



# profil HuMa

**H**UMA adalah organisasi non pemerintah (non-governmental organisation) yang bersifat nirlaba yang memusatkan perhatian kerjanya pada isu pembaharuan hukum (law reform) pada bidang sumberdaya alam (SDA). Konsep pembaharuan hukum SDA yang digagas oleh HuMa menekankan pentingnya pengakuan hak-hak masyarakat adat dan lokal atas SDA, keragaman sistem sosial/budaya dan hukum dalam pengusaan dan pengelolaan SDA, dan memelihara kelestarian ekologis. Pada tataran praksis, proses pembaharuan hukum harus melibatkan masyarakat adat dan lokal sebagai aktor utamanya. Sesuai dengan visi dan misi HuMa, gagasan dan praktek pembaharuan hukum yang dikembangkan memiliki tujuan utama untuk mendorong pembaruan sistem dan praktik hukum yang adil bagi masyarakat marginal dan lingkungan, serta menghormati nilai-nilai kemanusiaan dan keragaman sosial budaya.

## **Nilai-nilai perjuangan HuMa:**

- Hak Asasi Manusia;
- Keadilan Sosial;
- Keberagaman Budaya;
- Kelestarian Ekosistem;
- Penghormatan terhadap kemampuan rakyat;
- Kolektivitas.

## **Hubungi Kami di:**

Alamat: Jalan Jati Agung No. 8 Jatipadang, Jakarta, Kode Pos 12540, Indonesia  
Telp: +62 (21) 78845871, Fax: +62 (21) 780 6959

Email: [huma@huma.or.id](mailto:huma@huma.or.id); [huma@cbn.net.id](mailto:huma@cbn.net.id)

Facebook: [Perkumpulan HuMa](#)

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Adat Forests  
**in Infographics**

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HuMa

Jalan Jatigung No. 8, Jatipadang, Pasar Minggu (12540)  
Telephone +6221-78845871, e-mail: huma@huma.or.id

Guarantor : Executive Coordinator of HuMa Association  
Editors : Agung Wibowo, Erwin Dwi Kristianto, Widiyanto  
Contributors : JKMA Aceh, Qbar Association, Akar Foundation, YCMM,  
KKI Warsi, RMI, LBBT, Padi Indonesia, Bantaya Association,  
YMP, Wallacea Association, AMAN South Sulawesi.  
Map : Participatory Mapping Network (JKPP)  
Traditional Clothes Illustration : Wahyu Sugiono  
Graphic and Infographics Design : Pandu Lazuardy P

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U

240 km





# Preface

This infographic book is an extraction of a 274-page output of a research conducted in thirteen adat forest locations. This book contains: first, natural resources management, glossary of adat forest terminologies, and local wisdoms; second, elements of the community, institution, law, and areas; third, map of overlapping areas, such as adat forests and forest areas, as well as overlapping location permits; and fourth, chronologies of conflicts that take place in each of the respective locations. Presented in infographic format, this book serves as a complementary material used in the advocacy strategy for the adat law communities in the aforementioned thirteen locations.

For some, thirteen may be a bad luck; however, this doesn't seem to be the case with HuMa and its networks. Thirteen is the new special number in that it represents the number of research locations for adat forests. These thirteen locations had been selected by HuMa and its networks as area models for the adat forest establishment in Indonesia. Now, it has been two years since the long road toward this goal was first attempted, and these thirteen adat forest locations today has presented something new, the Adat Forest in Infographics book.

Dynamism is no stranger to the world of advocacy. As dynamism keeps abreast of the times, improvisation then is part of the strategy to be used from time to time. Such as the fact that we are withdrawn more toward visual images than we are toward verbal cues; then, it is only logical that we can correctly choose where to go in a public toilet with the help of male and female symbols only. Regardless the absence of words; we, as a matter of fact, understand the symbols. That is without words, a graphic could as effectively convey a message as words do.

This book communicates with the medium of infographics, through its visual power and concise content format, in hope that it will better engage the audience. Infographics is used not in attempt to simplify the content or sources of the research; it tries to present an abridged version of the research instead. This is not to say that the complexity of the research is to be sacrificed. It is still preserved within the presentation of this book so that we can comprehend a quality article through appealing, more engaging visualization.

Advocating the adat law communities around the forest area requires some rejuvenation efforts now and then. However, this rejuvenation is not intended to negate a struggle; rather, it is a rejuvenation in terms of fresh and creative ideas that could support substantive matters, so that the struggle (of the advocacy) could achieve more impressive performance. Hopefully, this book becomes such rejuvenation. Last but not least, have a great solemn read!

With best regards,  
HuMa Association





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Adat Forests  
**in Infographics**

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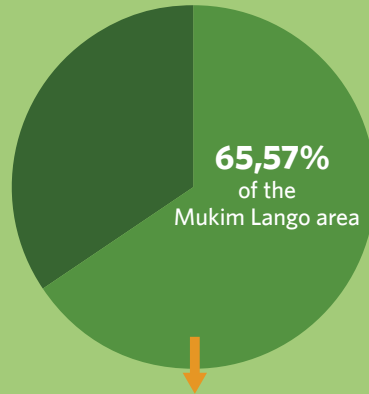
# MUKIM LANGO

## ● Typology: Community's conflict against forest concession holder and plantation.

Mukim Lango is one of the adat law community units in Pante Ceureumen Subdistrict, West Aceh Regency. This kemukiman (an administrative unit between village and subdistrict) is located in a remote area with a radius of 18 km from the subdistrict seat and 63 km from Meulaboh, the Regency Capital of West Aceh. The name of Kemukiman Lango was believed to be coined in connection with the history of war against the Dutch in the past. As a trip to reach this location would require people to "meulango" or swim, the Dutch called this place as 'lango' from then on.



Mukim Lango's Traditional Clothes



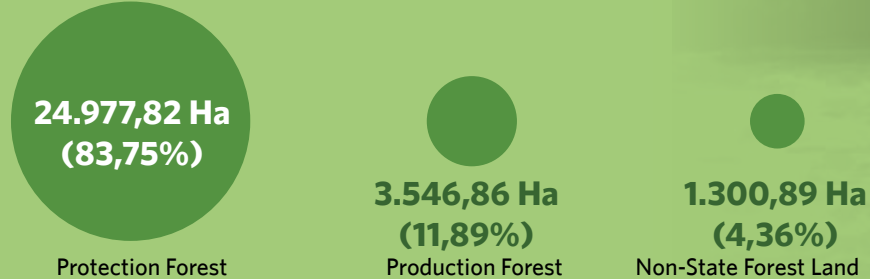
29.825,58 Ha

Total area of Mukim Lango's Ulayat forest proposed to be included in West Aceh Regency's Spatial Plan



Total area of Mukim Lango is approximately 45,485.41 ha

### Based on functionalities, the proposed area is composed of



### The current uses of Mukim Lango's ulayat (communal) forest

28.524,68 Ha >>

HPH/IUPHHK operational territory >> PT Raja Garuda Mas Lestari

HGU operational territory >> PT Mapoli Raya





Mukim is an adat law community unit in Aceh that comprises a collection of some gampong (village) with distinguished territorial boundaries and exclusively owned properties.

The majority of people in gampong are still genealogically related.



It is directly under camat (subdistrict head) and led by Imeum Mukim (a mukim leader).

The Aceh Government issued a Gubernatorial Regulation No. 60/2013 on the Implementation of Adat Disputes/Conflicts Settlement Procedure.



It is customarily practiced that each gampong and kemukiman has their own consensus decision-making system to settle disputes.

From its history, gampong had always held the authority to resolve small problems in the community, petty thefts, fights among residents, or other minor issues that may occur in daily life of which case value is less than 100 ringgit, and much more.

### Ulayat Forest

Located one-day distant back and forth, in this forest, the locals are free to roam the area to search and gather forest products. The harvested products are then divided on agreed share between the collector and Imeum Mukim.

### Ulayat Mountain

An ulayat mountain area is regulated and controlled by a Pawang Gle, while Ulayat Forest area is under the control of a Panglima Uteuen, Batang Air (river) and Lake are regulated and controlled by a Panglima Lhok, and Ulayat Sea is regulated and controlled by a Panglima Laot.

### Tamah

A recently planted or new forest where the soil has been frequently used for field planting and bud woods (tara) are seen sprouting from the ground.

### Batang Air Ulayat

The communal river that runs inside a mukim area where all of its residents have equal access to the river and catch fish. The same applies as well for Ulayat Lake.

### Ulayat Land

Any land located in mukim area which is not to be owned by individuals. Notwithstanding anyone whose livelihood is farming may open this land for agricultural purposes with Imeum Mukim's consent, they cannot own the land.







### Ulayat Sea

What constitutes an ulayat sea are areas of the sea and along the coastline counted as a kemukiman's territory. The distant between the coastline and the open sea is measured by how far they could deploy their seines. The residents of other mukim are prohibited from deploying their seines anywhere near this ulayat sea unless prior agreement has been made with their fishermen.

### Adat councils and their chiefs

Mukim administration council → imeum mukim  
Mukim religious council → imeum chiek  
Mukim customary council → tuha lapan

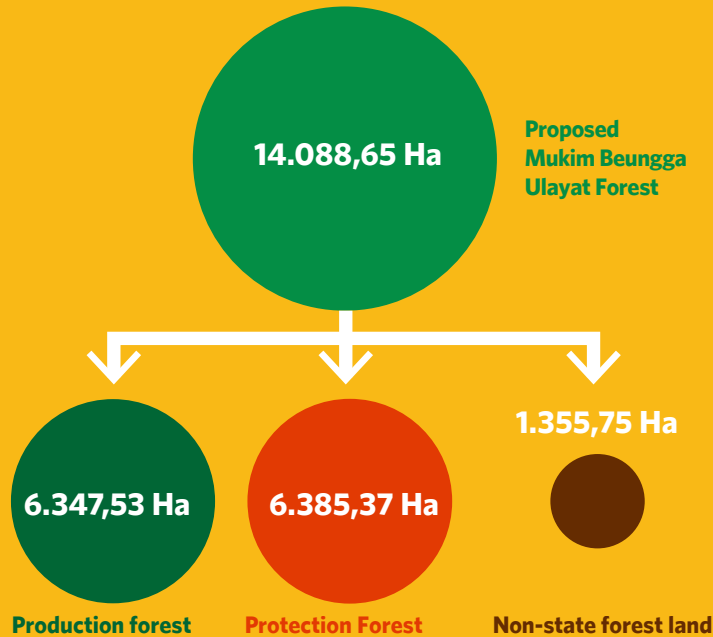
Gampong administration council → keuchik  
Gampong religious council → imeum meunasah  
Gampong customary council → tuha peut

-  Field-rice adat council → kejrueu blang
-  Laoet (sea) adat council → panglima laot
-  Plantation adat council → peutua seuneboek
-  Forest adat council → pawing glee
-  Port and harbor adat council → syahbanda
-  Trade adat council → haria peukan

# MUKIM BEUNGGA

## Typology: Community's conflict against production forest, protection forest, and non-state forest land

Mukim Beungga is one of the adat law community units which is situated in Tangse Subdistrict, Pidie Regency, Nanggroe Aceh Darussalam, about 25 km to the north of the Regency Capital of Pidie. Geographically, Mukim Beungga borders on Tiro Truseb in the north, Aceh Besar in the south, Mukim Blang Bungong in the east, and Mukim Keumala in the west. Mukim Beungga comprises six gampong: Gampong Lhok Keutapang, Gampong Alue Calong, Gampong Pulo le, Gampong Beungga, Gampong Krueng Seukek, and Gampong Blang Malo. Based on 2012 census, the number of Mukim Beungga population was 7,010 people (1,630 Families); 3,977 men and 3,686 women.



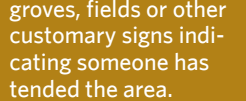
This area covers:



**1.347,06 Ha**  
Production Forest



**1.183,82 Ha**  
Protection Forest that accommodates groves, fields or other customary signs indicating someone has tended the area.



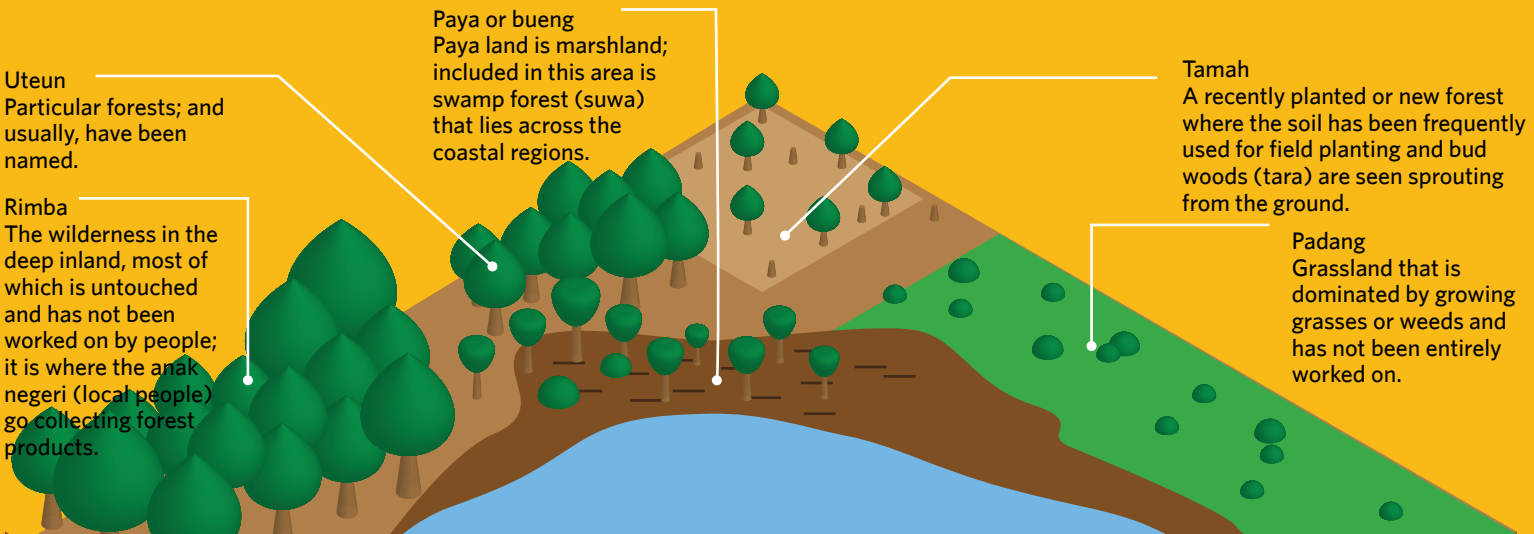
**Uteun**  
Particular forests; and usually, have been named.

**Rimba**  
The wilderness in the deep inland, most of which is untouched and has not been worked on by people; it is where the anak negeri (local people) go collecting forest products.

**Paya or bueng**  
Paya land is marshland; included in this area is swamp forest (suwa) that lies across the coastal regions.

**Tamah**  
A recently planted or new forest where the soil has been frequently used for field planting and bud woods (tara) are seen sprouting from the ground.

**Padang**  
Grassland that is dominated by growing grasses or weeds and has not been entirely worked on.





The adat communities in Mukim Beungga live forming a paguyuban (community-based organization).



**The Structure of their Adat Institution**

- Imum Mukim
- Tuha Peut
- Imum Chik
- Mukim Secretary
- Mukim Customary Council

The mukim institution is equipped with adat councils whose functions are to regulate the use and management of natural resources and other sectors in mukim.

>>

>>

Forest Council >>> Panglima uteun

Sea Council >>> Panglima Laot

Ports and Harbors Council >>> Syahbanda

Grove Council >>> Peutua BLang

Market Council >>> Arya Peukan

River Council >>> Pawang Krueng

A mukim holds a position as adat administration institution under subdistrict. Within kemukiman structure, a mukim has under its responsibility a collection of gampong to help with the mukim administration.

**Mukim's responsibilities are:**

- Carrying out the administration of kemukiman
- Implementing the development
- Protecting customary tradition and customs
- Developing and advancing the welfare of people in kemukiman
- Improving the quality of the Syaria law implementation



Adat law is still practiced until today



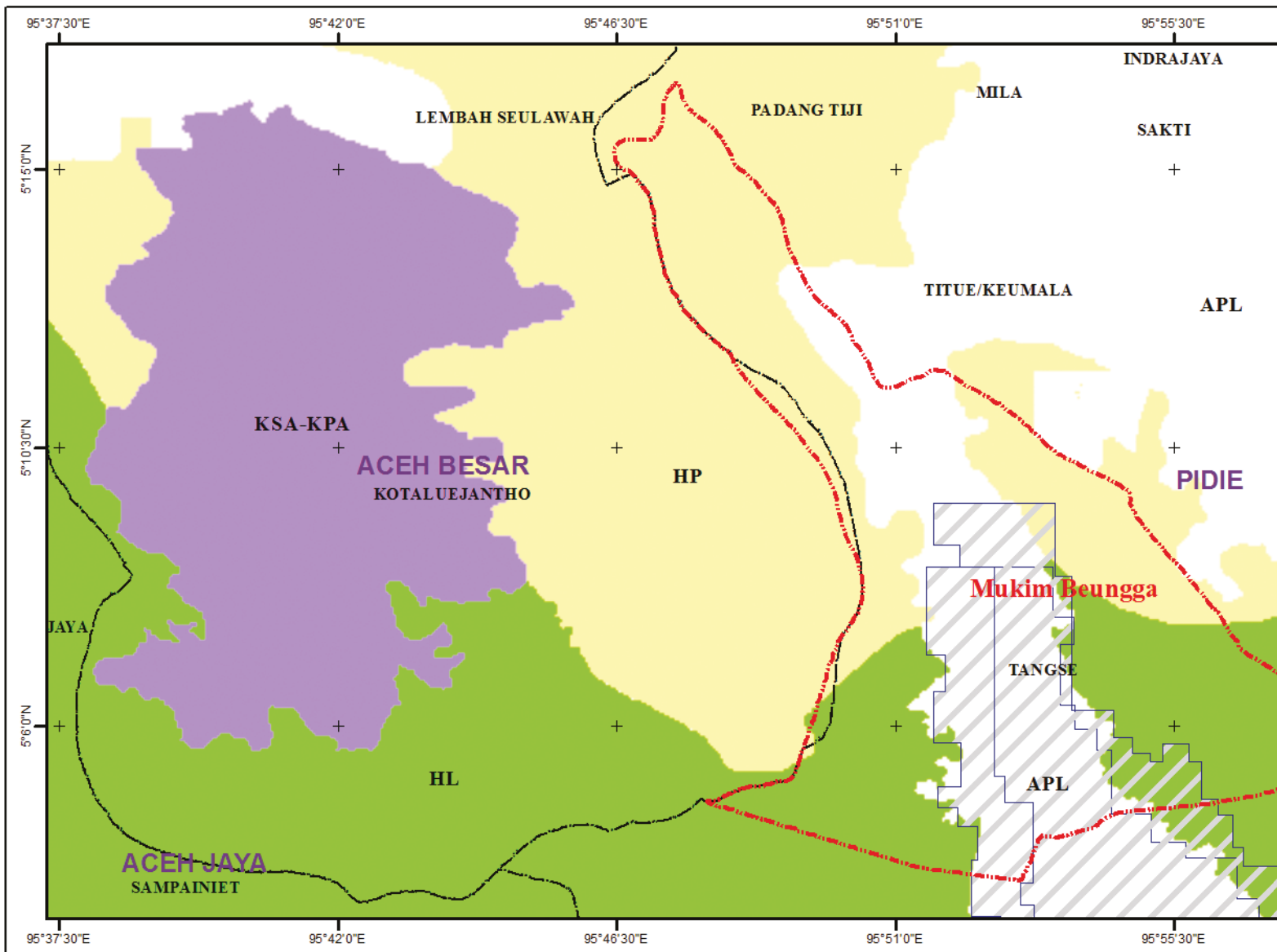
The Aceh Government produced a local policy that regulates the settlement of disputes using adat law in Aceh which is stipulated in Qanun Aceh No. 9/2008 on the development of customary life and customs which specifies 18 issues that can be settled using the adat law.

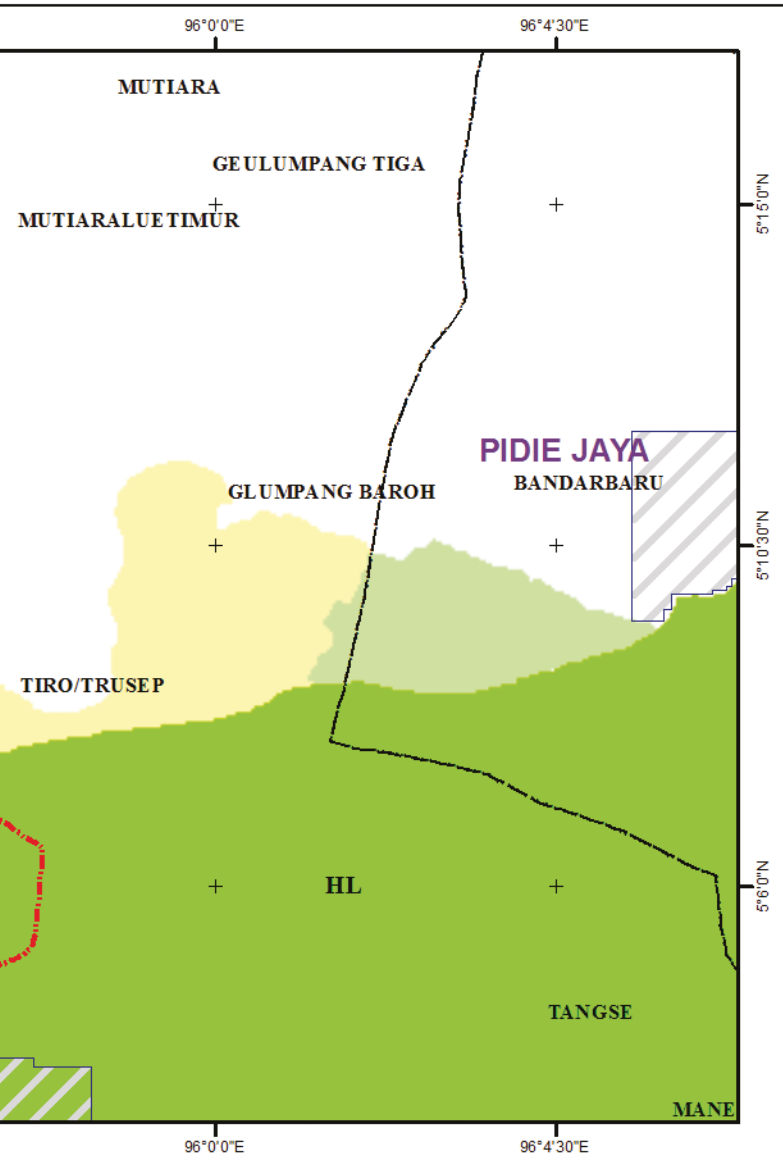


A Joint Agreement has been made between Aceh Governor, the Regional Police, and Aceh Adat Adjudication on the application of gampong and mukim's adat justice system in Aceh; and it was followed then in the year 2013 with a Gubernatorial Regulation No. 60/2013 on the Implementation of Adat and Tradition Disputes/Conflicts Settlement Procedure.

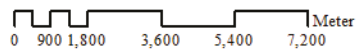


**Mukim Beungga's Traditional Clothes (Aceh)**





**MAP OF MUKIM BEUNGA'S ADAT LAND**  
**Tangse Subdistrict**  
**Pidie Regency**  
**Aceh Province**



1 centimeter = 1,850 meter

**Legend**

- Mukim Beungga Land Boundaries
- Regency Boundaries
- HGU for Oil Palm Plantation
- HGU for Mining

**Forest Area**

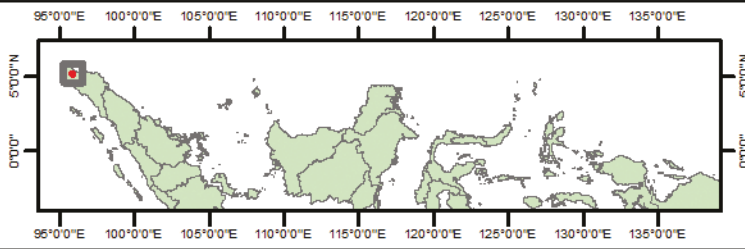
- KSA-KPA of the sea
- KSA-KPA
- Protection Forest
- Production Forest
- Limited Production Forest
- Conversion Production Forest

**Data Source:**

1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
3. Forest Area Web Map Service (WMS) of Forestry Department
4. Participatory Map of Mukim Beungga's (NAD) Adat Land
5. Indicative Administration Map of BPS (Central Statistics Agency) 2010

Coordinates System : Geographic Coordinate System WGS 1984  
 Horizontal Datum : WGS 1984

**Insert Map**



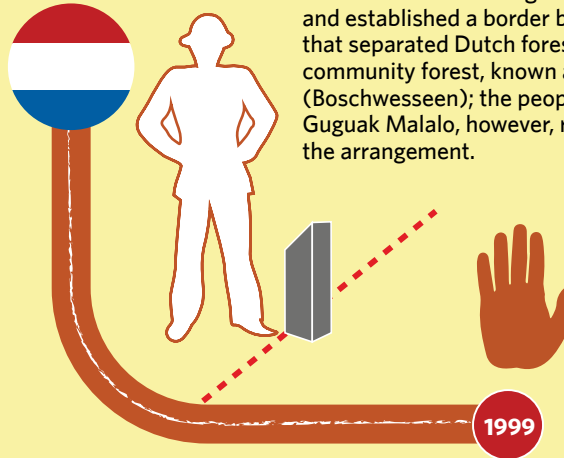


# MALALO TIGO JURAI

## ● Typology: Community's conflict against forestry

Malalo Tigo Jurai is situated in two administrative units of Nagari (village), the Nagari Guguak Malalo and Nagari Padang Laweh Malalo, South Batipuah Subdistrict, Tanah Datar Regency. Back then when a group of people from Pariangan came, they picked Malalo area as their new settlement. Once settled down, this group formed a Nagari and to facilitate an adat administration in this area, Malalo then was divided into three adat administrations, namely Jurai Guguak, Jurai Padang Laweh, and Jurai Tanjung Sawah that accupied one adat land.

The native people of Malalo adat law community is Jambak people, however along with the growing number of their population, this indigenous community group then was divided into 11 groups, they were Muaro Basa, Nyiur, Makaciak, Pauh, Simawang, Talapuang, Melayu, Jambak, Pisang, Sapuluah, and Baringin. Just like any administrations, each of these respective indigenous groups has their own structure which is closely ascribed to the functions of ulayat control and management.



The Dutch entered Guguak Malalo and established a border barrier that separated Dutch forest from community forest, known as BW (Boschwesseen); the people of Guguak Malalo, however, refused the arrangement.



**Nagari Malalo Tanah Datar's Traditional Clothes**

During the Indonesia's reform era, the designation of forest area into protection forest area took place with the issuance of the Ministry of Forestry and Plantation Decree No. 422/Kpts-II/1999; it was rejected, nonetheless, by the communities of Nagari Padang Laweh Malalo and Nagari Guguak Malalo.



The adat law community bound by both genealogical connection and territorial connection.



Authority to make rules and apply them is given to each of the existing Nagari at the moment: Nagari Guguak Malalo and Nagari Padang Laweh Malalo.

### ADAT LAW

Governs aspects from relation among community members to ulayat management.



Rules are established based on an agreement made among niniak mamak (panghulu/chief of the community) during an adat consensus meeting.



Nearly all of the rules are verbal rules which are communicated to the nephews/nieces through the role of panghulu suku (the leader of the indigenous group) and tungganai (a clan's head).



At the moment, the writing of adat rules has been started in the form of regulation of kerapatan adat nagari (Adat Council at Nagari Level) and regulation of Nagari.

### Malalo is a unitary adat area

Its adat administration is divided into three Jurai



Each of these Jurai is headed by a Kapalo Jurai.

### Forbidden Forest

An ulayat forest of nagari which is situated just over boschwesseen border barrier; it isn't yet divided among the eleven indigenous community groups and of which timber and non-timber products are forbidden to obtain. It is deemed therefore as a protected area.

### Hutan Ulayat Nagari

An area which isn't yet divided among the eleven indigenous community groups, having a public dimension and controlled by the nagari. Any attempts to regulate and manage this area shall acquire approval from the penghulu suku (leader of the indigenous group) in nagari and take into account considerations from the penghulu pucuk (leader of the community).

### Hutan Ulayat Suku

A forest area controlled by certain suku (indigenous group), of which regulation and management are based on the approval given by penghulu suku as the leader of suku/ indigenous community group.

### Hutan Ulayat Kaum

A forest area controlled by certain kaum (peoples), who are part of some indigenous group in Nagari. The right to regulate and manage this area is given after tungganai's (a clan's head) approval as the leader of kaum/peoples is given.

### Reserve Forest

Located just over the boschwesseen area; most of its area isn't yet divided among the eleven indigenous community groups, although the possibility of such arrangement exists. The groups could use this area for farming (parak) in time when their population increases. Both timber and non-timber products from this forest, however, are allowed to be taken under a certain procedure and with ninik mamak's consent.

### Farming/Parak

A forest area which has been divided among the suku/indigenous community groups, where various kinds of timbers are growing and the community are planting cloves, nutmegs, coffee, and other plants that are of high economic importance.

### Rice-field

The community's management area located under parak; the land has been divided among the suku/indigenous community groups and kaum/peoples.

### Housing

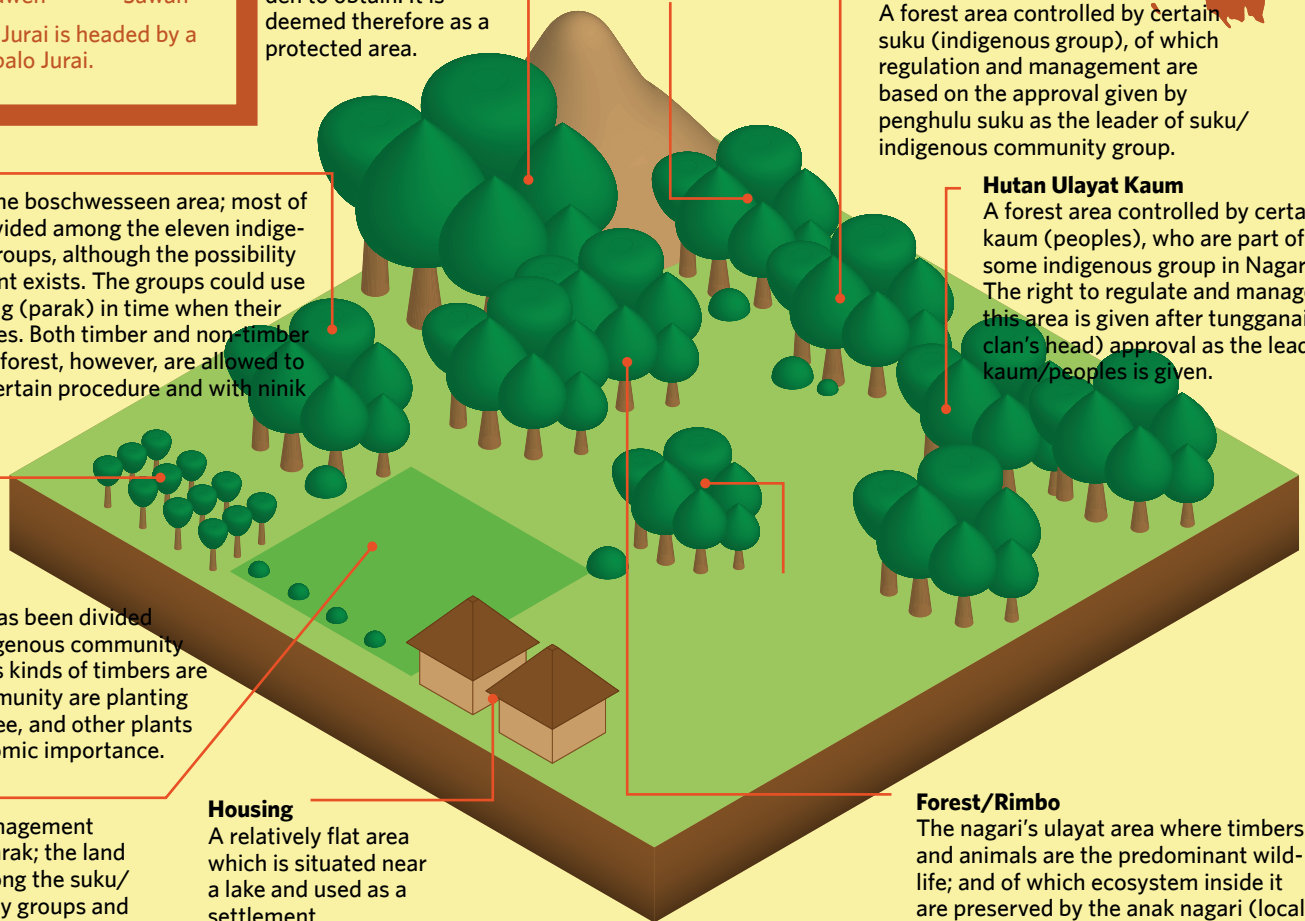
A relatively flat area which is situated near a lake and used as a settlement.

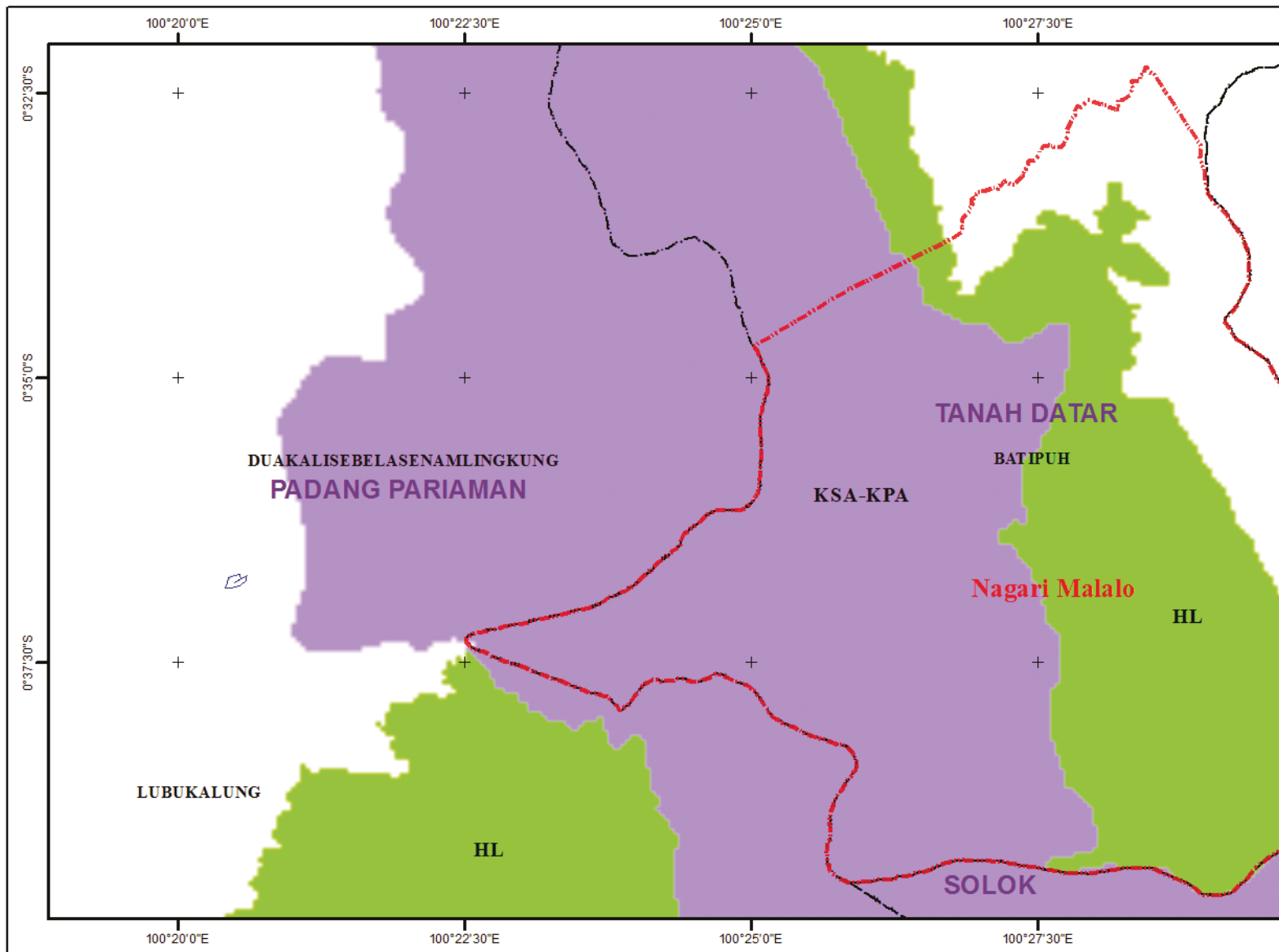
### Forest/Rimbo

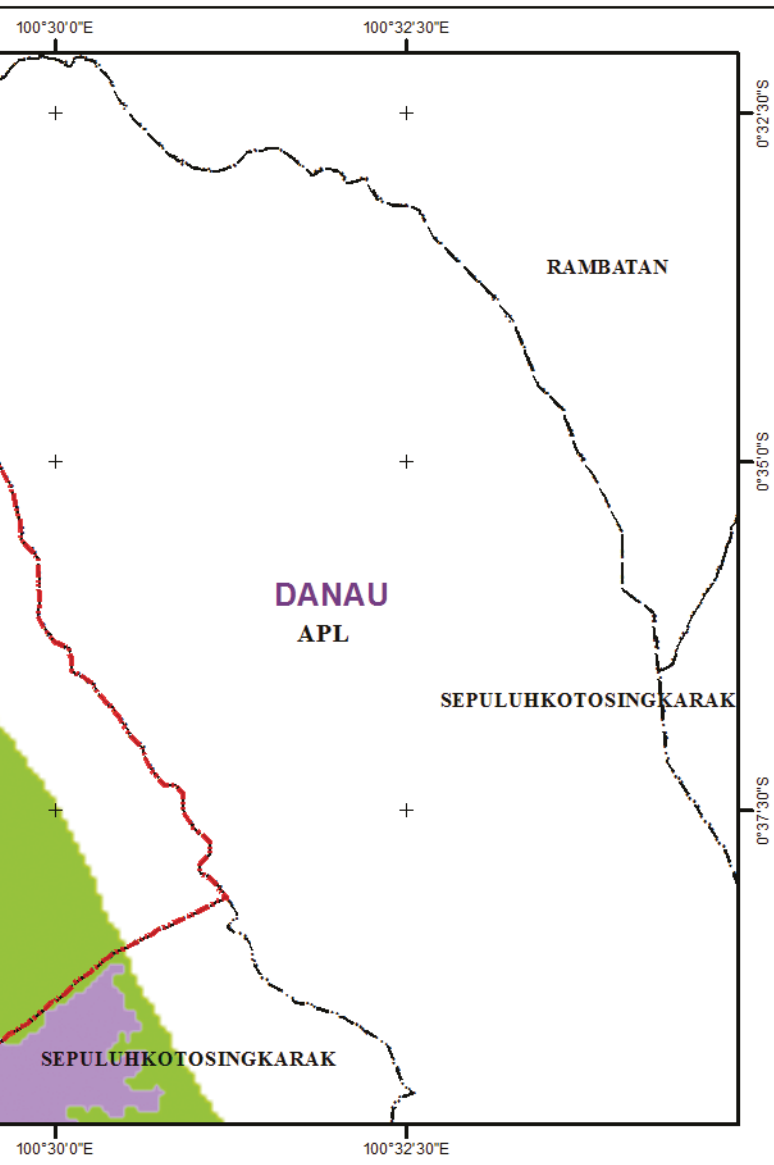
The nagari's ulayat area where timbers and animals are the predominant wild-life; and of which ecosystem inside it are preserved by the anak nagari (local people).

10.698 Ha

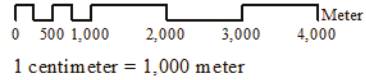
SUMATERA ISLAND







**MAP OF NAGARI MALALO'S ADAT LAND**  
**Batipuh Subdistrict**  
**Tanah Datar Regency**  
**West Sumatera Province**



**Legend**

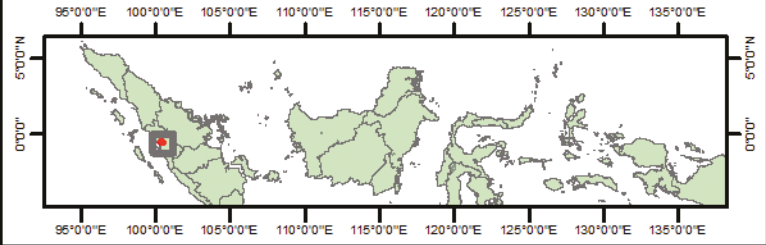
- |  |                             |  |                              |
|--|-----------------------------|--|------------------------------|
|  | Nagari Malalo's Adat Land   |  | KSA-KPA of the sea           |
|  | Regency Boundaries          |  | KSA-KPA                      |
|  | HGU for Oil Palm Plantation |  | Protection Forest            |
|  | HGU for Mining              |  | Production Forest            |
|  |                             |  | Limited Production Forest    |
|  |                             |  | Conversion Production Forest |

Data Source:

1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
3. Forest Area Web Map Service (WMS) of Forestry Department
4. Participatory Map of Nagari Malalo's (West Sumatera) Adat Land
5. Indicative Administration Map of BPS (Central Statistics Agency) 2010

Coordinates System : Geographic Coordinate System WGS 1984  
 Horizontal Datum : WGS 1984

Insert Map



# MARGA SERAMPAS

## ● Typology: Community's conflict against the National Park

The Adat Law Community of (Marga) Serampas is situated in Merangin Regency, Jambi. Marga Serampas consists of five villages: Renah Kemumu Village, Tanjung Kasri Village, Lubuk Mentilin Village, Rantau Kermas Village, and Renah Alai Village. An account about this community was traced from stories that have been passed down for generations and spread among the locals. The name of Serampas that we know today was given after a river's name, Serampas/Serampu River.



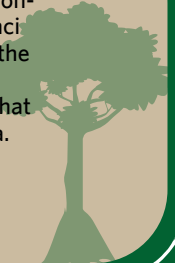
Marga Serampas' Traditional Male Clothes



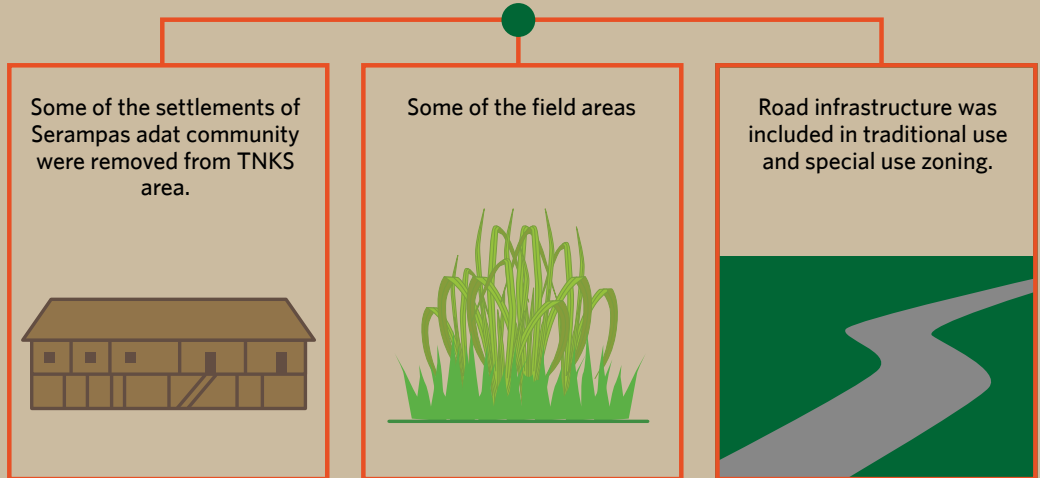
Total area of Serampas' Adat Land is **80,846.5 ha**



The community was in conflict with Kerinci Seblat National Park Center, in this case, acted on behalf of the Kerinci Seblat National Park's (TNKS) Management Unit, and the Central Forest Area Stabilization (BPKH). This conflict was triggered after the Ministry of Agriculture stated that nearly all Serampas' adat land is included in TNKS area.



To resolve this conflict, the Ministry of Forestry has attempted several efforts, including through enclaving and zoning measures.



Based on the Ministry of Forestry Decree No. 216/Kpts-II/1990, dated 4 May 1990.

**Based on the archeological evidence**

The ancestor of Serampas people was estimated of occupying the area between the eleventh century and thirteenth century.



William Marsden was a British historian who set his foot on Serampai area in January 1805 and wrote a book on Sumatera history.

From the study of their genealogy, Serampas' adat land is divided into three sub-areas



**Renah Kemumu    Tanjung Kasri    Renah Alai**

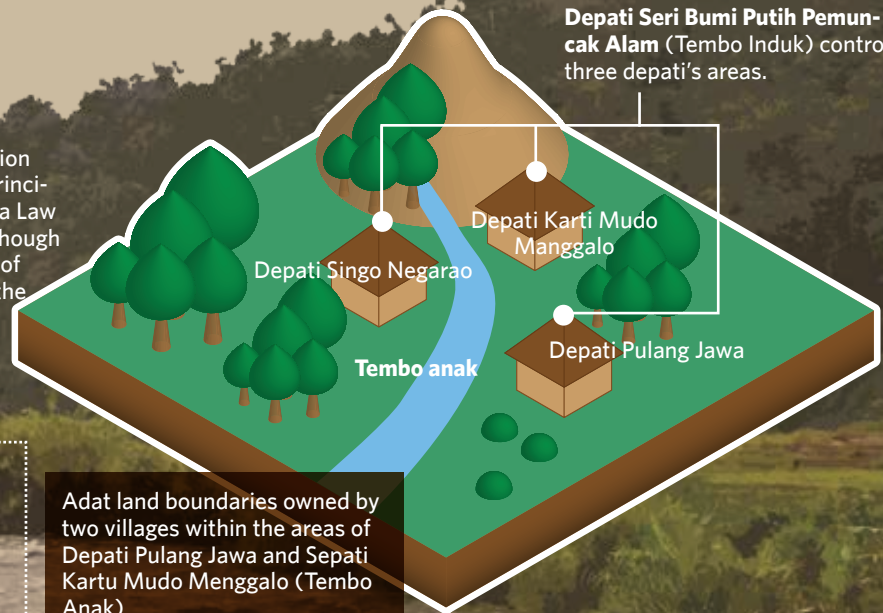
Each of these areas is headed by a depati (adat leader) who takes a role in adat implementation and administration function in the village.

**The Implementation of Adat Law**

**"Bertatah naik berjenjang turun"**

or subject to reasonable rules and hierarchical order  
Serampas' adat law system applies hierarchy in their adat rules which is judged by the degree of the mistakes made.

**Serampas' adat land boundaries**



**Basis of Justice System**

Honesty and territorial consideration applies here, as well as the adat principle of upholding the Islamic/Syaria Law (sarak); since it is believed, even though it is justified from the perspective of adat, it may not be the case from the perspective of Sarak.



**Trial Procedure**

Inviting adat leaders and sarak officers.



**Tanah ajum tanah arah**

A land designated by adat along with the management of its use.



Adat land boundaries owned by two villages within the areas of Depati Pulang Jawa and Sepati Karti Mudo Menggalo (Tembo Anak).

# MARGO SUKU IX

● **Typology: Community's conflict against the national park, protection forest, and forest concession holder.**

Margo Suku IX is located in Lebong Regency, Bengkulu. They were originally from Rejang People, one of the indigenous community groups in Sumatera. They resided in the area of Rejang Lebong Regency, Kepahiyang, North Bengkulu, and some other areas in South Sumatera Province. Rejang People own a traditional administration system known as Kutai (Kuteui/Kutei), stemmed from Hindus terminology Kuta which is understood as "independent sub-village" in Malay language.

The root of Rejang people was believed to be originated from Lebong area which was then divided into four petulai (kinship group), respectively: Petulai/ Marga Jurukalang, Bermani, Selupu and Tubey. Tubey then was divided again into two marga, namely Marga Suku VIII and Marga Suku IX. From what Dr. Hazairin wrote in his book De Redjang, which quoted Muhammad Husein's writing of Petulai, he mentioned as well about the term Mego or which was later on called Marga or Margo

**The area of state protection forest is in Plabai Village, the limited production forest (HPT) in Kota Baru Santan Village, whereas the Kerinci Sebelat National Park (TNKS) in Embong Uram Village, Kota Baru Village, and Embong I Village.**

Conflict chronology of Embong Uram, Embong I and Kota Baru communities versus the Kerinci Sebelat National Park.



1927



1980-an

1982

The State Forest (DK) area then became a Conservation Area or known as the Kerinci Sebelat National Park (TNKS) based on the Ministry of Agriculture Decree No. 736/Mentan/X/1982.

1980-an

The adat/local community in Rejang Lebong Regency came up against conflict with the State Forest (DK). Their adat area, known as Marga land, had changed function from previously productive farming area owned by the local people to protected area for ecological conservation purposes.

1999

Kerinci Sebelat National Park Area was designated as a conservation area.



Marga Suku IX's Traditional Clothes



### Rejang People

Rejang People is one of the indigenous community groups in Sumatera that inhabits areas of Rejang Lebong, Lebong, Kepahiyang, North Bengkulu, and some other areas in South Sumatera.

SUMATERA ISLAND



A Margo, known as Suku IX, lives across Plabai Village, Kota Baru Santan Village, Embong Uram Village, Embong I, and Kota Baru Village occupying a total area of **3,331.86 ha.**



### Traditional administration system

Kutai (kuteui/kutei) was stemmed from a Hindu terminology called Kuta which in Malay means an independent sub-village.

### The formation of Kutai or Sub-village

Sending Petulai children (indigenous children) to different places



This offspring is chosen only those from the male line of the family; they then open new sub-villages.

### Genealogical-based tenurial unit included in Margo institution, namely Suku IX



These five villages are called a Kutai, an independent unit, and part of a Petulai or Margo Suku IX unit

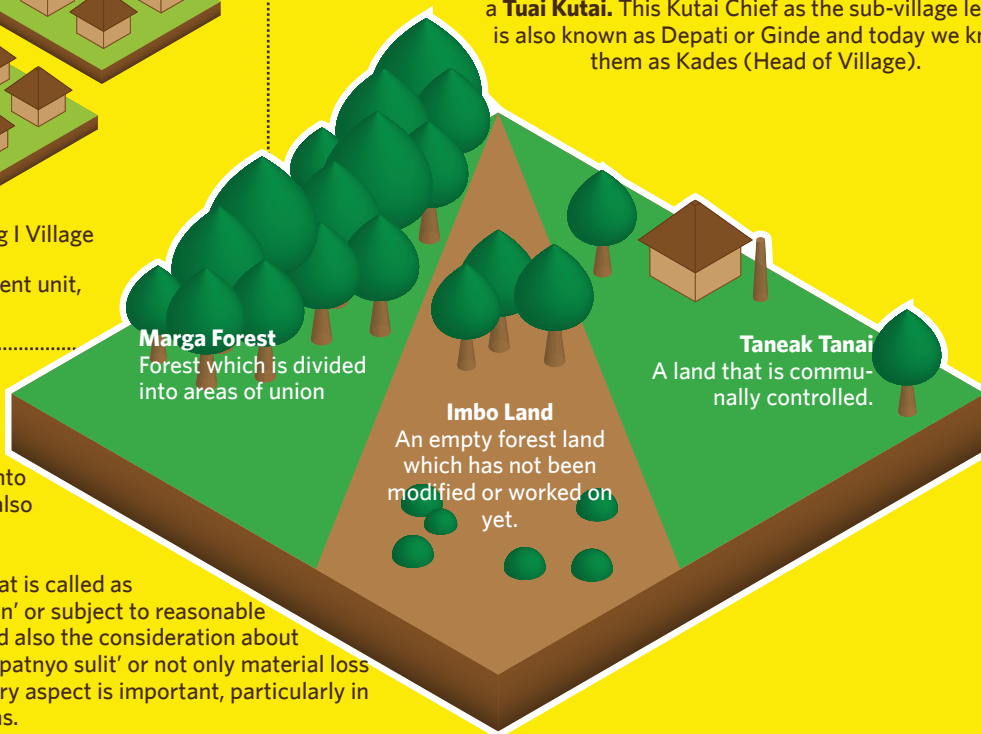
Each sub-village that has been formed will have the full authority to manage their own affairs and will be led by a **Tuai Kutai**. This Kutai Chief as the sub-village leader is also known as Depati or Ginde and today we know them as Kades (Head of Village).



### Rejang's Adat Law System

The principle rules in adat law are called 'Punen Pokok Adat Jang' which is then translated into "Adat Ninik Menetai Pun" and also "Adat Beak Nyoa Pianang".

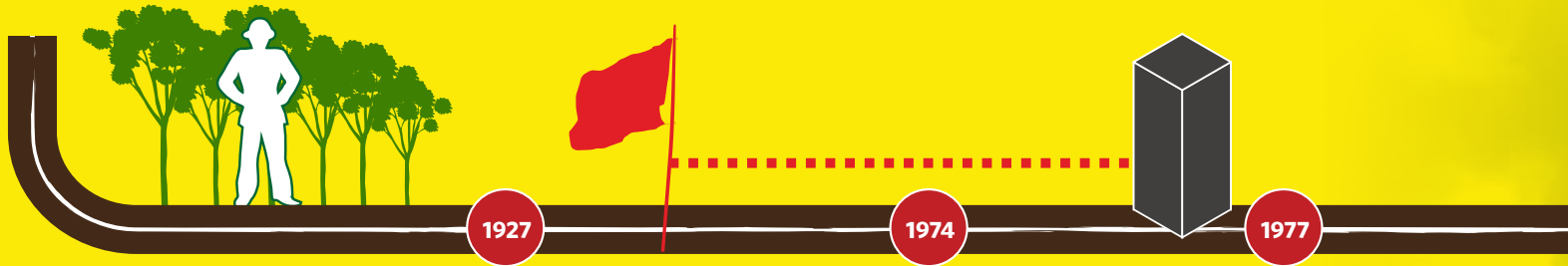
The stages it takes refers to what is called as 'berjenjang naik bertanggo turun' or subject to reasonable rules and hierarchical order and also the consideration about 'murah tepatnya ado sukar tempatnyo sulit' or not only material loss but also the sociological recovery aspect is important, particularly in deciding penalties and sanctions.





# MARGO SUKU IX

Chronology of Plabai and Kota Baru Santan community's conflict against the Protection Forest of Boven Lais Registrar 41 and conflict in regard to the administrative boundaries



In the case of BW area designation by the Dutch Administration, based on the agreement made between Wedana (Head of administrative unit between regency and subdistrict in Dutch era) Lebond, in this regard was the Dutch, and the administration of Marga, the area where the community was allowed to use was 500 m from the protected area (BW).

Area boundaries between Rejang Lebong Regency and North Bengkulu Regency were arbitrarily modified by the North Bengkulu Regency Administration.

The North Bengkulu Regency placed boundary markers that marked the expansion of the regency area; however, the markers remained sitting outside Marga Suku IX and Selupu Lebond's land boundaries.

1999

The integration of TGHK-based areas was carried out by the Ministry of Forestry with the issuance of the Ministry of Forestry Decree No. 420/Kpts-II/1999 on the designation of forest area in Bengkulu Province region for a total of 920,964 ha; including forest areas in Plabai Village and Kota Baru Santan Village.

The second pioneer road was carried out by the community together with the Rejang Lebong Regency Government. Immediately after the pioneer road, the community initiated a dialogue with the Regency Government.

1985  
1986

The designation of the area into TGHK (Agreement of Forest Land Use)-based area, specifically during the Administration of Governor Suprpto. The first goal of TGHK was to build large-scale oil palm plantations in the areas agreed upon.

1984





1977

In 1977, the first pioneer road to North Bengkulu was initiated; this pioneer work was carried out by the Administration of Marga Suku IX and Marga Selupu Lebong

1979

Marga was changed into desa (Village). It took place simultaneously in all areas in Bengkulu. During this process; with the lure of being the first province to support the central government's program, the provincial government practically coerced the locals into agreeing with the process.

1979

Additionally, in the era of marga administration (before 1979) the central government had been claiming areas of marga to be turned into the protection forest.

1983

All marga administrations under Bengkulu Province were collectively revoked. During of which time the lands included in the adat community (marga)'s tenurial rights had been turned into the state area.

1980  
1985

Forest encroachment by PT. Yamaja and PT. Raja Rimba on areas of Marga Suku IX's forest. Apparently, the areas PT. Yamaja and PT. Raja Rimba occupied were areas holding the HPT (Limited Production Forest) Permit of which land was inside the administrative area of North Bengkulu Regency.

# KASEPUHAN KARANG

## ● Typology: Community's conflict against National Park

Kasepuhan Karang is located in Jagaraksa Village, Muncang Subdistrict, Lebak Regency, Banten. Geographically, Kasepuhan Karang is included within the Gunung Halimun Salak National Park (TNGHS)'s area expansion scheme and is on the pathway between Sobang Subdistrict—Sajira Subdistrict—Rangkas Bitung City. Kasepuhan Karang is relatively far from the seat of Regency Government, around 35 km trip through asphalted and partly rocky roads. A number of rivers run through Kasepuhan Karang that hold significant roles in supporting the lives of its community members in rice-farming, fish farming, for example, and in carrying out their daily domestic activities, like bathing, washing and toilet activities.

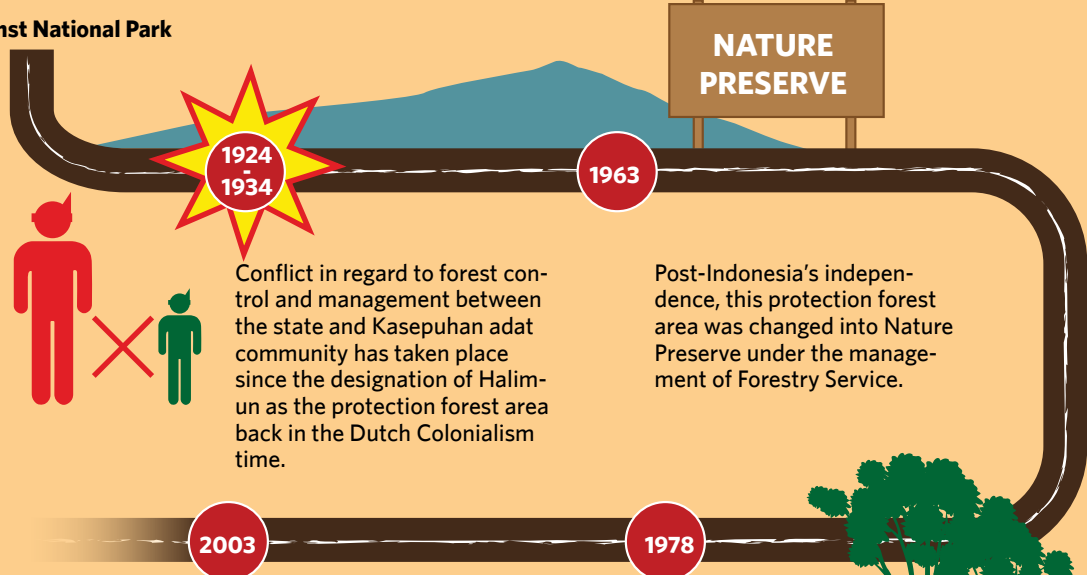


JAVA ISLAND

● The total area of Kasepuhan Karang is **1,081 ha**.

### ● Forest area comprises:

Leuweung kolot/paniisan (rest area) **2,101 ha**  
 Leuweung cawisan (area for farming/settlement) **4,157 ha**  
 Forest **389,207 ha**  
 Mount Haruman **96,176 ha**



1924  
1934



Conflict in regard to forest control and management between the state and Kasepuhan adat community has taken place since the designation of Halimun as the protection forest area back in the Dutch Colonialism time.

1963

NATURE PRESERVE

Post-Indonesia's independence, this protection forest area was changed into Nature Preserve under the management of Forestry Service.

2003



The production forest status was then changed into conservation area under the management of Mount Halimun National Park Center (BTNGHS) with its total area reaches 113,357 ha.



The change brought devastating impact on the community life. They no longer have access to their own adat forest. This prohibition only pushed marginal people down further into the depth of poverty.

1978

Some of the Nature Preserve areas were converted into Production Forest under the management of Perum Perhutani (State-Owned Forestry Company) Unit III West Java.



Traditional Clothes of People in Lebak, Banten



INCUPUTU

Followers of Kasepuhan based on kinship and blood relation.

### Kasepuhan Karang Adat Institution led by a Kokolot Karang (Head of Adat)

**Baris Kolut**  
(Kokolot Assistant)

**Kokolot Deputy**  
Managing affairs with outsiders



#### Pangiwa

Kampung's (village) order and administration

#### Ronda Kokolot

Guarding imah gede (the big house) at nights

#### Amil

Religious affairs

#### Bengkong

Circumcision

#### Paraji/ Ma Beurang

Baby's delivery and care

#### Palawari

Organize and provide foods and serve guests during an occasion/ celebration.

#### Aub Lembur

An area designated as the location of water source and considered sacred by Kasepuhan community; they also designate it as a cemetery area.

#### Gunung Kayuan

A plain area full of various kinds of timbers where no one is allowed to cut down.

#### Leuweung Cawisan

Forest or land reserved for groves, rice fields and also a settlement.

#### Lamping Awian

Slope areas are planted with types of plants that can prevent erosion and also plants that can produce water, such as different kinds of guava species.

#### Lebak Sawahan

The contour under or at the foot of the mountain is used to open rice fields as the local people's source of food.

#### Leuweung Kolut/Paniisan

The area that holds the function of a rest area, either a rest area for Kasepuhan people to relax or in the sense of giving nature a break from environmental damages.

#### Datar Imahan

A flat and non-dangerous area is used as a location for settlement.

#### Legok Balongan

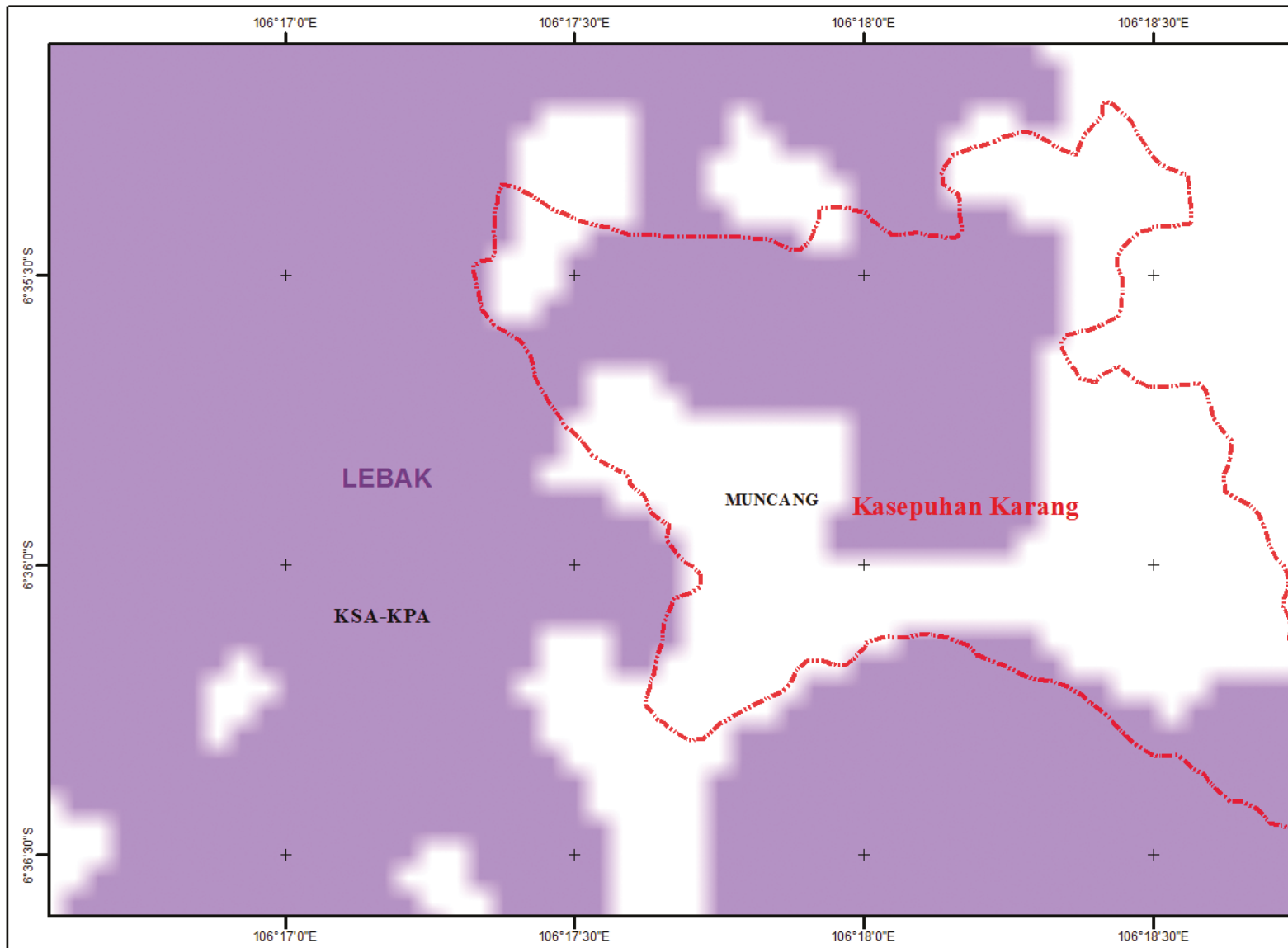
A basin that holds water is used as a pond.

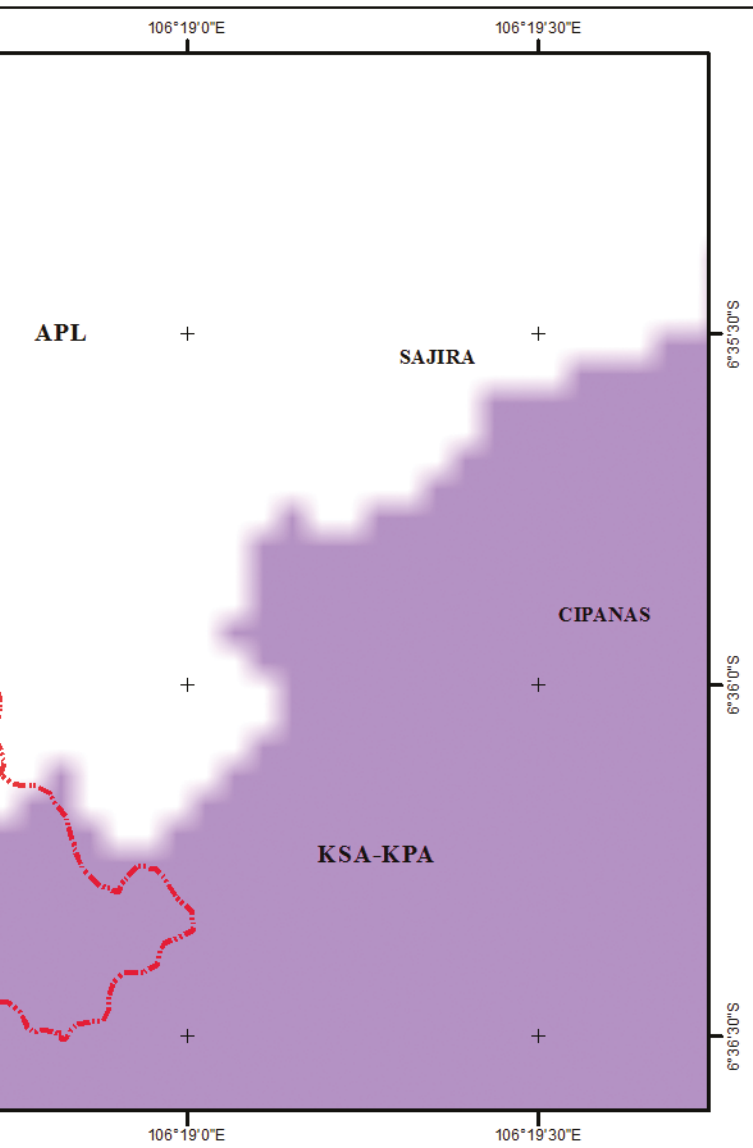


The adat law that is still exercised in Kasepuhan Karang is related to natural resources management (rice-fields, groves, forest/leuweung, and water source)

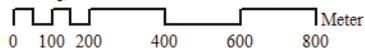


Adat law is presented orally and passed down from generation to generation. When a violation takes place, an adat sanction will then be applied. Soon there will be a process of documenting the adat law into a written documentation, with permission from Kasepuhan people.





**MAP OF KASEPUHAN  
KARANG'S ADAT LAND**  
Muncang Subdistrict  
Lebak Regency  
Banten Province



1 centimeter = 200 meters

**Legend**

- Kasepuhan Karang's Adat Land
- Regency Boundaries
- HGU for Oil Palm Plantation
- HGU for Mining

**Forest Area**

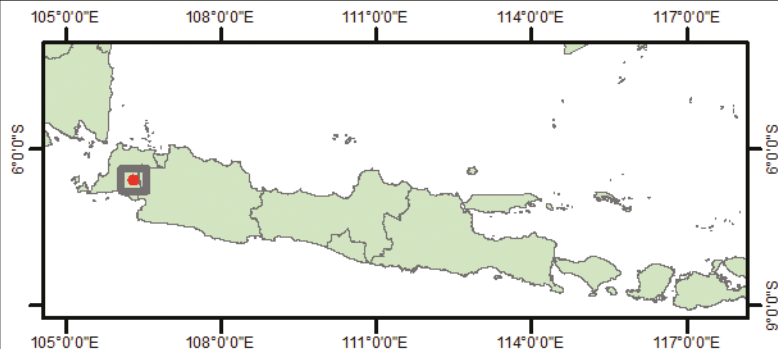
- KSA-KPA of the sea
- KSA-KPA
- Protection Forest
- Production Forest
- Limited Production Forest
- Conversion Production Forest

Data Source:

1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
3. Forest Area Web Map Service (WMS) of Forestry Department
4. Participatory Map of Nagari Malalo's (West Sumatera) Adat Land
5. Indicative Administration Map of BPS (Central Statistics Agency) 2010

**Insert Map**

Coordinates System : Geographic Coordinate System WGS 1984  
Horizontal Datum : WGS 1984



# KAMPONG MULUY

## Typology: Community's conflict against protection forest and forest concession holder

The adat community Kampong (Village) Muluy is located at the foot of Mount Lumut, Muara Komam Subdistrict, Paser Regency, East Kalimantan. The population of Kampong Muluy is dominated by Dayak Paser community and also by the offspring of interethnic marriages between Banjar people, Javanese, and Bugis people; with a total population of 134 people or 32 Families. This kampong is a buffer zone of water resources from three big water catchment areas namely Kesungei, Kandilo, and Telake, as well as their tributaries, like Tiwaw and its branches through Komam.



**Kampong Muluy's traditional clothes**

**KALIMANTAN ISLAND**



**124.675 ha**

**1970**

PT Telaga Mas became the holder of IUPHHK HA for 124,675 ha area in Paser Regency, East Kalimantan.

**1978**

PT Telaga Mas was given the forest concession; valid until 17 July 1990.

**1990**

The forest area in Mount Lumut, which is included in the management area of Muluy adat community, had been designated as the Protection Forest Area with a total area of +35,350 ha.

**35.350 ha**

**1993**

**2010**

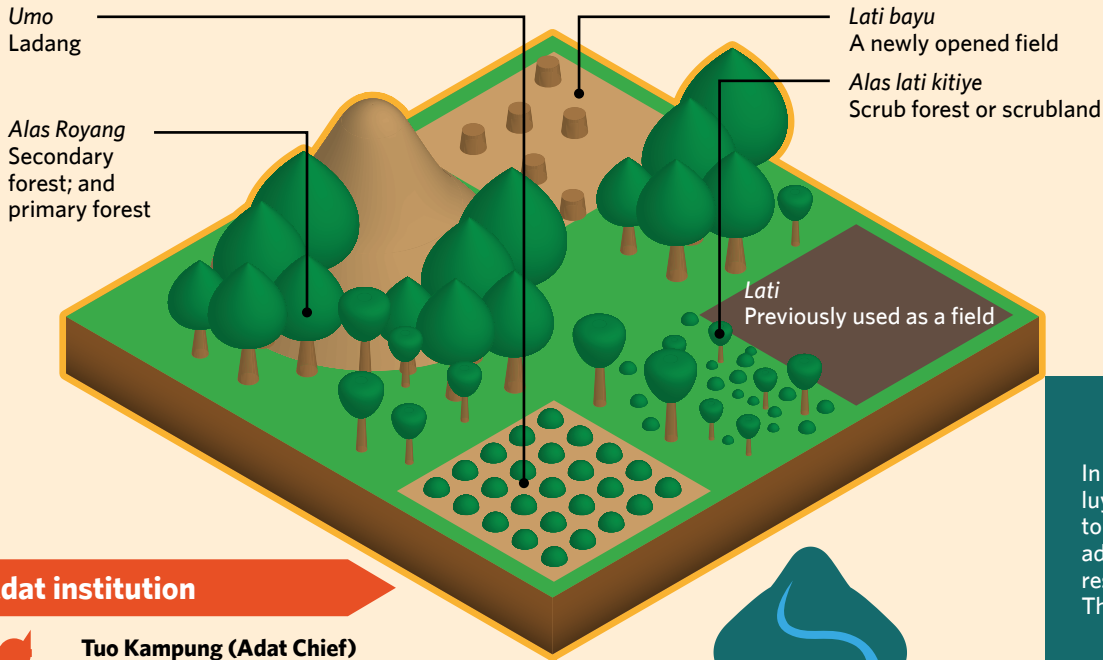
Since 2010 until today no activities seemed to be carried out in PT Telaga Mas' concession area. According to the Forestry Agency of Paser Regency, PT Telaga Mas was still waiting for a decision letter from the Forestry Minister to extend their permit.

Muluy's Adat Island for a total of **13,327.59 ha.**

Muluy's Adat forest for a total of **7,296.67 ha**

consisting of newly opened fields, fields, former fields, lati ono, underbrush forest, secondary forest, and primary forest.

Right in the company's location, in point of fact, laid a sacred location of Penggawa (district head) who was given the title "Jelomu Tambok Boyung"



### The Adat Law

In general, adat law applies in Mulyu can be classified according to topics it regulates. One of them is adat law that governs the natural resources and environment issues. They are:



The name of kampung Mulyu was originally taken after the name of Mulyu River, a type of spring creek (from a waterfall) that came from Mount Lumut which is believed to be the highest mountain in East Kalimantan.

### Adat institution



#### Tuo Kampung (Adat Chief)

Govern all affairs pertaining to the life of the community pursuant to the applicable rules. This may be done together with the Village Head, provided that adat mechanism is no longer effective to resolve the issues.



#### Wakil Tuo Kampung



#### Pengirak (Secretary)

Handle everything that needs to be documented, such as formulate an agreement letter which adheres to adat and government standards, record any committed adat violations, and assemble members of the community when a meeting is to be held.



#### Ngona (Treasurer)

Collect contribution from the community members and keep either the file of an agreement letter or the penalties.



#### Kampung (Members of the community)

The implementers of all decisions made and decided through consensus decision-making mechanism (bepekat), and vote in the election of leaders in their village.



#### Timber forest products

Types of trees that people are not allowed to cut and where sanctions will apply whenever the rule is broken.



#### Non-timber forest products

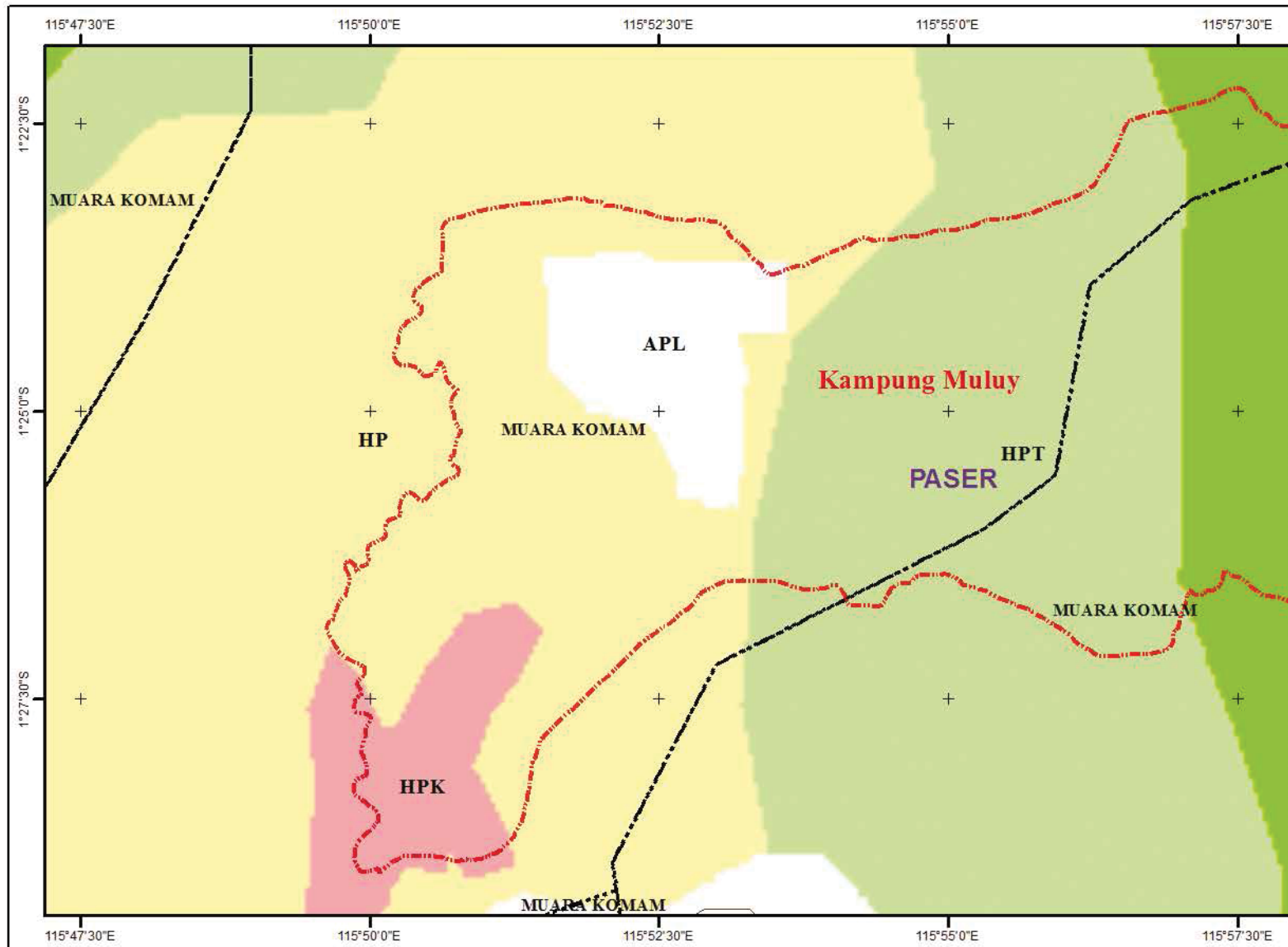
Regulate about the utilization of dammar, rattan, sugar palm (enau), candleberry/kukui nut tree (kemiri), fruits and coffee, honey.

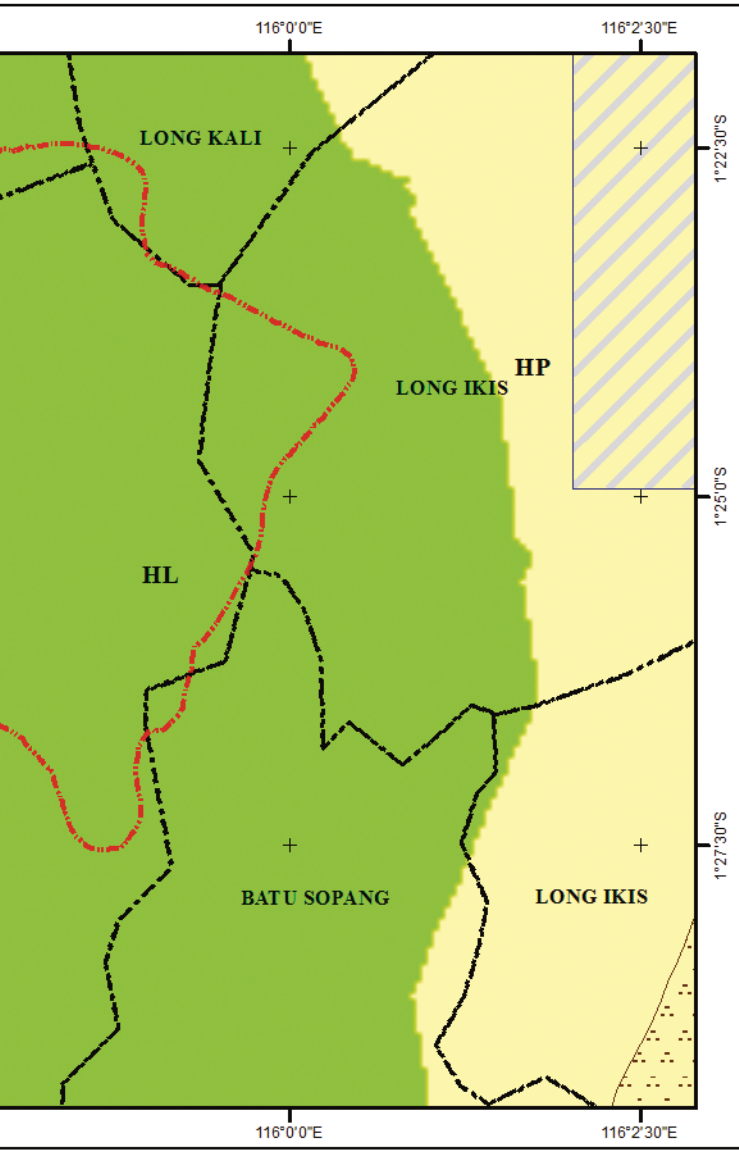


#### Other natural resources

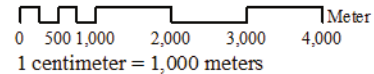
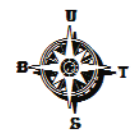
Regulate about the utilization of fish and gold.







**MAP OF KAMPUNG MULUY'S ADAT LAND**  
**Muara Koman Subdistrict**  
**Paser Regency**  
**East Kalimantan Province**



**Legend**

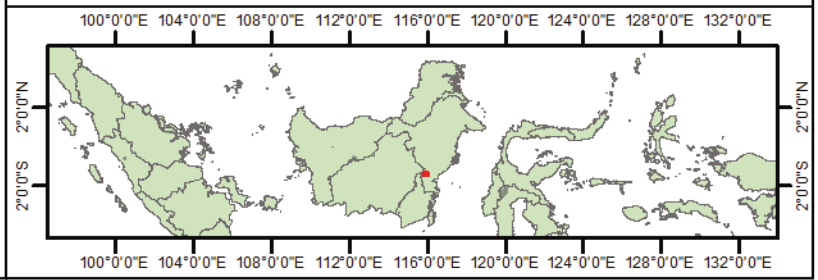
- |  |                             |  |  |
|--|-----------------------------|--|--|
|  | Kampung Muluy's Adat Land   |  | <b>Forest Area</b><br>KSA-KPA of the sea |
|  | Regency Boundaries          |  | KSA-KPA                                  |
|  | HGU for Oil Palm Plantation |  | Protection Forest                        |
|  | HGU for Mining              |  | Production Forest                        |
|  |                             |  | Limited Production Forest                |
|  |                             |  | Conversion Production Forest             |

Data Source:

1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
3. Forest Area Web Map Service (WMS) of Forestry Department
4. Participatory Map of Nagari Malalo's (West Sumatera) Adat Land
5. Indicative Administration Map of BPS (Central Statistics Agency) 2010

Coordinates System : Geographic Coordinate System WGS 1984  
 Horizontal Datum : WGS 1984

Insert Map



# KETEMENGGUNGAN DESA BELABAN ELLA

● **Typology: Community's conflict against forest concession holder, oil palm plantation, mining, protection forest, nature preserve, and national park**

Ketemenggungan (Customary Area) Siyai consists of two adat areas, Sungkup community, and Belaban Ella community. Both of these communities occupy Menukung Subdistrict, Melawi Regency, West Kalimantan. In Sungkup and Belaban Ella, adat law that they apply is in regard to managing and utilizing the adat land, such as working on the field (umo) or other farming methods, hunting for wild animals in the forest and gathering forest products, as well as sustainably managing various adat areas along with the local wisdoms they possess. Based on data obtained from Sungkup Kadus (Head of Sub-village), up to 2011 recorded number of the adat community members in Kampung Sungkup and Belaban Ella was 478 Families consisting of 750 men and 676 women.



**KALIMANTAN ISLAND**

Total adat area reaches  
**14,259.00 ha**

1980-an

Capital-intensive private sector came into the picture and was given opportunity by the Government to use the forest in the form of permits of:



HPH/IUPHHK Forest Concession Holder/Permits on the Utilization of Timber Products



Oil Palm Plantation



Coal Mining



Conservation Group (Protection Forest, Nature Preserve National Park)



The Sungkup and Belaban Ella adat communities have been the aggrieved parties with these arrangements since it infringed on their right to manage and use their adat land and forest along with its natural resources; a practice they have traditionally passed down from generation to generation.

**Rima'**  
Old-growth and undisturbed forest or known as the primary forest. All community members in one ketemenggungan or one kampung hold collective rights as a group over this Rima'.

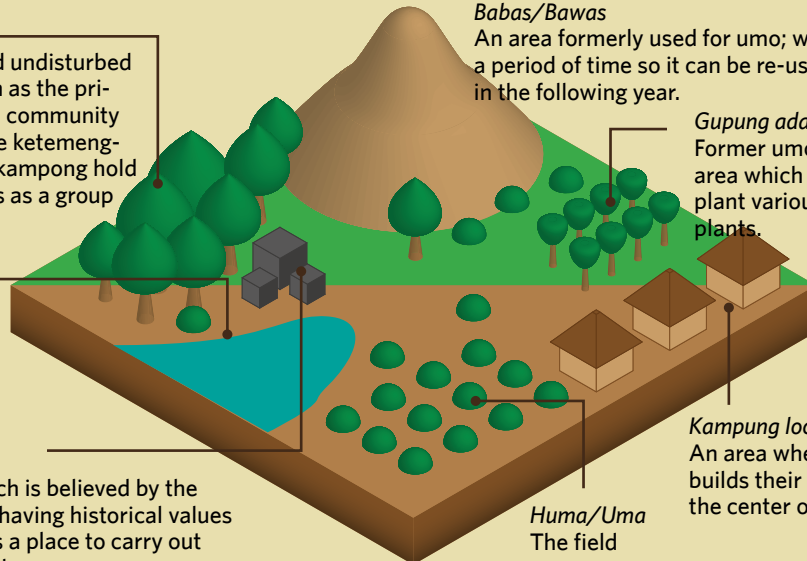
**Umo ranah**  
Field working area either in lowland or waterway.

**Sacred area**  
A location which is believed by the community as having historical values and devoted as a place to carry out their adat rituals.

**Babas/Bawas**  
An area formerly used for umo; which is prepared for a period of time so it can be re-used for another umo in the following year.

**Gupung adat or temawang**  
Former umo area or settlement area which has been used to plant various kinds of fruit plants.

**Kampung location**  
An area where the community builds their homes and becomes the center of their daily activities.



**Huma/Uma**  
The field

The adat communities of Kampung Sungkup and Kampung Belaban Ella consist of 2 sub-indigenous groups of Dayak, they are Dayak Limbai and Ransa. They have one Adat institution that is known as: **"Ketemenggungan Siyai or Ketemenggungan Desa Belaban Ella"** (formerly named Ketemenggungan Siyai).

### The Structure of Adat Institution



Temenggung >> the highest Adat Leader

Territorial authority:

all Ketemenggungan's adat land, across kampung and villages.

Adat Chief >>

the lowest Adat Leader (placed in every Kampung)

Territorial authority: limited in each of their respective areas.



### Functions and jobs:

- Ensuring that the adat law (rules) are respected and adhered to by its community members in their daily life.
- A leader in an adat ceremony/ritual.



The final level of Adat Justice is to state under an adat asseveration

### The practice of adat law (rules) and customs

Adat rules apply not only to regulate the relation among the community members themselves (human relation) but also their relation to their nature.

Adat sanction for those violating the adat law/rules is called "ulun"



All adat cases are settled through a hierarchical Adat Justice procedure:



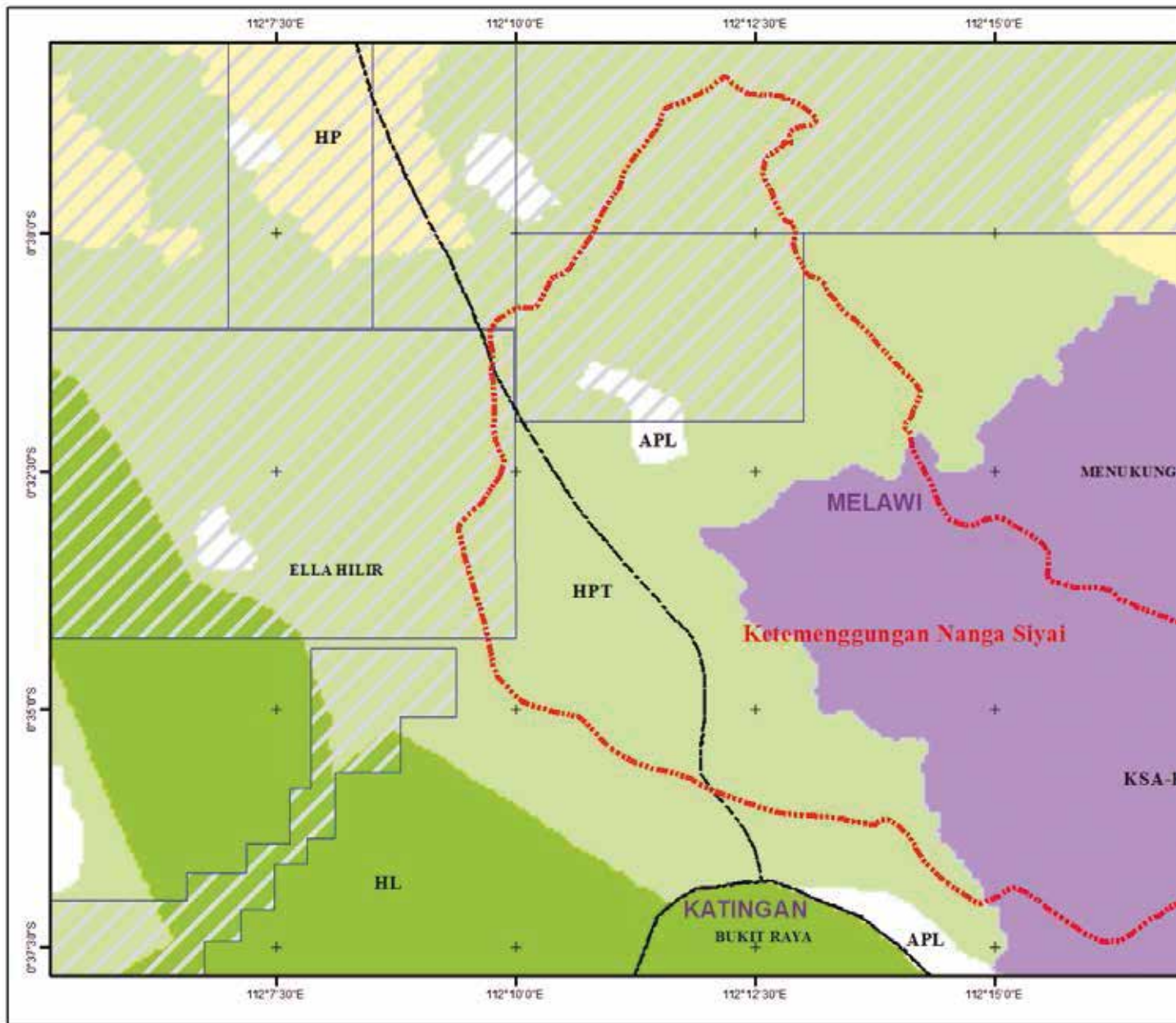
The administrator of Adat at Kampung Level (Adat Chief)

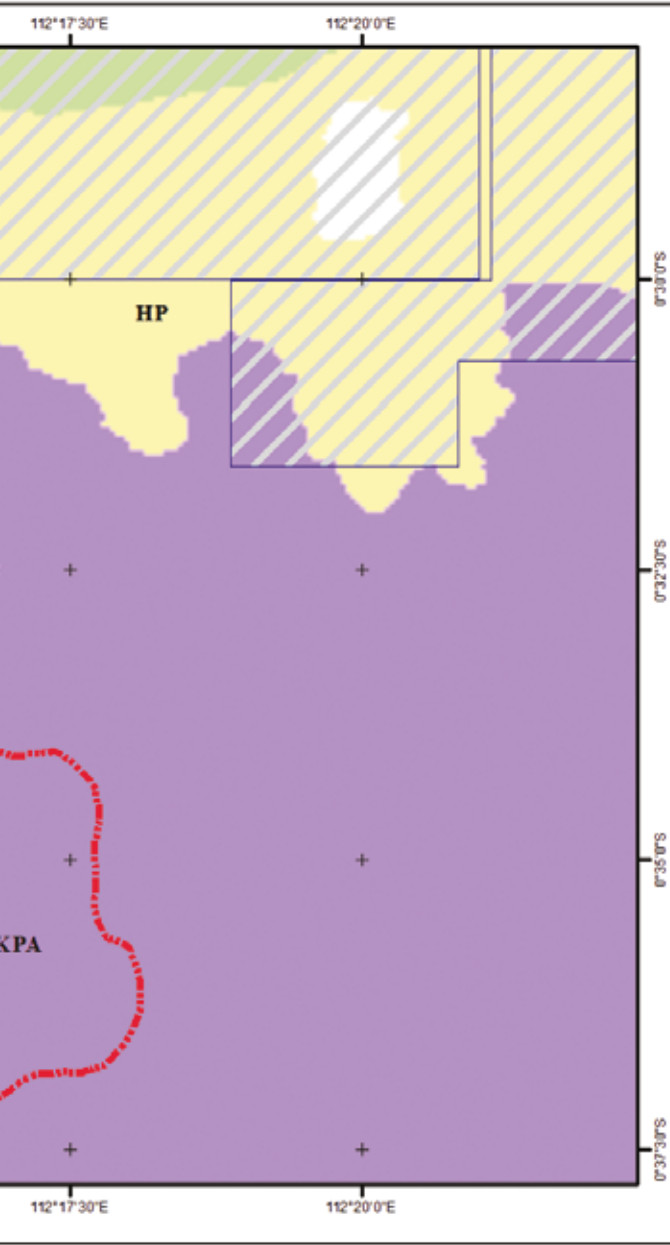


At Ketemenggungan Level (Temenggung)

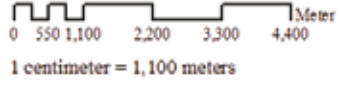


Melawi's traditional clothes





**MAP OF KETEMENGGUNGAN NANGA  
SIYAI'S ADAT LAND**  
**Menukung Subdistrict**  
**Melawi Regency**  
**West Kalimantan Province**



**Legend**

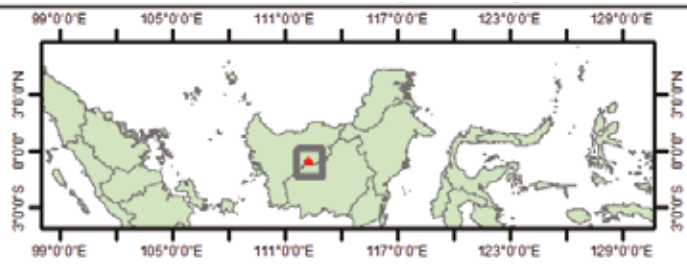
- |                             |                              |
|-----------------------------|------------------------------|
| Nanga Siyai's Land          | <b>Forest Area</b>           |
| Regency Boundaries          | KSA-KPA of the sea           |
| Subdistrict Boundaries      | KSA-KPA                      |
| HGU for Oil Palm Plantation | Protection Forest            |
| HGU for Mining              | Production Forest            |
|                             | Limited Production Forest    |
|                             | Conversion Production Forest |

Data Source:

1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
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5. Indicative Administration Map of BPS (Central Statistics Agency) 2010

Coordinates System : Geographic Coordinate System WGS 1984  
 Horizontal Datum : WGS 1984

Insert Map



# KETEMENGGUNGAN DESA TAPANG SEMADAK

## Typology: Community's conflict against the national park

Ketemenggungan Tapang Semada is situated in Sekadau Regency, West Kalimantan. It is composed of Kampung Tapang Sambas - Kemayau. The adat community of Ketemenggungan Tapang Semada applies adat law in regard to managing and utilizing the adat land, such as working on the field or other farming methods, hunting for wild animals in the forest and gathering forest products, as well as sustainably managing various adat areas along with the local wisdom they possess. The number of population in Kampung Tapang Sambas - Kemayau is 200 Families or 709 people consisting of 379 men and 330 women.



West Kalimantan's traditional clothes

1990-an

Capital intensive private sector entered the region; even until today, they are always given "priority" by the Government to use the adat community land by way of issuing the Oil Palm Plantation permit.



The adat community land is regarded as national "property" therefore evicting the locals from the land is a common practice; which to some degree disadvantage the Tapang Sambas-Kemayau adat community who has for generations inhabited the location.

### Sacred Place

A sign showing that the location is the settlement of the adat community or there used to be a settlement in the place where the adat community resided for a prolonged period of time.

### Penugau/Langkau (Settlement)

An area communally agreed upon to be used as a settlement or a place where the community can build their homes and becomes the center of their daily activities.

### Tamawang (Tembawang)

An area which was formerly a settlement as well as a field with various kinds of plants planted in the location, such as fruits and many more.

### Uma (Field)

The location where the community works to provide for their daily needs. In their terminology, they identify two types of uma: uma bukit (in the upland) and huma payak (in the lowland, such as for rice-field).

### Rimak (primary forest)

An old, undisturbed forest or commonly known as primary forest. All of the community members in one ketemenggungan or one kampung hold collective rights as a group over this Rimak.

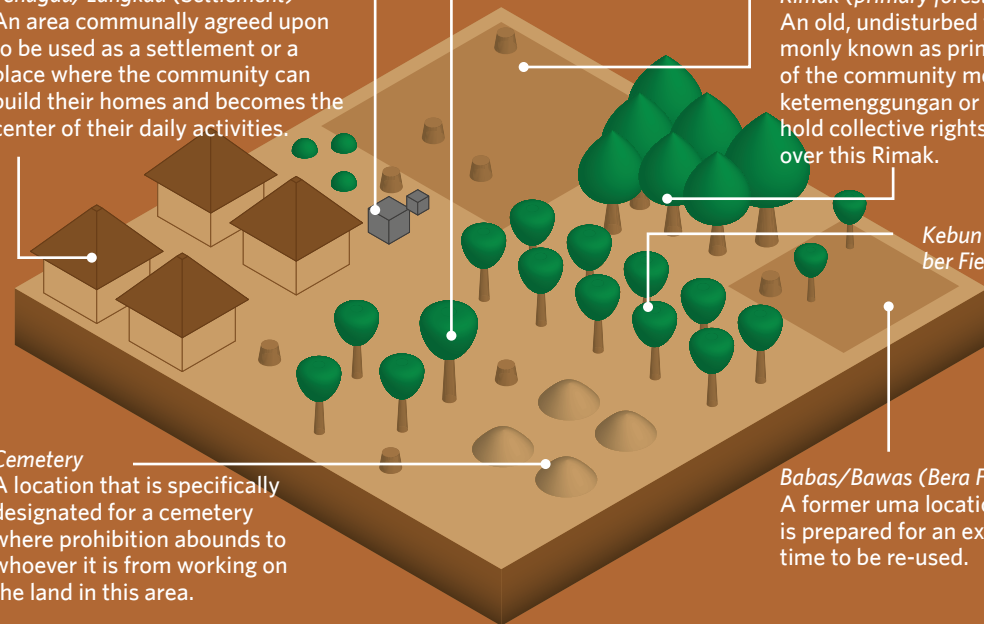
### Kebun Getah (Rubber Field)

### Cemetery

A location that is specifically designated for a cemetery where prohibition abounds to whoever it is from working on the land in this area.

### Babas/Bawas (Bera Field)

A former uma location which is prepared for an extent of time to be re-used.



**Ketemenggungan Desa Tapang Semadak reserves their Paguyuban (community-based organization) form, bound by local history, values, and customs that still exist until today.**

**The structure of Ketemenggungan administration**



**Temenggung**

Has the authority and responsibility for the whole area of adat land which is under his control.



**Adat Ministry**

Has the authority to govern the adat customs and law at kampung/sub-village level. The Adat Ministry may form an Adat Ally as his assistant to assist him with his jobs and functions.



An Adat Administrator succession takes place when the former dies, resigns, or being too old. The selection is conducted through an Adat Consensus Mechanism. Followed then with Adat inauguration and asseveration of adat through a "Ngukoh Temenggung Adat Ritual".



**A number of adat rules that are still applied today:**

Adat rule for Pati (Murder)

Adat rule for Marriage

Adat rule for Labor/Baby Delivery

Adat rule for Death

Adat rule for Peumpulah Behavior

Adat rule for Beuma Betaun

Adat rule for Pati Tapang Temawang

Adat rule for Celaka Sial sisil

Adat rule for Ampal-Ampal



Every adat rule has its sub-sections along with their own individual bangku adat and batang adat (body of adat). For Dayak De'sa, Bangku adat and batang adat are applied accordingly depending on the severity of the adat case.



Financial sanction units applied to people committing Adat violation are called "Rial and Tail".

This community also recognizes hierarchical adat case settlement system.



Started from adat administrator (Adat Ministry and Ally) in every kampung.



In the event that the case cannot be settled by the adat administrator at kampung level, the case will be taken to a higher level that is Temenggung level.



When the decision is considered unsatisfactory, the final attempt is that they will under an asseveration "dive into the water, put hands into boiling water, have a cockfight, and etcetera".

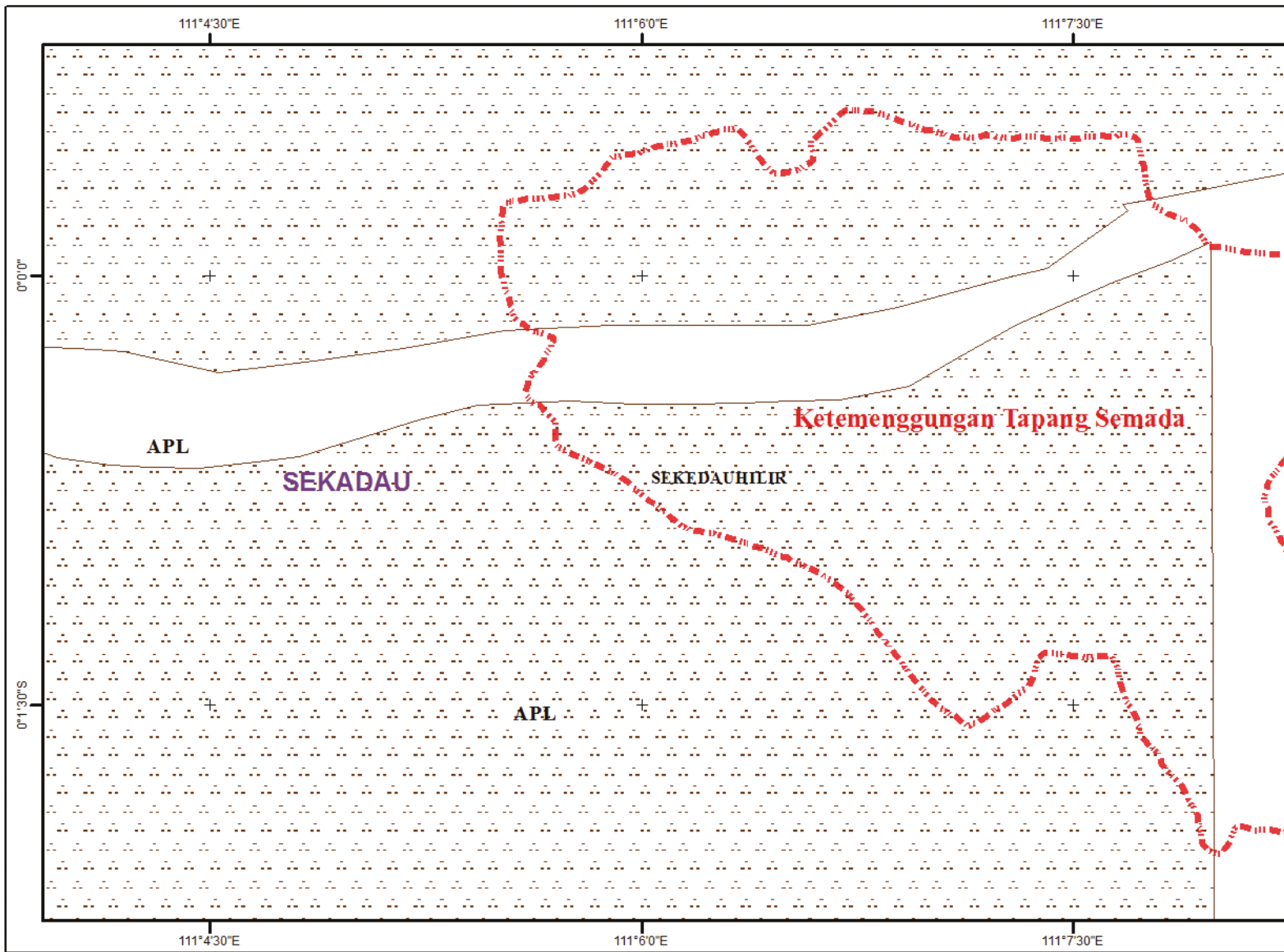


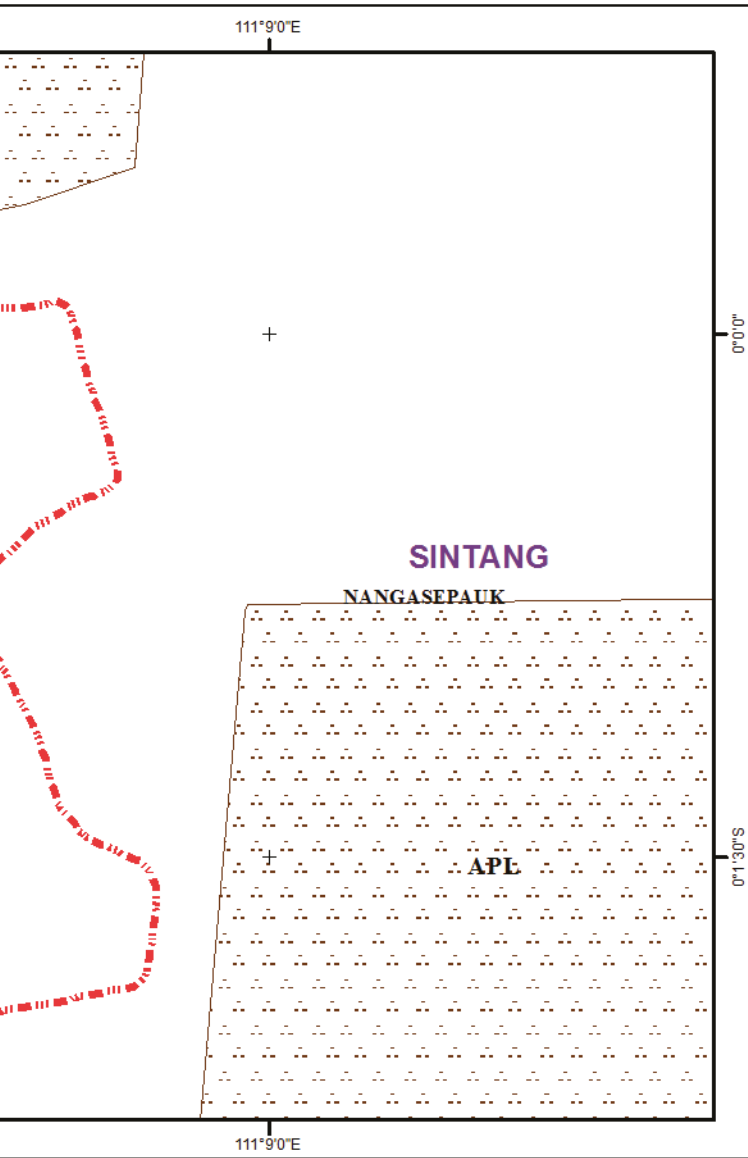
**KALIMANTAN ISLAND**

The total area of Ketemenggungan Tapang Semadak is **1,682.79 ha**

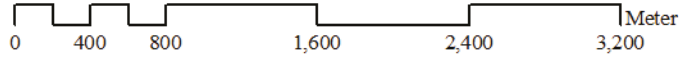
The total area of adat forest (rimak) reaches **98.26 ha**







**MAP OF KETEMENGGUNGAN TAPANG SEMADA'S ADAT LAND**  
**Sekadau Hilir Subdistrict**  
**Sekadau Regecy**  
**West Kalimantan Province**



1 centimeter = 400 meter

**Legend**

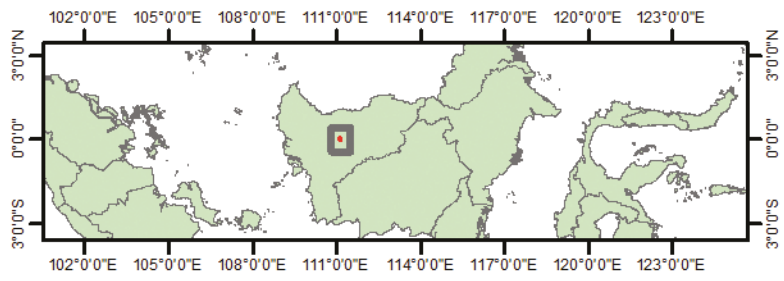
- |                             |                              |
|-----------------------------|------------------------------|
| Tapang Semada's Adat Land   | <b>Forest Area</b>           |
| Subdistrict Boundaries      | KSA-KPA of the sea           |
| HGU for Oil Palm Plantation | KSA-KPA                      |
| HGU for Mining              | Protection Forest            |
|                             | Production Forest            |
|                             | Limited Production Forest    |
|                             | Conversion Production Forest |

**Sumber 1**

- Data Source:
1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
  2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
  3. Forest Area Web Map Service (WMS) of Forestry Department
  4. Participatory Map of Nagari Malalo's (West Sumatera) Adat Land
  5. Indicative Administration Map of BPS (Central Statistics Agency) 2010

Coordinates System : Geographic Coordinate System WGS 1984  
 Horizontal Datum : WGS 1984

**Insert Map**



# MARENA

## ● Typology: Community's conflict with the plantation

The To Marena adat law community is one of the adat law communities located in Ngata Marena, Kulawi Subdistrict, Sigi Regency, South Sulawesi. The name "Marena" was originated from "Poreena" or area where water buffalos (Bengka) are let out to roam and spread out searching for food when these buffalos are taken back and forth from Kulawi to Gimpu. The To Marena adat community is one typical adat community that was formed out of genealogical and residential similarities. Traced back from their lineage To Marena was of Kulawi descent which was called the "Moma".



The total area of To Marena adat land is approximately **1,970.72 ha.**



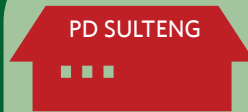
A "Rehabilitating Critical Lands" project/program from the Forestry Agency of Central Sulawesi Province was launched.

On account of this project, 125 Ha area belonged to the Marena adat law community were acquired because they were considered critical lands.

Land acquisition was not carried out by applying any legal procedure, nor did it meet any legal requirements.

1973

1981



The management of area acquired by the Forestry Agency - was officially handed to Central Sulawesi Regional Administration-Owned Company.

1973

The eastern part of the To Marena adat community was included in Lore Kalamanta wildlife preserve area.

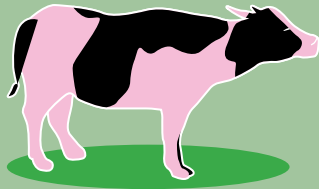
1990-an

To Marena adat land was designated as areas of protection forest and limited production forest.

1999

Lore Kalamanta's status was changed from Wildlife Preserve into Lore Lindu National Park with a total area of 217,991.18 ha.





### To (People) Marena's concept of adat law

Hintuvu



Katuvua

Hintuvu is a life value used as the principle to govern the interactional relationship between humans so they will respect (Pomebilialia), promote solidarity and help one another (Moringkau, Momepanimpu) as well as always resort to a discussion to reach a consensus (Molivu).

Katuvua is a life value used as the principle to govern the interactional relationship between human beings and nature. In that, it is prerequisite that human beings show wisdom and balance in any endeavors they take in utilizing the nature (Popahilongka Katuvua).

### Local wisdom principles of the Marena people of utilizing the natural resources



#### Prohibition

Prohibition is categorized into two characteristics, absolute and temporary.



#### Taboo

is also categorized into two, absolute and temporary.

#### Wanangkiki

Forest areas which are located up in the mountain peaks and dominated mostly by grasses, mosses, and shrubs. The diameter of most trees is relatively small and have not been disturbed so far by human activity.

#### Pangale

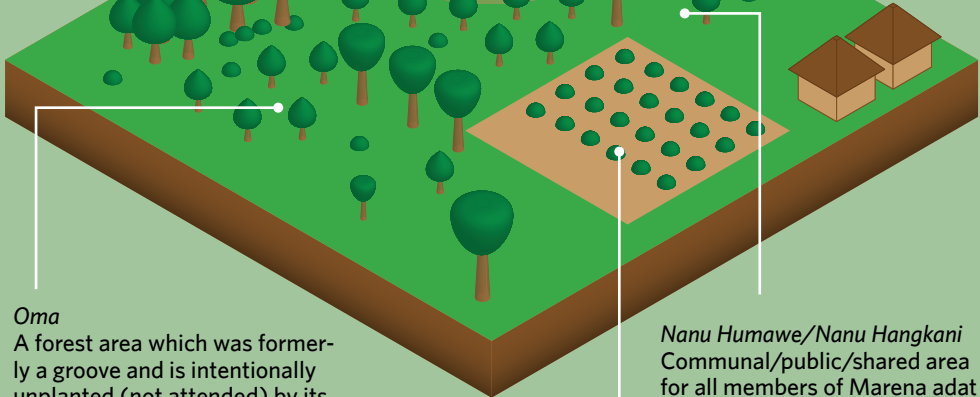
Forest area formerly managed as an agriculture area in the past; however, it was then abandoned for decades that it has re-grown into a forest once again. Pangale is commonly prepared to be used as a groove or rice-field area that the locals prepare for their grandchildren in the future.

#### Wana

The jungle/primary forest area of which land has never been used for any agricultural activities.

#### Pahawa Pongko

Forest area which was formerly an agriculture area that the community has abandoned for more than 25 years.



#### Oma

A forest area which was formerly a groove and is intentionally unplanted (not attended) by its owner.

Nanu Humawe/Nanu Hangkani  
Communal/public/shared area for all members of Marena adat community.

#### Pampa and Pobonea

A groove and a field the community are currently preparing or working on.

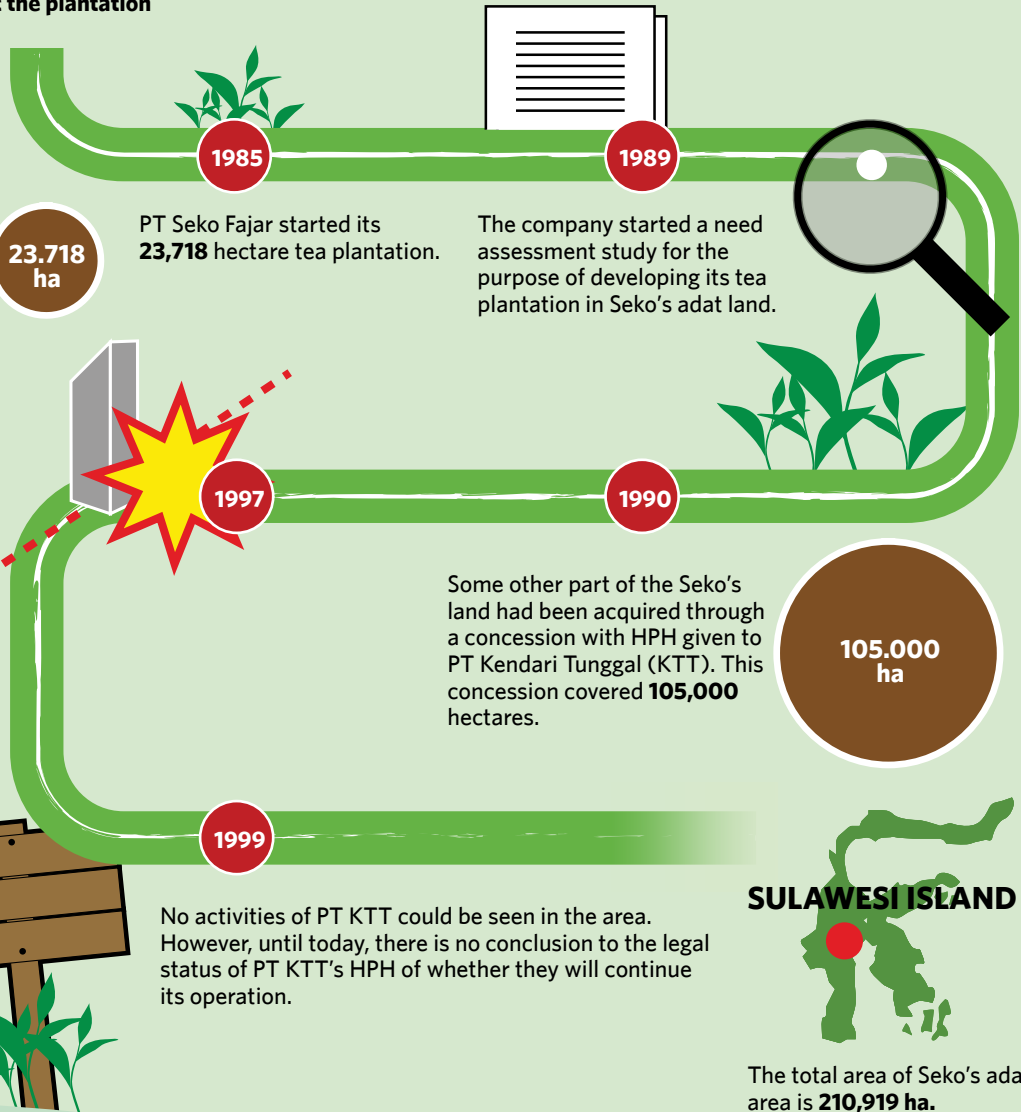
# SEKO

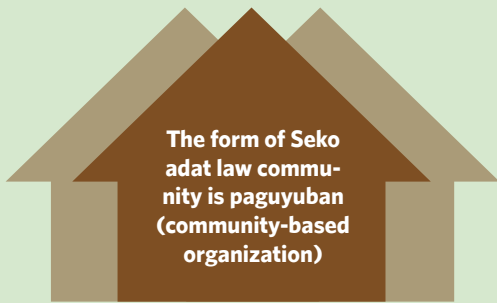
## Typology: Community's conflict against the plantation

Seko adat law community is situated in the upland which, administratively, belongs to North Luwu Regency, South Sulawesi. Seko, by far, is the broadest and furthest subdistrict of all subdistricts included in North Luwu Regency. Seko area is between 1,113 and 1,485 meter above sea level, with the area's dominant character is hilly topography. Seko is composed of twelve villages; all of which has obtained definitive status. Seko Subdistrict is easy to reach either by motorbike or planes; although, flights to this area might be limited.



Traditional clothes of Seko people, North Luwu





The form of Seko adat law community is paguyuban (community-based organization)



Bound by local history and values.

**Adat institution and adat law in Seko's three major areas**

Seko Padang

Seko Tengah

Seko Lemo

9 adat institution →



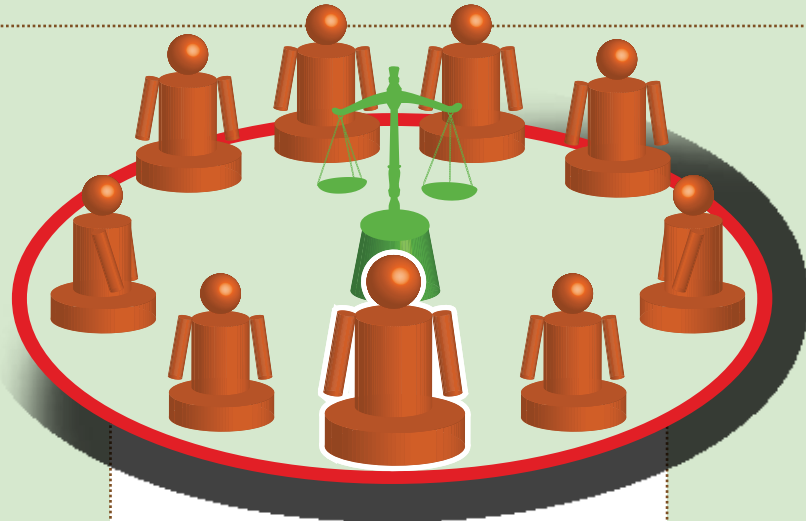
The Seko's adat law exists even until today. At the moment, a process of writing this adat law is taking place as an attempt to preserve the content of the adat law preventing its meaning from distortion and also to give the next generation some guideline that they can rely on.

**A succession of the adat leaders or Tubara, Tokey, etc.**

**Based on the line of descendant**

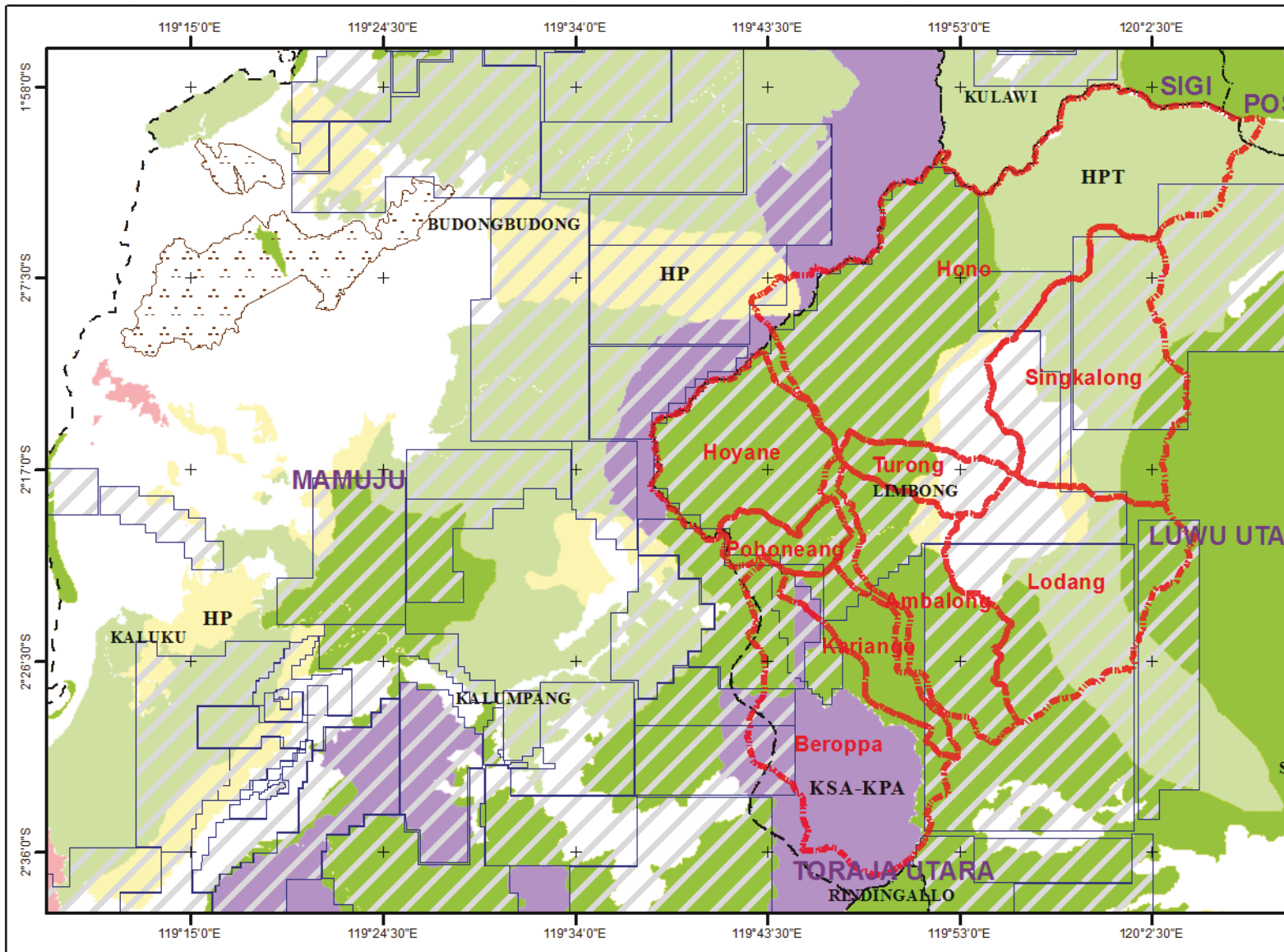


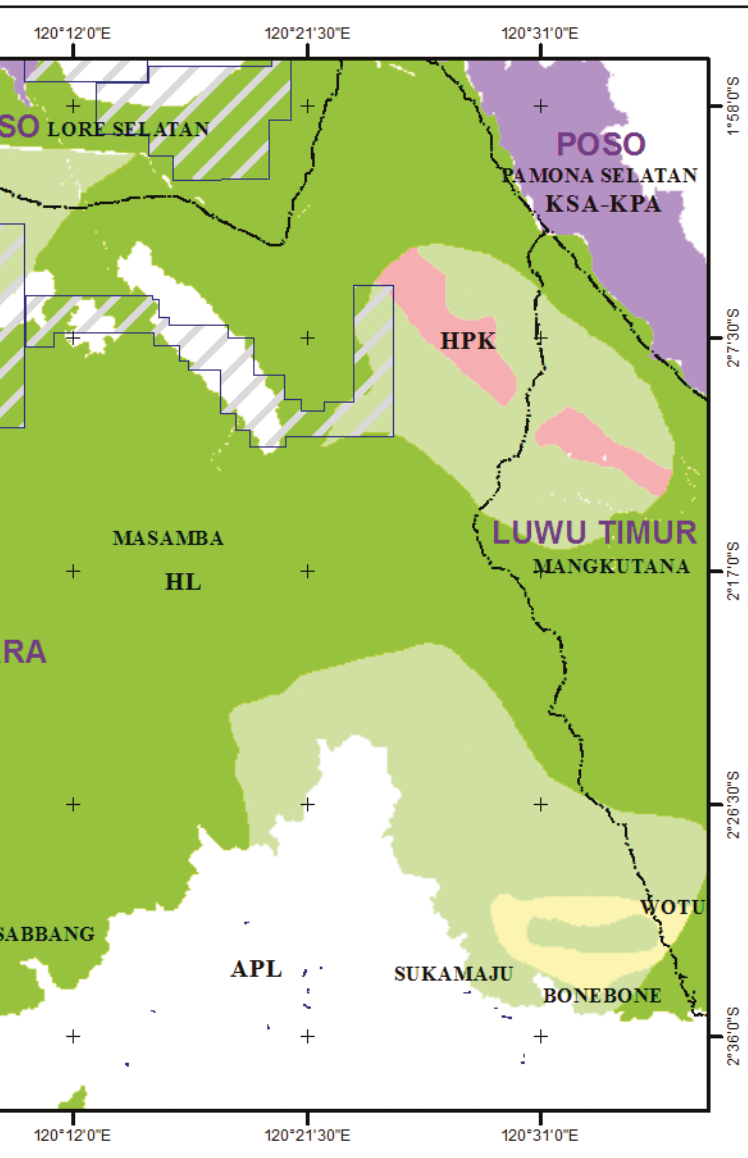
Adat leaders are replaced when they pass away; and then, the new adat leaders will be inaugurated.



**The implementation of adat law through adat adjudication**

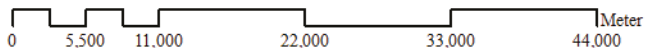
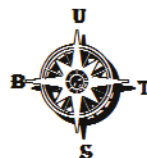
Adat leaders will usually hold a trial by inviting village administration and religious leaders when a dispute needs to be resolved.





## MAP OF SEKO'S ADAT LAND

Seko Subdistrict  
North Luwu Regency  
South Sulawesi Province



1 centimeter = 5,700 meters

### Legend

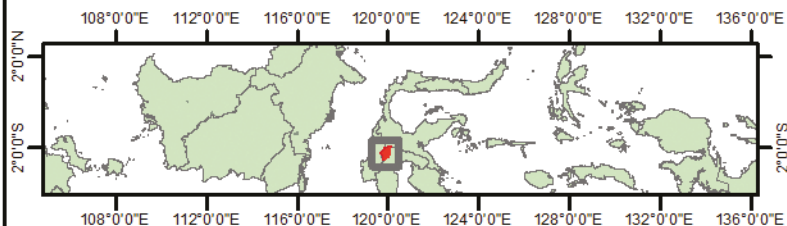
	Seko's Adat Land		KSA-KPA of the sea
	Subdistrict Boundaries		KSA-KPA
	HGU for Oil Palm Plantation		Protection Forest
	HGU for Mining		Production Forest
			Limited Production Forest
			Conversion Production Forest

### Data Source:

1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
3. Forest Area Web Map Service (WMS) of Forestry Department
4. Participatory Map of Nagari Malalo's (West Sumatera) Adat Land
5. Indicative Administration Map of BPS (Central Statistics Agency) 2010

Coordinates System : Geographic Coordinate System WGS 1984  
Horizontal Datum : WGS 1984

### Insert Map





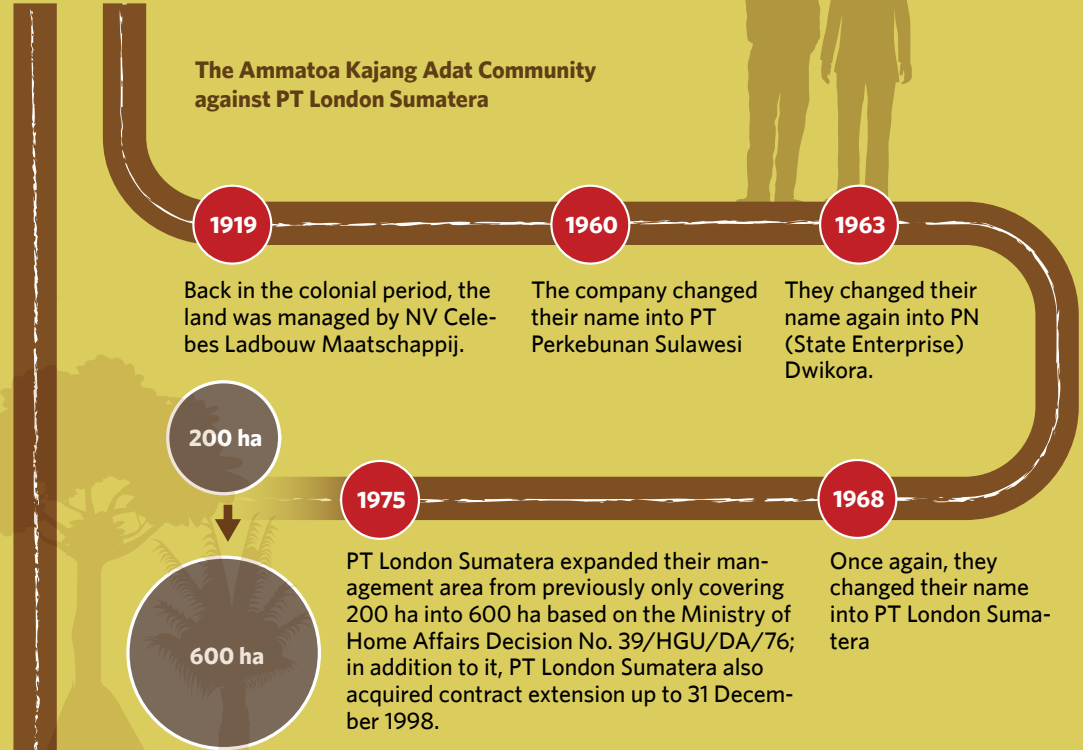
# AMMATOA KAJANG

## ● Typology: Community's conflict against plantation sector and production forest

Ammatoa Kajang adat community is one among the many adat communities, who have been occupying their adat land for generations; their land is located in Kajang Subdistrict, Bulukumba Regency. For this community, this area is regarded as an ancestral land that should be preserved and protected. Ammatoa Kajang calls this land Tana Toa or Old Kampung; whereas, the community is better known as Ammatoa Kajang adat community. Ammatoa is a name given to their adat leader which is passed down from generation to generation. Amma means Father, while Toa means someone they respect and look up to.

Ammatoa Kajang's adat land is spread out in three subdistrict administrative areas, they are: Kajang Subdistrict that covers Tana Toa Village and the capital subdistrict of Kajang/Kajang Kassi, and Bonto Biraeng Village; Bulukumba Subdistrict that covers Jo'jolo Village, Bonto Mangirig Village; and Ujung Loe Subdistrict that covers Tammato Village and Palangisang Village. The distant of these areas are 20 km from Kajang subdistrict capital, 60 km from regency capital, and 200 km from Makassar, the provincial capital of South Sulawesi.

The following two conflicts are the most prevalent conflicts that have been taking place for years; even today, they haven't been entirely resolved:



### The designation of Adat Forest (Borong) for State Forest Area

331.17 ha

The legal basis for designating the adat forest (borong) which is included as the Ammatoa Kajang adat community's land covering 331.17 ha was the Ministry of Forestry Decision No. 504/Kpts-II/1997.



The adat law community of Ammatoa Kajang lives in groups that spread out across the Sulapa Appa (the quadrilateral-borders of adat land)

### Belief system Pasang Ri Kajang

Covers the beliefs of:

- Tau Rie A'ra'na (God)
- Pasang Ri Kajang (Knowledge)
- Allo riboko (Soothsayer)
- Fate

### Pasang Ri Kajang



Sacred messages from Tau Rie A'ra'na (God) which were spoken to the first human and then passed down verbally from one generation to another.

Pasang Ri Kajang governs:



The belief system



Adat Law



The roles and functions of the adat institution

### Pangngadakkan The structure of Ammatoa Kajang's Adat Institution



*Ammatoa*

An adat leader; who is also a guardian, manager, and anchor, chosen by the universe and is appointed through a panganro (an adat procession/ritual).



Anrong ta ri Pangi (Officer)  
Anrong ta ri Bongkina (Officer)



Some Adat leader

### SULAWESI ISLAND



Total adat area is  
22,689.59 ha



Total adat forest is  
313,99 ha



**Ammatoa Kajang's  
traditional clothes**

### The execution of Adat Law

#### Pasang Ri Kajang

Executed by the adat leader of Ammatoa Kajang who is appointed during an adat consensus meeting.



#### Sanctions in regard of violations

- Cappa Babbala' (minor sanction)
- Tangnga Babbala' (medium sanction)
- sPoko' Babbala (severe sanction)



# AMMATOA KAJANG

## *Saukang*

The location where adat ritual takes place

## *Kalampoang (Gallarang) Land*

An adat land of which right to manage is given to the adat chief, for the purpose of livelihood.

## *Gilirang Land*

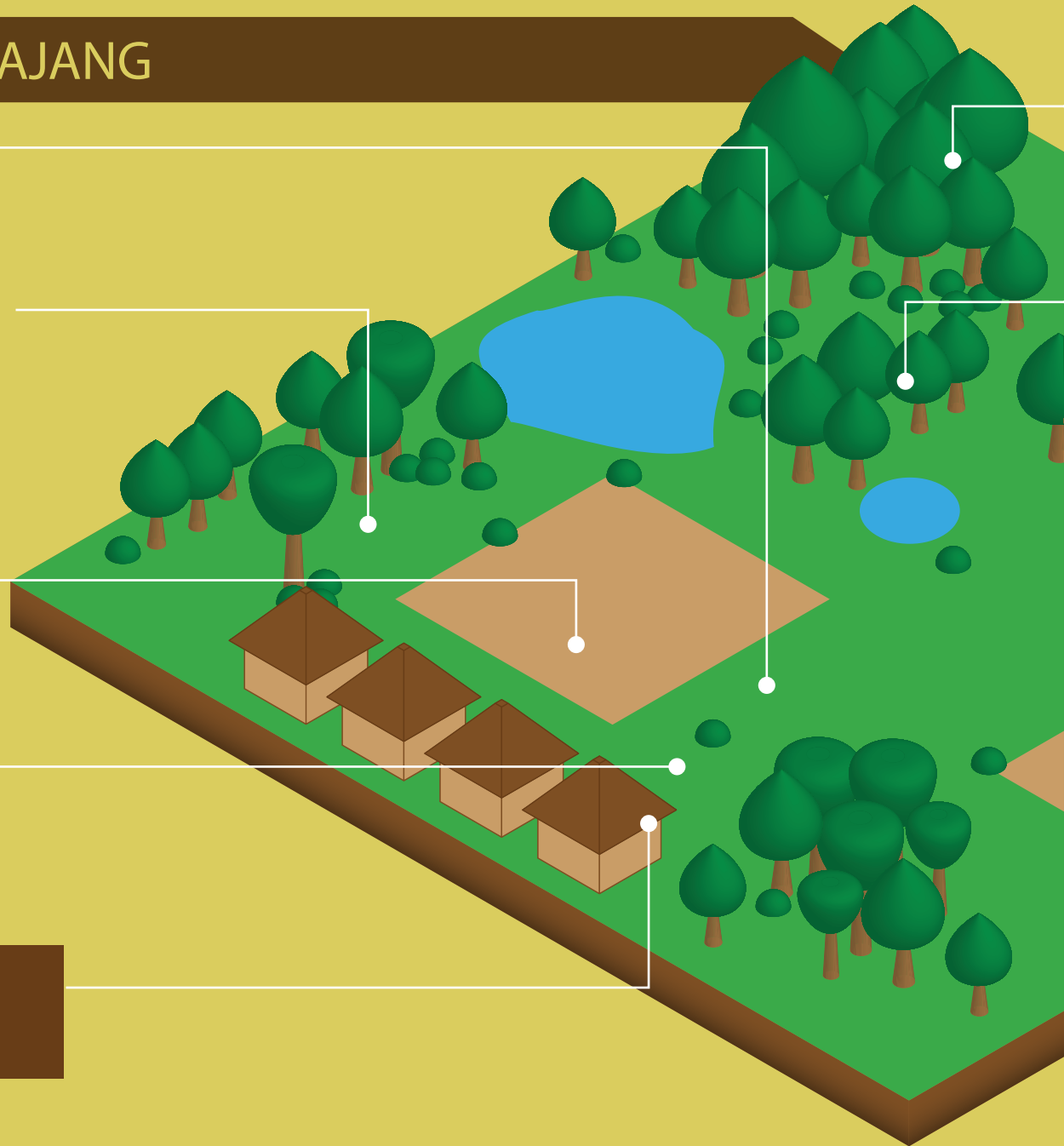
Land that is owned by one particular descendant group where those descendants in one adat community group take turns managing the land.

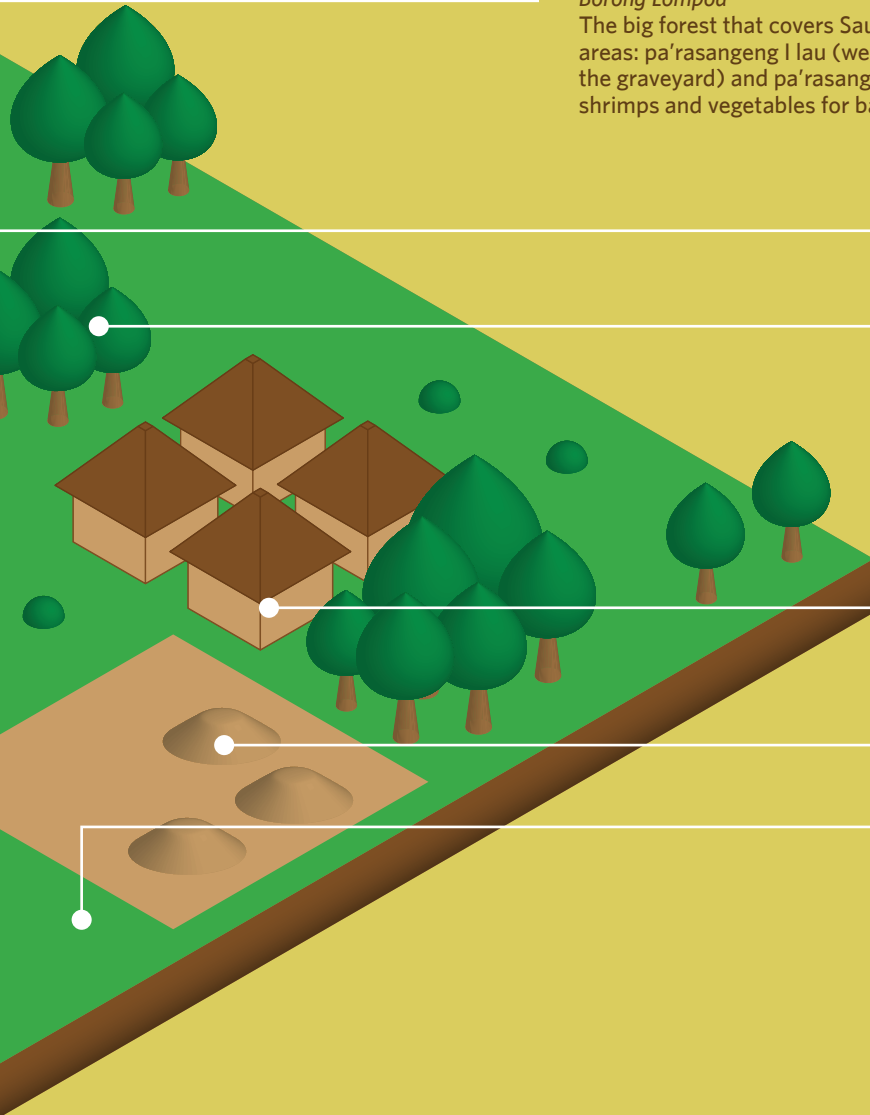
## *Private Land*

A land obtained from the family group based on need and agreement made among the concerned family group.

## *Rambang Seppang*

An adat land where all of the adat rules are applied and exercised in every foundation of life they own.





*Borong Lompoa*

The big forest that covers Saukang (sacred place to carry out adat ritual), two karrasayya areas: pa'rasangeng I lau (western part of kampong, area of battasayya/adat ritual of visiting the graveyard) and pa'rasangeng I raja (eastern part of kampong, area where to obtain shrimps and vegetables for battasayya and panganro (Ammatoa appointment)).

*Karrasa' Forest*

Area that serves as buffers for the forest's core area (blanket forest)

*Pangaleang Kayua*

The area where timbers may be used in a restricted amount.

*Pakuburan*

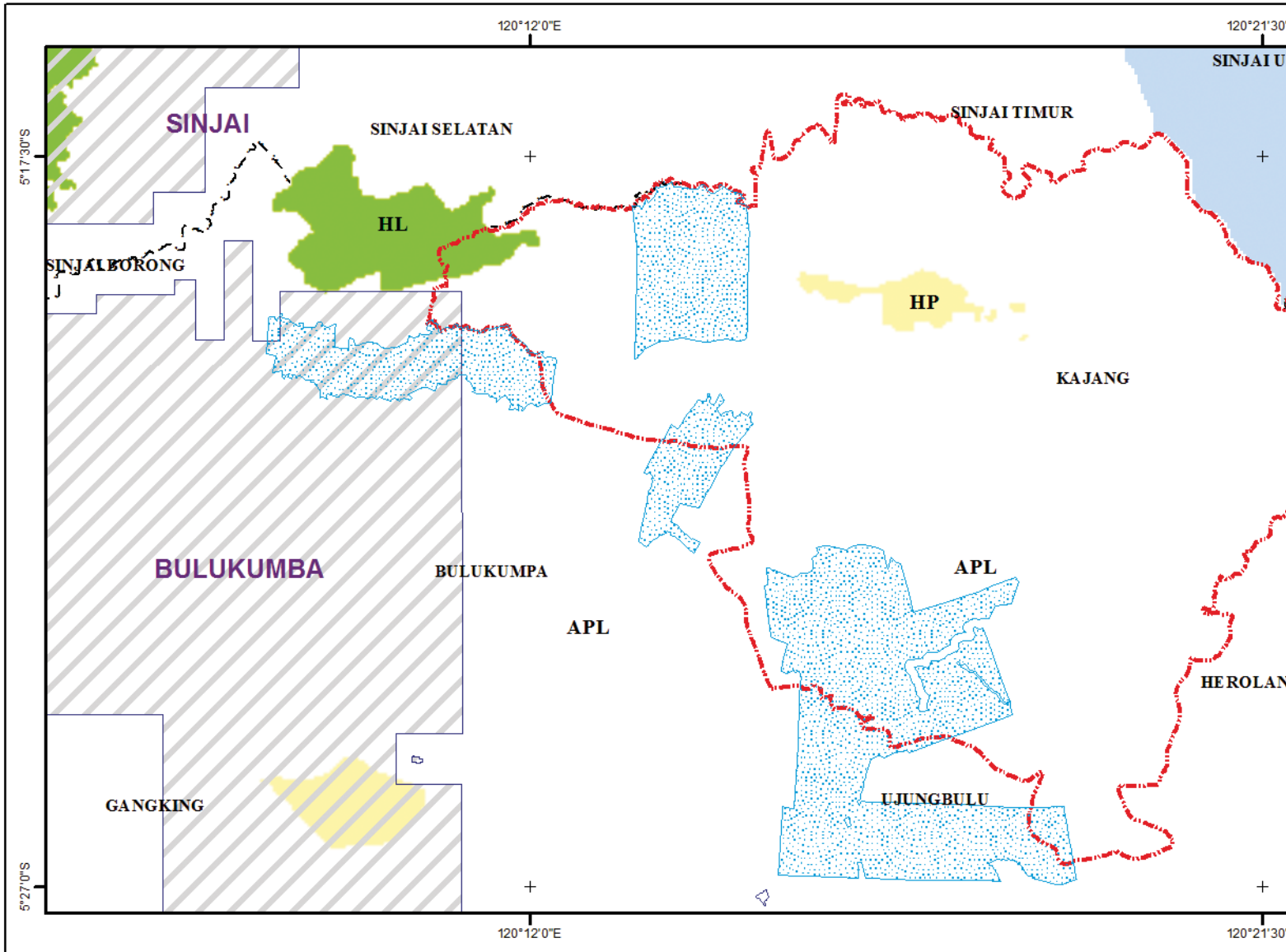
The area for public cemetery

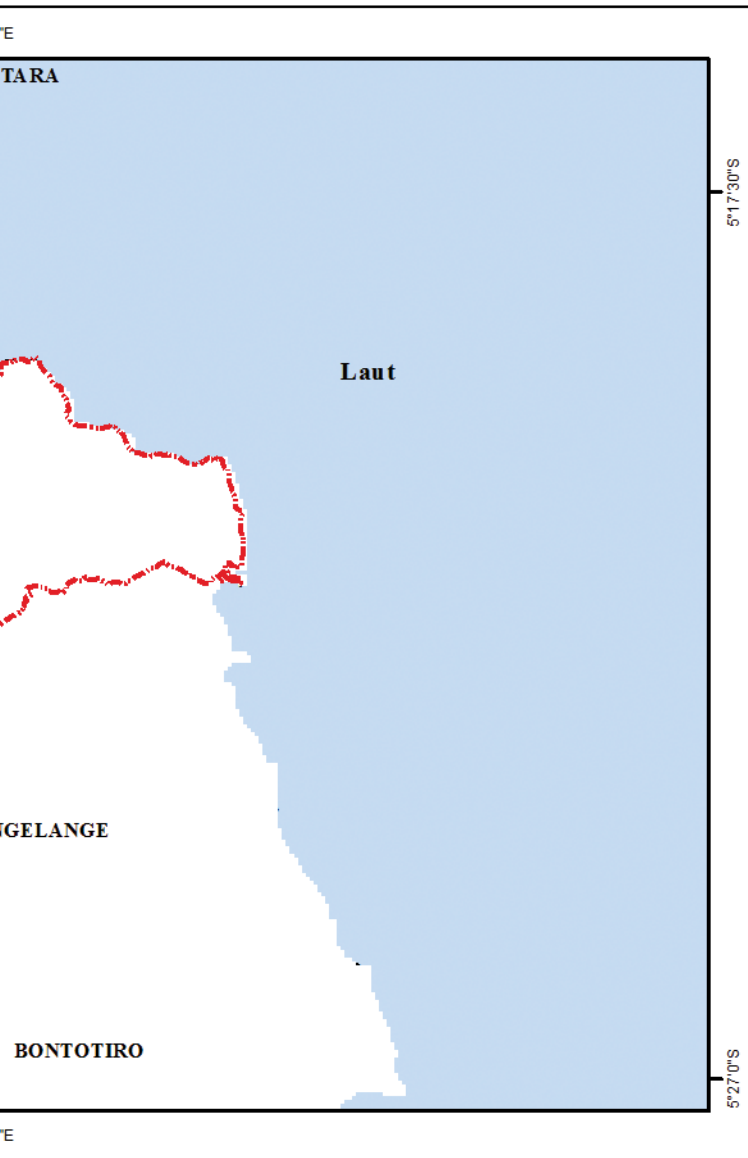
*Panganreang Gallarang*

Bengkok (communal) land

*Rambang Luara*

An adat land where some of the community members living in the area do not entirely apply the adat law (pasang ri kajang).



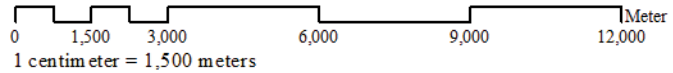


# MAP OF AMMATOAJANG'S ADAT LAND

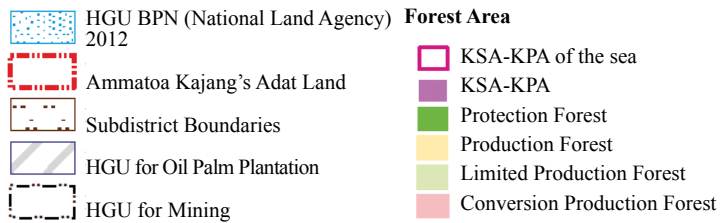
## Kajang Subdistrict

### Bulukumba Regency

### South Sulawesi Province



#### Legend

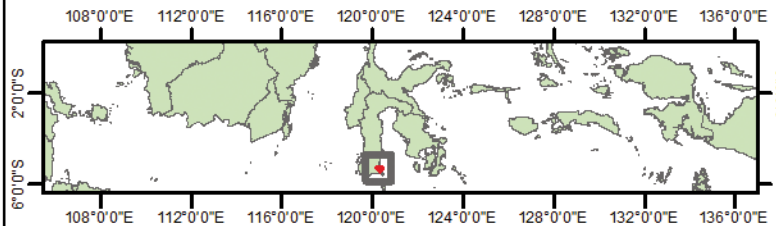


#### Data Source:

1. Database of Sawit Watch Association, HGU for Oil Palm Plantation 2011
2. Database of the Mining Advocacy Network (JATAM), HGU for Mining 2013
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#### Insert Map

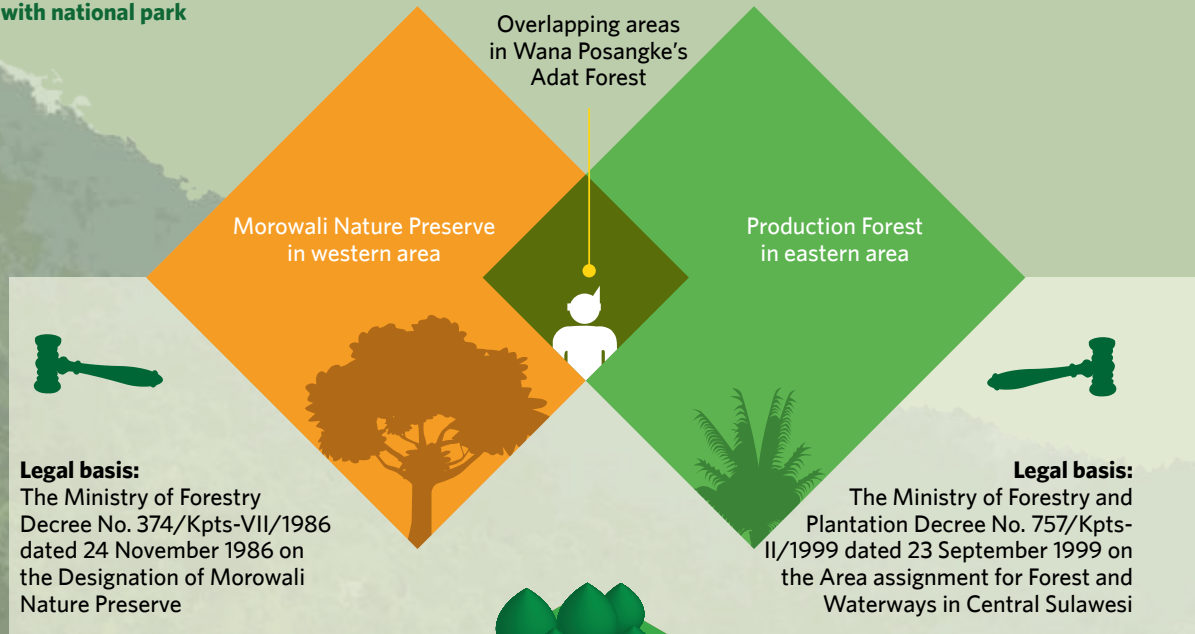


# LIPU WANA POSANGKE

## Typology: Community's conflict with national park

Tau Taa Wana Posangke (People of Wana Posangke) is a community who inhabit the valleys and hills along the stream of Salator River in the southern of East Sulawesi peninsula. Administratively, the adat land of Wana Posangke is included in North Bungku Subdistrict's administrative area, North Morowali Regency. At the moment, there are eight group mukim patterns or lipu identified in Taa Wana community, they are Salisaro, Viautiro, Pu'umbatu, Sumbol, Ratobae, Sankiyoe, Karuru and Samma. The population inhabits the eight lipu around the Wana Posangke area reaches the figure of 93 Families or around 523 people.

Ecologically, the vegetation formed around this adat land consists of lowland rain forest and mountain rain forest that mostly dominate the highest points of the area. The interior of this area is marked with steep landscape and mountainous land (WWF 1980I Schweithelm et al 1992 in Alvard, 1999). To some degree, this condition influences the production pattern of Wana Posangke people, like field rotation system which is used as their primary pattern of farming to be able to develop a subsistent life. As for collecting non-timber forest products, such as dammar gum, rattan, honey, and agarwood, it is considered side-work they locals do to generate additional income for the family.

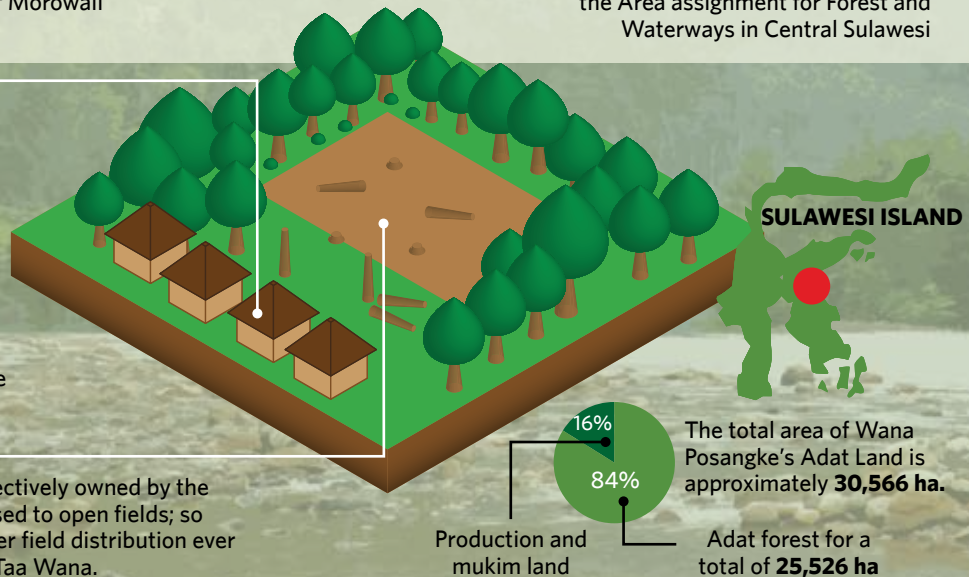


### Lipu

A unit of big settlement regarded as a kampung, which is relatively permanent and separated from the field area. A lipu comprises several nuclear families that still belong in the same kinship group.

### Rajuvu Land

A land that is collectively owned by the community and used to open fields; so far no disputes over field distribution ever took place in Tau Taa Wana.



## Adat Institution in Wana Posangke



### Tau Tua Lipu

An adat leader who holds a position as lipu head (head of kampung)

**Function:** to manage various social affairs. Its successor is selected through a mogombo (consensus) mechanism.



### Tau Tua Ada

An adat leader who holds a position as the head of adat law.

**Function:** to uphold, decide and establish adat sanctions (givu)



### Worotana

A person who leads the adat procedure in farming; from determining the location, opening the field, to the first rice planting.



### Tadulako

A person who leads the adat procedure in farming specifically for first harvesting process until restoring the rice inside the konda (rice barn)



### Tau Valia

A person who leads the ritual process of medication (mobolong). Anyone can be a Tau Valia as long as he/she has supernatural power.



2

3

4

5

## The adat law can be classified into the following:

Rules in adat law in regard to a violation of ancestral values, either in relation to handling the environment or in relation to older people.

Rules in adat law in regard to a violation of acceptable etiquette in an interaction between man and woman.

Rules in adat law in regard to marriage.

Rules in adat law in regard of defamation of character, intimidation, and violence.

Rules in adat law in regard to inheritance.



### Process of Adat Adjudication

Pogombo Ada (adat consensus meeting)  
Led by Tau Tua Ada >> attended by Tau Tua Lipu, the Accused/Violator (Defendant), Witnesses, and Elders of Lipu.

Pogombo Ada requires the arrangement of Kaponga (offerings) as a form of a prayer to Pue (God) who governs the universe so they will be granted their wish.

Before establishing a Givu (adat sanctions/penalties), Tau Tua Ada would require from the violator and witnesses an explanation of the occurrence. Only after a problem is identified and understood, Tau Tua Ada will decide if the accused/violator will be sanctioned or otherwise not. Sometimes before making any decision, Tau Tua Ada will first ask for consideration from Tau Tua Lipu, particularly when the case is critical.



Lipu Wana Posangke's traditional clothes





# HuMa profil

HUMA is non-governmental organization working on a non-profit basis, of which focus of attention is law reform in Natural Resources issue. The concept of law reform which HuMa proposes emphasizes the significance of recognizing the indigenous peoples' and local communities' rights over their natural resources, the diversity of their social/cultural system in utilizing and managing these natural resources, and the preservation of the ecological sustainability. In praxis, it is mandatory that a law reform process shall involve the indigenous peoples and local communities as the main actors. Consistent with HuMa's vision and mission, thus, ideas and practices of law reform that HuMa develops shall have as its ultimate goal the promotion of law reform and legal practices that serve impartially the interest of the marginalized communities and the environment, as well as respect for human values and socio-cultural diversity.

## HuMa Values:

- Human Rights;
- Social Justice;
- Cultural Diversity;
- Ecological Sustainability;
- Respect for communities' capabilities;
- Collectivity.

## Contact Us:





Tiga belas bagi sebagian orang adalah angka sial, tapi tidak bagi HuMa dan jaringan. Tiga belas adalah angka istimewa. Jadi jumlah lokasi riset hutan adat. HuMa dan jaringan jadikan tiga belas lokasi tersebut sebagai model wilayah pengukuhan hutan adat di Indonesia. Dua tahun sudah jalan panjang itu telah ditempuh. Kini tiga belas lokasi hutan adat itu menyajikan sesuatu yang baru, buku Hutan Adat dalam Infografik.

Advokasi pastilah mengalami dinamika. Dinamika tersebut mengikuti perkembangan zaman. Dalam berstrategi, kita perlu berimprovisasi. Kita tentu lekat dengan kemasan visual ketimbang kata-kata. Misalnya, kita tentu paham ketika menuju toilet, kita harus masuk ke toilet pria atau wanita. Kita mahfum jika hanya disajikan simbol gambar orang di depan pintu toilet. Tanpa kata, grafik dapat menyampaikan sebuah pesan secara komunikatif.

- 1 Mukim Lango, Aceh
- 2 Mukim Beungga, Aceh
- 3 Malalo Tigo Jurai, Sumatera Barat
- 4 Marga Serampas, Jambi
- 5 Margo Suku IX, Bengkulu
- 6 Ketemengungan Siyai, Kalimantan Barat
- 7 Ketemengungan Tapang Semada, Kalimantan Barat
- 8 Kampung Muluy, Kalimantan Timur
- 9 Tau Taa Wana Posangke, Sulawesi Tengah
- 10 Kasepuhan Karang, Banten
- 11 Marena, Sulawesi Tengah
- 12 Seko, Sulawesi Selatan
- 13 Ammatoa Kajang, Sulawesi Selatan

