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The Local Wisdom Of Tigo Tungku Sajarangan In Resolving Customary Land Conflicts: A Case Study In Nagari Batahan, West Pasaman Regency

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ABSTRACT

This study examines the role of local wisdom in resolving customary land conflicts in Nagari Batahan, Pasaman Barat Regency, West Sumatra, with a focus on the philosophy of Tigo Tungku Sajarangan. This philosophy involves three main elements: traditional leaders, the government, and the community, who collaborate to achieve a fair solution in customary land disputes. The study aims to understand the contribution of Tigo Tungku Sajarangan in resolving land conflicts and enriching social conflict theory within the context of indigenous communities. Using a qualitative approach with a case study design, in-depth interviews were conducted with traditional leaders, village government officials, and indigenous community members to identify customary practices that support conflict resolution. The findings of this study indicate that Tigo Tungku Sajarangan is not only a tool for dispute resolution but also a means of strengthening social cohesion, enhancing a sense of justice, and clarifying customary land rights boundaries. Theoretically, this study integrates Lewis A. Coser's social conflict theory, which states that conflict can clarify social relationships and support constructive change. This study suggests the importance of integrating local wisdom into inclusive and sustainable conflict resolution policies.

INTRODUCTION

The Minangkabau ethnic group, which inhabits most of West Sumatra, is renowned for its unique and profound socio-cultural system, structured within a strong matrilineal framework. Minangkabau culture is valued for its rich customs and traditions passed down through generations. One of the fundamental pillars of the Minangkabau social structure is the traditional leadership system known as *Tigo Tungku Sajarangan* (Nasution, 2024). This term carries symbolic meaning, referring to three parallel hearths, symbolizing balance, synergy, and cooperation (Sitepu, 2020).

Tigo Tungku Sajarangan consists of three main components that complement each other: *ninik mamak* (traditional leaders), alim ulama (religious leaders), and *cadiak pandai* (intellectual leaders). *Ninik mamak* are responsible for managing traditional customs, alim ulama provide spiritual and moral guidance, while *cadiak pandai* serve as a link between the community and knowledge as well as modern technology (Putri, 2020). The collaboration between these three elements creates a holistic leadership system, where social harmony and conflict resolution are top priorities, while also encouraging community progress in facing contemporary challenges (Anggraini, 2019).

Furthermore, Azyumardi Azra explains that these three elements work together to build, promote good (*amar ma'ruf*), and prevent evil (*nahi mungkar*) (Azra, 2011). Teguh adheres to the Minangkabau adat philosophy of "*adat basandi syarak, syarak basandi kitabullah*," which aligns with Islamic religious law (Syatri *et al.*, 2018).

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Rapid social change often presents challenges for the preservation and practice of traditional and religious values in society. In the context of Minangkabau philosophy, which is an important foundation for maintaining harmony and sustainability in society, it is also important to encourage intergenerational and intercultural dialogue to strengthen understanding of the importance of maintaining a balance between tradition and modernity. Thus, it is hoped that traditional and religious values will remain relevant and upheld in Minangkabau society.

However, the challenges faced by the Minangkabau community are not only from social changes but also from issues such as conflicts over customary land. In Nagari Batahan, the homeland *of the Minangkabau people,* cases of customary land conflicts are on the rise. As explained by Bachtiar (2017), these conflicts involve disputes over land ownership rights that violate customary law, ethics, morals, and the rules that apply in Minangkabau society.

Syafei *et al* (2023) explain several factors that drive customary land conflicts in indigenous communities (1) misunderstandings about customary land boundaries, which are often unclear or not well known by the parties involved. (2) Social and economic changes also influence perceptions of customary land, (3) claims between indigenous communities and external parties often exacerbate tensions, (4) Competition over claims among indigenous groups within the same area often leads to unfairness in the management of customary land, thereby creating conflicts.

Based on information obtained through interviews with *ninik mamak* and nagari communities, customary land disputes in Nagari Batahan often arise due to the misuse of customary land within the indigenous community itself. This problem stems from misunderstandings and deviations in the management of customary land, which should be managed jointly by the indigenous community. Communal land, which should be owned collectively, is often misused or controlled by certain individuals or groups who ignore the applicable customary rules. This misuse causes internal tensions and conflicts that divide community members.

These disputes occur within indigenous communities and have a significant impact on the social stability of the community. The lack of clarity regarding the boundaries of customary land and who has the right to manage and utilize it causes divisions within indigenous communities. Many parties feel that their rights have been neglected, while those with more power often abandon the principles of social justice, which should be the basis for the management of customary land. This injustice creates feelings of dissatisfaction and tension that further worsen relations within indigenous communities.

Previous studies have also revealed that similar conflicts often result in prolonged tensions that harm indigenous communities. Research by Anugrah (2020) identified that customary land conflicts in Lombok led to divisions between groups, territorial disputes, and poverty. Further research by Nutfa *et al* (2023) shows that this inequality in land ownership has led to increased social tension, which in turn has worsened the social and economic stability of the community. Conflicts over

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customary land rights that arise from injustice in the management of customary land not only impact the economic welfare of indigenous communities but also worsen relations between existing social groups.

Research conducted by Mahfud & Djohan (2024) discusses agrarian conflicts arising from overlapping regulations between the Basic Agrarian Law (UUPA), which regulates state land ownership rights, and the Job Creation Law, which facilitates the granting of land management rights. This overlap in regulations creates legal uncertainty and land ownership inequality, leading to social injustice and increased agrarian conflicts, contrary to the principle of protecting the weaker parties in Indonesian agrarian law.

Anas *et al* (2019) in their study examined the significant conflict between local communities and migrants in Tamiai Village, Kerinci District. The conflict was caused by several factors, such as regional head elections, inter-village sentiments, and claims over customary land. Tensions arose due to the dissatisfaction of both parties (local and migrants) with the decisions made to resolve claims over land that had long been controlled by migrants.

Based on the above description, the customary land conflict in Nagari Batahan has become a serious problem for the indigenous community. This conflict not only impacts the social and economic lives of the community but also threatens the existence of the indigenous community's culture and collective rights to their customary land. Although previous studies have discussed various factors and efforts to resolve customary land conflicts, studies on more sustainable approaches that involve the active participation of social actors in indigenous communities are still limited. This highlights the importance of further research to explore more holistic and effective solutions to resolve these conflicts.

The role of traditional Minangkabau leadership, which involves *ninik mamak,* alim ulama, and *cadiak pandai*, is crucial in addressing this conflict. Within the local wisdom system, these three elements work collectively and have distinct roles in maintaining social balance and harmony within the community (Amal & Siregar, 2023). *Ninik mamak* act as traditional leaders who have the authority to make important decisions, especially in matters of customary land management. Alim ulama play a role in providing spiritual and moral guidance based on religious teachings to ensure that conflict resolution is carried out fairly and in accordance with the principles upheld by the community. Meanwhile, *cadiak pandai,* as a group of intellectuals and professionals, contribute technical and strategic knowledge in resolving disputes and act as mediators between the conflicting parties.

The resolution of these disputes requires a comprehensive approach, which may involve mediation between the conflicting parties, education for the community on the importance of sustainable customary land management, and advocacy for policies that are more favorable to the interests of indigenous peoples. By involving the local wisdom *of Tigo Tungku Sajarangan*, it is hoped that a solution can be found that resolves these disputes in a fair and sustainable manner. This multidimensional

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approach, rooted in the traditional values of the Minangkabau people, is crucial for addressing the evolving challenges of today.

RESEARCH METHOD

This study adopts a qualitative approach with case studies. This approach was chosen to explore the unique characteristics and experiences of each case and to identify patterns or trends that can be generalized (Small & Calarco, 2022). Through case studies, this study will conduct an in-depth exploration of specific phenomena that occur, thereby providing a more detailed understanding. The purpose of this approach is to describe, explain, and describe in detail and factually the actual situation, while adhering to the existing conditions.

The primary object of this study is the role of the local wisdom *of Tigo Tungku Sajarangan* in resolving customary land conflicts. The focus of this research is to understand how this local wisdom plays a role in addressing social issues and conflicts that arise in the area.

The research location was selected in Nagari Batahan, Pasaman Barat District, West Sumatra Province, as this area has social dynamics closely tied to customary land conflicts. This conflict involves the understanding and management of customary land, which has long been part of the local community's customs and traditions. The people of Nagari Batahan, who are mostly of Mandailing ethnicity, have lived in this area for more than 170 years and have strong historical ties to their customary land. Additionally, this location is situated at the border between West Sumatra Province and North Sumatra Province, adding complexity to the resolution of issues related to customary land rights. The selection of this location aims to explore how local wisdom, particularly the principles contained in *Tigo Tungku Sajarangan,* is applied in resolving customary land conflicts in this area.

The data collection techniques in this study consisted of participatory observation, in-depth interviews, and documentation. Participatory observation was conducted by the researchers closely observing what the research informants did in the field. Interviews were conducted directly and in-depth with parties involved in the issue being studied, such as interviews with several traditional leaders whom the researcher deemed capable of providing the necessary information related to the research object. Documentation was carried out by recording or taking photographs or videos by the researcher to ensure the validity of the data obtained from the field.

Informants in this study consisted of individuals representing various parties involved in or affected by issues related to customary land in Nagari Batahan. Collecting data and information from various relevant sources was crucial to obtaining a comprehensive and objective picture of the existing conflict. The informants involved in the interviews include key figures in the community, such as *Tigo Tungku Sajarangan* (*elders,* religious leaders, *traditional healers)*, the nagari government, and other relevant parties, including communities directly affected by customary land rights issues in the area.

In this study, data validation was carried out using source triangulation techniques. This technique was chosen to ensure the accuracy of information by

comparing and re-examining data obtained from various sources. The researcher then compared data from one source with data obtained from other sources to ensure consistency. For data analysis, this study referred to the model developed by Miles and Huberman, which involves three main steps, namely: (1) Data reduction, (2) Data presentation, and (3) Drawing conclusions and verification.

RESULTS AND DISCUSSION

1. Minangkabau Local Wisdom: *Tigo Tungku Sajarangan*

The people of Pasaman Barat can be categorized as a civilized, religious, and cultured society that has grown and developed from the past to the present. The term civilized here refers to a society with noble character, culture, and civilization (Sahrul & Daulai, 2023). The main foundation of these values comes from the Quran and Hadith as guidelines for Islamic teachings. Based on these principles, the *ninik mamak (*traditional elders*)*, religious scholars, and intellectuals play a role in harmonizing religion and customs so that both become mutually supportive elements in building the nagari. The philosophical framework underlying this is ABS-SBK (*Customs Based on Sharia and Sharia Based on the Quran)* (Fardius, 2017).

This philosophical framework has produced two leadership models in Pasaman Barat District (1). Formal leadership includes the nagari and jorong (2). Informal leadership is the Kesatuan Adat Nagari (KAN), which includes *the Tigo Tungku Sajarangan.* The formal leadership model is official leadership regulated by the local government through the issuance of a Decision Letter (SK) appointing leaders, setting term limits, ranks, and monthly salaries. These leaders include the district head (camat) who leads the district, the village chief (wali nagari) who leads the village equivalent to a village head in other areas, and the jorong chief (kepala jorong) who heads the jorong equivalent to a village head in other areas.

The informal leadership model consists of leaders who are not officially appointed by the government but by the community, and are then issued a Decree (SK) of appointment by the government. They typically do not have a term limit and are not paid a fixed monthly salary. Examples of informal leadership include *Tigo Tungku Sajarangan; ninik mamak*, alim ulama, and *cadiak pandai*. Although this leadership model is informal, it is officially regulated through Regional Regulation (Perda) of West Sumatra Province Number 9 of 2000 concerning the Basic Provisions of Nagari Government. This regulation applies throughout the regency except in the Mentawai Islands (Yulika, 2017). This regulation was further strengthened and issued as Regional Regulation (Perda) of West Sumatra Province No. 6/2014 on the Strengthening of Customary Institutions and the Preservation of Minangkabau Cultural Values, particularly regarding ABS-SBK (*Customs Based on Sharia and Sharia Based on the Quran)*. Based on these two regional regulations, it is evident that the local government has accommodated and seriously addressed the status of informal customary institutions in society.

The wisdom *of Tigo Tungku Sajarangan* plays an important role in harmonizing relations between traditional leaders, the nagari government, and the indigenous community. These three elements collaborate to create fair and sustainable solutions to conflicts, particularly disputes over customary land. *Ninik mamak,* as traditional leaders, play a very central role. As guardians of tradition and culture, *ninik mamak* not only serve as mediators in conflict resolution but also function as protectors of local wisdom

passed down through generations. They are respected figures with the authority to interpret the history of the land, understand the boundaries of customary rights, and formulate solutions rooted in traditional wisdom. In every customary land dispute, traditional leaders strive to balance the various interests at stake, based on principles of justice and social balance that are highly valued by indigenous communities.

On the other hand, the nagari government, or *cadiak pandai*, as part of the formal government structure, plays an important role in ensuring that every solution produced remains within the applicable legal framework. Although hierarchically separate from the customary system, the role of the nagari government in *Tigo Tungku Sajarangan* is to guarantee that the solutions reached are not only acceptable to the indigenous community but also recognized by the state. The nagari government acts as a bridge between tradition and formal law, helping to harmonize customary rules with state policies. In this regard, they also serve to ensure transparency and community involvement in every step of dispute resolution.

Religious scholars play a very important role in the local wisdom *of Tigo Tungku Sajarangan*, particularly in the process of resolving customary land conflicts in indigenous communities. As spiritual leaders, religious scholars are responsible for preserving and interpreting Islamic teachings, which form the foundation of Minangkabau society. In the context of dispute resolution, their role is not only as moral guides but also as mediators who can connect religious values with customary law. Religious scholars play a central role in ensuring that decisions made align with religious norms. In this regard, they integrate Islamic law with existing customary law, balancing the " " between these two legal systems to achieve solutions that are not only socially just but also consistent with the principles of Islam. They provide guidance on how conflicts should be resolved, taking into account aspects of justice, social balance, and cultural sustainability.

These three elements, although originating from different realms, form a mutually reinforcing unity. The wisdom *of Tigo Tungku Sajarangan* teaches that conflict resolution does not depend on one party or approach alone, but requires close cooperation between customs, religion, and state law. In practice, this means that the resolution of customary land conflicts is not a process carried out by one party alone, but a collective effort in which each element contributes to achieving a just and sustainable solution. The harmonization of these three elements enriches the dimensions of conflict resolution, which not only prioritizes legal or administrative aspects but also considers local wisdom that is at the heart of the social and cultural life of indigenous communities.

2. Conflict Resolution Process Based on the Wisdom of *Tigo Tungku Sajarangan*

The resolution of customary land conflicts in Minangkabau society, which emphasizes the wisdom *of Tigo Tungku Sajarangan*, does not rely on a single dimension but involves a holistic approach that integrates the roles of *ninik mamak*, alim ulama, and *cadiak pandai* in a mutually supportive and reinforcing process. Each element within *the Tigo Tungku Sajarangan* has a clear yet coordinated role in creating a resolution that is not only based on customary principles but also on moral values and applicable legal considerations. This conflict resolution process prioritizes consultation, consensus, and inclusive social justice, where every party involved in the customary land dispute is given space to be heard, understood, and have their interests considered.

Based on interviews with various traditional leaders, religious scholars, and intellectuals directly involved in conflict resolution, it appears that the first step in conflict resolution is identifying the root causes. *Ninik mamak,* as guardians of tradition, play a key role in listening carefully to and exploring every claim or objection raised by the parties in conflict. They try to develop a shared narrative that can be used as a basis for further deliberation. At this stage, it is important that all parties are given the opportunity to speak, without anyone feeling neglected or marginalized. This process reflects the fundamental value of deliberation in Minangkabau customs, which aims to create a common understanding of the issues at hand.

Once the problem has been identified, the next stage is deliberation to reach consensus. This is where the role of religious scholars is very important. They not only serve as mediators, but also as moral and spiritual guides for all parties. In an interview with a religious scholar, it was explained that every deliberation must prioritize the principles of justice and peace taught in religion. The solutions reached must reflect religious values, which emphasize peace, brotherhood, and universal justice. This shows that a religious perspective in the conflict resolution process is very influential in maintaining social harmony, both in the short and long term. Religious scholars also remind us that in every decision, they must avoid decisions that are oppressive to one party, so that the decisions taken can be accepted with an open heart by all parties.

However, even though deliberations have been conducted properly, there are often elements of state law that cannot be ignored in customary land conflicts. This is where the role of the wise becomes very important. They bring a rational and scientific perspective to the conflict resolution process. *The wise* serve to ensure that the solutions reached are not only valid according to custom but also in accordance with state law governing land ownership and management. In some cases, they even suggest that the disputing parties refer to higher legal rules if the issue at hand touches on state law. An interview with a wise elder revealed that in many cases, conflict resolution that relies solely on customary law without taking into account state law can risk creating greater injustice, because state law provides a clearer and more definitive basis for land rights.

The resolution of customary land conflicts using the *Tigo Tungku Sajarangan* approach not only resolves conflicts formally, but also seeks to build social trust and strengthen relationships between community members. This process emphasizes the values of mutual cooperation and togetherness, in which all elements of society are involved in providing solutions. In several cases identified through interviews, the community helped resolve existing problems by providing moral support to the parties involved and ensuring that the decisions made in the deliberations were widely accepted. This shows that in Minangkabau culture, conflict resolution is not only the responsibility of individuals or certain groups, but also a collective responsibility involving the entire community.

Overall, the process of resolving communal land conflicts through the *Tigo Tungku Sajarangan* wisdom system is highly flexible yet firmly rooted in strong traditional values. This process combines moral, social, customary, and legal aspects, leading to resolutions that are not only fair for the parties involved but also strengthen social bonds within the community. Thus, the *Tigo Tungku Sajarangan* wisdom system does not merely serve as a short-term solution but also as a tool to strengthen social peace and prevent similar conflicts in the future. This wisdom demonstrates that in

Minangkabau society, customs are not only guidelines for social life but also play a significant role in resolving social issues faced by the community.

Through this approach, it has been proven that although customary land conflicts can be very complex issues that affect many parties, by using deep local wisdom, the Minangkabau community is able to find a solution based on social justice and harmony. Conflict resolution using the *Tigo Tungku Sajarangan* approach offers a community-based alternative to conflict resolution that prioritizes collective involvement and respects the traditional values that have long been part of the community's culture.

3. Analysis of Community Involvement in Resolving Customary Land Conflicts Based on Local Wisdom

The resolution of customary land conflicts in Nagari Batahan provides a strong illustration of the application of local wisdom in Minangkabau society, reflected in the principle *of adat basandi syarak, syarak basandi kitabullah*. This principle not only serves as the foundation for the social and cultural life of the Minangkabau indigenous community but is also highly relevant in the context of resolving customary land disputes. At its core, this principle teaches that customary law must be based on religious teachings, in this case Islamic law, and Islamic law itself must be based on the Quran. Thus, every decision made in the resolution of customary land disputes in Nagari Batahan not only considers customary principles but also the teachings of Islam, which emphasize justice, balance, and mutual respect for the rights of individuals and communities.

The customary deliberation process, which is part of the resolution of customary land disputes in Nagari Batahan, reflects the application of these principles. In practice, the customary community involved in customary land disputes will hold deliberations involving various parties, including the disputing parties, customary leaders, and religious leaders. In this deliberation, customary considerations and Islamic law are the main basis for finding the best solution for all parties. The customary deliberation in Nagari Batahan is not merely a forum to reach an agreement on land boundaries, but also to ensure that the decisions made do not conflict with religious values. Every decision made in the customary deliberation is always based on the principle *of syarak basandi kitabullah,* which emphasizes the importance of justice and mutual prosperity in every dispute resolution.

The success of traditional deliberations in resolving customary land conflicts also depends heavily on the role of traditional and religious leaders. Traditional leaders act as mediators in the deliberations, while religious leaders provide guidance to ensure that decisions are in line with Islamic teachings. In many cases found in this study, religious leaders reminded the disputing parties to not only consider personal or group interests, but also to pay attention to the principles of universal justice taught in the Qur'an. For example, in the resolution of customary land disputes, religious leaders often remind the parties that the land is not private property that can be used arbitrarily, but rather a trust that must be managed for the common good in accordance with Islamic teachings that emphasize the principles of social justice and solidarity.

After a traditional deliberation process involving customary and religious considerations, one important aspect of resolving customary land disputes is the restoration of social relations between the disputing parties. In Minangkabau custom, maintaining good relations among members of the community is highly emphasized,

and this is reflected in efforts to restore relations that have been severed as a result of land disputes. The principle *of adat basandi syarak, syarak basandi kitabullah* teaches that the continuity of social relations is not only important for maintaining harmony in society but also for preserving religious values in daily life. Therefore, in resolving customary land disputes in Nagari Batahan, the process of restoring social relations often involves traditional rituals aimed at rebuilding relationships between the disputing parties. These traditional rituals are not only symbolic but also carry deep meaning about the importance of reconciliation and strengthening social bonds based on religious and customary principles.

In addition, education and outreach on customary rights and customary land management are also an important part of local wisdom in the Nagari Batahan community. Traditional and religious leaders often play a leading role in educating the community about the importance of preserving customary land as part of their ancestral heritage and shared responsibility. This is where local wisdom based on adat basandi syarak plays an important role, because in Islamic teachings, land and nature are a trust given by Allah SWT to be managed wisely and not misused. This education also teaches the younger generation to respect communal land rights as part of their obligations toward the community and religion. Thus, through an educational and awareness-raising process involving traditional and religious leaders, the community of Nagari Batahan is taught to manage communal land responsibly, not only based on customary law but also by considering the religious values contained in the Quran.

However, the application of local wisdom in resolving customary land conflicts in Nagari Batahan is not without challenges. One of the biggest challenges faced is the lack of deep understanding of customary law and Islamic law among some members of the community. Although the principle *of adat basandi syarak (*customary law based on Islamic law) has become an integral part of their social life, some individuals may still find it difficult to understand how customary law and Islamic law can coexist and complement each other in the context of customary land dispute resolution. Additionally, external influences from outside the traditional community, such as economic development that increasingly focuses on the commercial use of customary land, often add complexity to preserving local wisdom. This external pressure often influences the integrity of decisions made in customary deliberations, as some parties may prioritize economic gain over social justice, which is at the core of the adat basandi syarak principle.

Overall, the resolution of customary land conflicts in Nagari Batahan reflects the application of local wisdom rooted in *adat basandi syarak, syarak basandi kitabullah*, which provides a strong foundation for maintaining justice, strengthening social relations, and preserving customary land as an ancestral heritage. This process demonstrates how values rooted in religion can serve as an effective solution to resolve disputes, although challenges and obstacles from external influences must still be addressed and managed wisely.

4. Analysis of Conflict Resolution Based on Lewis Coser's Theory

In analyzing the resolution of customary land conflicts in Nagari Batahan, Lewis Coser's theory on the function of conflict in society is highly relevant. Coser, an American sociologist, is known for his work *The Functions of Social Conflict* (1956), in which he emphasizes that conflict in society is not always destructive but can bring about constructive social change (Coser, 1957). Coser is a key figure in the functionalist

approach to conflict, which views conflict as an inevitable and even essential element in maintaining social balance and the existing social structure. In Coser's perspective, conflict serves as a tool enabling society to reflect on its values, norms, and intergroup relationships within a social system (Dahrendorf, 1958).

Coser distinguishes between two types of conflict: open conflict and hidden conflict, both of which have different impacts on social structure (Arrozy *et al*., 2024). Open conflict, which occurs in public spaces and involves opposition between groups or individuals, has the potential to bring about changes in existing social relationships and norms. Meanwhile, hidden conflict, which more often occurs within families or smaller communities, can exacerbate tension and dissatisfaction without providing clear solutions (Ramadhani & Safitri, 2019). In the context of customary land dispute resolution in Nagari Batahan, the conflicts that occur tend to be open conflicts, where the disputing parties interact directly in traditional deliberations.

Coser's theory states that conflict, although potentially damaging to social relationships, also serves to renew and reaffirm social structures (Siregar & Munawir, 2020). In this case, the resolution of customary land conflicts in Nagari Batahan reflects the constructive function of conflict. The customary deliberations held to resolve customary land disputes are not only a forum for reaching agreements but also a means of updating customary regulations and strengthening social norms within the community. The conflicts that arise provide an opportunity for the community to reflect on the existing customary land management system and ensure that it remains relevant to social changes, such as economic and social changes that affect the use of customary land.

According to Coser, in social conflicts, the use of force or violence tends to lead to separation and fragmentation, while deliberation and negotiation can strengthen social solidarity and reduce tensions between groups (Fringka, 2016). This is evident in the practice of customary land conflict resolution in Nagari Batahan, which prioritizes deliberation as a mechanism for achieving fair solutions that accommodate various interests. Coser argues that conflicts resolved through deliberation and negotiation create conditions in which social relations can be maintained and even strengthened, as the decisions made reflect a broad consensus.

The role of traditional and religious leaders in the traditional deliberation process in Nagari Batahan is also in line with Coser's theory on the function of social control in conflict. Traditional leaders function as mediators and guides in deliberations, while religious leaders provide moral and religious foundations for decision-making. The social control exercised by these two figures ensures that dispute resolution does not only prioritize the interests of individuals or groups, but also considers broader social values of " ," such as justice, peace, and mutual prosperity. In other words, they help prevent conflicts from turning into destructive social conflicts, but instead serve to strengthen social bonds within the community.

In conclusion, the application of Coser's theory in the resolution of customary land conflicts in Nagari Batahan shows that social conflicts can play a constructive role in renewing social norms and structures. Traditional deliberations involving traditional and religious leaders as mediators enable resolutions that are not only fair according to customary law but also in line with religious values. Thus, conflict is not merely a problem to be avoided but can serve as an opportunity to strengthen social bonds, renew existing values, and create fairer solutions for all parties involved.

CONCLUSION

The resolution of customary land conflicts in Nagari Batahan reflects the application of local wisdom based on the principle of adat basandi syarak, syarak basandi kitabullah. This process involves three main elements in the Minangkabau customary system, namely ninik mamak (customary leaders), alim ulama (religious leaders), and cadiak pandai (intellectuals or nagari government), who collaborate in finding fair and sustainable solutions. Customary deliberation as a conflict resolution mechanism emphasizes the principles of justice, peace, and collective well-being, while upholding the religious values enshrined in the Quran.

Through the roles of each element, the resolution of customary land conflicts strengthens social bonds within Minangkabau society and maintains a balance between customary law, Islamic law, and state law. However, the main challenge lies in the lack of understanding of customary law and Islamic law among some members of the community, as well as external influences that can impact decision-making. Nevertheless, education and awareness campaigns regarding customary land rights can enhance understanding and promote more prudent management of customary land.

Within the framework of Lewis Coser's theory of the functions of conflict, this dispute resolution demonstrates that conflict, if managed wisely, can renew and strengthen social structures, strengthen solidarity, and renew existing social norms. Thus, this conflict resolution process not only provides short-term solutions but also serves as a means to prevent similar conflicts in the future and preserve the traditional values that form the foundation of Minangkabau society.

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