

SYNERGY BETWEEN BANJAR POLICE AND PECALANG IN ESTABLISHING SECURITY BASED ON LOCAL WISDOM IN EAST DENPASAR DISTRICT

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Abstract

Public security and order constitute fundamental components of governance and public service delivery. The complexity of security issues in urban areas requires an approach that does not rely solely on police institutions but also involves community institutions and social structures that possess local legitimacy. East Denpasar District is characterized by high population mobility, social heterogeneity, intensive economic and social activities, and the existence of customary villages and banjar as important social institutions within Balinese society. These conditions create a need for a security governance model capable of integrating formal authority with the social and cultural capacities of local communities. This study aims to analyze the forms and processes of synergy between Polisi Banjar and Pecalang, identify supporting and inhibiting factors, and formulate strategies for strengthening such synergy in realizing local wisdom-based security in East Denpasar District, Denpasar City. The study employed a descriptive qualitative approach using a case study strategy. Informants were selected purposively and further developed through snowball sampling. Data were collected through interviews, observations, documentation, and online sources. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña. The analytical framework employed Emerson, Nabatchi, and Balogh's Collaborative Governance theory, consisting of system context, drivers, principled engagement, shared motivation, capacity for joint action, collaborative actions, impacts, and adaptation. The findings demonstrate that synergy between Polisi Banjar and Pecalang has operated through communication, information exchange, early detection, patrols, security arrangements for community and customary activities, population monitoring, public security outreach, mediation, and coordination in addressing security issues. Supporting factors include institutional support, communication, trust, customary legitimacy, social solidarity, previous collaborative experiences, mutual cooperation, and community participation. Inhibiting factors include inconsistent understanding of authority, dependence on personal relationships, limited resources, the absence of uniform technical joint SOPs, personnel rotation, differences in capacity, and unintegrated information and evaluation systems. The strengthening strategy should focus on institutionalizing collaboration through joint SOPs, authority matrices, regular coordination forums, information exchange systems,

joint vulnerability mapping, cross-institutional training, resource strengthening, increased community participation, and continuous evaluation and institutional learning.

Keywords: Synergy, Polisi Banjar, Pecalang, Collaborative Governance, Community Security, Local Wisdom.

A. INTRODUCTION

Public safety and order constitute an essential prerequisite for the sustainability of governance, development, and public service. Security cannot be understood merely as the state's capacity to enforce laws after a crime occurs. Maintaining security also relates to the ability of the government and the community to prevent issues, detect potential disruptions early, build social communication, foster trust, and resolve community matters swiftly and contextually. The Public Administration perspective positions security as part of public governance that requires the involvement of various state and non-state actors. This concept aligns with collaborative governance, which places the government, community, and other stakeholders together in managing public issues.

Ansell and Gash (2008) explain that collaborative governance is a governing process that brings public institutions together with non-governmental stakeholders in a collective process that emphasizes dialogue, trust building, commitment to the process, and shared understanding. Emerson, Nabatchi, and Balogh (2012) expanded this perspective through an integrative framework that views collaboration as a dynamic process influenced by system context, drivers, principled engagement, shared motivation, capacity for joint action, collaborative action, impacts, and adaptation. This framework is relevant for analyzing public safety because security issues are complex, cross jurisdictional boundaries, and require resource exchanges among actors.

East Denpasar District possesses relevant characteristics for studying collaborative security. It is an urban area with relatively high population mobility, a heterogeneous society, and intensive economic, social, customary, and religious activities. East Denpasar District consists of 11 villages/sub-districts and 88 hamlets/neighborhoods. This territorial structure demonstrates social complexity that demands security mechanisms capable of reaching close-knit community units.

This urban security context grows increasingly complex due to newcomer populations, high activity density, customary events, environmental order issues, potential social conflicts, and the risk of criminal acts. Field conditions gathered through interviews indicate that security in East Denpasar District is generally well-controlled, yet potential disruptions still require early detection mechanisms and responses involving police units and customary institutions.

The Banjar Police (*Polisi Banjar*) is part of the Indonesian National Police's initiative to bring policing services closer to the community down to the *banjar* (neighborhood) level. The Banjar Police perform communication, early detection, problem-solving, preemptive, and preventive functions. The position of the Banjar Police does not replace *Bhabinkamtibmas* (Community Policing Officers), but rather strengthens the reach of police service and communication at the community level.

Pecalang (traditional Balinese security officers) possess a distinct institutional character. *Pecalang* serve as a traditional security element within the structure of the *Desa Adat*

(Customary Village) and hold social and cultural legitimacy within Balinese society. Knowledge of local conditions, proximity to residents, social networks, and understanding of customary norms serve as crucial resources in security implementation. *Bhabinkamtibmas*, Banjar Police, and *Pecalang* perform distinct functions that can complement one another as long as formal jurisdictional boundaries are maintained.

The Integrated Neighborhood Security System Policy Based on Customary Villages (*Sipandu Beradat*) provides an institutional framework to integrate formal security elements with customary village-based security. The evolution of this policy underscores the need for a security system that does not separate state institutions from local institutions, but instead bridges their respective capacities based on established authorities and functions.

A research gap emerges because previous studies on *Pecalang* largely focus on the evolving roles of *Pecalang*, customary village-based security systems, the interaction between customary law and state law, and government collaboration with *Pecalang*. Studies on the Banjar Police have also developed within the context of community policing. However, research focusing specifically on the relationship between the Banjar Police and *Pecalang* as a collaborative governance process in the urban context of East Denpasar remains limited.

This study focuses on the relational process between the formal authority of the police and the socio-cultural legitimacy of the *Pecalang*. This perspective is vital because synergy cannot be measured solely by joint activities. Synergy requires sustained communication, shared objectives, division of roles, trust, information exchange, capacity for joint action, and the ability to evaluate and adapt.

The purpose of this study is to analyze the form and process of synergy between the Banjar Police and *Pecalang* in realizing security based on local wisdom in East Denpasar District. The study also aims to identify supporting and hindering factors to this synergy and formulate effective, adaptive, and sustainable enhancement strategies.

B. LITERATURE REVIEW

Collaborative Governance

Collaborative governance provides the perspective that public issues cannot always be resolved through hierarchical governmental mechanisms. The complexity of public problems encourages the involvement of various actors possessing different resources, authorities, knowledge, and interests. Ansell and Gash (2008) position face-to-face dialogue, trust building, commitment to process, shared understanding, and intermediate outcomes as vital elements in the collaborative process.

Emerson, Nabatchi, and Balogh (2012) offer a broader framework through an integrative framework for collaborative governance. System context describes the social, political, economic, legal, institutional, and resource conditions that form the environment for collaboration. Drivers explain the factors that motivate actors to enter collaborative relationships. Principled engagement encompasses the processes of discovery, definition, deliberation, and determination. Shared motivation includes trust, mutual understanding, internal legitimacy, and commitment. Capacity for joint action covers procedures, leadership, knowledge, resources, and institutional arrangements. Collaborative actions represent the concrete, joint actions undertaken. Impacts describe the outputs and changes produced.

Adaptation indicates the system's ability to make adjustments based on experience and evaluation. This framework serves as the primary analytical foundation for this research.

Community-Based Security

Community-based security positions the community as an integral part of the security production process. Ostrom, through the concept of coproduction, explains that public services can be generated through joint contributions between government institutions and the community. The police provide formal authority, legal knowledge, response capabilities, and institutional access. The community provides local information, social oversight, knowledge of environmental conditions, and support in preventing disruptions.

The Balinese context provides a unique character because the community possesses social institutions in the form of *banjar* and *Desa Adat* (Customary Villages). This social structure allows information regarding environmental conditions to flow rapidly. The legitimacy of customary figures can enhance community acceptance of security programs. Deliberation (*musyawarah*) and social solidarity can serve as instruments for resolving social issues that remain within the scope of community resolution.

Local Wisdom in Security Governance

Local wisdom in this study is understood as the values, norms, institutions, and social practices alive within the community. *Banjar*, *Desa Adat*, *Awig-Awig* (customary laws), *Pararem* (customary rules), deliberation, mutual cooperation (*gotong royong*), community solidarity (*krama*), and the principles of *Tri Hita Karana* form part of the socio-cultural resources in managing security.

Local wisdom is not positioned as a substitute for state law. Rather, local wisdom functions as a social mechanism that assists in prevention, communication, early detection, mediation, and the resolution of social problems. Matters involving criminal elements, violence, or violations of state law must strictly be processed through applicable legal mechanisms. The research findings explicitly demonstrate this boundary.

C. RESEARCH METHODOLOGY

This study adopts a qualitative descriptive approach using a case study strategy. The choice of this approach is based on the need to gain an in-depth understanding of the synergy process, institutional relationships, communication, coordination, role division, trust, capacity for joint action, supporting and hindering factors, as well as strategies for strengthening the Banjar Police and *Pecalang*.

The research was conducted in East Denpasar District, Denpasar City, Bali Province. The location was purposively selected due to its urban character, social heterogeneity, high population mobility, the presence of *banjar* and *Desa Adat* (Customary Villages), and security practices involving the police force, *Pecalang*, local government, and the community.

Research informants consisted of the Head of the Community Policing Unit (*Kanit Binmas*) of the East Denpasar Sector Police, Banjar Police officers, *Bhabinkamtibmas* (Community Policing Officers), *Bandesal/Prajuru* (Customary Village Leaders), sub-district government officials, community leaders, and members of the *Pecalang*. This composition provides diverse perspectives on the relationship between formal actors, customary actors, government, and the community.

Data collection was carried out through in-depth interviews, observations, documentation, and online sources. Interview guidelines were developed based on the Collaborative Governance dimensions of Emerson, Nabatchi, and Balogh, encompassing system context, drivers, principled engagement, shared motivation, capacity for joint action, collaborative actions, outcomes, adaptation, and local wisdom.

Data analysis utilized the interactive model of Miles, Huberman, and Saldaña, involving data condensation, data display, and conclusion drawing/verification. Triangulation was conducted by comparing information across the Banjar Police, *Pecalang*, *Bhabinkamtibmas*, Customary Villages, government, and the community.

D. RESULT AND DISCUSSION

System Context of the Banjar Police and Pecalang Synergy

Territorial characteristics serve as one of the primary factors shaping the need for collaboration. East Denpasar is an urban area characterized by high population mobility, a heterogeneous community, dense economic and customary activities, and diverse public order issues. These conditions create a need for a security system capable of operating at the community level.

Field findings indicate that security issues are not solely related to criminal acts. Population data collection, the presence of non-permanent residents, community disputes, parking, public disturbances, securing customary events, and environmental order issues also form part of daily security concerns. Consequently, security mechanisms require close proximity to the community.

The Banjar Police hold a strategic position by bringing formal policing authority closer to the neighborhood level. *Pecalang* (traditional Balinese security officers) occupy a strategic position due to their legitimacy within the *Desa Adat* (Customary Village), social networks, and knowledge of local conditions. The combination of these two capacities creates strong potential for complementarity.

Differences in institutional bases do not automatically become an obstacle. Rather, these differences can serve as a valuable resource if each actor understands their jurisdictional boundaries and acknowledges the contributions of the other party. The Banjar Police do not take over the authority of the *Desa Adat*. *Pecalang* are not positioned as state law enforcement officers. The resulting relationship is best understood as a partnership that combines formal authority with socio-cultural capacity.

Drivers: Factors Motivating Collaboration

Mutual need serves as the main driver for synergy. The Banjar Police face limitations in gathering all the informal social information developing within the community. *Pecalang* face limitations in formal authority and in handling issues that fall within the domain of state law. This interdependence creates a need for mutual complementarity.

Leadership is another crucial factor. Support from police leadership, local government, *Bandesa/Prajuru* (Customary Village leaders), and *Kelian Banjar* (hamlet heads) provides legitimacy and space for executing joint activities. Practical experience working together fosters a real-world understanding of each party's capabilities.

Uncertainty regarding security issues further drives the need for collaboration. Initial information concerning potential disruptions often resides within the community before escalating into larger issues. The proximity of *Pecalang* to residents aids early detection. The presence of the Banjar Police provides a communication channel to the police institution and supports follow-up actions based on formal authority.

Principled Engagement

Principled engagement is evident through communication processes, problem identification, dialogue, deliberation (*musyawarah*), and determining joint actions. Forums utilized include coordination meetings, the *Sipandu Beradat* Forum, Customary Village meetings, *banjar* meetings, security sessions, WhatsApp messaging, phone calls, and direct face-to-face interactions.

Informal communication contributes significantly to response speed. Personal relationships allow information to be conveyed without lengthy bureaucratic procedures. This pattern proves effective when addressing issues requiring rapid response.

Over-reliance on personal communication carries institutional risks. Personnel turnover can diminish relationship continuity. Knowledge of communication networks may be lost if not documented within an institutional system. Coordination forums need to be established on a more routine basis so collaborative relationships do not depend solely on individuals.

Division of roles forms a critical component of principled engagement. The Banjar Police hold a position within the Indonesian National Police (*Polri*) structure. *Pecalang* operate within the *Desa Adat* structure. *Bhabinkamtibmas* (Community Policing Officers) carry out public order and security guidance functions within their assigned territories. Clarity regarding the functions of these three elements is necessary to prevent overlaps and enhance action effectiveness.

Shared Motivation

Mutual trust among parties is a key finding of this study. *Pecalang* earn trust through their closeness to the community and knowledge of local situations. The Banjar Police gain trust by providing more accessible policing services. Public trust increases when officers demonstrate responsiveness, openness, fairness, respect for customs, and prompt follow-up on reports.

Shared understanding develops through interactive experience. Actors recognize that while each holds a distinct function, they share common security objectives. Collaborative work experience generates learning regarding communication styles, information transmission mechanisms, and task division patterns.

Internal legitimacy is also an essential element. *Pecalang* derive legitimacy from the *Desa Adat*. The Banjar Police derive legitimacy from the police hierarchy. The community grants social legitimacy based on their experiences interacting with both elements. Mutually respectful relationships create conditions that support commitment to the collaborative process.

Capacity for Joint Action

Capacity for joint action remains the dimension requiring the greatest strengthening. The research reveals that while collaboration is taking place, the supporting institutional frameworks are not yet fully standardized. Specific Standard Operating Procedures (SOPs) governing the relationship between the Banjar Police and *Pecalang* are not uniformly available

across all contexts. Understanding regarding jurisdictional boundaries is also not always aligned.

Resources represent another aspect affecting capacity for joint action. Limitations in time, facilities, personnel, communication tools, and operational support can impact the consistency of collaborative efforts. Differences in capacity among *banjars* also create variations in synergy quality.

Information systems require dedicated attention. The local knowledge of *Pecalang* holds strategic value in interpreting environmental conditions. Police data and information provide analytical strength in security assessments and legal proceedings. Integrating both types of knowledge can enhance the quality of early detection and prevention.

Joint training serves as a key strategy to build capacity. *Pecalang* require reinforced knowledge regarding legal principles, jurisdictional boundaries, human rights, persuasive communication, conflict mediation, first aid, communication technology, and emergency handling. The Banjar Police require stronger understanding of customary norms, the inner workings of the *Desa Adat*, and the socio-cultural approaches of Balinese society.

Collaborative Actions

Collaborative actions are evident across various activities. These include joint patrols, securing customary and public events, registering non-permanent residents, conducting public order outreach, environmental enforcement, early detection, mediation, and coordinating responses to social issues.

Joint patrols provide the benefit of increasing officer presence within neighborhood environments. Securing customary events demonstrates the ability of formal and customary actors to divide tasks according to their respective capabilities. Resident data collection serves as an example of an activity requiring a combination of territorial knowledge and institutional support.

Mediation stands out as an action highlighting the contribution of local wisdom. Specific social issues can be addressed through deliberative processes involving customary leaders. This approach can accelerate resolutions for matters that have not crossed into the criminal domain.

Handling issues containing criminal elements strictly remains within the framework of state law. Maintaining this boundary is essential for upholding legal certainty and preventing customary mechanisms from replacing formal legal processes.

Outcomes and Impacts of Collaboration

The synergy between the Banjar Police and *Pecalang* contributes to bringing security services closer to the public. Faster communication enables information regarding potential disruptions to be passed along before escalating into larger issues.

Early detection is a vital benefit. *Pecalang* possess intimate knowledge of neighborhood characteristics and community dynamics. The Banjar Police have access to the police hierarchy and formal follow-up capabilities. Information exchange between the two enhances situational awareness regarding security.

Collaborative security also increases opportunities for more context-sensitive problem solving. Community members are not positioned merely as objects of security, but as information sources and partners in preventing disruptions. Research findings demonstrate that public trust grows when officers are easily reachable, respectful, and deliver tangible benefits.

Supporting Factors of Synergy

Supporting factors can be categorized into institutional, relational, socio-cultural, and community participation factors. Institutional factors include support from police leadership, local government, *Desa Adat*, *Bandesal/Prajuru*, *Kelian Banjar*, *Bhabinkamtibmas*, and the *Sipandu Beradat* Forum.

Relational factors encompass prompt and accessible communication, shared working experience, trust, and mutual respect for authority. Socio-cultural factors include community solidarity (*krama*), *banjar* social structures, the authority of *Prajuru*, cultures of mutual cooperation (*gotong royong*), deliberation, the spirit of selfless service (*ngayah*), customary laws (*Awig-Awig* and *Pararem*), and *Tri Hita Karana* values.

Community participation serves as a decisive factor in sustaining synergy. Residents tend to offer support when they feel valued, understand activity benefits, have open communication channels, and trust the officers. The quality of social relationships acts as vital social capital in community-based security.

Hindering Factors of Synergy

Inconsistent understanding of authority stands out as a primary obstacle. The Banjar Police and *Pecalang* originate from distinct institutional structures. This difference requires mechanisms that clearly outline roles, timing for coordination, and criteria for escalating matters to formal institutions.

Reliance on personal relationships also poses challenges. While personal ties accelerate coordination, they create vulnerabilities during personnel turnover. Collaborative systems require mechanisms that function independently of specific individuals.

Resource constraints involve limited time, facilities, communication equipment, personnel, and activity funding. Disparities in capacity across *banjars* can also lead to uneven collaboration quality.

Sectoral ego represents another potential obstacle in cross-institutional relationships. Reinforcing the understanding that the Banjar Police and *Pecalang* fulfill distinct functions toward shared security goals is essential to prevent jurisdictional rivalry.

Information and evaluation systems are not yet fully integrated. Consequently, learnings from joint operations are not systematically converted into institutional knowledge. Findings indicate that evaluations still tend to occur reactively post-event or when specific issues arise.

Synergy Enhancement Strategies

The primary strategy needed is a transformation from predominantly interpersonal and situational collaboration toward a more institutionalized, structured, adaptive, and sustainable model. This transformation does not mean eliminating informal communication; personal proximity remains a strength, while institutional mechanisms serve as the foundation for sustainability.

Joint SOPs should be drafted to clarify working relationships rather than merge authorities. The Banjar Police remain within the *Polri* structure, while *Pecalang* remain a security element of the *Desa Adat*. SOPs must define reporting protocols, verification steps, division of tasks, escalation thresholds, documentation, and evaluation procedures.

An authority matrix can be utilized to clarify role distribution. This matrix should outline the roles of the Banjar Police, *Bhabinkamtibmas*, *Pecalang*, *Desa Adat*, local government, and

the community across various security scenarios. Such clarity reduces overlap risks and enhances accountability.

Permanent, routine coordination forums need strengthening. These forums can serve as spaces for mapping security risks, exchanging information, evaluating operations, discussing cases, and designing joint programs. Regular forum meetings reduce dependency on personal relationships.

A shared information system should be developed to bridge local knowledge with institutional data. Joint risk maps can serve as instruments for setting patrol priorities, event security plans, early detection efforts, and disruption responses.

Cross-institutional training must be conducted bidirectionally. Modules for *Pecalang* should cover law, human rights, authority boundaries, persuasive communication, mediation, first aid, and emergency response. Modules for the Banjar Police should cover customary norms, *Desa Adat* practices, *banjar* dynamics, socio-cultural approaches, *Awig-Awig*, *Pararem*, and customary communication mechanisms.

Evaluation systems should evolve into an institutional learning cycle. This cycle encompasses activity execution, evaluation, documentation, formulating follow-ups, implementing improvements, and re-evaluation. This pattern enables field experiences to translate into institutional knowledge.

Discussion from a Collaborative Governance Perspective

Research findings provide empirical support for the Collaborative Governance framework by Emerson, Nabatchi, and Balogh. The territorial complexity of East Denpasar creates a system context that drives the need for collaboration. Leadership and interdependence act as key drivers. Communication, problem identification, deliberation, and alignment of goals demonstrate principled engagement.

Trust, legitimacy, mutual understanding, and commitment demonstrate shared motivation. Knowledge exchange, resource sharing, procedures, and institutional support illustrate capacity for joint action. Joint patrols, event security, resident data collection, outreach, early detection, mediation, and coordinated problem-solving represent collaborative actions.

The maturity level across dimensions varies. Principled engagement and shared motivation are relatively strong, as communication, goal alignment, trust, and mutual recognition of legitimacy are well developed. Capacity for joint action requires further strengthening in SOPs, resources, information systems, training, and evaluation.

These findings show that the synergy between the Banjar Police and *Pecalang* has progressed beyond mere joint work. The relationship has produced resource exchanges, division of functions, cross-institutional communication, and joint actions. The degree of institutionalization remains the primary issue determining collaborative sustainability.

Ansell and Gash's perspective reinforces findings on the importance of dialogue, trust building, commitment to process, and shared understanding. Dialogue carried out through meetings, the *Sipandu Beradat* Forum, Customary Village assemblies, *banjar* gatherings, WhatsApp, phone calls, and direct interactions shows that communication acts as the main instrument in relationship building.

Ostrom's coproduction perspective is also relevant in explaining the research results. Security is not produced by the police force alone. The police provide formal authority and law

enforcement capabilities. *Pecalang* contribute local knowledge and social legitimacy. The community offers information, social oversight, and active participation. This combination generates security services that operate closer to neighborhood environments.

In this context, local wisdom serves as a collaborative resource. The *banjar* structure provides social proximity. The *Desa Adat* offers legitimacy. *Awig-Awig* and *Pararem* supply local norms. *Pecalang* provide customary security capacity. *Tri Hita Karana* values establish a social foundation for unity and harmony. This integration demonstrates that local wisdom can function as a governance instrument rather than merely a cultural identity.

The novelty of this research lies in positioning the Banjar Police and *Pecalang* as two actors analyzed within a single collaborative governance framework in an urban security context. Previous studies have examined the evolving roles of *Pecalang*, the effectiveness of *Sipandu Beradat*, the interaction between local and customary laws, and the collaboration between government actors and *Pecalang*. This study gives specific attention to the relational dynamics between the Banjar Police and *Pecalang*, the factors shaping synergy, institutional gaps, and strategies for institutionalizing collaboration.

The conceptual contribution of this research rests on the understanding that security based on local wisdom requires integrating formal capacities with socio-cultural capacities. Formal authority lacking local knowledge may face limitations in interpreting community dynamics. Conversely, local legitimacy without the backing of formal authority faces constraints when issues cross into the domain of state law.

The synergy model identified demonstrates a complementary relationship. The Banjar Police perform functions within the police structure, while *Pecalang* carry out security functions within the *Desa Adat* (Customary Village) structure. The local government acts as a facilitator, and the community serves as an information source and prevention partner. This relationship can be further developed into a collaborative security model that maintains the jurisdictional boundaries of each institution.

E. CONCLUSION

The synergy between the Banjar Police and *Pecalang* in East Denpasar District is operating in a concrete and functional manner. Forms of synergy encompass communication, information exchange, early detection, patrols, securing events, resident data collection, public order outreach, mediation, and coordinated responses to security issues. This relationship demonstrates relatively strong principled engagement and shared motivation built on communication, goal alignment, trust, mutual understanding, legitimacy, and commitment.

Supporting factors for this synergy consist of institutional, relational, socio-cultural, and community participation factors. Leadership support, along with the presence of *Bhabinkamtibmas* (Community Policing Officers), *Desa Adat* (Customary Villages), *Bandesa/Prajuru* (Customary Leaders), *Kelian Banjar* (Hamlet Heads), and the *Sipandu Beradat* Forum, provide an institutional foundation. Communication, shared working experience, trust, and respect for authority strengthen relational ties. Community solidarity (*krama*), *banjar* social structures, mutual cooperation (*gotong royong*), deliberation, the spirit of selfless service (*ngayah*), customary laws (*Awig-Awig* and *Pararem*), and *Tri Hita Karana* values serve as vital socio-cultural capital.

Hindering factors include an inconsistent understanding of authority, over-reliance on personal relationships, time and resource constraints, lack of standardized technical SOPs, personnel turnover, capacity disparities, sectoral ego, and unintegrated information and evaluation systems. Consequently, capacity for joint action represents the dimension requiring the most strengthening.

Strategies to enhance synergy must focus on institutionalizing collaboration. Key instruments include formulating joint SOPs, an authority matrix, routine coordination forums, information exchange systems, joint risk maps, cross-institutional training, facility upgrades, increased community participation, and documented evaluations. Institutionalization is not intended to erase the identity or authority of either entity. The Banjar Police remain within the *Polri* structure, while *Pecalang* remain a security element of the *Desa Adat*. Their relationship is established as a complementary partnership.

Community-based security grounded in local wisdom in East Denpasar District demonstrates that local values can serve as an effective resource for security governance. The success of this model depends on the ability to integrate social legitimacy and local knowledge with formal authority, legal certainty, professionalism, accountability, and an institutionalized coordination system.

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