

The Position of Customary (*Adat*) Lands in the Basic of Agrarian Law

Shindy SDP Sembiring¹⁾ & Muh. Afif Mahfud²⁾

¹⁾ Master of Notarial Law, Diponegoro University, Semarang, Indonesia, E-mail: shyndy_sembiring@ymail.com

²⁾ Master of Notarial Law, Diponegoro University, Semarang, Indonesia, E-mail: mafifmahfud@lecturer.undip.ac.id

Abstract. *Fundamentally, the society in Indonesia is tied to customary lands issues. That thought is as the unity of the evidence on comprehending the customary lands confession. It is believed by the indigenous people as the sources of their life support or as the marking of their identities. Thus, nowadays the status of customary lands becomes the needs of solving the customary lands issues which is supposed to concern and do the integrated approach based on policy sourcing from a clear and fair rules of law both on UUPA or other regulations. This research is aimed to first, acknowledge the right of customary lands in Indonesia, the second is to acknowledge the status of customary lands on the rules of law which is on basic agrarian principles. The method used in this research is normative approach that is a descriptive. The sources of the data are from primary and secondary law material. The data gathering technique is by using literature study and qualitative data analysis. The result of this research shows that the right of customary lands for Indonesian society is really admitted by the rules which are not written or based on the customary confession as well with the alive traditional right which the existence is admitted. The right of customary lands status on UUPA has been approved, but that approval is still followed by certain term and conditions.*

Keywords: Agrarian; Customary; Land; Status.

1. Introduction

Land for human being has a great relation and cannot be separated because since we were born until we die, human will always related to land. Land has an

important role either for business field or personal interests. Thus, it triggers the high demand and makes us difficult to own it.¹

Furthermore, for society, lands on custom law is crucial². On the custom law, there is a strong correlation between the law society as a unity with the lands they inhabit. A relation which the source is from a perception that has a religious and magic characteristic.³

Custom law is a law system that exist in Indonesia which the source is from the unwritten law regulation and was maintained as well with the consciousness of the law society. The existence of custom law is never shifted from the political world of the national law. It is proven on the national law that is by formulating the law society and custom law into national law.⁴

As has been explained on his opinion as the legal expert in our country, Soepomo explained that custom law was “a law which existed because it represented the real feeling of the law from the society.”⁵

The protection of indigenous human right is legally accepted on article 18B number (2) on 1945 constitution, i.e.:

“This nation accepts and respects the unity of society, custom law and together with the traditional rights as long as still alive and it is appropriate with the society development and the principle of the unitary state of the republic of Indonesia, which is regulated on constitution”. The right of indigenous society is also protected on article 28 number (3) that stated, “The cultural identity and the right of traditional society are respected along with the development times and the civilization.”⁶

Based on the article above, it can be seen obviously that the unity of the indigenous society with their traditional right which is still alive, its existence is

¹ Muhammad, Bushar. 2004. “*Pokok-Pokok Hukum Adat.*” Jakarta : Pradnya Paramita

² Yaya Kareng, Ong Argo Victoria, R. Juli Moertiyono. (2019). How Notary's Service in Thailand. *Sultan Agung Notary Law Review*, 1 (1), 46-56, <http://jurnal.unissula.ac.id/index.php/SANLaR/article/view/4435>

³ Budiarta, I Dewa Gede, Yadnya, Putu Andhika Kusuma dan Surya, I Kadek Adi. 2020. “Kedudukan Tanah Druwe Pura Setelah Berlakunya Undang-Undang Nomor 5 Tahun 1960” 4: 33–46.

⁴ Sulisrudatin, Nunuk. 2014. “Keberadaan Hukum Tanah Adat Dalam Implementasi Hukum Agraria.” *Jurnal Ilmiah Hukum Dirgantara* 4 (2). <https://doi.org/10.35968/jh.v4i2.96>.

⁵ Soepomo, R. 2002. “*Hukum Acara Perdata Pengadilan Negeri.*” Jakarta : Pradnya Paramita

⁶ Anantya, O A, and S H Shallman Alfarzy. 2019. “Kedudukan Pranata Hak Atas Tanah Adat Dalam Sistem Hukum Agraria Nasional.” <http://eprints.ums.ac.id/id/eprint/77838> <http://eprints.ums.ac.id/77838/1/NAS> KAH PUBLIKASI.pdf.

accepted. Along with the article 18B number (2) on 1945 constitution, the TAP XVI/MPR/1998 concerning about human rights has given a proper protection for the indigenous society rights existence. It can be seen on article 1 about the right to sustain our living, article 6 about the right to sustain our rights collectively, article 8 about the equality on legal law, article 23 about the right of personal protection, family, honor, dignity, and the right of ownership, article 32 about the right of ownership guarantee not to be taking arbitrarily⁷.

Based on that assumption, thus the status of customary lands, nowadays the interests of owning lands are on high demand. So, the problem solving of customary lands should be more concern and should do the integrated approach which is based on the policy sourcing from the 1945 constitution.⁸

The certainty of right and the subject rights of customary lands issues draw more serious attention. It is written on article 19 UUPA which stated that it guarantees the status, the certainty right and the certainty law concerning about customary lands, thus it is caused the government to hold a land registration.⁹

2. Research Methods

This research is a normative legal research.¹⁰ Soerjono Soekanto defined the normative legal research as a literature¹¹ study that will get the information related to the status of the customary lands on the UUPA perspective. The method that the writer used is an approaching method that is a normative method because the writer used a descriptive method to draw and describe clearly about many aspects related to the object of the research, which is describe about the status of customary land based on UUPA in Indonesia. The data gathered by the writer is taken from primary and secondary legal material. The method of data collecting in this research is a literature study. While, the analysis method used in this research is qualitative method.

⁷ Ong Argo Victoria, Ade Riusma Ariyana, Devina Arifani. (2020). *Code of Ethics and Position of Notary in Indonesia*. *Sultan Agung Notary Law Review* 2 (4), 397-407, <http://lppm-unissula.com/jurnal.unissula.ac.id/index.php/SANLaR/article/view/13536>

⁸ Muhammad Ilham Arisaputra. 2019. "Kedudukan Hukum Tanah Adat Dalam Pengembangan Administrasi Pertanahan Di Indonesia: Studi Komparatif." *Amanna Gappa* Volume 27 (2): 67–87. <https://journal.unhas.ac.id/index.php/agjl/article/view/8338>.

⁹ Emanuel, Victor. 2017. "Perlindungan Hukum Atas Tanah Adat Dalam Kaitan Dengan Pemberian Izin Usaha Perkebunan Kelapa Sawit Di Kecamatan Serawai Kabupaten Sintang." *PERAHU (PENERANGAN HUKUM): JURNAL ILMU HUKUM* 5 (2).

¹⁰ Yadnya, Putu Andhika Kusuma, and I Gusti Ketut Adnya Wibawa. 2020. "Green Tourism Dalam Paradigma Baru Hukum Kepariwisata." *Majalah Ilmiah Universitas Tabanan* 17 (2): 164–71.

¹¹ Soekanto, Soerjono. 2009. "Penelitian Hukum Normatif Raja Grafindo Persada." Jakarta.

3. Result and Discussion

As has been explained on the background of this research above and as the point of this research, along with the research method as the material on analyzing many aspects on this research, the writer gets two important points to be described as the result and founding on this research.

1. The right of customary lands in Indonesia

The term of "Custom law" is not series from legal and custom term, but it is the translation from the term "*customrecht*" which the book was used for the first time by Suouck Hurgronye in his book "The Athjehers" with the meaning to state that there were customs that had legal consequences. Then this *Customrecht* term was taken by Van Vollen hoven to be the technique term on legal knowledge in the book: *Het Customrecht Van Nederlandsch Indie* (the Dutch East Indies custom law). Before that, custom law was stated by using some terms like on the laws: "*Gosdientige Wetten, Instellingen en gebruiken, Intellingen des volks, godsdientige wetten en oude*". For the custom law, the term Igama law, society assembly, the convention of the origin institution etc.¹²

These are the definitions of custom law from some experts:

1) Prof. Mr. C. Van Vollenhoven

As the first person who appearing custom law as the knowledge and putting its status equally with other legals, van Vollenhoven defined custom law as: "The regulations that applicable for the indigenous people, foreign oriental people, which on one side had its penalty (thus it was called "custom").

The definition above shows that custom is a law that worked for certain society as mentioned on article 163 IS. Meanwhile, it was called a legal or law because it had the penalty; and it was called custom because it was not codified, that was not collected on the legal code regularly and systematically based on the west legal system.¹³

2) Prof. Mr. B. ter Haar Bzm

¹² Bushar Muhammad, 1975. "*Azas-azas Hukum Adat, Suatu Pangantar*". Jakarta : Pradnya Paramita. p. 9-10

¹³ C. Van Vollenhoven : *Het Adatrecht Van Nederlandsch Indic*, deel I.E.J.Brille, Leiden 1925, Bandingkan dengan Suroyo dalam *Pengantar dan azas-azas Hukum Adat*, Gunung Agung, Jakarta, p. 15

As the first professor of custom law, Ter Haar defined custom law as the entire regulations which transformed to the decisions of each legal functionary (in the wide definition) which has meaning authority (macht, uthority) also the influence and during its implementation happen to be spontaneous and obeyed sincerely.

From the definition above, it is seen that Ter Haar considered the custom law as the law that was on the decisions of the custom law officer. Either because of the form of dispute or the issue of the custom itself.¹⁴

The customary lands is familiar enough for us as the Indonesian people, because in the reality a customary land has been developed in Indonesia far long ago and it is still being used by some regions.¹⁵ In terminology, the term or name labeled to the indigenous society had a negative connotation. For instance, it can be seen from the terms that we can find on many literatures and government policy that mentioned ethnically distinct groups, groups of vulnerable citizens, traditional society, backward society, nomads farmers, forest encroachers, indigenous people, native tribe, minorities, and mountain man.¹⁶

The indigenous people along with the customary lands have existed a long time ago before the independence of Indonesia. The existence of customary lands are not only territorial control by the indigenous people, but it is the control of the resource inside it.¹⁷ Indonesia as the state of laws confessed the unified social system of the indigenous people through the constitution (UUD) NRI 1945 article 18B number (2) stated that "The state admits and respects the unified of the indigenous people along with the traditional rights as long as still alive and appropriate with the society development and the principle of republican unitary state of Indonesia which are regulated within the laws."¹⁸

Concerning about the custom law making process from the customs, there are two influential theories on legal science those are Ter Haar theory and a theory which was stated by Logemenn. Those theories tried to define the time of customs to be the custom law, when the principles of the customs are used by

¹⁴ Wignjodipuro, Surojo. 1995, "*Pengantar Dan Asas-Asas Hukum Adat*", Jakarta : Gunung Agung, p.30.

¹⁵ Santoso, Urip. 2005. "*Hukum Agraria Hak-Hak Atas Tanah*." Jakarta: Kencana

¹⁶ Ismi, Hayatul. 2012. "Pengakuan Dan Perlindungan Hukum Hak Masyarakat Adat Atas Tanah Ulayat Dalam Upaya Pembaharuan Hukum Nasional." *Jurnal Ilmu Hukum* 3 (1).

¹⁷ Hilmy, Muhammad Irfan. 2020. "Prospek Tanah Adat Dalam Menghadapi Pembangunan Nasional." *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 4 (1): 41–56.

¹⁸ Yusuf, Muslim Andi. 2016. "Kepastian Hukum Hak Masyarakat Hukum Adat Atas Tanah Dan Sumberdaya Alam." *Prosiding* 2 (1).

the custom law functionary as the law to finish a case either within or out of the dispute.¹⁹

Through the 1960 constitution No.5, the state has the obligations to give a legal certainty rights for land rights for all of the society, however it hasn't been accomplished.²⁰ Therefore, many land rights especially the indigenous people are neglected. Indigenous people, custom law, along with the right towards their lands are written on 1960 constitution No.5 concerning about the basic principle of agraria (UUPA) which is done with its existence and national interest in line with the laws above it.²¹

The acknowledgement of indigenous society existence is also regulated in 1999 constitution No.39 about the human rights, especially on article 6 No. 1 that stated, "In order to enforce human rights, the distinction and the needs of the custom law society should be noticed and protected by the law, society and government."²²

This confirmation shows that the indigenous society existence in Indonesia is accepted constitutionally. The encouragement from this constitution strengthen the perception and the consciousness to honor and protect their rights. Besides that, on the article 3 constitution 1960 No.5 about the basic principle of agraria (UUPA), it is written about the indigenous land rights and likewise.²³

2. The perception of customary lands status on the basic agrarian principle

In Indonesia, the applicable agraria law of land, water and space is custom law, where the points of the legal is based on the indigenous society there as long as it doesn't contradict the national interest and the state with its national unity and Indonesia socialism.²⁴ Therefore, according to B.F. Sihombing, the customary land law is an ownership right, the ownership of land that existed on the indigenous

¹⁹ Subari S H.Albar, Albariansyah, Hamonangan, 2004. "Pokok-Pokok Hukum Adat". Palembang: UNSRI

²⁰ Sulisrudatin, Nunuk. 2014. "Keberadaan Hukum Tanah Adat Dalam Implementasi Hukum Agraria." *Jurnal Ilmiah Hukum Dirgantara* 4 (2). <https://doi.org/10.35968/jh.v4i2.96>.

²¹ Hilmy, Muhammad Irfan. 2020. "Prospek Tanah Adat Dalam Menghadapi Pembangunan Nasional." *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 4 (1) : 41–56.

²² Santoso, Urip. 2005. Op.Cit.

²³ Zein, Ramli. 1995. *Hak Pengelolaan Dalam Sistem UUPA*. Jakarta: Rineka Cipta.

²⁴ Anantya, O A, and S H Shallman Alfarczy. 2019. "Kedudukan Pranata Hak Atas Tanah Adat Dalam Sistem Hukum Agraria Nasional." <http://eprints.ums.ac.id/id/eprint/77838http://eprints.ums.ac.id/77838/1/NAS> KAH PUBLIKASI.pdf

society now and then also with those who doesn't have the ownership evidence authentically and unwritten.²⁵

The relation between indigenous society with land is stated by Ter Haar as :²⁶

"Those society had the right of the land and applied it both outside and inside. On the basis of its outside force, the society as a unity had the right to get the benefit of the land²⁷. Meanwhile, the inside force told the society to regulate how each member of the society get their rights according to the portion, by limiting the provision of the impositions and personal rights also taking a certain part of the land from the right to get the benefit of it privately, for the society interest.

The customary land right has been written on the new regulation that is the basic agrarian of principle or it is well-known with UUPA. On forming this principles, custom law is the primary source on formulating UUPA because as the source that took the necessary materials to make a national land law. Customary land law has its status on customary land law on UUPA which said that the national customary land was arranged based on custom law about land. It is stated on the consideration or according UUPA.²⁸

Then, national agraria principle based on custom law is regulated on article 5 UUPA states:²⁹

"The applicable agraria for land, water and space is custom law as long as it doesn't contradict national and state interests which based on and the state with its national unity and Indonesia socialism in line with the regulations that is listed within this constitution and with other laws, every aspects that heeds all the elements based on religious law."

As has been stated by Ter Haar and article 5 UUPA above, the writer believe that all of the customary lands status issues practically are accommodated by the regulation of the constitution that work in Indonesia and the status of the

²⁵ Sihombing, B F. 2018. *Sejarah Hukum Tanah Di Indonesia*. Kencana.

²⁶ Siregar, Fatahuddin Aziz. 2018. "Ciri Hukum Adat Dan Karakteristiknya." *Jurnal Al-Maqasid: Jurnal Ilmu Kesyarahan Dan Keperdataan* 4 (2): 1–14.

²⁷ Deen, Thaufiq., Ong Argo Victoria & Sumain. (2018). *Public Notary Services In Malaysia*. *JURNAL AKTA: Vol. 5, No. 4, 1017-1026*. Retrieved from <http://jurnal.unissula.ac.id/index.php/akta/article/view/4135>

²⁸ Arina Novizas Shebubakar, Marie Remfan Raniah. 2019. "Hukum Tanah Adat/Ulayat." *Jurnal Magister Ilmu Hukum (Hukum Dan Kesejahteraan)* 4 (1): 14.

²⁹ BAKRI, MUHAMMAD. 1970. "Unifikasi Dalam Pluralisme Hukum Tanah Di Indonesia (Rekonstruksi Konsep Unifikasi Dalam Uupa)." *Kertha Patrika* 33 (1): 1–5. <https://doi.org/10.24843/kp.2008.v33.i01.p07>.

customary land itself, it is the primary source on taking the materials then it becomes as the materials on formulating UUPA. What inside the UUPA explanation is, it confirms that what is meant by this customary land within the UUPA is "custom law which is refined and adjusted based on the society's interest inside the modern state and international relation. It is also adjusted with the Indonesia socialism." Therefore the land law becomes the primary source of national agrarian law, it is the construction of custom law's principles that exist and it is used in Indonesia.

Before 1960, it is before the behaving of 1960 constitution No.5 concerning about the basic agrarian principles which is abbreviated UUPA, in our country dualism law behaved as the fundamental for land law, those are custom law and western law. Customary lands weren't regulated specifically within constitution regulation and after the behaving of the UUPA it was regulated specifically on the UUPA and was called as customary rights.³⁰

By the releasing of the ministerial of agrarian regulations number 2 in 1960 about the implementation of UUPA provision, on chapter II with title "*Pelaksanaan ketentuan konversi*" (the implementation of conversion provision), it consists of two parts. The first is regulating about rights which are listed according to *overschrijvingordonatie* and the second is regulating the rights of the customary land. After the releasing of the ministry of agriculture regulation and the ministry of agrarian regulation number 2, 1962 about the conversion confirmation and the registration of the former land rights in Indonesia which is altered by the decision of minister of home affairs No. SK 26/DDA/1970. Then society got the certainty that land rights as has been regulated on the conversion provision explanation article 2 and 6 from UUPA is Indonesia rights of land.³¹

More than that, within the preface of UUPA 1960 stated that "related to what is listed on the considerations above it needs national agrarian law which based on custom law for land, the simple one yet it guarantee the legal certainty for all of Indonesian people with not ignoring the things that related to our religious law." Thus, by the behaving of the UUPA 1960 will abolish the dualism law on land by applying custom law to its status as the primary fundamental for national agrarian law.³²

Here we need to keep in mind that national agrarian law is based on customary land law which has national characteristic, unlike the custom law whose

³⁰ Zein, Ramli. 1995. *Op.Cit.*

³¹ Rampengan, Yulyanti M. 2016. "Kedudukan Hukum Registrasi Desa Letter C Dalam Pembuktian Hak Milik Atas Tanah Menurut UUPA."

³² Sulisrudatin, Nunuk. 2014. "Keberadaan Hukum Tanah Adat Dalam Implementasi Hukum Agraria." *Jurnal Ilmiah Hukum Dirgantara* 4 (2). <https://doi.org/10.35968/jh.v4i2.96>.

characteristic is localism and regional. It means, to create a national agrarian law, the entire of the custom law in this nation must get the right form or general and it can be used by all of indigenous alliance. The aim of it is to minimize the land conflicts within the field of customary land law.

4. Conclusion

The right of customary land which has the written evidence or not, where the status of the customary lands are under the Indonesia territory of jurisdiction, it is really accepted as based on the evidence and the validation from the descent custom traditionally. The confirmation of customary land right is only for those who do not have the evidence and the process of the right confession is only done by the local custom in a village. The other point is, the status of customary land law is more protected by the legal, along with the given of legal certainty for the customary land owner through UUPA as a regulation that is approved nationally.

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