



Land management policy in the coastal area based on the local wisdom

¹Ana Silviana, ¹Yos J. Utama, ²Nurhasan Ismail, ¹Mira N. Ardani

¹ Faculty of Law, Universitas Diponegoro, Prof. H. Soedarto, S.H. Street – Tembalang Semarang, Indonesia 50275; ² Faculty of Law, Gadjah Mada University, Sosio Yustisia Street Number 1, Bulaksumur, Sleman Regency, D.I. Yogyakarta 55281, Indonesia.
Corresponding author: A. Silviana, silvianafhundip@gmail.com

Abstract. Most land ownership, land utilization, and the general use of land in several coastal areas in Indonesia are regulated under customary law and local wisdom. Unluckily, some of the Agrarian Laws issued by the government regulating the ownership and utilization of lands often are not in concomitance with the local wisdom. This study discusses the status and compatibility between customary law and formal agrarian law in Maluku, Bali-Lombok, Aceh, and Riau Islands through normative juridical methods. The results show that the coastal management in the current study sites has a relatively identical scheme with a slight difference in terminology. The management and utilization of coastal areas in Maluku Province are regulated by community-based fishery management known as Sasi. While in Aceh, they named it Panglima Laot, a customary institution that mediates local fishers and the government and assists local governments in the successful development of fisheries, customs, and habits of fishing communities. Similarly, Bali-Lombok comes with their term known as Awig-awig, while Batam is proud of their Kelong. Local wisdom for coastal management was ignored by the government before the 1998 reformation. Fortunately, time changed, and the government gave more authority to local governments to adopt local wisdom and apply customary laws. This study proves that harmonization between state laws and customary laws can be configured by understanding each interest, mission, and target for a better environment and society's livelihood.

Key Words: coastal area, customary law, government policies, land utilization, local wisdom.

Introduction. Reaching over 81,000 km² of coastline and a sea area of 3.1 km², Indonesia proudly holds 17,508 islands. Based on the 1982 UNCLOS (United Nations Convention on the Law of the Sea 1982), Indonesia possesses sovereign rights to utilize the Exclusive Economic Zone with an area of 2.7 million km² through various advantages to explore, utilize, manage, and research biological/non-biological resources. Besides, Indonesia also has jurisdictional rights to construct buildings or artificial islands (Kahar et al 2016). Indonesia's resources have their characteristics as an archipelagic country with infamous diversity in traditions, tribes, customs, ethnicities, and habits. Such characteristics are reflected in some examples of lifestyles in each community. Uniquely, these diversities are united by the Indonesian saying known as "Bhineka Tunggal Ika," translated as "Unity in Diversity" (Ludji & Lauterboom 2015).

Indonesia's marine territory covers almost two-thirds of its total area. Therefore, coastal and marine resources such as fish, mangroves, coral reefs, seagrass, minerals, petroleum, natural gas, and mining materials have high economic value for the people of Indonesia. According to Cribb & Ford (2009), given that Indonesia's sea is one of the largest in the world, the call to manage, protect, and conserve coastal areas and marine resources is deemed extremely necessary.

Ownership and utilization of coastal land in several regions in Indonesia are regulated based on customary law, which relies on local wisdom. Customary law is an unwritten law in a community, and most Indonesians still embrace such laws because each region has the authority to manage and develop their area following the capabilities and potential of each region (Rugebregt 2015).

In Indonesia, the state is given the authority (State Authority) to regulate and manage the utilization, designation, provision, and maintenance of land, water, and outer space (Article 2 of Law Number 5/1960 concerning Basic Agrarian Principles). Being a representative of the people enables the state to have the highest level of authority to regulate and implement the utilization, designation, provision, and maintenance of everything within the country. In addition to the authority, the state is also tasked with regulating and managing agricultural resources in order to achieve community welfare and provide benefits to the current generation without compromising the needs of future ones.

The state has a target to protect natural resources and improve people's lives while involving local communities in managing tangible resources. Community involvement in the management of coastal areas will increase surveillance over a resource such as exploitation. Resources in coastal areas are divided into two: natural and manmade. Natural resources are the formations that are formed naturally, such as coral reefs, mangroves, beaches, seagrass beds, lagoons, and deltas. In contrast, manmade resources are environments whose existence is deliberately constructed, such as ponds, rice fields, tourist areas, industrial areas, agro-industrial areas, and residential areas (Kahar et al 2016).

Some regions in Indonesia still apply customary rules as laws to manage their natural resources, and the large number of people living in coastal areas will contribute to the changes in coastal ecosystems. Communities with their customary law perceive that the presence of local communities will positively impact coastal ecosystems as they believe that nature would always force them to protect the environment since coastal areas are their source of livelihood (Martin et al 2005).

Nazaruddin et al (2016) found that although the regulation, ownership, and utilization of land by coastal communities are based on customary law and local wisdom, the role of state law is inevitable. Policies issued by the state are sometimes considered antagonists against customary rules, and these situations often lead to conflicts between local communities and local governments.

Community participation in managing the sea and coastal areas plays a vital role through the obedience from the community and the rules issued by the government.

Sometimes the formal laws issued by the government do not follow the reasoning of the indigenous people, so it is difficult for them to accept and understand what the government wants. As a result of the non-synchronization of formal law with public understanding, inconsistencies between customary law and the state will always occur, leading to the unacceptance of formal laws. The difference in legal views and customary laws can be defeated by harmonizing the customary law that already exists in coastal communities with the law issued by the state. One example of legal harmonization is the making of Awig-awig by the people in West Nusa Tenggara. Awig-awig is used to anticipate environmental damage by taking a solid and fair response against anyone who commits destructive activities (Karmini 2020).

Several other coastal areas that simultaneously employ state law and customary law as instruments of national policy can be found in Maluku, Aceh, Bali-Lombok, and Riau Islands. This paper aims to discuss the arrangement, management, and utilization of coastal areas, viewing the customary law and state policies in several places in Indonesia, such as Maluku (Sasi), Aceh (Panglima Laot), Bali-Lombok (Awig-awig), and Batam (Kelong).

Material and Method. Through normative juridical methods, this study discusses the status and compatibility between customary laws and formal agrarian laws in Maluku, Bali-Lombok, Aceh, and Riau Islands. The analysis was carried out by examining secondary data obtained from customary laws, expert opinions, and state legal materials (Soekanto & Mamudji 2006) concerning land utilization, land management, and spatial planning. The results are expected to provide insights regarding the proper harmonization for a better approach when formal laws aspire to penetrate the customary laws in coastal villages.

Results and Discussions

Local wisdom in Maluku (Sasi). Sasi for the people of Maluku was known as customary law, and became local wisdom that plays an essential role in preserving natural resources and the environment at sea and on land (Haulussy et al 2020). The indigenous people of Maluku are extremely reliant on natural resources, and their communal life requires local wisdom that has been passed down from one generation to the next generation as an heirloom.

For ages, customary law has influenced various aspects such as governance, economy, management, and environmental protection. Until now, customary law has proven to have an essential value in strengthening the natural, social, and economic context. The socio-cultural life of Maluku people that cannot be separated from customary law is used to manage natural resources, meet the needs of daily life, and preserve biological resources and ecosystems (Holle et al 2020). Since the indigenous people of Maluku depend heavily on fisheries and agricultural products, Sasi prohibits the exploitation of natural resources. Such regulations were made to preserve and maintain the quality and quantity of biological resources, such as animal and vegetable) (von Benda-Beckmann 1995).

In addition to regulating the use of natural resources, Sasi also regulates the relationship between humans-nature and human-to-human. Sasi for the people of Maluku is also employed to maintain the manners of people's lives for the sake of equitable distribution of natural resources to the entire population (Matitaputty et al 2018). Almost all islands in Maluku Province apply Sasi (Halmahera, Ternate, Buru, Seram, Ambon, Lease Islands, Watubela, Banda, Kei Islands, Arudan, Southwest Maluku, and Southeast Maluku), and so does Papua Province (Raja Ampat, Sorong, Manokwari, Nabire, Biak, Numfor, Yapen, Waropen, Sarmi, Kaimana, and Fakfak). The terminology of Sasi also varies. In the Kei Islands, Sasi has other names such as Yot in Kei Besar Island and Yutut in Kei Kecil Island (Balubun et al 2019).

In the agricultural aspect, Sasi regulates all agricultural products, both in yards, lawns, plantations, and fields in order to prevent damage to the environment (Haulussy et al 2020). According to local customary law, the basic notion of land and sea ownership in Maluku is essentially a conception of community-joint ownership. Based on this idea, Maluku customary law develops a unique thought of natural resource management following the pattern of social and kinship. According to Tuny et al (2016), social structures with equality of status (egalitarian) are strongly established in Central Maluku. Also, compared to other Maluku regions, the village leadership and governance system is limited to only one village in Central Maluku, making it relatively easier to manage local natural resources.

Therefore, the natural resource management system in Maluku adheres to the symbiotic principle of mutualism and reciprocity to maintain environmental stability. Sasi applications are generally implemented in various expanses of land, such as Sasi Ewang (forest), Sasi Sago, and Sasi Coconut (to preserve local food). In some places, the preservation of sacred forests (seats of ancestors) applies the Eternal Sasi (Renjaan et al 2013). This type of Sasi is usually carried out in endangered and critical areas such as mangrove forests and forests with sacred wildlife species (including snakes, big lizards, and forest rats) (McLeod et al 2009). Some of the villages that employ Eternal Sasi can be found in Ta Island, Tanimbar Kei, and Southeast Maluku.

One of the practitioners who actively apply Sasi is Eliza Marthen Kissya (Figure 1). In his seventieth, Eliza, known as Elli, is Kewang (chief of customary law) in Haruku Island, Central Maluku Regency, Maluku. As Kewang, Elli is in charge of supervising the implementation of Sasi, especially in determining land-use boundaries up to 200 meters from the coastline. Due to his passion for the environment, Elli tries to keep the Sasi tradition alive. Elli believes that the basis of the mandate is a simple life, and the tradition of maintaining harmony between humans and natural resources must be carried out. In addition to helping oversee the rules and educating the community to obey customary rules, Kewang must also penetrate all social structures of society (Nasila & Akib 2014).



Figure 1. Eliza Marthen Kissya (middle) serves the environment in Maluku as Kewang and gains recognition from the National Disaster Management Agency in Indonesia (source: <http://www.aman.or.id/2012/11/eliza-kissya-tokoh-inspiratif-penanggulangan-bencana-2012/>).

Figure 2 shows the Sasi Lompa tradition known as Sasi Lompa Ikan (Sasi Lompa) in Haruku Island, Central Maluku Regency. Sasi Lompa Ikan is a unique annual event for the people of Haruku Island and Ambon, focusing on wisdom in preserving the environment. Sasi has strict rules; if Kewang has established one Sasi that prohibits people from taking one type of resource, then anyone has no right to take that particular resource with no exception. The provisions of Sasi Lompa in Haruku Island restrict the maximum captive breeding and rearing of Lompa fish. Therefore, when Sasi Lompa comes to celebrate, the public can harvest Lompa fish at the perfect time with excellent yields.



Figure 2. Sasi Lompa Ikan becomes the most awaited festival (source: <https://beritabeta.com/mengintip-tradisi-unik-sasi-lompa-di-negeri-haruku-bagian-ke-1>).

Initially, Sasi was the result of the decision and agreement of the king and received the approval of all his people. Since Sasi regulations are binding, residents who violate will receive sanctions without protest. Salampessy et al (2015) found that in addition to Kewang's role in maintaining the Sasi agreement, Sasi's success is also maximized by the community having faith that those who violate Sasi will be cursed.

Sasi applied by the people of Maluku has substantive values: (a) regulates the utilization and harvest rights according to village regulations; (b) serves to prevent land and water disputes between fellow natives and immigrants; (c) serves as the maintenance and preservation of the marine and land environment. Laws that apply in Indonesia related to the environment, such as Law Number 31/2004 concerning Fisheries, Law Number 41/1999 concerning Forestry, and Law Number 23/1997 concerning Environmental Management, always coexist with Sasi implemented in Maluku. The laws, as mentioned earlier, have an interconnected position in bringing positive impacts to nature and society in Maluku.

Panglima Laot; environmental management in Aceh. Panglima Laot is a traditional organization that manages the fisheries sector, conserves natural resources, and resolves disputes between fishers in Aceh Province. According to the Acehnese, customary law is a tangible asset and a gift from God Almighty. For the people of Aceh, Panglima Laot has strategic value for human life and environmental sustainability (Wilson & Linkie 2012). Wise and understanding environmental management to preserve nature is a must-have idea, and this has been practiced for generations by the people of Aceh. Until now, Panglima Laot and the local community manage the environment and natural resources by applying the values and concepts of local wisdom (Aswita et al 2018).

Generally, Panglima Laot has the authority to foster and enforce maritime law, regulates activities at sea, utilizes marine resources, and acts as customary marine courts. Panglima Laot, as a traditional institution according to historical records, had existed since Sultan Iskandar Muda led Aceh back in the 14th century. Initially, Panglima Laot had two responsibilities: prosecute the war against colonialism and collect taxes from ships stopped by every port in Aceh. After the independence of the Republic of Indonesia, the duties and authorities of Panglima Laot began to shift into regulating the procedures for catching fish known as Meupayang and mediating disputes between fishers (Wilson & Linkie 2012).

Although the Tsunami on December 24 in 2004 caused many disadvantages to the people of Aceh, Panglima Laot received recognition after the tragedy with the issuance of Law Number 11 of 2006 concerning the Government of Aceh (Article 9899 and Article 164 paragraph (2) letter e). Later, the law was translated into Aceh Qanun No. 9/2008 on the Development of Aceh's Customs and Indigenous Life and Qanun No. 10/2008 on Customary Institutions. Furthermore, Panglima Laot was accepted as a World Fisher Forum People (WFFP) member as a world fishing community organization in 2008 (Nasution 2018).

In regulating fishing activities, Panglima Laot has the authority: (a) to determine fishing rules; (b) to determine profit sharing and days off from fishing; (c) to resolve disputes between fishermen; (d) to coordinate the implementation of customary marine law, stock resources, and advocate the marine-fishery policies to improve fishermen's welfare (Aswita et al 2018).

In fostering and enforcing customary marine law, Panglima Laot has the authority to make custom adjustments, keeping up with the times and technology without ignoring local customs as guidelines. Meanwhile, in carrying out the management of the coastal and marine environment, Panglima Laot adheres to the customary law of the sea. Customary law obeyed by the community in maintaining the fishing system also functions as a complement to the law established by the state or even becomes the primary legal basis if national law is inexistent. Therefore, the main element of maritime law with customary law-based is that fishers with their abilities must manage marine resources and preserve the potential of resources (Aswita et al 2018).

The coastal areas under the authority of Panglima Laot include "Bineh Pasie" (beach), "leun pukat" (trawl area), "Kuala/teupien" (ship landings, both in the bay and Kuala areas), and "laot luah" (sea free). In his study, Abdullah et al (2018) stated that Panglima Laot policy follows the rule of state law and seeks to manage marine resources and the community's economy. As one of the oldest customary law organizations, Panglima Laot obtained the ratification of Law Number 11 of 2006 concerning the Government of Aceh, supplemented by Qanun Number 9 of 2008 concerning the Guidance of Indigenous and Customary Life Development, and Qanun Number 10 of 2008 concerning Customary Institutions. One of Panglima Laot's activities is represented in Figure 3 below:



Figure 3. Aceh traditional fishermen, known as Panglima Laot, were fishing in the Banda Aceh coast (source: <https://kumparan.com/acehkini/pentingnya-penguatan-lembaga-panglima-laot-penguasa-di-laut-aceh-1s1IhdN73yu>)

Awig-awig; local wisdom from Bali-Lombok. Awig-awig is customary law regulating matters related to the maintenance of command and security in Bali-Lombok people's lives, including permissible and prohibited acts, sanctions, and institutions authorized by the community to impose sanctions.

Awig-awig in Lombok was formed due to legal hegemony and monopoly of law enforcement by a group of governing people; that was when traditional practices in fisheries management and local rules were lost and ignored. The existence of local rules due to legal hegemony at that time made Awig-awig less intense and degraded (Arif et al 2017).

As a customary rule used as a guideline by the community in managing natural resources, Awig-awig was formed to preserve traditional fisheries and protect traditional culture, especially in the fisheries sector. In addition, Satria et al (2006) said that Awig-awig arises due to the increase in destructive fishing activities, conflicts in the coastal environment, and the high level of environmental damage. The community has applied the term Awig-awig since the Kingdom of Bali, and this rule is nevertheless a favorable culture in Bali (Ardhana 2014).

Sustainable coastal development based on Awig-awig throughout the waters of Bali and West Lombok does not stand alone. Therefore, government elements such as the Department of Marine Affairs and Fisheries, Sub-districts, heads of villages/hamlets, and the community such as fishermen groups also participate in the implementation of Awig-awig (Satria et al 2006).

Awig-awig determines whether a fishery activity may or may not be carried out, and sanctions from the competent authority will be applied if a violation activity befalls. Based on the agreement between stakeholders, the authorized institution with the right to impose sanctions is the Marine Fisheries Management Committee consisting of local fishermen, religious leaders, community leaders, fisheries entrepreneurs, environmentalists, and the head of villages. The Marine Fisheries Management Committee is an autonomous organization with great authority in implementing the Awig-awig regulations and approved by the Head of the local Marine and Fisheries Department in Bali Province. One implementation of Awig-awig in the management of coastal fishery resources can be found in Jungutbatu and is the actualization of Law No. 4/1982 concerning Basic Provisions for Environmental Management.

The rules set by the village government, traditional instruments, religious leaders, and traditional leaders regarding the implementation of Awig-awig are as follows (Wahyudin 2015):

1. indigenous peoples of Jungutbatu Village are prohibited from taking and utilizing mangrove for any purpose;
2. indigenous peoples of Jungutbatu Village are not allowed to take coral reefs that can damage the ecosystem and cause coastal abrasion;
3. for housing development, the extraction of beach sand is allocated to specific areas in the customary village with the approval of the local head;
4. the zoning of seaweed cultivation is regulated so as not to interfere with shipping lanes and marine tourism; and
5. seaweed cultivation abandoned for three months must be handed over to someone with managing capacity.

Besides Bali, the Awig-awig rule is also implemented in West Lombok with slight differences. Awig-awig in Lombok governs: the three-mile distance from the coastline is exclusive; every activity that utilizes marine fishery resources must comply with applicable regulations; the fishing gear used must be the traditional fishing gear. Ownership rights in the management of marine fishery resources are individual, which means that everyone has the right to carry out fishing activities using fishing gear that has been determined according to the agreement of the local community (Satria et al 2006).

According to Solihin & Satria (2007), the Awig-awig laws and regulations applied by fishing communities in Bali-Lombok are as follows:

1. suspects found and proven to have carried out the bombing, shooting, and/or fishing with toxic materials will be arrested by a group of fishermen. The concerned person is then handed over to the authorities in their respective sub-districts;
2. those criminals must make a statement promising that they will not repeat the act and be subject to a maximum fine of Rp 10,000,000 (ten million rupiahs);
3. if a person is proven to have committed a violation for the second time, the fishing group will jointly arrest the concerned person, and the destruction or burning of the tools and other supporting facilities used in their activities must be carried out;
4. if the sanctions in the first and second points have been applied, but the person still violates the rules, the fishing group will judge him with mass physical violence (not until they die).

Awig-awig for the Balinese people is a customary law that must be obeyed by the village/community to achieve Tri Sukerta, which is the embodiment of the Tri Hita Karana teachings. Tri Sukerta consists of Sukerta Tata Parahyangan (harmony of the human relationship with God), Sukerta Tata Pawongan (harmony of human bonds with humans), and Sukerta Tata Palemahan (harmony of human connections with the environment) (Satya & Lase 2018). An example of a signpost showing the prohibitions and sanctions according to the Awig-awig law is presented in Figure 4 below:



Figure 4. The information board shows a location protected by the Awig-Awig law in Lombok.

Kelong; the local wisdom of the fishing community in Batam. Kelong is a system that regulates the use of fishing gear by fishermen in the Riau Islands. The term Kelong comes from a medium-sized fishing net supported by wood as the foundation. Over time, Kelong is established as a fishing gear based on local wisdom for natural resource management and environmental conservation (Hidayati 2021).

Pulau Abang Village in Galang District is one of the areas in the Riau Islands Province, located approximately 137 km south of Batam City (Rokhayati et al 2019). Although the majority of people in Pulau Abang Village ended up in elementary school only, this village has great potential for marine resources and tourism that can leverage the economic advantages of fishermen. Before the Kelong system was implemented, infrastructures such as transportation, health, worship place, and communication facilities were still minimal and degraded; however, Pulau Abang Village was a prolific place for breeding various fish and other marine types of biotas. Therefore, residents whose livelihoods are mostly fishermen choose to adhere to the local wisdom to improve economic standards and preserve the environment (Dhananjaya et al 2017). Kelong local wisdom, as shown in Figure 5, needs attention and must act as a recommendation in the development and sustainable resource utilization as mandated in Law Number 31/2004 concerning Fisheries.



Figure 5. Communities practicing Kelong as a fishing gear in Pulau Abang Village (source: <https://kepri.antaraneews.com/berita/61400/nelayan-batam-berburu-ikan-dingkis-dengan-kelong>).

Implementation of land management policy in coastal areas based on local wisdom. Land management policy in coastal areas based on local wisdom is closely related to the way of life of indigenous peoples. Coastal areas in Indonesia are regulated in Law Number 1 of 2014 concerning the Management of Coastal Areas and Small Islands to accommodate the role and participation of local communities in managing coastal areas and small islands. Thus, the surrounding community has the right to get access to parts of the coastal waters if they get permission and management permit to the location.

In the management of coastal areas, the community also has the authority to propose traditional fishing areas into the Coastal and Small Islands Zoning Plan. Furthermore, the area proposed by indigenous people as a protected area must be preserved and is undoubtedly in line with the provisions of the prevailing laws and regulations in Indonesia (Article 60 of Law Number 1/2014).

Community empowerment in the management of coastal areas and small islands must synergize and follow the local wisdom of the local community, and this matter is regulated in more detail under the Minister of Marine Affairs and Fisheries Regulation Number 40/Permen-KP/2014 and the Minister of Marine Affairs and Fisheries Regulation Number 23/2016 concerning the Management of Coastal Zone and Small Islands. The law, as mentioned earlier, declares that the economic development of coastal areas to improve community welfare through sustainable management of marine resources is based on the potential and local socio-cultural stipulations (Dewi 2018).

Preservation of local wisdom should make customary norms and cultural traditions the primary baseline in creating regulations. By involving the community in structuring aspects of spatial planning, the harmonization of local culture and government regulations will be carried out better. Traditional leaders must be involved in the familiarization of laws. They also should be involved in spatial planning because they know and understand local wisdom in their area and can penetrate the community's perspective. Therefore, disseminating information related to preservation and cultural heritage is an essential factor in the legal harmonization process. Customary forums and community organizations are essential elements in the public consultation process, and local organizations can bridge the effectiveness of harmonization of local wisdom with formal law.

Thus, spatial planning that considers local wisdom can work effectively for all parties (Ernawi 2011). Harmonization of local wisdom in spatial planning functions to maintain, protect, and restore the capacity of cultural heritage areas that contain historical values, local wisdom, science, and culture. Furthermore, the harmonization of the law can also encourage a better life and social activities.

The use and utilization of land in coastal areas as regulated in Article 15 of Law Number 16/2004 concerning Land Administration are allowed as long as the practices still take into account the limits of physical carrying capacity, sustainable development, ecosystem linkages, biodiversity, and preservation of environmental functions. The existence of laws regulating land use is crucial, considering that increasing population growth will encourage increased land use in coastal areas. For meeting community compliance effectively and efficiently, land use in coastal areas must be strictly regulated in regional regulations and governors, regents, or mayors in order to create ecosystem sustainability.

According to the provisions of Law No. 16/2004 concerning Land Administration, the community can use the coastal area for residential settlements without crossing the coastal boundary. The coastal boundary is defined as land along the coast whose width is proportional to the shape and physical condition of the beach, at least 100 meters from the highest tide point towards the mainland. Since the coastal boundary is determined based on the method determined by the government, provinces having coastal borders are obliged to determine their coastline boundary according to the regional regulation on provincial spatial planning contained in the regional regulation on regency/city spatial planning. For particular reasons, the coastline boundaries in the Special Capital Region of Jakarta are set by the Governor of Jakarta (Presidential Regulation Number 51/2016 concerning Borders and Beaches).

The granting of land rights for lands untouched by tides, either privately owned or customary lands, is quickly resolved by Law Number 5/1960 concerning Basic Agrarian Principles. However, this case does not apply to unstable, loose, and unpredictable soils due to shifting/landslides or soils arising from sedimentation. The granting of land rights in coastal areas must meet the requirements that land allocation must be based on the provincial/district/city spatial planning plan or coastal zonation plan. Through land registration, the general society or indigenous peoples in coastal areas who have permanently inhabited or owned land for generations can obtain rights to the land they occupy.

Land rights, types of rights, ownership period, right arrangements, obligations, up to the abolition of land rights in coastal areas are defined in detail under Law Number 5/1960 concerning Basic Agrarian Principles in conjunction with Government Regulation Number 40/1996. If the right holder is an Indonesian citizen, then land rights categorized as property rights can be granted under the provisions of the applicable laws and regulations.

Conclusions. Land utilization policies in coastal areas must coexist with local wisdom. Local governments have the authority to regulate and coordinate with the customary laws because the Agrarian Law as the fundamental legal for the Indonesian agrarian system is still relevant in resolving land conflicts between formal laws and customary laws. Governments and communities have the power to formulate policies for the management, utilization, and maintenance of land in favor of preserving the coastal environment. Agrarian laws, government policies, and local customary law effectively act as instruments to resolve conflicts within social and public life.

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Authors:

Ana Silviana, Faculty of Law, Universitas Diponegoro, Prof Soedarto street, S.H, 01 Tembalang, Semarang City, Jawa Tengah 50275, Indonesia, +622476918201, e-mail: silvianafhundip@gmail.com

Yos Johan Utama, Faculty of Law, Universitas Diponegoro, Prof Soedarto street, S.H, 01 Tembalang, Semarang City, Jawa Tengah 50275, Indonesia, +622476918201, e-mail: yosjohanutama@yahoo.com

Nurhasan Ismail, Faculty of Law, Gadjah Mada University, Sosio Yustisia Street Number 1, Bulaksumur, Sleman Regency, D.I. Yogyakarta 55281, Indonesia, +62274512781, e-mail: nurhasan.ismail@gmail.com

Mira Novana Ardani, Faculty of Law, Universitas Diponegoro, Prof Soedarto street, S.H, 01 Tembalang, Semarang City, Jawa Tengah 50275, Indonesia, +622476918201, e-mail: miranovana@yahoo.com

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