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Implementation of Pecalang's Customary Security Functions in Maintaining Public Order in Banjar Adat Margaya Kelod, Denpasar, Bali

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A B S T R A C T

This descriptive qualitative study examines pecalang customary security functions in the locality identified as Banjar Adat Margaya Kelod, Denpasar. A spreadsheet confirmed by the researcher records eight interviews dated 1–8 July 2026, ten observation entries dated 2–16 July 2026, and 16 meaning units organized through Edwards III's implementation dimensions. The accounts describe responsibility lines, coordination during customary activities, community information and mediation, and constraints involving equipment, training, and funding. Original recordings, verbatim transcripts, and initial field notes are unavailable, limiting independent corroboration and assessment of triangulation. The study describes reported implementation practices rather than measured changes in security or public order

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INTRODUCTION

Public security in Bali involves both state institutions and customary arrangements. Pecalang, the traditional security personnel of Balinese customary villages (desa adat), take part in maintaining order during ceremonies and other community activities. Their work also intersects with traffic management, monitoring public spaces, and coordination with state security personnel. These responsibilities offer a way to examine how customary security functions are carried out. The presence of pecalang alone, however, does not show that public security has improved.

Provincial law recognizes these functions without granting exclusive authority over public security. Article 47 of Bali Provincial Regulation No. 4 of 2019 assigns pacalang duties concerning security, peace, and order within a customary village's jurisdiction. Pacalang may also assist state security agencies after coordination with customary village officials. Earlier rules on desa pakraman, Regulation No. 3 of 2001 as amended by No. 3 of 2003, were expressly repealed by Article 102 of the 2019 regulation and cannot serve as the current legal basis (Pemerintah Provinsi Bali, 2019).

These legal boundaries matter in urban communities. Religious ceremonies can temporarily change how streets are used, requiring residents, visitors, customary institutions, and police to coordinate. Responsibilities become less straightforward when pecalang are also asked to address minor disputes, newcomers, or perceived breaches of local norms. Community trust may help them communicate and organize a response, but it does not confer police or immigration powers. Earlier legal studies also highlight the need to distinguish customary security from state enforcement (Indrayanti, 2021; Firmantara & Yanti, 2024).

Previous studies have examined the interaction between customary and regional law, pecalang participation in security arrangements for the Bali G20 meeting, and changes in customary security duties (Apsaridewi et al., 2022; Pradnyana et al., 2023; Pardi et al., 2024). These studies explain broader developments but do not show how responsibilities were organized in the locality examined here. A closer look at local reporting lines, communication, implementer commitment, and resources can add a case-specific account of implementation. Such an account neither claims theoretical precedence nor supports generalization across Bali.

The source manuscript identifies the setting as Banjar Adat Margaya Kelod, Denpasar, and the researcher has confirmed that the accompanying workbook records field activities from July 2026. The manuscript also uses banjar adat and desa adat interchangeably for the study site. As no official document available to this review establishes its precise customary and administrative affiliation, the original name is retained and the uncertainty is stated rather than resolved by assumption.

The study therefore examines how pecalang security and public-order functions were organized and carried out in the named locality, and which conditions supported or constrained their implementation. Edwards III's framework guides the analysis of the consolidated field summaries. The

research does not measure changes in crime, test causal effects, or quantify the effectiveness of local security arrangements.

LITERATURE REVIEW

Customary Security, Public Authority, and Local Coordination

Bali's regulatory framework recognizes pacalang in maintaining security and order within desa adat. Article 47 of Regulation No. 4 of 2019 also addresses their appointment by customary village officials, assistance to state security agencies after coordination, and education and training (Pemerintah Provinsi Bali, 2019, Art. 47). These provisions do not give pacalang exclusive jurisdiction over public security. Criminal-law enforcement and administrative immigration measures remain the responsibility of the competent state authorities.

Sipandu Beradat, Bali's integrated customary-village security system, is governed by Governor Regulation No. 26 of 2020 and includes pacalang within a wider security arrangement (Pemerintah Provinsi Bali, 2020). Governor Regulation No. 58 of 2025 amended provisions including membership of local forums (Pemerintah Provinsi Bali, 2025). Both regulations predate the researcher-confirmed fieldwork in July 2026. Their existence, however, does not establish which formal arrangements or coordination documents were actually used at the study site.

As pecalang duties have expanded, researchers have also examined their legal boundaries. Indrayanti (2021) discusses changes in these duties and the limits of coercive authority. Firmantara and Yanti (2024) examine customary security within legally defined responsibilities and coordination, while Apsaridewi et al. (2022) consider how regional, state, and customary rules interact under Sipandu Beradat. Together, these studies point to a question relevant to this case: how are responsibilities and cooperation described when several authorities take part in local security?

Different events call for different forms of security work. Pradnyana et al. (2023) examine pecalang participation in the G20 security arrangements, while Pardi et al. (2024) discuss changing expectations and modern duties. Sugiantiningsih et al. (2022) consider pecalang empowerment in relation to customary-village resilience in Denpasar. These studies provide useful comparisons across settings, but they cannot replace interview and activity records from Margaya Kelod.

Edwards III's Policy Implementation Dimensions

Edwards III (1980) distinguishes four related dimensions of policy implementation: bureaucratic structure, implementer disposition, communication, and resources. In this study, structure refers to duties and reporting lines; disposition to personnel's reported willingness and sense of responsibility; communication to instructions and contact among customary and state actors; and resources to personnel, equipment, training, and operational support. The framework organizes the qualitative accounts. It is not used to test causal relationships.

Figure 1 places these four dimensions alongside the security activities described in the case. The map guides interpretation and shows the scope of the available evidence; it does not imply that any dimension caused a measured change in crime or community safety.

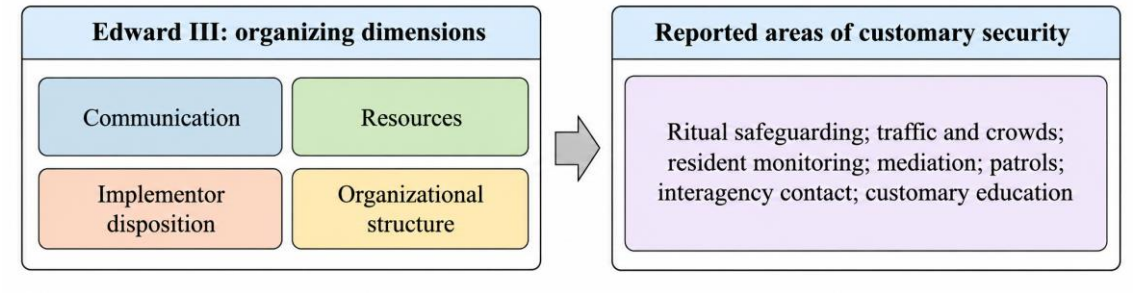


Figure 1. Analytical map of the reported implementation dimensions and functions

METHODOLOGY

This descriptive qualitative study examines pecalang security activities in the locality named Banjar Adat Margaya Kelod, Denpasar, Bali, in the source manuscript. The researcher confirmed that the Excel archive represents fieldwork conducted between 1 and 16 July 2026. Interview entries are dated 1–8 July 2026, and ten observation entries cover 2–16 July 2026. The original place name is retained because the available records do not independently establish its precise administrative or customary designation.

The interview register contains eight participants: one pecalang leader (P01), three pecalang members (P02–P04), one kelian banjar (P05), two krama desa or customary-community members (P06–P07), and one linmas representative (P08). Table 1 lists their recorded interview dates and topics. The available files do not document how participants were selected, where each interview took place, or whether written consent was obtained. These details cannot be recovered from the register alone.

Table 1. Researcher-confirmed interview register (consolidated Excel record)

ID	Role / group	Date	Recorded interview focus
P01	Pecalang leader	01 Jul 2026	Assignments and disposition
P02	Pecalang member A	02 Jul 2026	Ceremonial security and messaging
P03	Pecalang member B	03 Jul 2026	Newcomers and disputes
P04	Pecalang member C	04 Jul 2026	Patrols, equipment, training
P05	Kelian banjar	05 Jul 2026	Structure and task coordination

ID	Role / group	Date	Recorded interview focus
P06	Krama desa A	06 Jul 2026	Community support
P07	Krama desa B	07 Jul 2026	Information and mediation
P08	Linmas partner	08 Jul 2026	Event coordination

The workbook contains sixteen paraphrased meaning units (U01–U16) linked to sixteen coding entries (C01–C16), ten observation entries (O01–O10), and ten cross-record mappings (T01–T10). During manuscript preparation, the recorded categories were examined against Edwards III's dimensions of structure, disposition, communication, and resources, as well as themes concerning functions and constraints. This makes links among the retained summaries traceable within the workbook, but it cannot establish how the initial coding was performed during fieldwork.

The researcher clarified that references to simulation and hypothetical scenarios in the earlier spreadsheet were labeling errors, not descriptions of the recorded research activities. The original workbook is retained alongside a reconciliation file documenting that clarification. Because audio recordings, verbatim transcripts, and initial interview notes are no longer available, interview statements are reported as paraphrases rather than direct quotations. The T-series entries serve as internal cross-references, not independently verified triangulation: supporting documents D01–D05 (assignment forms, meeting lists, patrol logs, inventory, and training records) were not supplied. The materials also do not establish that informed-consent documentation, saturation testing, or independent coder validation was performed or verified.

The original 18-page study narrative and researcher-confirmed Excel records form the empirical material used here. Provincial regulations and published research provide legal and conceptual context, rather than additional observations of the study site. Reports of incidents elsewhere were not treated as events observed in the banjar. The available material does not measure site-specific financial transfers, sanctions, or crime-prevention outcomes.

RESEARCH RESULT

Coverage of the Recorded Field Material

The field register includes eight dated interview entries, ten observation entries, and sixteen paraphrased meaning units linked to interview identifiers. Table 2 presents the observation entries as preserved in the workbook. The researcher confirmed their dates and field origin, but original recordings, transcripts, observation logs, and images were unavailable for review. The entries identify activities described in the archive; they cannot independently verify attendance, duration, frequency beyond the register, or security outcomes.

Table 2. Dated observation entries preserved in the consolidated record

Entry	Date	Reported activity	Related coding labels
O01	02 Jul 2026	Rapat kesiapan kegiatan	ED-STR-01, ED-KOM-01
O02	03 Jul 2026	Persiapan prosesi adat	FN-KER, ED-KOM-02
O03	04 Jul 2026	Kegiatan sosial banjar	FN-EDU
O04	06 Jul 2026	Penyampaian aturan lingkungan	FN-PEN
O05	07 Jul 2026	Pengaturan lalu lintas kegiatan adat	FN-KER, ED-KOM-02
O06	08 Jul 2026	Penjagaan keramaian	FN-ACARA
O07	10 Jul 2026	Rapat penanganan keluhan	FN-MED
O08	12 Jul 2026	Patroli malam acara besar	FN-PAT, ED-SDM-01
O09	14 Jul 2026	Evaluasi pascakegiatan	ED-SDM-01
O10	16 Jul 2026	Koordinasi lintas unsur	ED-KOM-02

Reported Organizational Structure and Task Allocation

Interview summaries P01/U01 and P05/U09 describe how assignments pass through customary leadership, including the role of paruman and local officials. Observation entry O01 concerns preparations and the distribution of guarding duties. These accounts are consistent with the organization described in the original manuscript, which includes the bendesa adat, prajuru desa adat, kelian banjar, and local pecalang leadership. They describe a reported chain of responsibility, although no organizational charter or written operating procedure was available for independent review.

This reporting arrangement is particularly relevant during customary ceremonies. Summaries U03, U04, and U16 describe event preparation, guard-point assignments, and crowd arrangements, while O02, O05, and O06 contain related activity descriptions. The accounts align with the original narrative about directing people and vehicles during customary events. Because they contain no traffic counts, accident records, or comparative measurements, their effect on safety cannot be estimated.

Implementer Disposition and Operational Discretion

The summaries for P01 (U01–U02) describe reporting lines, voluntary participation, and responsibility for assigned duties. In the source narrative, the pecalang leader similarly describes receiving oral or written directions from the kelian adat. These accounts indicate how assignments were explained to the researcher, not how often directions were given or whether personnel complied. The source wording is therefore not reproduced as a verified verbatim quotation.

Voluntary service is also discussed in relation to the customary practice of ngayah. U02 summarizes one account of responsibility and participation, while U11 (P06) records a community member's favorable view of pecalang involvement during ceremonies. These perspectives allow discussion of commitment and perceived support, but they cannot represent the views of all pecalang or residents. The original manuscript also notes variation in members' occupations and training backgrounds.

Communication and Coordination in Security Activities

The records describe communication within the pecalang organization and with other security actors. U03 concerns internal messaging, U04 coordination for larger events, and U15 contact with linmas; the original narrative also mentions handheld radios and WhatsApp. Related activity entries cover task allocation (O01), event preparation (O02 and O05), and coordination between actors (O10). Communication thus recurs across the consolidated summaries, although the original instructions and messages were not retained for verification.

The accounts distinguish routine oral instructions from the more formal communication described for larger activities, including ogoh-ogoh processions. U04 concerns notice or coordination requirements, and P08/U15 summarizes contact with linmas. This difference indicates how communication was described across types of activity. Without the relevant letters or meeting minutes, the study cannot determine whether notice requirements were met for a particular event.

Resources and the Conditions of Implementation

Resource-related summaries describe limits on facilities (U07), training needs reported by participants (U08), and budget priorities (U10). Observation entries O08 and O09 add accounts of patrol equipment and an assessment of facility shortages. The original manuscript names protective clothing, emergency lighting, and transport as useful operational equipment. These descriptions document resource concerns, but inventories and financial accounts are unavailable, so the scale of shortages and the funds received cannot be estimated.

The original manuscript describes a wider set of challenges: limited formal training, uneven professional preparation, inadequate equipment, restricted funding, urban population mobility, and culturally sensitive disputes. The workbook adds more specific summaries concerning training needs (U08)

and newcomers' limited familiarity with customary schedules (U13). The two sources overlap on some concerns, but not every category can be independently checked against primary records. The manuscript and regulatory context identify crowd management, communication, conflict mitigation, and first aid as relevant training subjects (Pemerintah Provinsi Bali, 2019, 2020).

Range of Reported Public-Order Functions

The source manuscript also identifies seven types of public-order activity associated with pecalang. Table 3 links these functions to meaning units and observation entries when the workbook contains a corresponding reference. The links show which activities were described; they are not estimates of prevalence, verified enforcement procedures, or evidence of measurable improvements in public security.

Table 3. Public-order functions and supporting record references

Reported function	Scope of description
Traffic and crowd management	Route arrangements and guiding people and vehicles during ceremonies. Activity summaries: U03, U04, U16; O02, O05, O06.
Monitoring newcomers and local activity	Reporting and communicating about residents and local rules; legal power must be assessed separately. Activity summaries: U05; O04.
Mediation of minor disagreements	Community-level assistance in resolving disputes, as described in interview summaries. Activity summaries: U06, U14; O07.
Customary patrols	Selected night or event-linked patrols and local boundary observation. Observation entry: O08; supported in the longer source narrative.
Interagency coordination	Contact with police, local protection personnel, and other customary units when necessary. Activity summaries: U04, U15; O10.
Social and customary education	Information about public order, customs, and ceremonial expectations. Activity summaries: U12; O03, O04.
Order at non-religious events	Support for meetings, cultural gatherings, customary assemblies, and community activities. Observation entries: O03, O06; supported in the longer source narrative.

The source narrative interprets ceremonial security through sekala, the observable physical arrangements, and niskala, the spiritual or sacred dimensions. Tri Hita Karana also concerns harmony among people, religious commitments, and the environment. These concepts inform interpretation of the case, but they were not coded as measured outcomes in the consolidated workbook.

Supporting Conditions and Constraints

Two kinds of material describe support for pecalang activities: the legal framework and local accounts. Regulation No. 4 of 2019 recognizes customary security duties. In the field summaries, U04 and U15, together with O10, describe contact with state security actors, while U11 records perceived community support. These sources serve different purposes. Neither the provincial rules nor examples from elsewhere in Bali demonstrate that personnel, funds, or equipment were supplied to the study site.

Equipment and funding concerns appear in U07 and U10 and in the original narrative. The earlier draft also mentions provincial funding and proposed incentives, but no local ledger, receipt, or payment record appears in the available field register. Funding is therefore discussed as a reported concern, without assigning an amount received at Margaya Kelod. Table 4 summarizes supporting and constraining conditions without suggesting that every informant raised each issue.

Table 4. Reported supporting and constraining conditions

Reported condition	Evidential qualification
Institutional recognition	Provincial regulation recognizes customary security functions; local application not documented. Legal source: Perda No. 4/2019 (not a local implementation record).
Coordination opportunities	The account describes interaction with police and local security actors; logs unavailable. U04, U15; O02, O10 (reported contact; no letters/minutes).
Community participation	The account emphasizes voluntary service and social acceptance. U02, U11 (interview summaries; no prevalence estimate).
Training and preparedness	Interview summaries report practical training needs; actual attendance and competence unmeasured. U08 (reported training need; attendance documents unavailable).
Facilities and budget	The report names equipment and funding constraints;

Reported condition	Evidential qualification
	no case-level ledger/inventory provided. U07, U10; O08, O09 (no inventory or local ledger).
Urban social dynamics	Mobility, diversity, misunderstandings, and conflict sensitivity are described as challenges. U13 (summary of different understanding of local schedules).

Summaries U06 and U14 describe a preference for explanation and customary mediation, with suspected criminal matters referred to the police. O07 records a meeting about community complaints. These are reported approaches, not verified outcomes of individual cases. The earlier manuscript also referred to customary sanctions and expulsion, but no local awig-awig, pararem, or enforceable decision was available to substantiate those measures. Immigration deportation cannot be attributed to pecalang (Republik Indonesia, 2011, as amended in 2024).

DISCUSSION

From Customary Legitimacy to Accountable Security Practice

The case raises a practical question: how do customary security personnel coordinate with institutions that exercise legally defined state powers? The reported chain of customary responsibility may help organize ceremonial duties, while familiarity with residents may make communication easier. The accounts are consistent with these possible benefits, but they do not show that incidents were prevented or that the arrangement performed better than other approaches to community security.

Edwards III's dimensions help connect the descriptive material. Structure is represented by U01 and U09, disposition by U02, communication by U03, U04, and U15, and resources by U07, U08, and U10. Observation entries O01, O05, O08, and O10 describe activities that can be considered alongside these summaries. These connections clarify the reported implementation process, but without original transcripts or institutional documents they do not provide independent corroboration. The analysis did not test temporal or causal effects (Edwards, 1980).

Why the Boundaries of Authority are Central to Interpretation

A central issue in this case is the boundary between participation in customary security and the exercise of state authority. Article 47 of Regulation No. 4 of 2019 recognizes duties within customary territory and permits assistance to state security agencies after coordination; it does not assign criminal investigation or immigration powers to pecalang (Pemerintah Provinsi Bali, 2019). This distinction is consistent with the concern raised by Indrayanti (2021) and Firmantara and Yanti (2024) that expanding customary security functions require clear legal boundaries and public understanding.

Monitoring newcomers, explaining local rules, and mediating minor disputes should therefore be understood as reported social and coordination practices. Any claimed power to impose sanctions must be assessed against applicable awig-awig or pararem and superior law, including protections of individual rights. Deportation is not a customary sanction: Article 75 of the Immigration Law assigns administrative immigration action concerning foreign nationals to immigration officials (Republik Indonesia, 2011). The earlier reference to deporting Indonesian residents to their place of origin is legally inaccurate and is not retained as a finding.

Coordination, Training, and Support in the Local Setting

The reported use of oral and written instructions (U01 and U04) raises a question about balancing flexibility with accountability. When assignments are conveyed informally, it is important to establish who authorized them, which activities require written notice, and how decisions are recorded. Mappings T01–T02 connect interview summaries with entries on preparation and coordination, but the underlying D01–D02 records were not provided. The mappings therefore cannot verify compliance with a local written procedure. Such an assessment would require documents from the relevant customary and state authorities.

The reported shortages and training needs also need to be considered alongside the regulatory framework. Regulation No. 4 of 2019 and Governor Regulation No. 26 of 2020 provide for pacalang training (Pemerintah Provinsi Bali, 2019, 2020). The question is not merely whether such provisions exist, but whether the personnel described had access to suitable training and resources. Evidence of attendance, readiness, or satisfactory performance would require more than a legal provision or a reported need.

Previous studies describe how pecalang duties extend from major events to routine coordination with other institutions (Pradnyana et al., 2023; Pardi et al., 2024). The July 2026 field register offers a local perspective on event preparation, equipment, community information, and minor disputes. Events reported elsewhere cannot be assumed to have occurred at Margaya Kelod. Although Governor Regulation No. 58 of 2025 was in force before the reported fieldwork, the workbook contains no local document confirming whether the corresponding forum had been constituted or how its membership was arranged (Pemerintah Provinsi Bali, 2025).

Meaning and Scope of the Contribution

This study contributes a dated, case-specific account of how customary responsibilities, interagency communication, voluntary participation, and resource constraints appear in a consolidated qualitative archive. Links among eight interview summaries, sixteen meaning units, and ten observation entries can be traced within the workbook. These links describe the reported patterns, not independently verified events or effective security outcomes. Without contemporaneous recordings, field notes, and institutional documents, the

study cannot establish that every account corresponds to a specific event or that local public order improved.

CONCLUSIONS AND RECOMMENDATIONS

For the locality identified in the source as Banjar Adat Margaya Kelod, the study describes pecalang functions through customary assignment lines, coordination with other actors, voluntary service, and reported constraints involving training, equipment, and finance. The archive contains eight interview entries dated 1–8 July 2026, ten observation entries dated 2–16 July 2026, and sixteen meaning units analyzed through Edwards III's framework. The original narrative also describes ritual security, crowd arrangements, local information, mediation, patrols, and public education. These are accounts of functions rather than measures of effectiveness; they do not imply state criminal-enforcement or immigration powers.

The findings support recommendations within the study's descriptive scope. The customary unit's official designation should be clarified, task authorizations recorded, and coordination with relevant state agencies documented. Training and equipment priorities should reflect local needs and available resources. Because original recordings and field notes are missing, the study cannot establish how widespread these practices were, whether consent procedures were adequate, or whether public-order outcomes changed. These recommendations have not been evaluated as implemented interventions.

ADVANCED RESEARCH

The researcher confirmed that the Excel archive represents fieldwork conducted in July 2026. However, original audio recordings, verbatim transcripts, and initial field notes are no longer available. The sixteen meaning units are paraphrases, and the ten dated observation entries have no separate original logs or detailed venue records. Supporting documents D01–D05 were not supplied either. Internal cross-record mappings therefore cannot independently verify triangulation, and saturation or coding reliability cannot be assessed retrospectively. These gaps limit independent verification of the reported accounts.

The precise relationship between the named banjar and desa adat still requires an official local document. The available materials also do not describe interview recruitment or consent procedures. Future studies should retain interview and observation records, assignment documents, and contemporaneous analytical notes. Any claim that community security improved would require a separate evaluative design.

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