



Policy Formulation Based on Local Traditions

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Abstract

This study aims to analyze the process of formulating public policies based on local traditions implemented through Paruman in Bayung Gede Traditional Village, Kintamani District, Bangli Regency, Bali Province. Paruman was chosen as the object of research because it is a traditional deliberation forum that still exists and is used in making decisions on village development. The research method used is qualitative with data collection techniques through literature studies and field studies in the form of observation, interviews, and documentation. Data analysis was carried out descriptively by referring to the stages of public policy formulation. The results of the study indicate that the existence of Paruman is influenced by internal factors of the indigenous community and external factors from the government. The implementation of Paruman has similarities with village deliberations in general, but differs in terms of the basis for decision-making that refers to local customary values and traditions. Paruman in Bayung Gede Village has fulfilled the stages of policy formulation, starting from identifying problems, setting agendas, selecting alternatives, to making decisions. The conclusion of this study shows that the formulation of public policies based on local traditions through Paruman in Bayung Gede Traditional Village uses a participatory and contextual deliberative model with the cultural values of the local community.

Introduction

Modernization is a global phenomenon that is slowly influence all over aspect life, including system governance and decision-making policies at the level local. In Indonesia, penetration modernization happen in a way massive and widespread, causing the occurrence change significant social, even shift role institution customs and systems traditional in governance government village. In the middle current globalization this, existence tradition local as runway in formulation policy public become issue important things to do under review in a way deep (Nyekwere & Amadi, 2025; Daun, 2024). One of the form tradition local still still alive and functioning in taking decision public is Paruman, a discussion forum customs carried out in Bayung Gede Traditional Village, District Kintamani, Bangli Regency, Bali Province.

Urgency from study This lies in reality that No all tradition capable endure face pressure modernization. However, Bayung Gede Traditional Village proves that through Paruman, society custom still can become subject in formulation policy development village without lost identity culturally (Wiryawan, 2024; MS et al., 2022; Yunita et al., 2023). The Paruman tradition does not only run as a traditional ritual, but also has transform become mechanism relevant and contextual deliberative in system government village. Rationalization of activity This is For show that values local No obstacles, but precisely strength in development sustainable (Vargas et al., 2023; Henderson & Loreau, 2023; Nilashi et al., 2023; Hariram et al., 2023; Hendrawan et al., 2024; Rajaeifar et al., 2022; Chambers et al., 2021).

In review library, policy public understood as results from a formulative process involving actors, context, and values. Formulation model policy deliberative as explained by Rian Nugroho and Frank Fischer put forward participation inhabitant in taking decision. Approach this is a perfect fit applied in context public customs that make deliberation as the main pillar in formulate direction development. In addition, the concept village as a self-governing community also becomes base important in understand relation between the state and the unity public law customs (Silubun et al., 2020; Phahlevy & Multazam, 2018; Putra & Alifandi, 2021).

The problem main in study This is How Paruman can still exist in the middle current modernization, as well as how the formulation process policy public run based on tradition local in the Bayung Gede Traditional Village. For answer matter said, research This done with approach qualitative through technique observation, interviews, and documentation. Research This directed For describe and analyze in a way deep practice Paruman in the relation with formulation policy development village, and to study relevance of deliberative models in context the.

The purpose of activity This is For dig practice policy based on tradition local capable synergize with system modern government. Research This expected can give contribution to development theory policy public, especially in the context of locality and participation inhabitant in public customs. In addition, the results study this can also become reference for government area in formulate more policies inclusive and based mark cultural public.

As development hypothesis, research This referring to the allegation that formulation policy based on tradition local through Paruman using a deliberative model that involves public in a way active and collective in taking decision. This model believed more effective in increase legitimacy and sustainability policy public in the environment public custom. With Thus, preservation tradition like Paruman No only nature cultural, but also become means strategic in development a just village social and based values local.

Methods

This study uses a qualitative approach with a case study method that focuses on the practice of formulating public policies based on local traditions through Paruman in Bayung Gede Traditional Village, Kintamani District, Bangli Regency, Bali Province. This approach was chosen because it is able to describe in depth and comprehensively the social, cultural, and political dynamics that occur in the decision-making process in the indigenous community environment.

Data collection was conducted through two main techniques, namely literature study and field study. Literature study was used to obtain the conceptual and theoretical framework underlying the research, such as public policy theory, social change, and the concept of traditional villages as legal entities. Meanwhile, field study was conducted through participatory observation, in-depth interviews, and documentation. Observations were conducted directly during the implementation of Paruman to understand patterns of interaction, decision-making, and the structure of the traditional deliberation forum. Interviews were conducted purposively with key informants, such as traditional leaders, traditional village heads, Paruman members, pecalang, and community members. Documentation in the form of village archives, awig-awig, and Paruman minutes were also reviewed as supporting data. The technique for determining informants was carried out purposively, namely selecting subjects who had knowledge and direct involvement in the Paruman process and village policies. Data validity was tested through source and method triangulation techniques, to ensure the consistency and accuracy of data obtained from various perspectives and data collection techniques.

Data analysis was conducted interactively using the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and drawing conclusions/verification. Data reduction was carried out by sorting important information that is in accordance with the focus of the research. Data presentation was carried out in the form of narratives and thematic matrices to facilitate understanding. Drawing conclusions was carried out inductively based on the pattern of findings that emerged from the field. With this approach, the study aims to produce an in-depth understanding of the sustainability of the Paruman tradition as a forum for formulating local value-based policies and its relevance in a modern and democratic village government system.

Results and Discussion

Implementation of Paruman in Bayung Gede Traditional Village, Kintamani District, Bangli Regency, Bali Province.

As the researcher has explained in the previous discussion, paruman is a tradition that aims to formulate policies, discuss needs, interests and all matters that end with the determination of a certain decision that is used as the basis for policy making. This tradition is mandatory, meaning it must be done before the community holds an activity (Ismail et al., 2022). From this understanding, the researcher can see that this paruman has similarities with the Village Deliberation. According to Amanulloh (2015) in his book *Democratization of the Village*, explains that the Village Deliberation is the highest forum in the Village that functions to make decisions on strategic matters. Placing the Village Deliberation as part of the democratization framework is intended to prioritize the Village Deliberation which is the main mechanism for village decision making (Khadafi et al., 2025; Rafinzar & Khairunnas, 2023; Kadir & Idris, 2021). Thus, special attention to the Village Deliberation is an integral part of the Village democratization framework (Katiman, 2021; Antlöv, 2003; Tan, 2006; He et al., 2021; Niu, 2019).

From the definition of Village Deliberation, the researcher tries to interpret that Village Deliberation is a forum for agreement of all elements in the village and has the task and function to agree on strategic matters. In addition, village deliberation is one manifestation of Village Democratization (Mustanir et al., 2022; Neta et al., 2024; Hariyanto et al., 2025). From this definition, the researcher can conclude that Paruman is part of Village Democratization.

Then related to the agenda in the paruman, as the researcher has explained above, the paruman aims to formulate decisions and the results will be used as a basis for policy making. If the researcher looks at it from the perspective of the public policy formulation model, the implementation of the paruman in Bayung Gede Village uses a deliberative model.

As explained by the researcher in Chapter II, the deliberative model is a form of derivation of the concept of deliberative democracy. While deliberative democracy is rooted in the concept of "public sphere" from Habermas (2007). Deliberative democracy prioritizes the use of decision-making procedures that emphasize deliberation and exploring problems through dialogue and exchange of experiences among parties and citizens (stakeholders). The goal is to reach consensus through deliberation based on the results of discussions by considering various criteria.

In its implementation, paruman has differences with the usual deliberation activities. From the results of observations and interviews, researchers found its own uniqueness from this tradition. Therefore, researchers try to describe and analyze the implementation of paruman that is currently happening in Bali, especially in the Bayung Gede Traditional Village, Kintamani District, Bangli Regency. In practice, researchers observed that paruman has two stages, the first is the preparation stage, the second is the implementation stage of the deliberation. These

two stages, researchers will explain in detail based on the results of interviews and direct observations in the field. The preparation stages are explained through interviews with several informants, one of which is with I Nengah Ragya, Klian Banjar Dinas Bayung Gede Village, he said that:

"If there is going to be a big event, there will be a small meeting first, that is a meeting between the traditional village leaders (Bendesa Adat and Head of Banjar Anjar) and the village service leaders (Perbekel, Head of Banjar Dinas and BPD LPM) this small forum will discuss the existing problems until a conclusion is reached. After that, if there is a decision, the perbekel will report to the village sinoman, even though it has been agreed at a small level, it is not final, maybe if it has been conveyed by the community, they will have another opinion, it can be changed. If it is a proposal or planning, then the decision can be changed. They inform by shouting in every village alley a day or two before the implementation of the paruman. Usually the time they inform is in the evening (at 18.00 local time) then the perbekel (Head of Dinas Village) or bendesa adat (Head of Customary Village) will make an announcement via the sound in Pure. "35

Furthermore, another informant, Jero Bayan Lad I Wayan Tebeng, explained that:

"First, there will be a notification 3 days before the implementation of the paruman or sangkep tradition. Or in other words, there is a sinoman dese, they are tasked with four people conveying to the entire Bayung Gede community that in three days they are not allowed to carry out any activities or activities because there will be a paruman or sangkep led by Jero Kebayan Mucuk. Or nationally, a Grand Meeting will discuss the problems that will be resolved or deliberated. One of them is if there is going to be village development, then the village government will first hold a paruman to hold a discussion on how best to do it. It is not permissible to act arbitrarily without getting a decision from the community. No matter how small the decision from the care must get approval from the community. But the point is if Jero Kebayan Mucuk has led the meeting, the community will definitely obey. Because all of that is in the interests of the researchers together. Customary stability for the integrity of the customary government in Bayung Gede.

However, before that, the traditional leaders will carry out a small paruman before throwing it to the community first. This is done to prepare solutions related to the problems that will be asked for advice and to anticipate possibilities that will occur during the forum. It is not arbitrary to ask for advice directly to the community. That is why traditional leaders such as village peduluan, prajuru adat, bendesa adat, perbekel and village government discuss first regarding what problems will be brought to the forum. Because there are urgent problems that must be resolved, there are also problems that can still be postponed. And of course it is adjusted to the village awig-awig so that collisions rarely occur.

Another opinion also explains how the preparation of this paruman was explained by I Ketut Sandiasa as Secretary of Bayung Gede Village Kintamani Bangli, he said that:

"So previously there was a notification that on that day there would be a paruman, so the community was prohibited from doing any activities and was required to participate in the paruman activity. This activity in Balinese is called ngarah. And those in charge of this ngarah are four people called sinoman as the publicity of the activity. In its application, these four people divide the tasks of which areas are their responsibility. After dividing the tasks, they will start publishing by shouting in every alley and road in Bayung Gede Village without the help of a loudspeaker. Exactly 10 meters from the

alley to their house they shout loudly. Shouting the place and time of the paruman agenda. Usually, the community will be very enthusiastic about anything conveyed by sinoman. They usually even go out of the house to listen to whatever is conveyed by this sinoman. In addition, in order to emphasize that the paruman event will be held, usually the village head will announce it again through a loudspeaker so that the community is more prepared. Of course this is proof that before there were loudspeakers from ancient times there was a communication process through this sinoman with a direct human voice mediator. Ngarah is the delivery of information from the chairman there is through sinoman to the community "

From the results of the interview, the researcher obtained information that the implementation of the Paruman preparation included:

Meeting small

First, there will be a small meeting first, namely a meeting between the traditional village leaders (Bendesa Adat and Head of Banjar Anjar) and the village service leaders (Perbekel, Head of Banjar Dinas and BPD LPM). This small forum will discuss the existing problems until a temporary conclusion is reached.

Announcement

The second is the announcement stage, this stage will begin after a mature discussion has been formulated in a small forum, the village head will report to the village sinoman³⁸.

Then it is continued with ngarah, namely the notification activity by the sinoman by shouting in every village alley one, two days, or three days before the implementation of the paruman.

Fourth, the perbekel (Head of the Village Service) or bendesa adat (Head of Traditional Village) will make an announcement via the sound in Pure. Then on a certain day, the paruman activity will be carried out.

After the preparation stage for the implementation of the paruman activity, it was continued with the implementation of the deliberation activity. The researcher had the opportunity to attend and conduct observations in the paruman activity on April 18, 2018. As explained in Chapter III, in this study the researcher conducted non-participant observation, namely in this data collection technique the researcher was not involved in every activity of the object being studied. The researcher was only an observer of the object being studied. This is because the customary rules do not allow people outside Bayung Gede to participate in this paruman activity too deeply. The discussion at that time was about village development and financial reporting related to activities that had taken place.

According to the researcher's observation, the implementation of paruman begins with the gathering of the community through a loudspeaker in the Banjar Hall by Bendesa and Perbekel. The community will gather according to the direction of the village sinoman in the Banjar Hall. The Bayung Gede banjar hall has a square shape, and there are two main parts, namely the U-shaped part and the stage part. This part is usually used for places according to the social stratification in Bayung Gede. The U-shaped part is intended for ordinary people while the stage part is intended for the traditional village government and the village service as well as the care of the Saih Enambela Ulu Apad village. The following is documentation regarding the shape of the banjar hall.



Figure 1. U-shaped Banjar Hall



Figure 2. Stage Section of the Banjar Hall

The two images above are images of the banjar hall that the researcher took during the day because usually the paruman is often held at night to accommodate the busy work of the Bayung Gede community, the majority of whom are gardeners and only have free time at night. When the paruman is held, these seats are used according to their respective social stratifications as the researcher has explained previously. When all elements occupy according to their respective stratifications, namely the village pedulian will occupy the left stage. Then on the right stage, it is occupied by the village government, the village administration and the traditional village and ordinary people sit in the U-shaped seats. Then the village head will ask permission from the village pedulian to start his paruman event. Here is an example of the documentation:



Figure 3. The care of the village of Saih Enam Belas Ulu Apad

The picture above is a picture of the village caretakers consisting of sixteen ulu apad³⁹ taking part in the paruman and serving as advisors in every decision taken when the paruman was first held.



Figure 4. Village Government



Figure 5. Village Government and Ulu Apad on the stage

Figure 5 is a picture of the village government consisting of the traditional village government and the village service. The village government is tasked with leading the course of the paruman and presenting the discussion to the village community. Then figure 5 is a picture of the village government and village care, it can be seen on the right side is the village government and on the left is the village care consisting of ulu apad.

After the community has gathered, the village head or village head will ask permission from Jero Bayan Mucuk whether the paruman activity can be carried out or not.



Figure 6. Ordinary people occupy the U-shaped section



Figure 7. Ordinary people occupy the U-shaped section

If permitted, the paruman event will begin, if not, the event will be postponed according to the direction of Jero Kebayan Mucuk, usually Jero Bayan looks at the number of people who are considered to start or not. As for the paruman on April 18, 2018, the people who fulfilled the quorum were present and Jero Kebayan Mucuk allowed the paruman event to begin. Then the event immediately began and began with the greeting by the Bendesa adat according to Balinese customs (namely the pronunciation of om swastiyastu) Then continued with the reading of the activity agenda consisting of: a) Report on the Implementation of Village Development from the Head of Bayung Gede Village; b) Report on the Results of the ABG Off Road activities carried out by the youth tourism awareness group (pokdarwis); c) Report on the Implementation of the Development of the Temple (Holy Place) from; d) Care for the Adat Village.

All of these agendas were discussed one by one and delivered to the community. Usually followed by a question and answer session and a deliberation process to reach a consensus. In the discussion on April 18, there were three people who expressed their opinions, two of whom made suggestions and one person gave criticism. The forum ran smoothly, according to the researcher's observations the forum started at 19.00 WITA and ended at 23.00 WITA.

Next, the agenda one by one has been agreed upon, then the village head as the host of the paruman will formulate the final agreement. After that, the customary village head will determine the policy that has been agreed upon together. The paruman activity is closed with a prayer according to the beliefs of the local community, namely Hinduism (saying Om Shanti, Shanti, Shanti Om). The last is the re-registration of the participants who are present. If there are participants who are absent, they will be subject to sanctions in the form of a payment of Rp. 5,000.00. A total of five thousand rupiah.

From the researcher's observations above, it can certainly be concluded that the implementation stage of the activities as explained above is an agenda for customary-based policy formulation using a deliberative policy formulation model. In accordance with the discussion in Chapter II, the researcher explains that this model is a policy formulation involving arguments from the parties or by studying written arguments from various parties as a basis for formulation. This

model was developed from the belief that truth can be achieved through discussion and debate between the parties. In the context of the public policy formulation process, the values of good governance are manifested in the deliberative public policy formulation process (Nugroho, 2008). Therefore, there is an adequate "public space" for the discourse process to occur in the context of equality between policy stakeholders in order to achieve the best agreement for the common interest. What makes this difference in the context of the *paruman* is the implementation process which is still very thick with the traditions and customs of the Bayung Gede Kintamani community, Bangli Regency.

Conclusion

From its definition, *paruman* can be said as a village deliberation. However, in its implementation, *paruman* has differences with the usual deliberation activities. The implementation of *paruman* makes customs and traditions as the basis in all its implementation processes. While the village deliberation is based or its basis is in accordance with national regulations. Basically, *paruman* is a series of activities that have two stages, the first is the preparation stage, the second is the implementation stage of the deliberation. The stages of implementing the preparation of *Paruman* include: Small meetings and Announcements. Then the implementation stage of the deliberation, at this stage the *paruman activity* uses a deliberative policy formulation model. This policy model is a policy formulation by involving arguments from the parties or by studying written arguments from various parties as the basis for formulation.

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