



Pecalang Existence in Keeping Public Order and Safety of Pakraman on Celebration of Nyepi in Bali



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Abstract

Constitution of the Republic of Indonesia 1945 on Regional Government, especially in Article 18 and paragraph (2) states that "the state recognizes and respects units of customary law communities along with their traditional rights as long as they still live and in accordance with the development of society and the principles of the Republic of Indonesia, which is regulated by law ". In response to these provisions, the Bali provincial government released Regional Law 3 of 2003 on Pakraman and Customs Agency by sticking to the philosophy of "Tri Hita Karana". In maintaining security and public order Pakraman in Bali, a task force was formed traditionally called "pecalang", which means "celang" (the sharpness of the senses). Pecalang becomes one device of Pakraman, due to the formation through village Paruman (meeting) based on the teachings of Hinduism. Not all citizens can be pecalang of Pakraman, but the election is carried out by village prajuru based on Paruman stated in the villages "awig awig" (law). Therefore, based on the concept of "ngayah" (not paid), a pecalang in any activities is related to customs, religion, and other activities with national and international scope, are required to participate in maintaining security and order of Pakraman, the area where pecalang domiciled. Especially on Nyepi, pecalang in maintaining security and order in each Pakraman both the physical environment, socio-cultural environment, including the behavior of the villagers, still do a good cooperation with the police of state and the entire community in Pakraman with coordination on any activities carried out.

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1. Introduction

The existence of Act 9 of 2015 About the Regional Government, the constitutional mandate of Article 18 of the Constitution of the Republic of Indonesia 1945 formulation "Indonesian unitary state divided into regions provinces, and the provinces are divided into districts and municipalities, which each provinces, districts and cities that have a local government that is regulated by law ". Basuki (2010), Budiana (2010), the issue of the law clarifies the

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relationship between central and regional governments in the context of a unitary state, to participate in maintaining and developing the resources, the uniqueness, and identity of each region.¹ Similarly, in the explanation generally formulated that "the development and maintenance of tranquility for moving towards public order is the duty and responsibility of government.

Therefore, by observing the general description above, of course, to maintain security and order in the area is the responsibility of Regional Head (Governor), but it's in the districts is the Regent, and in the city is the Mayor, while in the Sub-District is the Head and the next village / the Village is the village chief, especially in Bali there are *Desa adat* is now called the indigenous villages "Pakraman" must be submitted to the indigenous village heads.

The island of Bali which covers 5808.8 km² with a population of 3,643,472 inhabitants, which is administratively divided into eight (8) districts and 1 (one) city: Jembrana, Tabanan, Badung, Gianyar, Karangasem, Klungkung, Bangli, Buleleng, and Denpasar is the provincial capital, with 57 districts, 716 villages, and 4,295 sub-villages, the Village People is now called the "Pakraman" through the concept of *Parahyangan* as the personification of the function "Tri Murti" is an attempt to accommodate the unification of local concept by concept Hindu. Bali is predominantly Hindu with the famous tourism area both in National and International level, of course, issues of security and order is a top priority in order to that Bali is steady until the future.

According to Koentjaraningrat (2009), Bali which is famous for its culture cannot be separated from the value system that has prevailed and is run by the traditional leaders in each area respectively, in the system of cultural values that the abstract of indigenous owned and lived in the minds of most of the residents' community.² Therefore, to realize *Pakraman* orderly and safe in carrying out their activities in the village, then organization function was established called "pecalang" through Paruman (meetings) in accordance with the village *awig awig* prevailing in each *Pakraman*. Pecalang in the era of modernization today especially in Bali, its role is crucial to help the village to maintain order and security in every activity carried out both co-exist National (congressional, presidential election, the parliamentary election, the election of the Governor) and also activities which are Pitana (2002), customary and religious (ritual marriage, mass cremation, *Ngenteg linggih ceremony*, temple festival, and *Nyepi* 'the New Year Caka').

Such important a *pecalang* in any activity undertaken by *Pakraman* in Bali, so that other authorities such as the police through its' mass guidance section, whose existence is legally recognized, but it seems less a role in society, because the tasks and functions have been taken over by *pecalang*, even authority not just limited to the traditional and religious activities, but it has reached the limits of authority possessed by another party (the police) such as traffic control. Circumstances such as these certainly cannot be left alone in the absence of a clear legal basis, as it was until now there is no specific regulation governing *pecalang*, but only implied in Local Regulation 3 of 2003 on *Pakraman*, further duties, and functions implemented only limited in *awig awig* in each *Pakraman*. As a result of this, there is vagueness in terms of the implementation of authority committed by *pecalang*, the case due to the lack unequivocal legal basis regulating the existence of *pecalang* in *Pakraman* in Bali.³

Based on the preliminary description above, the formulation of the problem to the writer formulated are:

- a) Why is *pecalang* always involved in any activities in *Pakraman* in Bali?
- b) How is the existence of *pecalang* in maintaining order and security at every celebration of *Nyepi* day in every *Pakraman* in Bali?

2. Research Methods

2.1 Definition and Requirements as Pecalang

Pecalang derives from the lexeme in Balinese "celang" meaning sharp senses, especially sight, hearing, smell, and feeling. Thus a position as *pecalang* is people who have a keen sense of exceeding the sharpness of the community. *Pecalang* establishment in each village is as traditional security task force and becomes an integral part of *Pakraman* with all system arranged in *awig awig*. Widnyani (2003), with the increasing importance of *pacalang* role in public life in Bali, the strengthening of the *pacalang* role set out in the Bali Provincial Regulation No. 3 2003 on *Pakraman*, particularly in Chapter X, Article 17 is formulated:

- a) The security and law order of *Pakraman* implemented by *pacalang*

¹ Tobias Basuki, 2010, Pemerintahan Daerah Antara Negara Kesatuan dan Kemajemukan Daerah, Jurnal, Civis, Vol.2 No.3 Tahun 2010, h.1

² Koentjaraningrat, 2009, Pengantar ilmu Antropologi, PT.Rineka Cipta, Jakarta, h.32

³ Pitana, I Gde, 2002, *Pariwisata, Wahana Pelestarian Kebudayaan dan Dinamika Masyarakat Bali*, UNUD, Denpasar. h.3

- b) *Pacalang* carries out the tasks of security in the region in relation to Pakraman execution of duties of customs and religion
- c) *Pacalang* is appointed and dismissed by Pakraman based on *Paruman* village.

Observing the formulation of these provisions, *pacalang* is a security task force of traditional Balinese people who have the authority to maintain security and law order, both at the level of custom sub-village and/or area of traditional villages / *pakraman*. Even in *awig awig* of the village *pacalang* is mentioned as the institution of a village, assisting the village *prajuru* in running village government. Therefore, in the context of local wisdom in Bali, *pacalang* in providing security of *Pakraman* basically as a manifestation of *pacalang* activities in the world of God 'niskala' as expressly provided in the holly script *Lontar Purwadigama* that mentions that there are eight *pacalang* officers in macro cosmos; they are *Catur Dewata Lokapala* and *Catur Bhutaraksa*.³ Indeed, the formation of *pecalang* in each *Pakraman* in Bali vary, depending on the effect of *awig awig* on each of the traditional village, and to be able to be *pecalang* is certainly no requirements specified by *Paruman* or village meeting. However, the general criteria to be able to be *pecalang* among others:

- a) The Indonesian citizenship, and Hindu;
- b) Residing or become a member of Pakraman in the region;
- c) The age limit is 25-60 years old;
- d) Have adequate intelligence that at least graduated from high school;
- e) *Wanen lan wirang*: have the courage to defend the truth;
- f) Has the sharpness and sensitivity to a variety of symptoms that disrupt public order and security (able to move fast, dynamic, agile and spry).
- g) *Rumaksa guru*: capable of acting as an exemplary teacher;
- h) *Satya Bhakti ikang Widhi*: belief, sraddah, and devotion to God / *Ida Sang Hyang Widhi Wasa*;
- i) Well-behaved with never involved in legal cases;
- j) The term of *pecalang* is generally 5 years and can be reelected for a period of 2 (two) periods;
- k) The selection is accompanied by a ritual ceremony.⁴

Besides the above criteria, a *pecalang* in the line of duty also comes with other attributes such as traditional Balinese dress, headband red with black stripes, a T-shirt with white collar and short sleeves, wearing a black vest with the logo *pecalang* embroidered in accordance with the logo of the village *pakraman* respectively in the left chest, wearing a shawl *poleng tri datu* (red, black, white), and a black cloth, and insert the flower buds of *pucuk bang* (red) in the headband right.

2.2 Definition and Existence of Pakraman Village

As a village that reflects the life of a religious custom, Pakraman has a philosophical and religious grounding that is *Tri Hita Karana* is sourced from the teachings of Hinduism. Meanwhile, as the juridical basis of formal can be seen in chapter VI of the Act the Constitution of the Republic of Indonesia in 1945 on Regional Government, namely Article 18 B (2) formulated "The State recognizes and respects units of customary law communities along with their traditional rights as long as still alive and in accordance with the development of society and the principles of the Unitary State of Indonesia, which is regulated by law ". Referred to "units of customary law communities" according to the explanation of Article 18 B (2) The Constitution RI 1945 is the "village that has a composition that is regarded as an area that is privileged, ie, in the sense of the Village People or *Pakraman*"

Understanding of the village itself is regulated in Article 1 paragraph 12 of Law # 3 of 2005 regarding the formulation of Local Government 'village is a legal community unit which has boundaries that are authorized to regulate and manage the interests of local communities based on the origin and customs local customs are recognized and respected in the Government System of the Republic of Indonesia ". Thus, the formal existence of *Pakraman* based on legislation acknowledged the existence of the village along with the service and both have autonomy to manage his own family. Although Law # 3 of 2005 does not regulate specifically about *Pakraman* in its content, still respect and recognize the existence or the existence of *Pakraman*.

³ Suparta, dalam Nyoman Widnyani, 2003, *Ajeg Bali Pecalang dan Pendidikan Budi Pekerti*, SIC, Denpasar, h.3

⁴ Nyoman Budiana, "Memperkuat Sistem Keamanan Melalui Partisipasi Warga dan Unsur Budaya Bali", Seminar, Selasa, 27 April 2010, di Hotel Nikki Denpasar

Bali Provincial Government through the Area of Regulation 3 of 2003 on *Pakraman* and Customs Agency has given the position and the foundation of the existence of *Pakraman*. So that the regional is regulation basically stick to the philosophy of Tri Hita Karana as a foundation in the issuing Local Regulation in Bali. Thus the existence of *Pakraman* has been formally recognized by the laws of State of RI and as the base of *Pakraman* villages in Bali.

Pakraman in Bali is a traditional institution known since the days of empire, where its presence and develop well preserved until today. The term *Pakraman* in Bali is also known by the name "Desa Dresta" or "Customary Village", which has an area or scope of a few sub-villages / area and has official village headed by the chief. But do not rule out the possibility of the official village consists of several *Pakraman* villages. This village is the unity of indigenous people in Bali which have a unity of tradition, manners of social life and social binding in customary law in Bali which have a unity of tradition, manners of social life and social ties customary law vary from one village to another. Similarly, *Pakraman* has ties hereditary in three territorial temples consisting of Pura Desa, Puseh and Dalem Setra, have certain areas, assets, land belonging to the village, so there is termed *tanah ayah desa* (communal land occupied by local residents) and reserves the right to take care of his own household.

The concept of formation of *Pakraman* is very noble indeed, aims to unite the people of Bali. This idea was conceived and formed by MPU Kuturan in Isaka 932 (1001 AD), through meetings known as "samuan tiga", and that's the time when *Pakraman* was formed and established. In its development after the occupation of the Netherlands, there is a term traditional village developed into the Village People, and understanding of the customs and *pakraman* become blurred, there is still ambiguous and confused, so that by the time the reform in 2003, the term *Pakraman* returned to existence and back again to the original concept, so that the term Indigenous Village, *Pakraman* and *Dresta* is a different term.

2.3 Definition of Nyepi

Prior to the implementation of Nyepi in Bali, there are several series of ceremonies to be performed by Hindus, among others:

a) Melasti

Melasti word comes from the word "mala" means dirty (leteh), and "asti" means to remove or destroy. Nyepi Melasti ceremony is a series that aims to clean all the dirt of body and mind (micro cosmos) and all tools ceremony (macro cosmos), also requested the holy water of life (Tirta Amertha) for human welfare. The implementation of the Melasti is done by carrying the statue, Pretima, barong which all are symbols in worshiping the manifestation of God (Ida Sang Hyang Widhi Wasa) by way paraded by Hindus towards the sea or water sources to invoke cleaning and Tirtha Amertha (water holy). In the Rg Veda II. 35.3 written: "apam napatam paritathur apah" (water that comes from springs and the sea has the power to purify). Furthermore, after completion of *melasti*, all the symbols that have been purified are placed (dilinggihkan) in Pura Desa (Bale Agung) to bless the people in each *Pakraman*.

b) Pengrupukan

The day before Nyepi is on *tilem sasih Kesanga* (dark moon of the 9th month), Hindu carry out Butha Yadnya ceremony at all levels of society, from each family, sub-village, villages, districts. The type sacrifice ceremony (sort offerings) which will be implemented tailored to individual ability levels, ranging from small-called "panca sata", the medium is being called "panca sanak," and the large one is called "tawur agung - the great tawur". All kinds of the caru meaning are purification or pamarisuda "buta kala-lower spirit", from all the dirt (filth) is expected to disappear all. The ceremony was accompanied by a ceremony pecaruan "pengrupukan" ie spreading *nasi tawur*, *mengobor-obori* home and all over the yard, spread house and yard with *mesui*, as well as hitting any objects producing sound (generally bamboo drum) that voiced crowded or rowdy. The process of the ceremony is performed aiming to expel "buta kala" off the neighborhood houses, yards, and the surrounding environment. Usually, this is coupled with the parade activities "ogoh-ogoh" (buta kala embodiment) were paraded around the neighborhood until the end before the 12 (twelve) night, which further the *ogoh-ogoh* are burned

c) The peak of the Nyepi Day

The next day after *pengrupukan*, ie on pinanggal pisan 'the first date' of sasih kedasa (10th month) came the "Nyepi. Because the day called Caka New Year is the feast day of Hindus in Indonesia in order to welcome the New Year with silent Caka activity. Hindus in India do not celebrate Nyepi day, so there is an assumption of other people that these "heretics" (violation of right doctrine), as distinct from the teachings of Hindu India. Such a view is certainly wrong because the growing Hindu is possible to develop in accordance with the "desa, kala, patra (place, time, circumstances) to the extent not contrary to its main teachings.

Indeed, the word "Nyepi" comes from the word "lonely" / "sipeng" means deserted, desolate, silent, zero, quiet, no crowds, no noise, and no activity. So it will be very different from the other New Year celebration feasts are celebrated with full fanfare and excitement in the atmosphere of the bells and whistles. Nyepi Day usually falls between the months of March-April (for the year 1938 Caka, Nyepi falls on March 9, 2016). Since 1983 Nyepi serve as a national holiday, and according to the calendar Caka Nyepi day comes once a year, namely on "penanggal pisan sasih kedasa" (the first day of the tenth month of the calendar Caka) or the day after *tilem sasih Kesanga* (tilem or dark moon in the ninth month of Caka calendar), in other words tilem sasih Kesanga is the end of Caka and the next day *sasih kedasa* is beginning the new year Caka.

According to the Bali Hindu religious mathematical calculations, the highest or last is nine, and ten considered synonymous with "zero", thus closing the year Caka falling in or sasih Kesanga, and Nyepi (silence) falls on sasih kedasa (zero). Nyepi is thus related to the concept of "silent-zero". Judging from the early development of Caka New Year Nyepi and is 2 (two) different moments, namely the new year Caka was adopted from India, while Nyepi is a tradition that is growing in Bali. Nyepi in Bali grows sporadically in several villages in Bali, there is village Nyepi that specifically applies in the Village is, for example, Nyepi in the village of Banyuning, village of Bukti (Buleleng), there is Nyepi in Tanah Ampo, Datah, and the village of Manggis (Karangasem), No Nyepi in the village of Buahyan in (Gianyar), there is also Nyepi Subak is not to perform any activity related to agriculture in a region of Subak, there is Nyepi Segara is no activity at sea as Kusamba and Nusa Penida. Indeed Nyepi concept aims to provide respite from human activities and natural environment for the sake of a better and there is also to anticipate the effects of the changing seasons.

Right on the Nyepi day for Hindus in Indonesia, that day is used for the opportunity to "mulat sarira" (introspection). On the day that Hindus are not allowed to do four (4) things called "catur Brata penyepian" ie *amati gni* should not be fiery both physical fire (turn the lights) and flame inside (lust), *amati karya* meaning no activity or work, *amati lelunga* are not allowed to travel outside the home, *amati lelanguan* that should not be fun (turn on the TV, radio). By implementing such *catur brata penyepian* the Hindus can focus and concentrate well for a return to self through contemplation and meditation, even those who could afford it would be nice to do penance, asceticism, yoga, meditation, for example by fasting for 24 hours and also *monobrata* alias that is not the way the fast-talking while always focusing the mind to God (*Ida Sang Hyang Widhi Wasa*).

The atmosphere is so, is used as the opportunity for reflection, meditation, and self-evaluation because in an atmosphere of silence, the peace and clarity of mind are more easily achievable.

The atmosphere of Nyepi which took place in Bali can be attributed to the condition of the world today which is currently facing the problem from all aspects of life ranging from global warming (global warming), nature damaged by pollution and over-exploitation, energy crisis all of which are caused by human moral decline. With the celebration of Nyepi such, can make Bali as the island is able to rest in total of all the activities in a full day, because the universe can rest for a free breath of fresh air without the smoke and pollution from vehicles, able to save the most electricity usage by turning off lights and engine up to 8 billion. Based on that, then the implementation of Nyepi has gained the support of the government and the world International, by admitting to be nobleness and privileges implementation to accept and close all forms of activity in Bali, ranging from transport (land, sea, and air), as well as termination of radio and Television broadcasts for 1 day 24 hours, even been used as a discourse for Nyepi day will provide time for the world "world silence day".

3. Results and Analysis

3.1 Involvement of Pecalang in Any Event in Pakraman

Pecalang role in Bali in the Era of Globalization today is increasingly showing its existence, especially in tackling the security and order as the area of tourism, especially in supporting the activities of customs and religion.

Pecalang is estimated to have existed since Bali was in the days of empire, the first task of *pecalang* to set up and maintain the religious activities, so it cannot be separated from the culture of the Hindu community in Bali. The emergence of traditional institutions in Bali named *Desa Adat*, which is now named *Pakraman* is the early emergence of *pacalang*, who served as *Jagabaya* 'village police' or village security guards. Therefore, in its function as a village constable, then every *pecalang* periodically trained in maintaining order and security in the village.

Pecalang in carrying out its duties and functions, selected by *prajuru Pakraman* through the approval of *Paruman* village, for it then *pecalang* must obey *awig awig Pakraman*. Given the customary laws in each *Pakraman* in Bali comes from Hinduism, the man chosen to be *pecalang* in helping *prajuru* realizing peace and security of *Pakraman* on

any ceremonies, religion in the village, then, of course, the thought and said and inaction, must not conflict with the law derived from Hinduism. To that end, each *pecalang* in carrying out the functions and duties, they should be able to be a good role model to the manners or citizens especially in the fields of security and order, because there are 6 (six) things to avoid so-called "domestic hazards" including justice, arbitrariness, arrogance of power, arrogance of wealth, intellectual arrogance, and social furious .

Seeing that *pecalang* has security task force in traditional Balinese, which were authorized by *Pakraman* to maintain order and security of the *Pakraman* region, then six domestic dangers must be avoided, so *pecalang* should be able to uphold the teachings of Hinduism, which is still a strong force. So as to be *pecalang*, they cannot be seen only physical, but more important is the ethical, moral and capable of upholding the values embodied in the teachings of Hinduism.

It seems the police through guidance communities that have been held, and as an extension of the authority of the police, has a lesser role after *pecalang*, so *pecalang* in carrying out its duties and functions indirectly has in excess of the authority, like managing traffic when there is activity in *Pakraman*, such as cremation ceremony, *Ngenteg linggih*, *perkawinan*, and other religious activities. Such as these, of course, is not appropriate, because it has shifted the authority of the police institution.

Indeed, armed with the values recorded in the teachings of Hinduism, which is based on the concept of "Tri Hita Karana" which in dimensions *parahyangan*, *pawongan*, and *palemahan*, as well as in the world of spiritual, *pecalang* can be served as a supervisor and the ruler of forest called *Ratu Ayu Tangkeb Langit*, the ruler of rice fields and dry field called *Ratu Ayu Wayahan Tebeng*, supervisors and the ruler of the sea, lakes, rivers, cliffs called *Ratu Ayu Made Jalawung*, as a supervisor and ruler of treatment, dancers, musicians, carpentry called *Ratu Ayu Nyoman Pengadangan*, as well as the regulatory and market authorities called *Ratu Mas Ketut Petung or Ratu Mas Ketut Gilimaya*. Seeing from the spiritual concepts (sacred/noetic) owned by a *pecalang* in carrying out their tasks and functions, then a *pecalang* should be subject to the customary law which is based on the laws of Hinduism.

The mission held between *pecalang* with the police in carrying out their duties they both carry out their functions to maintain security, where *pecalang* in the context of customary law, and the police in the context of the Unitary Republic of Indonesia. Formally the relationship between *pecalang* institutional relationship with the police is in the context of the unitary state of Indonesia, where *pecalang* status assist the police in carrying out police functions, therefore, the police are obliged to foster *pecalang* for in Article 17 of Regional Regulation 3 of 2003 on *Pakraman*, strictly formulated "the main task of *pecalang* is to secure the activities associated with religion, customs and culture environment of *pakraman* where the *pecalang* domicile."

3.2 Existence of Pecalang in Maintaining Law and Order In celebration of Nyepi in Pakraman.

Many other names of *pecalang*, including ever known is *Sikep*, *dolap*, *Sambangan*, *poleng* and more appropriate name based on each area. But in every age, *pecalang* or youth militia units have context and dynamics of each. Suppose that at the time of Dutch colonial rule the known term "prayoda" ie as a youth militia units to maintain security and village order, also if required can be mobilized or moved in accordance with the interests of the invaders.

Over time, the existence of *pecalang* in society became more so when local governments enter the institution into the device of regional rules, namely the Regional Regulation 3 of 2003 on *Pakraman*. Although the role performed by *pecalang* almost the same as the other officers that are the police force, the task of *pecalang* is based on traditions, customs, and culture associated with Bali as a tourist area. Bali tourism area so that when linked to the existence of *pecalang*, then *pecalang* with power and control, have space to care for and preserve and maintain the customs and culture of Bali.

Especially on Nyepi day which is the feast day of Hindus in Bali, then *pecalang* has a very important role because on that day Bali is like an archipelago that is sleeping in a single day after the day of *pengerupukan*. On the day that Hindus in Bali in particular, and the rest of the congregation who were in Bali, also celebrated as required to comply with local regulations in force as not to be working, may not turn on the lights or fire, should not enjoy the fun and should not be traveling. On Nyepi Balinese atmosphere is so quiet where the bustle and festive atmosphere of Bali disappear within one full day, for the people of Bali nothing comes out, everything was in the house in an atmosphere of darkness and silence.

When the celebration of Nyepi day lasts from morning until the next morning, in each *Pakraman* by involving *pecalang* (amount adjusted to the area *Pakraman*), to secure the village with a circumference in order to avoid things that are not desirable. Through the concept of "ngayah" *pecalang* in carrying out its duties do not accept the lard of

Pakraman, but are now growing that *pecalang* when performing their duties are allowed to accept money in any of the activities carried out in the village, depending on the sincere of people who carry out the ceremony.

Nevertheless, the existence of *pecalang* in the village, until now is considered important in any activities related to religion, customs and culture environment of *Pakraman* where the *pacalang* domicile. Because *pecalang* is required to participate in supervising the security and good order of the physical environment, socio-cultural environment, including the behavior of the villagers, including other residents who come from outside the village. But in today's global era, it was realized that the problem in the context of internal security in Bali is very complex and requires a strategic and action programs that are holistic. Therefore, it is necessary that a good cooperation between the police of the state with the entire community *pacalang* in *Pakraman* in realizing security in order to create a society that is peaceful and orderly. Based on that, there are some appreciative steps that have been implemented between states security (police) with customs (*pecalang*), among others:

- a) Maintaining coordination on any activities carried out by the government and that customary and religious nuances.
- b) In each task force, the two institutions remain united in securing important activities scale, local, national and international.
- c) The states police periodically provide continuous training and technical skills to handle both preventive and repressive crime
- d) With the policy of POLMAS, was very helpful in understanding the role of the two sides within the framework of social order to establish security of Bali conducive maintain the existence and implementation of the *Tri Hita Karana*, *Tri Mandala*, friendship spirit, (*ngeronda*) etc with the spirit of *Satyam*, *Siwam* and *Sundaram*.
- e) Establish effective communication with POLMAS publishes a newsletter, which is given to *Bendesa Pakraman* in Bali, especially Denpasar.

4. Conclusion

- a) *Pecalang* in every *Pakraman* in Bali, in carrying out its duties and functions to cling to the values of the teachings of Hinduism, as it is selected by *prajuru* of the village through village *Paruman* contained in *awig awig* (legislation). Therefore, a *pecalang* in any ceremonies, religious or another ceremony, both nationally and internationally, should become a model for other residents, as well as to protect *Pakraman* in the existing community, then the act must not conflict with the law derived from the teachings of Hindu religion,
- b) *Pecalang* in its existence maintaining order and security in every *Pakraman* in Bali is based on the traditions, customs, and culture. With power and control, a *pecalang* is required to take care for and preserve and maintain the customs and culture of Bali, especially in the celebration of *Nyepi* day, because of the atmosphere of Bali at the time stop of all human activities for one day (24 hours). There are four (4) things that should not be done by the Hindu community in particular, as well as other communities who happen to live in Bali at the time called "*Catur Brata penyepian*" i.e no fire lightning, no activities, may not travel or go out of the compound, no amusement or gambling, so at the moment Bali is like a ghost town. Faced with such a thing, *pecalang* available in each *Pakraman* is required to secure the village each with around the village in order to avoid undesirable things. Through the concept of "*ngayah*" *pecalang* of the customary villages should synergy with the police of the state security, to do security in realizing and creating a peaceful and orderly society.

Suggestion

- a) Bali Provincial Government should immediately issue a juridical rule specifically on *pecalang* task force in order to achieve legal certainty in the existence of *Pakraman* in Bali.
- b) In facing the Era of Globalization, the existence of *pecalang* is required to always improve human resource along with the dynamic developments taking place in the community, for that, *pecalang* as a task force in the village should stick to the noble values of the teachings of Hinduism, and always avoid the six domestic danger among others; justice, arbitrariness, arrogance of power, arrogance of wealth, intellectual arrogance, and social furious.

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Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.


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