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Analysis of the Implementation of the Legalization of Customary Law Communities (MHA) in North Lombok Regency

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Abstract: This study aims to analyze the implementation of Customary Law Communities (MHA) determination in North Lombok Regency (KLU), focusing on government actions, community responses, and encountered obstacles. This research employs an empirical legal research method. It was conducted from May to September 2024 through observation, interviews, and a literature review. Informants were selected using a purposive sampling technique. The study results show that determining MHA in KLU has only been completed at the Identification stage. The KLU MHA Identification Team identifies 13 (thirteen) Customary Law Communities (MHA): *Bayan, Pansor, Salut, Wet Pengorong Amor-Amor, Wet Sesait, Kuripan, Pamaru Satan, Gubuk Bebekeq, Leong, Meleko, Orong Empak Pansan, Wet Sokong, and Jeliman Ireng*. The thirteen aforementioned communities follow the criteria outlined in Article 6, Paragraph (6) of the North Lombok Regency Regional Regulation (PERDA KLU) No. 6 of 2020. The biggest obstacle in this process is the unavailability of technical guidance and the absence of definite work targets from the local government. The recommendation from the results of this study is that the KLU Regent who will be elected for the 2024-2029 period needs to include the MHA determination program in the KLU Regional Medium-Term Development Plan (RPJMD). Incorporating this program into the Regional Medium-Term Development Plan (RPJMD) document will ensure structured budgeting, develop technical guidelines, and measurable targets for effective implementation.

Keywords: Customary Law Communities (MHA); Legalization of MHA; North Lombok Regency

Abstrak: Penelitian ini bertujuan untuk menganalisis pelaksanaan penetapan Masyarakat Hukum Adat (MHA) di Kabupaten Lombok Utara (KLU), dengan fokus pada tindakan pemerintah, respon masyarakat, dan kendala yang ditemui. Penelitian ini menggunakan metode penelitian hukum empiris, yang dilakukan melalui observasi, wawancara, dan studi pustaka pada bulan Mei sampai September 2024. Informan dipilih dengan menggunakan teknik purposive sampling. Hasil penelitian menunjukkan bahwa proses penetapan MHA di KLU baru selesai pada tahap Identifikasi. Ada 13 (tiga belas) kesatuan Masyarakat Hukum Adat (MHA) yang diidentifikasi oleh Tim Identifikasi MHA KLU: MHA Bayan, Pansor, Salut, Wet Pengorong Amor-Amor, Wet Sesait, Kuripan, Pamaru Satan, Gubuk Bebekeq, Leong, Meleko, Orong Empak Pansan, Wet Sokong, dan Jeliman Ireng. Ketigabelas masyarakat yang dimaksud memenuhi kriteria sebagaimana diatur dalam Pasal 6 Ayat (6) Perda KLU No. 6 Tahun 2020. Kendala paling besar dalam proses ini yakni ketidakterersediaan panduan teknis dan tidak adanya target kerja yang pasti dari pemerintah daerah. Rekomendasi dari hasil penelitian ini yakni Bupati KLU yang akan pada terpilih pada periode 2024-2029 perlu

memasukkan program penetapan MHA dalam Rencana Pembangunan Jangka Menengah Daerah (RPJMD) KLU. Memasukkan program ini ke dalam RPJMD akan memastikan penganggaran terstruktur, memfasilitasi pengembangan pedoman teknis, dan menetapkan target terukur untuk implementasi yang efektif.

Kata Kunci : Masyarakat Hukum Adat (MHA); Penetapan MHA; Kabupaten Lombok Utara

INTRODUCTION

Article 18B of the 1945 Constitution confirms that the State recognizes and respects the unity of Customary Law Communities (MHA) and their traditional rights. The main requirements for recognition and respect are that the MHA in question still exists or is still alive, under the development of society, and does not conflict with the principles of the Unitary State of the Republic of Indonesia. Sualiamn et al¹. Argue that the requirement of still existing or still alive is contrary to the requirement under the development of society. If the condition "in accordance with the development of society" is identified with modernization, many Customary Law Communities (MHA) are closed to modernization, as in Malaga Village - Tasikmalaya.² On the other hand, in some MHA, the development of modern society is followed by the erosion of the existence of indigenous communities, as happened with the issue of customary land in the Sunda Wiwitan indigenous community.³ In the final part of the formulation of Article 18B of the 1945 Constitution, recognition and respect are regulated by law.

To date, there is no law that specifically regulates the recognition of MHA. Recognition of MHA is regulated in several sectoral laws⁴ and ministerial regulations. Some of these laws are Law No. 41/1999 on Forestry, Law No. 7/2004 on Water Resources, Law No. 18/2004 on Plantations, Law No. 32/2009 on Environmental Protection and Management.⁵ Meanwhile, ministries that issued regulations related to the recognition of MHA are the Ministry of Environment and Forestry, the Ministry of Home Affairs, and the Ministry of Agrarian Affairs and Spatial Planning/Head of the National Land Agency. The sectoral regulations hinder the implementation of protection and recognition of Customary Law Communities (MHA) because they generate sectoral egos within ministerial departments and

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

² Nisa Nuranisa et al., "Kepercayaan Masyarakat Adat Dan Modernisasi Di Kampung Naga Desa Neglasari Kecamatan Salawu Kabupaten Tasikmalaya," *Jurnal Dinamika Sosial Budaya* 25, no. 2 (2023): 337, <https://doi.org/10.26623/jdsb.v25i4.8088>.

³ Rachel Farakhayah and Maulana Irfan, "Eksistensi Masyarakat Adat Tergerus Oleh Kebutuhan Zaman (Studi Analisis Konflik Masyarakat Adat Sunda Wiwitan Di Kuningan Yang Terusir Dari Tanah Adatnya Sendiri Dengan Teori Identitas)," *Jurnal Kolaborasi Resolusi Konflik* 1, no. 1 (2019): 44, <https://doi.org/10.24198/jkrk.v1i1.20892>.

⁴ Retno Kus Setyowati, "Pengakuan Negara Terhadap Masyarakat Hukum Adat," *Binamulia Hukum* 12, no. 1 (2023): 131–42, <https://doi.org/10.37893/jbh.v12i1.601>.

⁵ Wihelmus Jemarut, Solikatun Solikatun, and Pahrur Rizal, "Kajian Yuridis Masyarakat Hukum Adat," *Widya Yuridika* 5, no. 1 (2022): 117, <https://doi.org/10.31328/wy.v5i1.2494>.

technical differences in their regulation.⁶ However, in general, the legislation formulated above stipulates that the recognition of Customary Law Communities (MHA) is implemented through the ment of MHA by local governments, either in the form of Regional Regulations (Peraturan Daerah) or Regional Head Decrees (Keputusan Kepala Daerah).

In North Lombok Regency (KLU), several customary law communities are still strong in carrying out traditions, with complete customary instruments and customary laws that residents highly obey⁷. It is observed in the Bayan customary community, with its customary authorities, namely the Pemangku, Pembekel, and Ina Nai, and customary regulations (awik-awik) that are still adhered.⁸ Similarly, this is the case in several other Indigenous communities in North Lombok (KLU). The Customary Territory Registration Agency (BRWA) lists 14 (fourteen) MHAs in the North Lombok Regency⁹. Based on the researchers' initial observations, no local government has legalized or ed MHAs. At the same time, legalization of MHAs is one way to end social conflicts related to indigenous peoples. Social conflicts often occur with Indigenous leaders because of the legality of legal subjects over customary rights. In the last ten (10) years, 687 indigenous people have been criminalized, and in the last five (5) years, there have been 301 cases of deprivation of customary forests¹⁰. Based on complaints in 2021-2022, Komnas HAM recorded 1078 cases of human rights violations in agrarian and natural resource conflicts. These conflicts relate to the legality of Indigenous peoples' legal subjects. The government's central and regional efforts can include expediting the recognition of Customary Law Communities (MHA) within eligible societies so that Indigenous communities have legal standing to defend their rights.

In 2020, the government of North Lombok Regency enacted Regional Regulation (Perda) No. 6 of 2020 on the Recognition and Protection of Indigenous Peoples.¹¹ This Regional Regulation only regulates the procedures for the recognition and protection of MHA. This means that KLU Regional Regulation No. 6 of 2020 only regulates the procedures for legalization of MHA. There needs to be a legalization process. The regulation stipulates that the legalization of MHA goes through the stages of Identification, Verification, and validation, followed by legalization by the local government.

Based on literature searches, research on indigenous peoples in KLU mainly uses an

⁶ Jawahir Thontowi, "Perlindungan Dan Pengakuan Masyarakat Adat Dan Tantangannya Dalam Hukum Indonesia," *Jurnal Hukum Ius Quia Iustum* 20, no. 1 (2013): 21–36, <https://doi.org/10.20885/iustum.vol20.iss1.art2>.

⁷ Mawardi, "Implikasi Hak Kesatuan Masyarakat Hukum Adat Dalam Pengelolaan Tanah Kawasan Hutan Di Kabupaten Lombok Utara," *IUS: Kajian Hukum Dan Keadilan* 1, no. 3 (2013).

⁸ Kornelia Webliana B et al., "Potential of Bayan Indigenous Peoples in Obtaining Customary Forest Management Rights in North Lombok Regency," *Jurnal Multidisiplin Madani* 4, no. 8 (2024): 1152–61, <https://doi.org/10.55927/mudima.v4i8.9634>.

⁹ Admin, "Status Pengakuan Wilayah Adat Di Indonesia Pada Hari Internasional Masyarakat Adat Sedunia," Badan Registrasi Wilayah Adat, 2024, <https://brwa.or.id/news/read/738>.

¹⁰ Christ Belseran, "Menanti Presiden Yang Serius Lindungi Masyarakat Adat Bukan Sekadar Janji," Mongabay, 2024, <https://www.mongabay.co.id/2024/01/31/menanti-presiden-yang-serius-lindungi-masyarakat-adat-bukan-sekadar-janji/>.

¹¹ B et al., "Potential of Bayan Indigenous Peoples in Obtaining Customary Forest Management Rights in North Lombok Regency."

anthropological approach. Research with an anthropological approach examines the values of local wisdom or customary law that local indigenous peoples live. Some of them were conducted by Arief Rahman and Arba (Mataram University),¹² Edi Muhamad Jayadi (Doctoral student in the Environmental and Development Studies Program, Brawijaya University) and Soemarno (Brawijaya University).¹³ In addition, some research was done using a sociological approach. Among them were conducted by Datu Kharisma Pradita Kesuma (Faculty of Law, Mataram University)¹⁴ and LL. Suhirsan Masrillurahman (Mandalika Education University).¹⁵

This research focuses on administrative law and how to implement the determination of MHA in KLU. The main question will be dissected using the following three sub-questions: What has the KLU local government done? What is the community's response to the process? And what are the obstacles in legalization of MHA in KLU? The study's results will be analyzed to produce constructive recommendations for ing MHA in KLU.

METHOD

This study utilizes an empirical legal research methodology incorporating observation, interviews, and a literature review conducted between May and September 2024. Informants were selected through purposive sampling. The empirical data sources included the Environmental Agency of KLU, the Customary Law Community (MHA) Committee of KLU, the Indigenous Peoples Alliance of the Archipelago (AMAN) in KLU, KOSLATA NTB, forestry academic from the University of Mataram, as well as indigenous and community leaders in KLU. The collected data was systematically reduced by the research objectives, presented descriptively, and analyzed using legal system theory. Conclusions and recommendations were subsequently formulated based on the findings.

DISCUSSION

Efforts To S Indigenous Peoples (Mha)

North Lombok Regency (KLU) is one of the regencies in Lombok, West Nusa Tenggara Province, Indonesia. The district is located between 115° 115° 46' East longitude and between 8° 120' 8° 550' South latitude. Its area is approximately 80,953 hectares¹⁶.

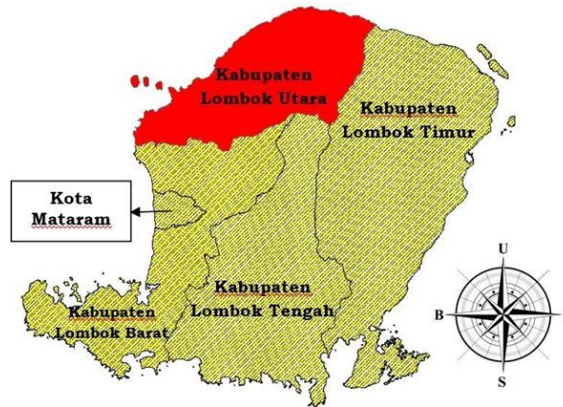
¹² Arief Rahman and Arba, "Eksistensi Pranata Lokal Dalam Pengelolaan Hutan Adat Di Desa Bayan Kabupaten Lombok Utara," *Jurnal Risalah Kenotariatan* 1, no. 2 (2020): 46.

¹³ Edi Jayadi and Soemarno Soemarno, "Analisis Transformasi Awig-Awig Dalam Pengelolaan Hutan Adat (Studi Kasus Pada Komunitas Wetu Telu Di Daerah Bayan, Lombok Utara) (Analysis of Awig-Awig Transformation in Customary Forest Management (Case Study of the Wetu Telu Community in the Bayan Area)," *Indonesian Green Technology Journal* 3, no. 1 (2014): 39–50.

¹⁴ Datu Kharisma Pradita Kesuma, "Pengelolaan Hutan Adat Oleh Masyarakat Adat Di Kecamatan Bayan Kabupaten Lombok Utara," *Fakultas Hukum Universitas Mataram*, 2014.

¹⁵ LL. Suhirsan Masrillurahman, "Peranan Masyarakat Adat Dalam Menjaga Dan Melestarikan Hutan Adat Mandala Di Porvinsi Nusa Tenggara Barat," *Jurnal Ilmiah Sangkareang Mataram* 8, no. 3 (2021): 66–73.

¹⁶ Badan Perencanaan Pembangunan Daerah Kabupaten Lombok Utara, "Profil Daerah Kabupaten Lombok Utara Tahun 2023," 2023, <https://satudata.lombokutarakab.go.id/storage/publikasi/PROFIL PEMBANGUNAN 2023.pdf>.



Figur 1. Lombok Island Map

Source: KLU Regional Development Planning Agency (2023)

KLU consists of 5 (five) sub-districts: Bayan, Kayangan, Gangga, Tanjung and Pemenang. Bayan sub-district consists of 10 villages. Kayangan sub-district consists of 10 villages. Gannnga sub-district consists of 8 villages, and Tanjung sub-district consists of 8 villages. Pemenang sub-district consists of 5 villages. The areas of the five sub-districts are shown in the following figure¹⁷.

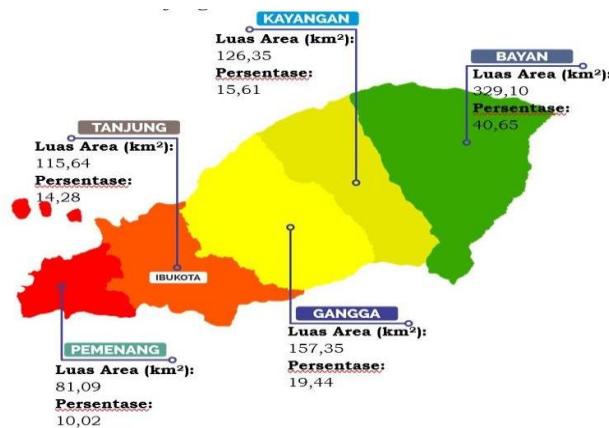


Figure 2. Sub-districts in North Lombok Regency

Source: KLU Regional Development Planning Agency (2023)

In order to realize legal certainty and justice for Indigenous peoples in KLU, the government ed Regional Regulation (Perda) No. 6 of 2020 concerning the Recognition and Protection of Customary Law Communities. This Perda was stipulated and promulgated on March 6, 2020. KLU Perda No. 6 of 2020 on the Recognition and Protection of Indigenous Peoples contains the Recognition of Indigenous Peoples, Protection of Indigenous Peoples, Rights of Indigenous Peoples, Empowerment of Indigenous Peoples, and Dispute Resolution. Overall, the KLU Perda No. 6 of 2020 regulates the procedures for legalization of MHA in

¹⁷ Badan Pusat Stastiktik Kabupaten Lombok Utara, *Kabupaten Lombok Utara Dalam Angka 2023*, BPS Kabupaten Lombok Utara, 2023 <http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI>

KLU. The legalization must go through three (3) stages: Identification, Verification and Validation, and Legalization.

The Identification Team has been ed through North Lombok Regent Decree No. 16/01/DP2KBPM/2022. The Identification Team includes the sub-district head, elements of MHA, and NGOs. The technical work of the Identification Team follows North Lombok Regent Regulation No. 42 of 2022 on the Procedure for Identification of Customary Law Communities in North Lombok Regency. The Identification Team's report includes the existence of the MHA Unit, the existence of customary rights, and a map of the proposed MHA area. According to interviews with AMAN KLU, the results of the Identification Team's work were reported to the KLU government around early October 2023.

Based on the work of the Identification Team, there are thirteen (13) Indigenous Peoples in North Lombok Regency. The following MHA are the results of the Identification.

Table1. MHA Identification Results

	Name of Customary Law Communities (MHA)	District
1	Bayan	Bayan and Kayangan
2	Pansor	
3	Salut	
4	Wet Pemorong Amor-Amor	Kayangan
5	Wet Sesait	
6	Kuripan	
7	Pemaru Satan	Gangga
8	Gubuk Bebekeg	
9	Leong	
10	Meleko	
11	Orong Empak Pansan	Tanjung
12	Wet Sokong	
13	Jeliman Ireng	Pemenang

Source: Processed by myself from various sources

In the process of identifying indigenous peoples, the team also identified customary rights. These include customary forests and customary land. Based on the data obtained by researchers, there are forty-three (43) Customary Forest areas in North Lombok District. Four (4) of them are located in the State Forest Area. The forty-three Indigenous Forests are located in five Indigenous community areas¹⁸. The legalization of the rights of Customary Forests is submitted to the Ministry of Environment and Forestry¹⁹. Identifying these

¹⁸ "Peraturan Menteri Lingkungan Hidup Dan Kehutanan Nomor P.17/MNLHK/SETJEN/KUM.1/8/2020 Tentang Hutan Adat Dan Hutan Hak" (n.d.).

¹⁹ *Peraturan Menteri Agraria Dan Tata Ruang/Kepala Badan Pertanahan Nasional Nomor 14 Tahun 2024 Tentang*

customary land rights is crucial to legalizing the rights of Customary Law Communities (MHA) that will be ed. The MHA rights over customary forests implement Constitutional Court Decision No. 35 of 2012, which asserts that customary forests are the property of MHA.

The work report of the Identification Team was verified and validated by the MHA committee. The MHA committee has been ed through the Decree of the Regent of North Lombok No. 153/13/ DP2KBPM/2023 on the Legalization of the MHA Committee of North Lombok District. The MHA committee consists of 22 people representing relevant government agencies, academics and non-governmental organizations (NGOs). The results of the Verification and Validation of the MHA Committee will be announced to the local MHA within one (1) month to absorb community responses. The recommendation of the MHA Committee will be the basis for the legalization of MHA recognition by the Regent.

At the moment, the process should be in the Verification and Validation stage. However, the KLU government has just stipulated KLU Regent Regulation No. 19 Year 2024 on the Procedures for Verification and Validation of MHA in the Region, which was stipulated on July 8, 2024. Therefore, until October 2024, the stage of legalization of MHA in KLU has only reached the Identification stage.

Community Response

Usually, the right holder/owner initiates the registration or application for rights. However, based on the results of interviews with traditional leaders and community leaders, there was no initiative from indigenous peoples in KLU to apply for designation as MHA. The initiative to designate MHA in KLU came from the government and the encouragement of several NGOs. Regional regulation No. 6 of 2020 on the Recognition and Protection of Indigenous Peoples was primarily due to encouragement by SOMASI NTB, AMAN, KOSLATA and other NGOs. The legalization of MHA is a legal instrument that provides rights as legal subjects for indigenous peoples in Indonesia²⁰.

However, based on interviews with traditional leaders and village heads, the KLU government's program to MHA and their customary rights in KLU was enthusiastically welcomed by the community. The effort to MHA is an effort to protect the existence of existing indigenous peoples legally. Thus, indigenous peoples have autonomous rights as legal subjects recognized by administrative law.

Constraints

According to Lawrence M. Friedman, in the context of legal development, three (3) legal systems are needed that combine with each other: legal structure (structure), legal

Penyelenggaraan Administrasi Pertanahan Dan Pendaftaran Tanah Hak Ulayat Masyarakat Hukum Adat <<https://peraturan.bpk.go.id/Details/280736/permen-atrkepala-bpn-no-14-tahun-2024>>

²⁰ Yando. Zakaria, *Strategi Pengakuan Dan Perlindungan Masyarakat Hak-Hak (Hukum) Masyarakat Hukum Adat, Bumi: Jurnal Agraria Dan Pertanahan.* , vol. 6 (2), 2016.

substance (substance), and legal culture (legal culture)²¹. Legal development is determined by the three legal systems above. All three must harmoniously function properly. Lameness, in one part, impacts the entire legal system. The substance of the law determines the condition of the legal structure and culture. Likewise, the legal structure of law enforcers impacts the community's reaction to the legal products produced. The ideal legal substance is useless if law enforcers and the legal culture of the community do not support it. In short, the legal system will run well if the legal structure, substance and culture are ideal²².

The presentation of constraints in the MHA designation process in KLU follows Friedman's three legal systems above. The Regional Regulation of KLU No. 6 of 2020 on the Recognition and Protection of Customary Law Communities, along with the technical regulations related to the Procedures for Identification and Verification-Validation, must serve as the legal foundation that is substantively enforceable and supports the effectiveness of the work of the Customary Law Community (MHA) Team and Committee in KLU. The provisions within these regulations must also be acceptable to the community to ensure their rights are fulfilled. The goodwill of the local government must support the implementation of these regulations as the initiator of the ment of the MHA in KLU. Likewise, ing the MHA must be supported by active community involvement. Community support for this process arises from the fact that the ment of the MHA strengthens the existence of indigenous communities in KLU.

Legal Substance

There are 2 (two) notes that become obstacles in the process of legalization of MHA in North Lombok Regency.

1. The KLU Regional Regulation No. 6 of 2020 on the Recognition and Protection of MHA lacks technical guidelines for conducting Identification and Verification-Validation. Technical Guidelines on Identification will only be available in 2022, along with ing the Identification Team. Likewise, until the end of the Identification process, the Technical Guidelines for Verification and Validation did not exist. The Regent Regulation on Verification and Validation was recently completed and enacted on July 8, 2024. The impact of this is the delay in the Verification-Validation process, which should have commenced upon the submission of the report by the Identification Team in October 2023.
2. Article 7 Paragraph (7) of KLU Regional Regulation No. 6 of 2020 emphasizes that the Verification and Validation results are announced to the local MHA within one (1) month. In the event that the MHA raises objections, the MHA Committee conducts a re-verification and validation, which can only be done one (one) time

²¹ Lawrence M Friedman, *Sistem Hukum* (Bandung: Nusamedia, 2017).

²² Mochtar Kusumaatmadja, *Konsep-Konsep Hukum Dalam Pembangunan (Kumpulan Karya Tulis)* (Bandung: Alumni, 2002).

(Article 8).

The provisions of Article 7 Paragraph (7) of KLU Regional Regulation No. 6 of 2020 have several problems. First, the time for filing objections is very short. Indigenous people in KLU's main occupation is farming. Most of their time is spent in the garden and other agricultural lands. As with farming communities, responding to public issues takes a long time²³. Secondly, the time to file objections is only reserved for local MHA. This local regulation does not accommodate the submission of objections by the general public who may have links with MHA and customary land and forest rights. Thirdly, this regulation does not regulate the place for filing objections. In order to facilitate public accessibility,²⁴ it is necessary to a complaint post close to the MHA area.

Legal Structure

An obstacle in ing Indigenous Forests related to the structure is that no definite work targets exist. When conducting interviews related to the Technical Guidelines for Verification and Validation targets, researchers did not find specific work targets set, likewise with the target of legalization of MHA and their customary rights. The impact of this is the limited allocation of resources, with the recognition of Customary Law Communities (MHA) not being prioritized in the Regional Revenue and Expenditure Budget (APBD).

Legal Culture

Overall, researchers found no major obstacles in the community culture related to the process of determining MHA. The KLU Indigenous community is still very obedient to the customary regulations called *awik-awik*. Customary officials still carry out their duties and are obeyed by the community.²⁵ Many studies have also described this. The KLU indigenous people still obey their customary law and respond well to government efforts to respect their existence²⁶. However, Indigenous communities in KLU are less active in encouraging - let alone initiating - the government to smooth the process. This is because they believe that without the government's legalization process or legalization of MHA, customary law communities still exist and are maintained by the community itself.

CONCLUSION

Legalization of Customary Law Communities (MHA) in KLU has only been completed at the Identification stage. The legalization process began with the stipulation of KLU

²³ Kementerian Pertanian, "Rencana Strategis Revisi II Badan PPSDMP 2020-2024," 2021.

²⁴ Khalil Khalil and Ridwan Syah, "Peran Pemerintah Dalam Meningkatkan Aksesibilitas Teknologi Informasi Di Daerah Terpencil," *Syntax Literate; Jurnal Ilmiah Indonesia* 9, no. 6 (2024): 3448–57, <https://doi.org/10.36418/syntax-literate.v9i6.15410>.

²⁵ Hairil Anwar et al., "The Potential of Ecotourism in Bayan Village's Customary Forest, North Lombok Regency," *Jurnal Multidisiplin Madani* 4, no. 8 (2024): 1243–57, <https://doi.org/10.55927/mudima.v4i8.11089>.

²⁶ I Ketut Drawi, Arba, and Widodo Dwi Putro, "Eksistensi Hak Ulayat Masyarakat Hukum Adat Atas Hutan Setelah Terbentuknya Peraturan Daerah Kabupaten Lombok Utara Nomor 6 Tahun 2020 Tentang Pengakuan Dan Perlindungan Masyarakat Hukum Adat," *Jatiswara* 39, no. 2 (2024): 209–28.

Regional Regulation No. 6 of 2020 concerning the Recognition and Protection of Customary Law Communities. Identification was conducted from 2022 to 2023. Verification-validation could not be done yet because the Regent only stipulated the Governor Regulation on Verification and Validation on July 8, 2024. The identification results of the Identification Team show thirteen (13) units of Customary Law Communities (MHA) in KLU. Many parties, including customary stakeholders, communities, and social institutions, support ing Customary Forests. There are several obstacles to ing Hutan Adat in KLU. First, neither technical regulations on Identification nor Verification and Validation have been provided since the KLU LG ed Perda No. 6 of 2020. Second, there is no specific work target from the KLU local government. Third, the time for filing objections after Verification and Validation is very short, which could impact the lack of public participation in the Customary Forest legalization process. Fourth, Indigenous peoples are less active in encouraging the acceleration of the legalization process. The results of this study recommend that the KLU Regent who will be elected in the 2024-2029 period include the MHA determination program in the KLU Regional Medium-Term Development Plan (RPJMD). Incorporating this program into the RPJMD will ensure a structured budgeting process, facilitate the development of technical guidelines, and measurable targets for effective implementation.

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