

**PROTECTION OF COMMUNITY RIGHTS IN TRADITIONAL LAW
ON ULAYAT LAND AND ENVIRONMENT
IN CENTRAL SULAWESI PROVINCE****Rosnani Lakuna¹, Aifan²**¹Tadulako UniversityJL. Soekarno Hatta Km. 9, Tondo, Palu, Sulawesi Tengah, 94148, Indonesia
Telp./Fax: +62-451-45446 Email: rosnanilakuna@untad.ac.id²Tadulako UniversityJL. Soekarno Hatta Km. 9, Tondo, Palu, Sulawesi Tengah, 94148, Indonesia
Telp./Fax: +62-451-45446 Email: aifansukses789@gmail.com

| |
|--|
| <i>Submitted: Nov 21, 2021; Reviewed: Nov 25, 2021; Accepted: Dec 11, 2021</i> |
|--|

Abstract

Customary land (ulayat land) is land that is under the control of a customary law community. In order to obtain ulayat land, the party held prior consultations with representatives of the customary law community to reach an agreement on the relinquishment of rights. The existence of ulayat rights should still be recognized by the State because there are still many indigenous peoples who adhere to these ulayat rights. However, land conflicts still often occur, especially the recognition of the Communal Land, which is set aside for various interests. Such conflicts are the cause of the unease of the customary law community over the customary rights they use because certain parties may be able to take over the rights and will be detrimental to the indigenous peoples who still adhere to the customary rights. The author discusses how to protect the legal rights of customary land rights and the environment of the customary law community? Furthermore, What are the obstacles or obstacles in the legal protection of customary land in Central Sulawesi?

The author uses a normative juridical approach, which is a study that focuses on examining positive law, which is the legal basis for the existence of research objects, as well as data collection carried out by collecting, researching, and reviewing various library materials (secondary data) both in the form of primary legal materials. Secondary or tertiary. The method of normative juridical approach, namely legal research carried out by examining library materials or mere secondary data; this method is also known as normative legal research or library law research. The specification of this research is descriptive-analytical, namely analyzing the research object, by explaining the situation and problems to obtain an overview of the situation and the existence of the research object, by exposing the data obtained as they are, which is then analyzed which produces several conclusions.

Keywords: *Customary Land; Customary Rights; Indigenous Law Communities***INTRODUCTION**

The land is an essential thing and can be said as the main element in surviv-

al and life; it cannot be denied that humans are always in touch with and dealing with land even after humans die, even though they are still related to land. In everyday life, land always occupies a prominent place in every human activity. All buildings are erected on land, both for personal, public, and even state interests. Therefore, it is necessary to cultivate the good land and be processed by the appropriate party so that its use can provide prosperity for the Indonesian people according to the mandate of Article 33 paragraph (3) of the 1945 Constitution, which reads, "Earth, water and natural resources contained therein. controlled by the State and used for the greatest prosperity of the people."¹ The laws of nature have dictated that the static State of the ground becomes the fulcrum of rapidly developing humans. This is because, between humans and the land, there is a close relationship. This relationship is since most of the Indonesian people depend on land for their lives.²

Thus the importance and complexity of matters relating to land, now many problems arise regarding land, especially regarding land rights, not infrequently there are disputes over land rights. Prob-

lems related to this land can cause various disturbances because the land itself is considered a fundamental property related to the livelihood of many people so that any disputes that arise are protracted and prolonged. The land also often gives vibrations in peace and often causes turmoil in society, then it also often causes stagnation in the implementation of national development.³

Customary law communities, as long as in reality they still exist and are recognized as having the right to collect forest products to meet the daily needs of the indigenous peoples concerned, carry out forest management activities based on applicable customary law and do not conflict with the law and get empowerment in order to improve his welfare. A Regional Regulation shall stipulate the confirmation of the existence and elimination of customary law communities as referred to above.

The General Elucidation of the Basic Agrarian Law states that the recognition of the existence of ulayat rights can be seen if, to acquire a portion of ulayat land for development purposes, it is carried out through an approach with customary leaders and members of the adat law community concerned according to

¹ Ali Ahmad Chomzah, *Hukum Pertanahan*, Prestasi Pustaka, Jakarta, 2002, hlm.1.

² G Kartasapoetra et.al, *Hukum Tanah Jaminan UUPA bagi Keberhasilan Pendayagunaan Tanah*, Bina Aksara, Jakarta, 1985, hlm. 34.

³ John Salindeho, *Masalah Tanah Dalam Pembangunan*, Sinar Grafika, Jakarta, 1988, hlm. 7.

local customs. The ulayat rights, which no longer exist, the ulayat rights will not be revived. Nor will it create new ulayat rights. In the element of ulayat rights, National Land Law has become the duty and authority of the Republic of Indonesia as the power and officer of the Nation.

The subsequent development is that the power of customary rights tends to weaken, with the strengthening of the personal rights of the residents and members of the customary law community concerned over the parts of the customary land they control. Therefore, the Basic Agrarian Law does not regulate and does not order to regulate customary rights. The regulation of existing customary rights continues according to customary law.

Customary rights according to the provisions of Article 1 paragraph (1) PMA/KBPN No. 5 of 1999 are: "The authority which according to customary law belongs to certain customary law communities over certain areas which are the living environment of their citizens to take benefits from natural resources including land. in the territory for the survival and life of the people, which arise from outward and inward relationships that are hereditary and unbroken between the customary law communities concerned".

Customary land is used the same as national land, where customary land remains an essential foundation for indigenous peoples. For indigenous peoples, the land rights they own are known as Hak Ulayat. Usually, customary land is only found in a traditional village passed down from generation to generation. The same thing was stated by Iman Sudiyat, who gave an understanding of ulayat rights by using the term ancient rights, namely rights owned by a tribe (clan/gens/stam), a union of villages (dorpenbond), or usually by a village alone to control the entire land. Its contents within its territory.⁴

Responding to ulayat rights wisely is a necessity. The commitment to respect and protect the Ulayat Rights of the Indigenous Law community cannot be seen from a regional or national perspective alone because it is a global concern.⁵

The control of plots of land which are included in the Ulayat land as referred to in Article 2 by individuals and legal entities can be carried out: a. By members of the customary law community concerned with tenure rights according to the provisions of their applicable customary law, which if desired by the right holder

⁴ Iman Sudiyat, *Hukum Adat Sketsa Asas*, Liberty, Yogyakarta, 1981, hlm. 2

⁵ Maria S.W. Sumardjono, *Tanah Dalam Perspektif Hak Ekonomi Sosial Dan Budaya*, Kompas, Jakarta, 2008, hlm. 155

can be registered as land rights following the provisions of the Basic Agrarian Law.

b. By a government agency, legal entity, or individual who is not a member of the customary law community concerned with land rights according to the provisions of the Basic Agrarian Law based on the granting of rights from the State after the land is released by the customary law community or by its citizens following the provisions and procedures of customary law applicable.⁶

According to Maria S.W. Sumardjono broadly, the map of land problems is grouped into 5, namely :

- 1) The problem of people's land cultivation in plantation areas, forestry, abandoned housing projects, and others.
- 2) Problems relating to violations of Landerform provisions
- 3) Access to land provision for development purposes
- 4) Civil disputes relating to land issues
- 5) Problems relating to the Ulayat rights of the Customary Law community.⁷

⁶ Boedi Harsono, *Hukum Agraria Indonesia Sejarah Pembentukan Undang-Undang Pokok Agraria Isi dan Pelaksanaannya*, Edisi Revisi, Djambatan, Jakarta, 2003, hlm. 60-65

⁷ Maria S.W. Sumardjono, *Tanah Dalam Perspektif Hak Ekonomi Sosial Dan Budaya*, Kompas, Jakarta, 2008, hlm. 28

Land cases that often occur when viewed from the conflict of interest of the parties in land disputes include:

1. People are dealing with bureaucracy,
2. People are dealing with state companies,
3. People are dealing with private companies,
4. Conflict between people.

Thus, we can see that the existence of ulayat rights should still be recognized by the State because there are still many indigenous peoples who adhere to these ulayat rights. Set aside for the sake of various interests.

Such conflicts are the cause of the unease of the customary law community over the customary rights they use because certain parties may be able to take over the rights and will be detrimental to the indigenous peoples who still adhere to the customary rights.

Problems

Based on the background of the problem above, the problem is formulated as follows:

1. How is the protection of the rights of indigenous peoples to customary land and the environment?
2. What are the obstacles or obstacles in the legal protection of customary land in Central Sulawesi?

LEGAL RESEARCH METHOD

Research Method

Method is a procedure or way of knowing something that has systematic steps.⁸ The steps that researchers take are as follows; Researchers used the following research methods :⁹

1. Approach Method

Normative Juridical Approach, which is a study that focuses on the study of positive law, which is the legal basis for the existence of research objects, as well as data collection carried out by collecting, researching, and reviewing various library materials (secondary data) both in the form of primary and secondary legal materials. And tertiary.¹⁰

2. Research Specification

The specification of this research is descriptive-analytical, namely analyzing the research object, by explaining the situation and problems to obtain an overview of the situation and the existence of the research object, by exposing the data obtained as they

are, which is then analyzed which produces several conclusions.¹¹

Research Stages/Material

Research Stages are a series of activities in research that are described in detail from the preparation stage, research stage, and the stage of preparing or making scientific papers.¹²

- a. Library research, which is a technique of collecting data obtained by using secondary data sources, consisting of:
- b. Field Research is research conducted to collect, examine, examine, reflect on primary data obtained directly in the field as supporting secondary data.

Data Analysis

Data analysis can be formulated as a systematic and consistent decomposition process for specific symptoms.¹³

DISCUSSION

Legal Protection of the Rights of Indigenous Peoples to Communal Lands and the Environment.

Recognition of customary law communities and customary rights in the form of regional regulations shows that the government, both central and regional,

⁸ Bambang Sunggono, *Metode Penelitian Hukum*, PT.Rajagrafindo Persada, Jakarta, 2003, hlm. 46.

⁹ Abdullah Sulaiman, 2008. *Metode Penulisan Ilmu Hukum*, (Pascasarjana Universitas Islam Jakarta, cetakan kedua, Jakarta .h 2

¹⁰ Soerjono Soekanto dan Sri Mamudji, *Penelitian Hukum Normatif*, RajaGrafindo Persada, Jakarta, 1995, hlm. 13

¹¹ 1986. *Pengantar Penelitian Hukum*. Universitas Indonesia, UI Press. Jakarta. h.9-10

¹² Fakultas Hukum UNPAS, *Panduan Penyusunan Penulisan Hukum (Tugas Akhir)*, Universitas Pasundan, Bandung, 2015, hlm. 16

¹³ Soerjono Soekanto, *Kesadaran Hukum dan Kepatuhan Hukum*, Rajawali, Jakarta, 1982. hlm.37

has recognized, declared legal/authentic or declared customary law communities entitled to customary rights over land and natural resources owned, obliges the government to protect these rights from threats/interference from other parties, including by the government. The aim is to obtain certainty in legal guarantees and avoid overlapping interests (conflicts/disputes) so that chaos that originates from conflicts of interest can be avoided. Regional policies (Regional Regulations) that recognize customary rights over lands of customary law communities will undoubtedly lead to legal protection of their existence and implementation. The situation of not recognizing and providing legal protection for customary law communities and their customary rights to land and other natural resources is a potential conflict. It can even become a threat to disintegration within the Unitary State of the Republic of Indonesia.

Indigenous people's rights are rights mainly related to their way of life and the protection of their land ownership. The modern State and its economic system often threaten the collective rights of indigenous peoples to land. Therefore, human rights guarantee protection from the arbitrariness of the State to seize indigenous

communities or lands. This protection is given because it is considered a minority interest with no power against the majority.¹⁴

Indigenous people's rights are not considered absolute because the rights granted must still pay attention to the balance between group rights and individual rights.¹⁵

The position of indigenous peoples within the Republic of Indonesia has been formulated in laws and regulations. The Indonesian constitution in the 1945 Constitution states that the State recognizes and respects customary law community units and their traditional rights as long as they are still alive and following the development and principles of the Unitary State of the Republic of Indonesia, which are regulated by law.¹⁶ In addition, it is also regulated in Article 28 I paragraph (3), which states that "Cultural identity and rights of traditional communities are respected in line with the development of times and civilizations."

Basuki Raharja, A.Ptnh., M.Humt
"The District Land Office. Parigi Mou-

¹⁴ Saraswati L.G., (et al), *Hak Asasi Manusia Teori, Hukum, Kasus*, Filsafat UI Press, Depok, 2006, him. 169.

¹⁵ *Ibid*, hlm, 170.

¹⁶ UUD 1945 Pasal 18B ayat (2),

tong.¹⁷ also conveyed that it was related to customary land or ulayat land in the province of Central Sulawesi since the issuance of the Sulawesi Governor's Decree in 1997. So at that time, the existence of customary land did not exist because, in Central Sulawesi, it was only autonomous land.

With the issuance of Law Number 32 of 2004, local governments, namely regencies/cities, in carrying out the broadest possible autonomy with authority related to services in the land sector, provide very open opportunities for legal recognition and protection of customary rights over the land of legal communities. This law was followed up with Government Regulation Number 38 of 2007 concerning the Division of Government Affairs between the Government, Provincial Government, and Regency/City Regional Governments. "Explained Mr. Andi Muhlis, SH. (Experts from Sigi Regency).¹⁸

Appendix to Government Regulation Number 38 of 2007 stipulates that the tasks of district/city governments in determining ulayat land are through the establishment of a research committee, research and compilation of research results,

¹⁷ Interview on 3 and 4 July 2021 (at Parigi Moutong)

¹⁸ Interview on July 27, 2021 (at Sidondo)

conducting public hearings in the context of stipulating ulayat land, proposing to draft regional regulations on stipulating ulayat land and handling of ulayat land issues through deliberation and consensus. Based on this authority, and following the provisions previously stated, it is proper for the State to respect, recognize and protect the ulayat rights of indigenous and tribal peoples without neglecting higher national interests. Existing laws and regulations must be used as the basis and guidelines for regions to recognize and protect ulayat rights in their regions.

Challenges in Legal Protection of Communal Lands in Central Sulawesi.

Ulayat rights are historical rights owned by ethnic groups scattered throughout Indonesia which contain the value of local wisdom in regulating the control, use, utilization, supply, and maintenance of agricultural resources.

Widi Lestari, S.Sos, Head of the Land Dispute Section of the National Land Agency, Donggala Regency, said, "In reality, the current situation does not make the lives of indigenous peoples better, in fact, the situation is even more worrying, but based on the provisions of the State Minister of Agrarian Affairs/Head of the National Land Agency Number 5 of

1999 in Article 4 paragraphs (1) and (2) states that individuals and legal entities can control customary land.¹⁹

The structure of society is primarily determined by the existence of customs and the demographics of a region. Then viewed from the customary land tenure rights, the community firmly adheres to their customary rules, namely placing certain land areas in the village as customary land belonging to the village. All people in Namo Village cannot own land personally but can use it for common interests according to their needs without being excessive. The land in the Namo community is divided into three uses, namely as agricultural land, as settlements, and as protected forest. The protection of Indigenous Peoples has been regulated in many laws and regulations; it is just that the implementation of law enforcement is still not running effectively, including for people in the Kulawi District Area according to **Mr. Ansar** (Secretary of Namo Village, Kulawi District.)²⁰

Article 3 of the Basic Agrarian Law states that there is recognition of the existence of customary rights of customary law communities as long as in reality they still exist, meaning that if they do not exist,

then these customary rights can no longer be recognized, cannot be revived and new customary rights cannot be created. The regulation of Ulayat rights is left to the Customary Law community.²¹

One of the factors constraining the implementation of these regulations is economic factors and the lack of coordination between the community and law enforcement officials. Dispute resolution in the community in the village is mainly carried out utilizing deliberation and consensus, which is resolved by involving traditional leaders as mediators because traditional leaders are recognized as just and authoritative leaders, charismatic spiritual leaders, and leaders in the community, mainly in the Kulawi sub-district, explained. Mr. Niken (Secretary of Marena Village)²²

"When discussing customary law communities, there are 3 main problems, namely agrarian conflicts, recognition of indigenous peoples by the State and protection for human rights defenders" Section Head of the National Land Agency of Tojo Una-Una Regency This was conveyed when he was a resource person in an interview at the Agency's office. National Land Affairs, Tojo Una Regen-

¹⁹ Interview on 6 August 2021 (at Donggala)

²⁰ Interview on August 9, 2021

²¹ Urip Santoso, *op.cit*, hlm 83

²² Interview on August 19, 2021

cy²³That agricultural problem is not new but has occurred since the colonial era; many indigenous peoples have become the subject of human rights violations. Most of them are related to agrarian conflicts. Land certification does not solve the main problem but only partially solves it by giving power to specific groups. Even so, for indigenous peoples, it is felt that they have not received their rights adequately. So this is important in the context of indigenous peoples," he stressed.

Mr. Rahab conveyed **the same thing**.²⁴, Head of the Land Dispute Section of the Palu City National Land Agency. regulation; the structure of the customary law community itself; and the area occupied by a particular communal.”

From the previous description, the factors that become obstacles in the protection of the customary rights of indigenous peoples in the province of Central Sulawesi are;

Constraints in terms of Legal Substance (Legal Substance)

- a. The Position of Customary Law in Indonesian Agrarian Law
- b. Recognition of Customary Rights in Legislation

c. Analysis of Obstacles in terms of Legal Substance in the Protection of Customary Rights.

Regional regulations governing the protection of ulayat rights in Central Sulawesi Province are not yet available as mandated by the Minister of Agrarian Regulation/Head of the National Land Agency Number 5 of 1999 and the determination of indigenous peoples following the mandate of the Minister of Home Affairs Regulation Number 52 of 2014. So there is no guarantee of legal protection. Fully both preventively (preventive action) and repressive (countermeasures) as long as a regional regulation on ulayat rights has not been issued.

Obstacles in terms of Legal Structure (Legal Structure)

- a. Authorized Institutions/Agencies in Recognition and Protection of Indigenous Peoples' Ulayat Rights
- b. Mechanism of Issuance of Regional Legal Products (Regional Regulations) Recognition and Protection of Ulayat Rights
- c. Analysis of Constraints in terms of Legal Structure in the Protection of Indigenous Peoples' Ulayat Rights

The Central Sulawesi Regional Government has not carried out research and determination of customary rights as

²³ Interview on June 3, 2021.

²⁴ Interview on August 2, 2021

mandated by the Minister of Agrarian Regulation/Head of the National Land Agency Number 5 of 1999 nor the identification of Indigenous Peoples as mandated by the Minister of Home Affairs Regulation Number 52 of 2014 concerning Guidelines for Recognition and Protection of Indigenous Peoples.

Constraints in terms of Legal Culture (Legal Culture)

- a. Indigenous Peoples as the Main Element of Recognition and Protection of Ulayat Rights
- b. Relationship between individual rights and customary rights in customary law
- c. Analysis of Obstacles in terms of Legal Culture in the Protection of Ulayat Rights

Population growth resulting in the increased shift of rice fields into residences resulted in a reduced need for irrigation because rice fields typically irrigated by irrigation were reduced or even disappeared.

There is a relationship between individual rights and customary rights in customary land law, as revealed by Ter Haar that the relationship between partnership rights (ulayat rights) and individual rights is like a balloon theory. The greater the right of fellow-

ship (ulayat rights), the smaller the individual rights and vice versa.²⁵

CONCLUSION

1. In the context of regional autonomy, the Regional Government of Sulawesi Province is trying. It has the will to make a policy in the form of a Regional Regulation that provides explicitly legal recognition and protection of ulayat rights over the lands of local customary law communities. This implies a guarantee of protection and legal certainty in the context of the utilization and management of customary rights over land by indigenous peoples. So far, efforts have been made by the Central Sulawesi Provincial Government and the issuance of Regional Regulations that specifically focus on strengthening existing customary institutions.
2. Obstacles in the protection of customary rights in the province of Central Sulawesi, which is in the protection of customary rights are obstacles in terms of Legal Substance, legal Structure, and Legal Culture, namely: Constraints in terms of legal substance are the absence of Regional

²⁵ Ter Haar, *Asas-Asas dan Susunan Hukum Adat*, (Jakarta: Pradnya Paramita, 1994) hlm 50-58

Regulations that regulate the protection of customary rights in Central Sulawesi Province; The obstacle in terms of Legal Structure is that the identification of indigenous peoples and customary rights in Central Sulawesi Province has not yet been carried out; Constraints in terms of Legal Culture are the strengthening of individual rights of indigenous peoples, thereby weakening ulayat rights in Central Sulawesi Province.

Suggestion

In the context of regional autonomy, through the authority possessed by the regional government, something urgent to be done by the Regional Government of Central Sulawesi Province is the executive and the legislature (Regional People's Representative Council) to immediately formulate and form regional regulations that specifically provide recognition and protection. Law or the existence of legal certainty regarding customary rights over lands of indigenous peoples.

Legislation relating to customary rights must review the meaning of customary rights, which still exist so that the regulation of recognition and protection of customary rights accommodates the interests of indigenous peoples.

BIBLIOGRAPHY

Books :

- Abdulkadir Muhammad, *Hukum dan Penelitian Hukum*, Bandung, Citra Aditya Bakti, 2004.
- Ahmad Fauzie Ridwan, *Hukum Tanah Adat*, 1, Dewarucci Press, Jakarta, 1982.
- Arizona, Yance (edt), *Antara Teks Dan Konteks: Dinamika Pengakuan Hukum Hak Masyarakat Adat Atas Sumber Daya Alam Di Indonesia*, Jakarta, 2010.
- Ali Ahmad Chomzah, *Hukum Pertanahan*, Prestasi Pustaka, Jakarta, 2002
- A Suriyaman Mustari Pide, 2015, *Hukum Adat Dahulu, Kini, dan Akan Datang*, Cetakan Kedua, Prenadamedia Group, Jakarta
- Abdullah Sulaiman, 2008. *Metode Penulisan Ilmu Hukum*, (Pascasarjana Universitas Islam Jakarta, cetakan kedua, Jakarta .h 2
- Bushar Muhamad, *Pokok-Pokok Hukum Adat*, Jakarta, Pradnya Paramitha, 2002
- Bambang Sunggono, *Metode Penelitian Hukum*, PT. Rajagrafindo Persada, Jakarta, 2003
- Boedi Harsono, *Hukum Agraria Indonesia*, Jakarta, Djambatan, 2003
-, *Hukum Agraria Indonesia Sejarah Pembentukan Undang-Undang Pokok Agraria Isi dan Pelaksanaannya*, Edisi Revisi, Djambatan, Jakarta, 2003

-, Menuju Penyempurnaan Hukum Tanah Nasional dalam Hubungannya dengan TAP MPR RI IX/MPR/2001, Universitas Trisakti, Jakarta, 2003
- Djaren Saragih, 1984, Pengantar Hukum Adat Indonesia, Tarsito, Bandung
- Iman Sudiyat, Hukum Adat Sketsa Asas, Liberty, Yogyakarta, 1981
- G Kartasapoetra et.al, Hukum Tanah Jaminan UUPA bagi Keberhasilan Pendayagunaan Tanah, Bina Aksara, Jakarta, 1985
- John Salindeho, Masalah Tanah Dalam Pembangunan, Sinar Grafika, Jakarta, 1988
- Maria S.W. Sumardjono, Tanah Dalam Perspektif Hak Ekonomi Sosial Dan Budaya, Kompas, Jakarta, 2008
-, Kebijakan Perencanaan Antara Regulasi dan Implementasi, Kompas, Jakarta, 2005
- Sutede Adrian, Peralihan Hak Atas Tanah dan Pendaftarannya, Sinar Grafika, 20017
- Patty Donatus, Asas-Asas Dan Pokok Hukum Agraria, Kupang, 1994
- Urip Santoso, Hukum Agraria Dan Hak-Hak Atas Tanah, Jakarta, Kencana Pramedia Media, 2005
- Soerjono Soekanto dan Sri Mamudji, Penelitian Hukum Normatif, RajaGrafindo Persada, Jakarta 1990
-, Kesadaran Hukum dan Kepatuhan Hukum, Rajawali, Jakarta, 1982
- Pengantar Penelitian Hukum. Universitas Indonesia, UI Press. Jakarta. 1986
- Yudhi Setiawan, Instrumen Hukum Campuran Dalam Konsolidasi Tanah, RajaGrafindo Persada, Jakarta, 2009

Laws and regulations :

- Regulation of the Minister of Agrarian Affairs/KBPN Number 5 of 1999 concerning Guidelines for the Settlement of Problems with the Ulayat Rights of Indigenous Peoples.
- Regulation of the Head of the National Land Agency of the Republic of Indonesia Number 3 of 2011 concerning Management of the Assessment and Handling of Land Cases.
- Basic Agrarian Law No. 5 of 1960 concerning Basic Agrarian Regulations
- Regulation of the Minister of Agrarian Affairs and Spatial Planning/Head of the National Land Agency Number 18 of 2019 concerning Procedures for Administration of Customary Land Community Units of Customary Law
