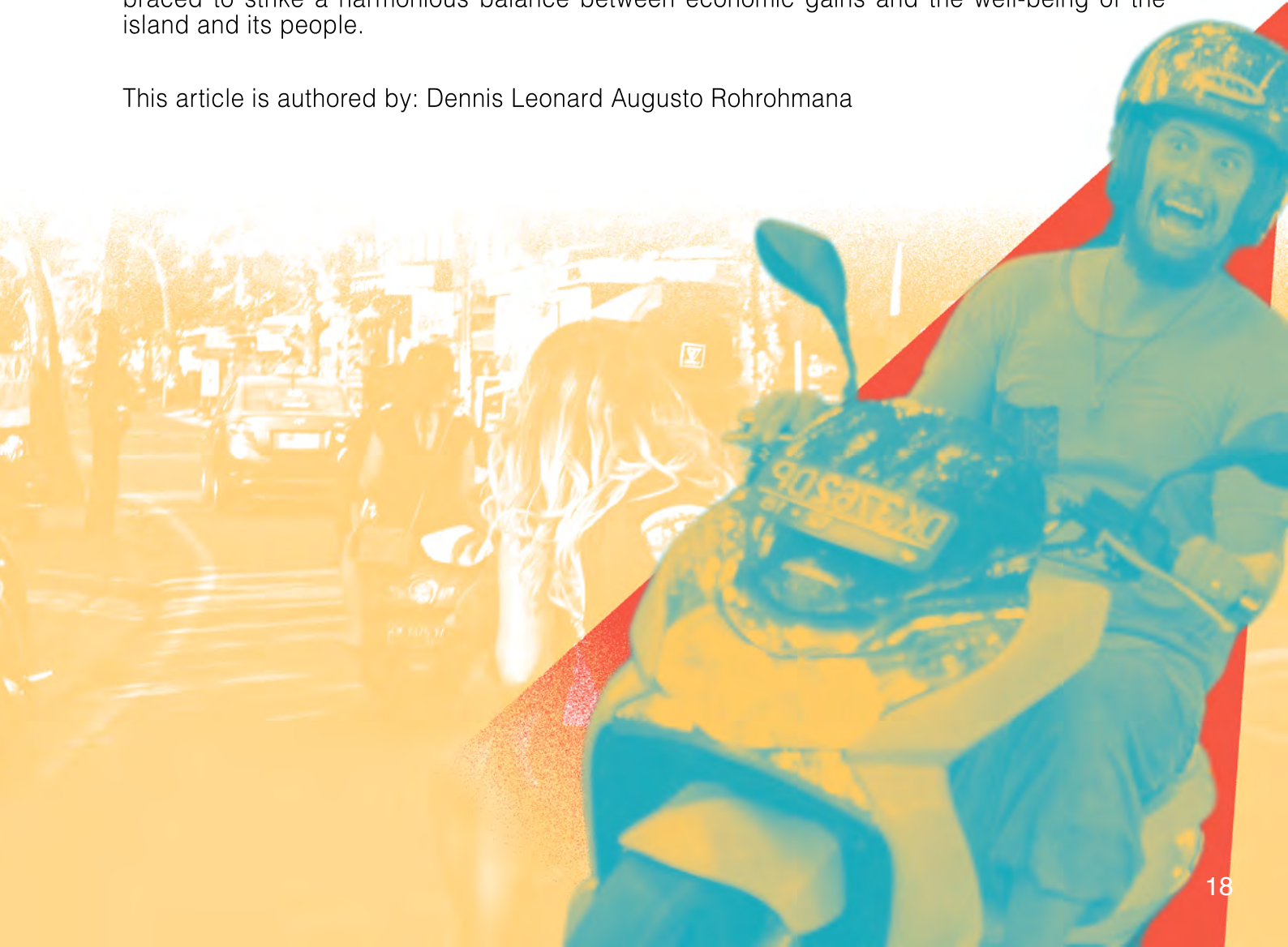
Hence, rich traditions and a unique Hindu-Balinese culture are prominent in Bali. Unfortunately, some tourists display a lack of cultural sensitivity, engaging in disrespectful behaviors such as inappropriate clothing at sacred sites, disregard for local customs, and disruptive behavior during religious ceremonies. This not only offends the local population but also threatens the preservation of Bali's cultural heritage. The peaceful cultures that draw tourists to Bali are under threat due to the environmental impact of some visitors. Irresponsible waste disposal, pollution, and damage to coral reefs during activities like snorkeling and diving contribute to the degradation of the island's natural beauty. Such behavior not only harms the environment but also jeopardizes the livelihoods of local communities dependent on tourism.

The quest for an authentic experience sometimes leads tourists to engage in activities that exploit local resources. From wildlife trafficking to the overuse of water resources, these actions endanger the delicate balance of Bali's ecosystems. Local communities suffer as their resources are depleted, the efforts to promote sustainable tourism are also undermined. The influx of tourists can lead to social disruption within local communities. Noise pollution, overcrowding, and the commercialization of cultural events can negatively impact the quality of life for residents. Balancing the economic benefits of tourism with the preservation of community well-being poses a significant challenge.

Instances of immoral behavior sometimes extend to illegal activities, such as drug abuse, sex tourism, and human trafficking. These actions not only tarnish the image of Bali but also pose serious legal and ethical challenges for local authorities. Stricter regulations and law enforcement are required to combat these issues effectively. In response to the challenges posed by immoral behavior, a collaborative effort between tourists, local communities, and the government is essential. Implementing educational programs to promote cultural awareness among tourists, coupled with stricter regulations and enforcement, can deter disrespectful behaviors. Moreover, initiatives focusing on sustainable tourism practices, such as eco-friendly accommodations and responsible travel guidelines, can mitigate the environmental impact. Engaging the local community in decision-making processes and emphasizing the importance of preserving their cultural identity can foster a sense of ownership and pride. By implementing and promoting sustainable tourism practices, Bali can not only safeguard its unique charm but also set a precedent for responsible tourism worldwide.

In conclusion, the paradise of Bali faces a growing threat from the immoral behavior of some tourists. From cultural disrespect to environmental degradation and social disruption, the consequences are far-reaching. It is imperative for both tourists and local authorities to work hand in hand to address these issues, ensuring that Bali's charm and cultural richness are preserved for generations to come. Sustainable and responsible tourism practices must be embraced to strike a harmonious balance between economic gains and the well-being of the island and its people.

This article is authored by: Dennis Leonard Augusto Rohrohmana



# BALI IN A NUTSHELL

# BALI IN A NUTSHELL

# BALI IN A NUTSHELL

## **Dogs Attack on Hilarious Bali Guide Taking Photos For Visitors**



The widespread presence of dogs in Bali is something that is commonly seen, compared to other regions in Indonesia, it is easier to find stray dogs here in Bali. Generally, friendly and vaccinated dogs are most likely to be found around popular areas, including Kuta, Seminyak, and Canggu. While a lot of tourists are likely to mingle around with the stray dogs, there's a report of urgent warning about stray dogs attacking this island.

Reports are received from the Head of Legian Village about unexpected attacks from stray dogs on Legian Beach Area. This news comes to pass into travel information for tourists and visitors to be more careful and ensure their safety.

Getting good results from holiday pictures is what everyone wished for. Recently this video went viral on the internet, this Bali tour guide on a waterfall was praised for how passionate he is on guiding the visitors for their photos. The spirit that he brought for getting their dream photoshoot received a good reaction.

southeast asia is the only world region where the uncles t slay



## **Spiritual Healing With Melukat In Bali**

These days, vacation destinations in Bali are not just about the beach. Promoting in the Bali region has resulted in other unique destinations becoming popular. One of them is Melukat which includes spiritual tourism in Bali.

Melukat is one of the religious traditions of Hindus in Bali, which is one of the series in the Tirtayasa ritual. In the melukat process, a series of rituals are performed to pray, meditate, or obtain tirta (holy water). Melukat is usually performed at water sources such as fountains (Pancoran), beaches (Segara), holy springs or rivers, and at home shrines. Melukat is part of the Manusa Yadnya ceremony. Melukat comes from the word "lukat" in the Kawi-Bali language which means to clean and purify. The main purpose of this tradition is to cleanse the soul from negativity, such as anxiety, nightmares, illness, and others. Although this tradition is a Hindu religious activity, it does not prohibit anyone who wants to participate in the Melukat ritual as long as the woman is not having her period.

One of the famous Melukat places in Bali is Tirta Empul Tampaksiring Temple, located in Gianyar regency. Inside the temple area there are two water pools with 26 showers in them.

The water that comes out in this shower is considered holy water by Hindu people which is used to purify themselves and invoke the holy tirta. For visitors who want to do Melukat, the process begins by offering canang to each pancoran (shower). Each pancoran (shower) has a different function and name, including Tirta Sudamala, Tirta Penglukatan, and Tirta Panegtegan. After presenting the canang, at each pancoran (shower) the melukat begins by washing the face three times, rinsing the mouth three times, and drinking once. Next, cover your hands on your chest while praying. Besides melukat, tourists can also walk around the surrounding area to see the typical Balinese cultural buildings in the temple. Beside the pool area, Tirta Empul Temple also has a garden that has been neatly arranged and the nature is still natural.

## ***Sate Lilit That Was Originally Only Allowed To Be Made By Men***

If you come to Bali, have you ever heard of the Balinese food, Sate Lilit? It turns out there's an interesting fact about this food. Let's get to know Sate Lilit

As the name "Lilit", this Balinese dish is an oval-shaped satay that is usually wrapped around a lemongrass stick. This food was originally a specialty of the Klungkung area, but over time Sate Lilit began to spread in several areas of Bali. Besides its delicious taste, Sate Lilit is also easy to consume as it doesn't require any additional seasoning.

This satay has a yellowish-golden appearance that comes from the turmeric seasoning mixed with the meat. The taste of this food is very unique with a mixture of savory, sweet, and slightly spicy flavors.

Bali would not be complete without interesting and philosophical stories in each of its cultures. At first, Sate Lilit was a specialty of Klungkung people, but now it is popular in Badung, Gianyar, and Denpasar areas. In Bali, Sate Lilit is a food that must be eaten during traditional ceremonies, used as offerings of respect to the god.

Today, Sate Lilit can be found everywhere, from street corners to fine dining restaurants. Previously, Balinese people used to make Sate Lilit in large quantities, even involving 100 men in the process. Balinese people consider Sate Lilit as a symbol of the manly life of a Balinese man. People in Bali believe that only men can make Sate Lilit, from mixing the dough, cutting the animal, wrapping it, and grilling it.

But nowadays, everyone is free to make it. Even if you want to try it, you don't have to go all the way to cross the island of Bali. With the internet, everyone can try to make Sate Lilit using Sate Lilit recipes on the internet at home. But of course there will be differences in taste from Sate Lilit made by yourself and the original from Bali. Therefore, it would be a shame if you are on vacation in Bali only enjoying the beautiful beaches, but not having a culinary tour and tasting the typical Sate Lilit made by the Balinese people.



Figure 1 Sate Lilit





# Gambling *Ceki* Card in Bali

The game of ceki cards is one of the most popular games in Bali. This game is a card game that has been attached to the Balinese community. In Bali, the game is usually played on the sidelines of traditional celebrations and is generally favored amongst men. However, ceki game is often underestimated because it is often used as a gambling arena.

From the perspective of Tri Kaya Parisudha, gambling is considered to violate the principles of morality that Balinese people hold dear. Tri Kaya Parisudha is a spiritual concept that underlies life in Balinese culture. This concept includes three principles: preventing evil deeds, maintaining goodness, and letting go of the desire for personal gain. In this context, gambling is considered to contradict the principles of preventing evil deeds and letting go of the desire for personal gain. Therefore, from a morality standpoint, gambling is considered to be inconsistent with the Tri Kaya Parisudha.

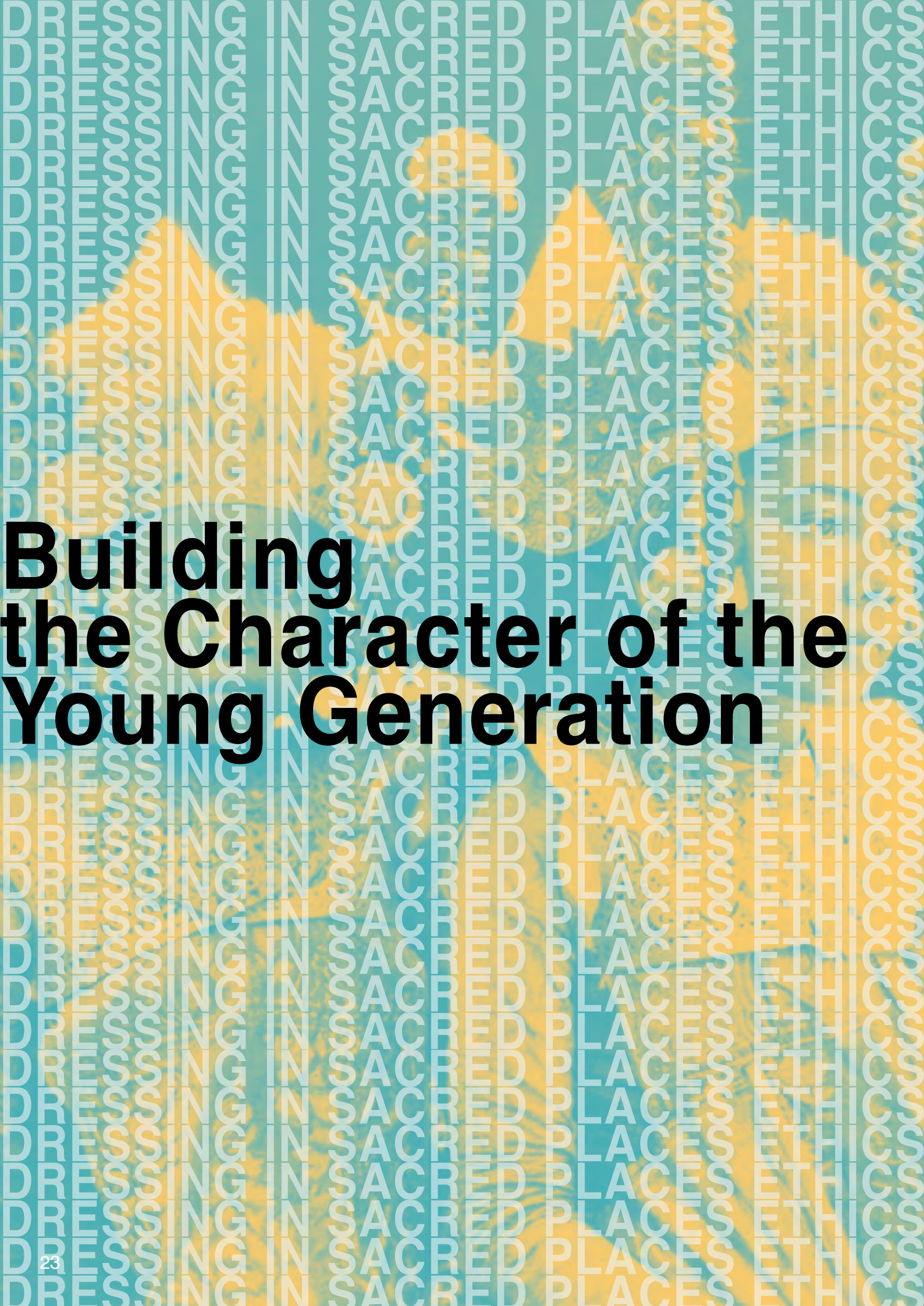
However, the problem involves more than just morality; it also relates to legal implications. In Indonesian law, gambling itself is specifically regulated in Article 303 of the Criminal Code (KUHP). This article states that "Anyone who intentionally organizes gambling, with the intention of obtaining personal or other people's benefits, shall be punished with imprisonment for a maximum of 10 years or a maximum fine of 25 million rupiah." Therefore, Balinese gambling is punishable by a maximum imprisonment of 10 years or a maximum fine of 25 million rupiah. This underscores involvement in gambling, including Balinese gambling with ceki cards, is considered a criminal act that can be subject to punishment.

The application of criminal law against Balinese gambling is considered necessary to maintain public order and security. In addition, criminal law is expected to minimize illegal gambling and fraudulent practices that occur in it. Criminal law also aims to protect the public from financial losses and social consequences of gambling.

Overall, from the perspective of Tri Kaya Parisudha, Balinese gambling is an act that goes against the principles of morality believed by the Balinese people. On the other hand, Indonesian criminal law also regulates gambling as a punishable criminal act. Therefore, it is important for individuals to understand the moral and legal implications of gambling in Bali, particularly with ceki cards. Respecting the beliefs and laws of society is an essential step in building harmony and protecting the common good.

This article is authored by: Michael Josua S.



The background features a repeating pattern of letters (S, A, C, R, E, M, E, N, T, U, M) in a light teal color. A large, bright yellow sunburst graphic is centered in the upper half of the page, partially overlapping the letter pattern.

# **Building the Character of the Young Generation**





Dressing is one way for humans to express their personality. In this era of globalization, many ways of dressing have been discovered which of course follow current developments. However, nowadays there are many ways of dressing that are considered inappropriate to apply, one of which is the way of dressing when carrying out religious activities in Bali. However, if we look directly, there are still many people who dress inappropriately. We can find this in their daily activities, especially teenagers who dress unfittingly when they are at the temple. The ethics in traditional Balinese clothing have of course been specifically regulated, so there are differences between everyday clothing and clothing for carrying out prayer activities or worshiping God. In Balinese tradition, prayer attire is divided into three, namely Dewa Angga, which is clothing for the head to the neck, Manusa Angga, which is clothing from the neck to the waist, and Bhuta Angga, which is clothing from the waist to the feet.

Wanita Hindu Dharma Indonesia (WHDI) issued a notification regarding how Hindus apply Balinese traditional dress ethics which of course prioritize modesty. We can find this issue in daily activities, especially in teenagers who dress less modestly when they are at temples. These problems can occur due to several things, one of which is a lack of awareness and the mindset of people who do not understand the true meaning of traditional temple clothing. Current developments have greatly influenced changes in the way of dressing, especially in traditional clothing. Clothing ethics are increasingly ignored and many Hindus in Bali wear less polite clothing when praying, especially for the younger generation who do not yet understand the meaning and value of prayer. The role of parents and those closest to them is very necessary in educating teenagers regarding understanding the ethics of good and correct dress when praying in holy places. Today's society is consistent in following existing trends, so that as a young generation you can, of course, sort out what is good and what is bad. Following trends would be much better if you still prioritize ethics in clothing. Therefore, the role of the younger generation is very necessary in implementing ethical methods in building character.

This article is authored by: Ida Ayu Putu Finaria Dewi

# REAL WORK LECTURE (KULIAH KERJA NYATA)

AUTHORED BY:  
BIANCA NOELLA VEMY S.

In an era when several campuses in Indonesia have chosen to eliminate the Real Work Lecture (KKN) program, Udayana University remains committed to implementing it in the hope that students from this campus can go directly to the community to apply the lessons they received a few years back in the classroom. The main purpose of holding KKN students is to connect education from universities with all of the community's needs. By engaging in KKN, students are expected to understand more deeply the actual conditions of the community, understand the various problems and difficulties faced by the community, and find solutions in accordance with their field of study.

Life in the village offers a stark contrast to the busy life on a college campus. Students living in the village experience a different but simple rhythm of life filled with cultural heritage. They live with a foster home family, learning about the customs, traditions, and way of life of the village they visit. With this in place, they gain new experiences, such as cultivating a deep understanding and appreciation of community values and practices.

One of the Udayana University students, Alexander S. Sinaga, participated in KKN at Telaga Village, Busungbiu, Buleleng. According to him, KKN is a thrilling experience with numerous benefits and moral values that can be taken. Each KKN participant has almost the same job description, although they are divided into several divisions to facilitate the work. In the KKN program, Alex was assigned to the socio-cultural division, where he was tasked with teaching elementary school children about English language materials, cooking food, and cleaning the area where he and his friends lived. One thing Alex learned during his time teaching elementary school children was to be patient in dealing with children and be wise in managing emotions. The response obtained from the elementary school children themselves was that they were happy with the presence of Alex and KKN friends, and they were eager to learn together.

In the KKN program, Alex and his friends did many things that could help the sustainability of Telaga Village, many of which were simple but had significant meaning for the village, such as providing counseling on fertilizers for plants, providing counseling on HIV-AIDS, tidying up the road pavement by repainting it to make it look tidier, helping villagers preparing for Indonesian Independence Day and much more. During the KKN program, celebrating Indonesia's Independence Day with Telaga villagers was the most enjoyable thing. The fact that nearly all Telaga villagers attended to enliven the Independence Day event.

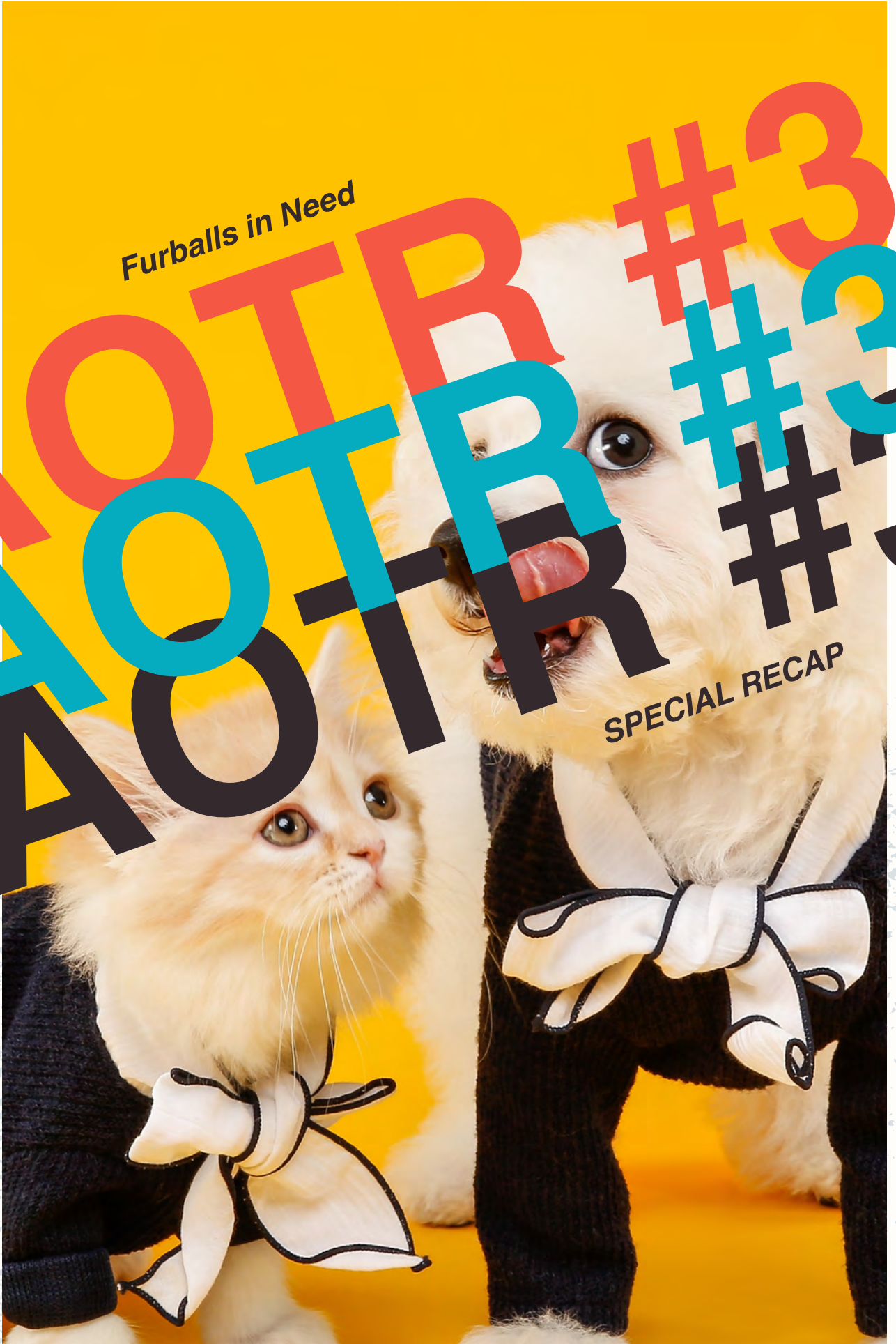
During the KKN, he felt that life in the village and in the city was very different. Everyone really appreciated life, no matter what they were going through. There is no need to think about things over which we have no control, simply live our lives as best as we can and make our lives happier and more positive. Alex advised students who will carry out KKN next year, "No matter where the village is, no matter how far, no matter how close, just do it. Don't think from the beginning that KKN is a burden because of the distance or fear of getting group friends who are uncomfortable with you. Therefore, in my opinion, just do it because it is a requirement of the Faculty of Law, and inevitably, we have to follow it because there will be one or two benefits that you get."



Furballs in Need

AOTR #3  
AOTR #3  
AOTR #3

SPECIAL RECAP



### ALSA ON THE ROAD #3 ALSA ON THE ROAD #3 ALSA ON THE ROAD #3

ALSA ON THE ROAD #3 is one of the ALSA LC Unud work programs that implements one of the four pillars of alsa, namely socially responsible. In AOTR #3, we supported a shelter in Tabanan that currently houses 135 dogs and 12 cats. This activity was carried out in honor of World Animal Day and in recognition of Bali's philosophical foundation 'Tri Hita Karana', particularly Palemahan, which emphasizes the harmonious relationship between humans and the natural environment, including animals. Plemahan is the second element of Tri Hita Karana, there is a Palemahan conception where it is a relationship between Humans and the surrounding environment. Human relationships with nature can be created with the environment that includes plants, animals, and things that are sekala-niskala.



In this Angel of Paws shelter located in tabanan there are only 2 people who are the caretakers of this dog and cat. On this occasion, we see firsthand how the shelter is and donate the proceeds from the collected donations which also involve ALSA LC Unud members of 3 million rupiah. The donation proceeds will be used for the operational needs of the shelter and dog caretaker such as to buy food, check the health of the dog and cat and other operational needs. Although the condition and condition of the shelter of the dogs and cats is small, the passion possessed by the shelter manager and the shelter administrator is very high. Their love for animals is proof that humans do not only live alone on this earth. There are various kinds of living things that we must also love and care about just like humans.

It is appropriate for us as humans to be given common sense and logic to help each other's other living things created by God. We have an obligation to love each other and care for other God's creatures. In this case, it's like an animal, namely a dog and a cat that is cared for as much as possible by 2 great people in the angel of paws Bali. Hopefully with their hard work they can grow our higher sense of concern for animals.

# The Problem in Bali: Offering's Waste





Known for its amazing scenery, rich cultures, and beautiful beaches, Bali has been a destination for travelers seeking tropical weather. However, this stunning island faces environmental problems. With a large scale of tourism and visitors, this island faces an overmass of trash and littering problems.

Balinese are deeply attached to the practice of Hinduism and its rich cultural heritage, which remains profoundly intertwined with all daily rituals. The act of "mebanten," represents one of the fundamental forms of ceremonial offering and embodies the essence of selflessness and the prioritization of communal welfare. The purpose of this practice is to express gratitude to "Ida Sang Hyang Widhi Wasa" while seeking spiritual purification for the soul.

The offerings can always be found all over places in Bali: shops, homes, crossroads, malls, restaurants, temples, and basically everywhere. "Canang sari", the simplest form of offering, made of pandan leaves shaped like a squared tray consisting of flowers, fruits, snacks, cigarettes, and burned incense, must be replaced with a new one every day. This way creates overcoming trash that leads to river pollution.

Rivers are the main source of water for

humans. Many people are still reliant on clean water sources such as rivers. However, the life of animals also depends on the ecosystem of a river. After detecting the river quality on the island of Bali at four locations, namely in the upstream area of Tirta Empul Tampaksiring, Ayung River, Ongan Dam, and Tukad Badung in Denpasar City. The team found all sites to be contaminated.

Head of the Environmental Department of Karangasem, I Nyoman Tari, clarified that after the Galungan and Kuningan holidays, the organic and non-organic waste production faced an increase of around 30% more than the usual load. This problem occurs due to the large production of ceremony waste. The use of plastics took the biggest part of these issues. Food, decorations, and other organic offerings needs can still pollute the river.

The Regional Regulation of Bali Province Number 5 of 2011 on Waste Management ruled out regulating comprehensive waste management procedures in Bali. This law addresses waste issues in the region, including problems arising from traditional celebrations such as Galungan and Kuningan. It sets out the responsibilities of the local government and people to be aware of managing waste, including the management of household and commercial waste.

authored by: Faiza Aisyah Kamila

**The Dark Side of  
the Island of the  
Gods:**

**Unveiling the  
Immoral Behavior  
by Tourists in Bali**



Bali is without doubt a special and unique place. A very integral part of the vast Indonesian archipelago, yet very different in so many ways. In a nation envelope by a Muslim majority, Bali is an exception to the rule, because Bali itself is the only place outside of the Indian subcontinent where Hinduism has some kind of sway. Add to that, the many amounts of beautiful topography and environment, the kindness of the locals, and an advancing infrastructure, made Bali a very enticing location for Tourists around the world. It is true that some tourists have played the role of keeping the upkeep of Bali but there are exceptions to a few of them. Tourists acting immoral and behaving badly is hardly anything new in this island, especially in major tourist hotspots like Kuta, Canggu, and Seminyak. To narrow down the focus, the discussion will exclude morally questionable establishments like nightclubs. Instead, the focus will be on actions directly undertaken by tourists and their effects on the local community.



# The Immoral Behavior

In just a little over a year since Bali reopened for international travel, an uptick in immoral behavior from tourists has detached some of the magic from this island, from reckless driving, fights with the local authorities and immigration violations, to topless driving and indecent exposure, there are even cases of foreigner working illegally with a tourist visa to teach dance and meditation to local Balinese people which is not just morally questionable but borderline illegal. Those acts can cause some moral degradation on the local population, you can see it in action in Kuta. Drunk foreigners everywhere stumbling around half-naked due to alcohol, street vendors selling shirts and stickers with disgusting captions, which most of them don't even understand the meaning of. But do they care? Some do, but most don't, because these street vendors need money. Foreigners came to Bali with a lot of money so even though they might commit immoral acts, the local businesses still want to accommodate those acts because they need the money to feed their family. Which is why I believe that the government should take some actions against these kinds of behavior from tourists, whether through the implementation of stricter regulations on the island or revisions to visa applications, action must be taken. Ultimately, the highest authority in the country bears the responsibility, as there is no other entity better suited for the task.

This article is authored by: Kadek Khrisnanda Satriawan

# New Message!

cemangadh  
teyus  
yach

all the best for ALSA LC  
Unud, semoga bersinar  
selalu

jangan lupa  
untuk  
semangatin dan  
berterima kasih  
ke diri sendiri

selama di ALSA LC UNUD  
saya mendapatkan  
beberapa kesan pesan yg  
sangat berarti, salah  
satunya menjadi bagian  
dari keluarga mulmed

Terimakasih untuk 1  
tahunnya & semangat!!

Thankyou ALSA for being  
my home and place for  
learn many things.

Makasih ALSA  
buat pengalamannya yang sangat  
berkesan selama  
setahun ini !

Hanya bisa  
mengucapkan  
semangat

Met new people and had new  
experiences, thankyou everyone!

Berawal dari gak kenal sama  
sekali, jadi temen dekat sama  
support system. Semuanya  
karena ALSA yang  
mempertemukan kita, hehehe

Dapat  
pengalaman baru  
lagi dan semakin  
banyak kenal  
sama  
orang-orang  
baru, howray!!!

# From the Local Board 2022-2023

Seneng +  
bersyukur punya  
foreign

Jadi staff internship foreign seru  
bangett, semoga foreign tahun  
depan makin wow

Menyenangkan dan bangga  
bisa menjadi bagian dari ALSA  
LC UNUD, sukses selaluuuu  
keluarga ALSA LC UNUD!!!!



joining ALSA  
was one of the  
best decisions  
i've ever made  
#zeroregrets

Terimakasih ALSA sudah memberikan tempat  
untuk bermain serius dan mempertemukanku  
dengan dia 🥰. ALSA, Always be One!

intinya seru banget!! pokonya jangan  
ragu, jangan takut, jangan bimbang deh  
buat join :D

Kalo gak jadi LB,  
mungkin gak bakal  
nemu "partner" ku.  
Makasih, ALSA!

Thanks to ALSA, aku ada  
tempat untuk  
berkembang, baik dari sisi  
sikapku maupun skillku.  
ICT 2022-2023, Dilarang  
Manja!

Thank you for everyone's invaluable  
contribution ☑ keep shining and keep thriving!!

ALSA, Aku Love So  
mAch

hidup berat,  
semangat ya.

Senang, sedih, seru, sakit, kecewa dan  
perasaan lainnya yang gabisa di  
ungkap! Glad to be part of our journey!

indescribable.



Together as One: One Team, One Dream, One Family,  
ALSA, Always be One!