



Effect of Bali Province Regional Regulation Number 4 of 2019 on Pecalang Organizations in Bali

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Abstract

Pecalang originates from a unit of Balinese royal warriors that has been hundreds of years old and still exists today which plays an important role in maintaining security and public order in Bali. Pecalang is often also called traditional Balinese police whose job is to secure an activity related to adat, such as: religious ceremonies, *Ngaben* processions, wedding processions, etc. related to traditional ceremonies in Bali as a form of Indigenous *Swadharmaning* and State *Swadharmaning*, but along with the development of the pecalang function is no longer only contributing to maintaining security during the implementation of traditional cultural and religious activities. In addition, Pecalang when on duty does not use uniforms as other security units do but uses traditional Balinese clothing. Pecalang members are chosen from each banjar or hamlet, and those who are elected are those who according to the judgment of the citizens have a personality that is both intelligent, disciplined, skilled and active in banjar activities. In every security activity carried out by pecalang, pecalang do so with full sincerity as a form of service to the community and religion so that they feel proud to be able to help smooth the implementation of activities even though they do not get a salary as a form of *Ngayah*.

Keywords: Regional Regulation; Pecalang; Bali

Introduction

Adat Village is a Government unit that is managed by Indigenous people and has the right to take care of the area and life of the community in the Customary Village environment. Adat Village, which has been developing for centuries and has origins, traditional rights, and original autonomy rights governing its own household. Adat Village is also a unit of Customary law community based on the philosophy of *Tri Hita Karana* rooted in the local wisdom of *Satkeriti*, with Hindu religious teachings and cultural values and local wisdom that live in Bali. Adat Village is very important in maintaining sustainability in Bali, and as a World tourist destination. Bali Province's Regional Regulation No. 3 of 2001 concerning Pakraman village as amended by Bali Province's regional regulation No. 3 of 2003 is no longer in line with the current development of laws and conditions in Bali so that it is replaced about Pakraman Village being converted into Adat Village

Research Method

1. *Research design*

This study uses a qualitative approach perspective. According to Denzin and Lincoln (Moleong, 2001; 5) states that qualitative research is research that uses natural settings, with the intention of interpreting phenomena that occur and are carried out by involving various existing methods. As for Bogdan and Taylor Mloeng, 2004; 4) define qualitative methodology as a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. In line with these definitions, Kirk and Miller (Moleong, 2001; 4) define that qualitative research is a certain tradition in social science fundamentally depends on observations in humans both in their nature and in their terminology. According to Nazir (1983), descriptive research is a study to find facts with the right interpretation, describing precisely the properties of several group or individual phenomena determining the frequency of occurrence of a situation to minimize bias and maximize reliability. The analysis was carried out based on ex post facto, meaning that data was collected after all events took place (Nazir, 1983: 105). Descriptive methods generally have two main characteristics: (1) focusing on current problems (2) the data collected is first compiled, explained then analyzed because descriptive methods are often called analysis methods. The purpose of descriptive research is to describe the individual characteristics of symptoms or certain groups precisely or find the spread (frequency) of other symptoms in society.

2. *Research sites*

Based on preliminary observations about Bali Province Regional Regulation No. 4 of 2019 concerning Pecalang, the research was conducted in Parum Pecalang District / City of Bali. Namely 8 Regencies and 1 City.

3. *Research focus*

The focus of the research in the study was on the issue of the influence of Bali Province's Regional Regulation No. 4 of 2019 concerning customary villages in the lives of Pecalang in Bali. The phenomenon of observation in this study is the regulation of Bali Province Regional Regulation No. 4 of 2019 on Pecalang Human Resources (HR) in the Province of Bali. As well as the role and function of Pecalang after this Perda was ratified. The research is:

1. Effect of Bali Propisi Regional Regulation Number 4 of 2019
 - a. Competence
 - b. Human Resources
 - c. Work Program
 - d. Performance and scope of work

4. *Selection of Informants*

Information is a person who is used to provide information about the situation and background conditions of research, he must have a lot of experience about the background of research (Moleong, 2001: 132). Information is the chairmen of the Parum Pecalang Se-Bali, and the Indigenous Village of Bali.

5. *Research Instrument*

One of the main characteristics of qualitative research is the role of humans in the entire research process, including in data collection. Even the research itself is the instrument (Moleong, 2001: 241).

The auxiliary instruments used in this study are photographic tools, recorders, documents relating to research problems and other tools, because it can make research to make verification or conclusions that are more concrete or valid for the phenomena studied.

6. *Data collection technique*

Data collection techniques carried out in this study are as follows:

- a. Obsession
- b. In-depth interviews
- c. Documentation

7. *Data Analysis Techniques*

According to Bogdan and Biklen, qualitative data analysis is an effort carried out by working with data, organizing data, sorting it into manageable units, synthesizing it, finding and finding patterns, discovering what is important and what is learned, and deciding what can be found with others (Lexy J. Moleong 2010: 248). In this study, the analysis technique used is interactive data analysis techniques (Miles, Hubernam, and Saldana 2014). Scheme, working network table related to activities. By presenting data, researchers will understand what will happen and can do something in the data analysis or other steps based on the research (Miles, Hubernam and Saldana 2014).

Result

1. *Pecalang Main Duty in Denpasar City*

In carrying out their main tasks, one must first know their role in the task. In this case the role is an orderly series caused by a position or position caused by a job. Humans as social creatures have a tendency to live in groups. In group life, there will be interactions between one community member and another community member. The growth of interaction between them is interdependent. In community life what emerges is called a role. Role is a dynamic aspect of one's position, if someone carries out his rights and obligations in accordance with his position, the person concerned has carried out a role. Based on these descriptions can be seen findings include:

Finding 1

The synchronization of Pecalang with other security apparatus such as the police, military and transportation agencies

Finding 2

There are Pecalang who do not know the assignment as stipulated in the Regional Regulation number 4 of 2019 article 47 paragraph 1

Finding 3

The existence of Pecalang who did not participate in assisting the task of the state security forces after coordinating with Prajuru Desa Adat

2. *Education of Pecalang in Denpasar City*

That the majority of pecalang members have high school education. And there is no elementary school education. In this case Pecalang Human Resources (HR) in Denpasar City is very adequate from the level of education. Seen from education starata. At the junior high school level there are 87 people or 21.4%, with high school / K education amounting to 240 people or 59.1% and those with S1 education are 79 people or 19.5%.

Finding 4

There are still Pecalang whose education standards are below SMA / SMK

Finding 5

There are Pecalang who have not completed 12 years of compulsory education

Finding 6

The existence of Pecalang who do not have education because those who become Pecalang are people **who voluntarily serve the Adat Village of their own volition**

3. Pecalang Livelihood in Denpasar City

Pecalang's livelihood as a farmer, gardening and raising as many as 17 people or 4.2%, as construction workers as many as 54 people or 13.3%, as security officers / security guards as many as 65 people or 16.0%. While those who work as entrepreneurs are 158 people or 38.9%. While as private employees as many as 70 people or 17.2%. And as many as 42 civil servants / contracts or 10.3%. with a total of 406 members of Pecalang in the Customary Village of Denpasar City.

Finding 7

The existence of Pecalang who still works as construction workers is not suitable for wages while the Pecalang task is ngayah

Finding 8

The absence of a fixed budget for pecalang

Finding 9

There is no salary for Pecalang from the Banjar level to the regencies and cities, but it is not yet in line with the UMR

Discussion

Effect of Regional Regulation No. 4 of 2019 on the Pecalang Adat Village in Bali

The issuance of this Regional Regulation is because Governor Koster considers the existence of Customary Village as vital for the continuity of religious, social and cultural aspects in Bali. According to Governor Koster, this Regional Regulation broadly regulates fundamentally and comprehensively regarding various aspects relating to Indigenous Villages in Bali to strengthen the position, authority, and role of Indigenous Villages.

Substantially, Regional Regulation Number 4 Year 2019 concerning Customary Villages in Bali does not refer to Law Number 6 of 2014 concerning Indigenous Villages. But this Customary Village

Perda refers to Law Number 23 Year 2014 concerning Regional Government, namely Article 236 paragraph (4) which states that 'Regional regulations can contain local content material in accordance with the provisions of legislation'. Therefore, the understanding of Adat Village in Perda 4/2019 is specifically, different from the definition of Traditional Village in Law 6/2014 concerning Villages. Due to referring to Law 23/2014 on Regional Government, the Adat Village in Perda 4/2019 has territory, origin rights, traditional rights, original structure, and original autonomy to regulate and manage its own household. Through this Regional Regulation 4/2019, for the first time Indigenous Villages in Bali are officially recognized and explicit as legal subjects, with clear and firm legal standing. In Perda 4/2019 it is regulated that Customary Villages in Bali can legitimately source income from the APBN, APBD, and regional grants, in the era of Governor Made Mangku Pastika (2008-2018), giving grant funds provided by the Bali Provincial Government to 1,488 Customary Villages in -Bali has been questioned by the central government. Luckily, at that time Governor Pastika and the DPRD Bali could provide strong arguments, so that the issue finally faded. Now, with the existence of the Perda Desa Adat in the era of Governor Koster (period 2018-2023), concerns regarding the source of income of Adat Village are practically non-existent. Because, one of the articles in the Customary Village Regional Regulation, namely Article 66, states that the source of income for the Adat Village is from the APBN-APBD and regional grants. What strengthens the existence of Adat Village is Article 46 paragraph (2) Customary Village Regulation, which regulates the existence of organizations in Adat Village, such as the Elderly, Paiketan Pemangku, Paiketan Serati, Yowana, Pecalang, and Krama Istri. In addition, Article 32 paragraph (2) which regulates the electoral system in Adat Village is decided by deliberation and consensus, *manut dresta* (adapting to the rules applicable in the local Customary Village).

This was also acknowledged by the Chairperson of the Customary Village Special Committee Raperda Bai DPRD, Nyoman Parta, in his speech at the plenary session with a hammer agenda of Perda 4/2019 concerning Adat Village 2 April 2019 ago, Nyoman Parta asserted that the Adat Village had a special position in the Unitary Republic of Indonesia (NKRI) this. It was stated in Article 18 b (paragraph 2) which reads 'The State recognizes and respects customary law community units and their traditional rights as long as they are alive and their development is in accordance with the principles of the Republic of Indonesia.

The effect of this regulation number 4 of 2019 on Pecalang organizations namely Pecalang as referred to in Article 43 paragraph (2) letter d carries out tasks in the field of security, peace and public order in the Watidangan Adat Village. Pecalang was also appointed and dismissed by the Adat Village based on the Prajuru Adat Village Decree. In addition to the tasks referred to in paragraph (1), Pecalang has the duty of participation in assisting the task of the state security apparatus after coordinating with Prajuru Desa Adat. In improving the ability to carry out tasks as referred to in paragraph (1), Pecalang receives education and training from competent institutions. In carrying out the tasks referred to in paragraph (1) the Pecalang gets cleared according to the Awig-Awig. The task of Pecalang is arranged in the Guidance of the Sasana Pecalang. Sasana Pecalang guidance as referred to in paragraph (6) is determined by MDA at the provincial level.

Conclusions

1. *Effect of Regional Regulation Number 4 Year 2019 on Pecalang Organizations in Bali, When viewed from Indicators:*
 - a. Pecalang Main Task

Based on the Awig-awig of the Adat Village and Sesana Pecaang, it was stated that the main task of Pecalang was as the Bali Customary Police in charge of securing, and curbing the customary and religious ceremonies in the Banjar, Adat Village and Denpasar City in particular and Bali in general. In order for the ceremony to work in an orderly and solemn manner. As expressed in an interview with Denpasar City Hall Pecalang I Made Mandra that the role of Pecalang is to protect and guarantee. Order

in Bali, when there are Banjar activities, for example when the Ngaben and Pecalang Ceremony will play a role in guarding the traffic.

b. Level of Education for Pecalang

Pecalang in Denpasar City has the highest level of education which is also a necessity, but because of the voluntary duties of this pecalang, not all pecalang have high education. With the existence of Bali Province Regulation number 4 in 2019 Pecalang gets education and training from competent institutions.

c. Pecalang Livelihoods

Pecalang is a task that is carried out, is not the main work or the main. Because the task as a pecalang is a form of duty of devotion to the State and Religion. Because of the influence of Regional Regulation number 4 of 2019 Pecalang has the duty to participate in assisting the task of the state security apparatus after coordinating with Prajuru Desa Adat.

2. Implications

Based on the final results it can be concluded that this still uses the same theory and there is no new theory. In its tasks and functions as Pecalang is a Pecalang Role theory including the social fact paradigm. Where the occurrence of social change in the main tasks and functions of a Pecalang. In this case, the role of pecalang in implementing its Tupoksinya has expanded. Or the role of Pecalang in the Hindu community in Bali is enriched. So the implications in this study, do not support role theory but broaden or enrich the role theory with the existence of a commitment and dedication in implementing Auth as a Pecalang in Denpasar City.

Recommendations

The results of this study are expected to be useful for institutions, as well as the community in general, which can be formulated as follows:

1. To all parties, it is expected to be able to add scientific knowledge from various diverse customs, cultures and religions that are owned by Indonesia. Especially in the area of Denpasar City, Province of Bali about the influence of Bali Provincial Regulation number 4 of 2019 concerning Traditional Villages
2. Especially for the Denpasar City Government, Pecalang will bring positive energy to the city of Denpasar, can become an icon and bring tourists to Bali. As well as always being able to synergize with all elements and elements in the city of Denpasar in every activity both custom, religion and government.

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