

De Jure: Jurnal Hukum dan Syari'ah

Volume 18 Issue 1, 2026, p. 240-267

ISSN (Print): 2085-1618, ISSN (Online): 2528-1658

DOI: <http://dx.doi.org/10.18860/j-fsh.v18i1.36356>

Available online at <http://ejournal.uin-malang.ac.id/index.php/syariah>

***Rembug pekon* as a Restorative Justice Model: Integrating Local Wisdom and Islamic Law in Criminal Case Resolution in Lampung, Indonesia**

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Received: 31-08-2025

Revised: 17-06-2026

Published: 27-06-2026

Abstract:

The criminal justice system in Indonesia often faces challenges such as case accumulation, lengthy settlement processes, and the lack of restoration of relationship between offenders and victims. The restorative justice model through *Rembug pekon* has emerged as an alternative approach based on local wisdom, emphasizing case resolution through deliberation and mutual agreement between the offender, the victim, and the community. This study aims to analyze the concept of *Rembug pekon* as a form of restorative justice implementation, examine the extent to which this mechanism can serve as a solution for resolving criminal cases based on local wisdom, and assess it from the perspective of Islamic law. The research employed a qualitative design with an empirical approach, conducted through in-depth interviews with traditional leaders, village officials, and community members; observations of the *Rembug pekon* process; data triangulation strategies; and analysis of supporting documents such as meeting minutes and village regulations. The results show that *Rembug pekon* plays a significant role in resolving minor criminal cases, social conflicts, and violations of customary norms in a quick, fair, and deliberative manner. These findings indicate that the *Rembug pekon* mechanism can complement the national legal system, provided that it is supported by clearer regulations and formal recognition of customary law practices at the local level. *Rembug pekon* demonstrates that the Lampung customary law community prioritizes *masalah mursalah*, placing justice, humanity, and communal harmony above rigid legal compliance. Ultimately,

Rembug pekon serves as an epistemological bridge that integrates Islamic law, local customs, and social realities to achieve collective welfare.

Keywords: restorative justice; *rembug pekon*; dispute resolution; local wisdom; customary law; deliberation.

Introduction

The modern legal system of Indonesia is undergoing profound structural shifts, driven by the intersecting forces of rapid globalization, urbanization, and digital transformation.¹ These socio-cultural dynamics have generated acute friction within rural communities,² manifesting as structural overlaps and normative conflicts between evolving social behaviors and static traditional value systems.³ In this climate of legal pluralism,⁴ rural populations simultaneously navigate multiple, often competing, normative frameworks: state statutory law, religious mandates, and customary law.⁵ Historically, customary law has served as an unwritten, family-based mechanism deeply embedded in local traditions, maintaining grassroots social cohesion and regulating village-level governance.⁶ However, the rapid modernization of state legal apparatuses has increasingly forced these traditional normative frameworks to the margins.

This marginalization has intensified following the codification and implementation of Indonesia's new Criminal Code (KUHP). While the new KUHP nominally recognizes the existence of "living law," the practical integration of customary legal practices into the modern criminal justice framework faces prohibitive institutional barriers. These hurdles include the absence of standardized regional regulations, insufficient constitutional recognition, a lack of judicial training regarding indigenous customs, and systemic compliance conflicts with universal human rights principles, the 1945 Constitution, and Pancasila.⁷

¹ Andrew Shandy Utama, 'Law and Social Dynamics of Society', *International Journal of Law and Public Policy (IJLAPP)* 3, no. 2 (September 2021): 107–12, <https://doi.org/10.36079/lamintang.ijlapp-0302.266>.

² Laisya Ramdhani, Ghina Sabrina, and Kori Rahmani, 'Analisis Terhadap Perubahan Sosial Dan Dampaknya Terhadap Sistem Hukum Adat', *GERECHTIKEIT: Jurnal Riset Peradaban Hukum* 1, no. 2 (December 2024): 37–42.

³ Dahniar Nur, Nurfadilah Syawal Ibraya, and Nur Riswandy Marsuki, 'Dampak Sosiologi Digital Terhadap Perubahan Sosial Budaya Pada Masyarakat Masa Depan', *JURNAL PENDIDIKAN DAN ILMU SOSIAL (JUPENDIS)* 2, no. 2 (January 2024): 123–35, <https://doi.org/10.54066/jupendis.v2i2.1518>.

⁴ Saldi Isra and Hilaire Tegnan, 'Legal Syncretism or the Theory of Unity in Diversity as an Alternative to Legal Pluralism in Indonesia', *International Journal of Law and Management* 63, no. 6 (August 2021): 553–68, <https://doi.org/10.1108/IJLMA-04-2018-0082>.

⁵ Allya Putri Yuliyani, 'Peran Hukum Adat dan Perlindungan Hukum Adat di Indonesia', *Jurnal Hukum dan HAM Wara Sains* 2, no. 09 (September 2023): 860–65, <https://doi.org/10.58812/jhhws.v2i09.648>.

⁶ Suwardi Suwardi and M. Ruhly Kesuma Dinata, "Pencegahan Konflik Masyarakat Lokal dengan Pendetang Berdasarkan Prinsip *Nemui Nyimah* Pada Masyarakat Lampung Marga Nunyai," *Masalah-Masalah Hukum* 50, no. 1 (2021): 1–16, <https://doi.org/10.14710/mmh.50.1.2021.1-16>.

⁷ Betha Rahmasari, Ariza Umami, and Tirta Gautama, 'Pengaruh Hukum Adat Dalam Pengaturan Pemerintahan Desa: Perspektif Normatif', *Muhammadiyah Law Review Journal* 7, no. 2 (August 2023): 60–77, <https://doi.org/10.24127/mlr.v7i2.2770>.



Consequently, top-down state interventions routinely displace customary mechanisms, severely weakening the capacity of grassroots communities to resolve internal disputes autonomously.

To mitigate these enforcement and jurisdictional gaps, contemporary legal scholarship heavily advocates for the Restorative Justice paradigm—a transitional model that prioritizes repairing communal harm and restoring broken social relationships through inclusive dialogue, rather than enforcing state-centric retributive punishment.⁸ In the Indonesian context, restorative principles are not novel imports; indigenous communities have long utilized victim-offender mediation,⁹ community conferencing, and local restitution¹⁰ to maintain communal equilibrium without formal judicial recourse.¹¹ A prominent manifestation of this localized restorative philosophy is *rembug pekon*,¹² a traditional deliberative mechanism utilized by village communities in Lampung Province.¹³ Built upon deliberative, consultative, and collaborative models,¹⁴ *rembug pekon* relies on kinship

⁸ Michael H. Taylor, 'Restorative Justice and Social Justice', in *Forgiveness and Restorative Justice: Perspectives from Christian Theology*, ed. Myra N. Blyth, Matthew J. Mills, and Michael H. Taylor (Cham: Springer International Publishing, 2021), 91–108, https://doi.org/10.1007/978-3-030-75282-8_7.

⁹ Wahyu Sasongko et al., "Model of Social Conflict Settlement According to Lampung Adat Law," *Fiat Justisia: Jurnal Ilmu Hukum* 16, no. 2 (2022): 103–14, <https://doi.org/10.25041/fiatjustisia.v16no2.2519>; Pupu Sriwulan Sumaya, "Keadilan Restoratif dalam Sistem Hukum Adat di Indonesia," *JIHHP: Jurnal Ilmu Hukum, Humaniora dan Politik* 5, no. 2 (2024): 1136–43.

¹⁰ Akbar Fitriani and Ali Muhammad, "Penerapan Metode Restorative Justice dalam Penyelesaian Perkara di Indonesia," *Innovative: Journal of Social Science Research* 1, no. 2 (2021): 243–49, <https://doi.org/10.31004/innovative.v1i2.2690>; Esthi Shachaf-Friedman and Ety Elisha, 'Signifiers of Desistance from a Positive Criminology Perspective: The Case of Responsibility Taking In', *Criminology & Criminal Justice*, 2024, 1–19, <https://doi.org/10.1177/17488958241283949>; Hana Krisnamurti, 'Harmonizing the Principle of Judicial Pardon in Indonesia's Positive Law to Achieve Dignified Justice: Harmonisasi Asas Permaafan Hakim (Judicial Pardon) Dalam Hukum Positif Indonesia Untuk Mencapai Keadilan Yang Bermartabat', *LITIGASI* 26, no. 2 (October 2025): 104–34, <https://doi.org/10.23969/litigasi.v26i2.22645>. Yotam Shem-tov et al., 'Can Restorative Justice Conferencing Reduce Recidivism? Evidence From the Make-It-Right Program', *NBER Working Paper*, no. 29 (2022): 1–61.

¹¹ John Braithwaite, 'Street-Level Meta-Strategies: Evidence on Restorative Justice and Responsive Regulation', *Annual Review of Law and Social Science* 17 (2021): 205–25, <https://doi.org/10.1146/annurev-lawsocsci-111720-013149>.

¹² Jevvi Tarnando, 'Peran Kepolisian Dalam Melaksanakan Rembug Pekon Sebagai Penyelesaian Konflik Sosial Dalam Masyarakat' (Undergraduate Thesis, Universitas Lampung, 2015), <https://digilib.unila.ac.id/10583/>; Tri Susilowati et al., 'Sosialisasi Peraturan Daerah Nomor 1 Tahun 2016 Propinsi Lampung Tentang Rembug Desa Pada Pekon Pringsewu Selatan', *PEDAMAS (PENGABDIAN KEPADA MASYARAKAT)* 2, no. 06 (November 2024): 1584–89.

¹³ Arpandi Karjono et al., "Application of Restorative Justice in Local Wisdom-Based Criminal Law," *Jurnal Usm Law Review* 7, no. 2 (2024): 6–7; Fitri Yanti et al., "Strengthening Local Culture as a Communication Strategy to Build Social Harmonization in Lampung Province," *International Conference on Multidisciplinary Science (Iconais)* 16, no. 6 (2023): 261–72; Aris Wahjudi Santoso, "Penerapan Teori Hukum dalam Restorative Justice," *Ethics and Law Journal: Business and Notary* 1, no. 2 (2023): 13–21, <https://doi.org/10.61292/eljbn.v1i2.28>.

¹⁴ Surya Mukti Pratama, "Position And Contribution of Constitutional Customary Law in Indonesian Constitutional Law," *Rewang Rencang: Jurnal Hukum Lex Generalis* 2, no. 3 (2021): 274–



networks to handle complex local issues ranging from communal infrastructure disputes to critical land boundary conflicts.¹⁵

From a theoretical standpoint, *rembug pekon* operates at the intersection of customary norms¹⁶ and Islamic jurisprudence. Its non-retributive, harmony-driven framework closely mirrors the foundational objectives of Islamic law (*maqāṣid al-sharī'ah*),¹⁷ which seek to preserve human dignity (*ḥifẓ al-nafs*), ensure justice ('*adl*), and promote public welfare (*maṣlahah*).¹⁸ By synthesizing restorative justice with an Islamic legal perspective, *rembug pekon* transcends conventional customary dispute resolution; it directly operationalizes Islamic legal ethics rooted in forgiveness ('*afw*), peaceful reconciliation (*ṣulḥ*), and collective communal responsibility (*mas'ūliyyah jamā'iyah*). Despite these rich intersections, a critical conceptual and empirical gap persists in the existing literature. Prior legal scholarship on legal pluralism in Indonesia remains highly fragmented and context-specific, focusing primarily on agrarian conflicts in Kalimantan,¹⁹ the administrative role of the

82; Melki Nino, "Demokrasi Deliberatif Juergen Habermas dan Relevansinya Bagi Demokrasi Pancasila," *JURNAL AKADEMIKA* 1, no. 3 (2024): 17–34; S. Teguh Wiyono et al., "Kajian Pengaruh Gaya Kepemimpinan dalam Membangun Persepsi Masyarakat pada Pemerintah Daerah Provinsi Jawa Timur," *Policy and Maritime Review* 1, no. 1 (2022): 35–48, <https://doi.org/10.30649/pmr.v1i2.32>; Alifandi Risky Cahya Putra and Jeane Neltje Saly, "Kehormatan dan Keadilan Melihat Hukum Adat dalam Masyarakat Modern," *CENTRAL PUBLISHER* 1, no. 5 (2023): 383–89.

¹⁵ Sasongko et al., 'Model of Social Conflict Settlement According to Lampung Adat Law'.; Suwardi and Dinata, "Pencegahan Konflik Masyarakat Lokal dengan Pendatang Berdasarkan Prinsip *Nemui Nyimah* pada Masyarakat Lampung Marga Nunyai.;" Dzul Istiqomah Hasyim et al., "The Effect of Giving Date Juice on Increasing Nutritional Status of Stunting Toddler in the Working Area of the Rejosari Health Center, Pringsewu District," *Jurnal Ilmiah Kesehatan* 13, no. 1 (2024): 105–18; I Wayan Wesna Astara, "Diskursus Politik Hukum dalam Mempertahankan Eksistensi Desa Adat di Bali: Perspektif Hukum dan Budaya," *Kertha Wicaksana* 18, no. 1 (2024): 69–81.

¹⁶ Muhammad Adhitya et al., "The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review," *The Innovation of Social Studies Journal* 2, no. 2 (2021): 103–9; Relexi Bayo et al., "Pengakuan Masyarakat Adat dalam Peraturan Perundang-Undangan di Indonesia," *Jurnal Ilmu Hukum Wijaya Putra* 1, no. 1 (2023): 1–11, <https://doi.org/10.38156/jihwp.v1i1.87>; Suwanto Adi Brando Zeth Maatoke, Irene Ludji, "Etika Ekologi dalam Kearifan Lokal 'Sasi' di Maluku," *Jurnal Basataka* 7, no. 1 (2024): 140–49.

¹⁷ Andri Winjaya Laksana et al., 'Integrating Maqasid Al-Shari'ah in Contemporary Islamic Legal Reform on Drug Policy', *MILRev: Metro Islamic Law Review* 4, no. 1 (June 2025): 416–39, <https://doi.org/10.32332/milrev.v4i1.10665>; Moch Cholid Wardi, Abd A'la, and Sri Nurhayati, 'Contextualisation of Al-Maqasid Al-Kulliyat According to the Objectives of the Individual, Family, Society and Humanity: An Analysis on Jamaluddin Athiyah's Perspectives', *Malaysian Journal of Syariah and Law* 11, no. 1 (May 2023): 109–21, <https://doi.org/10.33102/mjssl.vol11no1.389>; Hasani Ahmad Said et al., 'Maqashid Based Qur'anic Interpretation: An Inclusive Approach for the Millennial Generation', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (July 2025): 758–77, <https://doi.org/10.22373/pdjqc552>.

¹⁸ Apriyanti Apriyanti and Uswatun Hasanah, 'Nusyuz of Husband and Wife in the Maslahah Perspective', *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 25, no. 1 (January 2025): 18–35, <https://doi.org/10.19109/nurani.v25i1.25328>.

¹⁹ Yohanes Firmansyah et al., 'Elaboration, Collaboration, And Contribution Of Traditional Law In Indonesian National Legal System', *International Journal of Social Science and Religion (IJSSR)*, 5 March 2021, 1–21, <https://doi.org/10.53639/ijssr.v2i1.37>.



Gampong court in Aceh's land disputes,²⁰ or minor offenses within Papuan customary jurisdictions.

More importantly, existing studies suffer from a severe normative and descriptive bias. They frequently idealize traditional mechanisms like *Rembug pekonas* "fast, fair, and harmonious" solutions without establishing rigorous analytical indicators to evaluate these claims empirically. Furthermore, the precise structural intersection where customary procedures, positive criminal law (particularly under the new KUHP regime), and Islamic jurisprudence converge remains academically underexplored. There is a distinct lack of empirical data explaining how *rembug pekon* manages complex criminal offenses, rather than minor civil disputes, and whether its non-state outcomes are sustainable in maintaining long-term community peace amid ongoing social transformations.

To bridge this critical academic void, this study presents a systematic, empirical analysis of *rembug pekon* as a localized restorative justice mechanism for criminal case settlements in Lampung Province. Moving beyond romanticized descriptions, this research focuses on three primary research questions: What structural models and operational characteristics define the application of *rembug pekon* in settling actual criminal offenses within the village communities of Lampung Province? How effective are the legal and social outcomes derived from *rembug pekon* settlements in securing long-term communal peace and preventing recidivism? How does the *rembug pekon* mechanism function to restore social harmony and reconcile conflicting parties when critically evaluated through the analytical lens of *maqāṣid al-sharī'ah* and Islamic legal ethics? By addressing these questions, this study aims to deconstruct the operational patterns of *rembug pekon*, evaluate the evolving levels of participation and legitimacy among formal law enforcement and non-formal traditional leaders, and critically appraise the practical integration of customary law, positive law, and Islamic jurisprudence. Ultimately, this research provides a vital theoretical and empirical contribution by demonstrating how localized customary frameworks can be institutionalized to support grassroots order within a modern, pluralistic state.

Method

The unit of analysis in this research includes several aspects related to the implementation of *rembug pekon* in resolving criminal cases in village communities. The focus is on the structure and mechanism of *rembug pekon* as a forum for deliberation in resolving criminal cases, as well as the actors' roles, including traditional leaders, the village head, and the community members. In addition, this study analyzes how customary law in *rembug pekon* interacts with state law in the

²⁰ Nurhaliza Nurhaliza and Teuku Muttaqin Mansur, 'Mekanisme Penyelesaian Sengketa Tanah Warisan Melalui Peradilan Adat Gampong (Desa) Di Kecamatan Baitussalam, Kabupaten Aceh Besar', *Jurnal Geuthë: Penelitian Multidisiplin* 4, no. 1 (April 2021): 18–30, <https://doi.org/10.52626/jg.v4i1.109>.



settlement of criminal offenses. The implementing of the restorative justice approach in *rembug pekon* constitutes an important component of the unit of analysis, examining how mediation, dialogue, and the restoration of social relationships are applied in resolving criminal cases. Furthermore, the unit of analysis also encompasses the challenges and obstacles encountered in implementing *rembug pekon* as a mechanism for resolving criminal cases in society, such as the lack of formal legal recognition, the domination of certain groups in deliberative processes, and limited resources for implementing restorative justice principles.

This research uses a socio-legal approach. This approach positions legal phenomena within a broader social context without isolating legal materials from culture (systems of thought, systems of knowledge) and power relations among lawmakers, law enforcers, parties, and the wider community. The understanding that law is merely a set of norms detached from the social reality negates the connection of law as a norm to the social foundations from which law emerges and within which it operates. Through this approach, the study examines both the substance of legal norms and social realities, as well as the relationship between these two objects of inquiry. This approach is intended to avoid an imbalanced study of law because, while law cannot be separated from its normative character, the present research is not purely juridical in nature but also incorporates sociological, historical, and philosophical perspectives. This research uses qualitative methods grounded in a constructivist paradigm. The aim is to gain a deep understanding (*verstehen*) of the meaning underlying social phenomena.²¹ In the social context, such meaning lies behind individual actions that drive the emergence of certain social conditions. Social and cultural phenomena are analyzed through the cultural framework of the community concerned in order to identify prevailing patterns, which are subsequently analyzed using relevant theoretical perspectives.

As an empirical study, the data were collected through fieldwork techniques, including in-depth interviews with pekon officials, community leaders, and parties involved in resolving criminal cases through *rembug pekon*, as well as direct observation of the deliberative process. In addition, the data were supported by official documents such as case settlement records, pekon regulations, and relevant meeting archives. Furthermore, the data were classified according to the key themes, including the concept or model of criminal case settlement through *rembug pekon*, the restorative justice mechanisms employed in strengthening customary criminal law, and the harmonization between customary law and state law in resolving criminal cases at the local level.

The method of data analysis used in this research is qualitative analysis. According to Bogdan and Biklen, as quoted by Lexy J. Moleong, qualitative data analysis involves organizing data, breaking them into manageable units, synthesizing information, identifying patterns, determining what is significant and meaningful, and deciding what should be communicated to others.²² Data analysis

²¹ Amna Saleem, Huma Kausar, and Farah Deebea, 'Social Constructivism: A New Paradigm in Teaching and Learning Environment', *Perennial Journal of History* 11, no. 11 (2021): 403–21, <https://doi.org/10.52700/pjh.v2i2.86>.

²² Robert C Bogdan and Sari Knopp Biklen, *Qualitative Research for Education an Introduction to Theory and Methods* (Allyn & Bacon A Viacom Company, 1998).



in this research was conducted using content analysis applied to empirical data obtained from interviews, observations, and field documentation. This approach aims to explore and understand the substance of customary law and the practice of *rembug pekon* in resolving criminal cases within village communities.²³ Through this analysis, the researcher seeks to interpret the meaning of social and legal practices at the local level. The stages of analysis include data reduction, which is the process of selecting, filtering, and summarizing relevant information from field data. Information not directly related to the research focus was excluded to maintain clarity and accuracy of the analysis. The second stage involved data categorization based on central themes, such as patterns in the implementation of *rembug pekon* for resolving criminal cases, the types of cases handled through customary mechanisms, the roles of traditional leaders and village officials, and the forms of agreements reached. The third stage consisted of contextual interpretation of data by considering the social, cultural, and local values that underlie the implementation of *rembug pekon*. This interpretation helps explain how customary law practices are implemented and accepted by the community. The final stage involved drawing conclusions by integrating all findings into a coherent narrative that provide a comprehensive picture of the effectiveness and challenges of implementing *rembug pekon* as a restorative justice mechanism and as a means of strengthening customary criminal law within village communities.

Triangulation techniques were employed to ensure data validity in this empirical research, with reference to criteria of credibility, transferability, dependability, and confirmability. Triangulation was used to compare data from multiple sources, including interview results with traditional leaders and pekon officials, direct observation of the implementation of *rembug pekon*, and official documents such as minutes and pekon regulations. This cross-source comparison was conducted to ensure consistency of information and to strengthen the reliability of the findings from both sociological and normative sides in describing the practice of resolving criminal cases based on customary law within village communities.

Result and Discussion

Rembug pekon is a deliberative forum that integrates the values of local wisdom in resolving social and legal problems at the village level. As a customary policy in Lampung, *Rembug pekon* prioritizes preventive rather than repressive actions.²⁴ As a deliberative forum, *Rembug pekon* manifests the application of restorative justice within traditional communities. Through *rembug pekon*, conflicts related to criminal acts are resolved by prioritizing the principles of deliberation and consensus, which align with the values of restorative justice. The legal foundations for implementing *rembug pekon* include the Regional Regulation of Lampung Province Number 1 of 2016 concerning Guidelines for Village and Urban Village Deliberations in Preventing Conflict in Lampung Province. In addition, the

²³ Jennifer Cleland, 'Exploring, Measuring or Both: Considering the Differences between Qualitative, Quantitative and Mixed Methods Research', in *Researching Medical Education* (John Wiley & Sons, Ltd, 2022), 1–13, <https://doi.org/10.1002/9781119839446.ch1>.

²⁴ Zulfi Diane Zaini et al., 'The Completion of Misdemeanor through Rembug Pekon in Lampung Province', *Fiat Justisia: Jurnal Ilmu Hukum* 14, no. 2 (2020): 159–76, <https://doi.org/10.25041/fiatjustisia.v14no2.1880>.



Regulation of the Chief of the Indonesian National Police Number 3 of 2015 concerning Community Policing provides further support for its implementation. This regulation emphasizes a community-based policing approach, which aligns with the principles of *rembug pekon* in resolving social problems, primarily through deliberation and consensus. Within village communities, *rembug pekon* functions as a forum for resolving criminal law disputes based on local wisdom, while community policing encourages active involvement of citizens in maintaining public security and social order. Together, these regulatory frameworks provide an essential foundation for understanding the extend to which *rembug pekon* can effectively resolve disputes through locally grounded mechanisms.

Models of *Rembug pekon* That Have Been Implemented

Rembug pekon, as a village discussion forum, aims to discuss and resolve problems that occur in the community in a participatory process. This forum involves various stakeholders, including the village government, community leaders, women’s groups, youth representatives, and members of local community. The characteristics of the *rembug pekon* models can be seen in the following table:

Table 1. Models and Implementation of *Rembug Pekon*

The Model of <i>Rembug Pekon</i>	Characteristics	Implementation
Thematic <i>Rembug</i>	Focus on one specific issue such as education, health, or infrastructure.	<i>Rembug</i> Stunting in Nibung Village, Gunung Pelindung Subdistrict, East Lampung Regency, various stakeholders participated in a <i>Rembuk Stunting</i> : On July 24, 2024, to various stakeholders. The purpose was to find solutions and strategies for handling stunting, a health problem, and human resource development. ²⁵
Community <i>Rembug</i>	Involve representatives from social groups such as farmers, youth, women, and traditional leaders.	In the 2024 Community Service Program (KKN), students from the State Islamic University Raden Intan Lampung held a joint <i>Rembug</i> involving various community leaders in the village where the program occurred. The aim was to gather input regarding outstanding collective activities to be implemented and to conduct

²⁵ Badan Perencanaan Pembangunan Daerah Provinsi Lampung, ‘Rembuk Stunting Provinsi Lampung Tahun 2024 - Rembuk Stunting Provinsi Lampung Tahun 2024’, BADAN PERENCANAAN PEMBANGUNAN DAERAH PROVINSI LAMPUNG, 2024, <https://bappeda.lampungprov.go.id/detail-post/rembuk-stunting-provinsi-lampung-tahun-2024>.



		socialization of the group's work program.
Open <i>Rembug</i>	Invite all villagers to participate directly.	In Bumi Agung Village, Tegineneng Subdistrict, Pesawaran Regency, an open village <i>Rembug</i> was carried out to prevent social conflict. This activity involved active community participation to reach a consensus in solving existing problems.
Participatory Planning <i>Rembug</i>	Use a deliberation approach to design long-term development programs.	The implementation of <i>Rembug</i> in West Lampung Regency was applied in the preparation of the Village Government Work Plan (RKP Pekon) through a participatory approach, ensuring that the planned programs and activities were in accordance with the needs and aspirations of the local community.
Traditional <i>Rembug</i>	Led by traditional leaders or local stakeholders to solve social and cultural problems.	Marga Nunyai held a traditional <i>Rembug</i> to prevent and resolve conflicts between residents and newcomers. The principle of " <i>nemui nyimah</i> " (hospitality and openness) was applied in this forum to reach a mutual agreement.

Source: Processed data

The implementation of various *rembug pekon* models reflects the need to adjust the community participation mechanisms to local social characteristics and challenges. Each model has its own characteristics and purposes, depending on the nature of issues faced by the community. The thematic *Rembug* model is applied more specifically to specific issues, such as the handling of stunting in Nibung Village, Gunung Pelindung District, East Lampung Regency. This model is generally used to address issues related to health, education, and infrastructure that require the involvement of multiple stakeholders to find strategic solutions. The effectiveness of this model is suitable for dealing with a certain problem in depth because the discussion is directed and detailed for a specific issue. However, because it only focuses on one issue, this model is less flexible in solving interconnected concerns.

The Community *rembug* involves representatives from various social groups such as farmers, youth, women, and traditional leaders. One of its strength is that it gives opportunities for community groups to voice their aspirations, allowing the



resulting solutions to better reflect their specific needs. Nevertheless, because participation is limited to selected groups, this model may not fully accommodate the interests of the wider community. As a result, there is a risk that the outcomes primarily reflect the concerns of certain groups while overlooking the needs of others. The Open *rembug* model allows all village residents to participate directly in the deliberation process. This model is commonly employed to solve general community issues that require wider community agreement. The advantage of the Open *rembug* model is the transparent and democratic process of problem solving because all community members are allowed to share their opinions. With the direct involvement of the community, the decisions are usually more accepted and have stronger legitimacy. However, because it involves the whole community, the time efficiency is less since the deliberative process is longer, and many community aspirations must be considered.

The Participatory Planning *rembug* model has been implemented in West Lampung Regency in the preparation of the Village Government Work Plan (RKP). Through deliberative discussions, this model seeks to ensure that development programs correspond to the needs and aspirations of the local community. It is particularly relevant for the formulation of long-term development policies because it promotes inclusiveness and responsiveness to community priorities. The participatory nature of the process increases the likelihood that development programs will be realistic and successfully implemented.²⁶ Nevertheless, the planning process often requires considerable time and coordination, especially when effective synergy between community members and village authorities is lacking.

Finally, the Traditional *rembug* model serves as a medium for solving social and cultural issues at the village level and is typically led by traditional leaders or other respected local figures. The implementation of this model is very effective in handling social and cultural problems because it is based on local wisdom values. Through the traditional approach, the decisions are usually more accepted by the community since they are based on existing norms and traditions.²⁷ However, this model is less effective in solving cases that need a formal legal approach. In addition, in some cases, the customary norms may no longer correspond to contemporary social developments, necessitating adjustments to ensure their continued relevance. As a deliberative forum that applies the concept of restorative justice, *rembug pekon* does not only focus on imposing sanctions but also on restoring social relationships among the disputing parties. In the context of criminal case resolution, the Open *rembug* and Traditional *rembug* are more commonly utilized because both prioritize conflict resolution and consensus-building. By contrast, the Participatory Planning *rembug* model is more applied in preparing development policies, while the Thematic *rembug* and Community *rembug* are used for specific issues and interests of particular social groups.

²⁶ Dewangga Nikmatullah Yati Maryani, Sumaryo Gitosaputr, 'Community Participation in the Management of Enterprises Parda Haga Village, Lemong District, West Coast Regency', *Suluh Pembangunan: Journal of Extension and Development* 4, no. 01 (2022): 41–51.

²⁷ Suwardi and Dinata, 'Pencegahan Konflik Masyarakat Lokal Dengan Pendatang Berdasarkan Prinsip Nemui Nyimah Pada Masyarakat Lampung Marga Nunyai'.



Criminal Cases That *Rembug Pekon* Has Decided

As a mechanism for resolving various problems, *rembug pekon* prioritizes the principle of deliberation and consensus. The settlement of criminal cases through *rembug pekon* is carried out in a deliberative forum involving the active participation of the community, traditional leaders, and the village government. The decisions made through *rembug pekon* reflect fair solutions and strengthen the values of togetherness and cooperation. Some of the criminal cases that have been settled through *Rembug pekon* can be seen in the following table:

Table 2. Criminal Cases That Have Been Settled Through *Rembug Pekon*

No	Case	Location	Method of Settlement	Decision of <i>Rembug Pekon</i>
1	Theft of harvest	Sumber Jaya Village, West Lampung	Mediation between the victim and the offender, return of stolen goods, an apology, and community service in the victim's farm are possible.	The offender was not reported to the police and received a social sanction through community service for one month.
2	Fights among youth	Karang Anyar Village, Pringsewu	Mediation by the village head and traditional leaders, compensation for medical expenses, and a public apology.	The offender made a written and public apology. If the offender's actions are repeated, the case will be processed legally. The offender was given a social sanction through community service for three weeks.
3	Defamation on social media	Tanjung Agung Village, Tanggamus	Mediation with clarification and an apology	The offender made a written and



			through social media.	public apology. If repeated, the case will be processed legally.
4	Disputes over land boundaries	Gisting Village, Tanggamus	Deliberation between both parties, a review of land boundaries by traditional leaders, and the village government.	The decision was based on a mutual agreement with proof of land ownership.
5	Destruction of public facilities	Suka Maju Village, Pesawaran	Mediation, compensation, or repair of damaged facilities, and communal work.	The offender was ordered to repair the facilities and was strongly warned.
6	Minor domestic violence (not causing serious injury)	Talang Padang Village, Tanggamus	Family mediation, guidance by religious leaders and village women, and a written agreement not to repeat the act.	The offender was required to attend family guidance and be supervised by community leaders.
7	Verbal harassment toward women	Kota Agung Village, Tanggamus	Mediation between the victim and the offender, with the offender given a social sanction in the form of a public apology and community service.	The offender received a strong warning and a social sanction in the form of community service in the village.
8	Fraud in small trade transactions	Wonosobo Village, Tanggamus	Mediation between the victim and the offender, and compensation for the victim's losses.	The offender returned the victim's money and was given a strong warning by

				traditional leaders.
9	Cases of drunkenness and disturbing public order	Kedondong Village, Pesawaran	Traditional leaders sternly warn the offender and subject them to customary fines.	The punishment was 10 kilograms of rice and a social sanction of cleaning the environment for two weeks.
10	A minor accident caused by negligence	Pulau Panggung Village, Tanggamus	Mediation between the victim and the offender, offering compensation for medical expenses.	The offender paid for the victim's medical expenses and was given a strong warning by the village authorities.

Source: Processed data

Based on the explanation in the table above, the *rembug pekon* model strongly tends to solve minor criminal cases and cases that directly impact social life of the community. The settlement of cases through *rembug pekon* prioritizes restorative justice rather than retributive punishment, which focuses solely on punishing the offender. This can be seen in the use of mediation to resolve criminal acts such as petty theft, fights among youth, defamation, and fraud in small trade transactions. Through the settlement of criminal cases based on *rembug pekon*, there is a tendency to use social sanctions and community service as a form of accountability by the offender to society and the victim.²⁸ In cases involving the destruction of public facilities, fights, and drunkenness that disturb public order, offenders are required to clean the environment or repair the damaged facilities. These sanctions not only hves a deterrent effect on the offender but also directly benefits the community. In addition, decisions reached through *rembug pekon* often prioritize compensation for victims, as can be seen in cases involving accidents caused by negligence and fraud in small trade transactionst. This shows that *rembug pekon* focuses more on recovering social relations than on punishment, which may potentially worsen the conflict.

²⁸ Yogie Kusuma Wardhana et al., "Analisis Yuridis Pengakuan dan Pemenuhan Hak-Hak Tanah Masyarakat Hukum Adat Lampung," *Pagaruyuang Law Journal* 6, no. 2 (2023): 195–211, <https://doi.org/10.31869/plj.v0i0.4066>.



On the other hand, case resolution through *rembug pekon* also emphasizes apology as part of settlement process. For example, in cases of defamation on social media and verbal harassment, an open apology is made a primary requirement in the decision of *Rembug Pekon*. This shows that, within customary law and community-based dispute resolution, acknowledging wrongdoing is considered an important step towards social reconciliation.²⁹ Moreover, in some cases, such as minor domestic violence, *rembug pekon* functions not only as a mechanism for conflict resolution but also as a means of rehabilitation for offenders through guidance and supervision.

Although *rembug pekon* effectively handles various minor criminal cases, this mechanism has limitations in dealing with serious crimes. Cases such as murder, rape, and corruption generally cannot be resolved solely through *rembug pekon* because they involve more complex legal aspects and require the intervention of law enforcement authorities.³⁰ With regard to such serious criminal cases, *rembug pekon* can contribute as an initial mediation process. However, further proceedings must be carried out through formal legal system in accordance with the nature of the offense. However, *rembug pekon's* strong tendency to resolve criminal cases demonstrates that communities continue to rely heavily on customary approaches and deliberation in resolving conflicts. The decisions made through *rembug pekon* reflect the values of cooperation, restoration of social relations, and collective responsibility. This confirms that the customary legal system remains relevant and can serve as an effective dispute resolution mechanism, especially in communities that continue uphold traditional norms and a strong sense of togetherness.

Analysis of *Rembug Pekon* Models in the Settlement of Criminal Cases Based on Restorative Justice

Rembug pekon, as a mechanism for resolving criminal cases based on local wisdom, is a concrete manifestation of the application of restorative justice theory, which emphasizes conflict resolution through restoring social relations, reconciliation, and active community participation. As explained by Arnstein in the Ladder of Citizen Participation, the theory of community participation highlights the importance of a higher level of participation, in which the community is not only involved in consultation but also has greater control in decision-making.³¹ At higher levels of participation, the community is consulted and given greater authority in determining policies and planning. In the context of resolving criminal cases through *rembug pekon*, traditional leaders and village heads collaborate to ensure that the decisions taken are based not only on the administrative needs of the village government but also on the social and cultural values accepted by the

²⁹ Kalipuro Banyuwangi, "Justice in the Traditional Resolution of Criminal Cases in the Village of Paring Kalipuro Banyuwangi," *Jurnal Sejarah, Pendidikan dan Humaniora* 8, no. 1 (2024): 274–79, <https://doi.org/10.36526/js.v3i2.3412>.

³⁰ Rubi Rubi et al., 'Dinamika Hukum Dalam Pengaturan Masyarakat Hukum Adat Ditinjau Dari Sistem Hukum Nasional', *Iuris Studia: Jurnal Kajian Hukum* 5, no. 3 (December 2024): 861–69, <https://doi.org/10.55357/is.v5i3.768>.

³¹ Doaa Abd El Latif Mohammed and Noha A. ElSayed, 'Citizens' Participation in the Urban Planning Process in the Era of Digital Twin Technology: A Comparative Study', *Engineering Research Journal*, ahead of print, 1 June 2025, <https://doi.org/10.21608/erj.2025.351819.1179>.



community.³² The synergy between these two actors makes *rembug pekon* a forum that combines administrative formality with local wisdom in decision-making. According to Cornwall, in her study of participatory governance, the active participation of various actors, including traditional leaders and government officials, enables the development of more holistic and inclusive policies.³³ The existing models of *rembug pekon* show variations in the settlement of criminal cases, depending on local social and cultural structures. With regard to criminal case resolution, the research findings show that the Open *rembug* and Traditional *rembug* models are the two most relevant forms for implementing restorative justice. This can be seen in the practice of Bumi Agung Village (Open *Rembug*) and the Marga Nunyai community (Traditional *rembug*), where these models are used to resolve social conflicts and minor criminal cases through participatory processes based on local wisdom.

In the settlement of criminal cases, Open *rembug* handles cases related to the public interest, such as conflicts between residents, minor theft, and family disputes.³⁴ In this model, all elements of the village community are invited to participate actively in the deliberative process to reach a consensus. As the research findings in Bumi Agung Village show, the active involvement of the community in Open *rembug* strengthens the legitimacy and effectiveness of peaceful and transparent conflict resolution. Meanwhile, Traditional *rembug* is more commonly applied to the settlement of criminal cases involving customary norms and socio-cultural conflicts. In this model, traditional leaders act as mediators. The decisions reached enjoy strong legitimacy within the eyes of the community. Consequently, they are more readily accepted by all parties involved.³⁵ Data from the Marga Nunyai community support this finding, showing that customary approaches, such as the principle of *nemui nyimah*, serves as an important means of fostering mutual understanding between local communities and migrants.

In practice, both Open *rembug* and Traditional *rembug* offer more inclusive and social socially just approaches to criminal case settlement. However, in their implementation, both models must continue to coordinate with law enforcement authorities to ensure that the resolution complies with applicable legal provisions and does not disregard the rights of victims. Findings from Sasongko confirm that the synergy between traditional leaders, village governments, and law enforcement agencies is key factor in the successful implementing *rembug* in criminal contexts. Thus, with a combination of customary approaches and community participation, these models can become effective alternatives in reducing excessive criminalization and strengthening social harmony at the village level.³⁶ The *rembug pekon* model in

³² T. Nazaruddin, Sulaiman, and Yulia, 'Kearifan Lokal Penataan Ruang Wilayah Mukim Yang Berkelanjutan Di Aceh', *Arena Hukum* 15, no. 2 (August 2022): 237–56, <https://doi.org/10.21776/ub.arenahukum.2022.01502.2>.

³³ Andrea Cornwall, "Unpacking 'Participation': Models, Meanings and Practices," *Oxford University Press and Community Development Journal* 43, no. 3 (2008): 269–83, <https://doi.org/10.1093/cdj/bsn010>.

³⁴ Sasongko et al., 'Model of Social Conflict Settlement According to Lampung Adat Law'.

³⁵ Annisa Rahmadiana, Putri Nabilah, and Tiara Rahmawati, 'Kajian Kriminologis Atas Sanksi Adat "Cuci Kampung" Terhadap Pelaku Zina', *Journal of Judicial Review* 24, no. 1 (2022): 19, <https://doi.org/10.37253/jjr.v24i1.5817>.

³⁶ Sasongko et al., 'Model of Social Conflict Settlement According to Lampung Adat Law'.



this context has proven to be a forum capable of bridging the logic of formal law with the social reality of rural communities. In addition, the level of togetherness and participation between village heads and traditional leaders in *rembug pekon* has also been shown to have a positive impact on the effectiveness of village policies and development. Through their respective roles and responsibilities, they are able to accommodate community aspirations from various perspectives, thereby creating inclusive, sustainable, and socially accepted decisions.³⁷ This is reflected in the models of Community *rembug*, Thematic *rembug*, and Participatory Planning *rembug*, which, although not directly used for criminal cases, demonstrate strong participatory deliberation mechanisms that can serve as the basis of restorative approaches in other contexts. For example, Thematic *Rembug* in Nibung Village focuses on stunting, while Participatory Planning *rembug* in West Lampung is used to prepare the Village Development Plan (RKP *pekon*). Therefore, the empirical findings support that the *Rembug pekon* models, especially Open and Traditional *rembug*, are concrete manifestation of the application of restorative justice principles. They prioritize conflict resolution through dialogue, participation, and local values. This implementation strengthens social legitimacy in criminal resolution and contributes significantly to social stability and cohesion at the village level.

The Effectiveness of *Rembug Pekon* in Resolving Criminal Cases

The effectiveness of *rembug pekon* in resolving criminal cases can be measured from several aspects, including the speed of settlement, the level of satisfaction of the parties, the impact on social harmony, and its contribution to reducing crime and recidivism. As a dispute resolution mechanism based on local wisdom, *rembug pekon* offers a faster and less costly solution than the formal justice system, which often requires considerable time and expense.³⁸ In practice, the settlement of cases through *rembug pekon* can be implemented through either the Open *rembug* model and the Traditional *rembug* model, using a participatory approach in which victims, offenders, and the surrounding community are actively involved in the mediation process. In this way, the decisions reached are more acceptable to all parties and reflects a shared sense of justice.³⁹ This is in line with the study of Judijanto et al.,⁴⁰ which states that using customary law in criminal cases, such as land disputes, makes the settlement process more efficient and creates social harmony. Furthermore, Nasution and Wahid⁴¹ explain that *rembug pekon* is more effective in

³⁷ Suwardi and Dinata, 'Pencegahan Konflik Masyarakat Lokal Dengan Pendatang Berdasarkan Prinsip Nemui Nyimah Pada Masyarakat Lampung Marga Nunyai'.

³⁸ Zufarnesia Sinergilp, Muhammad Arif Sahlepi, and Ismaidar, 'The Role of Traditional Institutions in Resolving Bali's Customary Criminal Law Using a Restorative Justice Approach', *International Journal of Synergy in Law, Criminal, and Justice* 1, no. 1 (June 2024): 62–65, <https://doi.org/10.70321/ijslcj.v1i1.23>.

³⁹ Nur Iftitah Isnantiana, 'Hukum Dan Sistem Hukum Sebagai Pilar Negara', *Jurnal Hukum Ekonomi Syariah* 2, no. 1 (May 2019): 19–35, <https://doi.org/10.30595/jhes.v2i1.4470>.

⁴⁰ Loso Judijanto et al., 'Comparative Analysis of the Use of Customary Law in Land Dispute Resolution: Case Study Approach', *Rechtsnormen: Journal of Law* 2, no. 2 (April 2024): 112–20, <https://doi.org/10.55849/rjl.v2i2.796>.

⁴¹ Nurul Putri Awaliah Nasution, Fathul Hamdani, and Ana Fauzia, 'The Concept of Restorative Justice in Handling Crimes in the Criminal Justice System', *European Journal of Law and Political Science* 1, no. 5 (November 2022): 32–41, <https://doi.org/10.24018/ejpolitics.2022.1.5.37>.



resolving criminal cases because it creates greter satisfaction among the parties involved.

In their research, Lin, Chen, and Wu⁴² also explain that restorative justice has proven effectively in reducing recidivism and supporting the social reintegration of offenders. This is supported by findings in the field presented in Table 2, where offenders in cases such as theft of harvest, fights among youth, and minor domestic violence preferred to accept social sanctions and public apologies rather than undergo the formal legal process. In many cases, they do not repeat similar crimes. In the context of this study, the restorative justice approach embodied in the *rembug pekon model* contributes significantly to reducing repeat offending and facilitating the successful reintegration of offenders into society.⁴³

Based on the explanations above, one finding is that the settlement of criminal cases through *rembug pekon* with a restorative justice approach is very effective, especially through the Open *rembug* model. The findings show that most minor criminal cases, such as defamation, verbal harassment, and small fraud, were successfully resolved peacefully through deliberation involving victims, offenders, and the community, without the need to resort to the lengthy and rigid formal legal process. John in his study explains that crime control within the criminal justice system can reduce crime rates, particularly in cases such as theft, assault, and family disputes.⁴⁴ An approach to justice that focuses on victims and is community-oriented can provide greater satisfaction than the traditional formal justice system.⁴⁵ In this regard, the restorative justice approach in *rembug pekon* serves not only as a mechanism for resolving existing cases but also as a means of preventing future crimes.

Field evidence supports this finding, for example, in the case of drunkenness and disturbance of public order in *pekon kedondong*, social sanctions in the form of customary fines and community service functioned not only as punishment but also a prevention mechanism for similar behavior in the future. As a legal medium through the traditional *rembung* model, *rembug pekon* can also establish internal regulations of the village to prevent people from committing criminal offenses. With regard to strengthening customary law, decisions taken in *rembug pekon* reinforce the application of customary law that goes in line with positive law, provided that there is room for discussion and negotiation between the parties.⁴⁶ This is reflected in various cases in the table, which show the use of social sanctions, open apologies, compensation, and rehabilitation as restorative steps that

⁴² Tianzhao Lin, Hong Chen, and Jingjing Wu, 'Research on the Impact of Restorative Justice Implementation on the Social Reintegration of Offenders and the Reduction of Recidivism Rates', *Law and Economy* 2, no. 11 (November 2023): 25–36.

⁴³ Muhammad Maulana, "Sayam: Implementing Customary Law in the Resolution of Persecution Criminal Cases in Aceh," *Legitimasi: Jurnal Hukum Pidana dan Politik Hukum* 13, no. 1 (2024): 1–15, <https://doi.org/10.22373/legitimasi.v13i1.22357>.

⁴⁴ John Gacinya, 'Criminal Punishment a Theoretical Analysis of Crime Prevention and Control', *Reviewed Journal of Social Science & Humanities* 5, no. 1 (February 2024): 93–120, <https://doi.org/10.61426/rjssh.v5i1.168>.

⁴⁵ Liam J. Leonard, 'Can Restorative Justice Provide a Better Outcome for Participants and Society than the Courts?', *Laws* 11, no. 1 (February 2022): 14, <https://doi.org/10.3390/laws11010014>.

⁴⁶ Sulaiman Sulaiman, Muhammad Adli, and Teuku Muttaqin Mansur, 'Ketidakteraturan Hukum Pengakuan Dan Perlindungan Masyarakat Hukum Adat Di Indonesia', *Law Reform* 15, no. 1 (March 2019): 12–24, <https://doi.org/10.14710/lr.v15i1.23352>.



strengthen social and cultural values in the resolution of criminal cases. Offenders in cases such as vandalism of public facilities, theft, and minor accidents due to negligence were required to perform community service, repair damaged property, or provide compensation without entering the formal legal process. This demonstrates the restoration of social relationships and moral responsibility to the community.

However, although *rembug pekon* is effective in handling minor criminal cases, it has limitations in dealing with serious crimes. Cases such as murder, rape, or corruption generally cannot be resolved solely through *rembug pekon* because they involve more complex legal aspects and require intervention from law enforcement authorities.⁴⁷ In this context, *rembug pekon* can play a role in the early stage of mediation and clarification. However, the final decision still must be handled through the formal justice system, which has broader authority. Overall, the strong tendency of the community to use the *rembug pekon* mechanism shows that the customary legal system is still highly valued and trusted as a fair and dignified medium for conflict resolution. The active participation of the community, traditional leaders, and the village government in deciding cases, as illustrated by the cases presented in Table 2, shows that *rembug pekon* not only resolves problems but also strengthens the sense of togetherness and collective responsibility for social security. This confirms that the customary legal system remains relevant and can function as an effective dispute resolution mechanism, particularly in communities that uphold traditional norms and the value of cooperation.⁴⁸

The success of *rembug pekon* in harmonizing the two legal systems shows the importance of social dialogue in fostering mutual understanding and respect between them. In his theory of communicative discourse, Habermas argues that decision-making involving open and inclusive communication can result in legitimate and acceptable policies.⁴⁹ In the context of *rembug pekon*, effective communication between the village head and traditional leaders is crucial to reaching agreements that accommodate local social norms and larger legal regulations. This is in line with the Lampung Provincial Regulation Number 1 of 2016 concerning Guidelines for Village and Urban Village Deliberations on Conflict Prevention, which also emphasizes the importance of community participation in maintaining peace, order, and security to support the improvement of governance, development, and public service. Therefore, to improve the effectiveness and sustainability of *rembug pekon* as an instrument for resolving criminal cases, stronger recognition within the national legal system is needed, through more comprehensive regulations integrated with the principles of restorative justice.

⁴⁷ Rubi Rubi et al., 'Dinamika Hukum Dalam Pengaturan Masyarakat Hukum Adat Ditinjau Dari Sistem Hukum Nasional', *Iuris Studia: Jurnal Kajian Hukum* 5, no. 3 (December 2024): 861–69, <https://doi.org/10.55357/is.v5i3.768>.

⁴⁸ Yogie Kusuma Wardhana et al., "Analisis Yuridis Pengakuan dan Pemenuhan Hak-Hak Tanah Masyarakat Hukum Adat Lampung," *Pagaruyuang Law Journal* 6, no. 2 (2023): 195–211, <https://doi.org/10.31869/plj.v0i0.4066>.

⁴⁹ Paul R. Terry, 'Habermas and Education: Knowledge, Communication, Discourse', *Curriculum Studies* 5, no. 3 (October 1997): 269–79, <https://doi.org/10.1080/14681369700200019>.



Challenges and Obstacles in the Implementation of *Rembug pekon* as a Restorative Justice Model

Despite its advantages, the implementation of *rembug pekon* as a mechanism for conflict resolution and decision-making at the village level also faces numerous challenges that affect its effectiveness, whether in structural, cultural, or regulatory aspects. From a structural aspect, the limited capacity of village officials to facilitate fair and balanced discussions often becomes a major obstacle. Many village officials still do not fully understand the concept of restorative justice, so the mediation process in *rembug pekon* can become less effective and may struggle to produce fair and satisfactory solutions for all parties. In addition, the lack of institutional support, both from local and central government, whether in terms of funding, training, or supervision, disrupts the sustainability of this practice.⁵⁰ The lack of facilities and human resources also constitutes a barrier to the implementation of restorative justice in civil dispute resolution in Indonesia.⁵¹

From the cultural aspect, modernization and globalization have shifted how rural communities view conflict resolution. Many villagers now prefer formal legal procedures because they consider them to provide greater legal certainty than compromise-based deliberations. Divergent interests and the dominance of influential groups in the community also often prevent decisions from being truly fair, a situation that is further exacerbated by low legal awareness, which call the legitimacy of *rembug pekon* into question. Nasaruddin et al.⁵² noted that even though restorative justice, rooted in local culture, has significant strengths, the diversity of cultural values can create tensions with the national legal framework. Stigma against offenders also constitutes a serious challenge in the implementation of *rembug pekon*. Although *rembug pekon* aims to restore relationships between offenders and victims, in some communities stigma towards offenders, especially in cases of domestic violence or theft, can make reconciliation difficult. Susilawati et al.⁵³ showed that the lack of training for police and mediators worsens stigma and reduces the effectiveness of restorative justice in cases of domestic violence. Offenders involved in criminal acts may continue to feel judged by the community or may not be fully accepted back into society, even after completing the mediation process. Therefore, efforts are needed to raise community awareness about the importance of social reintegration of offenders so they can return to the community without stigma. Without clear rules, such as those concerning the formal

⁵⁰ Pemerintah Daerah Kabupaten Jember, 'Antusiasme Masyarakat Dalam Rembug Stunting di Desa Pecoro Kecamatan Rambipuji', PPID Kabupaten Jember, 10 March 2024, <http://ppid.jemberkab.go.id/berita/antusiasme-masyarakat-dalam-rembug-stunting-di-desa-pecoro-kecamatan-rambipuji>.

⁵¹ Abdul Halim, "The Application of Restorative Justice in Civil Dispute Resolution: Potentials and Challenges in Indonesia," *AL-MANHAJ: Jurnal Hukum dan Pranata Sosial Islam* 5, no. 1 (2023): 883–90, <https://doi.org/10.37680/almanhaj.v5i1.2729>.

⁵² Nasaruddin et al., "Pengaruh Budaya Lokal Terhadap Pelaksanaan *Restorative Justice* di Indonesia," *Journal Publicuho* 7, no. 3 (2024): 1443–50, <https://doi.org/10.35817/publicuho.v7i3.500>.

⁵³ Tuti Susilawati, Edi Setiadi, and Yoyon Darusman, 'Restorative Justice in Domestic Violence Cases: Law Implementation and Challenges in Indonesia', *Sinergi International Journal of Law* 3, no. 3 (June 2025): 172–84, <https://doi.org/10.61194/law.v3i3.797>.



recognition of confession, restorative justice is difficult to carry out effectively.⁵⁴ A similar challenge was also revealed by Ruhly Kesuma Dinata et al.⁵⁵ in a study on enforcing “good governance” in customary law in North Lampung: the absence of formal documents and compensation for losses often becomes a practical obstacle.

Thus, although *rembug pekon* has shown great potential as a model of criminal case resolution based on restorative justice rooted in local values, its sustainability depends heavily on the ability of the system to overcome the structural, cultural, and regulatory challenges it faces. Without strengthening the capacity of village officials, providing clear regulatory support, and changing societal attitudes toward offenders, the effectiveness of *rembug pekon* will be difficult to sustain. Therefore, synergy between the government, community, and traditional institutions is essential to ensure that *rembug pekon* is an alternative for fair and sustainable conflict resolution and an integral part of the national legal system that upholds the values of social justice and restoration.

Maqāshid al-Sharī'ah: An Analysis of Rembug pekon as a Model for Restorative Justice

The adoption of *rembug pekon* by the Lampung customary law community marks a shift from rigid, retributive legal models toward more participatory and inclusive dispute resolution. The formal justice system, based on *communis opinio doctorum*, is often criticized for focusing on punishment rather than victim restitution. *Rembug Pekon*, by contrast, offers a forum for resolving criminal disputes through non-litigious means. According to Abu Ishaq al-Shatibi's *maqāshid al-sharī'ah* (the main goal of Islamic law) is to achieve human welfare (*maslahah*), which is organized into *dharūriyāt* (necessities), *hājīyāt* (needs), and *tahsīniyāt* (embellishments).⁵⁶ In this context, *rembug pekon* serves as an epistemological bridge, connecting normative jurisprudence with real social conditions.

The fulfillment of these primary necessities (*dharūriyāt*) is reflected in the five core pillars (*al-kulliyāt al-khams*). First, *hifzh al-dīn* (preservation of religion). *Rembug pekon*, whether implemented through thematic, community-based, open, or traditional models, emphasizes mutual consultation (*musyawarah*). This directly reflects the Quranic commands, as seen in QS. Ali 'Imran: 159 and QS. Asy-Syura:

⁵⁴ Kurniawan Tri Wibowo and Sunarko, “Challenges and Obstacles to the Application of Restorative Justice on the Criminal Justice System in Indonesia,” *International Journal of Law Policy and Governance* 2, no. 1 (2023): 32–40, <https://doi.org/10.54099/ijlpg.v2i1.203>.

⁵⁵ M. Ruhly Kesuma Dinata et al., “Good Governance and Local Wisdom in Law Enforcement,” *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi* 5, no. 2 (2022): 227–42, <https://doi.org/10.24090/volksgeist.v5i2.6740>.

⁵⁶ Ibnu Akbar Maliki et al., ‘A Gender-Based Maqashid Sharia Study of Penghulu in Indonesia (A Study of Jasser Auda’s Views)’, *Nurani: Jurnal Kajian Syari’ah Dan Masyarakat* 23, no. 1 (June 2023): 51–68, <https://doi.org/10.19109/nurani.v23i1.16447>; Teguh Ifandy and Idaul Hasanah, ‘Maslahat (Benefits) in Fiqh Awlāwiyāt: A Comparison between Yūsuf al-Qarādhawī’s View and Abdus Salam Alī al-Karbulī’s’, *Al-'Adalah* 21, no. 1 (June 2024): 1–24, <https://doi.org/10.24042/adalah.v21i1.21316>; Nur Ushmi Usthyawati, Muhaimin Muhaimin, and Bangkit Budi Satriya, ‘Fulfillment of Wife’s Rights after Divorce in the Perspective of Legal Justice Theory and Maqashid Shari’ah Cum-Mubadalah’, *Sakina: Journal of Family Studies* 9, no. 3 (August 2025): 293–305, <https://doi.org/10.18860/jfs.v9i3.15981>; Mellya Embun Baining et al., ‘Finding The Maqashid Al-Syariah Performance Model on Syariah Management Accounting Information System Values’, *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 2 (December 2024): 2, <https://doi.org/10.30631/alrisalah.v24i2.1642>.

38. The application of these values in society shows that promoting communal harmony supports the preservation of faith. Second, *hifzh al-nafs* (preservation of life). *Rembug pekon's* approach to resolving criminal disputes supports the victim's psychological recovery and avoids corporal punishment or incarceration for offenders. Preserving the offender's liberty helps maintain their livelihood and family stability, while community involvement reduces the risk of conflict escalation or social vendettas.

Third, *hifzh al-'aql* (preservation of intellect). This value is promoted through humanistic, reciprocal communication. The Lampung value of "*nemui nyimah*" (hospitality and openness) is used in mediation, encouraging offenders to reflect and admit guilt consciously, rather than out of fear of punishment. Fourth, *hifzh al-nasl* (preservation of progeny) and *hifzh al-'irdh* (preservation of honor). Shifting formal sanctions for minor offenses to social sanctions or community-based rehabilitation helps prevent family dysfunction. This aligns with Jamaluddin Athiyah's view that Islamic law should protect the family unit. Keeping the breadwinner within the family preserves lineage, while public apologies in cases such as defamation restore the victim's honor and support reconciliation. Fifth, *hifzh al-māl* (preservation of wealth). *Rembug pekon* adopts a restitutive-compensatory approach by requiring the restitution of assets, compensation for medical expenses, or the repair of public facilities. This provides immediate remedies for victims and reduces state costs by easing prison overcrowding. Through these five dimensions, *Rembug pekon* shows that the values of *ishlāh* (reconciliation) and humanity help reduce social fragmentation. This approach demonstrates that *maqāshid al-sharī'ah* has evolved into a contemporary ethical framework that prioritizes substantive justice and collective welfare over strict legal formalism.

Conclusion

Restorative Justice based on *Rembug Pekon* is a model of dispute resolution that focuses on deliberation and the restoration of social relations. This approach aligns with the principle of restorative justice, which prioritizes conflict resolution through dialogue, mutual agreement, and recovery for both victims and the offenders, rather than the more punitive retributive legal approach. In addition, *Rembug pekon* allows cases to be resolved quickly, which reduces the burden on the formal criminal justice system. In strengthening customary criminal law, *Rembug pekon* serves as an important mechanism in resolving disputes based on local wisdom, in which traditional leaders, village government, and the community are actively involved in finding fair and sustainable solutions. *Rembug pekon* is not only effective in maintaining social harmony, but also strengthens the community's role in upholding more inclusive and humanistic justice.

Based on these findings, restorative justice through *Rembug pekon* represents a relevant alternative in the judicial system in Indonesia, especially in Lampung Province, for handling cases involving social and cultural conflicts. *Rembug pekon* can reduce dependence on the formal judicial system and efficiently resolve disputes peacefully. However, to improve the effectiveness of *Rembug pekon*, stronger policy support is needed so that this mechanism can be more widely integrated into the national legal system, thereby creating a system of justice rooted in the values of local wisdom while strengthening social cohesion within society. *Maqāshid al-*



Shari'ah has shifted from a set of textual and normative doctrines into an adaptive ethical framework capable of addressing contemporary sociological challenges. *Rembug pekon* shows that the Lampung customary law community prioritizes *masalah mursalah*, placing justice, humanity, and communal harmony above rigid legal formalism. Ultimately, *Rembug pekon* serves as an epistemological bridge that integrates Islamic law, local customs, and social realities to achieve collective welfare. To improve the effectiveness of *Rembug pekon* as a mechanism for strengthening customary law within village communities, several strategic steps should be taken. First, there should be a clear and comprehensive regulations to recognize and integrate the outcomes of *Rembug pekon* into the national legal system. Second, it is important to strengthen the capacity of traditional leaders and the community to manage *Rembug pekon* through training and guidance so that the decisions reached remain fair and oriented toward the common good. Third, proper documentation and broader dissemination of best practices in *rembug pekon* are needed so that they can serve as models for other villages in managing customary law. Finally, collaboration among the communities, academics, and the government in developing and sustaining *rembug pekon* should continue to be encouraged so that this mechanism stays relevant and responsive to future social challenges.

Conflict of Interest Statement

The authors declare that there is no conflict of interest regarding the publication of this article. The research was conducted independently without any commercial, financial, or personal relationships that could be construed as influencing the objectivity, integrity, or interpretation of the research findings.

Funding Statement

The authors received no financial support from any funding agency, commercial organization, or not-for-profit institution for the research, authorship, and/or publication of this article.

Declaration of the use of AI

The authors declare that artificial intelligence (AI)-assisted tools were used solely to support language refinement, grammar checking, and improvement of manuscript readability during the preparation of this article. All conceptual development, data analysis, interpretation of findings, and final academic decisions remain entirely the responsibility of the authors. The authors have carefully reviewed and validated all contents to ensure the accuracy, originality, and academic integrity of the manuscript.

Credit of Author Statement

Efa Rodiah Nur contributed as the originator of the main research idea, conducted preliminary research and created the research framework, and wrote the article. **Iskandar Syukur** developed the ideas and concepts outlined in an academic paper. **Alfi Husna** assisted in collecting data and analyzing field findings, which were subsequently incorporated into the research article.



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