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THE POSITION OF PECALANG IN THE DEVELOPMENT OF THE MODEL OF IMPLEMENTING THE SECURITY AND ORDER SYSTEM OF THE BALINESE COMMUNITY

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Abstract

Pecalang's Position in the Development of a Model for the Implementation of the Bali Community Security and Order System. How is Pacalang Regulated in the Implementation of the Community Security and Order System in Bali Province, How Pacalang is able to play an effective role in the Implementation of the Community Security and Order System in Bali Province, What is the idial position of Pacalang in the Development of a Model for The Implementation of a National Security and Order System Based on Local Wisdom in the Future. The objectives to be achieved in this study are: 1). to review and analyze the regulation of Pacalang in the implementation of the security and order system of the Balinese people, 2). to study and analyze the role of Pacalang in the implementation of public security and order in the province of Bali, 3). to review and analyze the position of pecalang in the development of a model for implementing a national security and order system based on local wisdom in Indonesia in the future. This research was conducted in the Traditional Village of Badung Regency and Denpasar Madya City in Bali Province. Badung and Kota Madya Denpasar were chosen as research areas representing 8 regencies and 1 madya city because the two areas developed pecalang tasks and functions very rapidly, and their role today has begun to shift to the public domain. The method of collecting data from respondents and informants by conducting in-depth interviews, participatory observations. The findings in this study show that the regulation of the duties, fungsi and authority of Pacalang in carrying out duties has not been clearly regulated in the national regulatory policy and the position of Pacalang in the constitutional context with the governance system of Customary Villages in Bali is under the Bendesa Adat directly. The Indigenous Village-Based Environmental Security System Model was formed to be used as a role model for the Security system that can be applied throughout Indonesia.

Keywords: Pecalang Position, Model, Security and Order System

1. INTRODUCTION

1.1 Background

The development of public security and order is the authority of the Indonesian National Police, but in the local Balinese community there is a customary institution that can support the role of the Police, namely Pecalang. [Mertha I Ketut, 2013, Pacalang Transformation and Policing shift in Indonesia, Udayana Universty Press, p 1] Since its inception around abab IX-X AD, Pecalang has played a role in maintaining the security and order of indigenous villages from the threat of pancabhaya: life-threatening acts of a person "(bhaya soul), and threats due to fire

(geni bhaya), flood threats (toya bhaya), wind threats (bayu bhaya), and threats of attacks from outside the village (ripu bhaya). In addition, Pecalang has the main task of securing the implementation of other religious activities, so as to create conditions and a sense of security for indigenous villages in their wewidangan.

Pecalang, is "Local Security", is a form of security developed especially in Traditional Villages in Bali Province. Pecalang is not like the Military or Police Model which is generally found in many regions in Indonesia. Pecalang has the potential to become a Security Model that will be followed by most regions in Indonesia in the era of globalization.

There is also an opinion that pacalang is actually a customary security institution that has recently appeared in Balinese life, but is traditionally labeled with very special characteristics on the bhusana it wears. There are also other opinions that state that: (1) pacalang emerged as a revival of groups (Shields) that in 1965 carried out executions of alleged communists; (2) pacalang first appeared in the 1970s at the Bali Arts Party, which began using custom-clad security personnel to manage traffic and parking; (3) the existence of pacalang was initiated by the existence of a balinese traditional dress task force that maintained the security of the PDI Perjuangan Political party congress in September 1998.⁴ The formation of Pecalang which was originally aimed at the interests of custom, Hinduism and Balinese culture shifted its role to become a tool for political interests. In line with the development of the global situation in Bali, it turns out that Pecalang is also used to support security after Bon Bali 1 Kuta and Bali Bombing 2 in Jimbaran.

In Balinese customary law, this development is very possible because each Customary Village has original autonomy with the principles of the Mawa Tata State and Mawa Cara Village.⁵ Negara Mawa Tata, which means the state has the duty to regulate customary villages in accordance with the state constitution, Article 18B paragraph (2) which reads that the State recognizes and respects the unity of indigenous peoples and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law. Then Mawa Cara Village, a Traditional Village that has the traditional right to form awig-awig, or perarem-perarem as a derivative of awig-awig in a traditional village to regulate Krama or people living in wewidangan of its Traditional Village utamanya related to its relationship with Tri Hita Karana, namely: Parhyangan, Palemahan and Pawongan (Human relationship with God, human relationship with nature/region, and human relationship with humans in order to be harmonious). The logical consequences of customary (local) law, especially in Bali, will cause differences in the characteristics of Pacalang arrangements in each Customary Village according to the Village, kala, Patra based on awig-awig and perarem Desa adatnya. Different regulatory patterns as the original 'result' of Mawa Village are the way to go, namely how to organize independently, based on cultural identity and traditional rights according to the development of the times. In some Indigenous Villages, there are those that position pecalang in a socio-religious context, there are also Indigenous Villages that adjust the role and function of pecalang following the dynamics of community development.

This tendency gives rise to debates and tug-of-war over the role and function of the pecalang

between juridical dimensions, customary (local) law and empirical reality. Juridically, pecalang is regulated in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages in Bali; in Article 47 paragraph:

1. Pacalang as referred to in Article 43 paragraph (2) letter d carries out duties in the field of security, peace, and community order in the Wewidangan Desa Adat
2. Pacalang was appointed and dismissed by the Customary Village based on the Decree of the Prajuru Desa Adat.
3. In addition to the duties as referred to in paragraph (1), Pacalang has the task of participating in assisting the duties of the state security forces after coordinating with the Prajuru Desa Adat.
4. In improving the ability to carry out duties as referred to in paragraph (1), Pacalang receives education and training from competent institutions.
5. In carrying out the duties as referred to in paragraph (1), Pacalang received olih-olihan according to Awig-Awig.
6. Pacalang's duties are regulated in the Pacalang Gym Guide.
7. The guidance of Pacalang Gym as referred to in paragraph (6) is determined by the Provincial MDA.⁶ Secara hukum adat pecalang diatur dalam awig-awig dan perarem sesuai dengan Desa mawa cara.

The existence of a juridical foundation of pecalang, empirically experiencing the development of functions in the direction of demands and changes in society. In addition to being regulated as in the Regional Regulation of Bali Province Number 4 of 2019, Pacalang is also regulated in Lontar Purwadigama there mentioned the obligations of Pecalang as follows:

1. Ngupadesa, pecalang must always be close to traditional villages and their residents. By being close and quiet in the village, this is more assured of communication in order to direct the krama (residents) of the village;
2. Atitikarma, pecalang should always give correct instructions to the villagers. The clues can be directional, or exemplary. Pecalang should set a good example for the villagers, because they have charisma and are authoritative;
3. Take care of the village baya, pecalang must maintain the security of the village by doing village anger, namely, doing ronda or traveling around the Traditional Village lest there be danger.

Then the requirements to be able to become a Pecalang as stated in Lontar Purwadigana:

1. Pacalang should be Nawang kangin kauh. This means that the pecalang must know the cardinal directions and the twists and turns of his duty area. By properly controlling the area of his duties, pecalang has insight into security methods, especially prevention of security disturbances.

2. Wanen and wirang. That is, a pecalang must have a sense of courage because it is right and be in a fair defense of the right. Dare to defend the indigenous village where he served.
3. Celang and cala. A pecalang must have individual sensitivity in addition to thinking intelligence. Pecalang must be able to act quickly or agilely if there is a problem that needs to be handled quickly. Pecalang must be able to be fast but not hasty, still be careful.
4. Rumaksa guru. Pecalang must have the qualities of a teacher, be able to guide and set a good example. If it is to reward others, it is in accordance with the principle of justice.
5. Satya Bhakti Ikang Widhi. Pecalang is a person who always does well and is devoted to God Almighty.
6. Krama Traditional Village. Those who can become a pecalang are villagers who have settled down, because generally residents who have settled down have mental stability and are more experienced. This is enforced to prevent the presence of emotional and abusive pecalang

Bali is a major tourism destination with a lucrative offer of facilities; its friendly community, beautiful nature, white sandy beaches and unique customs and culture that characterize Bali. It appears to us as impossible, something that 'already ad of the sono'. Bali is often regarded as a 'neutral' region or region, free from the influence of world globalization and maintaining its traditions very strongly and consistently. This view positions Bali as a kind of protection that must be maintained and avoided from changes caused by various crises, whether nationally or internationally. This is where the pre-assumptions about Bali and become a kind of discipline, which is obeyed by the whole community or Krama Bali and becomes the benchmark for the further development of Bali.

1.2 Research Objectives

Based on the formulation of the problem described above, the research objectives are as follows:

1. To review and analyze the regulation of Pecalang in the implementation of the security and order system of the Balinese people.
2. To review and analyze the role of Pecalang in the implementation of public security and order in the province of Bali.
3. To review and analyze the position of pecalang in the development of a model for implementing a national security and order system based on local wisdom in Indonesia in the future.

1.3 Research Methods

In this research, the methods used are qualitative research methods (Cassel and Symon, 1994; Spells: 32). That is, the analysis and interpretation of research results have been carried out in conjunction with data collection in the field. Research location is a Traditional Village in Bali. The sampling technique is taken purposively, which means looking for several Traditional Villages and Resource Persons who are considered capable of representing the research

subjects. Here researchers do not need to interview all pecalang. Bendesa Adat because the answers from them tend to be uniform and the same. For this reason, researchers chose to interview several Bendesa Adat, and several members of the Pecalang and Indigenous Village Councils who had a fairly high position. Then the sampling technique is taken by Data Analysis, namely the interview results of several speakers are analyzed qualitatively, data from field interviews or secondary data transcribed in the form of reports are then reduced and selected in accordance with the research theme.

2. PEMBAHASAN

The history of Pecalang in its development has undergone changes in its functions and duties in carrying out in the fields of religion, customs and culture, but has begun to shift to the public and political realms. This development is legally Balinese customary is very possible considering that each Customary Village has an original autonomy based on the principles of the Mawa Tata State and Mawa Cara Village (Dharmayuda Suasthawa I Made, 2001: 52). Negara Mawa Tata, meaning that the state has the duty to regulate Customary Villages in accordance with the state constitution, Article 18B, which reads that the State recognizes and respects the unity of indigenous peoples and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in the Law. Mawa Cara Village, Traditional Village has the traditional right to form awig-awig, or perarem-perarem in Traditional Village to regulate the people living in wewidangan who are bound by Tri Hita Karana, namely: Parhyangan, Palemahan and Pawongan (Man's relationship with God, Man's relationship with nature, and man's relationship with man in harmony). The difference in the character of Pacalang arrangements in each customary village according to the village, kala, Patra based on awig-awig and perarem traditional villages gives rise to logical consequences of Balinese customary law⁷. The pattern of arrangement is different as the original 'fruit' of Mawa Village, namely how to organize independently, based on cultural identity and traditional rights in harmony with the development of the times. Some Indigenous Villages adjust the role of pecalang according to the development of the times and there are Customary Villages that position pecalang in a social-religious context only.

Customary Villages are government units managed by Indigenous peoples and have the right to take care of the territory (customary rights) and community life within the Customary Village environment.⁸ The designation of Traditional Village is very diverse in various shades in various regions of the Republic of Indonesia, for example nagari, huta, clan, kampung and negeri. In Bali itself before the enactment of Bali Regional Regulation Number 4 of 2019, Traditional Villages were called Customary Villages.⁹ Traditional Villages have differences in status, position and function with Dinas Villages (administrative government villages). Both in terms of government and from the perspective of the people. Customary Villages function in the field of customs and religion (villages that live traditionally as the embodiment of customary institutions), while Dinas Villages are seen from their functions in the field of government are the bottom government institutions in the context of implementing regional

autonomy which is administrative in nature. The characteristics of Traditional Villages in Bali include (Pitana, 1994:145):

Have clear boundaries of certain areas. Generally in the form of natural boundaries such as rivers, forests, ravines, hills or beaches. Have clear members (krama) with certain requirements.

Have kahyangan tiga or kahyangan Desa (three village temples), or other temples that have the same function and role as kahyangan tiga. It has autonomy, both outward and inward. Have a customary government, with its own management (prajuru adat).¹⁰

Currently, security is a very important need in a region. Bali, which is famous as a tourism destination both domestic and foreign, provides a sense of security, comfort for tourists visiting Bali. As a World Destination, security is a priority to take care of tourists while on vacation on the island of Bali. Balinese customs and culture that are very thick cannot be separated from the strength of Balinese traditions. Therefore, Pecalang has a very strategic role and position almost equal to the duties of the Police in order to maintain security and order in the wewidangaan of its Traditional Village. In order to avoid overlapping the duties and functions of the Pecalang with the Police in carrying out their duties, they always synergize to support each other. For this reason, researchers took several samples of interviewees such as Bendesa Adat, Pecalang Members, hotel and entertainment venue entrepreneurs in Bali, Political Figures, migrant communities and even the National Police. Legally, Pecalang State is regulated based on the 1945 Constitution, Article 18B, Law Number 2 of 2002 concerning the National Police, Law Number 3 of 2002 concerning National Defense, Law Number 6 of 2014 concerning Villages, Regional Regulation of Bali Province Number 4 of 2019 concerning Customary Villages in Bali, Bali Governor Regulation Nmor 26 of 2020 concerning Customary Village-Based Environmental Security System, and Awig-awig in their respective Traditional Villages.

The role, fungsi and duties of Pecalang are to organize social control, facilitate social interaction, maintain security, order and crack down on everyone who violates the rules or laws as stated in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages is the juridical foundation of Pecalang's role in the Bali Province. Article 1 number 17 of Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages outlines that as a unitary legal community that is authorized to regulate and take care of the interests of facilitating social interaction, maintaining security, order and cracking down on everyone who violates the rules or laws as stated in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages is the juridical basis of the role of Pecalang in the Bali Province area. Article 1 number 17 of Bali Provincial Regulation Number 4 of 2019 concerning Desa Adat elaborates that as a unitary legal community that has the authority to regulate and take care of interests. The existence of Pecalang in every Traditional Village in Bali is absolutely necessary in an effort to maintain the sustainability and diversity of the Tri Hita Karana concept (Parhyangan, Pawongan and Palemahan). For Traditional Villages throughout Bali Pecalang was formed and inaugurated by Jro Bendesa of Their Respective Traditional Villages. The existence of pecalang is one of the characteristics of the life of indigenous peoples or

indigenous villages in Bali Province. Pecalang is one of the elements of the customary institution of the Customary Village government that carries out the task of maintaining the order and security of indigenous peoples. Pecalang Desa Adat or jaga bhaya Desa Adat or another name which is hereinafter referred to as Pecalang is derived from the Krama Desa traditional Bali security task force formed by the Customary Village which has the task of maintaining the security and order of the territory in the wewidangan of the Traditional Village. For Indigenous Villages, understanding the duties of maintaining order and security or police duties cannot be equated with the duties of the state police, but must be understood in the sense of being Indigenous Village officials who have the task of maintaining the security and resilience of the community based on the values of local tradition and wisdom. In the Traditional Village in Bali, pecalang is known or in Java, jogoboyo is known as Jogoboyo which is in charge of maintaining the security and order of the indigenous people. The existence of Pecalang is also very important because often in every conflict that occurs between members of society, they appear as peacemakers. Many conflicts have been successfully resolved by mediation by pecalang so that they do not develop into larger ones using customary approaches and local wisdom (Adiwijana, 2011).

The Value of Sekala and Niskala Security Implementation System and diversity in Balinese Society. The Value of Sekala and Niskala Security Implementation System and diversity in Balinese Society. According to Kaelan (1996, 53), value or value includes the notion of philosophy. Issues about value are discussed and studied by one of the branches of philosophy, namely the Philosophy of Value (axiology, theory of value). Philosophy is often also interpreted as the science of values. The term value in philosophy is used to designate abstract nouns which mean worthiness or goodness and verbs which mean a certain psychiatric action in assessing or making judgments. Notonagoro as quoted by Sudjito (2016, 63) classifies values into three categories, namely:

1. Material value, that is, everything that is useful to the human element.
2. Vital value, that is, everything that is useful for human beings to be able to hold activities or activities.
3. Spiritual value, that is, everything that is useful to the spiritual of man. This spiritual value can be distinguished over four kind as follows:
4. The value of truth/reality derived from reason (ratio, mind, creation).
5. The value of beauty that comes from the human element of taste (gevoel, feelings, aesthetics).
6. The value of kindness or moral value that comes from the element of human will / will (will, karsa, ethics).
7. A religious value that is a divine value, the highest and absolute spirituality. This religious value is derived from human beliefs.¹¹

Sekala Niskala, if we mean word by word, sekala means tangible taken from the Balinese language, and niskala means invisible. Actually, if it is interpreted harifah to English, it becomes The Seen and Unseen.

Indigenous Villages as an autonomous religious social organization can be interpreted to mean that Indigenous Villages have the right to take care of their own households. The autonomy of indigenous villages has a strong foundation besides being sourced from its own nature (original autonomy) also sourced in a state structure that has received recognition which is juridically regulated in Article 18B paragraph (2) of the 1945 Constitution and in a local perspective regulated in Regional Regulation Number 4 of 2019 concerning Customary Villages in Bali Province.¹² Indeed, the autonomy of Indigenous Villages is not full autonomy as understood by the wider community but semi-autonomous as mentioned by Sally Falk Moore. He stated that Indigenous Villages are semi-autonomous social groups where in the implementation of their autonomy the Customary Villages must not conflict or must still submit to State power.¹³

Satgas (Task Force) is the Pecalang Concept of Balinese community loka whose authority is only to maintain the security and order of wewidangan from the level of Banjar Adat and or wewidangan Desa Adatnya. To realize the security, order and peace of the implementation of Tri Hita Karana, both inside and outside the local Customary Village, through coordination between villages and with other relevant officials. Related to the existence of Pacalang, it actually has a clear legal basis, especially in Law No. 2 of 2002 concerning the Indonesian National Police and in the Bali Provincial Bylaw No. 4 of 2019 concerning Customary Villages in Bali. Factually, it is very common and often helps with police tasks. In the event that the Pecalang performs the duties of assisting the police function, the police have the authority to coordinate the performance of the auxiliary duties. In this connection, the Police can supervise coaching, provide guidance, educate and provide technical training. The Tri Hita Karana doctrine is used as a benchmark to determine the scope of duties / authorities of pecalang in the field of Custom / Religion. Therefore, the function of the pecalang as an aide to the police in maintaining security and order is divided into 3 dimensions, namely; (1) safeguards against parahyangan. (2) Safeguarding against the presence of pawongan. (3) Safeguarding against palemahan.¹⁴ Pecalang has a limited assistance function in the field of law enforcement, namely only in the event of being "caught in the hand" (ontdekking op heeterdaad). In the event of being caught by a pecalang, the suspect is immediately transferred to the local Police.

The concept of participation is participating, playing a role in an activity, from planning to evaluation¹⁵. In Indonesian large dictionary, participation can be interpreted as participation or participation.¹⁶ Where the concept of participation is as a means of communication for the government (as a servant of the people) to know the wishes of its people.

The aspect of Indigenous Villages' participation in development is explicitly affirmed in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages. Article 21 of this Regional Regulation states that one of the duties of Customary Villages is to realize the kasukretan of Indigenous Villages which includes peace, welfare, happiness, and peace sakala and niskala., then Article 22 letter g states maintaining the security of Customary Villages, letter j states maintaining the purity, sustainability, cleanliness, and order of Palemahan Desa

Adat. This can be understood as the partispticity of Indigenous Villages in the prevention of sentinal actions, Radicalism, Terrorism. The form of Participation of Indigenous Villages in the prevention of Crime, Radicalism and Terrorism can be carried out by Pecalang as a security force for Indigenous Villages.

3. CONCLUSION

Pecalang arrangements in the Implementation of the Bali Community Security and Order System are still regulated based on customary law in awig-awig and pararem because they have a different character from other regions in Indonesia, so they require special arrangements in laws and regulations. The inclusion of Pecalang in the Chief of Police Regulation Number 4 of 2020 has not provided certainty as well as the Security Unit (SATPAM).

The main role of Pecalang is to guard the Sukertan of Traditional Villages, namely guarding Parahyangan, Palemahan, and Pawongan called Tri Mandala. In addition to the Duties and Roles of Pecalang in the Field of Traditional and Religious Ceremonies, since being involved in the PDI-P Congress Security in 1998, the name Pecalang began to appear and its Role and Duties began to multiply changes nationally and internationally. With the development of Tourism and the number of Tourism Villages in Bali, the role and duties of Pecalang also participate in maintaining the Security, Stability and Comfort of parawisatwan, because Pecalang is a Customary Security Institution domiciled under Bendesa Adat.

Pecalang's position in the development of a model for the implementation of a national security and order system based on local wisdom is a model that only exists on the island of Bali. Because Pecalang is the only Customary Security institution in Bali. The model of implementing a Security and Order System based on Local Wisdom which has been very effective and efficient in maintaining Community Security and Order in the wewidangan of Traditional Villages and other tourist attractions.

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Pecalang, is "Local Security", is a form of security developed especially in Traditional Villages in Bali Province. Pecalang is not like the Military or Police Model which is generally found in many regions in Indonesia. Pecalang has the potential to become a Security Model that will be followed by most regions in Indonesia in the era of globalization.

There is also an opinion that pacalang is actually a customary security institution that has recently appeared in Balinese life, but is traditionally labeled with very special characteristics on the bhusana it wears. There are also other opinions that state that: (1) pacalang emerged as a revival of groups (Shields) that in 1965 carried out executions of alleged communists; (2) pacalang first appeared in the 1970s at the Bali Arts Party, which began using custom-clad security personnel to manage traffic and parking; (3) the existence of pacalang was initiated by the existence of a balinese traditional dress task force that maintained the security of the PDI Perjuangan Political party congress in September 1998.⁴ The formation of Pecalang which was originally aimed at the interests of custom, Hinduism and Balinese culture shifted its role to become a tool for political interests. In line with the development of the global situation in Bali, it turns out that Pecalang is also used to support security after Bon Bali 1 Kuta and Bali Bombing 2 in Jimbaran.

In Balinese customary law, this development is very possible because each Customary Village has original autonomy with the principles of the Mawa Tata State and Mawa Cara Village.⁵ Negara Mawa Tata, which means the state has the duty to regulate customary villages in accordance with the state constitution, Article 18B paragraph (2) which reads that the State recognizes and respects the unity of indigenous peoples and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law. Then Mawa Cara Village, a Traditional Village that has the traditional right to form awig-awig, or perarem-perarem as a derivative of awig-awig in a traditional village to regulate Krama or people living in wewidangan of its Traditional Village utamanya related to its relationship with Tri Hita Karana, namely: Parhyangan, Palemahan and Pawongan (Human relationship with God, human relationship with nature/region, and human relationship with humans in order to be harmonious). The logical consequences of customary (local) law, especially in Bali, will cause differences in the characteristics of Pacalang arrangements in each Customary Village according to the Village, kala, Patra based on awig-awig and perarem Desa adatnya. Different regulatory patterns as the original 'result' of Mawa Village are the way to go, namely how to organize independently, based on cultural identity and traditional rights according to the development of the times. In some Indigenous Villages, there are those that position pecalang in a socio-religious context, there are also Indigenous Villages that adjust the role and function of pecalang following the dynamics of community development.

This tendency gives rise to debates and tug-of-war over the role and function of the pecalang

between juridical dimensions, customary (local) law and empirical reality. Juridically, pecalang is regulated in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages in Bali; in Article 47 paragraph:

1. Pacalang as referred to in Article 43 paragraph (2) letter d carries out duties in the field of security, peace, and community order in the Wewidangan Desa Adat
2. Pacalang was appointed and dismissed by the Customary Village based on the Decree of the Prajuru Desa Adat.
3. In addition to the duties as referred to in paragraph (1), Pacalang has the task of participating in assisting the duties of the state security forces after coordinating with the Prajuru Desa Adat.
4. In improving the ability to carry out duties as referred to in paragraph (1), Pacalang receives education and training from competent institutions.
5. In carrying out the duties as referred to in paragraph (1), Pacalang received olih-olihan according to Awig-Awig.
6. Pacalang's duties are regulated in the Pacalang Gym Guide.
7. The guidance of Pacalang Gym as referred to in paragraph (6) is determined by the Provincial MDA.⁶ Secara hukum adat pecalang diatur dalam awig-awig dan perarem sesuai dengan Desa mawa cara.

The existence of a juridical foundation of pecalang, empirically experiencing the development of functions in the direction of demands and changes in society. In addition to being regulated as in the Regional Regulation of Bali Province Number 4 of 2019, Pacalang is also regulated in Lontar Purwadigama there mentioned the obligations of Pecalang as follows:

1. Ngupadesa, pecalang must always be close to traditional villages and their residents. By being close and quiet in the village, this is more assured of communication in order to direct the krama (residents) of the village;
2. Atitikarna, pecalang should always give correct instructions to the villagers. The clues can be directional, or exemplary. Pecalang should set a good example for the villagers, because they have charisma and are authoritative;
3. Take care of the village baya, pecalang must maintain the security of the village by doing village anger, namely, doing ronda or traveling around the Traditional Village lest there be danger.

Then the requirements to be able to become a Pecalang as stated in Lontar Purwadigana:

1. Pecalang should be Nawang kangin kauh. This means that the pecalang must know the cardinal directions and the twists and turns of his duty area. By properly controlling the area of his duties, pecalang has insight into security methods, especially prevention of security disturbances.

2. Wanen and wirang. That is, a pecalang must have a sense of courage because it is right and be in a fair defense of the right. Dare to defend the indigenous village where he served.
3. Celang and cala. A pecalang must have individual sensitivity in addition to thinking intelligence. Pecalang must be able to act quickly or agilely if there is a problem that needs to be handled quickly. Pecalang must be able to be fast but not hasty, still be careful.
4. Rumaksa guru. Pecalang must have the qualities of a teacher, be able to guide and set a good example. If it is to reward others, it is in accordance with the principle of justice.
5. Satya Bhakti Ikang Widhi. Pecalang is a person who always does well and is devoted to God Almighty.
6. Krama Traditional Village. Those who can become a pecalang are villagers who have settled down, because generally residents who have settled down have mental stability and are more experienced. This is enforced to prevent the presence of emotional and abusive pecalang

Bali is a major tourism destination with a lucrative offer of facilities; its friendly community, beautiful nature, white sandy beaches and unique customs and culture that characterize Bali. It appears to us as impossible, something that 'already ad of the sono'. Bali is often regarded as a 'neutral' region or region, free from the influence of world globalization and maintaining its traditions very strongly and consistently. This view positions Bali as a kind of protection that must be maintained and avoided from changes caused by various crises, whether nationally or internationally. This is where the pre-assumptions about Bali and become a kind of discipline, which is obeyed by the whole community or Krama Bali and becomes the benchmark for the further development of Bali.

1.2 Research Objectives

Based on the formulation of the problem described above, the research objectives are as follows:

1. To review and analyze the regulation of Pecalang in the implementation of the security and order system of the Balinese people.
2. To review and analyze the role of Pecalang in the implementation of public security and order in the province of Bali.
3. To review and analyze the position of pecalang in the development of a model for implementing a national security and order system based on local wisdom in Indonesia in the future.

1.3 Research Methods

In this research, the methods used are qualitative research methods (Cassel and Symon, 1994; Spells: 32). That is, the analysis and interpretation of research results have been carried out in conjunction with data collection in the field. Research location is a Traditional Village in Bali. The sampling technique is taken purposively, which means looking for several Traditional Villages and Resource Persons who are considered capable of representing the research

subjects. Here researchers do not need to interview all pecalang. Bendesa Adat because the answers from them tend to be uniform and the same. For this reason, researchers chose to interview several Bendesa Adat, and several members of the Pecalang and Indigenous Village Councils who had a fairly high position. Then the sampling technique is taken by Data Analysis, namely the interview results of several speakers are analyzed qualitatively, data from field interviews or secondary data transcribed in the form of reports are then reduced and selected in accordance with the research theme.

2. PEMBAHASAN

The history of Pecalang in its development has undergone changes in its functions and duties in carrying out in the fields of religion, customs and culture, but has begun to shift to the public and political realms. This development is legally Balinese customary is very possible considering that each Customary Village has an original autonomy based on the principles of the Mawa Tata State and Mawa Cara Village (Dharmayuda Suasthawa I Made, 2001: 52). Negara Mawa Tata, meaning that the state has the duty to regulate Customary Villages in accordance with the state constitution, Article 18B, which reads that the State recognizes and respects the unity of indigenous peoples and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in the Law. Mawa Cara Village, Traditional Village has the traditional right to form awig-awig, or perarem-perarem in Traditional Village to regulate the people living in wewidangan who are bound by Tri Hita Karana, namely: Parhyangan, Palemahan and Pawongan (Man's relationship with God, Man's relationship with nature, and man's relationship with man in harmony). The difference in the character of Pacalang arrangements in each customary village according to the village, kala, Patra based on awig-awig and perarem traditional villages gives rise to logical consequences of Balinese customary law⁷. The pattern of arrangement is different as the original 'fruit' of Mawa Village, namely how to organize independently, based on cultural identity and traditional rights in harmony with the development of the times. Some Indigenous Villages adjust the role of pecalang according to the development of the times and there are Customary Villages that position pecalang in a social-religious context only.

Customary Villages are government units managed by Indigenous peoples and have the right to take care of the territory (customary rights) and community life within the Customary Village environment.⁸ The designation of Traditional Village is very diverse in various shades in various regions of the Republic of Indonesia, for example nagari, huta, clan, kampung and negeri. In Bali itself before the enactment of Bali Regional Regulation Number 4 of 2019, Traditional Villages were called Customary Villages.⁹ Traditional Villages have differences in status, position and function with Dinas Villages (administrative government villages). Both in terms of government and from the perspective of the people. Customary Villages function in the field of customs and religion (villages that live traditionally as the embodiment of customary institutions), while Dinas Villages are seen from their functions in the field of government are the bottom government institutions in the context of implementing regional

autonomy which is administrative in nature. The characteristics of Traditional Villages in Bali include (Pitana, 1994:145):

Have clear boundaries of certain areas. Generally in the form of natural boundaries such as rivers, forests, ravines, hills or beaches. Have clear members (krama) with certain requirements.

Have kahyangan tiga or kahyangan Desa (three village temples), or other temples that have the same function and role as kahyangan tiga. It has autonomy, both outward and inward. Have a customary government, with its own management (prajuru adat).¹⁰

Currently, security is a very important need in a region. Bali, which is famous as a tourism destination both domestic and foreign, provides a sense of security, comfort for tourists visiting Bali. As a World Destination, security is a priority to take care of tourists while on vacation on the island of Bali. Balinese customs and culture that are very thick cannot be separated from the strength of Balinese traditions. Therefore, Pecalang has a very strategic role and position almost equal to the duties of the Police in order to maintain security and order in the wewidangaan of its Traditional Village. In order to avoid overlapping the duties and functions of the Pecalang with the Police in carrying out their duties, they always synergize to support each other. For this reason, researchers took several samples of interviewees such as Bendesa Adat, Pecalang Members, hotel and entertainment venue entrepreneurs in Bali, Political Figures, migrant communities and even the National Police. Legally, Pecalang State is regulated based on the 1945 Constitution, Article 18B, Law Number 2 of 2002 concerning the National Police, Law Number 3 of 2002 concerning National Defense, Law Number 6 of 2014 concerning Villages, Regional Regulation of Bali Province Number 4 of 2019 concerning Customary Villages in Bali, Bali Governor Regulation Nmor 26 of 2020 concerning Customary Village-Based Environmental Security System, and Awig-awig in their respective Traditional Villages.

The role, fungsi and duties of Pecalang are to organize social control, facilitate social interaction, maintain security, order and crack down on everyone who violates the rules or laws as stated in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages is the juridical foundation of Pecalang's role in the Bali Province. Article 1 number 17 of Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages outlines that as a unitary legal community that is authorized to regulate and take care of the interests of facilitating social interaction, maintaining security, order and cracking down on everyone who violates the rules or laws as stated in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages is the juridical basis of the role of Pecalang in the Bali Province area. Article 1 number 17 of Bali Provincial Regulation Number 4 of 2019 concerning Desa Adat elaborates that as a unitary legal community that has the authority to regulate and take care of interests. The existence of Pecalang in every Traditional Village in Bali is absolutely necessary in an effort to maintain the sustainability and diversity of the Tri Hita Karana concept (Parhyangan, Pawongan and Palemahan). For Traditional Villages throughout Bali Pecalang was formed and inaugurated by Jro Bendesa of Their Respective Traditional Villages. The existence of pecalang is one of the characteristics of the life of indigenous peoples or

indigenous villages in Bali Province. Pecalang is one of the elements of the customary institution of the Customary Village government that carries out the task of maintaining the order and security of indigenous peoples. Pecalang Desa Adat or jaga bhaya Desa Adat or another name which is hereinafter referred to as Pecalang is derived from the Krama Desa traditional Bali security task force formed by the Customary Village which has the task of maintaining the security and order of the territory in the wewidangan of the Traditional Village. For Indigenous Villages, understanding the duties of maintaining order and security or police duties cannot be equated with the duties of the state police, but must be understood in the sense of being Indigenous Village officials who have the task of maintaining the security and resilience of the community based on the values of local tradition and wisdom. In the Traditional Village in Bali, pecalang is known or in Java, jogoboyo is known as Jogoboyo which is in charge of maintaining the security and order of the indigenous people. The existence of Pecalang is also very important because often in every conflict that occurs between members of society, they appear as peacemakers. Many conflicts have been successfully resolved by mediation by pecalang so that they do not develop into larger ones using customary approaches and local wisdom (Adiwijana, 2011).

The Value of Sekala and Niskala Security Implementation System and diversity in Balinese Society. The Value of Sekala and Niskala Security Implementation System and diversity in Balinese Society. According to Kaelan (1996, 53), value or value includes the notion of philosophy. Issues about value are discussed and studied by one of the branches of philosophy, namely the Philosophy of Value (axiology, theory of value). Philosophy is often also interpreted as the science of values. The term value in philosophy is used to designate abstract nouns which mean worthiness or goodness and verbs which mean a certain psychiatric action assessing or making judgments. Notonagoro as quoted by Sudjito (2016, 63) classifies values into three categories, namely:

1. Material value, that is, everything that is useful to the human element.
2. Vital value, that is, everything that is useful for human beings to be able to hold activities or activities.
3. Spiritual value, that is, everything that is useful to the spiritual of man. This spiritual value can be distinguished over four kind as follows:
4. The value of truth/reality derived from reason (ratio, mind, creation).
5. The value of beauty that comes from the human element of taste (gevoel, feelings, aesthetics).
6. The value of kindness or moral value that comes from the element of human will / will (will, karsa, ethics).
7. A religious value that is a divine value, the highest and absolute spirituality. This religious value is derived from human beliefs.¹¹

Sekala Niskala, if we mean word by word, sekala means tangible taken from the Balinese language, and niskala means invisible. Actually, if it is interpreted harifah to English, it becomes The Seen and Unseen.

Indigenous Villages as an autonomous religious social organization can be interpreted to mean that Indigenous Villages have the right to take care of their own households. The autonomy of indigenous villages has a strong foundation besides being sourced from its own nature (original autonomy) also sourced in a state structure that has received recognition which is juridically regulated in Article 183 paragraph (2) of the 1945 Constitution and in a local perspective regulated in Regional Regulation Number 4 of 2019 concerning Customary Villages in Bali Province.¹² Indeed, the autonomy of Indigenous Villages is not full autonomy as understood by the wider community but semi-autonomous as mentioned by Sally Falk Moore. He stated that Indigenous Villages are semi-autonomous social groups where in the implementation of their autonomy the Customary Villages must not conflict or must still submit to State power.¹³

Satgas (Task Force) is the Pecalang Concept of Balinese community loka whose authority is only to maintain the security and order of wewidangan from the level of Banjar Adat and or wewidangan Desa Adatnya. To realize the security, order and peace of the implementation of Tri Hita Karana, both inside and outside the local Customary Village, through coordination between villages and with other relevant officials. Related to the existence of Pacalang, it actually has a clear legal basis, especially in Law No. 2 of 2002 concerning the Indonesian National Police and in the Bali Provincial Bylaw No. 4 of 2019 concerning Customary Villages in Bali. Factually, it is very common and often helps with police tasks. In the event that the Pecalang performs the duties of assisting the police function, the police have the authority to coordinate the performance of the auxiliary duties. In this connection, the Police can supervise coaching, provide guidance, educate and provide technical training. The Tri Hita Karana doctrine is used as a benchmark to determine the scope of duties / authorities of pecalang in the field of Custom / Religion. Therefore, the function of the pecalang as an aide to the police in maintaining security and order is divided into 3 dimensions, namely; (1) safeguards against parahyangan. (2) Safeguarding against the presence of pawongan. (3) Safeguarding against palemahan.¹⁴ Pecalang has a limited assistance function in the field of law enforcement, namely only in the event of being "caught in the hand" (ontdekking op heeterdaad). In the event of being caught by a pecalang, the suspect is immediately transferred to the local Police.

The concept of participation is participating, playing a role in an activity, from planning to evaluation¹⁵. In Indonesian large dictionary, participation can be interpreted as participation or participation.¹⁶ Where the concept of participation is as a means of communication for the government (as a servant of the people) to know the wishes of its people.

The aspect of Indigenous Villages' participation in development is explicitly affirmed in Bali Provincial Regulation Number 4 of 2019 concerning Customary Villages. Article 21 of this Regional Regulation states that one of the duties of Customary Villages is to realize the kasukretan of Indigenous Villages which includes peace, welfare, happiness, and peace sakala and niskala., then Article 22 letter g states maintaining the security of Customary Villages, letter j states maintaining the purity, sustainability, cleanliness, and order of Palemahan Desa

Adat. This can be understood as the partispticity of Indigenous Villages in the prevention of sentinal actions, Radicalism, Terrorism. The form of Participation of Indigenous Villages in the prevention of Crime, Radicalism and Terrorism can be carried out by Pecalang as a security force for Indigenous Villages.

3. CONCLUSION

Pecalang arrangements in the Implementation of the Bali Community Security and Order System are still regulated based on customary law in awig-awig and pararem because they have a different character from other regions in Indonesia, so they require special arrangements in laws and regulations. The inclusion of Pecalang in the Chief of Police Regulation Number 4 of 2020 has not provided certainty as well as the Security Unit (SATPAM).

The main role of Pecalang is to guard the Sukertan of Traditional Villages, namely guarding Parahyangan, Palemahan, and Pawongan called Tri Mandala. In addition to the Duties and Roles of Pecalang in the Field of Traditional and Religious Ceremonies, since being involved in the PDI-P Congress Security in 1998, the name Pecalang began to appear and its Role and Duties began to multiply changes nationally and internationally. With the development of Tourism and the number of Tourism Villages in Bali, the role and duties of Pecalang also participate in maintaining the Security, Stability and Comfort of parawisatwan, because Pecalang is a Customary Security Institution domiciled under Bendesa Adat.

Pecalang's position in the development of a model for the implementation of a national security and order system based on local wisdom is a model that only exists on the island of Bali. Because Pecalang is the only Customary Security institution in Bali. The model of implementing a Security and Order System based on Local Wisdom which has been very effective and efficient in maintaining Community Security and Order in the wewidangan of Traditional Villages and other tourist attractions.

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