How to Cite:

Manullang, S. O. (2021). Understanding the sociology of customary law in the reformation era: complexity and diversity of society in Indonesia. *Linguistics and Culture Review*, 5(S3), 16-26. https://doi.org/10.37028/lingcure.v5nS3.1352

Understanding the Sociology of Customary Law in the Reformation Era: Complexity and Diversity of Society in Indonesia

Sardjana Orba Manullang

Universitas Krisnadwipayana, Indonesia

Abstract---Although this customary law is official in Indonesia, its existence and use are minimal. At the same time, customary law is the primary source of state law in building law towards the perfection of legislation. Although customary law is not written down in the context of recognition, it is still recognized even though it is within certain limits and consensus. So, this is what we consider to be the complexity resulting from the socio-cultural diversity in Indonesia so that the existence of customary law is not recognized by national law. We have carried out this study using the review method on a hundred pieces of evidence of field findings, and we present it in this report so that we gain a deep understanding of how to understand customary law and the complexity of the socio-cultural diversity of Indonesian society. Hopefully, this finding is helpful for observers of customary law and developments in the country.

Keywords---complexity, cultural sociology, customary law, diversity and review study, state law.

Introduction

Customary law cannot be translated as past law or custom, especially until some argue that it is not following modern law and society, which is slowly entering the reform era for Indonesia and the globalization of the world community (Haulussy et al., 2020; Octaberlina & Asrifan, 2021). However, Acciaioli (2007), said this is not entirely true because several laws and regulations are formed from customary law. In addition, he said, customary law is dynamic following the changes of humans who adhere to customary law in a substantive sense that fulfills a sense of justice. The state and society do not depend on the possibility that the state has a focal and robust position, which can rob various interests (Sabardi, 2014; Aslan, 2019). The general public is social demands and local interests. Finally, all can conclude that customary law is a view or regulation or norm that is not in our

law books that are made to regulate people's behavior and have sanctioned the same as other state laws (Wulansari & Gunarsa, 2016; Manullang, 2020).

In legal matters, the State has full authority and is shown in the law's implementation. However, the basic understanding of rights to customary law and sovereignty traditionally held by indigenous groups can often be revoked by the State with its power (Salinding, 2019; Ginting et al., 2021; Sari et al., 2020; Saragih et al., 2020). The general public, which is considered the substance of customary law, but because the general public is very diverse, often makes customary law a very complex social problem to be solved, such as the development of the fate of women, community pluralism, customary law, and household households, and so on, it does not always guarantee that existing law gets place and respect for fundamental freedoms.

However, the age of customary law is ancient from state law (Sabri, 2020; Manullang, 2020; Rahmadana et al., 2020; Manuhutu et al., 2021; Marzuki et al., 2021). The government considers state law to be a regular asset with the executive; even during this reform era, existing laws are increasingly being left only for investigating customary issues, but with state law, customary law will be challenging to deal with previously social problems issues. A legal problem in the reform era is sometimes easily transferred to state law, which is often complicated and does not get a settlement value that fulfills a sense of justice in society. (Muntaqo, 2010; Suroso et al., 2021). So, it is necessary to understand the problem point in order to be able to maintain customary law so that it remains the property of indigenous people in this reform era.

The national legal framework is known in public activities in Indonesia and various other countries such as Japan, Arabia, Africa, and China (Bakri, 2011; Manullang, 2021; Manullang, 2019; Manullang, 2020). Indonesian customary law is the first law of the country whose source is omitted from unwritten legal guidelines, moreover, made and by the legitimate consciousness of individuals. Because in this way, customary law can adapt and be flexible. Another related thing is customary law, local, regional legal standards, especially associations of people limited by legal requests as residents with legal alliances due to the equation of residence or based on relatives (Mahardika, 2019; Duizenberg, 2020). According to the point of view of human jurisprudence, it is essential for legal interaction and legal capacity to occur, especially as a friendly state of legal control. Examples of some common laws in Indonesia are now slowly getting eliminated. Even though, in this reform era, legal issues should be more active because, in the pre-order period, state power was very dominant in local law (Barda Nawawi Arief, 2018).

Although local people are more accepting of customary law that it will bring immortality to their families in the future, this is not in line with the idea of shared freedom which is one component of law and order (Iskandar, 2016). For example, several kinds of customary law include conventional rules, religious/belief law, partnership law, concrete law, open law, changing the law, unregulated law, judgment, and agreement law. The turn of events and common law examples are generally determined by the standard behavior that forms them (Poernomo, 2019). The presence of primary law in the available legal instruments of Indonesian society has a significantly more critical place. Common law is part

of the law that exists and is being applied in Indonesia or even in Indonesia in the historical context, in the eyes of the people who have lived for some time before State legislation (Arliman, 2018). New Order regulations show that the state has great power, such as setting the Basic Law on all areas of the problem where one of the articles states that state law that relies on common law will be considered significant, considering that it is suitable as a basis for unity (Wulansari & Gunarsa, 2016). Here, the absolute authority of the state can be seen because it is very likely to be destroyed based on the translation of its legal rights that have long been held by indigenous groups (Nurjaya, 2011). On the other hand, the general public, which has been identified as a very plural element, involves grouping typical social, community, women's development, family. This is where the origin of customary law slowly disappears under state law.

To straighten the understanding and understanding of existing laws but sometimes they are not used, then understanding the differences between customary law and other laws such as customs in society such as traditional customs which have become the rules and actions of local communities which are often carried out or used from the past until now still apply to a group of people (Siregar, 2018). While habits are norms, rules and actions are still carried out only on small groups of individuals. It is effortless to say that this is customary law and that it is a fundamental habit and custom in indigenous people in Indonesia. If it only covers specific issues, then it is sufficient to become a subject of customary law and does not need to be changed again and then given the form of reorganization, rebuilding into a unique structure following the order of a group of indigenous peoples there. The state's desire to change customary rules does remain because it concerns the interests and desires of the state today, not on the community's wishes, but interests since the founding of the state, especially before Indonesia entered the reform era (Bakri, 2011). As recently disclosed, legal changes have been completed in our country, despite the negative assessment of the consequences of the changes since Indonesia declared regional autonomy regulations on May 4, 1999, namely Law Number 4 of 1999 concerning Regional Autonomy.

Following the demands for change, the replacement of this new law should provide freedom for self-government that is wider than before and involves indigenous groups and traditional foundations in our country, Susylawati (2009), for example, the law exists in the Karo Indigenous Runggun community, The density of Nagari customs in Padang, Dalihannatolu customs in North Tapanuli, and others. Compared to previous guidelines, there has been progressing in this regard, but if countries compare them and, for example, what the Indigenous Peoples Congress requested, the results are not the same. What are essential which states that they are indigenous peoples is a network that lives depending on the starting point of the genealogy for centuries in the common area, which has power over customary land and assets, social-social life directed by customary laws, and corporate standards that related to the maintenance of local life (Simarmata, 2018).

It is thus acknowledged that in a country-wide spirit of nationality, the social variety and complexity of communities with customs legislation are created (Fuadi, 2020). The existence of indigenous peoples has suffered genuine hardship

in Indonesia, recognizing their strength. The experience is based on the failure of the state in the different implementation methods to recognize the sovereignty of indigenous peoples. The resident of customary legislation is a central government, which by and by having provided options that create favorable conditions to the freedom of each other, are the true one and no violation thereof, as stipulated in law no 5 of 1967, law no. 11 of 1967, the host of the right of control—the central government (Abubakar, 2013). Known to be the game plan, the Indonesian indigenous peoples are distinctive; the kind of marriage that goes with Indonesia is patrilineal, parents, and mixed.

Reform era and sociology law

Understanding of law in the context of Indonesian society must start from the sociology of law, where this can be understood as legal knowledge about the ways and behavior of people in a social context in one place (Sanjaya, 2021; Vaisey & Valentino, 2018). In other words, legal sociology must be regarded as a discipline that investigates the reciprocal connection between law and other social events or phenomena that may be studied experimentally (Elchardus, 2011; Lizardo & Strand, 2010). In such a situation, this legislation applies to law sociology which, as the inventions and the manifestations of social groupings, encompasses the behavior patterns of the citizen with the law. Suppose asked why the sociology of law needs to be understood. Adi (2012), said that the sociology of law includes a sociological study of law which also explains the usefulness of the sociology of law, which provides skills to understand the law in society and analyze the effectiveness of written law.

On this basis, customary law is part of national law; besides that, it requires continuous study in development directed at national unity and development in understanding and practicing law, as living law in Indonesia (Abbas, 2017). Thus, as a law that follows the Indonesian people's view of life, the ideals and legal awareness of the Indonesian people are essential sources to continue to improve themselves. Existing law is also considered a system of cultural values that serves as a way of life for people who are obeyed and have sanctions if violated, who live in Indonesian society (Mustaghfirin, 2011).

Thus, customary law is fundamental to studying and studying both in the academic environment and among indigenous peoples and others. So that customary law is a law rooted in the nation's culture and spearheads every citizen's resilience and legal awareness. Sudaryatmi (2012), said that customary law also plays a role in developing state law in the reform era. So customary law must be the original law of the Indonesian people, rooted in customs or an emanation of the fundamental cultural values of the Indonesian people, which means binding and finding all these thoughts recognized by the constitution, the 1945 Constitution. Therefore, in this study, we intend to gain a deep understanding of how the Indonesian people see and feel customary law in the reformation era from the point of view of the complexity and diversity of Indonesian society (Cadenasso et al., 2006; Ravetz, 2006).

Method

To gain an in-depth understanding of the sociological aspects of customary law in the reform era, specifically on the complexity and diversity of society in Indonesia, we have reviewed dozens of legal literature published between 2010 and 2021 from high-impact journals in Indonesia (Civitillo et al., 2018; Pete et al., 2013). Because this study relies on secondary data, we search for it through an electronic data search engine on the Google Scholar application. Because we present this study in a foreign language, we are also assisted by the Google Translate application and the paid Grammarly Premium language editing application so that this writing has met the scientific language standards of this legal journal. As for the data processor for this study, we chose a descriptive qualitative design with the stages of data analysis, data coding, analysis, and critical interpretation under a phenomenological approach. Before concluding, we always relate these findings to the objectives and formulation of the problem to present data on pretty valid findings and ensure their authenticity (Antes et al., 2018).

Discussion

On this basis, customary law is part of national law; besides that, it requires continuous study in development directed at national unity and development in understanding and practicing law, as living law in In this section, we will report the results of a particular study on ten journals that have discussed customary law in religious contexts after Indonesia entered the reform era, both in terms of complexity and cultural diversity of communities in Indonesia. This section will also try to explain the qualitative approach of how customary law, which is the support for national law but not a few, has also been slowly replaced by sociopolitical and state interests (Pide, 2017).

The complexity and difficulty of customary law in the era of globalization as a living law in the national legal system prove our study's claim (Mayasari, 2017). In the quality of local life, national law is not organized such that common law does not (positive) come into play in the community. The application of its assistance does not show customary law as the proper law. Customary law, however, still exists, but it is conveyed as an expression of a feeling of equality, which is set out as a standard to ensure greater justice in the current law that it accepts Indonesia's local region as a live law of good law (Joireman, 2008; Polański, 2017; Karnad, 2017).

The majority of laws in force in Indonesia are obligatory for every citizen of the entire country indiscriminately. For this reason, the 1945 Constitution explicitly recognizes and provides reasons for the enactment of legal norms and legitimate organizations that originate from living law and are applied in the general public, become special standard law, and Islamic law as part of public law (Winardi, 2020). This statement states that two additional articles are included in the following constitutional amendment of 1945. Indonesia has come to life, and the laws followed after this archipelago have social and living rules that are consistent with each region's circumstances and demands.

The effects of national state references are not always good for the development of customary law (Sulaiman & Ilyas, 2021). Through this study, they look at the governance of local wisdom and common law in provincial self-government in Luwu Raya, South Sulawesi, using recording techniques, exploration and phenomenology increasingly make the existence of customary law weak. Thus, self-sufficiency lasted for 12 centuries during the Luwu Kingdom, from Datu Luwu 1 to Datu Luwu the 33rd. De-autonomization occurred during 44 years (1906-1950) of imperialism and was maintained during the Indonesian government despite several changes due to the political law of the local government itself. Taking everything into account, political variables and the legitimacy of the state/government affect self-governance and de-autonomy, so there must be an adjustment to the legal and political worldviews. So finally, local law or customary law slowly disappears and is replaced by national law.

The existence of customary law in the state constitution after reform was done as a manifestation of customary law. So customary law is an essential source in Indonesian public enforcement (Maladi, 2010). Remaining aware that public authorities must understand virtue and formally drafted laws, this article investigates the existence of adat law in the Indonesian constitution from our autonomy to the present Reformation era. Customary law in Indonesia is seen as a wellspring of public law order because it is an encapsulation of the first law of the state in Indonesia. Since public authorities should focus on customary law and virtue, this paper attempts to investigate customary law in the Indonesian constitution from independence to the reformation period.

The position of customary law in the reform era is considered a problem in applying Indonesian national law. Whereas in principle, existing law is a reflection of state law (Arliman, 2018). Because customary law is part of the personality of the state and the character of each region throughout the archipelago, Indonesia is a country that holds fast to the majority in the field of law, where favorable laws, immutable laws, and common laws are felt. Gradually some groups used customary law to maintain order in their current situation. If viewed from a prescriptive perspective, existing law can be used as a reason for making choices or laws and guidelines. So customary law should not be considered to limit state law in its task of providing justice to every citizen.

Furthermore, an understanding of the complexity and diversity of laws in Indonesia is found by Tuesang (2009), who argues that law enforcement in the reform era is still hampered in its implementation because the law in the reformation period is not yet feasible, even the general public's trust in the law and legal ratification, in general, will still be lower. In this reform era, the public witnessed firsthand how bad the law and justice were. The top holder laws use an outdated worldview, but they adopt a new style.

Likewise, Nawawie (2013), view on applying Islamic law from a socio-cultural perspective in the reform era also has many obstacles. In Indonesia, the whole set of Islamic law is a set of general laws that exist together with other legal instruments as a whole. When Islam came, there was assimilation between Islamic law and local customary law. This gives rise to diversity in Islamic law among Muslims in Indonesia. From here, the social communication cycle of

Islamic law began to develop and became a standard legal instrument in the community's eyes.

The following are the Purba (2011), conclusions on recognizing and preserving the Sakai Tribe's constitutional rights. The organization of the Sakai community addresses educational issues about the safety of the customs legislation of Suka Sakai. This exploration carries out investigations and studies identified with the hypotheses of legal arrangements in Article 18 B paragraph (2), especially those that deviate from positive legal standards. Community groups like social assets are generally secured, reinforced by information and realities on the ground. As a result, there are clashes between regions as holders of customary law, both with public authorities or the government and local government funders.

Closing our research report on the field evidence on the problems we studied, we examine the findings of Muhammad Ashar (2019), with the theme of why it is essential to review customary law for the survival of customary law that regulates individual lives following custom and does not ignore living standards. The Kabul Ijab must go through conventional services with traditional pioneers, firm pioneers, and the city government is visible to the public. The consequence of this research shows customary law as a friendly national legal control which has shown that with the central government, regions do not abuse customary law in the area where the law was born, and of course, there are benefits.

Conclusion

After discussing the study of this study's core data, which aims to understand the sociology of customary law in the reform era with the complexity and diversity of society in Indonesia, we will present the essence of this series of studies in the final section. From dozens of field findings or legal publications in Indonesia, we can conclude that customary law in Indonesia has the same legal system as the legal position in general. This is a provision in law but not in practice. Complexity and complexity are still easy to find where there are quite a few things that distinguish it, namely that customary law only applies to Indonesians and is unwritten.

If the existing law could be written, it might be possible to equalize the status when applied and clearly stated in the 1945 Constitution, which prioritizes written law, namely laws, to create order in society. Suppose asked whether customary law still applies in Indonesia. So, our study can answer that customary law in the country is still part of the legal system that applies in Indonesia and other favorable laws. Thus, customary law is also considered a law that has never been written down in law but is still firmly attached to every tribe in this country even though in context, there are still many complexities resulting from socio-cultural diversity and the history of legal life in this country since the colonial era to independence and the reformation order.

Acknowledgments

Many thanks to all campus colleagues and academic supervisors who have continuously supported us from the beginning to the end of preparing the implementation of this study. We also thank and appreciate the donors from the Ministry of Technology and Research. Without their help, our study would be meaningless.

References

- Abbas, D. S. (2017). Mediasi: dalam hukum syariah, hukum adat, dan hukum nasional. Prenada Media.
- Abubakar, L. (2013). Revitalisasi hukum adat sebagai sumber hukum dalam membangun sistem hukum Indonesia. *Jurnal Dinamika Hukum*, 13(2), 319-331.
- Acciaioli, G. (2007). From customary law to indigenous sovereignty: reconceptualizing masyarakat adat in contemporary Indonesia. In *The Revival of Tradition in Indonesian Politics* (pp. 315-338). Routledge.
- Adi, R. (2012). Sosiologi hukum: kajian hukum secara sosiologis. Yayasan Pustaka Obor Indonesia.
- Antes, A. L., Walsh, H. A., Strait, M., Hudson-Vitale, C. R., & DuBois, J. M. (2018). Examining data repository guidelines for qualitative data sharing. *Journal of Empirical Research on Human Research Ethics*, 13(1), 61-73.
- Arliman, L. (2018). Eksistensi Hukum Lingkungan dalam Membangun Lingkungan Sehat Di Indonesia. *Lex Librum: Jurnal Ilmu Hukum*, 5(1), 761-770.
- Aslan, A. (2019). Pergeseran Nilai Di Masyarakat Perbatasan (Studi tentang Pendidikan dan Perubahan Sosial di Desa Temajuk Kalimantan Barat).
- Bakri, M. (2011). Pengantar Hukum Indonesia Jilid I: Sistem Hukum Indonesia Pada Era Reformasi. Universitas Brawijaya Press.
- Barda Nawawi Arief, S. H. (2018). Masalah penegakan hukum dan kebijakan hukum pidana dalam penanggulangan kejahatan. Prenada Media.
- Cadenasso, M. L., Pickett, S. T. A., & Grove, J. M. (2006). Dimensions of ecosystem complexity: heterogeneity, connectivity, and history. *Ecological complexity*, 3(1), 1-12. https://doi.org/10.1016/j.ecocom.2005.07.002
- Civitillo, S., Juang, L. P., & Schachner, M. K. (2018). Challenging beliefs about cultural diversity in education: A synthesis and critical review of trainings with pre-service teachers. *Educational Research Review*, 24, 67-83. https://doi.org/10.1016/j.edurev.2018.01.003
- Duizenberg, M. R. (2020). Linguistics landscape: A cross culture perspective. *Linguistics and Culture Review*, 4(1), 15-28. https://doi.org/10.37028/lingcure.v4n1.17
- Elchardus, M. (2011). Classical republicanism and the contemporary voter: An empirical cultural sociology of the relationship between the private realm and the public sphere. *Poetics*, *39*(5), 407-425. https://doi.org/10.1016/j.poetic.2011.07.004
- Fuadi, S. H. (2020). Resolusi Konflik Sosial Perspektif Hukum Islam dan Hukum Adat pada Pemilihan Kepala Desa Bajang Mlarak Ponorogo. *AL-MANHAJ: Jurnal Hukum dan Pranata Sosial Islam*, 2(1), 86-111.
- Ginting, R., Yulistiyono, A., Rauf, A., Manullang, S. O., Siahaan, A. L. S., Kussanti, D. P., ... & Effendy, F. (2021). *Etika Komunikasi dalam Media Sosial: Saring Sebelum Sharing* (Vol. 1). Penerbit Insania.

- Haulussy, R. H., Najamuddin, I. R., & Agustang, A. D. M. P. (2020). The sustainability of the Sasi Lola tradition and customary law (Case study in Masawoy Maluku, Indonesia). *Intl J Sci Technol Res*, *9*(2), 5193-5195.
- Iskandar, S. (2016). Perluasan dan hubungan kekuasaan di desa masyarakat hukum adat Saibatin, Lampung, Indonesia/Iskandar Syukur (Doctoral dissertation, University of Malaya).
- Joireman, S. F. (2008). The mystery of capital formation in Sub-Saharan Africa: women, property rights and customary law. *World Development*, 36(7), 1233-1246. https://doi.org/10.1016/j.worlddev.2007.06.017
- Karnad, D. (2017). Navigating customary law and state fishing legislation to create effective fisheries governance in India. *Marine Policy*, 86, 241-246. https://doi.org/10.1016/j.marpol.2017.09.002
- Lizardo, O., & Strand, M. (2010). Skills, toolkits, contexts and institutions: Clarifying the relationship between different approaches to cognition in cultural sociology. *Poetics*, 38(2), 205-228. https://doi.org/10.1016/j.poetic.2009.11.003
- Mahardika, A. G. (2019). Konvensi Ketatanegaraan Dalam Sistem Hukum Nasional di Indonesia Pasca Era Reformasi. *Jurnal Rechtsvinding*, 8.
- Maladi, Y. (2010). Eksistensi hukum adat dalam konstitusi negara pasca amandemen. *Mimbar Hukum-Fakultas Hukum Universitas Gadjah Mada*, 22(3), 450-464.
- Manuhutu, M. A., Muttaqin, M., Irmayani, D., Tamara, T., Gustiana, Z., Hazriani, H., ... & Karim, A. (2021). *Pengantar Forensik Teknologi Informasi*. Yayasan Kita Menulis.
- Manullang, S. O. (2019). Sosiologi Hukum. Bidik-Phronesis Publishing.
- Manullang, S. O. (2020). Ciri-ciri Pelayanan Birokrasi yang Berkualiatas.
- Manullang, S. O. (2020). Mengenal Hukum Lingkungan: Hubungan Manusia & Lingkungan. *Jakarta: CV Cendekia*.
- Manullang, S. O. (2020). Sosiologi Hukum Untuk Mahasiswa Fakultas Hukum. *Jakarta: CV Cendekia*.
- Manullang, S. O. (2021). Perubahan Sosial Masyarakat Pedesaan Di Era Teknologi. *Cross-border*, 4(1), 83-88.
- Marzuki, I., Iqbal, M., Bahri, S., Purba, B., Saragih, H., Pinem, W., ... & Mastutie, F. (2021). *Pengantar Ilmu Sosial*. Yayasan Kita Menulis.
- Mayasari, R. E. (2017). Tantangan Hukum Adat Dalam Era Globalisasi Sebagai Living Law Dalam Sistem Hukum Nasional. *Journal Equitable*, 2(1), 94-114.
- Muhammad Ashar, M. (2019). Analisis Yuridis Terhadap Penerapan Hukum Adat Sebagai Kontrol Sosial Pada Masyarakat Adat Desa Dandang Kecamatan Sabbang Kabupaten Luwu Utara (Perspektif Hukum Islam) (Doctoral dissertation, Institut Agama Islam Negeri Palopo).
- Muntaqo, F. (2010). Krakter Politik Hukum Pertanahan (Era Orde Baru dan Era Reformasi).
- Mustaghfirin, H. (2011). Sistem Hukum Barat, Sistem Hukum Adat, Dan Sistem Hukum Islam, Menuju Sebagai Sistem Hukum Nasional Sebuah Ide Yang Harmoni. *Jurnal Dinamika Hukum*, 11, 89-95.
- Nawawie, H. (2013). Hukum Islam Dalam Perspektif Sosial-Budaya di Era Reformasi. Epistemé: Jurnal Pengembangan Ilmu Keislaman, 8(1), 1-28.
- Nurjaya, I. N. (2011). Memahami kedudukan dan kapasitas hukum adat dalam politik pembangunan hukum nasional. *Perspektif*, 16(4), 236-243.
- Octaberlina, L. R., & Asrifan, A. (2021). English for Specific Purposes (ESP).

- Peter, T. Y., Parsa, P. V., Hassanein, O., Rogers, S. O., & Chang, D. C. (2013). Minorities struggle to advance in academic medicine: a 12-y review of diversity at the highest levels of America's teaching institutions. *journal of surgical research*, 182(2), 212-218. https://doi.org/10.1016/j.jss.2012.06.049
- Pide, A. S. M., & SH, M. (2017). Hukum Adat Dahulu, kini, dan akan datang. Prenada Media.
- Poernomo, S. L. (2019). Standar Kontrak Dalam Perspektif Hukum Perlindungan Konsumen. *Jurnal Penelitian Hukum De Jure*, 19(1), 109-120.
- Polański, P. P. (2017). Cyberspace: A new branch of international customary law?. Computer law & security review, 33(3), 371-381. https://doi.org/10.1016/j.clsr.2017.03.007
- Purba, B. (2011). Pengakuan dan Perlindungan Hak-Hak Konstitusional Masyarakat Hukum Adat Suku Sakai (Studi Tentang Peraturan Hukum dan Implementasinya terhadap Kebijakan Pemerintah yang Menimbulkan Konflik Masyarakat Suku Sakai di Kabupaten Siak dan Kabupaten Bengkalis Provinsi Riau) (Doctoral dissertation, Universitas Islam Indonesia).
- Rahmadana, M. F., Mawati, A. T., Siagian, N., Perangin-angin, M. A., Refelino, J., Tojiri, M. Y., ... & Bahri, S. (2020). *Pelayanan Publik*. Yayasan Kita Menulis.
- Ravetz, J. R. (2006). Post-normal science and the complexity of transitions towards sustainability. *Ecological complexity*, *3*(4), 275-284. https://doi.org/10.1016/j.ecocom.2007.02.001
- Sabardi, L. (2014). Konstruksi Makna Yuridis Masyarakat Hukum Adat dalam Pasal 18B UUDN RI Tahun 1945 untuk Identifikasi Adanya Masyarakat Hukum Adat. *Jurnal Hukum & Pembangunan*, 44(2), 170-196.
- Sabri, F. A. (2020). Perlindungan hukum bagi penyandang disabilitas intelektual sebagai korban kekerasan dalam rumah tangga di Kabupaten Ponorogo perspektif antropologi hukum Islam (Doctoral dissertation, UIN Sunan Ampel Surabaya).
- Salinding, M. B. (2019). Prinsip Hukum Pertambangan Mineral dan Batubara yang Berpihak Kepada Masyarakat Hukum Adat. *Jurnal Konstitusi*, 16(1), 148-169.
- Sanjaya, I. D. (2021). Perbedaan Antropologi Hukum, Sosiologi Hukum dan Hukum Adat.
- Saragih, M. G., Manullang, S. O., & Hutahaean, J. (2020). *Marketing Era Digital*. CV. Andalan Bintang Ghonim.
- Sari, I. Y., Muttaqin, M., Jamaludin, J., Simarmata, J., Rahman, M. A., Iskandar, A., ... & Watrianthos, R. (2020). *Keamanan Data dan Informasi*. Yayasan Kita Menulis.
- Simarmata, R. (2018). Pendekatan positivistik dalam studi hukum adat. *Mimbar Hukum-Fakultas Hukum Universitas Gadjah Mada*, 30(3), 463-487.
- Siregar, F. A. (2018). Ciri Hukum Adat Dan Karaktristiknya. *Jurnal Al-Maqasid: Jurnal Ilmu Kesyariahan Dan Keperdataan*, 4(2), 1-14.
- Sudaryatmi, S. (2012). Peranan Hukum Adat dalam Pembangunan Hukum Nasional di Era Globalisasi. *Masalah-Masalah Hukum*, 41(4), 572-578.
- Sulaiman, B., & Ilyas, I. (2021). Otonomisasi Kearifan Lokal Dan Hukum Adat Dalam Otonomi Daerah: Studi Di Luwu Raya. *Law Journal of Mai Wandeu*, 1(2), 109-122.
- Suroso, A., Hendriarto, P., Kartika MR, G. N., Pattiasina, P. J., & Aslan, A. (2021). Challenges and opportunities towards Islamic cultured generation: socio-

- cultural analysis. *Linguistics and Culture Review*, *5*(1), 180-194. https://doi.org/10.37028/lingcure.v5n1.1203
- Susylawati, E. (2009). Eksistensi hukum adat dalam sistem hukum di Indonesia. *Al-Ihkam: Jurnal Hukum dan Pranata Sosial*, 4(1), 124-140.
- Tuesang, H. (2009). Upaya penegakan hukum dalam era reformasi.
- Vaisey, S., & Valentino, L. (2018). Culture and choice: Toward integrating cultural sociology with the judgment and decision-making sciences. *Poetics*, 68, 131-143. https://doi.org/10.1016/j.poetic.2018.03.002
- Winardi, W. (2020). Eksistensi Dan Kedudukan Hukum Adat Dalam Pergumulan Politik Hukum Nasional. *Widya Yuridika: Jurnal Hukum, 3*(1), 95-106.
- Wulansari, C. D., & Gunarsa, A. (2016). *Hukum adat Indonesia: suatu pengantar*. Refika Aditama.