



The Role of the Pacalang in Keeping the Security of the Adat Villages in Bali (Implementation of the Tri Hita Karana Philosophy)

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Abstract. Traditional villages that have genuine otonomy have developed throughout history for centuries. Currently, the Traditional Village has made a very valuable contribution to the survival of the Balinese people, and has played a positive role in all aspects of development in the Village, especially in the fields of religion and socio-culture. Customary law community units along with their traditional rights that are still alive must have territory and at least fulfill one or a combination of elements of a community whose members have shared feelings in groups, customary government institutions, assets and/or customary objects, and customary law norms. Pacalang is a service work and is not paid, is elected by residents, maintains the sacredness of religious rituals, and so on so that they are more respected. The issues raised are what is the role of the pacalang in maintaining the security of traditional villages in Bali and what are the obstacles of the pacalang in maintaining the security of traditional villages in Bali which are oriented towards the Tri hita karana concept. The research method used is normative legal research. The results of this study can be used as a legal basis to know and understand more deeply about pacalang in maintaining security in traditional villages.

Keywords: Pacalang, Traditional Villages in Bali, Tri Hita Karana

1 Introduction

1.1 Background of the Problem

The Unitary State of the Republic of Indonesia includes Bali as one of its provinces. Beautiful and breathtaking natural vistas may be seen on the island of Bali [1]. Bali is home to stunning natural scenery and a wealth of fine cultural traditions that are still practiced today. It is not imaginable that Bali will become a world tourist destination. Customary law is deeply rooted in local communities. Even though currently its strength is weakening, the majority of people in regions in Indonesia still respect the customary law where they live. Indonesian customary law contains features and traits that set it apart from other laws. Customary law is pragmatism-realism, which means that it may accommodate the needs of a functionally religious group in order to serve

a societal purpose or uphold social justice [2]. Customary law is attached to the local culture. The word culture indicates a strong emotional-traditional bond with Customary Law. Customary law contains many moral values in social life that do not exist in other legal systems [3].

Bali has Customary Law, where this law regulates the provisions that exist in the territory of each traditional village in Bali. In the elucidation of Article 6 of Law Number 6 of 2014, it is stated that: This provision is intended to prevent overlapping areas, authorities, and institutional duplication between Villages and Traditional Villages in 1 (one) area so that in 1 (one) area there are only Villages or Traditional Villages. For those that have overlapping between Villages and Traditional Villages in 1 (one) area, one type of Village must be selected in accordance with the provisions of this Law. A traditional village is a customary law community unit in Bali that has responsibilities, the authority and right to organize and manage their own household, and traditional rights, own assets, traditions, and social manners for the social life of the community from generation to generation in the bond of a sacred place (*kahyangan tiga* or *kahyangan desa*). As the name implies, the most important function of the Traditional Village is to maintain, uphold and foster the customs that apply in the Traditional Village and which have been passed down from generation to generation from their ancestors. In contrast, a traditional village in Bali has its own customary laws as defined in the village *awig-awig*. Activities that can be conducted in a traditional village include those in the customary and religious domains. In the current and future national legal system, it turns out that customary law has such an important role. Customary law which originates from Traditional Culture and people's legal awareness turns out to be an essential element in the development of National Law. The law later became a role model which later became the foundation that functioned as a means of social control or social control, meaning that it provided a guide for the community to carry out social control, namely community supervision of the behavior of its people [4].

The customary law community unit and its traditional rights that are still in effect must have a geographic location and at least one of the following criteria: (a) a group of people who share common interests; (b) institutions of customary government; (c) assets and/or objects of customary origin; and/or (d) customary law norms [5]. In Pakraman Village, Bali, the rules of customary law are known as *awig-awig* [6].

As is well known, *awig-awig* grows from below, namely from the sincerity of indigenous peoples for the benefit of the peace and harmony of the indigenous peoples themselves. While nowadays all the rules that are imposed on society to regulate life within the framework of the state, all these rules are always measured by "what is the basis of application".

According to Article 43 paragraph (2) of the Regional Regulation of the Province of Bali Number 4 of 2019 concerning Traditional Villages in Bali, traditional villages in Bali have a framework of traditional institutions, which includes:

- a. Paiketan Pamangku;
- b. Serati Paiketan;
- c. Paiketan Wredha;
- d. Pacalang;
- e. Yowana Traditional Village;
- f. Paiketan Krama Istri Traditional Village;
- g. Pasraman; And
- h. Sekaa and other customary institutions

All of these Customary Institutions have a very important role in the traditional village area in maintaining tradition and culture, as well as the customary laws that apply in their area. One of them is Pacalang Traditional Village or also known as the Customary Village Police in Bali [7]. Until now there is no consensus regarding the history of Pacalang in its form as a traditional security task force belonging to a traditional village. Some contend that Pacalang has existed for a very long period due to the founding of Pakraman Village in the IX century AD. According to its etymology, Pacalang is derived from the word "Celang," which denotes extremely keen senses, including sight, scent, and mental acuity. A traditional Balinese security guard group with the power to uphold law and order in the Traditional Village region is known as Pacalang. In Bali, pacalang is a type of traditional knowledge. In order to increase respect for religious rites, Pacalang upholds their sacredness as a volunteer organization that is not paid and is chosen by the local populace.

The Tri Hita Karana can be used as a standard to gauge the scope of the Pacalang's responsibilities and power in the area of customs and religion. As a result, Pacalang's role as the Police's help in upholding security and order is divided into three (three) dimensions, namely:

1. Security against parahyangan;
2. Security against the existence of pawongan;
3. Security against the presence of tampering.

In the development of an increasingly complex society, Pacalang's duties are not only to maintain village security in carrying out activities related to traditional and religious ceremonies but also to maintain security in various community activities, in general, such as maintaining security during conferences held in Bali, maintaining security when political party campaigns, as well as participating in maintaining security during the Indonesian independence day ceremony [8].

Based on this background, the authors will conduct research with the title "The Role of Pacalang in Maintaining the Security of Traditional Villages in Bali (Implementation of the Tri Hita Karana Philosophy)". After reading this description, the researcher is motivated to investigate the role played by the Pacalang in preserving the safety of Bali's traditional villages as well as the challenges that they face in upholding the concept of Tri Hita Karana.

2 Research Methods

2.1 Research Type and Problem Approach

The type of research used in this study is the type of normative legal research, meaning that it is a legal research method that functions to view and examine legal regulations and regional regulations governing pacalang. While the approach used is the Legislative Approach, Concept Approach, which is an approach that examines both primary and secondary legal sources. The juridical approach here is a legal approach, by examining legal regulations regarding customary law.

2.2 Source of Legal Materials

Primary Legal Materials

The primary legal material here is covering,

- a. UUD NKRI Tahun 1945.
- b. Undang-Undang Nomor 6 Tahun 2014.
- c. PERDA Nomor 4 Tahun 2019 tentang desa adat.
- d. Awig-awig traditional village.

2. Secondary Legal Materials

Secondary legal material here is covering,

- a. Literature books.
- b. Scientific journals.

2.3 Legal Material Collection Technique

After the legal material is collected, it is then processed and analyzed. Analysis of legal material sources is carried out in a qualitative way and the results will be presented in a descriptive analysis, namely by describing everything that needs to be disclosed in order to obtain an approximate truth, about the problem in question.

3 Result and Discussion

3.1 The Role of Pacalang in Maintaining the Security of Traditional Villages in Bali

A traditional village is a unit of Bali's customary law community that has territory, position, original composition, traditional rights, own property, traditions, and social manners for community life passed down from generation to generation in the bond of a sacred place (*kahyangan tiga*) or *kahyangan desa*), responsibility and authority, as well as the right to organize and manage their own household [9]. The primary purpose of the Traditional Village, as its name suggests, is to conserve, preserve, and promote the traditions that have been passed down from one generation to the next from their ancestors. The customary law community unit and its traditional rights that are still in effect must have a geographic location and at least one of the following criteria: (a) a group of people who share common interests; (b) institutions of customary government; (c) assets and/or objects of customary origin; and/or (d) customary law norms [5]. In Pakraman Village, Bali, the rules of customary law are known as *awig-awig* [6].

As is well known, *awig-awig* grows from below, namely from the sincerity of indigenous peoples for the benefit of the peace and harmony of the indigenous peoples themselves. While nowadays all the rules that are imposed on society to regulate life within the framework of the state, all these rules are always measured from the basis of their application. Until now there is no context regarding the history of Pacalang in its form as a traditional security task force belonging to a traditional village. There are many who contend that Pakraman villages were first established in the IX century AD and that Pacalang has been there for a very long time. According to its etymology, Pacalang is derived from the word "Celang," which denotes extremely keen senses, including sight, scent, and mental acuity. In a broad sense, Pacalang is a traditional security organization in Bali with the power to uphold security and occupy a traditional village's territory. Balinese *pacalang* is a type of local knowledge.

According to Desa, Kala, and Patra based on the *awig-awig* and *pararem* of the Traditional Village, there are changes in the character of Pacalang arrangements in each customary village as a result of this local law [10]. The 'fruit' of the original autonomy of Mawa Village is different regulatory patterns, specifically how to regulate on one's own, based on cultural identity and traditional rights, in line with the times. Traditional communities can either alter the role of Pacalang in the direction of the dynamics of communal development or they can situate Pacalang in a socio-religious context. The *Tri Hita Karana* philosophy can be used as a standard to gauge the scope of the Pacalang's responsibilities and authority in the area of customs and religion. As a result, Pacalang's role as the Police's help in upholding security and order can be divided into three (three) dimensions, namely:

1. Security against *parahyangan*;
2. Security against the existence of *pawongan*;
3. Security against the presence of tampering.

In the development of an increasingly complex society, Pacalang's duties are not only to maintain village security in carrying out activities related to traditional and religious ceremonies, but also to maintain security in various community activities in general such as maintaining security during conferences held in Bali, maintaining security when political party campaigns, as well as participating in maintaining security during the Indonesian independence day ceremony. Pacalang is a form of self-organization, created by the traditional village or customary village, with the aim of maintaining security and order in relation to the implementation of restrictions on people's activities and people's norms in traditional villages. Pacalang is the guardian of security and order in Bali, but is customary [11]. While the security guard and police are administrative. Traditionally the Balinese people have a Pacalang who is in charge of maintaining order and security during traditional religious ceremonies, even during the holy day of Nyepi which requires the Pacalang to remain on duty when all Hindus are not active outside the home.

In order to implement Tri Hita Karana both inside and outside Pakraman or Traditional Villages, it is the primary responsibility of Pacalang to establish security, order, and peace. The words "Tri" which means three, "Hita" which denotes happiness, and "Karana" which indicates cause make up the phrase "tri hita karana." Tri hita karana, then, is Sanskrit for "Three causes of happiness". Tri Hita Karana is a cosmological idea that promotes hard life. Pacalang actions are always carried out in coordination with relevant authority, such as the Indonesian National Police [12].

The Regional Regulation of the Province of Bali Number 4 of 2019 Governing Traditional Villages in Bali, namely Article 47, provides the legal foundation for Pacalang's existence:

- (1) In the Customary Village of Wewidangan, the Pacalang, as defined in Article 43, paragraph (2) letter d, is responsible for tasks relating to security, peace, and public order.
- (2) According to the Prajuru Desa Adat Decree, the Traditional Village appoints and removes the Pacalang.
- (3) After consulting with Prajuru Traditional Villages, Pacalang has the additional responsibility of aiding in the state security apparatus's obligations in addition to those mentioned in paragraph (1).
- (4) Pacalang receives instruction and training from reputable organizations to enhance his or her capacity to carry out the activities mentioned in paragraph (1).
- (5) The Pacalang shall obtain assistance in performing the duties referred to in paragraph (1) in accordance with the Awig-awig.

- (6) The Pacalang Sasana Guidelines specify Pacalang's responsibilities.
- (7) The MDA at the Provincial level mandates Pacalang Sasana Guidance as mentioned in paragraph (6).

Based on its duties, functions, and obligations Pacalang has been formed to become a community pioneer in maintaining the existence of Balinese culture. Pacalang has a very important task and role in the area of traditional villages in Bali. It's not just about arranging parking and maintaining crowds in the village when there's a ceremony. However, the duties and roles of Pacalang go beyond that, without Pacalang, the community in traditional village areas will not feel a very significant impact compared to traditional village areas without Pacalang. Functionally, Pacalang was formed through an agreement between the communities within the customary banjar institution, particularly regarding the need and obligation to participate in carrying out the security function when carrying out traditional and religious activities.

3.2 Pacalang Obstacles in Maintaining the Security of Traditional Villages in Bali Oriented to the Tri Hita Karana Concept

Regarding Tri Hita Karana, specifically, customary Villages have the customary right to construct awig-awig, or pararem in Adat Villages to control the populace in their region:

1. Parahyangan (Human relationship with God);
2. Palemahan (Human relations with nature or territory);
3. Pawongan (Human relations with humans so that they are harmonious).

The mission of Indonesia, a country with a rule of law based on Pancasila and the 1945 Constitution of the Republic of Indonesia, is to ensure that all Indonesians live lives that are more wealthy, secure, peaceful, orderly, and just. Upholding justice, truth, and legal certainty that can give the community shelter and safety is essential if Indonesia is to fulfill its aims. Obstacles or constraints are anything that can result in the implementation of the role of Pacalang in creating an atmosphere of security and public order not being optimal in carrying out its duties and functions. The obstacles faced by Pacalang members in general in traditional village areas in Bali include:

1. Internal factors are factors that come from within an individual or a particular group, including :
 - a. Lack of empathy between Pacalang members.

With a lack of empathy between fellow Pacalang members, it becomes one of the inhibiting factors faced by Pacalang in preventing and dealing with problems in the field.

b. Pacalang members also do not understand the basic duties and functions of being a Pacalang.

We are all aware of Pacalang's responsibilities and primary roles, which include keeping the peace and securing the area around Bali's traditional villages. Article 47, paragraph 1 of the Regional Regulation of the Bali Province No. 4 of 2019 with regard to Traditional Villages in Bali:

Pacalang, as referred to in Article 43 paragraph (2) letter, is carried out in the field of security, peace, and enjoyment of the community in the Customary Village Wewidangan.

In this case, there are still a number of Pacalang members who do not understand the basic duties and functions, because these Pacalang members do not have experience or work in the field of security. So they are still confused and do not understand the duties of Pacalang.

c. Insufficient operational facilities and infrastructure.

In carrying out its duties and roles, Pacalang requires adequate operational facilities and infrastructure. Even though the facilities and infrastructure have been provided by the Traditional Village, it is still not optimal when compared to the number of Pacalang members and the tasks they carry out. Facilities include Pacalang costumes or clothing which are still lacking, while infrastructure, namely Pacalang Traditional Village does not yet have a permanent post that can be used when carrying out their duties and positions.

2. External elements are those that originate from areas other than the traditional village, such as:

a. There is no ongoing Pacalang guidance and training from the Traditional Village Assembly.

Pacalang is one of the most highlighted traditional village institutions, therefore there is a need for guidance and training regarding the mechanism of the duties and roles of Pacalang, guidance in resolving problems or criminal acts that occur based on awig-awig, pararem and positive law, as well as ongoing coaching and training from the local Police in maintaining security and securing the community in the Traditional Village area [13]. According to Bali Provincial Regulation Number 4 of 2019's Article 47, Paragraph 4, regarding Bali's Traditional Villages:

Pacalang receives instruction and training from reputable organizations to enhance his or her capacity to carry out the activities mentioned in paragraph (1).

There are no provisions governing the guarantees obtained by Pacalang in carrying out their duties and roles.

In the author's view, when talking about the inhibiting factors faced by Pacalang in preventing criminal acts in the village, this is a normal thing in life if we face obstacles. Because we don't know whether the obstacles come from within us or come from outside of us. However, even though there are obstacles faced by Pacalang, it is better not to use these obstacles as a benchmark in carrying out their duties and roles in protecting traditional villages. As time goes by and the strong sense of solidarity between Pacalang members and elements of society, it will be able to create security and order in society in accordance with the true duties and functions of Pacalang.

4 Conclusions and Suggestions

4.1 Conclusion

1. Regarding the role of the pacalang in upholding safety and drivers in a traditional village area, it continues to refer to the Regional Regulation of the Province of Bali Number 4 of 2019 concerning Traditional Villages in Bali and also consistently coordinates with the Police and Prajuru Customary Villages to carry out their duties and functions through carrying out supervision, control, and breakthrough. It can be claimed that Pacalang is an institution that can prevent crime since it is able to uphold security and gain the trust of the territory and the community thanks to its responsibilities and functions in securing the area of the Traditional Village and preserving security.
2. In order to sustain the security of Bali's traditional villages that adhere to the Tri Hita Karana philosophy, Pacalang must overcome two (two) elements: internal forces and external causes. While external influences originate from sources outside the Pacalang Traditional Village, internal variables originate within the individual Pacalang members.

4.2 Recommendation

1. To the Government in making a business agreement between the Hotel and Travel is a standard or standard agreement that the parties before signing the business agreement should first read and understand the contents of the agreement clearly. 1. To the Government or Prajuru Traditional Villages, it is better to reaffirm the matter of regular guidance and training for pacalang to carry out their duties properly so as to ensure security and order in the area of traditional villages.
2. To the pacalang in the traditional village area in Bali to further increase their sense of empathy and solidarity by understanding each other, when carrying out their duties and understanding again about the main duties and functions

of the *pacalang* which have been contained in the Regional Regulation of the Province of Bali Number 4 of 2019 about Traditional Villages in Bali.

3. To the community, the community should participate in maintaining security and order in the area because it is a shared responsibility, not only the responsibility of the *pacalang*. In addition, also observe the phenomena that occur in the surrounding environment so that we can always minimize the occurrence of things that we don't want by always being alert and aware of the surrounding environment so that an Indigenous Village environment can be created that is safe and orderly and far from criminal acts.

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