



A Normative Juridical Analysis of the Dispute Settlement System for Pusako Tinggi Inheritance under Minangkabau Customary Law: Synchronizing the Authority of Kerapatan Adat Nagari and Formal Courts

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Abstract

This study examines the normative juridical framework governing the settlement of pusako tinggi inheritance disputes under Minangkabau customary law and its relationship with Indonesia's formal judicial system. The research aims to analyze the institutional authority of customary dispute resolution mechanisms and to evaluate their synchronization with state-based legal institutions within the framework of legal pluralism. A normative juridical approach was employed through library research using statutory regulations, judicial decisions, legal doctrines, and scholarly literature as primary sources of legal analysis. The findings indicate that inheritance disputes are resolved through a hierarchical customary mechanism involving family deliberation, mamak kepala waris, ninik mamak, and the Kerapatan Adat Nagari before judicial intervention becomes necessary. The study further demonstrates that customary institutions and formal courts perform complementary rather than competing functions, thereby enhancing both customary legitimacy and legal certainty. The proposed synchronized governance framework contributes to legal pluralism theory while offering practical guidance for strengthening institutional coordination and improving indigenous inheritance dispute resolution in Indonesia.

INTRODUCTION

Indonesia is a country whose legal life does not operate solely through state law, but also through religious law and customary law that continue to live within society. In the context of Sumatera Barat, the existence of customary law cannot be separated from the social structure of Minangkabau society, which possesses its own distinctive patterns of kinship, property relations, and customary institutions. BPS Provinsi Sumatera Barat records that the official publication of this region presents an overview of the geographical, governmental, socio-demographic, and economic conditions of Sumatera Barat, thereby positioning the region as a social space with strong and distinctive characteristics (Hartatik & Trihatmoko, 2022; Badan Pusat

Statistik Provinsi Sumatera Barat, 2024; Utami & Pratomo, 2026; Noveria et al., 2026).

This distinctiveness has also received recognition within the framework of positive law (Dharmawan et al., 2024; Arifin et al., 2025; Zhao & Glynn, 2022). Undang-Undang Nomor 17 Tahun 2022 tentang Provinsi Sumatera Barat affirms the refinement of the legal basis, adjustment of territorial scope, confirmation of regional characteristics, and synchronization of regulations concerning Provinsi Sumatera Barat. Under this law, Sumatera Barat is stated to consist of 12 *kabupaten* and 7 cities, with its capital located in Kota Padang, indicating that regional regulation concerns not only administrative boundaries, but also the characteristics of its society (Undang-Undang Republik Indonesia Nomor 17 Tahun 2022).

One area of Minangkabau customary law that continues to generate debate is inheritance. In Minangkabau society, a distinction is recognized between *pusako tinggi* and *pusako rendah/pusako rendah*, both of which cannot always be understood solely through the perspective of national inheritance law or Islamic inheritance law. Sulfinadia et al. (2026) explain that the distribution of *pusako rendah* in Minangkabau society reveals a normative tension between Islamic inheritance jurisprudence (*fikih waris*) and the matrilineal kinship system; however, this tension precisely demonstrates the functional operation of legal pluralism. In line with this, Faridha et al. (2024) highlight that limited understanding of the distribution of inheritance property under Minangkabau customary law may give rise to divergent views and conflicts within the family or *kaum*.

Although studies on Minangkabau customary inheritance have been conducted quite extensively, most recent research has tended to focus on the distribution of inheritance property, the relationship between customary law and Islamic law, or changes in inheritance practices among Minangkabau migrant families. Saraswati et al. (2025), for instance, examine how Minangkabau migrant families apply *pusako rendah* through the perspectives of law, power, and social space. However, studies that specifically position the dispute settlement system of Minangkabau customary inheritance as the main object of analysis, particularly through a normative juridical approach, still require further development (Nurdin, 2022; Sulfinadia et al., 2026; Saprina & Rahmi, 2024). This is where the research gap of the present study lies: it does not merely examine who is entitled to inherited property, but rather how customary norms, customary institutions, and positive law operate when inheritance disputes arise.

Based on this gap, this study is important for conducting a more focused analysis of the inheritance dispute settlement system under Minangkabau customary law. The novelty of this study lies in its focus on the relationship between Minangkabau customary norms, the position of customary institutions such as *ninik mamak* or *Kerapatan Adat Nagari*, and their potential intersection with formal legal mechanisms. By employing a normative juridical method, this study is not intended to explore the empirical experiences of society, but rather to examine the norms, principles, concepts, and legal frameworks that regulate or influence the settlement of Minangkabau customary inheritance disputes. This research is undertaken because inheritance disputes concern not only the distribution of property, but also the dignity of the *kaum*, family relations, the continuity of ancestral property, and legal certainty for customary communities.

METHODS

Research Design

This study employed a normative juridical research design to examine the legal framework governing the settlement of *pusako tinggi* inheritance disputes under

Minangkabau customary law. Normative legal research was selected because the primary objective was not to investigate social behavior or empirical perceptions, but to analyze legal norms, doctrines, principles, statutory regulations, and customary legal concepts that shape dispute resolution mechanisms. This approach enables a systematic examination of the interaction between customary institutions, particularly *Kerapatan Adat Nagari* (KAN), and the Indonesian formal judicial system in resolving inheritance disputes. According to Muhaimin (2020), normative juridical research conceptualizes law as a normative system consisting of legal principles, statutory provisions, judicial decisions, and legal doctrines, making it particularly appropriate for analyzing legal consistency and institutional authority. Similarly, Nugroho et al. (2020) emphasize that normative legal research focuses on identifying legal issues through the interpretation and harmonization of legal materials rather than collecting empirical data.

Research Context and Sources of Legal Materials

The study was situated within the legal and customary context of Minangkabau society in West Sumatra, Indonesia, where the matrilineal inheritance system continues to regulate ownership and management of *pusako tinggi* property. Rather than focusing on a particular locality or case study, the research examined the broader normative framework governing customary inheritance dispute resolution across Minangkabau customary communities. The primary legal materials consisted of statutory regulations, including legislation concerning West Sumatra Province and customary communities, judicial decisions related to inheritance disputes, and official government regulations. Secondary legal materials included scholarly books, peer-reviewed journal articles, legal commentaries, and academic publications discussing customary inheritance law, legal pluralism, dispute resolution, and the institutional role of KAN. Supporting legal documents, including official publications issued by customary institutions and government agencies, were also reviewed to strengthen contextual interpretation.

Data Collection Technique

Data were collected exclusively through library research, which involved a systematic review and selection of relevant legal materials. The literature search prioritized recent peer-reviewed publications on Minangkabau customary inheritance, customary dispute settlement, legal pluralism, and the relationship between customary and state law. Legislative documents, official government publications, court-related legal documents, and authoritative legal textbooks were examined to establish the normative foundation of the study. The collected materials were organized according to their legal hierarchy and analytical relevance before undergoing detailed legal interpretation. Since the study relied solely on documentary sources, no interviews, surveys, observations, or field investigations were conducted.

Legal Analysis Procedure

The analysis employed both the statutory approach and the conceptual approach. The statutory approach examined the consistency and interaction among Indonesian legislation governing customary communities, inheritance law, and judicial authority. The conceptual approach explored fundamental customary legal concepts, including *pusako tinggi*, *pusako rendah*, *ninik mamak*, customary deliberation (*musyawarah adat*), and the institutional authority of KAN. The legal materials were analyzed qualitatively through interpretation, comparison, classification, and legal argument construction. The analysis focused on identifying normative coherence, institutional relationships, and potential areas requiring legal synchronization between customary dispute resolution mechanisms and formal judicial processes. This analytical framework follows the legal research model proposed by Solikin

(2021), which emphasizes legal issue identification, comprehensive legal material review, and systematic legal reasoning to formulate accountable legal conclusions.

Research Validity

The trustworthiness of the research was strengthened through legal source triangulation by comparing statutory regulations, judicial doctrines, scholarly literature, and official institutional documents. Cross-referencing multiple categories of legal materials minimized interpretative bias while ensuring consistency in legal reasoning. The study further maintained analytical rigor by prioritizing authoritative legal sources, recent peer-reviewed publications, and officially recognized legal documents relevant to Minangkabau customary inheritance law. This triangulation process enhanced the credibility, dependability, and internal consistency of the legal analysis while ensuring that the conclusions accurately reflected both customary legal principles and the contemporary Indonesian legal framework.

Table 1. Categories of Legal Materials Used in the Study

Category	Sources	Purpose
Primary Legal Materials	Statutory regulations, legal provisions concerning customary communities, judicial decisions	Examination of binding legal norms
Secondary Legal Materials	Academic books, peer-reviewed journal articles, legal doctrines	Development of legal concepts and theoretical framework
Supporting Legal Materials	Official government publications, customary institutional documents, legal reports	Contextual interpretation and institutional analysis

Source: Compiled by the authors based on the research design, 2026

RESULTS AND DISCUSSION

This section presents the findings of the normative juridical analysis concerning the dispute settlement system for *pusako tinggi* inheritance under Minangkabau customary law. Rather than examining empirical behavior, the analysis focuses on identifying the legal structure governing inheritance disputes, the institutional authority exercised by *Kerapatan Adat Nagari* (KAN), and the normative relationship between customary mechanisms and Indonesia's formal judicial system. The findings are organized into three analytical themes. The first examines the procedural structure of customary inheritance dispute settlement, demonstrating the hierarchical and deliberative characteristics of Minangkabau customary law. The second analyzes the legal position and authority of KAN in preserving communal ownership and maintaining customary legitimacy. The third explores the synchronization between customary institutions and formal courts to determine how both systems may operate complementarily in providing legal certainty while preserving customary values. Collectively, these findings illustrate that the effectiveness of inheritance dispute resolution depends not only on substantive customary norms but also on institutional coordination, procedural accountability, and legal harmonization.

The Hierarchical Structure of Pusako Tinggi Inheritance Dispute Settlement

The normative analysis demonstrates that dispute settlement concerning *pusako tinggi* inheritance follows a hierarchical mechanism rooted in Minangkabau customary law. Unlike disputes involving private property, *pusako tinggi* inheritance is treated as communal property belonging collectively to the *kaum*, requiring every dispute to be resolved through collective deliberation before any formal legal action is considered. This hierarchical arrangement reflects the philosophical principle that

social harmony should be preserved through consensus rather than adversarial litigation.

The legal materials consistently indicate that dispute resolution begins within the immediate family (*paruik*) through internal deliberation involving family members and senior relatives. When consensus cannot be achieved, the dispute progresses to the authority of the *mamak kepala waris*, whose responsibility extends beyond representing heirs to maintaining balance among members of the maternal lineage. Should disagreement continue, the matter is subsequently referred to the *ninik mamak*, who exercise customary authority based on collective wisdom and established adat principles. Only after these mechanisms fail does the dispute proceed to the deliberative forum of KAN, which functions as the highest customary institution within the *nagari*.

This tiered mechanism differs fundamentally from conventional civil dispute resolution because each procedural stage emphasizes reconciliation rather than determining winners and losers. The legal doctrine governing Minangkabau inheritance positions dispute settlement as an instrument for restoring social equilibrium, preserving communal solidarity, and safeguarding ancestral property for future generations. Consequently, procedural progression is determined not merely by legal hierarchy but also by the customary obligation to exhaust deliberative mechanisms before invoking external adjudication.

The analysis further reveals that the gradual escalation of disputes serves important preventive functions. Each level of customary authority possesses distinct responsibilities that collectively reduce the likelihood of prolonged social conflict. Family deliberation seeks voluntary consensus among heirs, while *mamak kepala waris* provides genealogical clarification concerning inheritance rights. The *ninik mamak* contribute broader customary interpretation, whereas KAN evaluates disputes from an institutional perspective by considering historical ownership, communal interests, and customary legitimacy simultaneously.

Table 2. Hierarchical Mechanism of *Pusako Tinggi* Inheritance Dispute Settlement

Settlement Stage	Primary Institution	Principal Function	Expected Outcome
Family Deliberation	Nuclear and extended family	Internal consensus	Voluntary agreement
Kaum Deliberation	Mamak Kepala Waris	Clarification of lineage rights	Resolution within the clan
Customary Deliberation	Ninik Mamak	Interpretation of customary norms	Community consensus
Institutional Deliberation	Kerapatan Adat Nagari	Formal customary settlement	Customary institutional decision
Formal Legal Process	State Court	Judicial adjudication	Legally binding judgment

Source: Compiled by the authors based on normative analysis of Minangkabau customary law, 2026

Table 2 demonstrates that dispute settlement follows a sequential institutional structure in which formal judicial intervention represents the final rather than the primary mechanism. This arrangement reinforces the principle that customary institutions retain primary responsibility for disputes concerning communal inheritance.

Institutional Authority of Kerapatan Adat Nagari in Customary Inheritance Disputes

The second finding concerns the strategic position of KAN within the customary legal system. The reviewed legal materials consistently identify KAN as the highest customary deliberative institution responsible for resolving disputes involving *sako*, *pusako*, and other customary civil matters. Rather than functioning as a judicial body equivalent to a state court, KAN derives its authority from customary legitimacy, collective recognition, and institutional continuity within Minangkabau society.

The analysis indicates that KAN performs several interconnected legal functions. First, it verifies the genealogical relationship between disputing parties by examining the *ranji* or customary lineage record. Second, it determines whether the disputed property legitimately constitutes *pusako tinggi* according to customary principles. Third, it facilitates collective deliberation aimed at restoring social harmony rather than imposing coercive sanctions. Finally, it documents customary agreements to strengthen legal certainty whenever consensus is achieved.

Normatively, these functions demonstrate that KAN operates simultaneously as mediator, interpreter of customary norms, institutional guardian, and social stabilizer. Unlike judicial institutions that primarily evaluate legal evidence, KAN considers broader customary values, including communal responsibility, ancestral continuity, and preservation of social cohesion. This multidimensional authority distinguishes customary dispute resolution from litigation-oriented legal processes.

The analysis also reveals that KAN's effectiveness depends significantly upon procedural transparency. Customary legitimacy alone is insufficient when disputes eventually require formal judicial review. Consequently, several legal sources emphasize the importance of maintaining written documentation, including minutes of deliberation, genealogical verification, identification of disputed property, attendance records of customary leaders, and signed settlement agreements. Such documentation strengthens procedural accountability while preserving the customary character of dispute resolution.

Table 3. Normative Functions of Kerapatan Adat Nagari

Institutional Function	Legal Objective	Contribution to Dispute Resolution
Verification of genealogy	Confirm inheritance rights	Prevent false inheritance claims
Interpretation of customary norms	Ensure conformity with adat	Consistent legal application
Facilitation of deliberation	Encourage consensus	Preserve social harmony
Documentation of agreements	Improve legal certainty	Strengthen evidentiary value
Institutional mediation	Resolve communal disputes	Prevent prolonged conflict

Source: Compiled by the authors from the analyzed legal materials, 2026

Table 3 illustrates that KAN performs substantially broader responsibilities than conventional mediation institutions because its authority integrates legal interpretation, social reconciliation, and customary governance within a single institutional framework.

Synchronization Between Customary Institutions and the Formal Judicial System

The third finding concerns the relationship between customary dispute resolution and Indonesia's formal judicial institutions. The normative analysis demonstrates

that these two legal systems should not be interpreted as competing mechanisms but rather as complementary institutions operating within Indonesia's pluralistic legal order. The examined legal materials indicate that customary settlement remains the preferred mechanism because disputes involving *pusako tinggi* concern communal identity rather than merely proprietary rights. Nevertheless, formal judicial intervention becomes necessary under particular legal circumstances, especially when disputes involve land certification, conflicting ownership documents, civil legal actions, or unsuccessful customary deliberation.

This complementary relationship reflects a proportional allocation of institutional authority. Customary institutions retain competence over social legitimacy, genealogical verification, and communal consensus, whereas formal courts possess constitutional authority to determine legal status under national law. Consequently, neither institution completely replaces the other. The analysis identifies several categories of disputes that commonly require judicial intervention following unsuccessful customary settlement. These include disagreements concerning certified land ownership, disputes involving unauthorized transfer of communal property, conflicting interpretations of inheritance status, and litigation arising after failed customary deliberation. In such circumstances, documentation generated during customary proceedings acquires considerable evidentiary significance.

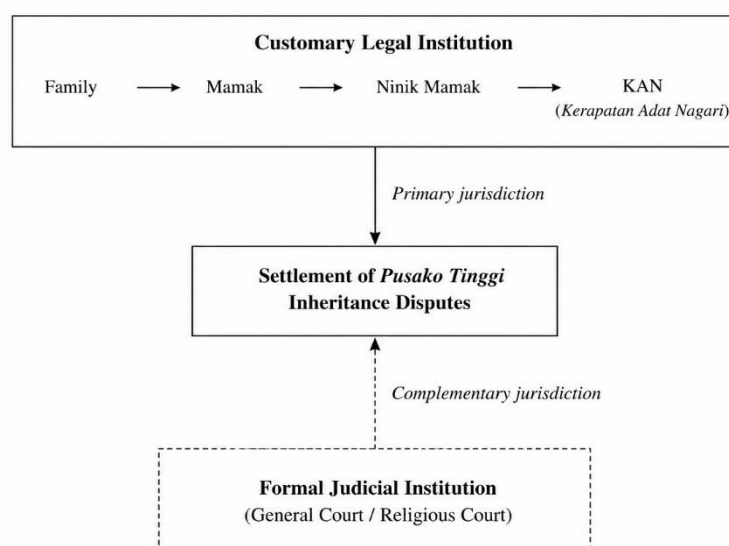


Figure 1. Synchronization Framework Between Customary and Formal Legal Institutions

Source: Developed by the authors based on the normative legal analysis, 2026

Figure 1 illustrates that judicial proceedings function as a continuation rather than a replacement of customary mechanisms. This sequential relationship preserves customary autonomy while simultaneously guaranteeing access to state legal protection whenever customary consensus cannot be achieved.

The findings further demonstrate that synchronization is strengthened through documentary evidence generated during customary deliberation. Records such as genealogical charts (*ranji*), written agreements, customary certificates, attendance lists, and deliberation minutes provide important legal references for judicial examination. Their existence enables courts to appreciate the customary context while maintaining procedural legality under Indonesian civil law. Moreover, the analysis indicates that both customary deliberation and judicial mediation share comparable objectives despite operating under different normative systems. Each

encourages peaceful settlement before adversarial adjudication becomes necessary. This convergence provides a practical foundation for strengthening institutional cooperation between customary authorities and judicial institutions without compromising their respective jurisdictions.

Strengthening Legal Pluralism through the Synchronization of Customary and State-Based Inheritance Dispute Resolution

The findings demonstrate that the settlement of *pusako tinggi* inheritance disputes in Minangkabau society continues to be fundamentally governed by customary legal principles emphasizing collective deliberation, communal ownership, and kinship cohesion. Rather than functioning solely as a traditional dispute resolution mechanism, the hierarchical process involving family deliberation, *mamak kepala waris*, *ninik mamak*, and ultimately the *Kerapatan Adat Nagari* (KAN) represents an institutional manifestation of legal pluralism in which customary law operates alongside state law. This finding supports recent scholarship arguing that legal pluralism should be understood as an interactive governance model capable of integrating multiple normative orders within a constitutional framework (Swenson, 2022; Mukaddam, 2024; Smith, 2024).

The hierarchical structure identified in this study differs from litigation-oriented dispute resolution because each procedural stage is designed to restore social harmony before formal adjudication becomes necessary. This observation is consistent with studies emphasizing that indigenous dispute resolution prioritizes reconciliation and collective stability rather than determining individual legal victory (Hengki, 2026; Bunaiyya et al., 2025; Sukriono et al., 2025). Within the Minangkabau context, customary deliberation serves not only to resolve inheritance disputes but also to preserve communal identity and ensure the continuity of the matrilineal inheritance system. Accordingly, the effectiveness of dispute settlement should be assessed not only by procedural efficiency but also by its capacity to sustain long-term social cohesion.

This study extends previous research by demonstrating that each level of customary dispute resolution performs a distinct governance function. Earlier studies largely described customary deliberation as an informal cultural practice or mediation mechanism (Siregar et al., 2022; Tosepu, 2025). The present findings show that family deliberation facilitates consensus, *mamak kepala waris* verifies genealogical legitimacy, *ninik mamak* interprets customary principles, and KAN provides institutional validation that strengthens legal certainty before disputes enter the formal judicial system. This distribution of authority illustrates that customary governance operates through an organized institutional structure rather than a single informal process.

Another important finding concerns the institutional authority of KAN. The analysis indicates that KAN functions not merely as a mediator but as the guardian of communal inheritance and customary legitimacy. This conclusion aligns with recent international discussions highlighting that indigenous institutions frequently perform judicial, administrative, and socio-cultural functions simultaneously (Ghosh & Banerjee, 2024; Narayan & Oru, 2024; Aldyan et al., 2025). Unlike formal courts, whose authority derives primarily from statutory law, KAN derives legitimacy from communal recognition, customary norms, and historical continuity. Consequently, KAN possesses the institutional capacity to resolve disputes involving not only legal claims but also social relationships embedded within customary communities.

However, this study also differs from previous literature that frequently portrays customary justice as an alternative operating outside the formal legal system (Buana & Mamonto, 2023; Sutanti et al., 2025; Alatrish & Owolabi, 2025). The findings demonstrate that KAN should instead be understood as a complementary institution

that precedes judicial adjudication whenever customary consensus cannot be achieved. This complementary relationship reflects a mature model of legal pluralism in which institutional coordination is prioritized over jurisdictional competition. Such an interpretation contributes to contemporary debates regarding the integration of indigenous legal systems into modern constitutional governance.

The coordination of the customary institutions with formal judicial institutions is the main aspect of this study. The results show that customary settlement and judicial enforcement are not competing processes but follow each other in the legal process with different normative goals. Customary institutions maintain the legitimacy of the community, and formal courts ensure constitutional legality and gives rise to legal certainty that is enforceable. This interpretation aligns with comparative research indicating that a combination of indigenous and state systems can attain public legitimacy by leaving cultural issues in indigenous hands whilst resolving matters under state law and constitutional protection (Salam, 2023; Kugara, 2025).

The study is theoretically innovative in its view of legal pluralism, which suggests that synchronization is an operational governance system, rather than a description of the pluralism of legal systems. The relationship between customary and state law is typically described in terms of a classical legal pluralism, which tends to view it as an overlap and/or conflict of norms. On the contrary, the current results show that institutional synchronization produces complementarity, not fragmentation. The custom institutions have authority over how the norms of communal inheritance are interpreted, while the judicial institutions provide for legal recognition of the norms and their enforcement when consensus cannot be reached through the customary institutions. This holistic approach enhances legal security and customary legitimacy at the same time.

The results also add to the scholarship of restorative justice. In recent times, more and more research has recognised that restorative principles can extend beyond criminal justice and enhance civil and customary dispute resolution (Braithwaite, 2022, Daly, 2023). This is a broader application of the Minangkabau system of inheritance, which has a focus on reconciliation, participation of the community, and perpetuation of long-term social relations rather than adversarial litigation. Thus customary inheritance settlement is an institutionalized form of restorative governance in a legally plural society.

The novelty of this research is proposing a synchronic normative framework which makes customary institutions and formal courts complementary rather than competing. Focus on cultural resilience of the Minangkabau matrilineal system has been the focus of previous studies, but has not been explained how customary institutions can be integrated systematically in the current legal system in Indonesia (Fitriani et al., 2022; Suryani & Nasution, 2023). This study adds significantly to the understanding of customary legitimacy and legal certainty in the context of indigenous governance and legal pluralism, by showing how these can coexist and be managed through the process of institutional coordination.

The results also have important practical applications. Increasing the capacity of customary dispute resolution does not need constitutional recognition of indigenous institutions. Procedural accountability, systematic documentation and institutional coordination of KAN with judicial agencies is essential for effective governance. The availability of pre-prepared documentation of genealogical proof, mediation and consensus-building processes, and institutional negotiations and decisions would improve the credibility of evidence and maintain the flexibility of the customary justice system. The same has been recommended in recent research on Indigenous governance reform, which highlights transparency as a basis for institutional legitimacy and working with state authorities (OECD, 2023; Asian Development

Bank, 2022). Judges should also take into account customary proceedings as a source of legal evidence to enhance judicial awareness of indigenous laws and cut down on unnecessary duplication of judicial process.

Some of these contributions notwithstanding, a number of limitations should be noted. The study is based on a normative juridical method which is based only on legal materials but does not consider the empirical matters of implementing it in various Nagari. For this reason, the analysis focuses on the normative dimension, rather than institutional practice. Besides that, the findings are not generalizable to other indigenous legal systems that have different culture and governance. Future research should therefore employ socio-legal methods involving KAN leaders, customary elders, judges, legal practitioners, and community members to evaluate how the synchronized framework operates in practice. Comparative studies involving other Indonesian indigenous communities or international jurisdictions such as New Zealand, Canada, and Malaysia would further enrich understanding of institutional coordination within plural legal systems. Interdisciplinary research integrating legal studies, governance, and public administration would also provide valuable insights into how customary institutions can adapt to contemporary legal reforms while preserving their cultural legitimacy.

CONCLUSION

The settlement of *pusako tinggi* inheritance disputes in Minangkabau customary law demonstrates that customary institutions continue to play a fundamental role in preserving communal ownership, social cohesion, and the sustainability of the matrilineal inheritance system. The findings reveal that the hierarchical dispute resolution process, beginning with family deliberation and progressing through *mamak kepala waris*, *ninik mamak*, and the *Kerapatan Adat Nagari* (KAN), constitutes a structured mechanism grounded in restorative values rather than adversarial litigation. Furthermore, the study shows that the relationship between customary institutions and the formal judicial system should be understood as complementary rather than competing, thereby strengthening legal certainty while maintaining customary legitimacy.

Theoretically, this research contributes to the development of legal pluralism by proposing a synchronized governance framework that integrates indigenous customary institutions with state-based legal mechanisms. Practically, the findings highlight the importance of strengthening institutional documentation, procedural accountability, and coordination between customary authorities and judicial institutions to improve access to justice. Nevertheless, this study is limited by its normative juridical approach, which does not examine empirical implementation across different *nagari*. Future studies should employ socio-legal and comparative approaches to evaluate how synchronized customary and judicial mechanisms operate in practice across diverse indigenous legal communities.

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