The Relationship between Nagari Government Policy and Customary Law

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ABSTRACT

This research aims to determine and analyze the relationship between Nagari government policies and Guguak Hilir Sungai Limau customary law. The method used in the research, entitled The Relationship between Nagari Government Policy and Customary Law in Nagari Guguak Kuranji Hilir, Sungai Limau District, Padang Pariaman Regency, is a descriptive qualitative research method. Researchers select informants according to certain predetermined criteria. These criteria must be appropriate to the researcher's topic. Those selected must also be considered credible to answer the research problem. However, in future research, researchers may also use the snowball technique adapted to the conditions or situations in the field. In this research, the data collection techniques used were observation, interviews, and documentation. In analyzing research data obtained from research results in the field, researchers used the Miles & Huberman model of data analysis. Based on the research results, it was found that the Nagari government policy and customary law in Nagari Guguak Hilir Sungai Limau are an interesting phenomenon and reflect the legal pluralism that exists in Minangkabau. In the policy aspect of the Nagari Guguak Hilir Sungai Limau Government, the traditional principles of salika Nagari and pusako sajaka tepi are a strong basis. The Nagari government in Nagari Guguak Hilir Sungai Limau has succeeded in achieving a balance between legal pluralism and maintaining the values and norms of customary law that exist in Nagari itself.

1. Introduction

Because a group of people with legitimate power in the political system makes government policy, it has authority. The final decision has been determined to be of a nature that reminds public servants to take action in the future. Public policy is an important factor in achieving good government administration (Elmore, 2014; Head & Alford, 2015). This depends on each government policy put into effect and how the policy's target population reacts to it. Often, the public policies implemented do not side with the people and only benefit certain parties. Therefore, public policies issued by the government must side with the people and be aimed at every problem in society.

Policymakers typically think about, design, formulate, and decide on several activities that make up public policy (Fischer & Miller, 2017; Howlett, 2019). Even though public policies have been implemented throughout the cycle, facts on the ground often show that these policies fail to achieve their targets. Public policy, as a crucial process, is often interfered with by political elements of interest brought by certain parties (Birkland, 2019; Nohrstedt & Weible, 2010). So, that both the formulation and
implementation of policies can deviate from what is needed by society.

Nagari is a traditional government unit in Minangkabau, West Sumatra (Vel & Bedner, 2015). The Nagari system reflects local wisdom that has existed for a long time and is a characteristic of Minangkabau society (Revita & Triolaris, 2018). In the Nagari system, Nagari law plays an important role as an instrument of social regulation that regulates relations between members of society and between society and the Nagari government (Tegnan, 2015). Guguak Hilir Sungai Limau is a Nagari that has a rich history and Nagari legal traditions. However, as time goes by and social changes occur, many government policies have the potential to influence the implementation and existence of Nagari law in Guguak Hilir Sungai Limau. In the current era of modernization and globalization, government policies are often directed to accommodate current developments and modern demands. However, at the same time, the existence of Nagari law as a symbol of identity and local wisdom must be maintained and respected.

Based on initial observations, it was found that in daily life, the people of Guguak Hilir Sungai Limau often refer to their customary laws, especially in matters relating to conflict resolution, traditional ceremonies, and the use of natural resources. There are several traditional activities or ceremonies where the participation and support of the Nagari government are very clear. For example, in harvest celebrations or other traditional ceremonies. There are several areas where the Nagari Government’s policies appear to conflict with customary law, such as in the regulation of land or natural resource use permits.

Based on the results of initial interviews by the Traditional Head, Nagari Government, and the community, it was found that several Nagari Government policies related to natural resource management and land use permits are sometimes not governed by customary law. There is an impression that the Nagari government does not communicate enough with traditional stakeholders before taking certain policies. The challenges of modernization and development are often the reason for the Nagari Government to make decisions that are less popular among indigenous communities.

Therefore, it is very important to examine the relationship between Nagari government policies and customary law in Guguak Hilir Sungai Limau. Does government policy support the preservation of customary law? Or conversely, are there any policies that have the potential to erode customary legal traditions? Through this research, it is hoped that answers to these questions and recommendations for future policy development can be found. Customary law is unwritten Indonesian law in the form of legislation of the Republic of Indonesia, which contains elements of religion, norms of social life, and other rules that are binding on a community group in a place and are followed and obeyed by the community continuously, from generation to generation (Wardhani et al., 2022). Violation of the rules and regulations is seen as being able to cause upheaval in society. Therefore, violators are given customary sanctions, customary corrections, or customary sanctions and obligations by the community through their customary administrators.

For people who live in rural areas, there are main things that serve as a reference for acting amid social life, namely government policy or customary law, both of which reinforce each other, for example, resolving the issue of customary land / harato pusako high / community property. In the field of government, land settlement is handled by the National Land Agency (BPN) as a state institution in charge of land matters in the Unitary State of the Republic of Indonesia (NKRI), while in the field of customary law, which is in charge of land matters, there is a customary institution called Kerapatan Adat Nagari (KAN), which is This institution examines the origin of the land. The Nagari government plays a very active role in mediating cases like this.

2. Literature Review

Policy Concept

The term policy is a translation of the English word “policy,” which is differentiated from the words "wisdom" and virtue "virtues". According to Kekes (2018), wisdom comes from
the word “wisdom” and is an action that requires further and deeper considerations. Meanwhile, a policy is an action that includes the rules contained in a policy. Pruzan & Mikkelsen (2017) said that wisdom, in the sense of wisdom, is deep thought or consideration that becomes the basis (foundation) for policy formulation. Policy is a set of decisions taken by political actors to choose goals and methods for achieving those goals.

Lasswell & Kaplan (2017) define policy as a programme for achieving goals, values, and directed actions. Rakasatasaya (2006), defines policy as a tactic and strategy directed at achieving a goal. Friedrich, defines policy as a series of actions proposed by a person, group, or government in a certain environment by showing the obstacles and opportunities for implementing the proposed policy to achieve certain goals. Anderson (1984), defines policy as a series of actions that have certain goals that are followed and implemented by an actor or group of actors to solve a particular problem. MacRae & Whittington (1997) define policy as a series of actions that are chosen and have significance in influencing a large number of people.

In other words, the definition of policy by the experts above provides a more complete general understanding of policy, namely "a programme of activities, values, tactics, and strategies chosen by a person or group of people and which can be implemented and influence a large number of people to achieve certain goals.

Government Concept

The word government etymologically comes from the word "Government" while the word government comes from the word "Order". The order has the meaning of ordering something to be done. Government is the power to govern a country (region of a country) or the highest body that governs a country (such as a cabinet which is a government) (Blondel et al., 2007; Goodnow, 2017). Then government is the act (way, thing, affairs, and so on) of governing. The definition above shows that the words government and government, although they have different orientations, namely the word government shows the subject or people/leaders who have the power to rule or be sovereign. Because if you don't have power, it means you can't rule. The word government refers to the actions of leaders who carry out their duties and functions according to the power they have (Bentley et al., 2017; Schattschneider, 2017). But in the end, people use these two terms together or interchangeably. Because in English literature we find the word "Government" which is often interpreted as the Government or as “Government”.

Government, in its narrowest sense, is defined as the act of governing carried out by executive organs and ranks to achieve the goals of state government (Fukuyama, 2013; Taft, 2017). The term executive from the opinion above is seen from the political connotation, namely a branch of government in the broadest sense. Meanwhile, in the sense of administration, an executive is a person who is responsible for other people's work and is an intermediary for the flow of orders and policies from administrators to employees.

Government Policy Concept

MacRae & Whittington (1997) define government policy as "a series of actions chosen by a government that have an important influence on a large number of people." This definition implies that government policy consists of various linked activities and government choices and has an impact on many people. So, a choice of action by the government whose impact is only felt by one or a few people cannot be called a government policy. Dye (2013) defines government policy as "Whatever the government chooses to do or not do." The meaning of this definition is that if the government decides to take action, for example, by prohibiting residents in an area from building houses on their land with certain considerations, this is called government policy. On the other hand, it does not prohibit residents from building houses on their property, so that is also called government policy. Both government actions had the same influence (impact) on society. Parker (1972) defines government policy as "a particular goal or a particular set of actions carried out by the government at a particular time in relation to a subject or response to a crisis situation."

The meaning of this definition is that government policy has a measure (principle) of certain actions at a certain time to answer or solve
problems related to critical situations faced by society. One example is the government building cheap (simple) houses for low-income people who do not yet have their own homes in all regions. The definition of government policy and the examples seen above can help us understand what is called government policy. Thus, in general, a definition emerges regarding government policy as a series of actions legally chosen and allocated by the government or state to all members of society to solve problems faced and achieve certain goals in the interests of society as a whole.

**Concept of Customary Law**

In general, customary law is customary law, which means that rules are made from the behavior of a community that grows and develops so that it becomes a law that is obeyed unwritten (Chimni, 2018; Roberts, 2001; Tobin, 2014). Customary law was recognized by the state as valid law after Indonesia’s independence. Several regulations were made that were contained in the 1945 Constitution, one of which recognized customary law, Article 18B paragraph 2 of the 1945 Constitution: “The state recognizes and respects customary law community units and their rights and traditions 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, which are regulated by law.” Due to the fact that the people have passed it down from generation to generation, this law can also be considered one of the oldest in Indonesia.

According to Terhaar (1868), customary law is the totality of regulations that are manifested in the decisions of traditional heads and apply spontaneously in society. Terhaar (1868) is famous for the “Decision” theory, which means that to see whether a custom is already customary law, it is necessary to look at the attitude of the legal community authorities towards those who violate customary rules. If the authorities punish the violators, then the customs are already customary law. Cornelis Van Vollen Hoven believes that customary law is the entire code of behavior of a community that applies, has been sanctioned, and has not been codified. Sukanto (1980) defines customary law as a complex of customs that are generally not written down, are not codified, and are coercive, having legal consequences. It can be concluded that, in general, customary law is an unwritten law that is binding, must be obeyed, and will receive sanctions if it is violated. Sukardi (2003) defines customary law as all the rules and norms, whether written or unwritten, originating from the habits of Indonesian society or customs that are used to regulate the behavior of people’s lives. Sanctions are also imposed on parties who violate them.

From this conclusion, it can also be said that customary law is original Indonesian law that is not written in the form of legislation containing religious elements but is followed and obeyed by the community continuously, from one generation to the next. Violation of the rules and regulations is seen as being able to cause upheaval in society. Therefore, violators are given customary sanctions by the community through their customary administrators.

The existence of customary criminal law in the national legal system is a source of law that has received recognition in legislation, scientific forums, doctrinal opinions, and Supreme Court jurisprudence. There are three (three) basic conclusions from the provisions of Article 5 paragraph (3) sub-b of Emergency Law Number 1 of 1951. Firstly, there is a customary crime that has no appeal or equivalent in the Criminal Code, is not serious, or is considered a customary crime that carries a low threat. The punishment is imprisonment with a maximum penalty of three months and/or a fine of five hundred rupiah (equivalent to a light crime), the minimum is as in the provisions of Article 12 of the Criminal Code, namely 1 day for imprisonment and a minimum fine of 25 cents by the provisions of Article 30 of the Criminal Code. However, for serious customary crimes, the penalty is 10 years, as a substitute for the customary sentence that the defendant did not serve. Second, for customary crimes that are compared in the Criminal Code, the criminal threat is the same as the criminal threat in the Criminal Code. The criminal threat is the same as the criminal threat in the Criminal Code. Third, customary sanctions as stipulated in the context above can be used as principal or main criminal penalties by judges in examining, adjudicating, and deciding on acts that, according to living law, are considered to be criminal acts that have no appeal in the Criminal Code, while for criminal
acts that have appeals in the Criminal Code, sanctions must be imposed by the provisions of the Criminal Code.

**Nagari concept**

Nagari is a traditional Nagari in a legal community unit that has territorial boundaries and is authorized to regulate and manage government affairs (Azwar et al., 2018; Tegnan, 2015). The interests of local communities based on community initiatives, original rights, and/or traditional rights that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia, based on Law Number 6 of 2014 concerning Villages/Nagari and Government Regulation Number 43 of 2014 concerning Implementation of Law Number 6 of 2014 concerning Villages/Nagari. As a legal community unit, Nagari needs to always think about what the condition of the Nagari will be in the future so that the Nagari will progress further. To realize these hopes, based on natural resources, human resources, development resources, social and cultural resources, and potential, and existing problems, The Nagari government, in carrying out Nagari development affairs, needs to be based on a systematic, directed, integrated, comprehensive, and responsive Nagari development plan to change. This is intended to ensure that development can be implemented effectively, efficiently, and on target to improve the standard of living and welfare of the Nagari community.

3. **Methods**

The method used in the research entitled the relationship between Nagari government policy and customary law in Nagari Guguak Kuranji Hilir, Sungai Limau District, Padang Pariaman Regency is a descriptive qualitative research method. Location selection is very important to account for the data taken. In this research, the location taken was Nagari Guguak Kuranji Hilir Sungai Limau, Padang Pariaman Regency. Qualitative research does not depend on the number of informants but can depend on the selection of key informants and the complexity of the diversity of social phenomena being studied. Thus, informants are determined using purposive techniques. Researchers select informants according to certain predetermined criteria. These criteria must be appropriate to the researcher's topic. Those selected must also be considered credible to answer the research problem. However, in future research, researchers may also use the snowball technique adapted to the conditions or situations in the field. In the research carried out, the research informants will be the Wali Nagari Guguak Kuranji Hilir Sungai Limau, the Head of Governance Affairs, the Head of KAN, and traditional leaders (key informants) of the community (second informants), who will be determined to provide guidance and can be used as sources of data and other information needed for research.

Data collection techniques are the method of collecting data as well as the types and sources of data used by researchers in the research conducted. In this research, several data collection techniques were used, namely observation, interviews, and documentation. This method is used as a tool to test whether the research data that has been collected has differences or not, so that it can be seen whether the data is considered valid or not. Two types of triangulations are used to make sure that data from field research about the connection between Nagari government policy and customary law in Nagari Guguak Kuranji Hilir, Sungai Limau District, Padang Pariaman Regency, is correct. Qualitative data analysis, according to Bogdan & Biklen (1997), is an effort carried out by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding what is important and what to learn, and deciding what can be told to other people. In analyzing research data obtained from research results in the field, researchers used the Miles & Huberman (2018) model of data analysis, namely data collection, data reduction, data presentation, and conclusion.

4. **Result**

**Overview of Nagari government policy and customary law in Guguak Hilir Sungai Limau**

The policies of the Nagari Guguak Hilir Sungai Limau government relating to customary law can create obstacles in the relationship between the Nagari government and indigenous communities. For example, if the Nagari
government wants to issue a policy involving the use of customary land, it must consult with the indigenous community. If indigenous peoples do not agree with the policy, then conflict could occur between the government and indigenous peoples. Differences in views between the Nagari government and indigenous communities regarding customary land ownership can also cause obstacles in this relationship. Before entering into policies related to customary law, it is necessary to know about the understanding of customary law in Nagari Guguak Hilir Sungai Limau. In Nagari Guguak Hilir Sungai Limau, customary law is a legal system handed down from ancestors that has been part of the lives of indigenous people for a long time. In the traditional legal system of Nagari Guguak Hilir Sungai Limau, indigenous peoples consider that they have customary land ownership rights that have been passed down from generation to generation.

Based on interviews with Wali Nagari and KAN Nagari Guguak Hilir Sungai Limau, it can be concluded that understanding and recognizing customary law is very important for the government and indigenous communities in Nagari Guguak Hilir Sungai Limau. Knowledge about what customary law is and how customary law plays a role in the lives of indigenous communities is crucial in the policy-making process and in maintaining harmonious relations between the Nagari government and indigenous communities. The Nagari government and the community need to be educated about understanding customary law and the importance of recognizing and respecting the existence of customary law in policy-making. Apart from understanding customary law, the Nagari Government and the community certainly need to know about aspects of life that are the object of customary law regulation, such as natural resource management, leadership systems and social structures, dispute resolution, and various other customary practices.

Aspects of life regulated by customary law in Nagari Guguak Hilir Sungai Limau include natural resource management, leadership systems, and social structures, dispute resolution in traditional communities, marriage systems, customs in religious ceremonies, and other cultural activities. In addition, recognition and respect for customary law by the government and indigenous communities are very important in maintaining harmonious relations between the two. Furthermore, customary law certainly needs to pay attention to the enforcement mechanism. For this reason, the government and traditional communities in Nagari Guguak Hilir Sungai Limau need to work together to enforce customary law. Indigenous peoples have in-depth knowledge about natural resource governance, leadership systems, and social structures, as well as dispute resolution in indigenous communities. They also have practices and customs that are the basis for cultural activities and religious ceremonies in Nagari Guguak Hilir Sungai Limau.

The indigenous community in Nagari Guguak Hilir Sungai Limau has a dispute resolution mechanism through deliberation and mutual agreement. Indigenous communities in Nagari Guguak Hilir Sungai Limau use deliberation and collective agreement as a non-litigation method to resolve disputes and take action against violations of customary law. In customary law, of course, there are also consequences or sanctions for those who violate customary law. In the context of indigenous communities in Nagari Guguak Hilir Sungai Limau, enforcement of customary law is carried out through the important role of traditional figures and indigenous community leaders as mediators in resolving disputes and implementing customary law.

Consequences or customary law sanctions in Nagari Guguak Hilir Sungai Limau can vary depending on the type of violation committed. Sanctions can take the form of a verbal warning, customary reprimand, payment of customary fines, community service, dismissal from customary positions, or even expulsion from customary communities. However, the sanctions system in customary law tends to be restorative justice, where the aim is to restore balance and improve relations between violators and indigenous communities. In addition, the Nagari Guguak Hilir Sungai Limau Government, like other village governments, uses administrative punishments that are common in Indonesia. These include fines, losing the right to own land, and the revocation of business licenses.
permits. The type of policy of the Nagari Guguak Hilir Sungai Limau Government in imposing administrative sanctions follows the provisions of state administrative law.

The government of Nagari Guguak Hilir Sungai Limau implements a policy that combines customary law and state administrative law in enforcing sanctions for violations. However, there is a desire from indigenous peoples that the application of customary law is not neglected and continues to be enforced. This shows the need for harmonization between customary law and state administrative law in providing sanctions for violations. Meanwhile, the scope of government policy in Nagari Guguak Hilir Sungai Limau consists of the areas of government, order, and justice in indigenous communities. The scope of government policy in Nagari Guguak Hilir Sungai Limau covers the areas of government, order, and justice in indigenous communities. However, it is important to note that there is a desire from indigenous peoples for the application of customary law to remain in effect and not be neglected. Harmonization between customary law and state administrative law in providing sanctions for violations is very important in achieving balance and harmony in indigenous communities. However, one thing that needs to be considered is legal certainty regarding the provision of customary criminal sanctions. However, currently, there is still no legal certainty regarding the provision of customary criminal sanctions and how customary criminal sanctions should apply or only apply to certain actions.

The Relationship Between Nagari Government Policy and the Implementation of Customary Law

The relationship between the government policy of Nagari Guguak Hilir Sungai Limau and Nagari law is mutually related and complementary to each other. The government of Nagari Guguak Hilir Sungai Limau has the responsibility to carry out state administration and administer justice in indigenous communities. Indigenous communities also hope that customary criminal sanctions will continue to be enforced and not neglected. The link between Nagari government policy and Nagari law is manifested in the application of administrative sanctions, which combine customary law and state administrative law. By implementing administrative sanctions that combine these two types of laws, the Nagari government can achieve justice and order in indigenous communities. Regarding the aspects of life regulated by customary law and the types of government policies in Nagari Guguak Hilir Sungai Limau, customary law has an important role in regulating social order and harmony in indigenous communities. The Nagari government has an important role in maintaining harmonization between customary law and state administrative law and in providing sanctions for violations. The relationship between government policy and customary law in Nagari Guguak Hilir Sungai Limau is described as complementary and cooperative. Indigenous communities see the Nagari government as a mediator whose role is to create harmonization between customary law and state administrative law. The Nagari government collaborates with traditional institutions to determine the types of violations that can be subject to customary criminal sanctions and ensures that the process of imposing these sanctions is carried out with transparency and fairness to respect the values of customary law and justice in indigenous communities. The relationship between the contents of Nagari government policy and customary law in Nagari Guguak Hilir Sungai Limau is mutually complementary and cooperative. The Nagari government collaborates with traditional institutions to regulate and maintain order and social harmony in traditional communities. The role of the Nagari government in integrating customary legal values with state administrative policy practices also supports the sustainability and recognition of customary law as an important part of the legal system in Nagari Guguak Hilir Sungai Limau.

5. Discussion

Overview of Nagari government policy and customary law in Guguak Hilir Sungai Limau

The description of Nagari government policies and customary law in Nagari Guguak Hilir Sungai Limau is an interesting
phenomenon and reflects the legal pluralism that exists in Minangkabau. It can be seen that there is a coexistence between custom and Islam in the Nagari government structure, which provides space for the two entities to interact with each other and reach a balance point. This coexistence between custom and Islam is reflected in the ABS-SBK adage and the representation of cultural actors in the Nagari government. The policy of the nagari government in Nagari Guguak Hilir Sungai Limau is based on the traditional principles of malangka nagari and pusako malangka karet. The Salinka Nagari adat is a system of customary regulations used to regulate the lives of the people in the Nagari, while the Pusako Salinka Clan refers to the hereditary traditions held by community groups in the Guguak Hilir Sungai Limau Nagari. Findings from the study showed that the traditional law of Nagari Guguak Hilir Sungai Limau had legal pluralism, which meant that Islamic customs and values existed side by side with and affected the way the Nagari government made decisions. This indicates that Nagari Guguak Hilir Sungai Limau found a balance point between traditional entities and Islamic entities in the context of law and government. Apart from that, the implementation of the concept of returning to Nagari in West Sumatra regional government practices, including returning to Nagari as an effort to revive the Nagari government system, has also been carried out but is still considered half-hearted.

The people of Nagari Guguang Gadang Sungai Limau feel that customary law is an integral part of their lives. This is because customary law is a fundamental regulation for these communities and has regulated their lives for generations. The people of Nagari Guguak Hilir Sungai Limau realize the importance of maintaining traditional values in their Nagari government system. The community also highly values the roles played by KAN and Ninjak Mamak in customary law and the Nagari government. So customary law is still used as a guideline and legal umbrella to legitimize actions such as land regulation, dispute resolution, traditional marriages, and procedures for carrying out other traditional events. However, understanding customary law and its application in Nagari government practices can still be improved. If you look more closely, Nagari in Minangkabau experiences legal pluralism and finds its balance point when traditional entities come into contact with Islamic values. Knowledge about customary law and its implementation in the Nagari government still needs to be improved to be able to overcome challenges and changes in the continuously developing social environment. In addition, aspects of life regulated by customary law, including land management, dispute resolution, traditional marriages, and procedures for carrying out other traditional events, are also aspects that need to be considered in the application of customary law related to the Nagari government. The application of customary law in the Nagari government must also pay attention to the principles of democracy, community participation, and protection of human rights. Therefore, a holistic and sustainable approach is needed to increase the understanding and application of customary law in Nagari government practices.

Like law in general, customary law also has consequences or sanctions for violations committed by Nagari residents (Yanti et al., 2018). However, there are challenges in implementing customary criminal sanctions consistently and effectively. Customary criminal sanctions should only apply to certain acts and not to everyone. Nagari might need to take action to make sure that their residents’ violations receive fair and proportionate punishment under customary criminal laws. Apart from that, there needs to be legal clarity regarding the provision of customary criminal sanctions so that there is no misuse or misunderstanding of them. In the policy aspect of the Nagari Guguak Hilir Sungai Limau Government, the traditional principles of salika Nagari and pusako sajaka tepi are a strong basis. The traditional principles of Salika Nagari serve as guidelines for regulating the lives of the people of Nagari Guguak Hilir Sungai Limau, including in matters of governance, dispute resolution, and the implementation of traditional events.

The types of policies implemented by the government of Nagari Guguak Hilir Sungai Limau must also accommodate the diversity and interests of indigenous communities in everyday
life. In addition, there needs to be cooperation between the Nagari government and customary institutions to ensure that the policies implemented not only respect and accommodate the interests of indigenous communities but also pay attention to the principles of democracy, community participation, and protection of human rights. The scope of Nagari government policy must broadly include the implementation of customary law, providing fair and proportional customary criminal sanctions, and accommodating the interests and diversity of indigenous communities. In this case, it is necessary to take a holistic and sustainable approach to increasing the understanding and application of customary law in Nagari government practices. This also aims to ensure that the policies of the Nagari Guguak Gadang Sungai Limau Government are right on target and able to provide protection and justice for all its citizens, both those from traditional and non-customary cultural backgrounds. The policy objective of the Nagari Guguak Hilir Sungai Limau Government is to create a system of government that is fair, democratic, and just, which can create prosperity for the entire community of Nagari Guguak Hilir Sungai Limau.

The Relationship Between Nagari Government Policy and the Implementation of Customary Law

The relationship between Nagari government policy and the customary law of Nagari Guguak Hilir Sungai Limau is very close and goes well hand in hand. In Nagari Guguak Hilir Sungai Limau, the Nagari government’s policies are based on the values of applicable customary law. The policies taken by the Nagari government are always within a framework that is in accordance with the values and norms of customary law in Nagari Guguak Hilir Sungai Limau. Based on the research results, it was found that government policy and customary law are interconnected in various aspects of the lives of the people of Nagari Guguak Hilir Sungai Limau. This aspect consists of determining infrastructure development policies. In determining infrastructure development policies, the Nagari government always holds deliberations with traditional leaders and community leaders. In the deliberation process, customary legal values and norms are the main considerations in decision-making. Enforcement of customary law in dispute resolution: When a dispute occurs between Nagari residents or between residents and third parties in Nagari Guguak Hilir Sungai Limau, the Nagari government prioritizes enforcement of customary law as the main solution to resolving it. This is done by involving traditional institutions such as the headman and the Nagari density in the mediation and dispute resolution process. Formation of Nagari regulations: The Nagari government also plays a role in the formation of Nagari regulations, which regulate order and community life in Nagari Guguak Hilir Sungai Limau. In the process of forming these Nagari regulations, the Nagari government coordinated with traditional leaders and prioritized existing customary legal values. Coordination between Nagari government policies and the customary law of Nagari Guguak Hilir Sungai Limau is an example that shows that legal pluralism and coexistence between custom and religion within the Nagari can be achieved well. In the context of Nagari Guguak Hilir Sungai Limau, cooperation between Nagari government policies and customary legal values is a strong foundation for maintaining harmony and balance in community life.

It can be concluded that the Nagari government in Nagari Guguak Hilir Sungai Limau has succeeded in achieving a balance between legal pluralism and maintaining the values and norms of customary law that exist in the Nagari itself. In Nagari Guguak Hilir Sungai Limau, the Nagari government plays a role in implementing infrastructure development policies, enforcing customary law in resolving disputes, and forming nagari regulations that respect customary legal values. This is the coordination relationship between the Nagari government and customary law in the Nagari. Collaboration between the Nagari government and customary law in Nagari Guguak Hilir Sungai Limau has succeeded in achieving a balance between legal pluralism and maintaining the values and norms of customary law that exist in the nagari. This balance is able to provide harmony and balance in the lives of the people of Nagari Guguak Hilir Sungai Limau and maintain
the continuity of Minangkabau culture and identity.

6. Conclusion

Based on the results of research and discussion regarding the relationship between Nagari government policy and customary law in Nagari Kuranji Hilir Sungai Limau, Padang Pariaman Regency, it can be concluded that the description of Nagari government policy and customary law in Nagari Guguak Hilir Sungai Limau is an interesting phenomenon and reflects the legal pluralism that exists in Minangkabau. In the policy aspect of the Nagari Guguak Hilir Sungai Limau Government, the traditional principles of salika Nagari and pusako sajaka tepi are a strong basis. The traditional principles of Salika Nagari serve as guidelines for regulating the lives of the people of Nagari Guguak Hilir Sungai Limau, including in matters of governance, dispute resolution, and the implementation of traditional events. The scope of Nagari government policy must broadly include the implementation of customary law, providing fair and proportional customary criminal sanctions, and accommodating the interests and diversity of indigenous communities. In this case, it is necessary to take a holistic and sustainable approach to increasing the understanding and application of customary law in Nagari government practices. This also aims to ensure that the policies of the Nagari Guguak Gadang Sungai Limau Government are right on target and able to provide protection and justice for all its citizens, both those from traditional and non-customary cultural backgrounds.

The Nagari government in Nagari Guguak Hilir Sungai Limau has succeeded in achieving a balance between legal pluralism and maintaining the values and norms of customary law that exist in Nagari itself. In Nagari Guguak Hilir Sungai Limau, the Nagari government plays a role in implementing infrastructure development policies, enforcing customary law in resolving disputes, and forming Nagari regulations that respect customary legal values. This is the coordination relationship between the Nagari government and customary law in Nagari.

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