

A Legal Analysis of the Management of the Lewu Tehang Indigenous Territory and Indigenous Forest as Set Forth in the Dayak Ngaju Lewu Tehang Customary Law

Yosefa Sefta*, Rico Septian Noor, Yacob F. Martono, Rizki Setyobowo Sangalang

Universitas Palangka Raya, Indonesia

Email: seftas37@gmail.com*, Ricoseptiannoer@law.upr.ic.id, yacobmartono@law.upr.ac.id, rizkisetayobowo@law.upr.ac.id

Keywords:

Dayak Ngaju Customary Law;
Lewu Tenga Customary Forest;
Customary Territory; Sustainable
Management; National
Recognition.

Abstract

This article analyzes the juridical management of the customary territory and customary forest of Lewu Tehang within the framework of the customary law of the Dayak Ngaju Lewu Tehang. This research was researched with empirical juridical and normative juridical research methods aimed at uncovering the alignment between the norms of Dayak customary law ngaju lewu tehang and national regulations, including the recognition of indigenous peoples' rights to customary forests. That after there is a recognition from the Regent of Gunung Mas regarding the protection and recognition of Indigenous peoples, it is necessary to make regulations on the management of customary territories; The rules of Lewu Tehang customary rules so far have only been oral, so it needs to be made in writing, to be a guideline for the customary law community and other related parties; Customary territories need to be managed for the welfare of customary law communities, which are sustainable and based on wisdom and culture. And to maintain forest sustainability, there needs to be concrete supervision and protection, so it is necessary to form a customary law of Dayak Ngaju Lewu Tehang. Management includes institutional structures such as Kedamangan Manuhing Raya, Kerapatan Mantir, Customary Law Community Institution (MHA), and Customary Forest Management Institution (LPFA); Regional spatial planning (Kaleka, Tajahan, Himba Duyun, etc.); Utilization of natural resources with timber quota limits and reforestation obligations. As well as prohibitions and customary sanctions based on "Katiramu" equivalent to Gold for violations such as destruction of protected areas or hunting of protected animals.

INTRODUCTION

Lewu Tehang is a village located in Manuhing Raya District, Gunung Mas Regency, Central Kalimantan Province. The indigenous people of Lewu Tehang are predominantly Protestant Christians 80%, Kaharingan 15% and Muslims 5% (Sashita & Arimi, 2024). Nevertheless, the Lewu Tehang Indigenous People still uphold local wisdom that is embedded in the Lewu Tehang Community (Suswandari et al., 2022), the area of the Lewu Tehang Customary jurisdiction is approximately 15,708 (Fifteen Thousand Seven Hundred Eight) hectares with a Protected Function of approximately 1,911 (One Thousand Nine Hundred) hectares and a production function of approximately 13,797 (thirteen thousand seven hundred and ninety-seven) hectares. Based on the Decree of the Minister of Environment and Forestry

on the Determination of the Status of the Ngaju Lewu Tehang Dayak Customary Forest (Anugrahnu, 2023)

The layout of the customary area and customary forest of Lewu Tehang includes the areas of Kaleka Nyenyang, Kaleka Pandu, Kaleka Harau, Kaleka Talosoi, Kaleka Tehang and Kaleka Jamin, Kaleka Tumbang Tohop. Which is owned communally or by lineage in a certain area (Dormauli et al., 2023).

The Dayak Nagaju Lewu Tehang Customary Area is a certain area consisting of Lewu, Kaleka, Tajahan, Himba Duyun, Himba Lakau, Bahu Taya, Hills, Rivers, Pukung Pahewan and Keramat which have certain boundaries with natural boundary marks based on the history of the origin of the Customary Law community (Satia et al., 2019). In some cases, in Central Kalimantan, the rights of indigenous peoples have not been fulfilled, due to restrictions on customary land forest management (Ernis, 2019; Hutama & Poespasari, 2020; Usop & Perdana, 2021). Based on Article 18B paragraph (2) of the 1945 Constitution, the State recognizes and respects the unity and unity of customary law communities and their rights as long as they are alive and in accordance with the development of society and the principles of the Republic of Indonesia. and Constitutional Court Decision No. 35/PUU-X/2012. Article 4 paragraph (3) of Law No. 41 of 1999 concerning Forestry (Statute Book of the Republic of Indonesia No. 167 of 1999, Supplement to Statute Book of the Republic of Indonesia No. 3888) as long as it does not conflict with the 1945 Constitution of the Republic of Indonesia as long as it is not interpreted as "forest control by the state continues to pay attention to the rights of customary law communities, as long as it is still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia that are regulated in law" (Setyowati, 2023; Nabawi, 2022; Hasanah et al., 2024; Mutiara & Hippy, 2025; Gaol & Hartono, 2021; Dewi et al., 2020; Jabarudin & Karmila, 2022);

The novelty of this research lies in several aspects. First, this study provides the first comprehensive analysis of the Ngaju Lewu Tehang Dayak Customary Rules No. 1 of 2026 concerning the Management of Lewu Tehang Customary Territories and Forests, examining how these rules operationalize the principles of Masyarakat Hukum Adat recognition. Second, the research examines the alignment between customary law provisions and national law, identifying areas of convergence and divergence. Third, the study analyzes the customary institutional structure, including Kedamangan Manuhing Raya, Kerapatan Mantir, the Customary Law Community Institution (MHA), and the Customary Forest Management Institution (LPHA), and their roles in territory management. Fourth, the research explores the customary dispute resolution mechanism and the system of customary sanctions based on "Katiramu" (equivalent to gold), providing insights into how customary law maintains social order and environmental sustainability. The findings are expected to contribute to the discourse on legal pluralism and the harmonization of customary law with national law in Indonesia (Alkhateeb et al. 2024; Djaswas et al. 2025; Haq 2025; Hengki 2026; Yusmita et al. 2025).

Based on the decision of the Minister of Environment and Forestry Revublik Indonesia number: SK.7925/MENLHK-PSKL/PKTHA/PSL.1/8/23 concerning the determination of the status of customary forests, Indonesia is a country that has a diversity of indigenous peoples with a customary law system that is still alive and implemented today. One of them is the Ngaju Lewu Tehang Dayak Indigenous People, which has customary territories and customary forests as an important part of the social, cultural, and economic life of their people. These customary

areas and customary forests not only function as residences, but also as sources of livelihood, spiritual space, and ancestral heritage that must be maintained in perpetuity. In practice, the management of Lewu Tehang customary territories and customary forests is regulated through the Dayak Ngaju customary law, which contains rules regarding the use of natural resources, prohibitions on forest destruction, and customary sanctions for violators. This customary rule has been applied for generations and has been proven to be able to maintain a balance between human needs and nature conservation. However, the existence of customary law is often not fully recognized or understood in the national legal system (Merryman et al. 2018; Mulyani et al. 2026). On the other hand, the State through the constitution and laws and regulations recognizes the existence of customary law communities and their traditional rights. The Constitutional Court Decision No. 35/PUU-X/2012 emphasizes that customary forests are not state forests, but forests that are within the territory of indigenous peoples. However, in practice, there are still often problems, such as overlapping land claims, the entry of outsiders without customary permits, and weak legal protection for customary territories that have not been officially determined by the state. This condition shows the need to examine more deeply how the management of the Lewu Tehang Customary Territory and Forest is regulated in the Ngaju Dayak customary law and how its position is juridically in the National Law. This juridical analysis is important to understand the relationship between Customary Law and State Law, as well as to see the extent to which customary law can provide protection for indigenous peoples' rights over their territories. Therefore, this study was compiled to provide a clear picture of the management of Lewu Tehang customary territories and customary forests from the perspective of customary law and positive law. It is hoped that the results of this study can be an academic reference and contribute to efforts to strengthen the recognition and protection of the rights of indigenous peoples in Indonesia. This means that the state has guaranteed the sustainability of forests to be managed by indigenous peoples, but in reality indigenous peoples have not been able to fully use their rights to manage indigenous lands so that they can be managed for the survival of indigenous peoples themselves.

Problem Formulation 1) How is the arrangement and implementation of the management of the customary territory and customary forest of Lewu Tehang based on the Dayak customary law of Ngaju Lewu Tehang? 2) What is the position of the Dayak Ngaju Lewu Tehang customary law and the recognition of the Ngaju Dayak customary law in the management of the Lewu Tehang customary territory and forest according to Indonesian national law?

The purpose of the research is to find out and understand how the mechanism or application of customary law applies in the rules of customary law of Lewu Tehang? To analyze the function of the Ngaju Lewu Tehang Dayak customary law rule in ensuring the sustainability of customary forests and animals in the Lewu Tehang customary forest area

METHOD

Using a normative juridical approach with empirical analysis of the rules of Dayak customary law, Ngaju Lewu Tehang as a primary data source comes from secondary customary norms from laws and regulations related to customary forest management.

Types of Research

This type of research is a normative legal research, and without leaving empirical legal studies based on the data sources produced, namely from *lagsung* sources in the field, namely

in the Dayak Ngaju Lewu Tehang customary jurisdiction, and sourced from the Ngaju Lewu Tehang Dayak Customary Law Rules No. 1 of 2026 concerning the Management of Lewu Tehang Customary Territories and Forests. This study also examines how the management of customary forests in the Lewu Tehang customary jurisdiction as well as the settlement of customary disputes and customary sanctions that arise after violations of Lewu Tehang customary rules.

Approach

This research also uses several approaches, namely:

- a. Statute Approach, to review all provisions in the Ngaju Lewu Tenga Dayak customary law rules,
- b. Conceptual Approach Conceptual approaches are used to examine relevant legal concepts, such as customary law communities, customary rights, customary forests, state recognition, and local wisdom.
- c. Sociological Justice Approach, to look at social behavior in the community in the application of the rules of Dayak customary law of Ngaju Lewu Tehang.

Legal Ingredients

1. Primary Legal Material

- a. Constitution of the Unitary State of the Republic of Indonesia in 1945
- b. Regulation of the Minister of Environment and Forestry Number 9 of 2021 concerning Social Forestry Management
- c. Regulation of the Minister of Home Affairs Number 52 of 2014 concerning Guidelines for the Recognition and Protection of Customary Law Communities
- d. Regional Regulation of Central Kalimantan Province Number 16 of 2008 concerning Dayak Customary Institutions in Central Kalimantan
- e. Gunungmas Regency Regulation Number 09 of 2022 concerning the Recognition and Protection of Customary Law Communities (Gunung Mas Regency Regional Gazette Number 307a)
- f. The Decree of the Regent of Gunung Mas concerning the Recognition and Protection of 14 (Fourteen) Customary Law Communities in Gunung Mas Regency.
- g. Regulation of the Customary Head of Manuhing Raya District No. 01 of 2023 concerning Regulations, Implementation, Customary Hearings for Settlement of Customary Disputes, Administration Fees, Siding Fees, Field Commission Fees.
- h. Regulation of the Customary Head of Manuhing Raya District Dayak Ngaju Lewu Tehang Customary Rules Nomo 1 of 2026 concerning the Management of Customary Territories and Customary Forests of Dayak Ngaju Lewu Tehang.

2. Secondary Legal Materials

Legal literature, scientific journals of expert opinions, textbooks, and previous research on the management of customary forests both from the Lewu Tehang customary jurisdiction and from outside the Lewu Tenga customary jurisdiction, as well as information from traditional leaders, both Mantir and Damang in the Lewu Tenga customary jurisdiction.

3. Tertiary Legal Materials

Legal dictionary, Lewu Tenga customary rule book, draft regulations for the management of Ngaju Lewu Tehang Dayak Customary Territories and Forests. And other supporting sources are used to clarify terms and concepts in research.

4. Legal Material Collection Techniques

The collection of legal materials was carried out through a study of the decision (Empirical Juridical Approach) by examining relevant laws and regulations and decisions, as well as direct interviews with traditional leaders in the Ngaju Lewu Tenga Dayak Customary jurisdiction. This technique was chosen because this research is normative – empirical because it requires data collection in the field.

5. Legal Materials Analysis Techniques

The analysis of legal materials is carried out using Empirical Juridical Analysis. That is how to analyze legal problems by combining the study of legal norms with real facts that occur in the field, to see how the law is applied and functions in society. then it is summarized in an analytical descriptive manner to answer the formulation of the problem in the research.

RESULTS AND DISCUSSION

How are the Regulation and Implementation of the Management of Lewu Tehang Customary Territory and Forest Based on the Ngaju Lewu Tehang Dayak Customary Law

The way to resolve disputes in the jurisdiction of the Dayak Ngaju Lewu Tehang Customary is customary deliberation and customary courts consisting of the Mantir Density/Let Adat Dayak ngaju lewu tehang.as well as the Dayak customary court system ngaju lewu tehang. The mechanism of the Dayak Ngaju Lewu Tehang customary court in the pre-conflict stage is carried out with negotiation, mediation and reconciliation, then advances to the conflict stage, which is carried out with reporting, examination of cases and decisions, and the last stage, namely the implementation of decisions. It was carried out with the reading of the verdict and a peaceful ceremony. The legal force is final and binding on the perpetrator. The Dayak ngaju lewu tehang traditional deliberation is the highest decision-making venue, which is attended by the management of the Dayak ngaju lewu tehang MHA ngaju lewu tehang, the Dayak ngaju lewu tehang traditional institution, and the Manuhing Raya Kedamangan. LPHA Dayak invited Lewu Tehang, chairmen of RT/RW, religious leaders, community leaders, youth representatives, women's representatives. The Dayak ngaju lewu tehang traditional deliberation was held based on the aspirations of the community, the aspirations of traditional leaders, and other urgent needs.

The sub-district level customary institution is the Manuhing Raya District which is chaired by drs. BUDIE TARUI and the sub-district head of manuhing raya SINTUNG. SKM as the chairman of the Dayak customary council (DAD) branch of the Manuhing Raya sub-district, then the customary institution at the community level of Lewu Tehang customary law is the density of manti/let of lewu tehang, the density of mantir/let of traditional peace of lewu tehang hereinafter called the density of mantir/let is a joint forum between mantir/let customary both outside Lewu Tehang and inside Lewu Tehang. The Customary Law Society (MAH) is the Ngaju Lewu Tehang Dayak Customary Law Structure which is now chaired by CHRISTOPEL LAMBUNG as well as the Customary Mantir of Tehang Village based on the issuance of the Decree of the Regent of Gunung Mas for the 2023-2028 Service Period. The Ngaju Lewu Tehang Customary Law Society or (MAH) Lewu Tehang is an individual resident of Tehang Village who has proof of residency, lineage origin and birth of Lewu Tehang. The Dayak Ngaju Lewu Tehang Dayak Ngaju Lewu Tehang Customary Forest Management

Institution (LPHA) is an institution formed through the Ngaju Lewu Tehang Dayak Indigenous Peoples' Conference and the term of office as the LPHA administrator, namely SINTUNG.

Legal Basis for the Establishment/Determination of Customary Forest Status in the Customary Jurisdiction of Masyarat Lewu Tehang Kadamangan Manuhing Raya.

- a. To ensure the recognition and protection of the rights of customary law communities in Gunungmas Regency, Gunung Mas Regency Regional Regulation Number 9 of 2022 concerning the Recognition and Protection of Customary Law Communities has been stipulated.
- b. Based on Regional Regulations as referred to in letter A, the Regent of Gunung Mas has stipulated Decree Number 100.3.3.2/344/2023 dated July 27, 2023 concerning the Recognition and Protection of 14 (Fourteen) Customary Law Communities in the Gunung Mas Regency Area;
- c. That the Chairman of the Dayak Customary Law Society Ngaju Lewu Tehang Kadamangan Manuhing Raya through letter number 01/DU-LTH/III/2023 dated March 13, 2023 submitted an application for the determination of customary forests to the Minister of Environment and Forestry;
- d. That in order to follow up on the application as referred to in letter c, the Director General of Social Forestry and Environmental Partnerships has formed an integrated team through Decree SK.3 /PSKL/PKTHA/PSL.1/2/2023 concerning the Establishment of an Integrated Team in the Context of Identification of Customary Law Communities and Verification of Customary Territories and Customary Forest Candidates in Gunung Mas Regency, Central Kalimantan Province
- e. That based on the Minutes of Identification and Verification of the Customary Forest Proposal Number BA.07/PHAHH/2/PSL.1/5/2023 dated May 14, 2023 and the Verification Results Report, the Integrated Team as referred to in letter D Determination of the Status of Customary Forests in the Territory of the Dayak Ngaju Lewu Tehang Kadamangan Manuhing Raya Customary Law Community covering an area of 15,708 (fifteen thousand seven hundred eight) hectares in Tenga Village, Manuhing Raya District, Gunung Mas Regency, Central Kalimantan Province
- f. That based on Article 70 of the Regulation of the Minister of Environment and Forestry Number 9 of 2021 concerning Social Forestry Management, the Director General on behalf of the Minister issues a Decree on the determination of the status of customary forests;
- g. That based on the considerations as referred to in letters a, b, c, d, e and f, it is necessary to stipulate the decree of the Minister of Environment and Forestry regarding the determination of the status of customary forests in the territory of the Dayak Ngaju Lewu Tehang Kadamangan Manuhing Raya customary law community covering an area of ± 15,708 (fifteen thousand seven hundred eight) hectares in Tenga Village, Manuhing Kaya District, Gunung Mas Regency, Central Kalimantan Province.

Customary institutional structure that manages the Lewu Tehang customary territory

The sub-district-level customary institution is Kadamangan of Manuhing Raya District which is chaired by drs. BUDIE TARUI and Manuhing Raya Sub-district Head SISWANTON S.PD., MM as the chairman of the Dayak customary council (DAD) branch of Manuhing Raya District, then the Lewu Tehang Customary Law Community Level Customary Institution is the

Manti Density / Lewu Tehang Customary Peace, the Mantir Customary Density / Let Lewu Tehang Customary Peace hereinafter referred to as the Mantir Density / Let is a joint forum between the Mantir/Let customary both outside Lewu Tehang and inside Lewu Tehang. The Customary Law Community Institution (MAH) is the structure of Dayak customary law Ngaju Lewu Tehang which is now chaired by CHRISTOPEL LAMBUNG as well as the Customary Mantir of Tehang Village based on the issuance of the Decree of the Regent of Gunung Mas for the 2023-2028 service period. The Ngaju Lewu Tehang Customary Law Society or (MAH) Lewu Tehang is an individual resident of Tehang Village who has proof of population, lineage origin and birth of Lewu Tehang. The Dayak Ngaju Lewu Tehang Customary Forest Management Institute (LPHA) Dayak Ngaju Lewu Tehang, is an institution formed through the deliberations of the Ngaju Lewu Tehang Dayak Indigenous Peoples and the term of office as the management of LPHA, namely SINTUNG during the term of office.

The way to resolve disputes in the jurisdiction of the Ngaju Lewu Tehang Dayak Customary is customary deliberation and customary courts consisting of the Ngaju Lewu Tehang Dayak Customary Density and the Ngaju Lewu Tehang Dayak Customary Court System. The mechanism of the Dayak Ngaju Lewu Tehang customary court in the pre-conflict stage is carried out by negotiation, mediation and reconciliation, then advances to the conflict stage, which is carried out with reporting, examination of cases and decisions, and the last stage, namely the implementation of decisions. It was carried out with the reading of the verdict and a peaceful ceremony. The legal force is final and binding on the perpetrator. The Dayak Ngaju Lewu Tehang customary deliberation is the highest decision-making venue, which is attended by the management of MHA Dayak ngaju lewu tehang Dayak traditional institutions Ngaju Lewu Tehang and Kedamangan Manuhing Raya. LPHA Dayak Ngaju Lewu Tehang, Chairman of RT/RW, Religious Leaders, Community Leaders, Youth Representatives, Women's Representatives. The Dayak ngaju lewu tehang traditional deliberation was held based on the aspirations of the community, the aspirations of traditional leaders, and other urgent needs.

The Function of Customary Forests for the Community

Customary Forests have an important role for the Lewu Tenga community, both from ecological, economic, social, and cultural aspects. Customary Forests are not only a source of livelihood, but also an ancestral heritage that has spiritual value and must be maintained through customary law. In maintaining this function, clear arrangements are needed so that its use does not violate boundaries and remains sustainable. Therefore, the determination of customary boundaries is very important as a basis for the management and protection of customary forests.

1. Boundaries and Patterns of Natural Resources Utilization

The spatial planning of the Lewu Tehang customary area includes several categories of customary management spaces that have Ecological, Social, and Spiritual functions. One of the main areas is Kaleka, which is an area of customary land that is inherited from generation to generation and owned communally based on lineage or boundaries of certain areas. The Kaleka area includes Kaleka Nyenyang, Kaleka Pundu, Kaleka Harau, Kaleka Talosoi, Kaleka Tehang, Kaleka Jamin, and Kaleka Tumbang Tohop. In addition to Kaleka, there are several categories of customary forest areas with special functions, namely:

- a) Tajahan, a sacred area where the remains of the Tiwah ritual are kept.
- b) Pukung Pahewan, an area that is believed to be the village of ancestral spirits and is sacred.
- c) Himba Duyun, a primary forest area that has never been cultivated.
- d) Himba Lakau or Himba Balang, a forest that has been cultivated and allowed to recover for more than ± 30 years.
- e) Himba Rutas, a forest area associated with the death event.
- f) Shoulder Lakau, a secondary forest that is 1–30 years old after cultivation.
- g) Shoulder, the field area is 1-10 years old after cultivation.
- h) Gita Island, a mixed garden area dominated by rubber plants.
- i) Bukit Riwt, a primary forest area in the windy highlands.
- j) Bukit Liman, a primary forest area that is a cross-community route from the Gunung Mas area to Katingan.
- k) Sepan Rinse, Protected Forest Area.
- l) Sua Rambang, a primary forest area at the meeting of the upper reaches of the Talunei River in the area of Tumbang Mangara Village with the Baleneian River in the area of the Dayak Ngaju Lewu Tehang Indigenous People.

In the customary territory of Dayak Ngaju Lewu Tehang, there are two forms of ownership, namely private ownership and communal ownership. Personal ownership of land is recognized if it meets the elements of formal legality, the existence of growing crops, and land tenure prior to the issuance of the decision on the recognition of customary law communities and the determination of customary forests, as well as receiving recognition from local customary authorities. However, if privately owned land is in an area with a protected function, then the protective function must not be changed.

Types of plant types and animal genera in the Lewu Tehang customary territory and customary forest include:

- a. Types of hardwood plants that grow in the customary area and customary forests of lewu tehng include: Ulin, Banuas, Palepek, Mahalilis, Saraf, Mahadirang, Cangal, Tanduk, Bangkirai, Mahambang, Lentang, Mahadara, Kalapih, Empas, Pantung, Tengawang, Kairung, Rompeng, Kayu Bawang, Doho, Kayu Bonyit, Katangis, Paken Kelep, Kayu Songkai, Kayu Puting, Kahasui, Karakas, Palasit, Garunggang, Bayur, Tahantang, Tawe, Kaja, Pahawas, Kawui, Uweh, Balawan, Butum, Former Adau Wood, Pendu Wood, White Damar, Nyatu Bawui, Kalampai, Ehang, and others.
- b. Types of medicinal plants in the Customary Territory and Customary Forest of Lewu Tehang: Paken Kelep, Saluang Belu, Pasak Bumi, Kayu Hanyer, Tondon, Bajakah Bahenda, Kayu Inyong, Pangalit, Sempeng, Bajakah Kalawit, Bajakah Lamei, Tabat Barito, Latak Manuk, Sirih, Jalekap, Suli Bahandang, Suli Petak, and others.
- c. Types of plants and fruit plants in the Lewu Tehang Customary Territory and Customary Forest: Durian, Tongkoi, Lahung, Paken, Tanggu, Asem Tewu, Asem Pangi, Hampalam, Asem Punei, Katiau, Namun, Siwau, Tangkuhau, Dara, Suhi, Mantawa, Embak, Mangkahai, Rambutan, Rambai, Kariwon, Karamu, Tabulus, Umbing, Mawuh, Katalang, Banturung, Pilang, Puru, Dango, Sange, Karamak Antang, Pantak, Kuluk Ampit, Mangkariwu, Mangkariwu, Mangosteen, Gandis, Kalapimping, Lampahung, Tampang, Hakam, Tusum, Rukam, Talosoi, Sangkuang, Papu, Uweh, Hambiye,

Tanggoron, Tangkuhis, Enyuh, Gehat, Asem Bulau Kasturi, Bua Rawa, Lepis, Barania, Kadondong, Kanas, Uwei Kayu Talai, Uwei Marau, Uwei Katuwu, Uwei Sige, Uwei Rongkong, Uwei Anak, Uwei Edan, Humbut, Irit, Rua, Uwei Jarenang, and others.

- d. The types of animals in the Lewu Tehang Customary Territory and Forest include: Kahiu, Kalawet, Buhis, Mengkas, Munyin, Tuhun, Parei Maru, Pusa Kambe, Belang Tahantang, Didis, Mangkulih, Lokan, Ingker, Bajang, Karahau, Palanduk, Angkes, Tahatung, Ahem, Bahuang, Bawui Himba, Dengen, Rihan, Mahua, Bunta, Mangkawuk, Bajawak, Bajai Sambukngok, Selak Pinjau, Angui, Panganen, Depung, Pajahe, Hanjaliwan, Marawak, Hanjalahing, Bumbung Enyuh, Nonong, and others.
- e. Bird species in the Lewu Tehang Customary Territory and Forest include: Tingang, Baliang, Tanjaku, Tete, Burung Banyak, Haruei, Sakan, Siau, Manuk Matan, Tiwak, Plategan, Kajajau, Hahat, Kangkang, Kaput, Tangkasiang, Kak Bird, Antang, Burubgg Buntit, Baka Bird, and others.
- f. The types of fish in the customary territory and customary forest of Lewu Tehang include: Salap fish, Palau, Barakas, Behau, Pantik, Mangasau, Tahuman, Bahut, Juah, Mamah, Saluang, Pondong, Puhing, Upak Pusu, Tambujuk, Banta, Janjulung, Isuh, Balukus, Tambabuwuk Batu, Sababute, Telan, Mangkari, Undang, Katam, Kalisi, Karipak, Kawong, Kelep, Bere, Bajuku, Banning, Kapos, etc.

Types of forests and genera of animals that are protected and that are utilized:

To maintain the balance of the ecosystem and the sustainability of the use of natural resources, clear regulations are needed regarding forest areas and the types of animals that are protected and that can be used. The following discussion outlines the division of forest areas based on their protection status and utilization, as well as identifying the types of animals that fall into the protected category. By understanding this classification, it is hoped that efforts to preserve the environment and the use of resources can run in harmony and responsibly.

- a. Protected forests include: Kaleka Nyeyang, Kaleka Pandu, Kaleka Harau, Kaleka Talosoi, Kaleka Tehang, Kaleka Jamin, Tajahan, Pukung Pahewan, Bukit Riwtut, Bukit Liman, Sepan Bilas, Himba Rutas and Himba Duyen.
- b. Forests/land that can be used include: Babah, Himba Lakau, Gita Island and Uwei Plantation.
- c. Protected animal types include: kahiu, kalawet, pangolin, tingang bird, tanaku bird, haruei bird.

Thus, the grouping of forest areas based on the function of protection and utilization, as well as the determination of the types of animals to be protected, is an important foundation in preserving nature. These efforts not only aim to protect biodiversity, but also ensure that resource utilization is done wisely and sustainably. Through understanding and complying with these provisions, the balance between human needs and environmental sustainability can continue to be maintained.

Procedures for the use of natural resources in the Customary Territory and Customary Forest of Lewu Tehang.

In the context of sustainable management and utilization of natural resources, the following provisions are stipulated: clearing land by means of local wisdom is allowed with the provisions of applicable laws and regulations; the use of wood for personal purposes and public

facilities within Lewu Tehang is limited to a maximum of 10 (ten) cubic meters (m³), with the obligation to replant and maintain after the timber is taken, and only wood with a diameter of at least 50 (fifty) centimeters may be used; traditional miners are allowed to use semi-mechanical tools only on private land and outside Customary Forests; the use of Non-Timber Forest Products is allowed in accordance with the provisions of applicable laws and regulations; cooperation with other parties in the use of natural resources in Customary Territories and Customary Forests is carried out by the LPHA Management with the approval of the Customary Law Community through customary deliberations; As well as more specific provisions regarding the use of wood for personal interests as referred to above in the forest area of the production function covering an area of 13,797 hectares will be regulated more specifically.

Prohibitions and sanctions

1. Things that are prohibited in the Dayak Ngaju Lewu Tenga customary law.
 - a. It is forbidden to cultivate or claim the areas of Kaleka Nyenyang, Kaleka Pandu, Kaleka Harau, Kaleka Talosoi, Kaleka Tehang, Kaleka Jamin, Tajahan Guhung Tabela, Pukung Pahewan Tumbang Baringei, Bukit Riwut, Bukit Liman, Sepan Bilas, Himba Rutas, and Himba Duyun.
 - b. It is forbidden to take, cut down, or damage any type of plant in the area.
 - c. It is forbidden to carry out gold mining activities in any way in protected forest areas.
 - d. It is forbidden to clear land in protected areas in Customary Forests.
 - e. Hunting of protected animals is prohibited.
 - f. It is forbidden to claim the area by means of Spaking or Filtering.
 - g. It is forbidden to transfer land ownership to other parties outside of the Lewu Tenga Customary Law Society.
 - h. It is prohibited to cut down rubber or rubber trees, fruits, medicinal plants, and class 1, 2, and 3 timber in Kaleka, Gita Island, Bahu Taya, and Himba Lakau in the Customary Forest area without the permission of the land owner.
 2. Violations of the above prohibition will be subject to the following sanctions
- Hereby, the sanctions are stipulated as follows:

- a. Working and/or claiming the area is subject to a maximum customary fine in the form of Singer in the form of 20 Katiramu and is obliged to carry out Customary Rituals.
- b. Taking or cutting hardwood class 1 to class 2 is subject to customary sanctions of 2 Katiramu per stick plus field commission fees.
- c. Cutting down trees that are prohibited is subject to Singer's sanction of 1 Katiramu.
- d. Taking or cutting down class 3 hardwood is subject to a customary sanction of 1 Katiramu per log plus commission fees.
- e. Damaging the area is subject to Singer's sanction of 20 Katiramu.
- f. Carrying out mining activities in the area is subject to a maximum of 30 Katiramu Singer sanctions and is required to carry out Customary Rituals.
- g. Clearing land in the area is subject to Singer's sanction of 30 Katiramu.
- h. Hunting protected animals is subject to legal sanctions in accordance with applicable laws and regulations.

- i. Spaking or Louding in the area is sanctioned by a customary fine in the form of Singer of 1 Katiramu.
- j. Transferring land in the Customary Forest area to parties outside the Lewu Tehang Customary Law Society is subject to customary sanctions in the form of Singer of 2 Katiramu per hectare.
- k. The value of 1 Katiramu is equivalent to 5 kipping of gold, and 1 kipping of gold is equivalent to 2.7 grams of gold.

This provision must be complied with by all parties as a form of customary law enforcement and protection of Customary Forest areas.

2. What is the position of the Ngaju Lewu Tehang Dayak Customary Law and the recognition of Ngaju Dayak customary law in the management of Customary Territories and Customary Forests according to national law.

Based on the background that has been described earlier, the discussion in this study is directed to comprehensively analyze the position of Dayak Ngaju Lewu Tehang customary law and its form of recognition in the management of customary territories and customary forests, especially when reviewed within the framework of national law in Indonesia. The following is the position of Dayak customary law of Ngaju Lewu Tehang based on national law

- a. Constitution of the Unitary State of the Republic of Indonesia in 1945

The State expressly recognizes and respects the units of customary law communities and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia. This means that the Article means that the Indonesian state recognizes and respects the existence of customary law communities and their traditional rights, but with certain conditions. This recognition shows that constitutionally, customary law communities are recognized as legal subjects that have a system of values, norms, and legal institutions that live and develop in society. The traditional rights in question include customary rights to customary territories, including the management of natural resources such as customary forests, as well as customary law practices that are inherited from generation to generation. However, the recognition is not absolute, but is accompanied by several requirements, namely as long as the customary law community is still alive and its existence is recognized by the community itself, and the customary practices carried out are still relevant and in accordance with the development of the community. In addition, the implementation of these traditional rights must also not conflict with the principles of the Unitary State of the Republic of Indonesia and the provisions of applicable laws and regulations. Thus, Article 18B paragraph (2) emphasizes the existence of a balance between the recognition of the local wisdom of indigenous peoples and the interests of national law, so that the existence of customary law communities remains protected within the framework of the Indonesian legal system.

- b. Regulation of the Minister of Environment and Forestry number 9 of 2021 concerning social forestry management.

Regulation of the Minister of Environment and Forestry Number 9 of 2021 concerning Social Forestry Management is one of the legal instruments prepared by the government in order to realize fair, sustainable, and community empowerment-based forest governance. This regulation is the normative basis in providing legal access to communities, including customary

law communities, to manage forest areas legally while still paying attention to the principles of environmental sustainability.

Substantially, this regulation regulates the social forestry system as a form of forest management that involves the active role of communities in the use of forest resources. In this context, the state recognizes the ability of communities to manage forests through the mechanism of granting management approval and determination of customary forests. The forms of social forestry accommodated in this regulation include Village Forests, Community Forests, People's Plantation Forests, Customary Forests, and Forestry Partnerships. Each of these schemes has its own characteristics, both in terms of the subject of management, the object of management, and the implementation mechanism. Furthermore, this Ministerial Regulation also regulates the procedures for granting legal access to the public, which is carried out through the process of application, verification, and the issuance of approval by the Minister. The access granted is not a right of ownership of the forest area, but a management right for a certain period of time, which is generally granted for 35 (thirty-five) years and can be extended in accordance with applicable regulations. This shows that the state retains control over forest areas as part of the natural resources controlled by the state, as mandated in the constitution. In order to support the implementation of social forestry, the government has also established the Indicative Map of Social Forestry Areas (PIAPS) as the basis for determining areas that can be managed by the community. PIAPS functions as a planning instrument that contains forest areas reserved for social forestry programs, so as to provide legal certainty and reduce the potential for tenure conflicts on the ground. In addition, a supporting institution was also formed in the form of a Social Forestry Working Group (Pokja PPS) at the central and regional levels which is tasked with facilitating, mentoring, and supervising the implementation of social forestry programs. From the management aspect, this regulation provides space for the community to carry out various forest utilization activities, including the use of areas, the use of timber and non-timber forest products, and the use of environmental services. However, all of these activities must be carried out based on the principles of sustainability, local wisdom, and do not contradict the provisions of laws and regulations. Thus, social forestry is not only oriented to economic aspects, but also includes ecological and socio-cultural dimensions. In addition, this regulation also regulates the guidance and supervision carried out by the government to ensure that the management of social forestry runs in accordance with the goals that have been set. In the event of a violation of the applicable provisions, administrative sanctions may be imposed, ranging from reprimands to revocation of management approvals. This provision shows that there is a control mechanism from the state over the implementation of social forestry. Thus, it can be concluded that the Regulation of the Minister of Environment and Forestry Number 9 of 2021 has a strategic role in encouraging participatory and sustainable forest management. This regulation not only provides access to the community to improve welfare, but also serves as an instrument to preserve forests and reduce land tenure conflicts. Therefore, the existence of this regulation is very important in realizing a balance between economic, social, and environmental interests in forest resource management in Indonesia.

- c. Regulation of the Minister of Home Affairs Number 52 of 20014 concerning Guidelines for the Recognition and Protection of Indigenous Peoples

Regulation of the Minister of Home Affairs Number 52 of 2014 concerning Guidelines for the Recognition and Protection of Indigenous Peoples is one of the important regulations that provides an administrative basis for local governments in recognizing and protecting the existence of customary law communities in Indonesia. This regulation was born as a follow-up to the mandate of the constitution, especially Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which states that the state recognizes and respects the units of customary law communities and their traditional rights as long as they are alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia.

Substantially, this regulation regulates the procedures for identifying, verifying, validating, and determining customary law communities by local governments. In this case, recognition of customary law communities does not occur automatically, but must go through a clear and structured administrative mechanism. Local governments, both at the provincial and district/city levels, are given the authority to carry out this process through the establishment of a special committee tasked with identifying and verifying the existence of customary law communities. Furthermore, this regulation explains that a group can be recognized as a customary law society if it meets certain elements, namely the history of origin, customary territory, customary law, property or customary objects, and customary institutions that are still running. These elements are important indicators in determining the existence of a customary law society, so that the recognition given is really based on factual conditions in the field. The process of recognizing customary law communities begins at the identification stage by the local government, which is then continued with verification and validation by the customary law community committee. The results of the process are then outlined in a recommendation to regional heads to determine the existence of customary law communities through the decision of regional heads. This determination has important legal consequences, as it is the basis for customary law communities to obtain protection for their traditional rights, including rights to customary territories and natural resources. In addition to regulating the recognition mechanism, this regulation also emphasizes the importance of protecting customary law communities.

These protections include recognition of traditional rights, respect for cultural values, and empowerment of customary law communities in various aspects of life. Local governments are expected not only to play a role in providing formal recognition, but also to be active in ensuring that the rights of customary law communities are not violated by other parties. In its implementation, this regulation also encourages coordination between local governments and various parties, including vertical agencies, academics, and civil society, to ensure that the recognition process runs objectively and transparently. This is important to avoid conflicts of interest and ensure that the recognition of customary law communities truly reflects existing social conditions. Thus, the Regulation of the Minister of Home Affairs Number 52 of 2014 has a strategic role in providing legal certainty for customary law communities in Indonesia. This regulation not only serves as an administrative guideline, but also as an instrument of protection for the existence and rights of customary law communities. Therefore, the existence of this regulation is very relevant in the context of natural resource management, agrarian conflict resolution, and strengthening the local identity and wisdom of indigenous peoples.

d. Regional Regulation of Central Kalimantan Province Number 16 of 2008 concerning Dayak Customary Institutions in Central Kalimantan

Central Kalimantan Provincial Regulation No. 16 of 2008 concerning Dayak Customary Institutions in Central Kalimantan provides a strong juridical basis for the existence and role of customary institutions in the life of the Dayak community, including the Dayak Ngaju customary law community in Lewu Tehang. In this context, the existence of damang as a customary head has a very strategic position, both structurally and functionally in the customary institutional system regulated in the regional regulations.

Normatively, Damang is a customary leader at the kedamangan level (customary territory at the sub-district level) who has the authority to regulate, foster, and enforce customary law in his area. In the Dayak Ngaju Lewu Tenga community, the role of Damang is not only symbolic, but also operational in regulating the community's life system based on applicable customary law. This is in line with the provisions in the Regional Regulation that places Damang as the main actor in resolving customary disputes, enforcing customary norms, and preserving Dayak cultural values. Furthermore, in the practice of managing customary territories and customary forests in Lewu Tehang, Damang has the authority to provide legitimacy for the use of natural resources based on customary law. For example, in land clearing, forest product utilization, and determining the boundaries of customary territories, Damang's role is very decisive because the decisions taken must consider the balance between community interests and environmental sustainability. This shows that the Ngaju Lewu Tehang Dayak customary law carried out by Damang has a regulative as well as conservative function.

In addition, the existence of mantir adat as a customary tool that helps Damang also has an important role in the implementation of customary law at the local level. In the Lewu Tenga community, the mantir adat functions as a technical implementer who assists in resolving customary disputes, supervising the implementation of customary norms, and delivering customary decisions to the community. Thus, the customary institutional structure regulated in the regional regulation is clearly reflected in the life practices of the Dayak Ngaju community in Lewu Tehang. In the perspective of national law, the role of Damang and the traditional institutions of Dayak Ngaju Lewu Tehang can also be seen as a form of implementation of the state's recognition of customary law communities as stipulated in Article 18b paragraph (2) of the 1945 Constitution of the Republic of Indonesia. This Regional Regulation is a concrete instrument that bridges the gap between state law and customary law, so that the existence of Damang is not only socially recognized, but also has legal legitimacy in the local government system. However, in practice, there are still challenges, especially in terms of harmonization between customary law and national laws and regulations, especially in the management of forest and land resources. In some cases, Damang's authority to regulate customary territories may clash with state policies related to forest areas. Therefore, good coordination is needed between customary institutions and the government so that the implementation of customary law continues without contradicting positive laws. Thus, it can be concluded that the Regional Regulation of Central Kalimantan Province Number 16 of 2008 has a very strong relevance to the practice of Dayak customary law of Ngaju Lewu Tehang, especially in strengthening the role of Damang as a traditional leader. This regulation not only provides legitimacy to customary institutions, but also supports the sustainability of customary law as a legal system that lives in society. Therefore, Damang has a central position in maintaining a balance between

the interests of customs, communities, and the state in the management of customary territories and customary forests in Lewu Tehang.

- e. Gunung Mas Regency Regional Regulation Number 09 of 2022 concerning the Recognition and Protection of Customary Law Communities (Gunung Mas Regency Regional Sheet of 2021 no 307, Supplement to the Gunung Mas Regency Regional Sheet no 307a)

Gunung Mas Regency Regional Regulation Number 9 of 2022 concerning the Recognition and Protection of Customary Law Communities is a regional regulation that was prepared as a form of implementation of state recognition of the existence of customary law communities, especially in the Gunung Mas Regency area. This regulation provides a clear legal basis for local governments in recognizing, protecting, and empowering customary law communities in a systematic and structured manner. Substantially, the content material in this regional regulation covers several main aspects, namely the recognition of customary law communities, the protection of customary law communities, the rights and obligations of customary law communities, the empowerment of customary law communities, the responsibility of local governments, dispute resolution mechanisms, and funding.

- 1) Regarding the recognition of customary law communities, this regulation regulates the mechanism for determining the existence of customary law communities through the process of identification, verification, and validation by local governments. The recognition is based on certain elements, such as the existence of customary territories, customary institutions, customary laws that are still in force, and the sustainability of the socio-cultural practices of indigenous peoples. With this recognition, customary law communities gain legal legitimacy for their existence in the local government system.
- 2) In the aspect of the protection of customary law communities, this regulation emphasizes that local governments are obliged to protect the traditional rights of customary law communities, including rights to customary territories, natural resources, as well as cultural values and local wisdom. This protection aims to prevent the deprivation of rights, agrarian conflicts, and marginalization of customary law communities in the development process.
- 3) This regulation also regulates the rights and obligations of customary law communities. The rights of customary law communities include the right to manage customary territories, maintain cultural identity, and participate in development. Meanwhile, the obligations of customary law communities include preserving the environment, complying with national laws, and maintaining order in community life.
- 4) In order to improve the welfare of customary law communities, this regulation regulates the empowerment of customary law communities. Local governments are obliged to provide support in the form of coaching, capacity building, and facilitating access to economic, educational, and health resources.
- 5) This regulation affirms the responsibility of local governments in the implementation of the recognition and protection of customary law communities. Local governments not only play a role as regulators, but also as facilitators and protectors of the rights of customary law communities. This reflects the active role of the government in ensuring the sustainability of customary law communities.
- 6) In the event of a conflict, this regulation regulates the dispute resolution mechanism, either through customary channels or formal legal channels. Dispute resolution based on

customary law is recognized as long as it does not conflict with the applicable laws and regulations. This shows the recognition of customary law as part of the legal system that lives in society.

- 7) Regarding funding, this regulation stipulates that financing for the implementation of the recognition and protection of customary law communities can be sourced from the Regional Revenue and Expenditure Budget (APBD) and other legitimate sources in accordance with the provisions of laws and regulations.

Philosophically, this regional regulation is based on the consideration that the recognition and protection of customary law communities is the responsibility of the state as mandated in the Constitution of the Republic of Indonesia in 1945. In addition, customary law communities are seen as having collective rights that are important for the sustainability of their lives as part of the Unitary State of the Republic of Indonesia. Thus, Gunung Mas Regency Regional Regulation Number 9 of 2022 has a strategic role in providing legal certainty for the existence of customary law communities in the area. This regulation not only regulates the aspect of recognition, but also provides comprehensive protection and empowerment, so as to be able to support the sustainability of indigenous peoples' lives and maintain a balance between regional development and the preservation of local wisdom.

CONCLUSION

Based on the results of the research, the Ngaju Lewu Tehang Dayak customary law rules have comprehensively regulated the management of customary territories and customary forests, ranging from the spatial planning of customary territories, customary institutions, the use of natural resources, customary dispute resolution, to prohibitions and sanctions for violations. The existence of these rules shows that customary law communities already have a living legal system and are able to maintain the sustainability of customary territories in a sustainable manner. However, there are still several aspects that need strengthening. The recognition of customary law has indeed been supported by various laws and regulations, such as Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, the Constitutional Court Decision Number 35/PUU-X/2012, the Regulation of the Minister of Home Affairs Number 52 of 2014, and the Regional Regulation of Gunung Mas Regency Number 9 of 2022. However, the implementation of such recognition in the field still faces various challenges, such as suboptimal coordination between customary institutions and the government, potential overlapping authorities in forest area management, and lack of comprehensive synchronization between customary law rules and national policies in the forestry and environmental sectors. Therefore, efforts are needed to strengthen harmonization between customary law and national law so that the management of customary territories and customary forests can run effectively, provide legal certainty for customary law communities, and maintain environmental sustainability.

REFERENCES

- Alkhateeb, A., & Mohamed, A. A. (2024). Legal pluralism in Muslim-majority Asia: Sharia, customary law, and sustainable development goals. *Maktabah Reviews on Sustainable Development Goals*, 1(2), 87–104.
- Anugrahnu, D. (2023). Politik hukum pengelolaan hutan adat (Hak masyarakat adat Dayak

- dengan menetapkan Lewu sebagai desa adat). *Jurnal Kebijakan Pembangunan*, 18(1), 23–38. <https://doi.org/10.47441/jkp.v18i1.297>
- Dewi, S. H. S., Handayani, I. G. A. K. R., & Najicha, F. U. (2020). Kedudukan dan perlindungan masyarakat adat dalam mendiami hutan adat. *Legislatif*, 79–92.
- Djawas, M., et al. (2025). Harmonization of state, custom, and Islamic law in Aceh: Perspective of legal pluralism. *Hasanuddin Law Review*, 10(1), 64–82.
- Dormauli, H., Burga, S. E., Raytuy, G., Irene, T., Ermi, S., Bella, P., & Dwiky, R. (2023). Masyarakat Dayak Ngaju dalam kearifan lokal pertanian manugal. *Social Issues Quarterly*, 1(2), 255–267.
- Ernis, Y. (2019). Perlindungan hukum hak atas tanah adat Kalimantan Tengah (Legal protection for title over customary land in Central Kalimantan). *Jurnal Penelitian Hukum De Jure*, 19(4), 435–454.
- Gaol, H. S. L., & Hartono, R. N. (2021). Political will pemerintah terhadap pengelolaan hutan adat sebagai upaya penyelesaian konflik agraria. *BHUMI: Jurnal Agraria dan Pertanahan*, 7(1), 42–56.
- Haq, H. S. (2025). Legal pluralism and inheritance rights: Resolving conflicts between local customs and national law in Indonesia. *Kosmik Hukum*, 25(1), 148–159.
- Hasanah, U., Basarah, B., & Lofi, R. M. (2024). Implementasi Putusan Mahkamah Konstitusi Nomor 35/PUU-X/2012 terhadap eksistensi masyarakat adat di Kabupaten Kampar. *JATISWARA*, 39(1), 110–120.
- Hengki, M. (2026). Legal pluralism and restorative justice in dispute resolution under Indonesian positive law and Islamic law. *JISRAH: Jurnal Integrasi Ilmu Syariah*, 7(1), 17–31.
- Hutama, W. R., & Poespasari, E. D. (2020). Legal protection for indigenous people in land dispute with corporation. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(4), 2279–2283.
- Jabarudin, J., & Karmila, K. (2022). Kewenangan pemerintah daerah untuk penetapan tanah ulayat dalam peraturan daerah. *Sibatik Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, dan Pendidikan*.
- Merryman, J. H., & Pérez-Perdomo, R. (2018). *The civil law tradition: An introduction to the legal systems of Europe and Latin America*. Stanford University Press.
- Mulyani, N. S., & Alfiana, R. (2026). Conflicts over customary rights of indigenous communities in the national capital city development project. *International Journal of Science and Environment (IJSE)*, 6(1), 441–449.
- Mutiara, I. K., & Hippy, J. (2025). Hutan adat pasca Putusan Mahkamah Konstitusi Nomor 35/PUU-X-2012: Konsekuensi hukum dan otoritas pemanfaatan oleh masyarakat. *Arus Jurnal Sosial dan Humaniora*, 5(1), 828–837. <https://doi.org/10.57250/ajsh.v5i1.1141>
- Nabawi, A. N. (2022). Penguatan eksistensi masyarakat hukum adat di tengah arus globalisasi pasca era industri 4.0. *Nusantara: Jurnal Pendidikan, Seni, Sains dan Sosial Humaniora*.
- Sashita, V., & Arimi, S. (2024). Representasi budaya Dayak Ngaju Kaharingan dalam ritual Tawur di Kalimantan Tengah. *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia dan Daerah*, 14(1), 375–389. <https://doi.org/10.23969/literasi.v14i1.11347>
- Satia, R., Gumiri, S., Utsman, S., Asmawati, Y., Hm, A., Bulkani, Yusuf, Ardianor, Yusuf, N. S., Nasir, M., & Jelita. (2019). *Pukung Pahewan: Kearifan lokal suku Dayak untuk dunia*. DIVA Press.
- Setyowati, R. K. (2023). Pengakuan negara terhadap masyarakat hukum adat. *Binamulia Hukum*, 12(1), 131–142. <https://doi.org/10.37893/jbh.v12i1.601>
- Suswandari, A., Armiyati, L., & Azid, N. (2022). Local wisdom of Dayak ethnic groups in Central Kalimantan, Indonesia. *Etnosia: Jurnal Etnografi Indonesia*, 7(1), 67–85.

- Usop, L. S., & Perdana, I. (2021). Ritual Hinting Pali as resistance of the Dayak Ngaju community (Case study of expansion of large-scaled palm oil company to ecology, Dayak Ngaju community). *Lakhomi Journal: Scientific Journal of Culture*, 2(2), 73–81. <https://doi.org/10.33258/lakhomi.v2i2.472>
- Yusmita, Y., et al. (2025). Legal pluralism and the transformation of Islamic inheritance law: A study of Sasak customary practices in Indonesia. *Al-Istinbath: Jurnal Hukum Islam*, 10(2), 831–852.