

Research Horizon

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

Research Horizon

Volume: 06

Issue: 04

Year: 2026

Page: 1677-1686

Citation:

Subrata, I. M., Hadriani, N. L., & Putra, I. Y. M. (2026). Pararem pangele as an instrument of social control in combating drugs in the traditional village. *Research Horizon*, 6(4), 1677-1686.

Article History:

Received: July 2, 2026

Revised: August 3, 2026

Accepted: August 15, 2026

Online since: August 25, 2026

Pararem Pangele as an Instrument of Social Control in Combating Drugs in the Traditional Village

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Abstract

Drug abuse has become a complex social problem that threatens social stability, public security, and cultural values, particularly in indigenous communities. This study aims to analyze the implementation of *Pangele Pararem* Number 3 of 2021 as a customary social control instrument in preventing drug abuse in the Sangsit Dauh Yeh Traditional Village. This study employed an empirical legal research design using a qualitative descriptive approach. Data were collected through in-depth interviews, participant observation, and document analysis involving eight key informants consisting of customary village officials, village authorities, community leaders, and representatives of the Buleleng Regency National Narcotics Agency. The findings indicate that the implementation of *Pangele Pararem* Number 3 of 2021 has contributed to reducing drug abuse cases, increasing community awareness, strengthening public participation, and improving social security. The *pararem* functions not only as a customary legal instrument but also as a mechanism for strengthening social solidarity, collective responsibility, and community-based prevention. However, challenges remain regarding potential stigma from customary sanctions and the need for continuous coordination with formal legal institutions. This study concludes that customary law plays a strategic role in supporting sustainable drug prevention and maintaining social harmony within traditional communities.

Keywords

Drugs, Local Wisdom, Pangele Pararem, Social Control, Traditional Village.

1. Introduction

Drug abuse and illicit drug trafficking have become complex social problems that threaten public health, social stability, and cultural sustainability. Beyond their detrimental effects on individuals' physical and mental well-being, drug-related crimes contribute to increasing criminal activities, weaken family relationships, undermine moral values, and disrupt social cohesion (Paul et al., 2024). Consequently, drug abuse should be understood not merely as a legal issue but also as a multidimensional social problem requiring comprehensive responses through legal, social, cultural, and community-based approaches. In Indonesia, drug abuse remains a persistent national concern. The National Narcotics Agency (*Badan Narkotika Nasional*/BNN) reports that narcotics have penetrated all levels of society, including rural and indigenous communities, indicating that law enforcement alone is insufficient to curb drug distribution. This situation highlights the need for community-based social control mechanisms that strengthen collective awareness and local cultural values.

The urgency of this issue is reflected in the Sangsit Dauh Yeh Traditional Village, Sawan District, Buleleng Regency. According to data from the Buleleng Regency National Narcotics Agency (*Badan Narkotika Nasional Kabupaten*/BNNK), drug abuse cases increased significantly from four cases in 2019 to 12 cases in 2020 and escalated sharply to 64 cases in 2021. This alarming trend resulted in the village being designated as a drug trafficking red zone within Buleleng Regency. The increasing prevalence of drug abuse has generated widespread concern because it threatens the younger generation, disrupts social harmony, and endangers the continuity of long-established Balinese cultural values.

Within Balinese society, traditional villages serve as strategic socio-cultural institutions responsible for preserving social order through customary law. These institutions regulate community life using *awig-awig* (customary law) and *pararem* (customary regulations), which embody religious principles, cultural norms, and local wisdom. Balinese customary law possesses strong social authority because it is founded upon collective responsibility and communal solidarity (Ramstedt, 2014; Aditi et al., 2023; Wahyuni et al., 2025). Accordingly, *pararem* functions not only as a normative legal instrument but also as an effective mechanism of social control that maintains social balance and communal harmony (Putra, 2022; Kasih et al., 2025; Purwati et al., 2026).

In response to the rapid increase in drug-related cases, the Sangsit Dauh Yeh Traditional Village enacted Pangele Regulation Number 3 of 2021, which establishes customary sanctions for drug offenders, including traditional purification ceremonies, monetary fines, compulsory appearances before village authorities (*prajuru*) with family members, and community-based social sanctions. Preliminary observations indicate that the implementation of this regulation has strengthened community awareness, increased public participation in reporting suspected drug abuse, and enhanced collective vigilance (Setianto, 2020; Suwitra & Arthanaya, 2020; Wijaya et al., 2021). Nevertheless, the application of customary sanctions has also generated social debate, as some community members perceive these sanctions as excessively severe and potentially stigmatizing offenders and their families (Mahendra, 2022; Tuboeh et al., 2024).

Previous studies by Gelgel (2017), Rideng (2022), and Risdayah et al. (2026) have demonstrated that Balinese customary law plays an important role in maintaining social order, while *awig-awig* and *pararem* function as instruments for regulating community behavior based on local values. However, existing research primarily discusses the general function of customary law and has not specifically examined the implementation of *pararem* as a community-based social control mechanism for

preventing drug abuse in traditional villages (Suwitra et al., 2023; Mahardika, 2026). This limitation constitutes the research gap addressed by the present study.

The novelty of this research lies in its examination of Pangele Regulation Number 3 of 2021 as an indigenous social control mechanism that integrates preventive, participatory, cultural, and repressive dimensions of drug prevention. The study further explores how customary law complements state law in addressing contemporary social problems. Guided by structural functionalism, social process theory, and Maslow's hierarchy of needs, this study analyzes how *pararem* contributes to social stability, community participation, and collective security. Therefore, this study aims to examine the legal function of Pangele Regulation Number 3 of 2021 as a customary social control instrument in preventing drug abuse in the Sangsit Dauh Yeh Traditional Village. The findings are expected to enrich the sociology of law literature concerning local wisdom-based social control while providing practical recommendations for traditional villages and policymakers in developing culturally grounded and community-oriented drug prevention strategies.

2. Methods

This study employed an empirical legal research design using a qualitative descriptive approach to examine the implementation of Pangele Regulation Number 3 of 2021 as a customary legal instrument for preventing drug abuse in the Sangsit Dauh Yeh Traditional Village, Sawan District, Buleleng Regency, Bali. The research site was purposively selected because it has actively implemented the regulation in response to increasing drug abuse in an area previously designated as a drug trafficking red zone by the BNNK.

The study involved eight key informants selected through purposive sampling based on their knowledge, authority, and direct involvement in the formulation and implementation of the regulation. The participants consisted of two customary village officials (*prajuru*), one traditional village head (*bendesa adat*), one village head, two community leaders, and two representatives from the BNNK. Their diverse roles provided comprehensive insights into the implementation of customary law as a community-based social control mechanism.

Data were collected over a three-month fieldwork period using in-depth interviews, limited participant observation, and document analysis. Primary data were obtained from interviews and field observations, while secondary data comprised official documents, including Pangele Regulation Number 3 of 2021, customary village records, and reports issued by the Buleleng Regency National Narcotics Agency. The combination of multiple data sources enabled a comprehensive understanding of the regulation's implementation and its role in preventing drug abuse within the traditional village.

Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification conducted iteratively throughout the research process. To ensure the credibility and trustworthiness of the findings, source triangulation was applied by comparing information obtained from different informants, while methodological triangulation was conducted by cross-checking evidence from interviews, observations, and documentary sources. These procedures enhanced the validity, consistency, and accountability of the research findings.

3. Results and Discussion

3.1. Pararem Pangele as an Instrument of Social Control in Drug Prevention

The implementation of *Pangele Pararem* Number 3 of 2021 in the Sangsit Dauh Yeh Traditional Village is inextricably linked to the social conditions of the

community, which at that time faced a surge in drug abuse and trafficking. According to data from the national narcotics agency of Buleleng Regency, the number of drug cases increased significantly, from four in 2019 to 12 in 2020, and then to 64 in 2021. In fact, interviews with the BNNK indicated that before the implementation of the *pararem*, approximately 80 cases of drug abuse were recorded in Sangsit Village. This increase in cases has caused social unrest in the community, as drugs are seen as damaging the younger generation, disrupting environmental security, and weakening the traditional values traditionally upheld by the traditional village community (Mulyadi, 2019).

Based on the interview, the Head of Sangsit Village stated that the drug abuse situation before the *pararem* was implemented was very concerning, making Sangsit Village a drug red zone in Buleleng Regency. A similar sentiment was expressed by Wayan Wisara, the Village Head of Sangsit Dauh Yeh Traditional Village, who stated that the rise in drug cases prompted the traditional village to immediately implement *paruman* (traditional law) to establish customary regulations as a social control measure. Observations showed that the community at that time experienced a decreased sense of security due to the prevalence of drug abuse. This situation led to community concerns about the social interactions of the younger generation and increased potential for social conflict. Therefore, the traditional village recognized the need for a customary-based social control instrument that was more closely aligned with community life than relying solely on formal state law. In Balinese society, customary-based social control is implemented through regulations called *pararem* (Asih & Citra, 2021).

Pararem are customary legal products formulated based on community agreements and possess social and moral binding force. According to Widiari et al. (2021), Balinese customary law has strong social legitimacy because it is based on values of togetherness, collective responsibility, and community religiosity. Therefore, the existence of *Pararem Pangele* is understood not only as a legal rule but also as a mechanism for maintaining social balance in the traditional community. Based on documentation, *Pangele Pararem* Number 3 of 2021 contains provisions prohibiting drug abuse, the community's obligation to maintain the social environment, and customary sanctions for violators. The existence of these customary sanctions demonstrates that the traditional village seeks not only to provide a deterrent effect but also to restore the social balance disrupted by drug abuse.

Research findings indicate that the establishment of *Pangele Pararem* represents a social response by indigenous communities to the growing threat of drugs. This aligns with the theory of structural functionalism, which assumes that communities will develop specific mechanisms to maintain social balance when disruptions occur within the social system. In this context, *Pangele Pararem* serves as a social instrument to restore order and stability to the Sangsit Dauh Yeh Traditional Village community. These findings also align with research by Widnyana et al. (2024), who stated that customary laws (*awig-awig*) and *pararem* serve an important function as a means of social control based on local wisdom in maintaining harmony within Balinese society. Furthermore, research by Sudiatmaka and Hadi (2022) confirms that *pararem* is a dynamic customary law, shaped by community needs and evolving social situations.

3.2. Forms of Sanctions in Pangele Pararem Number 3 of 2021

Research findings indicate that the implementation of *Pangele Regulation* Number 3 of 2021 consists of four interrelated stages: community socialization, social supervision, inter-institutional coordination, and guidance for drug offenders. The implementation begins with continuous public awareness programs conducted through village meetings and community activities involving customary village officials (*prajuru*), Community Police Officers (*Bhayangkara Pembina Keamanan dan*

Ketertiban Masyarakat/Bhabinkamtibmas), Village Supervisory Military personnel (*Bintara Pembina Desa/Babinsa*), the BNNK, and other local stakeholders. Interviews revealed that these activities were designed to strengthen public understanding of the *pararem* while increasing awareness of the legal and social consequences of drug abuse. Field observations further showed that socialization extends beyond formal activities and is reinforced through everyday social interactions within the traditional village. This approach encourages collective awareness and strengthens community commitment to complying with customary regulations. These findings support Social Process Theory, which argues that effective social control is established through social interaction, cooperation, and community participation, and are consistent with the findings of Sukadana et al. (2022).

The findings further demonstrate that the implementation of *Pangele Pararem* has strengthened community participation in drug prevention. Community members have become more willing to report suspected drug abuse to customary authorities and relevant government institutions. The implementation process also involves close coordination among the traditional village, village government, BNNK, Babinsa, and the police. When an individual is confirmed as a drug user by BNNK, customary authorities immediately coordinate with the relevant institutions to determine appropriate guidance measures and the application of customary sanctions. This collaborative mechanism illustrates that customary law functions alongside formal legal institutions by emphasizing community participation and collective responsibility in addressing drug-related problems. These findings are consistent with Praditha et al. (2024), who argue that *pararem* is a dynamic form of customary law that evolves in response to changing community needs.

Documentation and interview data indicate that *pangele pararem* classifies customary sanctions into three categories: minor, moderate, and severe. Minor sanctions require offenders to perform *caru eka sata* (a Hindu Balinese purification ritual involving the symbolic offering of a single-colored animal sacrifice) and *pelukatan* (a self-purification ceremony using holy water to cleanse spiritual impurities). Moderate sanctions require the *caru manca sata* (a larger purification ritual involving offerings from five types of animals) and *pelukatan*. Severe sanctions include the *caru manca kelud* (a more comprehensive purification ceremony involving larger ritual offerings), *pelukatan*, and the payment of a customary fine calculated as one kilogram of Balinese rice multiplied by the number of *krama negak* (customary village members who hold community obligations and rights). In addition, offenders who fail to comply with these obligations may be subjected to *kasepehang* (social ostracism). Interview findings indicate that customary sanctions are perceived as more influential than formal legal sanctions because they directly affect an individual's dignity, family reputation, and social standing within the traditional community. These findings support Sukadana et al. (2025), who emphasize the strong binding force of Balinese customary law based on collective agreement.

Before customary sanctions are imposed, offenders and their families are summoned by customary authorities to receive guidance regarding their obligations under the *pararem*. This procedure demonstrates that the primary objective of customary sanctions is not merely punitive but also educational and restorative, aiming to restore social harmony within the community. The findings further indicate that customary sanctions promote legal awareness and reinforce collective responsibility for maintaining social order. Consequently, *Pangele Pararem* functions not only as a customary legal instrument but also as an effective mechanism of community-based social control in preventing drug abuse. These findings are consistent with Pramuki and Yuliantari (2025), who identify traditional villages as strategic institutions for cultural preservation and community-based social control in addressing contemporary social problems.

3.3. Implications of the Implementation of the Pangele Pararem

The implementation of *Pangele* Regulation Number 3 of 2021 has brought significant implications for the social life of the Sangsit Dauh Yeh Traditional Village community. The findings indicate a decline in drug abuse cases following the enactment of this regulation. Interviews with community leaders revealed that residents have become more hesitant to engage in drug use or distribution due to the existence of customary and social sanctions. Moreover, community participation in reporting suspected drug abuse cases to village authorities and relevant institutions has increased. Field observations further indicate that the implementation of *Pangele* Regulation Number 3 of 2021 has contributed to strengthening social security and maintaining community order. The village environment has become more controlled, while social interactions, particularly among younger generations, have become more conducive. These findings suggest that customary-based social control can serve as an effective mechanism for maintaining social stability and preventing deviant behavior within traditional communities.

In addition to strengthening social security, the implementation of *Pangele* Regulation Number 3 of 2021 has enhanced social solidarity among community members. The community has developed greater awareness of its social environment and a collective responsibility to protect the village from drug-related threats. Therefore, the regulation functions not only as a customary legal instrument but also as a mechanism for promoting community participation and strengthening social cohesion. Based on Maslow's hierarchy of needs as summarized by McLeod (2007), the implementation of this regulation reflects an effort to fulfill the community's need for safety. A secure and orderly social environment enables individuals to experience protection, stability, and a sense of belonging, which are important elements in achieving social well-being. Nevertheless, the implementation of *Pangele* Regulation Number 3 of 2021 also faces several challenges. Interviews revealed that some community members perceive certain social sanctions as excessive and capable of creating stigma toward offenders and their families. Furthermore, continuous coordination between customary institutions and formal legal authorities is required to ensure that the regulation is implemented effectively, fairly, and proportionally (Arta et al., 2021).

These findings are consistent with Sudiarmaka and Hadi (2021), who stated that the effectiveness of community-based drug prevention programs is strongly influenced by social participation, community awareness, and the sustainability of preventive efforts. Similarly, Tamanaha (2017) emphasized that the effectiveness of customary law is highly dependent on community legal awareness and compliance with prevailing customary norms. Thus, the implementation of *Pangele* Regulation Number 3 of 2021 demonstrates that customary law can function strategically as a social control mechanism in preventing drug abuse. The success of this regulation is reflected in increased public awareness, reduced drug abuse cases, improved community security, and strengthened collective participation in maintaining social order within the Sangsit Dauh Yeh Traditional Village community.

4. Conclusion

This study concludes that the implementation of *Pangele Pararem* Number 3 of 2021 in Sangsit Dauh Yeh Traditional Village has become an effective customary-based social control instrument in preventing drug abuse and maintaining community stability. The findings reveal that *pararem* implementation has contributed to reducing drug abuse cases, increasing community awareness, strengthening public participation in reporting drug-related activities, and improving social security within the traditional village. The regulation functions not only as a customary legal instrument but also as a mechanism for strengthening

social solidarity, collective responsibility, and community involvement in maintaining social order. The implementation process through socialization, supervision, coordination among institutions, and guidance for offenders demonstrates that customary law can complement formal legal mechanisms in addressing contemporary social problems. However, this study also identifies several limitations, including the potential for excessive customary sanctions to create stigma toward offenders and their families, as well as the need for continuous coordination between customary institutions and formal authorities to ensure fair and proportional implementation.

Future research is recommended to explore the long-term effectiveness of *Pangele Pararem* Number 3 of 2021 by examining changes in community behavior over an extended period. Further studies may also compare the implementation of similar customary regulations across different traditional villages to identify variations in social control mechanisms and their effectiveness in preventing drug abuse. In addition, future research could involve a broader range of respondents, including offenders, families, and younger generations, to obtain more comprehensive perspectives regarding the social impacts of customary sanctions. These studies are expected to provide deeper insights into the role of customary law as a sustainable community-based approach for addressing drug-related issues and maintaining social harmony.

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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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