

Transformation of the Value of the Local Wisdom *Krik Slam* Sumbawa Regulation in the Formation of Regional Settlement of Conflict Management *Lar*

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Abstract

The values of indigenous communities krik slamat sumbawa used as a means of conflict resolution Lar land management (grazing paddock together). Then the values of local wisdom Krik this Slam ditransformasiakan into Sumbawa Regency Regulation on the management of conflict resolution Lar. Land conflict is a matter of life and death, self-esteem, kumunitas existence, acknowledge culture, means silaturrahmi, wujud ideology, and worldviews know Samawa (person/people Sumbawa), shift function paddock grazing land together (Lar) in Sumbawa society is inevitable. The shift function is visible from social functions, ecosystems, spiritual and cultural sumbawa, associated with Lar land as grazing paddock together.

Based on field data and research results, that conflict management Lar Badi (name paddock grazing together in the village of Badi) that occurred in 2008 to 2009 among a group of farmers with pertanak. In the conflict settlement approach positive law can not provide a sense of justice for both siding, the way in which by the way is musakara (consultation / mediation) Tokal Barema (seated together) who gave birth to peace of mind and satisfaction in shades of kinship (relatives) and glorify each other (mutual satangi), then shame (ila) as symbol honor society accomplish their sumbawa in what has become a common consensus. So the value of krik slamat transformation can animate the substantive law and the legal structure and legal culture of law, in the form of Sumbawa Regency Regulation on the management of conflict resolution Lar.

Keywords: Conflict Lar, value krik slamat, Kosensus, Transformation

1. Introduction

1.1 Background

God has created the earth and everything in it is used for the benefit of humans, including land is one important factor in human life that has been bestowed by Allah Almighty God. Both as a source of livelihood as well as a foothold in the continuity of human daily life,⁵ course with regard to the value and ethics, which has been passed down through indigenous tribes of indigenous people in Indonesia.

Sumbawa their communities with local values "Krik slamat" (blessing and salvation) containing morale, the spirit of protecting the environment (natural)⁶, the spirit of family-togetherness, the spirit of mutual support, and that is not important when the spirit of monotheism.⁷ Sumbawa local values in society is a reflection of the Divine Value (GOD Almighty) as the purpose of Islamic law in realizing the benefit, kindness, peace and well-being, in order to Achieve benefit or for the good of humanity reaching manusuia and welfare or *maslahah*.⁸ This is reflected in the views of life, customs and culture of Sumbawa, grace or krik include everything that nature gained valuable person in his life. Importance of local communities krik slamat in Sumbawa, so it becomes a matter of life of communities living at the same destination Sumbawa.

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⁵ Wolfgang Friedmann, *Teori dan Filsafat Hukum, Telaah Kritis atas Teori-teori Hukum*, jilid II, Terjemahan Mohammad Arifin dari *Legal Thoery*, Jakarta: Raja Rgafindo Persada, 1996, hal 105

⁶ Jimli Asshiddiqie, *Green Constitution, Green nuasa Constitution of the Republic of Indonesia 1945*, Jakarta, Eagle Press, 2010, p 117

⁷ Sanapiah S Faisal, 1999 *Peoples Agricultural Work Culture Sumbawa; Strukturasionistik study: Farmers Case Sumbawa, Dissertation*, Graduate Airlangga University. Surabaya, p. 194

⁸ Asmawi, *Maslahah Theory and Its Relevance to the Special Criminal Legislation in Indonesia*, Jakarta; Training and Development Agency and the Ministry of Religious. RI, 2010, p. 35

Weak internalization, education and inheritance *Krik Slamet* local moral values to the next generation to make this valuable value has eroded and abandoned, thus changing people's behavior patterns of Sumbawa, the erosion of local knowledge nilia this, for example, looks at the shift function once sacred ground in the magical function-religius , a symbol of family and kinship, is now only a function of ownership and economics.

This shift is also perceived in terms of problem solving and konflik in society, the first society of Sumbawa with custom tools and resolve the problem with the law is always guided by the philosophy of Sumbawa society which is “*Adat Barenti ko Syara’, Syara Barenti ko Kitabullah*” (based on customary law, the law berlandakan al-Quran) so that in deciding an issue or dispute is always decided by consensus and mukafat by people with traditional leaders / religious.

Recent phenomenon and dispute resolution issues with deliberation is rare, the dispute involves more formal institutions, both the village and the police chief even to the court, usually the problem is resolved through formal institutions more focused on formal procedures related to the rights and interests, especially the rights and interests of the parties to the dispute, regardless of social ties in the community Sumbawa, from here will inevitably occur breakdown of social relationships and kinship among members of society. So it is not uncommon cause the conflict, especially in the fields of land use grazing together (*Lar*).

As a result of this neglect of the local value of both the public and the government, notes the damage impact on social, ecological damage. Shifting this value also transform the communal social values into individual, magical-religious values into a liberal-capitalistic. So also occurred over the function field pengembalan together (*Lar*) for allotment of agricultural and other sectors. This will potentially lead to a conflict between the parties mengalihfungsikan *Lar* surrounding communities that depend on the existence of a field pengembalan *Lar* together. Local Government has so far not many people involve livestock owners (farmers) in decision making to minimize land use *Lar*. Of the 59 new locations 4 locations *Lar* administrative decree has been issued to protect keberadaannya Regents. The absence of legal certainty on *Lar* be vulnerable communities in addition to conflict with local governments, communities and investors (ponds and mine) are also people with other people of different interests. This resulted in a future tradition of cattle loose in Sumbawa will become extinct because of land conversion *Lar* cattle that causes habitat loss.¹

Related to Natural Resources in Article 33 paragraph (3) of the Constitution of the Republic of Indonesia Year 1945, that “the earth, water and natural resources contained therein controlled by the state and used for the greatest prosperity of the people.” That is to realize welfare of the people of Indonesia in the sense of inner and outer well-being, fair and equitable for all Indonesian people. According to the researchers this is a form of gratitude to the Indonesian nation is a cultural value that delights and the grace of God in addition to abundant natural resources.

Land for the Sumbawa serves as production assets that produce agricultural commodities and livestock, which produce crops and livestock hawan. That's an important position on the ground, so that the expression “*tana asal kita, tana kenang tu telas, tana angkang tu mate*” which means that humans originated from land, live off the land and will return to the ground, this indicates a high appreciation of Sumbawa society in defining land.

Soil is a matter of life and death, self-esteem, community existence, the existence of culture, means friendship, ideology, and worldviews *Tau Samawa* (person / people Sumbawa)² on the meaning of life and living. Because the land is so valuable to the people of Sumbawa, often lead to conflict, in this case a shift in soil function. If land use change has occurred it is possible that other functions would be shifted, be it social functioning, ecosystems, spiritual and cultural shifts. So also with a shift function Padang grazing Together (*Lar*) that the study will be assessed the role and existence of local wisdom in maintaining and *Lar* and protect the values and culture that exist in the society of Sumbawa, especially on livestock farmers.

Land is the most basic requirement substantially as a symbol of the existence of an indigenous people who are magical and sacred, local knowledge systems in managing the natural environment in accordance with the view that cosmic form, such as in preparing the land for fields, fields, gardens and so on.³ Including livestock raising as they do in the form of grazing paddock together.

This is in line with research that revealed the existence Rachmad Safa'at values and local knowledge systems in the management of natural resources in indigenous peoples have, have experienced marginalization, exclusion

¹ *Ibid.* p.111

² *Tau Samawa* could mean the individual tunggal Sumbawa, could also mean that Tau Samawa plural society in terms of Sumbawa, so the word “Tau” here may be single (person) can be plural (society)

³ Rachmad Safa'at. 2013. *Rekonstruksi Law Politics From Food Security to Food Sovereignty*. Malang: UB Press, p. 12

and denial process. This is because the choice of the national political law does not accommodate, and provide space and place for indigenous peoples in supporting community life.¹

Juridical conflict between the rights of indigenous people (local people) on the ground, always seats the rights of indigenous peoples as the defeated party, this is a lot going on in the various regions in Indonesia.² in understanding the legal political environment and natural resources, as well as the existence of customary laws and traditional rights, is a must, because of the protection, recognition and respect of indigenous people and their traditional rights to be important in the name of human rights and keadilan manusai.

Associated with the regulation of forest and indigenous peoples, in Law. 41 of 1999 on Forestry, menjelaskan inaugural existence and abolishment of indigenous communities determined by the regional regulation. Community customary law recognized by bersarat that should qualify, among other things: first, the community still exists in the form that has the institutional community in the form of custom devices and no master/traditional leaders; second, has a custom region that can be seen and measured; Third, have the local values in the form of rules / institutions and the customary law, which is no less important traditional values was observed and adhered to by the majority of indigenous value systems in daily life.³

1.2 Problem Formulation

How the values of local wisdom slamat krik can be used as a means of conflict resolution and management control of grazing Padang (Lar)?. So can the values of local wisdom krik slamat ditrasformasikan Sumbawa society in the formation of Sumbawa Regency Regulation on Conflict Management Penyelesaian Padang grazing (Lar).

1.3 Research Methods

This research was conducted in Sumbawa, West Nusa Tenggara, in the form of non-doctrinal legal research (Socio Legal Research).⁴ Non-doctrinal legal research is research conducted to examine the legal norms in terms of applicability or law viewed as a social force that empirical (empirical legal research).

Empirical legal research was conducted to examine and interpret comprehensively, how the value of *Krik slamat* colouring: the pattern of behaviour patterns between the members of the community Sumbawa society as a suggestion in the settlement of conflicts in society Sumbawa (juridical socio-cultural) that the law cannot be separated from the life of society form of values and attitudes, legal anthropological approach is also used in legal pluralism phenomenon (legal pluralism) that the legal system cannot be separated from other systems that exist in society.⁵

Then approach law (statute approach)⁶, also used allegedly still the norm and the norm of the void vague as grounded in the provisions of national law of the land as a normative basis, sharpness analysis approach to legal history (historical approach)⁷ also necessary in order to understand the course concepts and regulation, and the protection of local values related to the management of Lar from year to year to date.

Primary data is data obtained directly from the field of indigenous communities in the form of Sumbawa Sumbawa indigenous communities, community leaders, village officials / village head, Sumbawa district government through the Department Related, Regional Representatives Council Sumbawa. Then the data is secondary Data Obtained from official documents, both the literature and legislation relating to the issues

¹ *Ibid.*

² Stefanus Laksanto Utomo. *Community Legal Culture Samin*. New York: Alumni. , 2013, p. 4

³ Budiono Kosumohamidjoyo, *Diversity of Indonesian society, the problems of the philosophy of culture*, (Jakarta: PT Grasindo, 2000) p. 45

⁴ Ronny Hanitijo Soemitro. *Legal Research Methodology. First Printing*. (Jakarta Ghalia Indonesia), 1983. Thing. 15, see also Soetandyo Wignjosoebroto, *Law, Methods, and Dynamics Problems*, Jakarta: Elsam-HuMa, 2002, p. 148; See also Bambang Sunggono, *Legal Research Methodology*, Jakarta: PT. King Grafindo Persada, 2004, p.42. See also M. SYAMSUDIN, *Oprasionalisasi Legal Research*, Jakarta, PT. King Grafindo Persada, 2007, p. 25

⁵ I Nyoman Nurjaya. *Natural Resources Management in the Perspective of Legal Anthropology*, Matter I. Cooperation program as Master of Law Graduate Program, UB, LEGAL ARENA Magazine UB Faculty of Law at the State University of Malang Publishers (UM PRESS. Malang). 2006

⁶ Johnny Ibrahim. *Theory and Methodology of Normative Legal Research*. Revised Edition. Both mold. Bayumedia Publishing, Malang, East Java. 2006, p. 97-98

⁷ Peter Mahmud Marzuki. *Legal Research*. Matter I. (Surabaya: Fajar Interpretama), 2005. p. 93

Examined in this study. Secondary Data Secondary.¹ To force field data (Primary) EMIC approach and ethics are very important to multiply the data, so that data can portray the actual conditions occurring in the community.

2. Literature

The theory of *Maqasid al-Shari'ah* is the purpose of the law is to realize the benefit, kindness, peace and well-being, in order to achieve the benefits or good for people and humanity, reaching benefit or *maslahah*.² Benefit as the goal of Islamic law has some element of protection, among others, the protection of religion, life, intellect, lineage, honour, property and the environment.

Value is what animates the character and culture of Sumbawa, in the language of Ehrlich, Islam became the "law of life in society", that is the real law of life in the community, this was reinforced by Friedrich Carl von Savigny, stating "*Das recht wird nicht gemacht, est ist und wirh mit dem volke*" "(The law was not made, but grow and develop with the community). He further stated: "The law is a reflection of society/ psyche/soul of the nation".³ The transformation law of value in the formulation of a more bottom-up along with the development of society. In the concept of legal pluralism, giving an understanding that Indonesia is a mix of a wide variety of languages, ethnic, cultural and natural resources that are arranged in a social system with the local value of the valuable.

Lawrence M. Friedman in describing about the effectiveness of the legal system or the legal enforceability of the law stated that the effectiveness of the rule of law is influenced by three (3) basic components, namely structure, substance and culture. Cultural pluralism in Indonesia, as a grace of God to be thankful for, so that we can know each other and filling, these indicate the quality of the state that holds the inequality in the elements, meaning that each sub-group of society and its culture was earnest different.⁴

Durkheim examines an ideal society based on the concept of social solidarity. Social solidarity refers to the state of the relationship between individuals and groups based on moral feelings and beliefs held jointly reinforced by shared emotional experience. Bonds of social solidarity thinks more basic than *hubungan* contractual agreement made on rational, because such relationships presupposes at least one degree of consensus on the moral principles that form the basis of the contract. Social solidarity is divided to two parts: mechanical solidarity and organic solidarity.

3. Result and Discussion

Islamic principles *Rahmatan Lilalamin* (grace / blessing nautical nature seliruh) manages the balance of the relationship, ie a vertical relationship with God, and the horizontal relationship between man and man, or commonly known as "*hablun min Allah, hablun min al-nas*", human relationship with environment. *Krik Slam* as Sumbawa public philosophy born of *Urf*¹(culture / customs) Sumbawa, has 3 Sumbawa public conception of philosophy of life: first *senap semu*, is the conception of the spiritual dimensions of well-being that is the situation the lives spiritually prosperous society, people are overwhelmed by the atmosphere of peace and peace as a blessing (*krik*) Allah God Almighty for His servants devotion in preserving the religion. Second *riam remo*, a social welfare dimension is the description of society filled with peace, friendship and a sense of family in running his life as a citizen. Third *nyaman nyawe*, a dimension of economic well-being is a picture of the affluent society, a prosperous society is a form of birth-inner, visible from above Sumbawa public gratitude blessing (*krik*) given by God to nature and society Sumbawa. It can be said materially prosperous, socially prosperous also the most important psychological-spiritual prosperity.

Value *Krik Slam* Sumbawa is very dominant in the society with the values of Islamic teachings contained in the Qur'an and Sunnah, which then regulate people's lives and the environment in the frame Sumbawa space and time utilized, what is revealed in this study about the value of local knowledge *krik slam* Sumbawa people, are expected to contribute ideas in an effort to better consider the implementation of development: the preservation of cultural kinship and helping each other; the existence of community and social solidarity; legal compliance and social tertip; environmental sustainability.

¹ Soerjono Soekanto, *Introduction to Legal Research*, (Jakarta: UI-Press), 1986. p. 51

² Asmawi, *Maslahah Theory and Its Relevance to the Special Criminal Legislation in Indonesia*, Jakarta: Badan Litbang dan Diklat Kemenag. RI, 2010, p. 35.

³ Bernard L Tanya. *Legal Theory orderly Strategy and Human Traffic Generation Space*. Matter II. Surabaya: CV Kita. 2007, p. 121

⁴ Budiono Kusumohamidjojo. 2000. *Op.cit.* p. 45.

In *musakara* (deliberation) the emphasis is the spirit of brotherhood that is based on faith in God, that is the goal of deliberation is not achieving victory party or group for something, but the truth for the benefit or welfare of the public and society. Therefore, to be considered in *musakara* not about who wins and who loses, but the extent to which decisions can be taken in the interest or the public good according to the value of local knowledge *krik slamat* guided by Islamic law. In *musakara* to note is not who is speaking, but an idea, an idea or a thought of truth and justice major, so *musakara* fruit in one's mind is more important than his own, maybe that idea is not born from a wealthy or aristocratic, but the idea was very useful for the public interest, rather than for example the ideas of those who have a higher position in society, but his mind is not useful to the public interest.

Further *musakara* principle aims involve or invite all interested parties to participate in the life *bermayakakat*, so the loyalty and obedience of the people who agreed with what will also be *bersamama* kept together, before you indulge agreement is the fruit of their thoughts and opinions *besama* in shades of kinship (relative) and mutual glorify (*mutual satangi*). This means that if there are those who violate the same, breaking a brotherhood and kinship, and no respect for others. Causing embarrassment (*ila*) Accomplish their otherwise what is already a consensus Earlier.

Value *ila* (shame) this is the essence of Islamic law that considers embarrassment is part of the faith. Includes embarrassed doing broken and unfair, because it is a commandment of Allah for mankind, as described by Luth Thohir in his book "Why Fear Islamic Law?" Is as betikut: Essentially Islamic law is the truth of the law (*sharia*) that comes of God and the Apostle who is the absolute nature of truth/absolute; Islamic Sharia essentially absolute truth that is eternal, not cracked due to heat and rot due to rain alias is not affected by the state of the times; Islamic Sharia is essentially God's guidance and His Apostle and the happiness of his people to live in this world and the hereafter; Islamic Sharia is essentially the form of the most obvious affection of Allah and His Apostle and to his people to save them from the heresy of life; Islamic Sharia, essentially the legal norms, moral norms and social norms of Allah and to build human civilization as a vicegerent of God on earth; Islamic Sharia is the legalization of the product and the Apostle of Allah and are binding upon every person who claimed to believe in Allah and His Messenger; Islamic Sharia is essentially an implementation of Islam as a religion (al-Din) in order to prove the faith of a Muslim in Allah and His Messenger; Islamic Sharia is essentially a form of responsibility and loyalty of people believe in Allah and the Messenger over their obedience to the teachings of Islam; Islamic Sharia religious belief which is essentially functioning as a moral force (moral force) pushing, guiding human behavior to do the right thing in the entire line of her life. Islamic Sharia essentially harespuh road safety by every Muslim in order to achieve true happiness of Allah and His Messenger.

The nature of Islamic law on a meaning that is born of the joints of Islamic law, which is to realize the benefit of humanity for all the people who administer justice equally for all people. So by the local community in the value *krik slamat* Sumbawa, Islamic law is the path to grace (*krik*), blessing and salvation (*slamat*) means to hold and run Islamic law means the road to salvation and happiness in the world and the hereafter.

This can be interpreted as the principles of truth and justice that is both natural and universally applicable, whether viewed from the aspect of formality that is seen from the validity and legitimacy, and in terms of the substance of which is the reality of natural justice in the society of Sumbawa to regulate in detail the human activity days per days. For that man is allowed to make its own law (*lex humana or human law*). However, this new man-made laws valid (invalid), binding, and burdensome obligation, to show consistency along with social morality on it. This is a social morality that regulatory standards should be referred to by any man-made law, so that eventually all the laws that identify themselves as carriers of messages of morality. *Kril slamat* as suggestions penyelesaian conflict in society is a manifestation of the value, meaning and symbolic social behavior Sumbawa.

Conflict management Badi *Lar* happened in 2008 to 2009 among a group of farmers with farmers indicated they demanded Dusun community Hijrah Hijrah districts Lape The village, which is a society which is engaged in agriculture, hoping that the local government can provide legal protection following the action of some members of the village community Lopok postscript they are a group of ranchers who use public lands grazing along *Lar* as the location. Government seeks to solve the conflict *Lar* Badi with reference to the principle of win. This is supported by local legislators passing Sumbawa Chairman of Commission II (in charge of economics) Then Mr. Budi, SH. Argued that: "Livestock *Lar* system is using the native culture (local kearipan) Sumbawa society that should be supported and protected existence, *Lar* also as a means of democratic economy in agriculture and animal husbandry are in accordance with the constitutional mandate and the Indonesian Democratic Party line struggle Struggle (PDI-P) that always puts the fate of the common people, for the existence of *Lar* should be protected with a clear legal".

Related to cultural diversity and community conditions in Indonesia, legal pluralism in Indonesia must dijadikan reference in conflict resolution management *lar*, because the law can not be centralized sometimes giving out a sense of justice for the two sided, both parties *Lar* farmers who use the land as grazing fields, and farmers *Lar* land use as agricultural land. So the way ditempu by local government of Sumbawa and Sumbawa

district legislature is to *musayakara* (consultation/mediation) *Tokal Barema* (seated together) with the spirit *Karabat* (kinship) and a spirit of *mutual Satingi* (mutual glorifying) to obtain *Krik Slammat* (grace and pours) the nature and society of Sumbawa. Indigenous customary bersendikan Sumbawa is Muslim, so that the values of Islam are always animates nilia sumbawa community in deciding cases, such as: Commands for justice; The command to do good; Helping each command inter-family relatives or the relatives; prohibited from engaging in lewdness or bad; kemungkaran prohibited conduct; and prohibited from being mutually hostile.

Sumbawa society upholds family values because of the big names of family is their honor, so that the value of truth and justice bermusarakara is bersaman purpose, Islamic pangaruh very strong in custom sumbawa, so the value of truth is tolah measure of justice, and truth is a benchmark of expediency, the truth is tolah measure of certainty. In Surah An-Nisa / 4:135 in explained: O ye who believe, be the person you really enforcer of justice), as witnesses to Allah, even as against yourselves, or mother-father and kin. If he is rich or poor, Allah knows better kemaslahatannya. Do not follow your own desires and deviate from the truth. And if you distort the words or decline to do justice, verily Allah doth know all of what you do.

The study of alternative dispute resolution or often known as alternative dispute resolution (hereinafter abbreviated ADR) in order to actualize the various institutions or values of life of indigenous peoples to address various social problems of the Indonesian nation today. Deliberations to reach consensus is a process of dispute resolution and decision-making are considered rooted in a variety of indigenous and tribal peoples.¹

Means of conflict resolution (dispute) based on the value of local knowledge *Krik Slammat* sumbawa society based on the following considerations: attempted wherever possible to satisfy the parties, and neither party was won and lost in the resolution of conflict (dispute) them; Leads to peace of mind and satisfaction; Can strengthen the ties of the parties to the conflict in shades of kinship (relatives) and glorify each other (mutual satingi). This means that if there are those who violate the same, breaking a brotherhood and kinship, and no respect for others. Causing embarrassment (*ila*) accomplish their otherwise what is already a consensus earlier. This is similar to what is proposed by Satjipto Rahardjo that Indonesia's diverse moral supremacy should have more priority than the rule of law in establishing legal in Indonesia means pressure point in the lawless is the moral value than a formality aspects of ordinary legislation, which is then integrated into the legal system Indonesia, so the moral values animating substance of the law, the legal structure and legal culture.²

Table 1. Transpormasi of positive law to the moral law charged

<i>Rule Of Law</i>	<i>Rule Of Moral</i>
1. Conflict Resolution	1. Peace
2. Legislation	2. Moral, Justice
3. Procedure	3. Empathy
4. Legal Truth	4. Substantial Truth
5. Bureaucracy	5. Commitment

Rahardjo 1995 in Suteki 2012

¹ Hadimulyo. 1997. *Study to consider ADR Alternative Dispute Resolution in the Outer Court*, First Printing. Institute for Policy Research and Advocacy (Elsam). Jakarta. p. xiii.

² Suteki. 2012. *Legal pluralism and methodological implications: an approach to law which multifacet*. (Papers in science congress Indonesian law) Semarang: FH UNDIP. Case 5, see also John Griffiths. "Understanding Legal Pluralism, a Conceptual Description", in *Legal Pluralism An Interdisciplinary Approach*, Terjem. Andri Akbar, AL. Andang L Binawan, Bernadinus Stenly, Eds. Riyadi Terre, Didier suryadin, First Printing. (New York: Huma). 2005, p. 81.

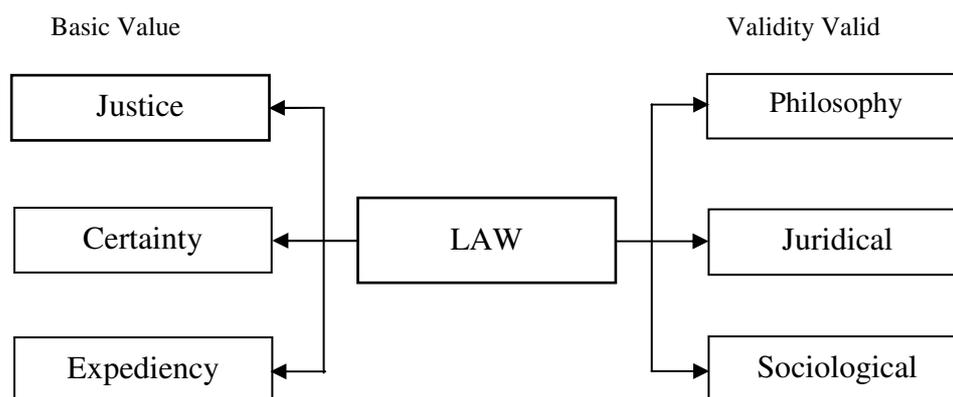


Figure 1. Transformation Values in legislation
 Satjipto Raharjo, Legal Studies. 2006, p. 20

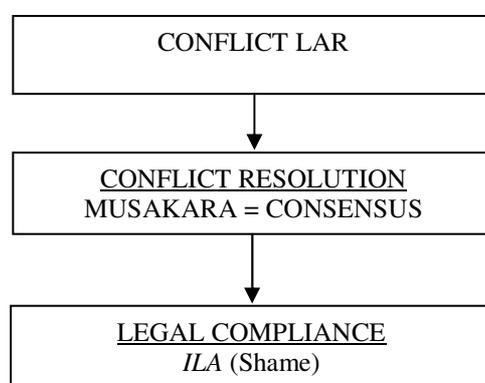


Figure 2. Conflict Resolution Flow Chart refineries Lar approach values local knowledge society *krik slamat* Sumbawa

4. Conclusion

Lar management conflict resolution by means of deliberation is rare, the dispute involves more formal institutions, both the village and the police chief even to the court, usually the problem is resolved through formal institutions more focused on formal procedures related to the rights and interests, especially the right and interests of the parties to the dispute, regardless of social bonds within communities Sumbawa, from here will inevitably occur breakdown of social relationships and kinship among members of society. So it is not infrequently lead to the conflict, in this study is a conflict with grazing land management field (*Lar*). Field data and the results of studies addressing that conflict management *Badi Lar* between farmers and farmer groups. Then the resolution of the conflict with positive law approach cannot provide a sense of justice for both the siding, the way in which by the way is *musakara* (consultation / mediation) *Tokal Barema* (seated together) who gave birth to peace of mind and satisfaction in shades of kinship (relatives) and mutual glorify (mutual *satingi*), then shame (*ila*) as a symbol of the honor society accomplish their sumbawa in what has become a common consensus..

5. Recommendation

The need for transformation value *krik slamat* can animate substance of the law, the legal structure and legal culture of law, in the form of Sumbawa Regency Regulation on the management of conflict resolution *Lar*. Because shame (*ila*) in Sumbawa society used as an instrument of legal order binding on members of the public who can logically and confidently that the consensus (agreement) or cultural values and laws that come and born of them to be obeyed and maintained by the community along with full faith and honour that the law is useful and beneficial to them.

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