

# Pecalang Empowerment Model for Traditional Village Resilience in Denpasar City

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## ABSTRAK

*Dalam pengamanan desa adat, keberadaan Pecalang sangat dibutuhkan, mengingat Pecalang merupakan penjaga dan kekuatan masyarakat Bali. Kondisi sosial budaya Bali saat ini semakin memprihatinkan dan terpinggirkan dari pertumbuhan ekonomi dan industri. Dalam perkembangan keberadaan desa adat, nampaknya desa adat mempengaruhi kehidupan sosial masyarakat Bali, karena kehadiran Pecalang dapat membangkitkan Taksu Bali di mata dunia. Tujuan penelitian ini adalah menggali informasi dan mengimplementasikan kebijakan keberlanjutan terkait pecalang dalam ketahanannya terhadap keberadaan desa adat. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan deskriptif. Metode pengumpulan data menggunakan survei, wawancara, dan kuesioner. Proses penggalan data dilakukan dengan teknik snowball. Teknik analisis data menggunakan analisis kualitatif deskriptif. Hasil kajian menunjukkan bahwa pecalang memang terbukti mampu menjaga keamanan dan ketertiban di wilayah desa adat. Komitmen Pecalang dalam menjalankan tugasnya sangat tinggi. Pecalang teguh dalam komitmennya membela diri adat, agama, dan negara selama mereka diberi kepercayaan untuk menjalankan tugasnya. Organisasi pecalang akan mampu membiayai seluruh kebutuhan sumber daya organisasi, antara lain peningkatan kualitas sumber daya manusia agar lebih profesional, sarana dan prasarana kerja, sistem dan prosedur kerja, teknologi, dan lain-lain. Dengan demikian organisasi akan lebih mampu meningkatkan kualitas pelayanan terhadap tuntutan kebutuhan masyarakat pelanggan.*

## ABSTRACT

In securing traditional villages, the existence of Pecalang is very much needed, considering that Pecalang is the guardian and strength of the Balinese people. The current socio-cultural conditions of Bali are increasingly alarming and marginalized from the growing economy and industry. In the development of the existence of traditional villages, it seems that traditional villages affect the social life of the Balinese people, for the presence of Pecalang can awaken Balinese Taksu in the eyes of the world. The purpose of this study is to explore information and implement policies for sustainability related to Pecalang in their resilience to the existence of traditional villages. This type of research is qualitative research with a descriptive approach. Methods of collecting data using surveys, interviews, and questionnaires. The process of extracting data is carried out with the snowball technique. The data analysis technique used descriptive qualitative analysis. The study results show that pecalang has indeed been proven to maintain security and order in the customary village area. Pecalang's commitment to carrying out his duties is very high. Pecalang is steadfast in their commitment to self-defense of custom, religion, and state as long as they are given the trust to carry out their duties. Pecalang organizations will be able to finance all organizational resource needs, including improving the quality of human resources to be more professional, work facilities and infrastructure, work systems and procedures, technology, and others. Thus, the organization will be better able to improve the quality of service to the demands of the customer community needs.

## 1. INTRODUCTION

Balinese people have a pattern of life that is very rigid and bound to both religious and social norms (Kristiono, 2017; Suwardani, 2015). One of them is the territorial unitary bond which is manifested in the form of a Balinese village community which is known to have two villages, namely the official village and

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the traditional village (Mahadewi et al., 2020; Suadnyana, 2020). The issuance of Bali Province Regional Regulation Number 4 of 2019 regarding this traditional village, based on the consideration that the condition of traditional villages must be revitalized considering that the existence of traditional villages is very important and sacred (Mahadewi et al., 2020; C. G. B. Putra & Muliati, 2020). This regional regulation is expected to be a good foundation where Bali is strong because of traditional villages (Mahadewi et al., 2020; Yanti, 2019). However, the traditional village is a Balinese local wisdom that needs to be preserved.

Traditional village is a very sensitive topic of discussion because its fundamentals must be perpendicular to Balinese local wisdom (Rindawan, 2017; Suadnyana, 2020). Community life in Bali uses the Tri Hita Karana pattern which consists of elements of Parahyangan, which includes Hindu shrines and other activities related to Hinduism; Pawongan, which includes interaction between individuals; and Palemahan, which is land belonging to a traditional village and privately owned land regulated according to the Hindu religion (Adhitama, 2020; Puspitasari, 2017). The current phenomenon requires the formation of a group of security officers whose task is to guard the traditional village environment (Arthadana, 2020; Suarnata, 2013). This security officer is called a Pecalang. Pecalang is defined as someone assigned to oversee the security of traditional villages (Arthadana, 2020; Indrayanti, 2021).

It is like being a traditional village security officer. Pecalang, which previously served as security only during religious ceremonies, is now the front guard at every celebration from the village, provincial, national to international levels (Suarnata, 2013; A. A. P. Sugiantiningsih et al., 2019). In addition, with the enactment of the Bali Province Regional Regulation number 4 of 2019 concerning Traditional Villages, many policies and development of traditional villages are carried out by the regional government, structurally speaking, the Majelis Desa Adat (MDA) Provinsi Bali as the driving force for traditional governance in the village. (Mardika et al., 2020; I. B. A. J. Putra et al., 2021) Likewise with the establishment of the Bali Province Village Development Service (Dinas Pemajuan Desa), which coordinates with MDA and traditional villages in all districts/cities throughout Bali (Ningrum, 2021; P. Sugiantiningsih et al., 2019). That is what underlies the chosen research title Pecalang Empowerment Model for Resilience of Traditional Villages in Denpasar City with the aim of exploring information about the Pecalang empowerment model for the resilience of traditional villages in Denpasar City.

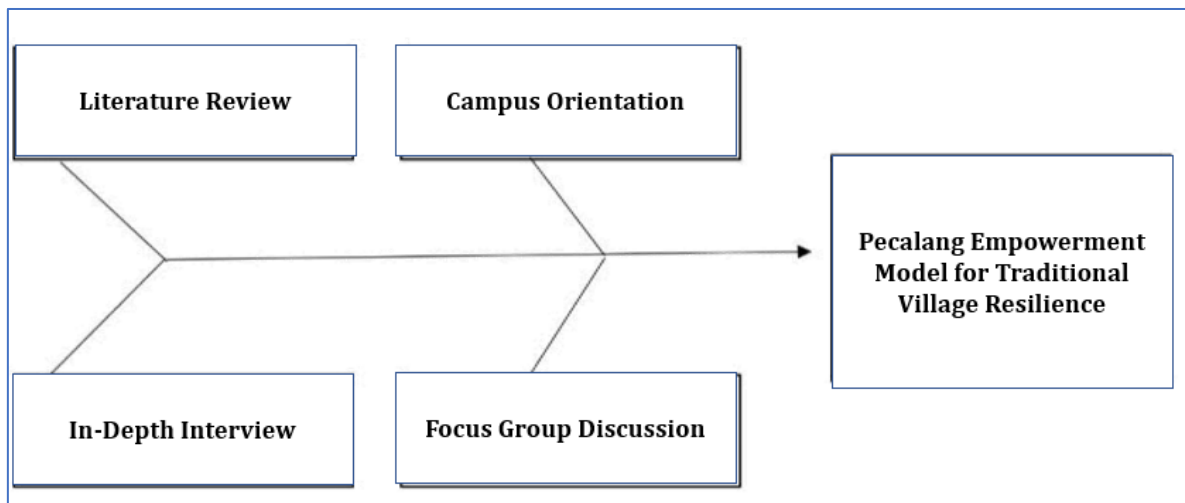
As for the application of empowerment carried out in social relations, community life is like being used as a media for promoting production results, empowering the community as human resources (HR), and driving social action (I. B. A. J. Putra et al., 2021; Putri et al., 2021). The implementation of this empowerment aims to improve institutions (better institutions), improve business (better business), improve income (better income), improve the environment (better environment), and improve life (better living) (Indrayanti, 2021; Mardika et al., 2020). And related to Pecalang, Pecalang comes from the word "calang" and according to the theology from the word "celang" which can be interpreted as being alert. From this it can be interpreted freely, "Pecalang" is someone who is assigned to oversee the security of his traditional village (Arsawati, 2016; Atmadja et al., 2013). It is like being a traditional village security officer. Pecalang has proven to be effective in securing the course of ceremonies that take place in its traditional village, and is even broadly capable of securing activities related to the general public (Arthadana, 2020; Indrayanti, 2021).

Resilience is a complex interactive process that involves various characteristics of individuals, families, and the broader community environment (Negarayana, 2021; Yasintha et al., 2022). Resilience is also seen as a phenomenon that is "fluid" over time. Individuals may be resilient at one stage of development, but not at other stages of development (Fauziatunnisa et al., 2021; Negarayana, 2021). So basically, resilience is the ability to adapt and remain firm in difficult situations. Resilience is built from seven different abilities and there is almost no individual who as a whole has these abilities well (Fauziatunnisa et al., 2021; Yasintha et al., 2022). Pecalang is closely related to the Traditional Village. In Bali, traditional villages are also called Pakraman villages. Traditional villages have different status, position and function with official villages. Both in terms of government and from the point of view of society. The purpose of this research is to gather information and implement sustainability policies related to Pecalang in its resistance to the existence of traditional villages.

## 2. METHODS

This type of research is qualitative research with a descriptive approach. It is a research procedure that produces descriptive data in the form of written or spoken words from research informants and the observed behavior of research objects (Creswell, 2014; Denzin, 2011). In compiling the results of the research, the researcher uses a type and approach of qualitative descriptive research with the aim of making a systematic, factual, accurate description, picture or painting of the factors, characteristics and

relationships between the phenomena being investigated (Sugiyono, 2014). The description of the stages of this research is presented in a fishbone diagram which is presented in Figure 1.



**Figure 1.** Fishbone Diagram

The focus in this research is on the Pecalang empowerment model in the resilience of traditional villages in Denpasar City, the existence of Pecalang after the ratification of Regional Regulation Number 4 of 2019, the *awig-awig* of traditional villages regarding Pecalang with attention to the Pecalang recruitment system in Denpasar City, efforts to increase Pecalang welfare, and restructuring Pecalang. The data collected in this study are primary data and secondary data. In collecting primary data, the questions asked of Pecalang members (respondents) are general matters, matters that are the subject of research, and matters that can support research. And secondary data to support research were obtained from related agencies such as the Denpasar Mayor's Office, MDA Denpasar Office, Pos Pecalang Denpasar, Dinas Kesbangpol Denpasar, and other related offices according to research interests.

All primary data was collected by means of surveys and in-depth interviews with several informants. Through this method, researchers are expected to be able to analyze and draw conclusions more comprehensively. In addition, a field search was also carried out to get a real picture of the research location. A list of questions/statements is made to identify the system. System identification is needed to determine the variables that affect the system as a whole. The data mining process was carried out using the snow-ball technique. Based on the potential information obtained, then the development of facilities and infrastructure needed to support the Pecalang Traditional Village empowerment model in Denpasar City is analyzed, including: how to recruit Pecalang membership, welfare of Pecalang and restructuring of Pecalang today with the MDA of Bali Province and in 9 Regencies/Cities, physical facilities, Pecalang posts, modern technology and communication equipment, supporting facilities, and others.

### 3. RESULTS AND DISCUSSIONS

#### Results

This research focuses on the Pecalang empowerment model in the resilience of traditional villages in Denpasar City by paying attention to the first, the Pecalang recruitment system in Denpasar City, in recruiting Pecalang members, there needs to be a definite and clear commitment. So that the task carried out does not become a game. Commitment is a belief and belief in someone who can survive with loyalty for the sake of their duties to form loyalty so that someone can survive to maintain the responsibilities of the task that has been entrusted.

Pecalang's restructuring in the era of globalization is entering transformation phases. Pecalang appears with various changes. Today, high flexibility is needed to deal with increasingly complex problems and rapidly changing circumstances. Restructuring is an activity or action that needs to be carried out by the Pecalang organization in order to increase efficiency and productivity through various necessary changes to various aspects within the organization/association/*paiketan*, so that the organization is more empowered. Restructuring or radically reorganizing processes to achieve dramatic improvements in important and contemporary performance measures, such as cost, quality of service and speed. If empowerment through restructuring can be carried out, then all aspects of the organization will be able to

function optimally, organizational performance will also be better. This means that the organization will be able to accumulate maximum profits.

Finally, the Pecalang organization will be able to finance all of the organization's resource needs, including improving the quality of human resources to make them more professional, work facilities and infrastructure, work systems and procedures, technology, and so on. Thus, the organization will be better able to improve the quality of service in accordance with the demands of the needs of the customer community. Service quality includes a number of product features that can fulfill customer desires, so that they can provide quality services related to the use of services used by the government and the community. Service quality needs to be constantly improved with active participation, and a strategic and integrative management system that involves all parties, staff and leaders on an ongoing basis. From the results of interviews conducted by researchers with informants, it can be concluded that the Provincial Government of Bali has implemented Pecalang empowerment with several models, namely recruiting Pecalang in Denpasar City, increasing Pecalang welfare, and restructuring Pecalang, in the resilience of traditional villages in Denpasar City. This is felt to be very helpful in carrying out the mandate of Bali Province Regional Regulation Number 4 of 2019, to restore Balinese Taksu, for constancy and local Balinese wisdom.

## Discussion

Along with the ratification of Regional Regulation number 4 of 2019 concerning traditional villages, and the formation of MDA from the provincial to village levels, the recruitment of Pecalang members was also carried out by standardizing the recruitment of members, such as: a minimum of high school education, a minimum age of 25 years to 60 years, so that maximizing power in duty, and have insight, intellect, and skills (P. Sugiantiningsih et al., 2019). In relation to efforts to increase the welfare of Pecalang, the Provincial Government of Bali established the Office for the Pemajuan Masyarakat Desa Adat, which has budgeted and planned various work programs for MDA, especially Pecalang. From clothes, basic needs, and work wages or salaries with the hope that an increase in welfare can also increase the morale of the Pecalang in serving the community. Related to Pecalang Restructuring which is an activity or action that needs to be carried out by the Pecalang organization in order to increase efficiency and productivity through various changes needed to various aspects within this organization/association/*paiketan*, so that the organization is more empowered. And it has been carried out by the MDA of the Province of Bali, down to the sub-district and village levels, with hope. Pecalang appears with a new face, as an organization that is purely to implement traditional and religious Swadharmaning. While structurally, through MDA a *paiketan-paiketan* has also been formed which will serve indigenous peoples wholeheartedly based on Balinese local wisdom.

Pecalang comes from the word "calang" and according to the theology from the word "celang" which can be interpreted as being alert. From this it can be interpreted freely, "Pecalang" is someone who is assigned to oversee the security of his traditional village (Arsawati, 2016; Atmadja et al., 2013). It is like being a traditional village security officer. Pecalang has proven to be effective in securing the course of ceremonies that take place in its traditional village, and is even broadly capable of securing activities related to the general public (Arthadana, 2020; Indrayanti, 2021). Pecalang has indeed been proven to maintain security and order in the traditional village area (Arthadana, 2020; Suarnata, 2013). Pecalang's commitment to carrying out their duties is very high, as has been proven so far, no assignments have been neglected, and all assignments that have been distributed to Pecalang have resulted in very satisfactory performance. The second is about efforts to increase the welfare of Pecalang. Pecalang is steadfast in his commitment to carrying out the custom, religion and state as long as he is entrusted with carrying out his duties (Mardika et al., 2020; Ningrum, 2021). However, as time goes by and the scope of the Pecalang's duties develops, it is hoped that the government, in this case the village government and MDA from the Provincial level to the Regency/City, District and Village levels, will think about the fate of Pecalang who need attention, especially in improving their welfare. However, in selecting Pecalang members, it is necessary to be more selective.

Pecalang is expected to carry out its duties through Pecalang purification. Returning the Pecalang Taksu to their duties and functions. However, do not let the existence of Bankamda overlap the tasks of Pecalang and Bankanda. It is also hoped that Sipandu Adat will become the front guard in securing traditional villages and become an icon in protecting Bali in the future. Pecalang appears with a new face that emphasizes intellect, as well as quality, especially in Pecalang skills in welcoming the digitalization 5.0 era.

## 4. CONCLUSION

Along with the ratification of Regional Regulation number 4 of 2019 concerning traditional villages, and the formation of MDA from the provincial to village levels, the recruitment of Pecalang members was also carried out by standardizing the recruitment of members, so that the workforce was maximized in work

and had insight and intellect, as well as skills. In relation to efforts to increase the welfare of Pecalang, the Provincial Government of Bali established the Office for the Pemajuan Masyarakat Desa Adat, which has budgeted and planned various work programs for MDA, especially Pecalang. Related to Pecalang restructuring which is an activity or action that needs to be carried out by the Pecalang organization in order to increase efficiency and productivity through various changes needed to various aspects within this organization/association/*paiketan*, so that the organization is more empowered. And it has been carried out by the MDA of the Province of Bali, down to the sub-district and village levels, with hope. Pecalang appears with a new face, as an organization that is purely to implement traditional and religious Swadharmaning. While structurally, through MDA a *paiketan-paiketan* has also been formed which will serve indigenous peoples wholeheartedly based on Balinese local wisdom.

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