

SINERGY OF DESA PAKRAMAN INTARAN AND ADMINISTRATIVE VILLAGE OF SANUR IN STRUCTURING THE IMMIGRANTS**Ni Luh Gede Yogi Arthani and Ni Putu Noni Suharyanti**

Faculty of Law, Universitas Mahasaraswati, Denpasar, Indonesia

yogiarthani@gmail.com

Received: 27/05/2018

Revised: 02/07/2018

Accepted: 22/07/2018

How To Cite: Arthani. N. L. G. Y and Suharyanti. N. P. N. Sinergy Of Desa Pakraman Intaran And Administrative Village Of Sanur In Structuring The Immigrants. *Kertha Wicaksana*. 2018. Volume 12, Nomor 2. Hal 124-132. <http://dx.doi.org/10.22225/kw.12.2.722.124-132>

Abstract

Sanur *Desa Pakraman Intaran* of Denpasar has undergone transformation from a fishing village into a village that relies on tourism sector. Ideally, the immigrants or called as *tamiu* are obliged to report themselves to the head of the neighborhood or local *prajuru adat/banjar* for the creation of an orderly administration. However, in practice there are immigrants who have not cared to work on the rules. To overcome the problem, it is necessary to the efforts in the form of structuring the immigrants. Structuring the immigrants necessarily requires synergy between the village of service with pakraman in order to create the same understanding, vision and mission in order to control the immigrants. This study was conducted using empirical legal studies. It was conducted in the Village Administrative of Sanur. Data were collected by using structured interview method. The data were analyzed qualitatively. Once analyzed, the data are presented in informal descriptive method with words, clauses or sentences. The fundings that can be drawn are synergy of the role of Desa Pakraman Intaran and Official village in the effort to organize immigrants (*tamiu*) is realized in the form of coordination and cooperation both in terms of technical control, reporting of immigrant residents netted, and the provision of security personnel, supporting facilities and infrastructure needed in the implementation of controlling the immigrant population.

Keywords: Synergy; Structuring; Immigrants**I. INTRODUCTION**

Bali has been well-known as an island of uniqueness of culture and art that are nicely arranged based on an Eastern culture framed by very strong Hindu religious and cultural norms as well as being a characteristic or cultural character of the island of Bali. Uniqueness in the form of diversity of arts and culture makes Bali the ultimate destination for both local and foreign tourists. The number of tourist visits to Bali encourages the establishment of tourism industries. The emergence of various tourism industries, indirectly leads to changes in the topography of the island of Bali. The fertile fields turned into concrete buildings; functions of mountain, forests and cliffs are now converting from agricultural land nature in essence; the shrinking of agriculture so that the direction of the peasants changes and follows the changes that take place around it; and livelihoods in every village became extinct, so villagers flocked to the

city or in the growing tourist industry to improve their living standards of economy.

Urbanization is the transfer of population economic activities, which is known as a hallmark of economic development, including population urbanization and economic urbanization (Yea, Sun, & Chen, 2018). Extant literature has suggested that an essential driving force of energy consumption during economic transition is urbanization, a process with rapid transfer of population from rural to urban areas (K. Li, Fang, & He, 2018).

The development of urbanization of the population from one area to another that has the potential of advanced economics makes the percentage of urbanization every year increased both by local residents and by those coming from outside the island of Bali. Urbanization consists of various ethnic and religious with various interests with the aim of reaching a better life. The city of Denpasar is one of the cities that often

become the destination of urbanization in Bali¹. Even it was said that 90% of problems that occur in the city of Denpasar is the problem of urbanization and environmental problems². The high flow of urbanization in the city of Denpasar is mostly caused by several factors, such as economic motives, followed by social motives, and motives associated with heavy burden of adat (traditional custom)³. Urbanization has proven to be pivotal for economic growth and the wealth of nations. Bringing with it enormous benefits such as employment, education, innovation, welfare, social structures, and institutions (Ochoa, Tan, Qian, Shen, & Moreno, 2018).

The city of Denpasar administratively is divided into 4 Subdistricts and 43 villages and/or kelurahan. Subdistrict of South Denpasar is divided into 10 villages; East Denpasar is divided into 11 Villages; West Denpasar comprises 11 Villages; and North Denpasar is divided into 11 Villages. Sanur is one of the villages located in the Eastern Subdistrict of Denpasar city. The village has a high range of urbanization mobility. The mobility is motivated by the high level of progress in the tourism economic sector. Rapid development on the tourism sector has become a trigger for high interests and purposes of the immigrants to stay and to be a part of Sanur inhabitants until they were recorded as immigrant residents. These goals are the reasons for someone to urbanize to the urban areas. It thus makes in an urban area the presence of the population dominated by immigrants, as is the case in Desa Pakraman Intaran of Sanur.

As one of the destinations of the local residents and the foreign residents to stay temporarily or permanently in the Desa Pakraman Intaran Sanur has undergone functional conversion that is from a fishing village into a village that relies on tourism sector. It is given that the Sanur area is a famous tourism area in Bali. This potential of Sanur is supported by its geographical position that is on the coast. This has led to an economic sector development, attracting new comers to make the destination for urbanization. The presence of immigrant residents in the village of Pakraman Intaran certainly brings about effects, both negative and positive. Negative effects manifest in the increasing

number of criminals perpetrated by migrant residents who stayed for temporary time in Sanur.

In addition, problems in the population have started to emerge with its various kinds, such as the increasing population density, unemployment, prostitution, the spreading of criminal acts, drug abuse, etc. These entities have disrupted the comfortability and stability of local inhabitants. Basically, the presence of Indonesian immigrants in every region throughout Indonesia cannot be prohibited because Bali is part of the Unitary State of the Republic of Indonesia (NKRI). It is anticipated by efforts to control the population of immigrants directed to data collection and coaching.

Most societies around the world have become ethnically diverse through historically unprecedented and rapid surges of migration (Motti-Stefanidi, Pavlopoulos, & Asendorpf, 2018). Large cities are particularly strict about releasing household registrations, and they are gathering places for most immigrants (Chen, Liu, Lu, Chen, & Ye, 2018). Migrating from one country to another tends to bring with it a degree of stress as individuals face the task of adjusting to life in a new context and culture (Salas-Wright, Vaughn, Goings, Miller, & Schwartz, 2018).

The ideal procedure of immigrant obedience is, among others, by reporting its existence to *kelian banjar*. However, the current phenomenon is only a small portion of the immigrants who want to report their existence to the *kelian banjar*. This form of control actually requires every member of the community group, especially newcomers to report their existence to *kelian banjar* as part of the orderly order of the applicable population administration. What happens is that there are many immigrants living in Desa Pakraman Intaran of Sanur have not yet reported themselves to the head of the village and Kelian Banjar. This triggered the discovery of difficulties when the efforts of structuring or controlling the population is to be done. Therefore, efforts to intensify curbing and data collection of immigrant population in Sanur Urban need synergy between the roles of Kelurahan 'officially administrative village' and Desa Pakraman. The synergy is viewed from the

1. Pemerintah Kota Denpasar, 2007, "Denpasar Menjadi Tujuan Urbanisasi di Bali", <https://www.denpasarkota.go.id/index.php/baca-berita/3457/>, accessed on December 17, 2017.
2. Tribun Bali, 2015, "Urbanisasi dan Lingkungan Dominasi 90% Permasalahan di Kota Denpasar", <http://bali.tribunnews.com/2015/05/25/urbanisasi-dan-lingkungan-dominasi-90-permasalahan-di-kota-denpasar>, accessed on December 17, 2017.
3. I Gede Ketut Suntajaya, *Faktor-Faktor Yang Mempengaruhi Terjadinya Urbanisasi di Provinsi Bali*, Jurnal Piramida Vol. X No. 2, <https://ojs.unud.ac.id>, accessed on December 18, 2017.

aspect of the rule of Desa Pakraman Intaran with the existing rules in Kelurahan of Sanur in the field of settlement of the immigrant population, the implementation aspect of the rule, and the forms of supervision on the migrant population. Such rural outmigration is mainly driven by the desire for higher paid jobs in cities comparing to the instable and low paid employments in towns and villages (Y. Li, Jia, Wu, Yan, & Liu, 2018).

Based on the above explanation, this study addressed the research question: how is the synergy of Desa Pakraman Intaran with Sanur Village in an effort to arrange the immigrant population in Sanur Village and what is efforts made by Desa Pakraman Intaran to curb the villagers?

II. METHOD

The study was conducted using empirical legal studies. It was conducted in the Village Administrative of Sanur. Data were collected by using structured interview method, which was used to ask questions to the head of the administrative village and the village head of Pakraman. The questions posed were about the atmosphere and regulation governing the local residents and foreign residents who lived in the village. In addition, documents containing regulations on structuring local residents and foreign residents living in Desa Pakraman of Sanur were also collected. The data were analyzed qualitatively, i.e., data were described and classified by type, such as data on the regulation of Desa Pakraman and data from the administrative village of Denpasar government, especially for the Sanur village. Once analyzed, the data are presented in informal descriptive method with words, clauses or sentences.

III. DISCUSSION

Synergy of Desa Pakraman Intaran and Kelurahan Sanur in Structuring Immigrant Existence in Sanur Village

Urbanization is not solely related to demographic problems but also to the economic activity of the origin or destination of the urban. For the region of origin, the urban can have a positive impact in reducing unemployment pressure. For the destination area within certain boundaries urbanization can encourage development, meaning that urban people who move because of economic motives are as providers of the workforce. The existence of this workforce has the potential to drive local

economic activity, but if urbanization is out of control it can cause negative impacts such as slums, poverty, unemployment, and crime.

Population is the most important aspect in its role as objective, executor, as well as user of development result. The dynamics of the population always influences all aspects of life which includes ideology, politics, economy, social, culture and defense and security, so that the state has an interest to know everything about its population appropriately and keep abreast of its development for the sake of determining state and government policy right for the improvement of welfare. Thus, protection to the population can be done effectively and efficiently.

As stated in RI Law no. 23 of 2006 concerning Population Administration that the Unitary State of the Republic of Indonesia pursuant to Pancasila and the 1945 Constitution of the State of the Republic of Indonesia is essentially obliged to provide protection and recognition of the determination of the legal status of any important population events and events experienced by the inhabitants within and/or outside the territory of the Unitary State of the Republic of Indonesia. In this case, RI Law no. 23 of 2006 on Population Administration gives authority to the Central and Regional Governments to organize the population administration and management of the presentation of national and regional population data (Article 5 - Article 10).

The Bombing Tragedy in Bali on October 12, 2002 which killed hundreds people, has had a huge impact on Indonesian society, especially in Bali. One of the major changes is the regulation of the migrant population. The control-free immigrant population is considered one of the causes of the Bali Bombing tragedy. Therefore, as a form of effort to improve the Balinese society in the future and in order to reach Tri Hita Karana, the regulation of administrative regulation concerning the immigrant population is issued, besides aiming to create order of population administration.

Regarding the term of immigrant, until now there has been no uniformity on its definition. In the Bali Governor's Circular Letter no. 470/1159/B.T.Pem dated February 27, 2002, it is mentioned that an immigrant population is a resident who is due to transfer mutation from outside the region and has fulfilled the conditions that has been stipulated, while in the Letter of the Governor of Bali no. 470/7587/B it is stipulated that

immigrant population is a resident who come du to a transfer mutation to the regencies/cities in Bali. In this last Governor's Circular Letter, the population is classified into resident settled, that is the immigrants with a minimum stay of at least three years and immigrants staying temporarily that is the immigrants with a long stay of one month.

In 2003, the Governor of Bali entered into an agreement with Regents and Mayor of Bali which in essence concerns the discipline of population administration in each regency/city within the province of Bali. In the Joint Agreement between the Governor of Bali and the Regent/Mayor of Bali No. 153 of 2003 signed in Denpasar on February 10, 2003, definition of immigrant population is made narrower, excluding mutations between districts/cities. In Article 1 of the Joint Agreement, it is stated that the immigrant population is a resident who comes from outside the Province of Bali to settle or stay for temporal.

In Balinese, every resident who comes to a village area is called *tamiu*. In 2006, Desa Pakraman Assembly (MDP) of Bali Province held a meeting which resulted in a decision on the classification of the population in the province of Bali. In the decision on MDP meeting No. 050/KEP/PSM-1/MDPBALI/III/2006 on the results of the First Supreme Court of Bali MDP dated March 3, 2006, it is stated that the population of Bali is classified into three, namely: a) *krama desa* (residents of Hindu and Muslim communities or registered as members of Desa Pakraman); b) *krama tamiu* (a Hindu inhabitant and not a member or not registered as a member in Desa Pakraman); and c) *tamiu* (non-Hindu resident and not a member of Desa pakraman). The concept adopted to date is that classification that villagers Desa Pakraman is only into two groups, namely *krama desa* and *tamiu* manners, while the difference of *tamiu* of Hindu and non-Hindu is more related to differences in rights and obligations.⁴

Apart from the official village, in handling the migrant population there must be an involvement of the autonomous Desa Pakraman constitutionally acknowledged in Article 18 B

paragraph 2 of the 1945 Constitution of the State of the Republic of Indonesia⁵. Desa Pakraman and the administratively official village in the arrangement and handling of immigrant population (*tamiu*) in Bali can be seen from the perspective of the authority held between the official village and Desa pakraman. In this case, the official village by referring to RI Law no. 23 of 2014 on the Government of Daerah, RI Law no. 23 Year 2006 Jo. RI Law no. 24 Year 2013 on Population Administration, has administrative authority (processing registration as well as requirements for migrant residents) to obtain KIPS, STPPTS and KTP. Meanwhile, Desa pakraman has the authority to run and implement its own rules contained in the *awig-awig* or *perarem* (traditional customary law) which is owned, which in this case is as social engenering and social control in the handling and regulation of the immigrant population (*krama tamiu*) in the Desa Pakraman⁶.

Desa Pakraman has the authority to regulate about pawongan (relation between human) in the Desa Pakraman area, so that it includes regulating population problems. Residents in the area of Desa Pakraman may include both native (wed) and immigrant population. Regulation on the problems of residents at the village level, especially *tamiu* is set in *awig awig*. The written form of *awig-awig* generally only contains the main points (rules) concerning the life of society in Desa Pakraman, while the more detailed implementation rules are set forth in *pararem*. In a broad sense, *awig-awig* as well as *pararem* are sometimes not differentiated. In a special sense, *pararem* is defined as parental decisions that have binding power. Viewed from the substance, *pararem* can be classified into three groups. First, *penyahcah awig*, namely the decisions of *paruman* which are the implementation rules of *awig-awig*; second, *pararem ngele/pareram*, namely the decision of the *paruman* which is a new legal rule that has no basis in *awig-awig* but is made to meet the legal needs of the community; and the third, *pararem penepas wicara*, which is in the form of *paruman* decisions regarding a particular legal matter (case), whether in the form of a dispute or a violation of the law

-
- 1 Ketut Sudantra, Pengaturan Penduduk Pendetang dalam Awig-Awig Desa Pakraman, <https://www.ojs.unud.ac.id>, accessed on December 18, 2017.
 - 2 Wayan P. Windia dan Ketut Sudantra, 2006, Pengantar Hukum Adat Bali, Cet 1, Lembaga Dokumentasi dan Publikasi Fakultas Hukum Universitas Udayana, p. 46.
 - 3 A.A Gde Oka Parwata, 2010, "Memahami Awig-awig Desa Pakraman", I Ketut Sudantra dan A.A Gde Oka Parwata (Ed) dalam, Wicara Lan Pamidanda Pemberdayaan Desa Pakraman Dalam Penyelesaian Perkara Di Luar Pengadilan, Udayana University Press, Denpasar, p. 53.

(*pararem penepas wicara*)⁷.

The arrangement made by Official village of Intaran is implemented based on Law of RI no. 23 of 2006 on Population Administration jo. Law of RI no. 24 Year 2013 on the Amendment of Law of the Republic of Indonesia Number 23 Year 2006 concerning Population Administration. Meanwhile, the implementation of structuring of immigrants in Desa Pakraman Intaran is based on awig-awig of Desa Pakraman Intaran of Sanur. Regarding the regulation on tamiu, in awig-awig of Desa Pakraman Intaran contained in Trityas Sargah Sukerta Tata Pakraman palet 1 Indik Krama Pawos 5 and Pawos 8, provisions are set as follows:

In Pawos 5 stated:

Sang sianggeh dados krama Desa Pakraman Intaran, inggih punika sane sampun tedun nyungsung Kahyangan Tiga lan Pura Bale Agung kalih sampun tinut tedun makrama Banjar ring wewidangan Desa Pakraman Intaran.

‘The residents who belong to Desa Pakraman Intaran are the those who have performed obligations in Pura Kahyangan Tiga and Pura Bale Agung and are obedient in following all activities in Banjar or Desa Pakraman Intaran.’

Sang sakeng dura desa/krama Tamiyu sane misadia pacing magenah mapaumahan ring Desa Pakraman Intaran, risampun suwenipun 6 (enem) sasih ring desa puniki dados tedun makrama Banjar tur makrama Desa Pakraman saha nawur pacingkrem mapangarga 225 kilogram beras sane pinih becik.

‘People who come from outside who will make the house live in the village area pakraman Intaran for after 6 months in the village may be as Banjar community or Desa Pakraman and then pay the obligation of 225 kilograms of rice of good quality.’

Sang sane sampun prasida katerima dados krama Desa Pakraman risampune kasuratang ring buku pakraman raris kapidartayang ring Banjar/desa.

‘Every resident who has been accepted as a community member of village Desa Pakraman Intaran, after registered in Pakraman book, is announced in Banjar’

Sang sane sampun kasumakenang teduan

makrama Banjar mangda taler nyinahang sapisira-sapisira kulawarganyane sane dados paptutan I krama punika.

‘Every resident who has been legally declared as a Banjar/Village community member is claimed to report his or her family who is involved in that person.’

Sang sane kabawos durung sumeken tedun mabanjar/madesa raris mati utawi madrebe kapatian tur mapakayun pacing ngaben ring setra pakraman Desa Pakraman Intaran nawur panebas mapangarga 225 kilogram beras sane pinih becik.

‘Residents who have not obtained the status of Banjar/village community member, at the time of passing away or to be implement ceremony at the grave in the Desa Pakraman Intaran, the family should be liable first, with the price of 225 kilograms of good quality rice.’

In Pawos 8 of *Indik Krama Dura* of *Tamiu Krama*, stated:

Sang sakeng Dura Desa/Krama Tamiyu, patut tedun makrama Banjar tur makrama Desa Pakraman tur Krama Tamiyu sane sampun madruwe karang paumahan tur sampun jenek magenah ring Desa Pakraman Intaran, risampune masuwe 6 (enem) sasih ring desa puniki saha nawur jinah pecingkrem gung artha mapangarga 125 (satus salawe) kilogram beras sane pinih becik.

‘Each member of the community who comes from outside Desa Pakraman must attend the Banjar or village activities. Every member of the community who comes from outside the village, who already has a house and has lived permanently in the village of Pakraman Intaran, after 6 months, she/he shall pay the obligation of 125 kilograms of rice of good quality.’

Yen prada wenten krama Tamiyu rawuh ngendon karya jenek jantos sasihan mainepan ring wargi utawi kakantenan nyane patut masadok ring Kelihan Banjar maduluran antuk surat ilikita, saha sawur jinah patulung baya gung artha mapangarga 3 (tiga) kilogram beras sane pinih becik kang adiri nyabran asasih, rawuh ring Banjar sane ngungku.

‘If any residents coming from outside the Desa Pakraman community who live for one month and stay at his family or friends' home in Desa

7. Ibid.

Pakraman, he/she shall report himself to Kelihan Banjar with correspondence and shall pay the obligation of money for 3 kilograms of quality rice well, per person in one month.'

Sang saking dura desa, sane sampun kasumekenang tedun makrama Banjar/Desa patut nyadokang kulawarganyane sane nyarengin magenah ring desa iriki.

Every citizen, who comes from outside the village, who lives as a resident of Banjar/village must report his family who lives with him.

Sang sakeng Dura Desa/Krama Tamiyu sane durung kasumekenang tedun makrama Banjar, durung kadadosang mendem sawa ring setra pakraman ring desa iriki.

'Any inhabitants from outside the village who have not been legally declared to be Banjar/village residents are not allowed to be buried in the cemetery of Desa Pakraman Intaran.'

Krama Banjar sakeng Dura Desa/Krama Tamiyu, sadereng wenten 10 (dasa) warsa suwene makrama Banjar, durung madruwe pamatut utawi papatutan suwara memilih utawi kapilih dados Prajuru Banjar.

'Any resident who comes from outside the village, before living for 10 years since having been regarded as a Banjar citizen, he has not been allowed to vote and be elected as committee in Banjar.

When viewed from the points in awig-awig which regulates the tamiu mentioned above, it can be seen that there is order for *tamiu* who come in Desa Pakraman Intaran, such as the obligation for *tamiu* to report to *Kelihan Banjar*. However, related to a non-reporting *tamiu*, he is not regulated in the *awig-awig*. Then, how to handle it, what sanctions should be given if *tamiu* not report themselves, and so forth is something that needs to be questioned. In its implementation, the handling of outside residents who come in the Desa Pakraman Intaran of Sanur, starting from the process of registering arrivals, supervision, and actions that must be carried out if the immigrant neglects his obligations or violates *awig-awig* determined by Prajuru of Desa Pakraman (Desa Pakraman administrator), as the administrators of Prajuru of Desa Pakraman. The structure of these Desa Pakraman councils varies between Desa Pakraman to each other, but generally includes *Bendesa* (Kelian Desa) assisted by officials performing functions as

Penyarikan'Secretary', *Patengen* 'Treasurer', *Kasinoman* 'communications/courier', and *Pecalang*'security officers'. At the banjar level (group part of the village *pakraman*) village councils are carried out by Kelihan Banjar Adat along with his assistants.

Although the handling or control over the comers to the village of Sanur is fully handed over to the Desa Pakraman, in its implementation it is still in coordination with the official village of Sanur. Such coordination as, for example: the document related to the settlement of the newcomers to the sub-district are reported to the Kelurahan. Besides, when the controlling activities of the immigrant residents take place such as *sidak*, Desa Pakraman must also keep in coordination with the official village or Kelurahan with the aim that the official village can provide power (*Hansip*) to petrify the gamelan takers to the resident population. Coordination and cooperation in the control of the immigrant population is a form of synergy between Desa Pakraman and the official village (Kelurahan).

Synergy in achievement of results is the cooperation of various elements, sections, groups, functions, institutions or institutions to achieve better and greater results. Many are generated from synergistic actions, for example, the creation of mutual respect; the execution of duties or obligations become more maximal and efficient. Similarly, the importance of synergy between Desa Pakraman and the official village in an effort to handle or control the migrants (*tamiu*). To achieve effective and efficient results, good synergy or cooperation is needed in the handling or control of migrant populations (*tamiu*). Both Dinas and Desa Desa Pakramans have different lines of authority, not an excuse for not coordinating each other in the case of population administration as the population develops in the present day are very rapid.

Efforts to Control the Immigrants

Desa Pakraman Intaran recognizes two terms used in calling migrant residents of *tamiu* and *krama tamiu*. *Krama tamiu* is defined as a Hindu or unrecorded inhabitant in Desa Pakraman, whereas the term *tamiu* is intended for non-Hindu residents and not members of a Desa Pakraman. Associated with the regulation on *tamiu*, Desa Pakraman Intaran is placed as the spearhead of the implementation of *tamiu* curbing. To supervise the presence of immigrant population

(tamiu), especially the illegal population who do not have administrative requirements such as KTP or KK. Besides the role of the government, the role of the community in this case through Desa Pakraman is very necessary. This is because Desa Pakraman has its own different autonomy to that of the official village. The regulation and control over the immigrant population (tamiu) selectively and continuously must always be done to minimize the negative impacts caused by the immigrant population (tamiu).

The courage and authority of Desa Pakraman in regulating the migrant population (tamiu), of course, as well as from the autonomy authority of the customary village or Desa Pakraman, they also come from the legal politics outlined and made by the Bali Provincial Government itself. The legal policy of the regulation on tamiu must have a strategic consideration, one of which is not only the local government involved in curbing tamiu but also the involvement of Desa Pakraman in its implementation. The legal product used in managing krama tamiu at Desa Pakraman level or so-called awig-awig is considered to be helpful in overcoming the problems of the immigrant population. Awig-awig is a benchmark of behavior made by the community concerned based on a sense of justice and a sense of propriety that lives in the community concerned⁸, so the legal product of the regulation toward the immigrant population must have been through the consensus of deliberation by the krama of Desa Pakraman through a village paruman (village meeting).

Arrangements on the forms of rights and obligations of immigrant population (tamiu) in each awig-awig of Desa Pakraman actually varies. This variation is possible because every village is authorized to issue rules (awig-awig or pararem) in accordance with their conditions and needs. However, there are basically two models of regulation toward immigrant population in awig-awig. First is the general arrangement or setting of the subject matter only, while the more detailed arrangements are left to the pararem. Apart from these variations, there is generally a universally applicable principle in every awig-awig, namely the existence of a balance between rights and duties as a permanent resident or resident in a Desa Pakraman. The tamiu right that

dwells in a area of Desa Pakraman in general is in the form of protection from all kinds of danger (pasayuban sakala, pasayuban saatcabayan), such as assistance in case of disaster, such as flooding, fire, theft, maltreatment, and others. As compensation for these rights, we are subject to certain obligations of various forms, may be mandatory contributions, voluntary contributions (punia funds), and so forth⁹.

In addition to efforts to control the immigrant population through arrangements in the form of *awig-awig* and *perarem*, Desa Pakraman Intaran in its implementation always coordinate with Kelurahan with the aim to create a common understanding and vision and mission in bringing the settlers out. Other efforts conducted by Desa Pakraman Intaran to curb the migrant population can also be seen in the implementation of the arrangement of the population by the village of Intaran and Pakraman service, where at the time of the curbing, the village of Intaran service provides the officer that is the hansip to help the gamelan in order to control the migrant population. This controlling is carried out routinely and continuously by targeting the existing banjar in all areas of Desa Pakraman. In addition, the effort of socialization about the importance of population administration to the local community continues to be intensified in order to achieve an orderly administration.

Based on the data obtained from Intaran Village in May - October 2017, while the number of enforcement of migrant residents in Desa Pakraman Intaran especially for the Sanur Village area (official village) can be described as follows: Singgi hamlet carried out the curbing on 19 May 2017 and there are 2 men from outside Bali are netted; there were 3 local men and 6 females who were netted. Panti Hamlet did the curbing on June 16, 2017, 6 men and 4 women instead of locally netted; besides that, there were 7 men and 6 women who came from local (Bali). Gulingan Hamlet did the curbing on July 21, 2017, 3 men and 3 women from outside Bali were netted; and there are 4 men and 5 women who come from Bali also participated netted. Dusun Sindu Kaja carried out the curbing on October 6, 2017, there were 2 men and 1 women who came from outside Bali netted; there are 2 men and women also caught. Dusun Sindu Kelod raid on October 9,

8. Tjok Istri Putra Astiti, 2005, *Pemberdayaan Awig-awig Menuju Ajeg Bali*, Lembaga Dokumentasi dan Publikasi Hukum Universitas Udayana, p. 19.

9. I Wayan Eka Atajaya, 2017, "Eksistensi Awig-awig Terhadap Penduduk Pendetang di Desa Pakraman Tegallalang", <http://ojs.unmas.ac.id>, accessed on December 17, 2017.

2017, there are 6 men and a woman who come from outside Bali netted; then there were 7 men and 8 women from Bali who were also netted. The Batu Jimbar Hamlet ratified on 11 October 2017, 41 men and 12 women from outside Bali netted; then. Semawang Hamlet carried out the raid on October 13, 2017, with 29 men and 12 women from outside Bali netted; then there were 41 Balinese men and one woman caught in the net. Dusun Taman did the curbing on October 16, 2017, there were 20 men and 12 women coming from outside Bali netted; there is one male and 2 women from local (Bali) also netted. Pasekuta Hamlet conducted a raid on June 16, 2017, there were 36 men and 8 women from outside Bali netted; besides that, there was one man from Bali who was also netted.

In addition to conducting networking, Desa Pakraman Intaran created and issued a letter of self-report based on the Circular Letter of Majelis Madya Desa Pakraman Denpasar No: 362/0 8.Org/SE/MMDP/Dps/I/2017 on *Ilikita Krama* (Letter of Self-Report / STLD), where in the letter the resident of the good immigrants whose status as *krama tamiu* and *tamiu* are expected to report their identity by knowing Bendesa/Kelihan Banjar in Desa Pakraman Intaran, who live permanently and temporarily not enter as indigenous people. In addition to self-reported citizens whose status as *krama tamiu* and *tamiu* subjected *punia* funds with sincerity of 25 thousand for *krama tamiu* and 100 thousand for *tamiu*. In the Letter of *Ilikita Krama*, it is mentioned that the imposition of *punia* funds is conducted for the interest of the sabbath whenever (keep the social order and security) and the interests of the ceremonial *parisuda* earth (maintaining harmony of human relations with the sanctity of the natural surroundings). *Ilikita Krama* (STLD) shall be valid for three months and if its expiration is to be renewed within the same period of time, it shall also be subject to the same amount of *punia* funds.

IV. CONCLUSION

Based on the background, the formulation of the problem obtained and the discussion carried out, the conclusions that can be drawn are synergy of the role of Desa Pakraman Intaran and Official village in the effort to organize immigrants (*tamiu*) is realized in the form of coordination and cooperation both in terms of technical control, reporting of immigrant residents netted, and the provision of security

personnel, supporting facilities and infrastructure needed in the implementation of controlling the immigrant population. Control efforts are carried out by Desa Pakraman Intaran to curb the immigrants (*tamiu*) in Sanur Village by forming a regulation or norm at Desa Pakraman level (*awig-awig* or *perarem*) which regulates the provisions regarding immigrant population, periodic socialization of population administration to the local community, inspecting immigrants, and making and publishing the Letter of *Ilikita Krama* (Self-Reporting Certificate/STLD) specifically for immigrant residents in accordance with the Middle Council Circular of the Desa Pakraman, Denpasar No: 362/0 8.Org/SE/MMDP/Dps/I/2017 about *Ilikita Krama* (Self Reporting Certificate/STLD).

REFERENCES

Book

- A.A Gde Oka Parwata, 2010, "Memahami Awig-awig Desa Pakraman", I Ketut Sudantra dan A.A Gde Oka Parwata (Ed) dalam, Wicara Lan Pamidanda Pemberdayaan Desa Pakraman Dalam Penyelesaian Perkara Di Luar Pengadilan, Udayana University Press, Denpasar.
- Tjok Istri Putra Astiti, 2005, *Pemberdayaan Awig-awig Menuju Ajeg Bali*, Lembaga Dokumentasi dan Publikasi Hukum Universitas Udayana.
- Wayan P. Windia dan Ketut Sudantra, 2006, *Pengantar Hukum Adat Bali*, Cet 1, Lembaga Dokumentasi dan Publikasi Fakultas Hukum Universitas Udayana

Other Scientific Journals/Articles

- Chen, M., Liu, W., Lu, D., Chen, H., & Ye, C. (2018). Progress of China's new-type urbanization construction since 2014: A preliminary assessment. *Cities*, 78(March 2017), 180–193.
- I Gede Ketut Suntajaya. 2014. *Faktor-Faktor Yang Mempengaruhi Terjadinya Urbanisasi di Provinsi Bali*, Jurnal Piramida Vol. 10 . No. 2
- I Ketut Sudantra. 2018. *Pengaturan Penduduk Pendetang dalam Awig-Awig Desa Pakraman*. Piramida: Jurnal Kependudukan dan Pengembangan Sumber Daya Manusia. Vol 4 No 1.
- I Wayan Eka Atajaya, 2017, *Eksistensi Awig-awig Terhadap Penduduk Pendetang di Desa Pakraman Tegallalang*, Jurnal Advokasi. Volume 7 No 2.
- Li, K., Fang, L., & He, L. (2018). How Urbanization Affects China's Energy Efficiency: A Spatial Econometric Analysis. *Journal of Cleaner Production*.
- Li, Y., Jia, L., Wu, W., Yan, J., & Liu, Y. (2018).

- Urbanization for rural sustainability – Rethinking China’s urbanization strategy. *Journal of Cleaner Production*, 178, 580–586.
- Motti-Stefanidi, F., Pavlopoulos, V., & Asendorpf, J. B. (2018). Immigrant youth acculturation and perceived discrimination: Longitudinal mediation by immigrant peers’ acceptance/rejection. *Journal of Applied Developmental Psychology*, (March), 1–10.
- Ochoa, J. J., Tan, Y., Qian, Q. K., Shen, L., & Moreno, E. L. (2018). Learning from best practices in sustainable urbanization. *Habitat International*, (May), 0–1.
- Salas-Wright, C. P., Vaughn, M. G., Goings, T. C., Miller, D. P., & Schwartz, S. J. (2018). Immigrants and mental disorders in the united states: New evidence on the healthy migrant hypothesis. *Psychiatry Research*, 267, 438–445.
- Yea, C., Sun, C., & Chen, L. (2018). New Evidence for the Impact of Financial Agglomeration on Urbanization from a Spatial Econometrics Analysis. *Journal of Cleaner Production*.
- Legislation**
- Undang-Undang Dasar Negara Republik Indonesia Tahun 1945.
- Undang-Undang Republik Indonesia Nomor 23 Tahun 2006 tentang Administrasi Kependudukan, Lembaran Negara Republik Indonesia Tahun 2006 Nomor 124 dan Tambahan Lembaran Negara Republik Indonesia Nomor 4674.
- Undang-Undang Republik Indonesia Nomor Nomor 24 Tahun 2013 tentang Perubahan Atas Undang-Undang Nomor 23 Tahun 2006 tentang Administrasi Kependudukan, Lembaran Negara Republik Indonesia Tahun 2013 Nomor 232 dan Tambahan Lembaran Negara Republik Indonesia Nomor 5475.
- Peraturan Daerah Provinsi Bali Nomor 3 Tahun 2001 tentang Desa Pakraman, Lembaran Daerah Povinsi Bali Tahun 2001 Nomor 29 Seri D.
- Internet**
- Pemerintah Kota Denpasar, 2007, “Denpasar Menjadi Tujuan Urbanisasi di Bali”, diakses pada tanggal 17 Desember 2017.
- Tribun Bali, 2015, “Urbanisasi dan Lingkungan Dominasi 90% Permasalahan di Kota Denpasar”, diakses pada tanggal 17 Desember 2017.