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PENGAKUAN & PERLINDUNGAN MASYARAKAT HUKUM ADAT DI TINGKAT NASIONAL & INTERNASIONAL

Keberadaan Masyarakat Hukum Adat (MHA) di berbagai belahan dunia dengan segala dinamika dan tantangannya terus mendorong masyarakat internasional untuk melahirkan berbagai kerangka dan norma guna memperkuat perlindungan dan pengakuan MHA. Namun demikian, tidak dapat dipungkiri bahwa konsepsi dan regulasi MHA dalam kerangka hukum internasional terus mengalami dinamika perkembangan yang menuntut negara-negara untuk melakukan penyesuaian dalam hukum domestik mereka.

Meskipun kajian tentang masyarakat hukum adat sudah banyak disusun, namun pemberlakuan, pengakuan dan perlindungan hukumnya baik di dalam maupun di luar negeri belum seluruhnya terpenuhi. Di Indonesia, misalnya, sampai saat ini belum memiliki perangkat hukum yang bersifat khusus dan komprehensif tentang Masyarakat Hukum Adat yang dapat memberikan panduan secara jelas tentang pengakuan dan perlindungannya, sehingga masih terdapat perdebatan yang berimplikasi pada pengakuan serta implementasi perlindungan hukum pada masyarakat hukum adat. Beberapa instrumen hukum internasional juga sudah memberi pengakuan, seperti Konvensi International Labour Organization Number 169 dan United Declaration on the Right of Indigenous People. Dalam Perubahan Undang-Undang Dasar 1945 telah menegaskan keberadaan masyarakat hukum adat, namun pengakuan dan pemberlakuannya masih diperlukan persyaratan administratif yang potensial membelenggu MHA.

Buku Bunga Rampai ini merupakan bentuk dukungan dari Asosiasi Pengajar Hukum Adat (APHA) Indonesia terhadap percepatan pengesahan RUU MHA, berisi kumpulan penelitian para akademisi dan ahli di bidang hukum adat yang telah dipaparkan dalam acara *International Conference* pada 7-8 Agustus 2023.

PENULIS

Gilang Qomariyah Amarta dkk.

Jani Purnawanty

R. Yando Zakaria

Mohammad Jamin dkk.

Dian Damayanti dkk.

Esti Royani dkk.

Emy Handayani

Ruliah

Made Oka Cahyadi Wiguna

Fathul Hamdani

Julianto Jover Jotam Kalalo dkk.

Deni Setya Bagus Yuherawan dkk.

Mulyanto dkk.

Eny Suastuti dkk.

Santi Pradayani dkk.

Dewi Sukarti

Ika Dewi Sartika Saimima dkk.

I Gusti Agung Mas Rwa Jayantiari

Safi' and Zilda Khilmatus Shokhikhah

Aulia Rosa Nasution

A.A. Istri Eka Krisna Yanti

Nur Aida dkk.

Jenny Kristiana Matuankotta dkk.

Sahran Hadziq dkk.

Gatot Efrianto dkk.

Ilham Yuli Isdiyanto dkk.

Diane Prihastuti

Emanuel Raja Damaitu

Marthin Balang and Wiwin Dwi Ratna Febriyanti

Sahrina Safiuddin dkk.

Muhammad Junaidi

Ivan Hendra Sudarmawan and Erwin Syahrudin

Lenny Nadriana

B. Rini Heryanti dkk.

Joice Soraya dkk.

EDITOR

Safrin Salam, Ning Adiasih, Ummu Salamah, Nurul Miq'at,
Sekhar Chandra, Irwan Kusmadi

COVER

Yosia Ardianto

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Jl. Haji Nawi Raya 10A-B It. 4 Jakarta Selatan

Telepon: 021 7201478

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PENGAKUAN DAN PERLINDUNGAN MASYARAKAT HUKUM ADAT DI TINGKAT NASIONAL DAN INTERNASIONAL

*(Recognition, Respect, and Protection of The Constitutional Rights of
Indigenous Peoples in a National and International Perspective)*

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Dr. Ning Adiasih, S.H., M.H.

Dr. Ummu Salamah, S.H., M.H.

Dr. Nurul Miqat, S.H., M.H.

Sekar Chandra Pawana S.H., M.H.

Irwan Kusmadi

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Telepon: 021 7201478

KATA PENGANTAR

Keberadaan Masyarakat Hukum Adat (MHA) di berbagai belahan dunia dengan segala dinamika dan tantangannya terus mendorong masyarakat internasional untuk menghasilkan berbagai kerangka dan norma untuk memperkuat perlindungan dan pengakuan MHA. Namun tidak dapat dipungkiri bahwa konsepsi dan pengaturan MHA dalam kerangka hukum internasional terus mengalami dinamika perkembangan yang mengharuskan negara-negara melakukan penyesuaian terhadap hukum domestiknya.

Meskipun banyak kajian mengenai masyarakat adat yang telah dilakukan, namun penegakan hukum serta pengakuan dan perlindungan hukum terhadap masyarakat adat, baik di dalam maupun di luar negeri, sebenarnya belum sepenuhnya terpenuhi. Di Indonesia misalnya, sampai saat ini belum ada instrumen hukum yang spesifik dan komprehensif mengenai Masyarakat Adat yang dapat memberikan pedoman yang jelas mengenai pengakuan dan perlindungannya, sehingga masih terdapat kontroversi signifikan yang berimplikasi pada pengakuan dan penerapan perlindungan hukum terhadap Masyarakat Adat.

Beberapa instrumen hukum internasional juga telah memberikan pengakuan terhadap komunitas ini, seperti Konvensi Organisasi Perburuhan Internasional Nomor 169 dan Deklarasi Bersatu tentang Hak Masyarakat Adat dan Masyarakat Adat. Dalam Perubahan UUD 1945, keberadaan Masyarakat Adat telah ditegaskan, namun pengakuan dan pengesahannya masih memerlukan persyaratan administratif yang berpotensi membelenggu MHA.

Pengakuan dan perlindungan terhadap keberadaan Masyarakat Hukum Adat dalam Pasal 18 B ayat 2 dan Pasal 28 I ayat 3 UUD 1945 menegaskan bahwa Negara mengakui dan menghormati kesatuan-kesatuan Masyarakat Hukum Adat beserta hak-hak tradisionalnya sepanjang masih ada. Dan sesuai dengan prinsip Negara Kesatuan Republik Indonesia. Hal ini menunjukkan bahwa Negara Republik Indonesia menghormati keberadaan Masyarakat Adat dengan segala aspeknya, antara lain aspek hukum dan tata kelola dalam sistem hukum adat, hak ekonomi dan lingkungan masyarakat hukum adat, hak adat, hak atas sumber daya alam dan lain sebagainya. Sejak tahun 2002 RUU Masyarakat Adat yang kemudian diubah menjadi RUU Masyarakat Adat telah

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diusulkan dan dimasukkan ke dalam Badan Legislasi (BALEG), namun hingga saat ini selalu terdapat kendala. Kendala utamanya adalah tarik-menarik kepentingan politik terhadap RUU Masyarakat Adat baik di tingkat eksekutif maupun legislatif.

Buku ini adalah kumpulan tulisan para pengajar, praktisi, peneliti dan pemerhati hukum adat dari seluruh Indonesia dalam kegiatan konferensi Internasional tentang “PENGAKUAN DAN PERLINDUNGAN MASYARAKAT HUKUM ADAT DI TINGKAT NASIONAL DAN INTERNASIONAL” yang diselenggarakan di Jakarta. Buku ini diharapkan dapat membuka wawasan bahwa betapa pentingnya keberadaan dan eksistensi Masyarakat Hukum Adat di Indonesia walaupun hingga saat ini belum ada regulasi khusus yang mengatur tentang keberadaan dan eksistensinya. Penerbitan buku ini juga diharapkan kepada para legislatif dan eksekutif untuk lebih serius dalam membahas RUU Masyarakat Adat menjadi Undang-Undang agar adanya kepastian hukum tentang keberadaan dan eksistensi Masyarakat Hukum Adat di Indonesia.

Jakarta, Januari 2024

Tim Editor

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Attorney General's Office and the Supreme Court (MA) in the form of implementing policies.¹⁴⁷

In consideration of Police Regulation No. 8 of 2021 concerning the handling of criminal acts based on restorative justice, it is said that restorative justice is the settlement of criminal acts by involving the perpetrator, victim, perpetrator's family, victim's family, community leaders, religious leaders, traditional leaders, or stakeholders to jointly seek a satisfactory solution. justice through peace by emphasizing restoration to its original state.

4. Norms Regarding Restorative Justice

- a. Law of the Republic of Indonesia Number 11 of 2012 concerning the Juvenile Criminal Justice System, in its general provisions, it states that Restorative Justice is the settlement of criminal cases involving perpetrators, victims, families of perpetrators/victims, and other related parties to work together seeking a just settlement by emphasizing restoration to the original state, and not retaliation. According to article 93 regarding community participation in the juvenile justice system, the community can play a role, among others, through diversion and a restorative justice approach.

In the general explanation of Law no. 11 of 2012 Restorative Justice is a process of diversion, namely all parties involved in a particular crime jointly overcome problems and create an obligation to make things better by involving victims, children and society in finding solutions to repair, reconciliation, and reassurance that is not based on revenge. Article 5 stipulates that the juvenile justice system prioritizes a restorative approach.

- b. Indonesian Police Regulation No. 8 of 2021 concerning the handling of criminal acts based on restorative justice, in its considerations, it states that Indonesian police needs to realize a criminal settlement by prioritizing restorative justice which emphasizes restoration to its original state and balance of protection and interests of victims and perpetrators of crimes that are not oriented towards punishment is a public legal need.

Based on the needs of the community, Indonesian police formulates a new concept in criminal law enforcement that accommodates the societal living norms and values to provide legal certainty as well as benefits and a sense of social justice.

¹⁴⁷ Baca artikel detiknews, "Apa itu Restorative Justice? Dasar Hukum dan Syaratnya" selengkapnya <https://news.detik.com/berita/d-6347468/apa-itu-restorative-justice-dasar-hukum-dan-syaratnya>.

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c. Law no. 1 of 2023 concerning the Criminal Code (the new Criminal Code).

Article 54 paragraph (1) stipulates that in sentencing it is mandatory to consider:

- a. the form of guilt of the perpetrators of the Criminal Act;
- b. motive and purpose of committing a Criminal Act;
- c. the inner attitude of the perpetrator of the Criminal Act;
- d. Criminal acts are committed with a plan or not planned;
- e. how to commit a criminal act;
- f. the attitude and actions of the perpetrator after committing the Criminal Act;
- g. curriculum vitae, social conditions, and economic conditions through the Criminal Act;
- h. criminal influence on the future perpetrators of criminal acts;
- i. the influence of the Crime on the Victim or the Victim's family;
- j. forgiveness from the Victim and/or the Victim's family; and/or
- k. values of law and justice that live in society.

Verse (2) stipulates that the lightness of the act, the personal circumstances of the perpetrator, or the circumstances at the time the crime was committed and what happened later can be used as a basis for consideration not to impose a sentence or not to take action by considering the aspects of justice and humanity.

Article 55 stipulates that every person who commits a crime is not released from criminal responsibility based on the reason for the abolition of the crime if the person has intentionally caused a situation which could become the reason for the abolition of the crime.

In the explanation of Law no. 1 of 2023 Article 32 paragraph 1 letter (d) states that for minor crimes that are only punishable by fines category I or category II, it is considered sufficient if the person who committed the crime is not prosecuted, as long as he pays the maximum fine that is threatened. The public prosecutor must accept the defendant's desire to meet the maximum fine.

Point (e) stipulates that for crimes punishable by a maximum imprisonment of 1 (one) year or a maximum fine of category III, if the public prosecutor agrees, the defendant may meet the maximum fine to drop the prosecution.

In point (f) Against criminal acts that can only be prosecuted based on complaints, if the complaint is withdrawn it is considered that there is no complaint, provided that it is carried out within the time limit specified in this law.

Article 132 letter (d) Law no. 1 of 2023 stipulates that for minor crimes that are only punishable by fines of category I or category II, it is considered sufficient if the person who committed the crime is not prosecuted, as long as he pays the maximum fine that is threatened. The public prosecutor must accept the defendant's desire to meet the maximum fine.

5. The Tradition of *Tepung Tawar*

The custom of *tepung tawar* exists in the UUSC (Simbur Cahaya Act). In the Oendang-Oendang Palembang¹⁴⁸ (another name for UUSC), chapter 1 (Custom on boys and girls) article 11 reads: "if a woman who is pregnant unknown who made the pregnancy is not clear then goes to someone's house in order to give birth, then the person who owns the house has to pay *tepung* sanction of one goat."

Chapter 3 (rules of the village and farming) article 14 regulates: "if a person has a house in the hamlet on fire due to lack of care then the hamlet is *mutung* (author: means charred) then that person is sanctioned one buffalo as village *tepung*, one hundred bushels of rice, one hundred coconuts, one jar of sugar, one jar of *bekasam* (fermented fish). It is for meals for many people.

Chapter 4 (punitive customs) article 14 reads; "If a person screams or *balah* (author: means fighting) with hands or a stick inside the house or in the hamlet until swelling or no swelling is fined from two to six ringgit and those who are wrong are sanctioned to give *tepung* from one to four ringgit to those who are injured or swollen."

Article 39 stipulates that "if someone injures not intentionally, they are subject to *tepung* from two to eight ringgit, and *pasirah proatin* (author: those who are injured not intentionally) are subject to *tepung* sanction from three to twelve ringgit. The *tepung* goes home to the injured."

Article 46 stipulates: "no one may ever install a *kukas kula* or *belantik* near fields or near roads. If someone violates this rule, he is subject to a fine of twelve ringgit paid to a *pasirah proatin*. If there is a person who shoots the *kula belantik* till dead, the person who installed it is sanctioned with *bangun*, as stated in Article 36. If the person who is injured does not die, the person who installs the trap subject to *tepung* sanction from six to twelve ringgit.

¹⁴⁸ KITLV Or. 91 (Undang-undang Palembang I) dan KITLV Or. 92 (Undang-undang Palembang II)

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In the *Oendang-oendang or Verzameling van Voorschriften in de Lematang Oeloe en Ilir en de Pasemah Landen*¹⁴⁹ (Collection of Rules in Lematang Ulu, Lematang Ilir and Tanah Besemah), the term *tepung* is mentioned in the chapter on Hamlet Rules and Punishment Customs. The Hamlet Rules Chapter Article 14 regulates: “*Indien een bewoond huis, in de doesoen, ten gevolge van onvoorzigtigheid of nalatigheid in brand geraakt en daardoor geen andere huizen verbranden, wordt de eigenaar of bewoner beboet met zes spaansche matten* (if the house lived in the hamlet catches fire due to carelessness or negligence and no other house is on fire, as a result the owner or occupant is fined six *Spaansche matten*).

Article 15 regulates:

“*Indien echter tengevolge van den door onvoorzigtigheid onstanen brand meer huizen verbranden, wordt de eigenaar of bewonervan het huis, waarin de brand begonnen is, gestraft met zes spaansche matten boete en moet bovendien een kerbouw slagten (tepoeng) om door de gezamenlijke doesoen bewoners te worden gegeven.*” (However, if due to the carelessness of the fire, more houses are burned, then the owner or occupant of the house where the fire occurred, shall be punished with a fine of six *Spaansche matten* and must slaughter one buffalo (*tepung*) which must be given to the residents of the hamlet together).

Tepung is also mentioned in the Punishment Customary chapter, articles 13, 16, 46, and 47. Article 13 regulates:

“*ieder, die in de doesoen of in huis vecht, of met stokken of rottingen als anderszins slaat, wordt beboet met twee tot zes spaansche matten; terwijl degene, die de meeste schuld heeft, buitendien een tot vier spaansche matten tepoeng (smartengeld) aan zijn tegenpartij betaalt, zoo deze daardoor verwond of gekneusd is* (barangsiapa berkelahi di dusun atau di dalam rumah, atau memukul dengan tongkat atau rotan lain-lain, akan didenda dua sampai enam kali *Spaansche matten*”; sedangkan orang yang paling bersalah membayar tambahan (uang) *tepung* satu sampai empat *Spaansche matten* kepada lawannya, jika dia terluka atau memar karenanya).

Article 16 regulates:

¹⁴⁹ G.J. Gersen, *Oendang-oendang or Verzameling van Voorschriften in de Lematang Oeloe en Ilir en de Pasemah Landen*, 1868.

“ieder, die met bloote wapens vecht, wordt, zo bij nog geene verwonding heeft toegebracht, beboet met acht spaansche matten. indien hij echter iemand heeft verwond, wordt hem de betaling van vier en twintig spaansche matten boete en vban twee tot tien spaansche matten, naar gelang van de meerdere of mindere belangrijkheid der wond, oewang oebat (genezingskosten of smartengeld) opgelegd (any person who fights with bare hands, without causing injury, is fined eight Spaansche matten. if, he has injured someone, he shall be fined twenty-four Spaansche matten and from two to ten Spaansche matten, according to the more or less significance of the wound, uwang ubat (healing or suffering costs)

Article 46 regulates: *“Ieder, die een ander bij ongeluk verwondt, betaalt tepoeng (smartengeld) van twee tot tien spaansche matten, naar gelang de mindere of merdere belangrijkheid der verwonding (whoever accidentally injures another pays tepung (money) from two to ten Spaansche matten, according to the lesser or more serious the injury).*

Article 47 regulates: *Het is uitdrukkelijk aan een ieder verboden om in de nabijheid van de doesoens, ladangs, wegen, tuinen en andere bezocht wordende plaatsen, toega's, kala's of belantiks te plaatsen, zonder toestemming van het bestuur (it is strictly forbidden for anyone to place toega's, kalas or belantik around hamlets, fields, roads, gardens and other visited places, without the official's permission).*

Indien iemand door zulk een toestel wordt getroffen en tengevolge daarvan komt te overlijden moet degene, die hetzelfde geplaatst heeft, de bangoen en de begrafeniskosten, 4 spaansche matten, betalen (if someone is hit by the device and dies as a result, the person who installed it must pay the bangun and funeral costs, 4 Spaansche matten).

Indien echter alleene eene verwonding heeft plaats gehad, moet alleen tepoeng (smartengeld) van twee tot tien spaansche matten betaald worden (However, if only injuries have occurred, only two to ten Spaansche matten tepung will have to be paid for).

As it is written in the Simbur Cahaya Law, the *teping* payments are often made using *Spaansche matten*. *Spaansche matten* is a common silver coin consisting of 8 reals or 8 real silver coins, used in the Spanish

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Empire since the Spanish monetary reform of 1497. The coins were used as legal means of payment there until its ban in 1857 and were known there as Spanish dollars. Spaansche matten became the world's means of payment in the 18th century.¹⁵⁰ The coin was also used in the Dutch East Indies from the 16th to 18th centuries, where the locals also called it Batu Asli (or *pasmat* for short) because of its resemblance to the stone.¹⁵¹

Picture of Spaansche matten



Source: <https://oudlisse.nl/historie/oud-nieuws-een-gokje-wagen-met-spaanse-matten/>

Picture of Spaansche matten in the form of original stone:



Source:

<https://www.maritiemdigitaal.nl/index.cfm?event=search.getdetail&id=110004674>

¹⁵⁰ [https://nl.wikipedia.org/wiki/Spaanse_mat_\(munt\)](https://nl.wikipedia.org/wiki/Spaanse_mat_(munt))

¹⁵¹ [https://nl.wikipedia.org/wiki/Spaanse_mat_\(munt\)](https://nl.wikipedia.org/wiki/Spaanse_mat_(munt))

After the UUSC was no longer binding, the custom of *tepung tawar* became an intangible inheritance. This *tepung tawar* is to repel misfortune as well as to make peace. In Palembang City, the *tepung tawar* ceremony is performed by serving a large plate of turmeric sticky rice and grilled chicken.¹⁵² In contrast, in Besemah land it is performed by serving rice with chicken curry, and money.

6. Examples of criminal cases settled with *tepung tawar* in Besemah

a) Experience of Pak Adi¹⁵³:

Pak Adi has experienced the *tepung* payment twice because someone committed a minor crime against him. Firstly, because he reprimanded a young man who dried the water in upstream of the public bath fountain when Mr. Adi was about to perform ablution for a Friday prayer. The young man who was rebuked was offended and then waved a knife (*kudug*) at Mr. Adi that tore Mr. Adi's trousers even though Mr. Adi was not injured by the flick of the knife. The perpetrator's family was subject to customary sanctions by carrying out a *tepung tawar* ceremony at Pak Adi's house. The young man's family brought two chickens as *tepung tawar* and then cooked it at the victim's house.

Secondly, Pak Adi was walking on foot in the weekly market, then he bumped into a motorbike and got a little scratched up. The victim asked the perpetrator to carry out the customary *tepung* in the form of medicine and money. The victim was taken to the Kota Agung Public Health Center, Lahat, South Sumatra, covered for medical expenses and given money Rp. 500,000.

According to Mr. Adi, this *tepung* sanction was carried out so that the crime would not be repeated and as a countermeasure (to repel misfortune). In this ceremony, several community representatives, especially the village head and closest neighbors, were invited to witness the payment of the *tepung* sanctions.

b) Experience of Pak Iwan¹⁵⁴

When he was a child, Pak Iwan experienced the custom of paying for *tepung* (*nepung*) twice and being paid the *tepung* once when he was going in elementary school. The first *tepung* is when Mr. Iwan scolded

¹⁵² <https://www.liputan6.com/lifestyle/read/4830547/4-karya-warisan-budaya-takbenda-indonesia-asal-sumatra-selatn-bagian-1>

¹⁵³ Wawancara dengan Pak Adi (bukan nama sebenarnya), perantau dari Besemah di Tangerang Selatan, 20 Juli 2023.

¹⁵⁴ Wawancara dengan Pak Iwan lewat grup whatsapp Ikatan Keluarga Mulak, 2 Agustus 2023.

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Firman for stabbing Firman's cheek with a pencil until it penetrated into his mouth. As a result, Pak Iwan's parents paid for the custom of *tepung tawar* to Firman's parents by cutting up a chicken and eating on the same plate with Firman using a large dish. The second *tepung* is when Mr. Iwan stabbed Mr. Imran's back with a nail. As a result, once again, Mr. Iwan's parents slaughtered two chickens for Mr. Iwan and Mr. Imran to eat.

Mr. Iwan's experience of being paid the *tepung* was when he was still in elementary school. Feri stabbed Mr. Iwan's earlobe with a pencil. Feri's parents then carried out the *nepung* custom by bringing the chicken to Iwan's house where it was cooked and served for the two of them on the same plate.

c) Experience case of Tami

When she was a child, Tami was paid the *tepung*. At that time, his neighbor's children, namely Rudi and his older sister, were playing in front of Tami's house, then Rudi and his older brother had an argument and Rudi threw a pebble at his older brother, but it hit Tami's forehead causing a lump in Tami's forehead. As a result, Rudi's parents paid the traditional *nepung* sanction, namely chicken and Rudi and Tami eating together on a large plate.¹⁵⁵

7. The Effect of Criminal settlement through *Tepung Tawar* Restorative Justice

From the *nepung* experiences of Mr. Adi, Tami, and Mr. Asrul above, information was obtained about the purpose of carrying out the fine sanction of *tepung tawar*. According to Mr. Adi, the purpose of this *nepung* was that the mistake would not be repeated and that the wound suffered by Mr. Adi would heal quickly. According to Tami, the purpose of holding this *nepung* ceremony is that the lump or wound on Tami's forehead heals quickly. Meanwhile, according to Pak Asrul, in a discussion at the Mulak Family Association, this *nepung* ceremony was held so that there would be no grudges between the families. The perpetrator's mistake is forgiven by the victim at the payment of *tepung*.

The *tepung tawar* is done for offenses that hurt others. By fulfilling the custom of *tepung tawar*, the mistake is forgiven, and there is no grudge left between the two people and the two parties involved. Social relations become harmonious again.

This *tepung tawar* is applied to both minor and serious crimes. For minor crimes, the customary offering of *tepung tawar* makes the

¹⁵⁵ Wawancara dengan Asrul dan Tami di grup Whatsapp IKM, 2 Agustus 2023.

perpetrator's mistake forgiven and the relationship returns to normal. For example, the *nepung* experience of Pak Adi, Tami, and Pak Asrul above.

For serious crimes, such as setting fire to a house or garden, village *tepung* payment is given. This hamlet *tepung* payment gives a deterrent effect for the perpetrators and the community because in the event of a fire in the house or garden they still have to organize hamlet *tepung* as a countermeasure. For the crime of murder, even though it is also subject to the sanction of village *tepung*, it is also usually followed by the offender leaving indefinitely in the jungle and his family moving to another hamlet and breaking up relations, although judging from the kinship of the two parties, they still have a kinship relationship. This village *tepung* sanction is nothing more than to repel misfortune so that it would not happen again in the future.

Summary

The custom of *tepung tawar* (*nepung*) still applies in the Besemah community. This *tepung tawar* custom is carried out both for minor crimes and serious crimes. For minor customary crimes, this is performed in the form of slaughtering chickens and possibly adding money for medical purposes. For this *nepung* customary major crime by slaughtering a four-legged animal. If the serious crime is murder, it is usually followed by moving to another village.

This *tepung tawar* custom is relevant to the Law and the Chief of Police's Regulations concerning the handling of minor crimes. The advantage of resolving restorative justice is that there is no grudge between the two parties, the perpetrator and the victim and the situation returns to harmony as before.

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Criticism of Keris Marriage as a Form of Discrimination Against Women's Dignity and Rights

Ika Dewi Sartika Saimima, Hotma P Sibuea, Erwin Syahrudin*,
Jantarda Mauli Hutagalung
Universitas Bhayangkara Indonesia
[*erwin.syahrudin@dsn.ubharajaya.ac.id](mailto:erwin.syahrudin@dsn.ubharajaya.ac.id)

Abstract

Marriage is a spiritual and physical bond between a man and a woman as husband and wife, with the goal of forming a happy and everlasting family based on the belief in the One Almighty God. As regulated in Law Number 1 of 1974 concerning Marriage, in conjunction with Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage. However, in practice, there exists the tradition of women marrying a keris (a ceremonial dagger), recognized by the Balinese community. This type of marriage is intriguing to be examined because its legal consequences tend to be discriminatory towards women and the children born from such marriages. The research methodology used is normative juridical, employing legislative and conceptual approaches. The keris marriage has implications for the legal status of children in civil administration, such as on Family Cards and Birth Certificates, which only establish a legal relationship with the mother. Stipulated in Law Number 1 of 1974 concerning Marriage, women who give birth to a child without identifying the biological father are governed by Article 43 paragraph (1), which states that a child born out of wedlock only has a civil relationship with the mother and her family. Following a constitutional review of Article 43 paragraph (1) in the Constitutional Court, a subsequent change was made that allows children born out of wedlock to claim their rights to legal paternity from their biological father through DNA testing (Deoxyribonucleic Acid).

Keywords: Keris Marriage, Rights, Women-Children.

1. Introduction

Aryσιο Nunes dos Santos stated that based on evidence from his 30-year research, he came to the belief that Indonesia is the birthplace of world civilization (Santos, 2010). Another researcher, Stephen Oppenheimer, found that Indonesia and Southeast Asia are considered centers of past civilizations (Stephen Oppenheimer, 2010). In both Oppenheimer's and Aryσιο Santos's research, there is an indication that the nation now known as Indonesia actually has a very long history dating back to prehistoric times.