

Research Horizon

ISSN: 2808-0696 (p), 2807-9531 (e)

Research Horizon

Volume: 06

Issue: 04

Year: 2026

Page: 2079-2090

Citation:

Sudiasa, D. P., Sedana, I. M., & Gata, W. (2026). Social conflict resolution using an integrated environmental security system approach based on customary villages. *Research Horizon*, 6(4), 2079-2090.

Article History:

Received: July 26, 2026

Revised: August 14, 2026

Accepted: August 23, 2026

Online since: August 25, 2026

Social Conflict Resolution Using an Integrated Environmental Security System Approach Based on Customary Villages

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Abstract

Social conflict within traditional communities can disrupt social harmony, institutional trust, and local security. This study analyzes social conflict in Penarukan Traditional Village, focusing on its causes, the role of the Traditional Village Guide (*Sistem Pengamanan Lingkungan Terpadu Berbasis Desa Adat/Sipandu Beradat*) in conflict resolution, and its implications for village security through the lens of local wisdom. This study used a qualitative approach with a case study method. Data were collected through in-depth interviews, participatory observation, and documentation with traditional leaders, village security personnel, and the local community. The results indicate that social conflict in Penarukan Traditional Village stemmed from internal factors, including differences in views among traditional groups, weak communication between *banjar*, and changes in the traditional leadership structure that led to a motion of no confidence in the traditional leader. Sipandu Beradat serves as a coordinating forum among *pecalang* (traditional village officials), community security forces, and security forces, prioritizing a preventive approach, traditional mediation, and the strengthening of local wisdom values in conflict resolution. The implementation of Sipandu Beradat strengthens security, community trust, and synergy between traditional and administrative villages, while fostering collective awareness, social harmony, and communal solidarity. Thus, this customary-based system effectively promotes social stability and preserves traditional values.

Keywords

Conflict Resolution, Local Wisdom, Social Conflict, Sipandu Beradat, Traditional Village, Village Security.

1. Introduction

Villages occupy a strategic position in Indonesia's governance system as the level of government closest to communities and an important space for implementing development and maintaining social order (Junaedi, 2023). Village autonomy enables communities to manage local interests based on their origins, traditions, and customary values. This position is particularly significant in Bali, where customary institutions coexist with administrative village structures. Bali maintains a distinctive system of traditional and service villages, with customary law (*awig-awig*) serving as a normative framework for regulating behavior and preserving social order (Rindawan, 2017; Artajaya & Wiasta, 2020; Pertiwi & Mardiana, 2020). Rejeki et al. (2024) further confirm the continuing autonomy of customary villages in managing community affairs.

Within this context, *awig-awig* and local wisdom provide an important foundation for maintaining harmony and resolving social problems. The philosophy of Tri Hita Karana, which emphasizes harmony between humans and God (*parhyangan*), humans and other people (*parwongan*), and humans and the environment (*palemahan*), is deeply embedded in Balinese customary life. Hadat (2020) confirms that Tri Hita Karana influences the formation and implementation of legal norms in Bali, while Wijaya and Artajaya (2020) demonstrate its relevance to customary conflict resolution through negotiation, mutual respect, and consensus. Recent evidence also indicates that community structures such as *banjar* and customary institutions significantly contribute to maintaining harmony within Balinese traditional settlements (Wijaya et al., 2024).

However, the existence of customary norms does not automatically prevent social conflict (Syaufi & Zahra, 2021). Internal leadership disputes, differences in interests, weak communication, declining institutional trust, and governance problems may generate tensions within customary communities. This issue became particularly evident in Penarukan Traditional Village, Buleleng Regency, where prolonged internal conflict culminated in intervention by the Bali Province Traditional Village Council (*Majelis Desa Adat*/MDA) through Decree Number 209/MDA-Prov Bali/IV/2022, dated April 25, 2022. The conflict was associated with a motion of no confidence against the previous customary leader following a case involving the misuse of village funds for personal purposes. The MDA's intervention shows that unresolved internal conflict can extend beyond ordinary community disputes and threaten the stability of customary governance.

The situation highlights the need for a security and conflict-resolution mechanism that does not rely solely on formal law enforcement but also incorporates customary institutions and community participation. In response, Bali Governor Regulation Number 26 of 2020 established the Traditional Village Guide (*Sistem Pengamanan Lingkungan Terpadu Berbasis Desa Adat/Sipandu Beradat*) to integrate and synergize security components within traditional villages. The system emphasizes community participation, prevention, coordination, and the protection of customary territories and their communities. Sugianta et al. (2022) found that Sipandu Beradat in Buleleng involves voluntary community participation and integrates security components as a preventive mechanism against criminal acts. Similarly, Indrayanti (2021) shows that *pecalang* has an important role as a customary security institution, although its contemporary role requires coordination with formal security institutions.

Despite these developments, a research gap remains because existing studies have largely examined Sipandu Beradat in relation to crime prevention, community security, and the institutional role of *pecalang*, while studies of Balinese customary law have focused mainly on *awig-awig*, *Tri Hita Karana*, and customary dispute settlement. Research specifically examining Sipandu Beradat as a conflict-resolution

mechanism for internal social conflicts within a particular traditional village remains limited, especially regarding interactions among customary institutions, formal security actors, community participation, and social trust. This gap is significant because social conflict involves not only security but also leadership legitimacy, institutional trust, social cohesion, and cultural values. The novelty of this study lies in examining Sipandu Beradat as a customary, participatory, and preventive mechanism for resolving social conflict and restoring community stability in Penarukan Traditional Village by integrating local wisdom, customary governance, community participation, and security institutions, consistent with research on local wisdom and customary law (Wahab, 2014; Rasyid et al., 2023; Antari & Adnyana, 2023).

Therefore, this study aims to analyze the dynamics of social conflict in Penarukan Traditional Village, Buleleng Regency, by identifying its contributing factors, examining the role of Sipandu Beradat in conflict resolution, and assessing the implications of its implementation for community security. The study focuses on the causes of social conflict, the role of Sipandu Beradat in resolving such conflicts, and its implications for maintaining security and social stability in Penarukan Traditional Village.

2. Literature Review

2.1. Social Conflict in Traditional Communities

Social conflict refers to a situation in which individuals or groups have competing interests, values, perceptions, or claims that may create tension and disrupt social relationships. In traditional communities, conflict is often closely associated with the interaction between customary norms, community interests, leadership authority, and changing social conditions. Sumarto (2021) demonstrates that conflicts within Indonesian communities can emerge when formal policies interact with existing social structures and interests, while community leaders may play an important role in reducing tensions through informal mechanisms. Gunawan (2022) further emphasizes that social conflict is an inherent part of community dynamics and that customary law and local wisdom can provide important mechanisms for restoring social relations and resolving disputes at the community level. This indicates that conflict should not be viewed solely as a legal problem but also as a social process requiring community-based intervention.

In culturally cohesive communities, conflict may become more complex because shared identities, customary obligations, and collective values strongly influence social relationships. Ariyanto (2023) emphasizes that prolonged social conflict can threaten social cohesion and harmony when tensions develop between groups with different interests or identities. Similarly, Simbolon et al. (2023) show that conflicts between communities and government actors may arise from differences in interests and perceptions and require dialogue and mediation to resolve. Vitiara et al. (2024) further demonstrate that environmental and economic interests can become sources of social conflict and that community participation is important in developing alternative solutions. Thus, conflict resolution in traditional communities requires approaches that consider social relationships, community participation, local institutions, and shared cultural values rather than relying exclusively on formal legal mechanisms.

2.2. Customary Law and Local Wisdom in Conflict Resolution

Customary law and local wisdom constitute important social mechanisms for maintaining order and resolving disputes within traditional communities. In Bali, *awig-awig* functions as a customary normative framework that regulates community behavior and establishes obligations, prohibitions, and sanctions (Kastama et al., 2025). Suwitra et al. (2020) explain that documenting *awig-awig* strengthens the

customary village by preserving customary norms and providing a reference for resolving disputes. Consequently, customary law can function not only as a regulatory instrument but also as a means of maintaining continuity between customary institutions and community members.

The application of local wisdom is also reflected in the Tri Hita Karana philosophy, which emphasizes harmony between humans and God (*parhyangan*), humans and other people (*parwongan*), and humans and the natural environment (*palemahan*). Wijaya and Artajaya (2020) demonstrate that Tri Hita Karana can provide a philosophical basis for resolving customary conflicts through negotiation, mutual respect, consensus, and the pursuit of communal harmony. Wijaya et al. (2024) reinforce this perspective, showing that maintaining the three dimensions of Tri Hita Karana is closely associated with harmony in traditional Balinese settlements. Furthermore, Abdullah et al. (2023) found that customary communities and local wisdom can significantly contribute to conflict resolution by strengthening the involvement of customary institutions and community members in determining appropriate solutions. Therefore, customary law and local wisdom provide a culturally legitimate foundation for conflict resolution by prioritizing consensus, social balance, collective responsibility, and the restoration of harmonious relationships.

2.3. Sipandu Beradat as a Community-Based Conflict Resolution Mechanism

Sipandu Beradat represents an integrated security mechanism that combines customary institutions, community participation, and formal security actors within the traditional village environment. The system is designed not only to prevent criminal activities but also to identify and address potential social disturbances before they develop into larger conflicts. Sugianta et al. (2022) found that Sipandu Beradat in Buleleng involves voluntary community participation and integrates security activities within traditional villages, demonstrating the importance of community involvement in maintaining security and public order.

The development of the *pecalang* as a customary security institution supports the effectiveness of this approach. Indrayanti (2021) explains that *pecalang* has an important role in maintaining security and order within Balinese customary communities, although its contemporary role increasingly requires clear coordination with formal security institutions. Firmantara and Yanti (2024) further emphasize that the role of *pecalang* has a legal basis within the customary village system and contributes to maintaining order in traditional communities.

More recently, Gani (2017) and Immanuel et al. (2025) demonstrate that Sipandu Beradat can be optimized as a preventive mechanism against criminal activities through coordination among customary and formal security actors. The system therefore reflects a collaborative model involving *pecalang*, Village Security Officers (*Bintara Pembina Desa/Babinsa*), Community Security Officers (*Bhayangkara Pembina Keamanan dan Ketertiban Masyarakat/Babinkamtibmas*), village authorities, and community members. Such integration enables preventive action, communication, problem identification, and collective responses to social disturbances. Sipandu Beradat can consequently be understood as more than a security mechanism; it represents a community-based institutional framework for preventing conflict, facilitating resolution, strengthening social trust, and maintaining customary harmony.

3. Methods

This study used a qualitative descriptive research design to examine social and cultural phenomena in depth, particularly the social conflict in Penarukan Village and the role of customary law in resolving it. The study used a field study design to develop an empirical understanding of the community's conditions and social

dynamics. The research population consisted of community members and stakeholders involved in conflict resolution through the Sipandu Beradat forum. Participants included traditional leaders, the village head, relevant stakeholders, *pecalang*, Babinsa, Bhabinkamtibmas, village authorities, and members of the local community. Participants were selected based on their direct involvement, knowledge, and experience regarding conflict resolution and the implementation of customary mechanisms in Penarukan Village. This design enabled the researchers to capture diverse perspectives concerning the existence and resilience of customary law in addressing social conflicts.

Data were collected using primary and secondary data sources. Primary data were obtained through structured and in-depth interviews with participants directly involved in conflict resolution. The interviews focused on the nature of social conflicts, the role of the Sipandu Beradat forum, customary conflict-resolution mechanisms, and the involvement of community and institutional actors in maintaining social order. Secondary data were obtained through literature reviews of books, scientific articles, previous research, and other relevant academic sources on customary law, social conflict, and the Sipandu Beradat forum. The combination of interview data and literature sources was intended to provide contextual and comprehensive information regarding the implementation of customary approaches to conflict resolution in Penarukan Village. Data validity was further supported through source and method triangulation by comparing information obtained from different participants and data collection techniques.

The collected data were analyzed using descriptive qualitative analysis conducted through several systematic stages. First, data reduction involved selecting, organizing, and focusing on information relevant to the research objectives. Second, the reduced data were presented in the form of descriptive narratives to illustrate the social conditions, conflict dynamics, and mechanisms of conflict resolution through the Sipandu Beradat forum. Third, the study verified data by comparing information across sources and methods to assess consistency and credibility. Finally, the study interpreted the meaning and relationships identified in the data. Through these analytical stages, the study sought to provide a comprehensive and scientifically accountable understanding of the existence and resilience of customary law in Penarukan Village, particularly its role in addressing and resolving social conflicts within the community.

4. Results

4.1. Social Conflict in Penarukan Traditional Village, Buleleng Regency

The findings indicate that the social conflict in Penarukan Traditional Village was primarily rooted in internal disharmony within the customary leadership structure and differences in views among village officials regarding the policies of customary leaders. Community dissatisfaction increased because the decision-making process was perceived as lacking transparency and failing to accommodate community aspirations. This situation eventually led to a motion of no confidence in the customary leadership. The conflict was reflected in divisions among residents, declining trust in customary institutions, and open disagreement during village deliberation forums (Bontot, 2023).

The conflict was further associated with a 2022 case involving the alleged misuse of customary village funds for personal purposes. The case attracted broader attention and ultimately required MDA intervention through Decree Number 209/MDA-Prov Bali/IV/2022, dated April 25, 2022. The decision addressed the chronology of the conflict, its legal basis, and the parties considered to have contributed to the situation. The intervention demonstrated that unresolved internal disputes within customary institutions can develop into broader social tensions and

require higher-level customary mechanisms to restore institutional order (Antari & Adnyana, 2023).

Field findings also revealed that the customary organization in Penarukan Traditional Village had not functioned optimally in accordance with established rules. In this context, the village-level police officer through Bhabinkamtibmas played an important role in participatory conflict management and community security. The findings show that conflict prevention depends heavily on active community involvement. Rather than waiting for reports of criminal incidents, security personnel conduct preventive activities through community outreach, education, and direct communication with residents. The integration of formal security mechanisms with customary law, community organizations, and accessible complaint services, including the 110 police hotline, further strengthens the community's capacity to respond to potential disturbances at an early stage (Sugianta et al., 2022).

The findings further demonstrate that dialogue and deliberation are central to the implementation of Sipandu Beradat. An interview with a community member, identified by the initial S, revealed that deliberation provides space for different parties to express their opinions and aspirations openly while maintaining mutual respect. Decisions reached through deliberation are generally more acceptable because they emphasize consensus, fairness, and shared interests. This practice reflects local wisdom that has been transmitted across generations and demonstrates how Sipandu Beradat incorporates customary values into practical conflict management (Gunawan, 2022).

The findings indicate that social conflict in Penarukan Traditional Village has significant implications for social stability, security, and community cohesion. Unresolved conflict arising from differences in interests, values, perceptions, and institutional practices can weaken mutual trust and disrupt the balance of customary life. Therefore, conflict resolution requires not only formal intervention but also deliberation, restoration of institutional trust, community participation, and reinforcement of *menyama braya* as a fundamental value of Balinese social life. Of integrating these elements, Sipandu Beradat functions not merely as a security mechanism but also as a community-based approach to preventing conflict escalation, strengthening social solidarity, and maintaining harmony in Penarukan Traditional Village (Rasyid et al., 2023).

4.2. The Role of Traditional Guides in Resolving Conflicts

Sipandu Beradat is a form of synergy between state security forces and the social structure of indigenous communities in Bali. This system was established with the aim of strengthening security and order within traditional villages, as well as serving as a forum for coordination between *pecalang* (traditional village leaders), traditional leaders, and the police in addressing various social issues that arise at the local level. In the Penarukan Traditional Village, Sipandu Beradat plays a strategic role in maintaining social harmony, especially when friction or conflict arises among indigenous residents. In the context of customary conflicts that often arise due to differing views between community groups, such as issues of traditional leadership, management of village assets, or the implementation of customary regulations, Sipandu Beradat acts as a mediator, attempting to employ a dialogical and persuasive approach. In coordination with the Traditional Leader, Village Leaders, and community leaders, Sipandu Beradat performs an initial mediation function by gathering information from both disputing parties. This step aims to identify the root of the problem and find a solution that does not conflict with *arwig-arwig* (customary regulations) or positive law (Apsaridewi et al., 2022).

Beyond mediating, the Sipandu Beradat also serves as a control mechanism to prevent disputes from escalating into open conflict. *Pecalang*, under the coordination of the Sipandu Beradat, are often involved in securing customary meetings or conflict

resolution deliberations, ensuring a conducive atmosphere and orderly dialogue. In this way, the Sipandu Beradat not only maintains physical security but also helps build mutual trust among residents. Another important role is seen in the process of socializing and educating the community about the importance of resolving disputes peacefully and based on customary values. Through a familial approach and local wisdom, the Sipandu Beradat encourages all parties to respect decisions mutually agreed upon in customary forums. Thus, the existence of the Sipandu Beradat symbolizes the collaboration between traditional values and modern security systems in creating social order (Indrayanti, 2021).

Regarding the role of the Sipandu Beradat in conflict resolution in Penarukan Traditional Village, Buleleng Regency, it can be concluded that this forum plays a crucial role in maintaining social stability, security, and harmony within the indigenous community. The Sipandu Beradat Forum not only coordinates between traditional institutions and the government, but also serves as an instrument for enforcing customary law based on Balinese local wisdom. First, in terms of its status, Sipandu Beradat holds a strategic position as a collaborative institution that integrates the roles of traditional leaders (*prajuru adat*), *pecalang* (traditional leaders), security forces (the Indonesian National Police and the Indonesian National Armed Forces), and village government elements. In Penarukan Traditional Village, Sipandu Beradat bridges the customary legal system and state law (Sugianta et al., 2022).

Its position is not only formal-administrative but also socio-cultural, as this forum arose from the community's need to maintain security, order, and peace based on the principles of Tri Hita Karana. With the existence of Sipandu Beradat, coordination between customary elements and government agencies has become more effective, allowing social problems to be handled through both preventive and persuasive approaches. Second, in terms of function, Sipandu Beradat serves as an institution for monitoring, securing, and resolving social problems at the customary village level. Its function extends beyond the physical security of the community to encompass social, cultural, and moral aspects. In practice, Sipandu Beradat strengthens social discipline within the customary community by monitoring violations of customary norms, mediating between residents, and managing internal conflicts within customary institutions. Furthermore, this forum strengthens transparency and accountability within the customary community, particularly in financial management and the implementation of customary activities. Thus, the function of Sipandu Beradat significantly strengthens good customary village governance (custom-based good governance) (Rejeki et al., 2024).

Third, Sipandu Beradat in Penarukan Traditional Village plays an active role in resolving customary community conflicts, including disputes among residents, disagreements between customary institutions, and violations of customary norms such as the embezzlement of customary funds. The forum prioritizes dialogue, deliberation, and the values of *menyama braya* while considering both customary law and formal government regulations. This approach helps prevent conflict escalation and maintain harmony within the customary community. The involvement of security forces in the Sipandu Beradat structure also strengthens the legitimacy and legal standing of agreed-upon resolutions. Thus, Sipandu Beradat serves as a strategic forum for strengthening cooperation between customary institutions and the government in maintaining social stability. Beyond resolving disputes, it promotes legal awareness, enhances community security, and preserves social unity. Through collaborative conflict resolution based on local wisdom, Sipandu Beradat demonstrates its capacity to promote peace, justice, and social balance within Balinese customary communities (Immanuel et al., 2025).

4.3. Implications of Sipandu Beradat-Based Conflict Resolution for Security

Three interrelated components of the legal system influence law enforcement effectiveness: legal structure, which refers to law enforcement institutions; legal substance, which comprises laws and regulations; and legal culture, which encompasses the attitudes and values of law enforcement officers and society (Haryono, 2019). Soekanto (2017) identifies five factors affecting law enforcement: the law and its conformity with social values; law enforcement officers and their competence; supporting facilities; community conditions and legal awareness; and cultural norms and customary practices. In this context, customary law can strengthen compliance because communities may adhere more strongly to norms rooted in local traditions than formal regulations. Community participation is therefore essential for maintaining security and order, consistent with Article 27 paragraph (3) and Article 30 paragraphs (1) and (2) of the 1945 Constitution. Historically, community participation in security took the form of voluntary patrols during the colonial period and continued through *Pam Swakarsa*, although its political use raised human rights concerns during the reform era (Remaja, 2018; Wirayuda & Srimulyo, 2020).

The Head of the Public Information Bureau of the Indonesian National Police's Public Relations Division, RS, emphasized that the current *Pam Swakarsa* system differs from its original form. This system has now evolved into a security unit born from community initiatives, such as Satpam, Siskamling, and *pecalang* in Bali (Remaja, 2018). In the Balinese context, the community's role in maintaining security is institutionalized through Bali Governor Regulation Number 26 of 2020 concerning the Sipandu Beradat. This regulation aims to integrate and synergize all components of the village-based community environmental security system into one integrated governance system (Article 2). The main objective is to realize order, security, and environmental tranquility as well as to protect indigenous communities, *krama tamiu*, and *tamiu* in a sustainable manner (Article 3). According to Article 1, point 5 of the Gubernatorial Regulation, Sipandu Beradat is a community security system supported by qualified human resources, infrastructure, and adequate technology to maintain the security of traditional village areas (*wewidangan*). Therefore, the implementation of Sipandu Beradat is implemented across all areas of Bali Province within the traditional village structure.

From a social and cultural perspective, the implementation of Sipandu Beradat has positively influenced community dynamics in Penarukan Village by strengthening social solidarity through the values of *menyama braya* (brotherhood) and cooperation. The forum has increased community awareness that maintaining security and social order is a shared responsibility, not solely the duty of authorities. It has also revitalized traditional values affected by modernization, including deliberation, respect for traditional leaders, and participation in customary activities. Through coordination among security forces, *pecalang*, customary leaders, and residents, Sipandu Beradat helps maintain social harmony and strengthen the cultural identity of the Penarukan community (Remaja, 2018; Wirayuda & Srimulyo, 2020). In the customary context, the forum has improved the effectiveness of resolving customary issues that previously generated social tension. Violations of customary norms, including embezzlement, disputes between community members, and abuse of authority by *prajuru*, can be addressed through mechanisms emphasizing justice, transparency, deliberation, and social balance. Thus, Sipandu Beradat functions not only as a conflict-resolution mechanism but also as an instrument for strengthening customary institutions and preserving local values within the community.

Sipandu Beradat also strengthens the role of customary law (*awig-awig*) by integrating it into the formal law enforcement system without eliminating its spiritual and moral values. This makes Sipandu Beradat a liaison between state law

and customary law, which together maintain the social order of the community. Thus, the existence of this forum not only strengthens the position of customary institutions but also protects the dignity and integrity of Penarukan Traditional Village from potential internal conflict. In terms of synergy between indigenous communities and the government, the Sipandu Beradat forum serves as an effective communication bridge between the two government systems in Bali: the Traditional Village and the Administrative Village. Before the forum's existence, the two institutions often coordinated independently, leading to overlapping efforts in resolving social problems. However, through the Sipandu Beradat mechanism, there is now better integration between village officials, sub-district officials, *pecalang* (traditional village elders), and the police in maintaining security and enforcing order. This synergy strengthens mutual trust between indigenous communities and the government, while creating more efficient, transparent, and participatory security governance (Haryono, 2019).

5. Discussion

The findings demonstrate that social conflict in Penarukan Traditional Village was primarily associated with internal disharmony, differences in leadership perspectives, limited transparency, and declining community trust in customary institutions. This finding aligns with Bontot (2023), who identifies internal institutional problems and differences within customary communities as key sources of conflict in Balinese traditional villages. The Penarukan case further shows that conflict can intensify when customary leadership fails to accommodate community aspirations, indicating that institutional legitimacy and communication are important determinants of social stability. This also aligns with Simbolon et al. (2023), who found that differences in interests and perceptions between community groups and authorities can escalate into broader social conflict when communication and resolution mechanisms are inadequate.

The findings further indicate that Sipandu Beradat functions beyond a conventional security mechanism by facilitating preventive conflict management, mediation, and coordination among customary and formal security actors. This finding strongly supports Sugianta et al. (2022), who found that Sipandu Beradat in Buleleng is effective in preventing criminal acts through integrated security activities and community participation. Similarly, Apsaridewi et al. (2022) emphasize the interaction between regional law and customary law within the Sipandu Beradat system, showing that the mechanism provides space to integrate formal and customary approaches to security. The present study extends these findings by showing that such integration is also relevant to internal social conflict, particularly through dialogue, deliberation, and mediation before disputes escalate into open confrontation.

The role of local wisdom is particularly evident in the use of deliberation and the principle of *menyama braya*. This finding supports Abdullah et al. (2023), who demonstrate that customary law, cultural concepts, and local wisdom can provide effective foundations for resolving community conflicts. Wijaya and Artajaya (2020) similarly emphasize the relevance of Tri Hita Karana in customary conflict resolution through harmony, negotiation, and consensus. The findings therefore suggest that the effectiveness of Sipandu Beradat derives not only from its institutional structure but also from its cultural legitimacy. Wijaya et al. (2024) reinforce this, showing that Tri Hita Karana contributes to harmony within Balinese traditional settlements.

The security implications are also consistent with Indrayanti (2021) and Firmantara and Yanti (2024), who highlight the strategic role of *pecalang* in maintaining order within Balinese customary communities. However, the Penarukan findings indicate that security becomes more effective when *pecalang*, customary

leaders, community members, police, and other security actors operate collaboratively. In this respect, Sipandu Beradat bridges customary and formal security systems, strengthening community participation and institutional trust.

The findings extend previous research by positioning Sipandu Beradat not merely as a crime-prevention instrument but as a culturally embedded conflict-resolution mechanism (Haryono, 2019). Its integration of prevention, mediation, deliberation, customary law, and inter-institutional coordination helps restore trust, strengthen social solidarity, and maintain community security. The Penarukan case demonstrates that community-based security mechanisms can be effective when grounded in local wisdom, supported by participatory governance, and strengthened through collaboration between customary and formal institutions. This integrated approach enables conflict resolution while preserving social harmony, customary values, and community cohesion.

6. Conclusion

This study concludes that social conflict in Penarukan Traditional Village, Buleleng Regency, is primarily driven by differences in interests, disharmony in social communication, limited understanding of *awig-awig* and prevailing social norms, and economic and demographic conditions that may intensify social friction. Sipandu Beradat plays an important role in addressing these conflicts through early detection, coordination, mediation, and deliberation involving customary authorities, security forces, government officials, and community members. Its preventive and customary-based approach enables conflicts to be addressed before escalating into broader social disturbances.

The findings suggest that Sipandu Beradat should be strengthened as an integrated community-based conflict-resolution and security mechanism, particularly through improved coordination, community participation, transparency, and a clearer understanding of customary rules. Its implementation can strengthen institutional trust, social solidarity, and security while supporting harmony between customary and administrative governance. However, this study is limited by its qualitative case-study design and focus on a single traditional village, which limits the generalizability of the findings to other customary communities in Bali. The findings also rely substantially on interviews and observations, which participants' perceptions and contextual conditions may influence.

Future research should therefore examine Sipandu Beradat across multiple traditional villages using comparative or mixed-method approaches. Further studies could also assess its effectiveness quantitatively by examining indicators such as conflict frequency, community trust, participation, security perceptions, and institutional performance. Such research would provide broader evidence regarding the sustainability and applicability of Sipandu Beradat as a customary-based model of conflict resolution and community security.

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Acknowledgment

We gratefully acknowledge the contributions of individuals who supported the completion of this article.

Funding Information

This research did not receive any funding.

Conflict of Interest Statement

The authors declare that there is no conflict of interest.

Ethical Approval and Originality Statement

Ethical approval was obtained for this study. The manuscript represents original work and has not been previously published, nor is it under consideration by another journal.

Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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