

## THE ROLE OF THE ADAT MANTIR AS A VILLAGE JUDGE OF THE PEACE IN RESOLVING CRIMINAL CASES IN SUKAMARA DISTRICT, CENTRAL KALIMANTAN PROVINCE

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### Abstract

This research is grounded in the unique role of the mantir adat in a regency of Indonesia, who is not only authorized to resolve civil disputes but is also involved in the resolution of criminal cases. Therefore, the focus of this research is to explore why the mantir adat are involved in resolving their community's issues, even to the extent of handling criminal cases. It is qualitative descriptive research using observation, interviews, and documentation techniques. The research results concluded: First, In Sukamara Regency, the mantir adat (customary leaders) are involved in resolving community issues, even including criminal cases. This is because the people tend to prefer settling criminal matters through the mantir adat rather than in formal courts. The advantages of resolving cases through the customary mantir are (a) restorative justice, (b) lower costs; (c) fast and effective process, (d) the decisions made by the mantir adat are more accepted by the community, since the mantir adat, as village peace judge, has close relationships with the people and understands the social dynamics within the community. Second, the process of resolving criminal cases through the mantir adat, who functions as village judge, closely resembles the procedural stages of formal judicial institutions. Consequently, the decisions rendered by the mantir adat are regarded as equivalent in legitimacy to those issued by formal courts.

**Keywords :** *Customary Leader, Village Judge, Case Criminal*

### A. INTRODUCTION

There's a legal term called "ibi ius ubi societas," which means "where there's society, there's law." In reality, no human being can survive alone without the help of others. However, the needs of one person often differ, which can lead to conflict. To prevent this conflict from becoming protracted, it needs to be resolved.<sup>1</sup> Currently, customary law, as the existing law in Indonesian society, remains relevant, especially in resolving societal problems. Therefore, development within customary law cannot be abandoned. In fact, developments in customary law are constantly occurring. On the other hand, the state still recognizes customary law, as it is inseparable from the rights of citizens, which have been passed down through generations.<sup>2</sup> Customary law regulates the rules existing within a society as a means of regulating citizens in their daily lives, ensuring legal certainty and order. Indeed, village communities highly uphold customary values to regulate their lives, ensuring order and peace.<sup>3</sup> Sukamara Regency is a regency in Central Kalimantan Province where sociologically, until now, its residents still use customary law as a guideline in their lives.<sup>4</sup> Uniquely, if there is a problem in Sukamara district, it can be resolved through the traditional chief mantir.

<sup>1</sup> Efa Laela Fakhriah, "The Existence of Village Peace Judges in Dispute Resolution in District Courts," *Sosiohumaniora* 18, no. 2 (2016): 85, <https://doi.org/10.24198/sosiohumaniora.v18i2.9942>.

<sup>2</sup> Ni Putu Rai Yuliantini and Kadek Desy Pramita, "Recognition and Legal Protection of the Traditional Rights of the Dayak Ma'Anyan Customary Law Community in Awang District, Mutia Regency of East Barito Regency," *Journal of Legal Communication*, Volume 7 Number 1 February 2021 8, no. 1 (2022): p. 29, <https://ejournal.undiksha.ac.id/index.php/jkh/issue/view/863>.

<sup>3</sup> Muhamamd Dlaifurrahman, "The Dayak Ngaju Hadat Law: Tahiu Pangawin Promise in Central Kalimantan" 17, no. 1 (2023): p. 415.

<sup>4</sup> Usman Usman et al., "Resolving Domestic Violence Traditionally from a Restorative Justice Perspective," *Journal of Socio-Humanitarian Sciences* 6, no. 2 (2022): p. 3, <https://doi.org/10.22437/jssh.v6i2.20968>.

# THE ROLE OF THE ADAT MANTIR AS A VILLAGE JUDGE OF THE PEACE IN RESOLVING CRIMINAL CASES IN SUKAMARA DISTRICT, CENTRAL KALIMANTAN PROVINCE

Abdul Khair et al

The traditional chief's daily activities include serving his people in various aspects. All aspects of life are under the chief's supervision. The traditional chief will intervene when necessary, especially to maintain order and peace for his people. This is done to ensure their residents feel comfortable in their daily activities.<sup>5</sup> Based on the research team's observations, the traditional chief mantir in Sukamara Regency can resolve a wide range of issues, both civil and criminal. Criminal cases such as murder, fighting, and theft are resolved through traditional mantir. Interestingly, all issues can be resolved peacefully. This is the interesting aspect of this research. Several authors have conducted research similar to this one, one of which is Padliannor with the title: *Bapalas Tradition for Resolving Inter-Resident Fights in the Muara Teweh Community, North Barito Regency*. The research problem formulation is how the *bapalas* process resolves fights between Muara Teweh residents, North Barito Regency, and why Muara Teweh residents choose *bapalas* when resolving fights.<sup>6</sup>

Second, Trisno Raharjo's research title is "Criminal Mediation in Customary Criminal Law Provisions." The research problem is why community members resolve disputes through deliberation for peace through customary law.<sup>7</sup> The findings of this study are that conflict resolution if problems arise for the Dayak people of Central Kalimantan is to seek peace by asking for help from a third party, namely by means of mediation so that the problem can be resolved properly and quickly.<sup>8</sup> *Third*, Nainggolan's title of the article is *The Role of the Village Head as a Justice of the Peace*.<sup>9</sup> The purpose of this study is to analyze the role of village heads in resolving their residents' problems. This article is intended to resolve legal issues that occur in a village, without necessarily having to be resolved through the court process. On the other hand, villages are given the authority to manage themselves in accordance with the special rights granted by the 1945 Constitution. *Fourth*, Resopijani, et al., with their article entitled: "The Role of the Village Head as a Village Peace Judge to Resolve Land Disputes in Kuimasi Village, Fatuleu District, Kupang Regency".<sup>10</sup> The aim of this study is to determine the role of village heads in resolving disputes between residents. The research conducted by this research team is the role of village peace judges in resolving cases from a criminal law aspect, different from previous research, where previous research was from a civil law aspect.

## B. METHODOLOGY

This research uses a sociological-juridical approach and is considered field research. Sociological-juridical research emphasizes data collection through fieldwork.<sup>11</sup> Meanwhile, sociological research is legal research using secondary data at the beginning of the research, then continuing using primary data, in this case regarding the role of the Customary Mantir as a village Peace Judge in Sukamara Regency. This research approach is socio-legal. This socio-legal approach examines legal science but is supported by social sciences. Socio-legal research primarily addresses legal regulations, citizen compliance with norms, the role of law enforcement, the implementation of legal norms, and the impact of legal norms on social issues, and vice versa. The object of this research is village Justice of the Peace, while the subjects were traditional leaders and traditional leaders in Sukamara Regency. Data collection techniques included observation, interviews, and documentation. Data validation was performed using source triangulation, which involved double-checking all collected data to ensure the integrity and accuracy of the data.<sup>12</sup> The research location is in Sukamara Regency. The reasons for choosing this regency as a location are as follows: (1) In Sukamara Regency, the community's trust in resolving problems with the mantir and damang traditional leaders

<sup>5</sup> I Komang Darman, "The Role of Customary Chiefs in Resolving Land Disputes Through Mediation in Communities in East Kotawaringin Regency," *Satya Dharma: Journal of Legal Studies* 3, no. 2 (2020): p. 5.

<sup>6</sup> Fadliannor, "The Bapalas Tradition in Resolving Disputes Between Residents in the Muara Teweh Community, Padliannor, IAIN Thesis, Palangka Raya, 2021 AD / 1442 H."

<sup>7</sup> Trisno Raharjo, "Criminal Mediation in Customary Criminal Law Provisions," *Ius Quia Iustum Law Journal* 17, no. 3 (2010): p. 492, <https://doi.org/10.20885/iustum.vol17.iss3.art8>.

<sup>8</sup> Agus Raharjo, "Mediation as a Basis for Resolving Criminal Cases," *Law Forum - Faculty of Law, Gadjah Mada University* 20, no. 1 (2008), <https://doi.org/10.22146/jmh.16316>.

<sup>9</sup> Samuel Dharma Putra Nainggolan, "The Position of Village Head as a Justice of the Peace," *University of Bengkulu Law Journal* 3, no. 1 (2019): 54–67, <https://doi.org/10.33369/ubelaj.v3i1.4798>.

<sup>10</sup> A. Resopijani et al., "Socialization of the Village Head's Authority as a Village Peace Judge in Land Dispute Settlement in Kuimasi Village, Fatuleu District, Kupang Regency," *Jurnal Abdi Insani* 10, no. 3 (2023): 1506–13, <https://doi.org/10.29303/abdiinsani.v10i3.1058>.

<sup>11</sup> Soerjono Soekanto, *Understanding Legal Research*, (Jakarta: Universitas Indonesia Press, 2005), 51

<sup>12</sup> Sabian Utsman, *Basics of Legal Sociology: The Meaning of Dialogue between Law & Society*, (Yogyakarta: Pustaka Pelajar, 2016) 386.

is still high and in every village there are traditional leaders. (2) The theme and location of the problem in this research are in this regency. (3) It was found that criminal cases were resolved by the mantir customs.

### **C. RESULTS AND DISCUSSION**

#### **1. The Concept of Traditional Chief**

According to Soepomo in Darman, the definition of a traditional head is the father of the community, he is the leader of a large family group, and also regulates the social life of his citizens.<sup>13</sup> Meanwhile, Asy'arie in Irawan is of the opinion that the traditional head is an informal leader in the village to lead his citizens who are guided by the customs and rules that have been agreed upon.<sup>14</sup> Winardi in Usat is of the opinion that an informal leader is someone who has a very good personality and can motivate other people to be better.<sup>15</sup> The activities of the Traditional Chief are divided into 3 parts, namely:<sup>16</sup> (1) Activities related to land issues (2) Settling disputes between citizens who have problems, (3) Applying the law if there is a violation of legal norms. A traditional leader must have a good personality, he must be able to be flexible, supple and open as well as wise in solving problems. The traditional leader must be able to adapt to all situations, also to the environment and challenges of the times.

Traditional leaders play a very important role in society, especially in motivating their citizens to obey the rules.<sup>17</sup> Meanwhile, the function of customary law is:<sup>18</sup> (1) To be a guideline for its citizens in their behavior. (2) A guideline in resolving all problems. This function is very important because in reality, not all citizens can resolve disputes themselves. Stoner in Usat, said that the function of leadership is so that someone can manage their organization effectively, so an organization needs someone to be the main figure, such as: (1) helping members to solve problems, (2) keeping the group solid and united.<sup>19</sup> The traditional chief resolves problems through mediation and he acts as a mediator to resolve disputes in his area.<sup>20</sup> To resolve disputes between citizens, traditional leaders can carry out their functions as regulated in regulations. When carrying out his duties in customary court, the damang (traditional head) is accompanied by a mantir (traditional leader). This mantir is a village-level customary law enforcement officer. The community believes that these customary courts are overseen by the spirits of their ancestors.<sup>21</sup>

With the issuance of the Regional Regulation (Perda) of Central Kalimantan Province No. 16 of 2008 concerning the Dayak Traditional Institutions of Central Kalimantan, the position of the Dayak Traditional Council is increasingly strengthened and clear. Article 7 of this Perda reads as follows: (1) The Damang Traditional Head is positioned in the sub-district as an assistant to the Sub-district Head. (2) The function of the Damang Traditional Head is to manage and preserve, as well as empower, and also develop customs and kedadangan institutions.<sup>22</sup> Jamaluddin in Dewy Hangge said that the duties of the Village Peace Judge are:<sup>23</sup> (1) As a mediator to reconcile the disputing parties for deliberation, (2) If mediation is unsuccessful, the dispute will be resolved through the authorized party.

<sup>13</sup> Darman, "The Role of Traditional Leaders in Resolving Land Disputes Through Mediation in Communities in East Kotawaringin Regency."

<sup>14</sup> Dedy Irawan, "Leadership of Customary Chiefs in Maintaining Mutual Cooperation of the Dayak Wehea Indigenous Community in Nehes Liah Bing Village, Muara Wahau District," *EJournal of Integrative Government* 5, no. 4 (2017): 591–600, [http://ejournal.pin.or.id/site/wp-content/uploads/2017/11/pin\\_dedi](http://ejournal.pin.or.id/site/wp-content/uploads/2017/11/pin_dedi) (11-14-17-09-52-17).

<sup>15</sup> Martinus Usat, "The Leadership Function of Traditional Chiefs in the Development of Kelubir Village, North Tanjung Palas District, Bulungan Regency," *EJournal of State Administration* 1, no. 4 (2013): 1232–44.

<sup>16</sup> Darman, "The Role of Traditional Leaders in Resolving Land Disputes Through Mediation in Communities in East Kotawaringin Regency."

<sup>17</sup> Darman.

<sup>18</sup> Darman.

<sup>19</sup> Usat.

<sup>20</sup> Harly Stanly Muaja Silap, Aiko Kezia, Donna Okthalia Setiabudhi, "The Authority to Settlement Land Disputes in Villages by Village Heads (Case Study in Kiawa Village, Minahasa Regency)," *Journal of the Faculty of Law, UNSRAT, Lex Administratum*, Vol. 12 No. 2, Apr 2024, 12, no. 5 (2024): 1–23.

<sup>21</sup> Putri Fransiska Purnama Pratiwi, Suprayitno Suprayitno, and Triyani Triyani, "Legal Efforts to Ensnare Homewreckers from the Perspective of Ngaju Dayak Customary Law," *Jurnal Cakrawala Hukum* 10, no. 2 (2019), <https://doi.org/10.26905/idjch.v10i2.3469>.

<sup>22</sup> Yetwiranilampe.

<sup>23</sup> Dewy Hangge, Ishak Alfred Tungga, and A. Resopijani, "The Authority of the Village Head as a Peace Judge in Resolving Inherited Land Disputes in Kuimasi Village, Fatuleu District, Kupang Regency," *Indonesian Journal of Social Technology* 4, no. 5 (2023): 615–24, <https://doi.org/10.59141/jist.v4i5.624>.

So the function of the traditional damang and mantir as village peace judges is very important to help the community resolve disputes experienced by its citizens.

## **2. The role of traditional Mantir in resolving criminal cases**

### **a. Mantir Adat acts as a mediator**

The customary mantir acts as a mediator between the conflicting parties. The customary mantir as a village peace judge facilitates dialogue, listens to the problems that arise and tries to find a fair and mutually acceptable solution. An interview with Mr. Musrizal, a traditional leader from Sungai Uber, stated, "During my time as a traditional leader, I've resolved several criminal cases, including fights between teenagers stemming from misunderstandings and excessive speeding. Thankfully, the issue was resolved, and the two men reconciled by having their parents present to sign a peace agreement." Mr. Musrizal's explanation can be understood as the village peace judge acting as a mediator in resolving the problem. Amicable settlement will be easier if both parties, especially the victim, are willing to forgive the perpetrator so that the case is not brought to the authorities. In reality, the victim is willing to forgive if the perpetrator is willing to pay as a token of affection to the victim. According to the traditional mantir, Mr. Sukarna, in making his decision, he always refers to the manual, which states that for every 1 hit the victim, a fine of Rp. 5,000,000 is imposed, and if the perpetrator hits the victim twice, he is subject to a fine of Rp. 10,000,000, and so on.

Furthermore, Mr. Sukarna explained that the traditional mantir plays a role as a mediator, as per the interview results: "People prefer to resolve criminal cases with the traditional mantir to make peace rather than resolving them with authorities such as the police." Mediation rules are also contained in the Regulation of the Supreme Court of the Republic of Indonesia Number 1 of 2016 concerning Mediation Procedures in Court. When resolving disputes, mediation is mandatory. Failure to do so will deem the dispute resolution a violation of Article 130 of the HIR and/or Article 154 of the Rbg, rendering the decision null and void. The role of the traditional mediator is to conduct mediation in accordance with positive law. Thus, resolving criminal cases through a traditional mantir is considered highly appropriate because it is easier and more practical. The mantir's role as a mediator facilitates the parties' reconciliation. Likewise, Mr. Tarmiji has succeeded in reconciling criminal cases several times, because he as a mediator tried to reconcile both parties. This statement was conveyed by Mr. Tarmiji when interviewed by the research team, namely as follows: "At that time the perpetrator insisted on asking for a peaceful resolution and the person concerned was willing to pay compensation to the victim, such as hospital treatment costs and was also willing to pay compensation of Rp. 100,000,000 (One hundred million rupiah) in addition to that the victim was willing to forgive the perpetrator and wanted the case to be resolved peacefully."

Mediation is a method for resolving disputes where disputing parties seek assistance from a third party to act as an intermediary. Mediation is now frequently used by judges in court to resolve disputes peacefully.<sup>24</sup> This is the method that is always implemented by the traditional mantir when resolving problems as a village peace judge. The Supreme Court, as the pinnacle of judicial authority in Indonesia, has stated that mediation is crucial in the judicial system. Consequently, it issued Supreme Court Circular Letter (SEMA) No. 01 of 2002 concerning the application of First Instance Courts to implement peace settlements. Subsequently, in 2003, the Supreme Court issued Supreme Court Regulation (PERMA) No. 2 of 2003 concerning Mediation Procedures in Court. Therefore, mediation is mandatory in the judicial system and is binding.<sup>25</sup>

### **b. The Mantir Adat's Decision is More Accepted by the Community**

Interviews with several traditional leaders revealed that the community is more obedient to traditional leaders' decisions than to court decisions. The reasons given are:

#### **1) Linkage to local values**

The decisions of customary law officials are often based on customary law that has developed within the community, in accordance with its culture. These decisions embody the values of justice, local wisdom, and balance inherent in customary law, often being better understood and accepted by the community than formal state law. The term "local wisdom" or "local wisdom" refers to local knowledge (local genius). This local wisdom can also be defined as a way of thinking about life. This thinking is based on sound thinking and noble morals. Local wisdom is a legacy of Indonesian ancestors, encompassing a system of human values integrated into beliefs, customs, and

<sup>24</sup> Sri Hariyani, "The Effectiveness of Mediation in Settling Divorce Cases at the Pasuruan Religious Court," *State and Justice* 9, no. 1 (2020): 62, <https://doi.org/10.33474/hukum.v9i1.7492>.

<sup>25</sup> Hariyani.

# THE ROLE OF THE ADAT MANTIR AS A VILLAGE JUDGE OF THE PEACE IN RESOLVING CRIMINAL CASES IN SUKAMARA DISTRICT, CENTRAL KALIMANTAN PROVINCE

Abdul Khair et al

culture. In the next stage, communities adapt to their environment and develop local wisdom in the form of knowledge, tools, habits, culture, and behaviors toward the environment, ensuring the preservation of nature.<sup>26</sup> Indeed, traditions are still maintained until now, it turns out that society always maintains traditions and customs and they have become an integral part of their lives and have become an inseparable part in finding solutions to problems in their lives.<sup>27</sup>

## 2) Consensus process

Problem-solving through traditional mantir (traditional religious leaders) always involves a process of deliberation to reach consensus, involving all disputing parties. In this process, the parties are given the opportunity to discuss and find solutions to resolve the issue. This approach can foster a sense of ownership and assurance that the agreed-upon decision is the result of deliberation. Interviews with the subjects revealed that resolving problems through deliberation is indeed very strategic. This is considered the best method because each party is given the opportunity to express their opinions and provide solutions, ensuring that the results of the deliberation are adhered to by all parties involved in the conflict. The concept of deliberation is very important as an alternative for resolving disputes and is strongly emphasized in the Qur'an that deliberation has become a custom of Muslims since the time of the Prophet which is still maintained in daily life and is also a command from Allah revealed to the Prophet Muhammad as the basis of Islamic law which must be obeyed and maintained until the modern era.<sup>28</sup>

The practice of deliberation has existed since the time of the Prophet Muhammad (peace be upon him), particularly in decision-making. It was well-known and ingrained in Arab society even before the Prophet Muhammad's time. Deliberation was held to address any issues affecting the lives of many people. In general, people at that time gathered tribal leaders to deliberate and resolve issues. In these negotiations, an agreement was reached to resolve the issues raised by the mantir and the conflicting parties. This approach aims to prevent prolonged problems, and the community still believes in the resolution process carried out by the traditional leaders, namely the mantir and damang. Indeed, the mantir and damang, as village peace judges, are considered capable of resolving issues/disputes within the community, both civil and criminal.

## 3) Emotional Closeness

In a village, the traditional mantir is a highly respected and trusted figure among its residents. The mantir and damang maintain close relationships with the community and understand the various social dynamics within it. This emotional closeness makes the mantir's decisions more readily accepted by the community. Indeed, one of the responsibilities of a traditional chief is to maintain harmony within the community within his or her territory and ensure the proper implementation of regulations. The daily activities of the traditional chiefs (mantir adat) and damang (damang) as traditional chiefs encompass all aspects of life for their members. Tradition serves as a foundation for maintaining harmony and social cohesion within society. Although customs are beginning to fade due to modernization and globalization, traditions remain an integral part of Indonesian culture. Indeed, the success of the traditional head and damang as village peace judges in maintaining order in their villages is very much determined by the skills of the traditional mantir in carrying out his function as a leader, namely guiding his citizens and providing enthusiasm for work, maintaining good communication networks with his citizens and always carrying out good and diligent supervision.<sup>29</sup>

## 4) Accessibility and low cost

The dispute resolution process conducted by traditional mantir is generally more accessible and less expensive than formal legal channels. This is why people prefer to resolve disputes through traditional mantir.

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<sup>26</sup> Melissa Justine Renjaan, Hartuti Purnaweni, and Didi Dwi Anggoro, "A Study of Local Wisdom of Coconut Sasi in Indigenous Communities in Ngilngof Village, Southeast Maluku Regency," *Journal of Environmental Science* 12, no. 2 (2013): 23, <https://doi.org/10.14710/jil.11.1.23-29>.

<sup>27</sup> Novia Fitri Istiawati, "Character Education Based on Ammatoa Customary Local Wisdom Values in Cultivating Conservation Character," *CENDEKIA: Journal of Education and Teaching* 10, no. 1 (2016): 1, <https://doi.org/10.30957/cendekia.v10i1.78>.

<sup>28</sup> Musyfikah Ilyas, "An Islamic Legal Review of Deliberation in the Settlement of Islamic Economic Disputes," *Al-Qadau Journal: Islamic Courts and Family Law* 5, no. 2 (2018): 227, <https://doi.org/10.24252/al-qadau.v5i2.7104>.

<sup>29</sup> F. Yofa Franata, "Leadership of Traditional Chiefs in Development in Pepas Eheng Village, West Kutai Regency" 5, no. 4 (2017): 591–600.

# THE ROLE OF THE ADAT MANTIR AS A VILLAGE JUDGE OF THE PEACE IN RESOLVING CRIMINAL CASES IN SUKAMARA DISTRICT, CENTRAL KALIMANTAN PROVINCE

Abdul Khair et al

According to an informant named Aspihani, they prefer to resolve problems with the traditional village head rather than the courts, as their offices are located in every village. Resolving problems through formal processes, such as going to the police, requires an office only in the sub-district, which is more than 50 kilometers away, requiring a lot of time and effort. Traditional mantirs are generally located within the community itself, making it easier and quicker to report problems. Each village has three traditional mantirs who receive reports from the community about problems. Residents are also more likely to resolve problems with the mantirs, as they can resolve them quickly and affordably. One informant explained that, in addition to being nearby, the traditional court clerk's office is open 24 hours a day, allowing residents to file complaints at any time. Furthermore, many rural residents work until the afternoon, allowing them to file complaints at night. In contrast, government offices like district courts or religious courts are limited to daytime hours. The process of resolving cases through customary law tends to be cheaper than formal legal channels, because it does not involve costs such as summoning the parties, stamp duty, lawyer fees and no other costs. Fees paid to traditional judges are generally voluntary and determined by agreement between the disputing parties and the traditional judge. The amount of fees can also be influenced by the complexity of the problem, the time required to resolve the case, and local customs.

### 3. Solving criminal cases through customary mantir

As village peace judges, the customary mantir strives to uphold the rules and resolve issues within their jurisdiction. During court hearings, they strive to be neutral and impartial. Throughout the trial process, the customary mantir consistently provides advice and input to the parties involved, ensuring that their rights are protected.<sup>30</sup> Based on the results of interviews with several subjects, namely traditional leaders in Sukamara Regency, it turns out that the examination of traditional leaders is the same as the examination process in formal courts. The similarities are as follows: a) There is a complaint from the victim to the traditional leaders; b) Summons the parties; c) Peace procession; d) If the traditional leaders are related to the parties, the traditional leaders are required to resign and be replaced by traditional leaders from another village; e) The victim is willing to forgive; f) The perpetrator is willing to give money as a token of affection; g) If the parties are willing to reconcile, a peace letter will be made. The description above shows that the process of resolving problems by traditional orderlies is the same as the process of resolving cases in formal courts. Therefore, cases resolved by traditional orderlies have strong legal force.

### D. CONCLUSION

The traditional mantir in Sukamara Regency resolves community issues, including criminal cases. This is because the community prefers to resolve criminal cases through traditional mantir rather than formal courts. Resolving criminal cases through traditional mantir has several advantages, including:

- To resolve the problem of mantir applying restorative justice, so that the focus of the solution is on restoring social relations and recovering victims, not just on punishment.
- The costs incurred are cheaper because In the process of resolving cases through the mantir, there are no summons fees or advocates. If the parties cannot pay, they can be compensated with agricultural produce.
- Fast and effective, pThe case resolution process can be carried out more quickly because the procedures are easier and the office is in the village so that access to residents is not far and the traditional office is open 24 hours, so it can be done at any time.
- The decision of the traditional mantir is more accepted by the community, mThe traditional leaders and damang have close ties with the community and understand the various social dynamics that occur within it.

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<sup>30</sup> I Made Marheni, Ni Ketut Ayu, Derson Suyasa, "Resolution of Domestic Violence Cases in the Kaharingan Hindu Community (Hindu Law Perspective)," *Satya Dharma* 16, no. 1 (2022): 1–23.

## THE ROLE OF THE ADAT MANTIR AS A VILLAGE JUDGE OF THE PEACE IN RESOLVING CRIMINAL CASES IN SUKAMARA DISTRICT, CENTRAL KALIMANTAN PROVINCE

Abdul Khair et al

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