

# CULTURAL PRACTICE OF TRADITIONAL SECURITY OFFICERS (*PECALANG*), TOURISM AND THE MEANING OF THE LOCAL WISDOM VALUE IN BALI

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## ABSTRACT.

The role of traditional security officers (Pacalang) in tourism as local wisdom in Bali with the recognition of Article 18B clause (2) amendment II of the 1945 Constitution. Qualitative method with the design of Local village study in Bali by taking sempelTubanlocal Village and KutaLocal Village as cultural studies research. The Result of the research is Tourism in Bali developed cultural tourism to preserve local wisdom of Bali which is imbued by values of Hindu religion. Traditional Security Officers(Pecalang) cultural practice is the implementation of the value of local wisdom to maintain security from the periphery of local village/pakraman. The meaning of local wisdom of Pacalang contributes to keep Bali in local village as "Local security model" in the Unitary State of the Republic of Indonesia based on Culture inspired by the values of Hinduism.

**Keywords:***Cultural Practice; traditional security officers (Pacalang); Meaning of Local Wisdom.*

## A. INTRODUCTION

The practice of traditional security officers (*Pecalang*) Culture in Bali has generally supported the authority of the police. From the beginning of its formation around the IX-X century, traditional security officers (*Pecalang*) plays a role in maintaining security and order of local villages and threats of *Pancabaya*: life-threatening person (*bayubhaya*), threat of fire (*genibhaya*), flood threat (*toyobhaya*) threat of angin (*bayubhaya*) and threats from outside village (*ripubhaya*) (Merta, 2013: 1). Traditional security officers (*Pecalang*) as a cultural practice to bring the Balinese local people to a just life, and make people happy (see SatjiptoRahardjo, 2009: 2). SatjiptoRahardjo that the established law is a pro-people law and law that is pro-justice. Therefore "law is always in the process of being" (law as process, law in the making). The law does not exist for the law itself, but for man. Traditional security officers (*Pecalang*) is for Balinese man formulated in Regional Regulationlocal village Number: 3 tahun 2001, Article 17 clause (1,2,3).

In the context of Cultural Practices, and the role of traditional security officers (*Pecalang*) in traditional village, there may be a difference of interpretation in performing their duties in accordance with the laws and regulations of localvillageslaw and *perarem*. Legally Balinese customs of this development is possible because each local village have original autonomy with the

principle of *State MawaTata* and *Mawa Cara Village* (DharmayudaSuasthawa I Made, 2001: 52). The State of *Mawa Tata*, meaning the state has the duty to regulate local village in accordance with the state constitution, Article 18B clause (2) which reads that the State recognizes and respects the unity of indigenous and tribal peoples as long as it is alive and in accordance with the development of society and the principle of the Unitary State of the Republic of Indonesia, as governed by the Act. Regarding *DesaMawa Cara*, local village has the traditional right to form local regulation (*awig-awig*), or *perarem-ararem* in local village to organize the people in its territory especially concerning *Tri Hita Karana* namely: *Parhyangan, Palemahan and Pawongan* (relationship with God, relationship with nature/territory, and relationships with humans to harmonize). The logical consequence of this local regulation creates a distinction in the character of the traditional security officers (*Pecalang*) arrangement in each village according to the place, time and condition, based on local regulation and *perarem*local village. Different regulatory patterns as the original "Mouth Automomy" of *DesaMawa*, how to organize independently, based on cultural identity and traditional rights in harmony with the development of the times. There is a traditional village that houses a *pecalang* in a socio-religious context, there is also an adat village which adjusts the role of a

traditional security officers (*Pecalang*) in the direction of its developmental dynamics.

The cultural and legal issues exposed as mentioned above about traditional security officers (*Pecalang*) in Bali provide an understanding to the researchers to discuss firstly how the State's recognition of the role of traditional security officers (*Pecalang*) in Bali in the context of cultural tourism; Second, how is the role of traditional security officers (*Pecalang*) in tourism activities associated with local regulation of local villages.

## B. LITERATURE STUDY

Prof Merta, in his book traditional security officers (*Pecalang*) transformation and the shift of policing in Indonesia, traditional security officers (*Pecalang*) as the local wisdom of traditional cultural elements that have long historical roots and live in the collective consciousness of human beings and the culture of Indonesia and the human and the universal culture, related to security, environment, natural resources, human resources, cultural, economic, and legal resources (Merta, 2013: 93). The local wisdom belongs to a particular group, community or collectivity that is localized. Local wisdom is often guarded, ie wise men, religious leaders or teachers. traditional security officers (*Pecalang*) as functional wisdom for the conservation and conservation of natural resources, namely *pecalangwana* (forest), *pecalangSegara* (sea) and *Pecalangsubak*. traditional security officers (*Pecalang*) in a perceived social transformation is not intended to maintain the security and order of traditionality and Hindu's religion, but also to safeguard the wider and more complex social security and order (Merta, op.cit: 98). I WayanWesnaAstara, in the book Political Battle of State & Political Law Culture, Autonomous of local Villages in Bali, said that the tourism culture of Bali has entered the commercialization area / profanisasi local culture. Tourism activity has been suspected cause of distortion, silting and routine in the field of art (Astara, I WayanWesna, 2010: 269).

## C. METHOD

The research method used is qualitative method. According to Bogdan&Biklen (1982), in qualitative research the research design is temporary. Therefore, as the research progresses, researchers continually adjust the design to the

research process and the reality that occurs in the field. This study is a study of cultural studies. The qualitative method of conducting the research is based on the assumption that meaning and process is crucial in understanding human behavior, that the data is descriptive, and the best analysis is done inductively, and the best data collection is by participant observation, unstructured interview and document analysis (AlsaAsmadi, 2004: 52 ).

## D. RESULT AND DISCUSSION

### 1. State recognition of the role of traditional security officers (*Pecalang*) in the context of Cultural Tourism and local regulation.

Traditional security officers (*Pecalang*) has a long history of birth in Bali. Traditional security officers (*Pecalang*) in Bali goes into the realm of "helping state security". According to SatjiptoRahardjo, state-based police are not necessarily able to maintain public order and security without the support of social order and transcendental order (SatjiptoRahardjo, 1997: 2). Traditional security officers (*Pecalang*) in the legal aspect receives recognition in the constitution (1945) as Article 18 clause (2B) states "The State recognizes and respects the unity of local regulation community along with its traditional rights as long as it is alive and in accordance with the development of society and the principle of the Unitary State of the Republic of Indonesia which is regulated in the Act. Further regulated in Law no. 2 of 2002 on the Police of the Republic of Indonesia. Furthermore, Traditional security officers (*Pecalang*) gained recognition in the Provincial Regulation No. Bali. 3 of 2003 on local village, namely Article 17 states:

- (1) The security and order of local village is carried out by Traditional security officers (*Pecalang*).
- (2) Traditional security officers (*Pecalang*) performs security duties within the local village in relation to the implementation of traditional and religious duties;
- (3) Traditional security officers (*Pecalang*) is appointed and dismissed by local village based on local village meeting result.

Empirically the provisions of Article 17 clause (2) of Bali Province Regulation does not work effectively because until now not all of Local Village has Traditional security officers

(*Pecalang*). According to Merta that from 1424 local village in Bali, only 607 local villages have Traditional security officers (*Pecalang*)(41.4%), quantitatively less than 50%. However, seen from the distribution of uneven Traditional security officers (*Pecalang*)all regencies / cities in Bali, Tabanan regency has the largest number of Traditional security officers (*Pecalang*), ie from 339 local village, there are 117 local villages that already have Traditional security officers (*Pecalang*)with the number of 2695 people. However, the district that has the least Traditional security officers (*Pecalang*)is Jembrana district, which is from 64 local villages that have Traditional security officers (*Pecalang*)42 local villages with 365 people.

The implications of the lack of establishment of Traditional security officers (*Pecalang*)in local village, the role of Traditional security officers (*Pecalang*)implemented by Prajuritlocal village and synergize with the police and hansip (Merta, 2013: 103). The role of Traditional security officers (*Pecalang*)in each local village is transformed, for example, in traditional village of Tuban, in addition to duty for local religious and customary interest, but given the task of controlling the security of traditional village especially for the security of tourism (*hotel, SPA, restaurant*). Even the role of Traditional security officers (*Pecalang*)was created Integrated Post Traditional security officers (*Pecalang*), *Hansip, PengamanDesa (PKD)* and *litmas*. Empirically, Traditional security officers (*Pecalang*)in traditional village of Tuban is stated in *PeraremPenyacah*local regulation (*awig-awig*) of traditional village of Tuban in 2016, concerning *Tata PawonganSarga 4, Palet 1*. The result of writer's research about Traditional security officers (*Pecalang*)traditional village of Tuban, Traditional security officers (*Pecalang*), *PKD*, police of Kuta, Police are synergized to conduct security activities in the traditional village of Tuban representing the tourism area. The role of Traditional security officers (*Pecalang*), *PKD, SatuanLitmas* is responsible for maintaining the security of traditional villages of Tuban assisting the Kuta Police in carrying out "swalimaning of the state" (Astara I WayanWesna, 2016: 36)

*PKD* juridically included in the *Pararem Penyacah awig-awig (local regulation)* traditional village of Tuban, *Sarga V, Sukerta Tata Palemahan Awig-awig Desa Adat Tuban*:

Ha. *Mapaikitan ring kewentenan Bandara Ngurah Rai Tuban, Desa adat Tuban ngadegan PKD sane pacang polih pahhan karya saking Bandara Ngurah Rai Tuban, ngawantu Kepolisian ngemit wates-wates bandara Ngurah Rai saking Palemahan sawidangan Desa Adat Tuban mangda prasida ajeg lan ngamanggihan trepti.*

Na. *Kawentenan PKD sampun kajawakang ring karma desa adat Tuban olih Bendesa Adat Tuban mejalaran swalapatra nomor: 07/PW-DAT/VII/2000, tanggal 4 Desember 2000.*

Ra. *Angga PKD polih kaweruhan lan kawegedan saking POLRI, mangda dangan ngamargiang nyane soang-soang (meaning: 1. Relation with Ngurah Rai Tuban Airport, Tuban traditional village established PKD with duty at Ngurah Rai Airport assisting Police duty to keep the boundaries of Ngurah Rai Airport in traditional village of Tuban to be safe, orderly and peaceful. 2. The existence of PKD has been submitted to the local Villagers of Tuban based on the letter No. 07 / PW / DAT / 2000 dated December 4, 2000. 3. Members of PKD get directions and instructions from POLRi to carry out their respective duties and authorities.*

Local regulation of traditional villages in Bali that are usually not written into policy by the government of Bali Province. This matter, set forth in Provincial Regulation of Bali, number: 06 year 1986 about traditional village. The Local Regulation on traditional village in Bali has changed the local regulation pattern from unwritten to written. This instruction is addressed to traditional villages in Bali that will get a "modern supply", namely *LPD(LembagaPerkreditanDesa)* (Astara, I WayanWesna, 2010: 299).

## **2. The role of Traditional security officers (*Pecalang*) in tourism activities associated with local regulation of traditional villages and Meeting Result of local villagers (*perarem*).**

Tourism Bali, can not be separated from the power of Suharto in his speech on August 16, 1968, that the first stage of doing is to give special attention to the tourism of Bali. However, the idea to make Bali as the main object of tourism has been delivered in the Soekarno era (Merdeka voice, 19 June 1965: 1). Even before the independence of "Bali tourism" has been worked on by the Dutch colonial government by attracting the sympathy of the Balinese people. In 1908 in Batavia stood a company called Vereeniging Touristenverkeer in Nederlandsch Indie, and its cruise ships were

KoninklijkePaketaMaatschappij (KPM). Similarly, in the same year has been established Official Tourist Bureau (OTB) located in Batavia which serves as a regulator of tourism traffic in the Dutch East Indies (Michel Picard, 2006: 23-24). In 1914 OTB space is already reaching Bali. At that time Bali can be reached from Surabaya by ship. After arriving in mainland Jembrana coastal West Bali, the visitors can continue the journey with horses and horse-drawn carriage. In 1924, after tourism developed in Bali, the KPM holding the monopoly of inter-island shipping lanes was appointed as an official OTB representative on the island of Bali (NyomanWijaya, 2015: 93).

Kuta as one of the tourist destinations in Bali has started to be known in Dutch colonial government. Introduction the traditional village of Kuta became a tourist destination, namely in 1932 with the presence of a Scottish woman named Miss Manx by settling in Kuta. He is very friendly and familiar with the locals, so he changed his name to the name of the Balinese, namely K'tutTantri. During their stay in Kuta, K'tutTantri built a hotel with Balinese architecture named "*Hotel SuaraSamudra*" and was the first hotel in the traditional village of Kuta (K'tutTantri, 1964: 139-151; see also I WayanWesnaAstara, 2010: 278). Bali as Cultural Tourism based on Local Regulation No. 2 of 2012 on Balinese Culture Tourism, in Article 1 clause (13) and clause (14), mention: Balinese culture is Balinese culture which is imbued by Hindu religious values (Article 1 clause ( 13); Balinese Culture Tourism is a Balinese tourism based on Balinese culture inspired by Hinduism and the *Tri Hita Karana* philosophy as the main photography by using tourism as its vehicle of actualization, resulting in a dynamic interrelationship between tourism and culture that make both develop synergistically, harmoniously and sustainably to be able to provide welfare to society, cultural and environmental sustainability (Article 1 number (14).

According to I GustiKetutSudirachief oftraditionalof Kuta, Hindu ritual performed by people of traditional village of Kuta, such as *melasti ritual* and *tawaKesanga*, never marketed by Kuta tourism actors in particular. But still attracted by tourists to witness the religious activities. According to I Made Wendra, a tourism practitioner mentioned that "the introduction of indigenous villages of Kuta with intensive tourism began in 1971. When the foreigners or youth"

hippies "come to Kuta beach and stay at the beach by putting up the tents. Then from this experience the "hippies" are coming to the resident's home for rent and it is advisable to make a bathroom with pancoran. The rented house is a dollar a day. Given money why it was not accepted so that tourism developed in traditional village of Kuta naturally (Interview with I Made Wendra (perpetrator of tourism) and former bendesaadatKuta, on Sunday 4 May 2008).

The traditional village of Kuta in dealing with the interest of tourist to his village with adaptation and even in the 1970s tourist on Kuta beach sunbathing "naked" naked without any disturbing. Adaptation theory once tourism in Kuta emerges, local peoples create ideas to take advantage of the social, cultural and economic realities of joining tourism. Born home stay, culture and environment interact in a single system, does not mean that the causal influence of culture and the environment is necessarily as great as the influence on culture. Kutalocal people prepare cultural attractions in Bali for touris spectacle. People of traditional villages of Kuta have been fused to Kuta beach between taouris, religion and ritual/*melasti* ceremony at Kuta beach (I wayanWesnaAstara, 2010: 281).

Traditional security officers (*Pecalang*)in the traditional village of Kuta has stood normatively in 1984. In local traditional village of Kuta, Traditional security officers (*Pecalang*)duty *Kesukertanjagat ring penyepian*, (Local regulationof traditional villages of Kuta, Article 55) ranging from *melis* to securing *bratapenyepian* good for order activities tourism and for the function of religion, customs and culture. Then in the context of the meaning of local wisdom of Traditional security officers (*Pecalang*)in Bali, especially in traditional villages of Kuta and traditional village ofTuban contributes to the harmonization of *krama, kramatamua Hindu and Krama non-Hindu Kuta*, and *kramaadatTuban* in the concept of Unitary State of Republic of Indonesia (I WayanWesnaAstara , 2010: 158-159).

## E. CONCLUSION

In the Cultural Practice on Traditional security officers (*Pecalang*)in Bali, the recognition and respect of local regulation community units along with their traditional rights as long as they are alive and in accordance with the development of society and the principle of the State in the 1945

Constitution (2B) unity of the Republic of Indonesia as stipulated in the Law. The subsequent recognition is also regulated by Law no. 2 of 2002 on the Police of the Republic of Indonesia. To strengthen the Constitution and Law, Traditional security officers (*Pecalang*) gained recognition in the Bali Provincial Regulation no. 3 of 2003 concerning local village, namely Article 17. The implication of this recognition, gives meaning to Traditional security officers (*Pecalang*) to carry out its duties and functions in accordance with the demands of the Constitution and Law and Regional Regulation. To ensure the legal certainty of the role of Traditional security officers (*Pecalang*) in traditional villages in Bali can be arranged through local regulation of traditional villages or through meeting result (*Pararem*) of local villages.

The role of Traditional security officers (*Pecalang*) in the context of tourism activities in Bali, especially in traditional villages Tuban and Kuta have similarities and differences. The similarity is when the activity of religious activity, Traditional security officers (*Pecalang*) take the task in accordance with *swadarmaning agama*. However, when entering the domain of the security function of "Country" for Traditional security officers (*Pecalang*) traditional village of Tuban is changed into the Village Security Force / PKD whose members are also from the element of Traditional security officers (*Pecalang*). In the context of the regulation and recognition of Traditional security officers (*Pecalang*) in the traditional village of Kuta was formed before the enactment of Bali Province Regional Regulation No. 06 year 1986, and established in 1984 set in *awig-awig Desa Adat Kuta*. However, *Pecalang* becomes very important contribution as the value of local wisdom to be a security guard in traditional villages in Bali based on the philosophy of *Tri Hita Karana* and the principle of *mawadesa*

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