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**Implementation of Pakat Jeroh Procession in Resolving Land Disputes in Jambur
Lak-Lak Village, Ketambe District, Southeast Aceh Regency**

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ABSTRACT

This study aims to analyze the effectiveness of the Pakat Jeroh procession in resolving land disputes in the Southeast Aceh community compared to formal legal approaches and examine the implementation of the procession in the socio-cultural context of the local community. The research method used is qualitative descriptive with juridical and empirical approaches, involving interviews with related parties and direct observation. The results of the study show that the Pakat Jeroh procession as a mechanism for resolving customary disputes has advantages in terms of speed, community involvement, and sustainability of social relations compared to settlement through formal legal channels. The implementation of Pakat Jeroh emphasizes the principle of consensus deliberation involving traditional leaders and communities so that it is able to produce an agreement that is accepted by all parties. These findings make an important contribution to the development of alternative land dispute resolution that is rooted in local wisdom in Southeast Aceh. The Pakat Jeroh procession is more effective in creating solutions that are acceptable to all parties because it is based on trust, social ties, and family principles. Compared to formal litigation channels that tend to be rigid, expensive, and exacerbate conflicts, Pakat Jeroh can maintain social cohesion and avoid convoluted legal processes. The resulting decision is consensual, outlined in the customary agreement, and has high moral strength. This research makes a real contribution in encouraging the integration of customary law approaches into the national conflict resolution system as a form of recognition of the diversity of laws that exist in society.

Keywords: A Taste of Nature; Land Disputes; Southeast Aceh; Consensus Deliberations; Customary Law

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1. INTRODUCTION

Southeast Aceh is one of the districts in Aceh Province, with the center of government in Kutacane City (Malahayati, 2017). This district has a highland area that is included in the Gunung Leuser National Park area and the lowlands in the Alas Valley. Geographically, Southeast Aceh is located in the southeastern part of Aceh Province and directly borders North Sumatra Province. In mid-2024, the population will be recorded at 233,627 people. The history of the formation of this district began with a long struggle from 1956 until it was finally inaugurated through Law Number 4 of 1974. Furthermore, in 2002, part of the area was expanded into Gayo Lues Regency based on Law Number 4 of 2002. Southeast Aceh is known as one of the areas that produces abundant cocoa, candlenut, rice, and inland fishery products, so it plays an important role in supporting the regional economy (Ali et al., 2020).

One of the villages in Southeast Aceh Regency is Jambur Lak-lak Village, which is located in Ketambe District. This village has an administrative status level IV with the area code 11.02.12.2004 and the postal code 24662 ('Kabupaten Aceh Tenggara', n.d.). As of 2023, the village has around 488 residents divided into three hamlets ('PETA DAN TOPOGRAFI ACEH TENGGARA', n.d.). In addition, there is educational data about elementary schools in this village, SD Negeri Jambur Lak-lak was established on January 1, 1970, and has officially operated since July 26, 2021. This school has a state status with C accreditation, managing basic education in the village (Prawesthi et al., 2023).

The Gayo tribe is an indigenous ethnic group that inhabits the highlands of Aceh Province, including some in Southeast Aceh Regency, such as Jambur Lak-lak Village in Ketambe District. The Gayo tribe is known for its distinctive language and culture, which is part of the language family. They have strong customary traditions, including a customary system of government and dispute resolution through deliberation. Its kinship and social system still maintains ancestral values and local wisdom. The Gayo tribe in

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Jambur Lak-lak also defends their customs and traditions that prioritize the values of family, respect, and Islam as the foundation of life. Their culture is also reflected in traditional houses, traditional ceremonies, and the language used daily (McCarthy, 2002).

In the midst of this social life, land disputes often arise, either due to overlapping territorial boundaries, inheritance without a clear division, or weak ownership administration. Land disputes not only have an impact on legal aspects, but also have the potential to cause social tensions that can damage community harmony (Sumaya, 2025). Therefore, the Jambur Lak-lak community prioritizes dispute resolution through customary channels with the Pakat Jeroh procession, a deliberative forum involving traditional leaders, village officials, and parties to the dispute. This tradition emphasizes consensus and peace, so that it is able to maintain social harmony while providing mutually acceptable solutions.

Land, in the perspective of Indonesian agrarian law, is not only understood as an economic object, but also has an inherent social function (Setiawan, 2025). This is affirmed in the Basic Agrarian Law (UUPA) Number 5 of 1960, which states that all land rights have a social function, so that land ownership must not conflict with the interests of the wider community. Thus, land is an important means for the social, economic, and cultural well-being of the community (Salim, 2017).

A dispute is basically a conflict between two or more parties regarding a right or interest that causes disharmony in legal relations. In civil law, disputes arise when there are conflicting claims, either in the form of property rights, agreements, or certain interests, to demand settlement through legal mechanisms or agreements (Wiguna, 2018).

A land dispute is a dispute related to the ownership, boundaries, control, or transfer of rights to land. Land disputes often occur due to overlapping certificates, inheritances without clear divisions, or administrative errors. Because land is a very important resource, land disputes not only have an impact on the legal, but also social, economic,

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and political aspects in society (Setiawan, 2025). Customary disputes are disputes that arise due to violations of customary norms or rules in a community. These disputes usually involve customary rights, customary inheritance, or communal land governance. The settlement mechanism prioritizes deliberation and peace by involving indigenous leaders, so that the main goal is to restore social harmony, not solely the enforcement of formal laws (Hamdani et al., 2023).

The implementation of the Pakat Jeroh procession in resolving land disputes in Jambur Lak-lak is interesting to study because it reflects the synergy between local wisdom and the national legal framework. On the one hand, customary mechanisms maintain social harmony at a relatively low cost; on the other hand, their existence also receives legal legitimacy through regional regulations such as Qanun Aceh Number 9 of 2008 concerning the Development of Indigenous Life and Southeast Aceh Regent Regulation Number 45 of 2020 concerning the List of Kute Authorities. Therefore, this research is important to reveal how the Pakat Jeroh procession is implemented in daily practice, how effective the mechanism is in resolving land disputes, and the challenges faced in maintaining a balance between customary law norms and national law.

2. METHOD

This research uses a qualitative approach with the type of empirical research (sociological juridical), which aims to understand in depth the practice of land dispute resolution through the customary mechanism of Pakat Jeroh in the Gayo community (Sonata, 2014). The qualitative approach was chosen because it allows researchers to explore the meaning, process, and socio-cultural context behind the implementation of Pakat Jeroh as a form of dispute resolution based on local wisdom. This research is descriptive analytical, which not only describes the implementation of Pakat Jeroh at the

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community level factually, but also analyzes its effectiveness using the perspective of customary law theory and dispute resolution theory.

The data sources in this study consist of primary data and secondary data. Primary data was obtained through in-depth interviews with traditional leaders, kute leaders, kute chiefs, parties who have been involved in land disputes, and the people of Jambur Lak-Lak Village. Meanwhile, secondary data includes primary legal materials in the form of Aceh Qanun and the Joint Decree of the Governor of Southeast Aceh, secondary legal materials in the form of relevant scientific books and journals, as well as tertiary legal materials such as legal dictionaries and encyclopedias. The data collection technique was carried out through in-depth interviews and direct observation of the practice of implementing Pakat Jeroh in the field. The data that has been obtained is then analyzed using qualitative analysis methods by studying, grouping, and interpreting the results of interviews and observations, to be subsequently associated with customary law theory and dispute resolution theory to draw comprehensive conclusions.

3. RESULTS & DISCUSSION

The Effectiveness of the Pakat Jeroh Procession in Resolving Land Disputes Compared to Formal Legal Approaches

In Jambur Lak-lak Village, Ketambe District, Southeast Aceh Regency, dispute resolution is rarely carried out through the court process. The community prefers to solve problems through customary or familial channels to avoid legal conflicts and to maintain the emotions and self-esteem of both parties. Therefore, the Pakat Jeroh (Mediation) procession between the two Parties is always used as a means of resolving various types of disputes without going through the court. In this Pakat Jeroh procession, each party respects the other, both between families and with village officials, and understands the steps that must be taken in the settlement process (Apriana, 2021).

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However, there are also obstacles faced, namely, one of the parties does not want to accept the decision that has been set by the village. This obstacle arises because sometimes one of the parties feels that they most right, thus causing mutual disrespect and rejection of decisions that have been issued by the village. By using the Pakat Jeroh procession, it greatly affects social relations between residents who are in dispute, especially fellow families, who can greet each other without any burden, without any suspicion between residents who are in dispute, and always get along peacefully. The result of the Pakat Jeroh procession decision must indeed be respected by all parties because these two parties do want to reconcile to resolve land disputes through kinship or through customs (Apriana, 2021).

In Southeast Aceh, the formal path of resolving land disputes through the courts begins with the filing of a civil lawsuit at the Kutacane District Court. The process includes proof-of-possession examinations, witnesses, and expert opinions if needed. The court decision will be final and have binding legal force, and can be forcibly executed by the bailiff of the Kutacane District Court. Steps to Resolve Land Disputes Through District Courts, Kutacane:

1. Lawsuit Registration: The aggrieved party registers the lawsuit with the Kutacane District Court, as the authorized formal legal institution in the Southeast Aceh region. The lawsuit was filed online on the Supreme Court's e-Court.
2. Payment of Case Fees: The plaintiff must pay the amount of the case fees determined by the court, in accordance with the provisions of the Supreme Court.
3. Determination of the Panel of Judges and Scheduling of the Hearing: After the lawsuit is received, the Chief Justice will determine the panel of judges and the schedule of the hearing.
4. Summons of Parties: The defendant will be formally summoned through the bailiff to appear at the hearing.
5. Trial (Mediation, Examination, and Proof) initial stage: mediation is carried out by a mediator judge. If successful, a peace deed will be made. If it fails, the trial continues with the examination of the main case, namely the proof of documents, witnesses, and experts.

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6. Local inspection (mandatory in land matters) to ensure that land objects are genuinely present, suitable for the area, boundaries, and location. This examination is important so that the verdict can be implemented later and is not null and void for the sake of the law.
7. Judge's Verdict: After all the evidence is completed, the judge renders a judgment that is binding and enforceable.
8. Further Legal Remedies (if necessary): A dissatisfied party may appeal to the High Court, or an appeal to the Supreme Court (Syahreini, 2025b).

Every case before entering the process of examining the subject matter must go through mediation. In accordance with Article 154 of the RBG (Reglement voor de Buitengewesten) for regions, for regions outside Java, RBG, such as Aceh, Sumatra, Kalimantan, and other regions in Indonesia, are used, while for Java and Madura, HIR (Herzien Inlandsch Reglement) applies (Nurjamal, 2020). In Article 154, it is required that the judge must seek peace between the parties. The judge is obliged to order the parties to carry out the mediation process. The mediation procedure itself is regulated in Perma No. 1 of 2016 concerning Mediation and updated by Perma No. 3 of 2022 concerning Electronic Mediation.

In manual mediation, the parties are required to be present in person. Although in civil cases it can be represented by a power of attorney, in the mediation process, both the plaintiff and the defendant must be present in person. Mediation is led by a mediator judge. The mediator can be two people, both from the court and from outside the court, who have been registered in the Decree of the Chief Justice. If the mediator is from the court, it is usually a judge who is a certified mediator, and the case fee is free. However, if the mediator is from outside the court, usually based on an agreement between the parties and the mediator, some costs must be borne by the parties. The mediation process lasts for 30 working days and can be extended for 30 days if, in the first 30 days, there are still signs of peace. Thus, the maximum duration of the mediation process is 60 days. If there are no signs of peace, the mediation process ends after 30 days.

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The results of mediation can be in the form of several things, namely:

1. The parties agreed to make peace as a whole. This agreement will be reported by the mediator judge to the panel of judges who handle the subject matter.
2. Partial agreement, that is, if there are several objects of lawsuit, for example, 10 objects of lawsuit, three of them are agreed to be reconciled, while the rest are continued to the main stage of the case.
3. peace of some parties, for example, if there is more than one defendant, some agree to reconcile, and some disagree.
4. If the parties do not agree, the results of the mediation will still be reported to the judge examining the case. After that, the judge will determine the schedule of a follow-up hearing to review the results of the mediation.
5. If mediation is successful and the parties want it, the outcome of the peace can be strengthened by a peace deed. A peace deed is a decree containing a peace agreement that has executory power, so that it can be executed if one of the parties reneges on the content of the agreement.
6. If peace is not strengthened in a peace deed, it is only binding on the parties without executory power.
7. If it has been corroborated and a violation has occurred, the aggrieved party can apply for execution to the court (Syahreini, 2025a).

If peace is reached, the parties can request that the agreement be strengthened by a deed of vanding. This deed gives the power of an executory title, so that if there is a party who breaks the promise, the agreement can be immediately executed by the court. Without a deed of vanding, peace is only morally binding on the parties and ordinary civil law, but cannot be forcibly executed. To register a civil case online at the Aceh District Court

Southeast, you will need to create a Supreme Court e-Court account, which is currently only for Advocates. After verification, log in to the e-Court website, fill in your personal and party data, upload the lawsuit file in PDF and RTF format, then calculate and pay the case fee through the designated bank. After payment, you will get an online registration number and can monitor the process via the application or email.

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Judges may not reject cases submitted to the court because customary law has not been passed. Every case must be received and processed by the court in accordance with the Judicial Power Law. However, in practice, in some areas, such as in Jambur Lak-lak Village, settlement through customary law is required first before the case is brought to court. In Aceh, the application of customary law still varies depending on community agreement and the codification of customary law that applies in the region (Syahreini, 2025a).

In Jambur Lak-lak Village, Ketambe District, Southeast Aceh Regency, the Pakat Jeroh procession is considered more effective in resolving land disputes than formal legal approaches. This is due to the support of the MAA (Aceh Customary Council). The local government has even sent a Qanun to the village government that encourages the settlement of land disputes in a familial or customary manner, without having to go through a court process. The government has also distributed a book of laws and regulations as a guideline for implementation at the village level.

All problems that cause disputes before being proceeded to court are usually first resolved at the village level through a family or customary mechanism, known as Pakat Jeroh. Another reason is that people tend to be reluctant to waste time going to court and avoid considerable costs in formal legal proceedings. The success of Pakat Jeroh in resolving various land dispute cases in Jambur Lak-lak village, Ketambe district, Southeast Aceh, is also inseparable from the support of the local government. Some of the qanun and laws, and regulations related to the settlement of land disputes on a familial or customary basis in Southeast Aceh, including the village of Jambur Lak-lak, Ketambe District (Apriana, 2021):

1. Qanun of Southeast Aceh Regency Number 2 of 2008 concerning the Principles of the Implementation of the Rights of Origin and Local Authority on the Kute Scale. This Qanun regulates the technique of resolving disputes or customary disputes at the village level (gampong/kute) in a familial and customary manner.

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2. Regulation of the Regent of Southeast Aceh Number 45 of 2020 concerning the List of Kute Authorities based on the Rights of Origin and Kute-Scale Local Authority in Southeast Aceh Regency. This regulation gives authority to the village/kute government in managing and resolving problems, including customary land disputes
3. Qanun Aceh Number 9 of 2008 concerning the Implementation of Islamic Sharia in Aceh, which also strengthens the existence of customary institutions as part of the settlement of disputes in the Acehnese community.
4. The Joint Decree (SKB) of the Governor of Aceh, the Aceh Regional Police, and the Aceh Customary Assembly on the Implementation of Gampong and Mukim Customary Courts, which encourages customary dispute resolution before going through formal court channels.
5. The Southeast Aceh government provides a book of regulations and guidelines for the implementation of dispute resolution at the village level to support the application of local and customary wisdom in overcoming land conflicts.

Table 1. Comparison between the settlement of land disputes through the Pakat Jeroh procession and the court settlement at the Kutacane District Court based on data from research in Southeast Aceh

Aspects	Pakat Jeroh Procession	Court Settlement State (PN) Kutacane
Approach	Deliberation and consensus based on customary law and local values	Formal process based on positive law and judicial procedures
Implementing Actors	Traditional leaders (Traditional Chairmen, Penghulu, BPK) and village communities	Judges and official court officials
Procession	Direct discussion between parties disputed, without A rigid procedure	Formal session with agenda, evidence, witnesses, and Legal Facts
Completion Time	Fast, relatively short, depending on the willingness of the party	It can be long, it can be fast. Depends on the process His mediation fails or Successful
Cost	Minimal, even at no cost, except for a small customary contribution	Relatively high, including case costs, witness fees, and others

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Nature of the Decision	The decision is open and mutually accepted by the parties under customary law	The decision is legally binding on both parties
Social Impact	Maintaining Social and Harmonious Relations between Communities	Can cause ongoing tension/conflict
Formal Legal Certainty	Lack of formal legal force among indigenous peoples	Has state-recognized formal legal force
Pros	Effectively maintain harmony, finishing with local values	Provide legal certainty and protection
Constraints	If any party does not want to accept deliberation, the process can be hampered	The process is long, expensive, and does not involve local wisdom
Recognition of Regional Government	Supported by Aceh Qanun regulations that strengthen the role of customs.	Recognized as an official dispute resolution mechanism
Case Examples	Land disputes between families/customary communities in the village were resolved peacefully	Land disputes filed by litigation in the District Court

In terms of effectiveness, Mr. Zulkarnen as the Traditional Chairman, stated that settlement through Pakat Jeroh is relatively faster and more precise than the court route. The community also tends to accept the results of decisions voluntarily because the process prioritizes the principles of kinship and deliberation.

Based on experience in the field, the traditional chairman, Mr. Zulkarnen, said that of the ten cases that occurred in Jambur Lak-Lak Village, around five to six cases could be resolved through Pakat Jeroh. This shows a success rate of about 70%. This success, according to him, is supported by the community's enthusiasm to resolve problems peacefully without escalating conflicts. In addition, the settlement through Pakat Jeroh is also believed to prevent hostility and strengthen social relations between residents. The

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relationship between customary institutions and the village government is going well in supporting the implementation of the Jeroh Pakat.

In some cases, the police or law enforcement even return the settlement to the village level if the problem can still be resolved customarily. This shows that customary law still has an important position and is recognized for its existence in the local community's legal system. The social impact of the implementation of Pakat Jeroh is very positive. After going through the deliberation process, the people who were previously at odds can return to living in harmony, peace, and mutual respect. There will be no further conflicts after the customary decision is made. Thus, Pakat Jeroh plays an important role in maintaining peace, harmony, and social welfare of the community in Jambur Lak-Lak Village, Ketambe District, Southeast Aceh Regency (Syahreini, 2025d).

Most of the speakers stated that Pakat Jeroh is usually faster than formal court channels because it does not go through a long and complicated litigation process. Some say that usually the settlement through the Jeroh Pakat can be completed in a few weeks, even in a special meeting if all parties are willing. However, there is also an opinion that states that the speed of settlement depends on the circumstances and level of agreement of the parties, so it is possible that long negotiations can occur if it is difficult to reach an agreement. Even so, Pakat Jeroh is considered more cost-effective and time-saving.

Several speakers agreed that Pakat Jeroh is still relevant and important to be maintained as a method of dispute resolution based on deliberation, which is the core of the community's culture. Some expressed the need for adjustments to the positive law so that no party is harmed and for the results to be formally legally respected. Some emphasize that Pakat Jeroh is relevant, especially in rural areas and communities that still prioritize traditional and family values. However, on the other hand, it was also conveyed that the relevance of this mechanism could decrease if the public trusted the official court more.

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The existence of Pakat Jeroh in Jambur Lak-lak village is seen by the community as an initial alternative and has positive potential in the midst of increasing problems, one of which is in the form of land disputes that can be resolved by the community without having to go to law enforcement officials. The existence of this customary court not only eases the burden of court duties and reduces the accumulation of cases, but also helps the people of Jambur Lak-lak village access the protection of their rights.

The Implementation of the Pakat Jeroh Procession in Resolving Land Disputes in the Southeast Aceh Community

According to the Traditional Chairman of Jambur Lak-Lak Village, Pakat Jeroh is a form of customary deliberation that functions as a mechanism to solve various social problems in the community. He explained that Pakat Jeroh is usually held when there are problems in the village, both between families and between community members. In such a situation, customary institutions take over the role of resolving by inviting the disputing parties to the Village Head's office. After the parties are present, a deliberation process is carried out to elaborate and discuss the core of the problem thoroughly.

The Traditional Chairman of Jambur Village, Lak-Lak, said that the parties involved in the implementation of Pakat Jeroh consisted of the Traditional Chairman, the Chairman of the Village Consultative Body (BPK) and its members, as well as community leaders. The implementation process begins when one of the parties files a complaint with the village. After receiving the report, the customary institution conducted a search and examination of the problem to find the core of the dispute. Each discussion point is then studied together so that a clear understanding is obtained from both parties.

Regarding the legal basis for implementation, Mr. Zulkarnen, as the traditional chairman, explained that the Pakat Jeroh mechanism has a written basis in the form of a Village Regulation (Perdes) that regulates the procedures for resolving disputes through

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customary channels. With this regulation, the implementation of Pakat Jeroh is carried out officially and not arbitrarily, but is guided by the applicable legal provisions at the village level (Syahreini, 2025d).

In the context of a land dispute, parties who feel aggrieved or object usually submit an application to the village for Pakat Jeroh to be carried out. Disputes brought to the customary realm are generally related to inherited land, inherited land, or land boundary disputes between residents. After the report was received, the village, through the Hamlet Head, sent a summons letter to the disputing parties to attend the customary deliberations. Usually, the parties are present one or two days after the summons letter is sent.

Furthermore, Mr. Zulkarnaen, as the traditional chairman, explained that the result of the Jeroh Pakat is generally in the form of a peace agreement between the parties to the dispute. The agreement is stated in an agreement signed by both parties, bearing a stamp as a form of commitment, to prevent disputes in the future. He also emphasized that the resulting decision is binding for both parties. If the decision is violated, then the matter can be continued to the formal legal realm, such as the police or the court. Every result of Pakat Jeroh's decision is documented and archived by the village government as an official record. The archive serves as a reference material if similar problems arise in the future (Syahreini, 2025d).

Dispute resolution through customary law requires the payment of customary money or contributions to customary institutions as a condition for the start of the settlement process. This deliberation process was attended by the Traditional Chairman, BPK (Kute Supervisory Agency), Pengulu, and other community leaders. The settlement results are stated in the form of an agreement signed by both parties on a stamp as proof of mutual agreement (Syahreini, 2025d).

Pakat Jeroh is a customary deliberative institution that resides in the community of Southeast Aceh. Thus, Pakat Jeroh can be interpreted as a core deliberation or main

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deliberation to solve important problems in people's lives. According to the information of Pengulu (Village Head) of Jambur Lak-Lak, in the Gayo language, the term Pakat means "agree", while Jeroh means "good" or "good". Thus, Pakat Jeroh can be interpreted as an agreement that is carried out well or in an atmosphere of harmony and peace. The process of completing Pakat Jeroh is carried out through two mechanisms, namely familial and customary. Although the stages of settlement are similar, the two have differences in terms of the figures involved and the financing.

Family settlement does not require any cost and is carried out without any coercion from any party. The resulting decision is voluntary and is accepted with open arms by both parties. This process was only attended by the Pengulu (Village Head) as a mediator. Meanwhile, customary settlement requires the payment of customary money or contributions to customary institutions as a condition to start the settlement process. This process was attended by the Traditional Chairman, BPK (Kute Supervisory Agency), Pengulu (Village Head), and other community leaders. The results of the customary settlement are stated in the form of an agreement signed by both parties on a stamp as proof of mutual agreement.

The general stages of the Pakat Jeroh process begin by asking the disputing party whether they are willing to resolve the issue familiarly or customarily. After an agreement, families from both sides were called to testify. Furthermore, the Chairman of BPK (Kute Supervisory Agency) and the Traditional Chairman were presented to continue the settlement process based on the stages of the Jeroh Pakat (Apriana, 2021).

The stages of implementing the Pakat Jeroh procession traditionally in resolving land disputes in the Southeast Aceh community involve steps in several steps:

1. Complaint or dispute reporting: the process begins with a complaint or report from one of the parties who feels aggrieved by the land dispute to the head of the hamlet, and then the head of the hamlet conveys the problem to a trusted local customary institution. The head of this hamlet plays the role of a mediator or facilitator.

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2. Payment of customary money or customary contribution: Customary settlement requires the payment of customary money or contributions to customary institutions as a condition for starting the settlement process, amounting to 300,000 to customary leaders.
3. Traditional leaders present: Figures involved in the Pakat Jeroh procession include both parties to the dispute, the Traditional Chairman, the Chairman of the BPK (Kute Supervisory Agency), Pengulu (Village Head), and other community leaders. Traditional leaders act as mediators who are tasked with reconciling the parties without coercion and impartiality, to maintain harmony and prevent further conflicts between the parties to the dispute.
4. Collection of Information and Facts: Customary leaders or customary institutions collect information from both parties to the dispute and relevant witnesses. This collection is open and transparent to give a clear picture of the core of the problem.
5. Deliberation and Mediation: Customary deliberation is held in front of both parties and community leaders or traditional leaders. Mediation is carried out by bringing together the parties to dialogue and find common ground by prioritizing the principles of kinship and togetherness.
6. Reaching an Agreement: Through a process of deliberation and mediation, the parties seek to reach a mutually beneficial and mutually acceptable agreement. This settlement is usually family-oriented, maintaining social relations and community harmony.
7. Making of Customary Agreements: The agreement that has been reached is outlined in the form of a customary agreement signed by the parties and witnesses present. This document is proof of commitment to customary dispute resolution.
8. Implementation of the Agreement: The parties carry out the content of the agreement with the supervision of traditional leaders and the surrounding community so that the settlement runs in accordance with what is agreed.
9. If the settlement of Pakat Jeroh through customary law is unsuccessful because one of the parties does not agree or there is an objection, the case can be forwarded to a formal legal mechanism, such as the district court (Syahreini, 2025c).

One of the cases of land disputes that occurred in Jambur Lak-Lak Village. In this land dispute case, there is a settlement of Pakat Jeroh in a familial and customary manner experienced by Mrs. Hamidah and Mr. Samsir in the form of inherited land. The problem between Mrs. Hamidah and Mr. Samsir began from a dispute over inheritance in the form

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of land left by their parents. Mrs. Hamidah and Mr. Samsir are not siblings, but Mr. Samsir is an adopted son. Nevertheless, Mr. Samsir was designated as the heir by Mrs. Hamidah's parents. Hamidah's mother had five sisters, all of whom were girls, and she was the eldest of the five sisters.

Initially, Mrs. Hamidah felt that the inherited land had become her property, while Mr. Samsir also claimed to have the right to the land. As a result, there was a feud between the two. Mrs. Hamidah then reported this land dispute to the hamlet head in the hope that it could be resolved familiarly. However, the family settlement effort failed because one of the parties, Mrs. Hamidah, did not agree with the results. From the results of Pakat Jeroh (Mediation) through the family, Mrs. Hamidah felt humiliated by Mr. Samsir's attitude, so she decided to pursue a settlement through customary institutions.

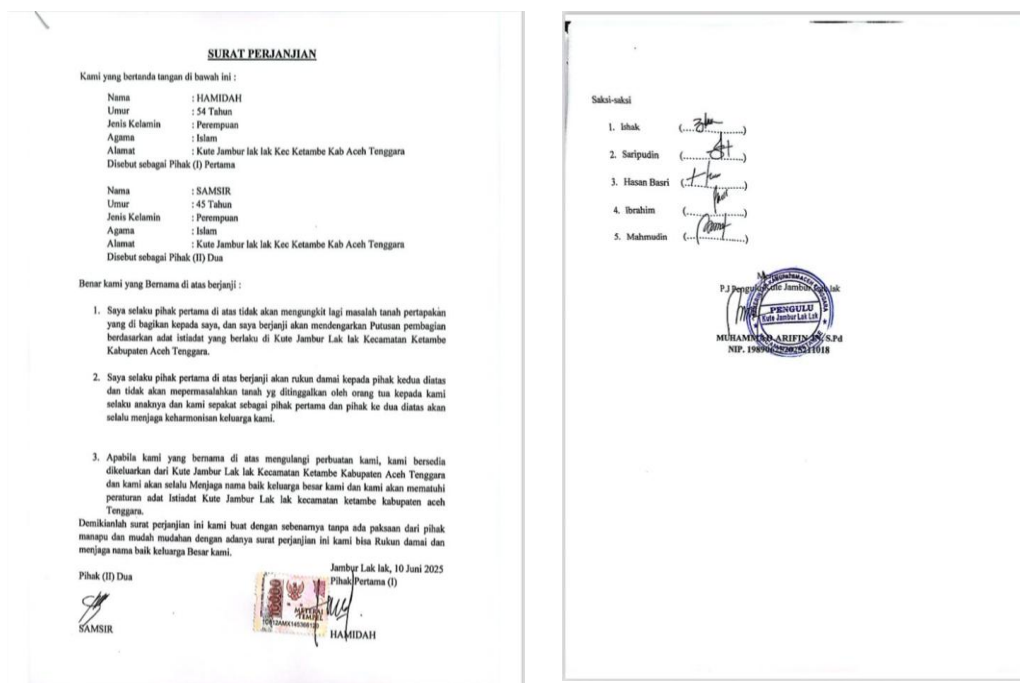
When the case is brought to the customary level, the customary chief summons the customary leaders, consisting of the BPK (Kute Supervisory Agency), secretaries, village officials, and village heads, before the settlement process begins. Before starting the customary session, the traditional leader asked for customary administration money of 300,000 rupiah from Mrs. Hamidah as part of the applicable procedure. After the payment was completed, Mrs. Hamidah was asked to explain in detail the problems that occurred related to the inherited land. Mrs. Hamidah explained that the inherited land had been divided and was her property, given by her parents. However, Mr. Samsir denied the statement by stating that the inherited land had never been divided and was still recorded in the name of their parents.

The indigenous party then asked both parties to show proof of their ownership. In addition, the traditional parties also gathered all families from both sides to ask directly whether the inherited land had indeed been divided or not. From the various information obtained, Mrs. Hamidah still insists that the inherited land belongs to her. However, he could not show proof of land ownership in his own name, and the existing documents

were still recorded in the name of his parents. Apparently, Mrs. Hamidah did not want Mr. Samsir to become the heir and obtain the inherited land, because Mrs. Hamidah was the eldest child in her family.

Then, the customary leader resolved the case by issuing a customary decision that must be accepted by both parties. The traditional leader said that the land must be divided and divided equally in accordance with the applicable inheritance distribution procedures. Mrs. Hamidah agreed with the customary ruling and accepted that the inheritance should be divided based on the division of inheritance. Furthermore, an agreement letter was made based on the results of the customary decision.

Image 1. The agreement letter of Mrs. Hamidah and Mr. Samsir, signed by both parties, the witnesses, and the leader of Kute Jambur Lak-Lak



The second case in Jambur Lak-Lak Village, Southeast Aceh, involved a case of an inheritance land dispute in a family. The family consisted of a mother named Serijemaat,

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a father named Mau, who had passed away first, two sons, and three daughters. When the father died, the inheritance had not yet had time to be divided. Some time later, one of the boys also died, so all that remained was one boy named Hasan Basri and three daughters. The boy who died already had an only son (grandson of the deceased).

Because the issue of unresolved inheritance distribution caused tension, one of the parties, namely Irwansyah, the son of the late Mr. Sulaiman, then reported the land dispute to the village head as the initial mediator. The village head then conveyed this problem to the local customary institution, which was trusted to resolve the dispute customarily, namely through the Pakat Jeroh procession. In this procession, one of the conditions that must be met is the payment of customary money or customary contributions of Rp300,000 to traditional leaders as the beginning of the dispute resolution process. The process continued by presenting the main traditional leaders, including the Traditional Chairman, the Chairman of the Kute Supervisory Agency (BPK), Pengulu (Village Head), and other community leaders. They serve as neutral mediators, reconciling the parties without coercion and taking sides, to maintain harmony and prevent prolonged conflicts.

Furthermore, traditional leaders collect information and facts openly and transparently from both parties to the dispute and related witnesses. Thus, a clear picture of the core issue of the inheritance dispute is obtained. After the information was collected, the customary deliberation was held by bringing together all parties with community leaders and traditional leaders. Mediation is carried out by prioritizing the principles of kinship and togetherness. In the deliberation, the issue of inheritance distribution was discussed by referring to the prevailing customs and Islamic religious law as the basis for distribution, considering that the local community has a strong tradition that refers to sharia law.

The issue of inheritance is the subject of family discussion or deliberation to determine how it is divided. Since one of the sons had died after his father, the right to

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distribute the inheritance passed to the grandson of the deceased child. Therefore, the distribution of inheritance must pay attention to the rights of the grandson as the legal heir, in accordance with the principles of local customs.

Through the deliberation and mediation, an agreement was reached between all parties in good faith. The agreement was outlined in a customary agreement signed by the parties and witnesses. This document is proof of commitment to customary dispute resolution. Furthermore, the implementation of the agreement is carried out under the supervision of traditional leaders and the surrounding community so that it runs according to what has been approved. If there are objections or one of the parties does not agree, then the dispute can be forwarded to a formal legal mechanism such as the district court, but in this case, the settlement through Pakat Jeroh succeeded in avoiding the formal legal process.

This case shows how the role of customary institutions and local wisdom in Jambur Lak-Lak Village is very important in resolving land disputes peacefully and fairly. The incorporation of customary values and Islamic law in the settlement process creates a solution that is accepted by all parties while maintaining social harmony in society. From these two cases, it was recorded that the customary settlement of the case was successfully carried out and accepted by both parties in good faith without having to go through formal legal proceedings in court. The success of the settlement through this customary route shows the role of customary institutions and local wisdom in resolving land disputes peacefully and fairly, as well as maintaining social harmony in the Jambur Lak-Lak village community.

4. CONCLUSION

This research shows that the Pakat Jeroh procession still has an important role in resolving land disputes in Jambur Lak-lak Village, Ketambe District, Southeast Aceh

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Regency. This customary mechanism is considered more effective than formal legal channels because it can resolve disputes quickly, cost-effectively, and maintain family relations and social harmony of the community. The resulting decision is consensual, accepted by the parties, and has high moral force because it is expressed in the form of customary agreements. The existence of Pakat Jeroh has also gained legal legitimacy through various regional regulations, such as the Qanun of Southeast Aceh Regency Number 2 of 2008, the Regulation of the Regent of Southeast Aceh Number 45 of 2020, the Qanun of Aceh Number 9 of 2008, as well as the Joint Decree of the Governor of Aceh, the Aceh Regional Police, and the Aceh Customary Council. This shows the integration between customary law and national law in the dispute resolution system.

Despite the challenges, especially when one of the parties does not accept the results of the deliberations, so that the dispute has the potential to continue to the court, the majority of people still choose the customary route because it is considered more in accordance with family values and maintains the dignity of the parties. Thus, Pakat Jeroh not only functions as a means of resolving land disputes but also as a symbol of the local wisdom of the Gayo community, which needs to be preserved and strengthened through regulatory support and the active role of the government.

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