

## Simbur Cahaya Customary Law in Sociological Jurisprudence Perspective

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### ABSTRACT

*The sociological jurisprudence school of law is a school of law that intervenes in the pattern and color of legal configuration. Both in various norms and practices in the field. Sociological jurisprudence seeks to produce a relationship of certainty between civil law as positive law and customary law as living law in Indonesia. This study aims to examine and provide an overview of the perspective of the sociological jurisprudence school of thought on the existence of customary law in Indonesia and the extent of the relationship between customary law and positive law in Indonesia. The method used in this study is a normative juridical research that focuses on the study of various laws and theoretical concepts. The results of the study indicate that the concept of customary law as part of the State of Indonesia when viewed from the perspective of Sociological Jurisprudence as a law that grows and lives in society. Legally, the traditional rights of customary law communities are also constitutional rights because they are stated in the constitution, as stated in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia. This constitutional provision recognizes the position of customary law within the framework of Indonesian law, as long as it is still relevant and in line with national development and the principles of a unitary state.*

**Keywords:** *civil law; customary law; living law; positive law; sociological jurisprudence; the book of simbur cahaya law.*

### INTRODUCTION

Every country has its own legal system to regulate its citizens and their civil life. The legal system established by a country is referred to as national law. National law is formed based on an ideology or the thoughts of several figures who agree on the same ideology or based on the cultural characteristics of the nation, as national law is a product of values that grow and develop as a reflection of the nation's culture. In Indonesia, there is a legal system known as customary law.<sup>1</sup>

Customary law shapes national legal systems in multicultural nations like Indonesia. Article 18B, paragraph (2), Article 28, paragraph (3), and Article 32 paragraph (1) of the 1945 Constitution provides the basis of protection to the customary law community units and their traditional rights, as the state recognizes and respects their existence.<sup>2</sup>

This constitutional provision acknowledges the place of customary law within Indonesia's legal framework, provided it remains relevant and aligns with national development and the principles of

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<sup>1</sup> Ranissa, "Keterkaitan Sociological Jurisprudence terhadap Keberadaan Hukum Adat dalam Sistem Hukum Positif di Indonesia", *Jurnal Hukum dan HAM Wara Sains*, Vol. 02, No. 09, September 2023, p. 853-859.

<sup>2</sup> Yenny Febrianty, Hasliza Ghapa, Asmida Ahmad, Integration of Customary Law in The National Legal System Comparative Study of Malaysia and Indonesia, *SASI*, Vol. 30, Issue. 4, December 2024: p. 379-401.

a unitary state. Since customary law communities cannot exist without the rules and traditions that govern them, the state's recognition of these communities inherently implies recognition of the customary law that sustains them. Article 28(3) of the 1945 Constitution recognizes and respects the cultural identity and rights of traditional communities, including those governed by customary law, while acknowledging the need for these communities to adapt and evolve alongside societal progress. Furthermore, Articles 32(1) and (2) of the Constitution emphasize the state's commitment to fostering Indonesian culture, including the preservation and development of regional languages and cultures. This constitutional framework guarantees the right to culture for communities governed by customary law, enabling them to maintain and develop their unique languages and cultural values.<sup>2</sup>

Sukardi, explained in his book that customary law is the whole of rules and norms whether made in writing or unwritten and comes from the habits of the Indonesian people or customs that are used to regulate the behavior of the people's lives, sanctions will also be imposed on those who violate them.<sup>3</sup> Customary law represents a legal system recognized within the social environment, thus it can be said that the social system is the starting point for discussing customary law in Indonesia.<sup>4</sup>

The undeniable fact that law cannot be separated from society highlights the mutual influence and interconnection between the two. In the academic context, it is evident that law and society shape each other. Law exists and grows within the social conditions of society, where the relations within society are influenced by the presence of law. Indeed, law regulates social relations in social interactions, whether between individuals, between individuals and institutions, and vice versa. Efforts to explore the relationship between law and society can be seen across various emerging disciplines.<sup>5</sup>

The relationship between law and society is also popular under the term sociological jurisprudence, a school of thought popularized by Eugene Ehrlich, who connected the legal system with sociology. According to this school of thought, if the law is to be obeyed and accepted, it must not exceed the values that are developing in society.<sup>6</sup>

Sociological jurisprudence is a branch of normative jurisprudence. It represents a careful compromise between written law, which is necessary for the legal community to create legal certainty (positivism law), and living law, which represents the appreciation of the significant role of society in the formation and orientation of law. The strategic role of judges, from the perspective of sociological jurisprudence, involves applying the law not merely as a formal means of social control to resolve conflicts but also as a tool for social engineering. The judicial role of judges is no longer understood merely as the application of legislation to concrete events (such as various cases and

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<sup>3</sup> Sukardi, *Sistem Hukum di Indonesia*, Top Indonesia, Pontianak: Oktober 2016, p.19.

<sup>4</sup> Apriliandi and Kasmawati, *Hukum Adat di Indonesia*, Pusaka Media, Oktober 2022, p.2.

<sup>5</sup> Dominikus Rato et al, "Aliran Hukum Sociological Jurisprudence Dalam Perseptif Filsafat Hukum", *Jurnal Insan Pendidikan dan Sosial Humaniora*, Vol.1, No.1, 2023, p. 45-60.

<sup>6</sup> Ranissa, *Op. Cit.* (Note 1).

conflicts) or merely as the mouthpiece of the law (*la bouche de la loi*), but also as a driver of social engineering.<sup>7</sup>

The topic regarding the perspective of sociological jurisprudence on the application of customary law within positive law in Indonesia has been discussed by several researchers. They have suggested that customary law is recognized in the 1945 Constitution, but its implementation often clashes with other formal regulations, particularly in the context of natural resource management and land rights. Despite formal legal protection, in practice, there are many violations of the rights of customary law communities, particularly in agrarian and natural resource cases.<sup>8</sup>

The novelty of this research lies in the inclusion of a specific case study, namely the *Simbur Cahaya* Law, within the context of sociological jurisprudence, illustrating how the inclusion of customary law is possible in the formulation of positive law in Indonesia. According to its history, early attempts to document Indonesian customary law can be traced back to the mid-19th century. In 1849, the "Het Regt in Netherlands Indie" journal recorded regulations intended for government courts. Subsequently, officials like J.F.R. S. Van De Bossche and J. Walland sought to document customary laws in various regions, including Bengkulu. Van den Bossche, who had previously compiled a similar code for Palembang ("*Simbur Cahaya* Law"), drafted a similar code for Bengkulu in 1854.<sup>9</sup>

The "*Simbur Cahaya* Law" was officially ratified in 1862, though initially without explicit government approval. Later, in 1868, the Assistant Resident of Bengkulu acknowledged that the code was not developed through proper consultation with local leaders and did not fully reflect local customs. Interestingly, the name "*Simbur Cahaya* Law" itself originates from a Javanese law book, suggesting possible Javanese influence on the legal framework in Bengkulu.<sup>10</sup>

Based on the aforementioned discussion, this research formulates the following key questions: 1) What is the perspective of sociological jurisprudence on the existence and issues of customary law in Indonesia? 2) To what extent has customary law been adopted into positive law in Indonesia? 3) How does the case study of the *Simbur Cahaya* Law demonstrate that customary law has influenced the formulation of positive law in Indonesia

## METHODS

This study uses a type of normative juridical research (Legal Research), which focuses on the application of rules or norms to the applicable positive law by reviewing various kinds of laws and regulations as well as references that are theoretical concepts and then connecting them to the problems that are the subject of discussion. The data collection technique used in this journal is by conducting a search for written data or document studies from readings that discuss the same

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<sup>7</sup> Dominikus Rato et al, *Op. Cit.* (Note 5).

<sup>8</sup> Muhammad Rizal et. al, "Constitutionality of Indigenous Law Communities in the Perspective of Sociological Jurisprudence Theory" *Jurnal Jurisprudence* Vol. 11, No. 2, 2021, p. 282-296.

<sup>9</sup> Aiman, U. (2020). *Sejarah hukum kesultanan Palembang masa Pangeran Seda Ing Kenayan: Kajian terhadap Undang-Undang Simbur Cahaya Palembang (1630-1650)* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).

<sup>10</sup> Puspitasari, A., & Arizon, J. (2022). Tradisi Jambar pada Masyarakat Kinal Kabupaten Kaur Bengkulu: Tinjauan Historis Berdasarkan Undang-Undang Simbur Cahaya. *Kaganga: Historical and Cultural Heritage Journal*, Vol. 1, No.1, 41-54.

problem topic. This study also uses a type of statutory approach and a theoretical conceptual approach. The researcher uses a statute approach namely the 1945 Constitution of the Republic of Indonesia, MPRS No. II/MPRS/1960 and the The Book of Simbur Cahaya Law as a representation of customary law during the Palembang Darussalam Sultanate, while for the theoretical conceptual approach the researcher examines the concept of customary law, and the concept of customary law communities and their relationship to the concept of sociological jurisprudence. In normative juridical research, law is studied from various aspects such as theory, explanation, and comparison. The nature of this research is descriptive which aims to provide a clear and structured picture or view of the perspective of the sociological jurisprudence school of thought on the existence of customary law in Indonesia and the extent of the relationship between customary law and positive law in Indonesia. The data analysis used in this study was analyzed without using quantitative data or numbers, but by explaining the data obtained from the descriptive nature of the research and described through detailed and effective sentences in order to provide clear conclusions and a good understanding of the analysis.

## DISCUSSION

### **Perspective of Sociological Jurisprudence on the Existence and Issues of Customary Law in Indonesia and to What Extent Has Customary Law Been Adopted into Positive Law**

Roscoe Pound is one of the legal scholars associated with the sociological jurisprudence school, which emphasizes the "reality of law" rather than the position and function of law in society. The reality of law is fundamentally the will of the public, not merely law in the sense of law in books. Sociological jurisprudence demonstrates a careful compromise between written law as a necessity for the legal community to create legal certainty (positivist law) and living law as a form of appreciation for the significant role of society in the formation and orientation of law. The strategic role of judges in the perspective of sociological jurisprudence is to apply the law not merely as a formal means of social control in resolving conflicts, but also to design its application as a form of social engineering. The judicial role of judges is no longer understood merely as the application of statutes to concrete events (such as various cases and conflicts) or merely as the mouthpiece of the law (*la bouche de la loi*), but also as a driver of social engineering. Legal practitioners must consider the functional aspect of law, which is to achieve change, by continuously reforming the law through the use of various interpretative techniques (functional legal theory).<sup>11</sup>

According to Roscoe Pound, "law is a tool of social engineering," meaning that law is an instrument for social reform. This view aligns with that of Mochtar Kusumaatmadja, who stated that

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<sup>11</sup> Marsudi Dedi Putra, "Kontribusi Aliran Sociological Jurisprudence Terhadap Pembangunan Sistem Hukum Indonesia" *LIKHITAPRAJNA. Jurnal Ilmiah. Fakultas Keguruan dan Ilmu Pendidikan*, Vol. 16, No. 2, 2014, p. 45-59.

law encompasses all principles and norms that govern society, including the institutions and processes that bring these norms into reality. Both legal scholars share a similar perspective on law.<sup>12</sup>

Law, as a set of rules and norms, is part of the values reflected in society. Therefore, while the issue of validity (legitimacy) of rules remains important, the standard for regulation is legal norms. The origin of law lies in the establishment by legitimate leaders within the state. Law will function effectively if it reflects the values that are embedded in society. Thus, Indonesia, which adheres to a set of national legal rules, must be founded on living law. In this context, the primary focus of living law in Indonesia is customary law. Initially, the behavior of society becomes a habit, which over time, is perceived as something appropriate and proper. From this principle of propriety, it gradually evolves into customary law. Starting from these behaviors, some develop into customs, while others evolve into binding law. The difference between the two lies in the authority assigned by the state to regulate and enforce them.<sup>13</sup>

Throughout history, the practice of customary law aims to ensure that all problems in society can find complete solutions. Customary law resolves them thoroughly and answers all existing aspects or those which may exist so that in the future, there will not be any unsolved similar problems. The customary law is also the guideline for enforcing and ensuring the preservation of manners, ethics, decency, morals, and common values within the society.<sup>14</sup>

The legal aspect goes beyond just legislation, including the practical implementation of law within social and societal frameworks. To examine this aspect, it is essential to move beyond the confines of law and engage with the practice and interpretation of law within society. This approach, termed the empirical juridical or sociology of law approach, acknowledges the importance of observing how law operates within societal dynamics.<sup>15</sup>

Eugen Ehrlich, the founder of sociological jurisprudence and living law, argued that positive law will function well and effectively if it operates alongside living law, as law that exists in society. Specifically in Indonesia, customary law in the context of living law is more accepted and adhered to by the community. In line with this, Mochtar Kusumaatmadja expressed his agreement with Ehrlich's statement. He broadly argued that positive law must not contradict the law accepted by society in everyday life within the nation-state, as it represents the living law that develops in Indonesia. There are logical reasons why society, particularly in Indonesia, complies with living law, which has developed and evolved without coercion. This is because the law has become a daily habit of the community in national and social life. Therefore, it is not difficult to adapt to and comply with existing laws. Moreover, society highly respects the values and beliefs that have existed since the country's foundation. Lastly, the long-held values trusted by the community often serve as reminders in their

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<sup>12</sup> Darji Darmodiharjo and Shidarta, *Pokok-Pokok Filsafat Hukum, Apa dan Bagaimana Filsafat Hukum Indonesia*, Gramedia Pustaka Utama, 2004.

<sup>13</sup> Nabilah Apriani and Nur Sofah Hanafiah, "Telaah Eksistensi Hukum Adat pada Hukum Positif Indonesia dalam Perspektif Aliran Sociological Jurisprudence" *Jurnal Hukum Lex Generalis*. Vol.3. No.3, March 2022, p. 231-246.

<sup>14</sup> Muhammad Mutawali, "Customary Law of Dou Donggo Bima from the Perspective of Islamic and Indonesian Positive Law", *Al-Ihkam: Jurnal Hukum dan Pranata Sosial*, Vol. 17, No.1, 2022 p. 1-27

<sup>15</sup> Arie Alfikri, "The Sociology of Law Approach in Understanding Customary Land Disputes in West Sumatra", 2024, p. 203-212.

behavior. Therefore, for the implementation of laws to be effective, the legal system must be established in accordance with the living law within society.<sup>16</sup>

In general, Indonesia adheres to three legal systems as its national law: customary law, religious law, and Western law. Indonesia and other Asian countries recognize the customary law system within their social environment. Customary law itself is the law that lives within society and is based on moral values. As living law, customary law represents the true legal consciousness of the community. Despite being unwritten, customary law has a strong binding force within society and imposes its own sanctions if violated.<sup>17</sup>

In societal life, customary law is applied in all aspects of life. For the community, customary law is the primary reference and guide for living. Not only is customary law applied in daily life, but a judge, when adjudicating a case and unable to find written law, must discover the law that exists within society. This means that even though customary law is unwritten, it can be applied in formal court proceedings. With the legal pluralism in Indonesia, Koesnoe argues that national law must be based on customary law. The customary law referred to here is a part of customary law as a concrete rule to obtain its essential justification, not merely customary law derived from the decisions of legal officials or actual behavior that transforms into customary law. In other words, customary law should be the basis of ideas, thoughts, and principles that give rise to more concrete customary law. Customary law also has a close relationship with the formation of the national legal system, as argued by Von Savigny, who stated that the culture of society is part of the legal system because law does not originate from an arbitrary act of a legislator but is built upon and can be found in the spirit of the people. Thus, it can be said that law originates from customs that are subsequently formalized through juristic activity.<sup>18</sup>

In MPRS No. II/MPRS/1960, it was established that customary law forms the principles for the development of national law, which can be considered as the political framework in the field of law. The existence of customary law has been officially recognized by the state, as stated in Article 18B, paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which stipulates that "The state recognizes and respects the units of customary law communities along with their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, as regulated by law."<sup>19, 20</sup>

The position of customary law within Indonesia's positive law includes the following:

1. The position of customary law is equivalent to that of general law, with its application limited to Indonesian people and its nature being unwritten.

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<sup>16</sup> Marsudi Dedi Putra, *Op.Cit.* (Note 11)

<sup>17</sup> Marsudi Dedi Putra, *Ibid.*

<sup>18</sup> Marsudi Dedi Putra, *Ibid.*

<sup>19</sup> Marsudi Dedi Putra, *Ibid.*

<sup>20</sup> Ranissa, *Op.Cit.* (Note 1).

2. The Constitution of Indonesia, namely the 1945 Constitution of the Republic of Indonesia, recognizes the existence of unwritten law. Customary law is included as unwritten law.
3. Judges, as legal discoverers, must understand the legal consciousness that exists within society (customary law) as a consideration in resolving disputes. Consequently, jurisprudence serves as one of the sources for identifying the living law within society.<sup>1,11</sup>

Some positive law inventories that accommodate the application of customary law are:

1. Article 5 of Indonesia's 1960 Agrarian Law (UUPA) recognizes customary law as the foundation of land, water, and spatial rights, provided it doesn't contradict national interests, aligns with Indonesian Socialism, and complies with other relevant laws. This principle, rooted in national unity, also considers religious values.
2. Article 27 of Indonesia's 1970 Judicial Power Law mandates that judges, as upholders of law and justice, have a duty to investigate, adhere to, and comprehend the legal values that exist within society.
3. Article 37 of Indonesia's 1974 Marriage Law outlines the division of marital property in case of divorce. It states that the distribution of jointly acquired assets shall be governed by the respective applicable laws, such as religious law, customary law, or other relevant legislation.
4. Article 111 of Indonesia's 1999 Regional Government Law stipulates that regulations concerning villages are determined by regional regulations issued by the Regency, adhering to national guidelines. Furthermore, these regional regulations are mandated to acknowledge and respect the existing rights, origins, and customs of the villages.
5. The Law on Aceh's Special Autonomy (Law No. 44/1999) defines "adat" as customary practices rooted in Islamic law that have been long-respected and cherished within Acehese society. Article 6 of this law empowers regional authorities to implement policies that support, preserve, and develop "adat" in accordance with Islamic principles. Furthermore, Article 7 allows for the establishment and recognition of customary institutions at various levels within the Aceh region, from the provincial to the village level.
6. Indonesia's 2014 Village Law recognizes two types of villages: general villages and traditional villages. The formation of general villages is governed by regional regulations, considering community initiatives, local origins, socio-cultural conditions, and the village's capacity. Traditional villages, however, are distinct entities with a strong historical foundation, often stemming from long-established community governance systems. They possess unique origin rights and cultural identities, and their authority to manage village affairs is rooted in customary law. Examples of traditional villages include "huta/nagori" in North Sumatra, "gampong" in Aceh, "nagari" in Minangkabau, and many others across Indonesia.<sup>21</sup>

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<sup>21</sup> Sirajuddin. M, M. Arif Rahman Rahman Hakim, Elman Johari, "The Simbur Cahaya Bangkahulu Constitutional Law as a Source of Indonesian Law: A Review of Local Wisdom and a Study of National Legal Education" *International Journal of Multicultural and Multireligious Understanding*, 2022

### **Simbur Cahaya Law Demonstrate that Customary Law has Influenced the Formulation of Positive Law in Indonesia**

The Book of Simbur Cahaya is a book of customary law in the pre-colonial era, which is a combination of customary law that developed orally in the South Sumatra region with Islamic teachings. This book is believed to be the first islamic-based-teaching written law that was applied in Indonesia. Etymologically, "simbur cahaya" is interpreted as "a spark of light or radiance", light which is interpreted as a torch in the civilization of the South Sumatra people. This book was written by Queen Sinuhun who was the wife of the ruler of Palembang, Prince Sido Ing Kenayan (1639 - 1650), which form the legal system and customary institutions in South Sumatra, especially related to gender equality between women and men.<sup>22,23</sup>

In the next development, Palembang was successfully controlled by the Dutch Colonial. The customary institutional system was still implemented as before, with several deletions and additions to the rules made by residents. Van den Bosc, one of the Dutch Colonial leaders, gathered data using the *Piagem-Piagem* of Palembang and other written customary laws still held by the community. The collected data was then compiled to meet the needs of the Dutch East Indies government, resulting in the completion of the *Simbur Cahaya* Code around 1852. The uniqueness of *Simbur Cahaya* lies in the fact that it is a customary law derived from written law, whereas customary law is generally unwritten.<sup>24</sup>

The Dutch East Indies government seemingly deliberately crafted customary regulations by adapting the customary laws that were already in effect in the Palembang region. The proof is in their study, analysis, and compilation of the traditional customary legal values that had been in use in Uluan Palembang. In reality, had they been more ambitious, they could have simply implemented the Criminal Code (*Wetboek van Strafrecht*), which was introduced in 1886. However, they chose to adjust to their needs in trade and to ensure that the local population did not rebel against the Dutch East Indies government.<sup>25</sup>

According to information from the publisher "Typ. Industreele Mlj. Palembang, 1922", the Simbur Cahaya Law consists of 5 parts:

1. Customs of Bachelors and Girls and Marriage (Verloving, Huwelijh, Echtscheiding)
2. Legal Customs (Strafwetten)
3. Clan Customs (Marga Verordeningen)
4. Clan Rules (Gaestelijke Verordeningen)
5. Hamlet and Farming Rules (Doesoen en Landbow Verordeningen)

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<sup>22</sup> YUSDANI, "The Book of Simbur Cahaya, The Receptive Theory Point of View", *Millah* Vol.III, No. 2, January 2004, p. 235-253.

<sup>23</sup> Muhammad Ilmi Luthfi, "Keteraturan Adat dan Regulasi Hukum di Kesultanan Palembang Darussalam", *Jurnal Magister Sejarah Peradaban Islam* Vol. 2 No. 2, September 2022, p. 1-9.

<sup>24</sup> Arie Alfikri, *Op.Cit.* (Note 15)

<sup>25</sup> Arie Alfikri, *Ibid.*

The Simbur cahaya Law, a comprehensive legal code with 138 articles across three chapters (Clan Rules, Hamlet and Farming Rules, and Legal Customs), offers valuable insights for modern legal systems. Like the Simbur Cahaya Law, it addresses both private (citizen-to-citizen) and public (citizen-government) matters. Notably, principles from the UUSC Bangkahulu, such as those governing inheritance, land rights, and contractual agreements, remain relevant and applicable today.<sup>26</sup>

The Bangkahulu UUSC contains provisions related to both administrative and criminal law, evident in its chapters on clan rules and village governance. However, it lacks a systematic distinction between substantive law (the content of legal norms) and procedural law (the rules for enforcing those norms). To further understand the UUSC, it can be analyzed through the lens of modern legal fields, such as civil law, public law, and criminal law, including both substantive and procedural aspects. This analysis will be valuable for researchers and legal practitioners interested in Indonesian customary law.

Colonial-era legal codes were primarily designed to serve colonial interests, often disregarding the existing body of customary criminal law within Indonesian society. While not perfect, customary law embodies valuable moral principles with universal applicability. Therefore, it is crucial to incorporate elements of customary law into the development of a future national Criminal Code. Alternatively, provisions of customary law could be integrated into regional regulations, allowing for their application within specific local communities.<sup>27</sup>

## CLOSING

In Indonesia, customary law, in the context of living law, is the law that is more accepted and adhered to by the community. So far, customary law in Indonesia has aligned with the principles of sociological jurisprudence. This means that the state has formally acknowledged the existence of customary law and its constitutional rights. The existence of customary law in Indonesia aligns with the core essence of sociological jurisprudence. However, integrating the pluralistic customary laws in Indonesia is indeed no simple task, considering that the recognition of the norms that live within society as customary law in the national legal system is an inseparable element that supports social justice in line with the ideals of the Indonesian nation. The Simbur Cahaya Law is an example of how customary law can play a role in the reconstruction of positive law in Indonesia.

The Simbur Cahaya Law provides a comprehensive framework for daily life in Bangkahulu, encompassing legal, ethical, and governance principles. This code plays a crucial role in maintaining social order and stability by outlining the responsibilities of various societal roles, such as traditional leaders (sandy, proatin, lebai penghulu), citizens, traders, and laborers, towards each other and the community as a whole, including environmental stewardship

Customary law holds the same legal standing as other forms of law in Indonesia, with the key distinction being its applicability primarily to Indonesian citizens. As a living law deeply rooted in society, customary law plays a crucial role in maintaining social order. Therefore, lawmakers have a

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<sup>26</sup> Muhammad Mutawali, *Op. Cit.* (Note 14)

<sup>27</sup> Muhammad Mutawali, *Ibid.*

responsibility to acknowledge and accommodate applicable customary law when formulating new legislation. Areas of customary law that remain relevant today in addressing contemporary challenges include family and inheritance law, land rights (such as ulayat, rights to office, and usufruct), and land-related transactions (including lease rights, agreements, and guarantees).

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