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Settlement of Criminal Cases Through the *Angkon Muakhi* Customary Law of Lampung as a Form of Restorative Justice from a Human Rights Perspective

Article	Abstract
Author Zainudin Hasan^{1*}, Fathul Muin² ¹Faculty of Law, Universitas Bandar Lampung, Indonesia ²Faculty of Sharia, Universitas Islam Negeri Raden Intan Lampung, Indonesia Corresponding Author Zainudin Hasan* Email: zainudin55@gmail.com Data Received : Oct 28, 2025 Revised : Apr 04, 2026 Accepted : May 15, 2026 DOI 10.24042/as-siyasi.v61.29100	This study examines the settlement of criminal cases through the integration of the customary legal values of <i>Angkon Muakhi</i> in Lampung Province from a human rights perspective. The <i>Angkon Muakhi</i> tradition, rooted in the Lampung community's values of brotherhood, serves not only as a social bond but also as a restorative justice mechanism for resolving conflicts and criminal acts through reconciliation and peace. The purpose of this study is to analyze the application of <i>Angkon Muakhi</i> as a non-penal case-resolution model aligned with the principles of restorative justice and human rights, emphasizing respect for dignity, equality, and social harmony. This study uses a juridical-normative and empirical approach, combining literature studies and field interviews with traditional leaders (penyimbang and perwatin adat) in various districts in Lampung. The results show that <i>Angkon Muakhi</i> effectively restores social relations and societal balance through the principles of peace, kinship, and moral responsibility, without relying on criminal sanctions. This study concludes that integrating <i>Angkon Muakhi</i> values into the Indonesian criminal justice system can strengthen the protection of human rights, foster social harmony, and serve as a model of restorative justice rooted in local culture. Keywords: <i>Angkon Muakhi</i>; Customary law of Lampung; Human rights.

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INTRODUCTION

Law enforcement must uphold justice and the welfare of society, particularly by protecting human rights (Hakim & Kurniawan, 2022). It aims to protect society from human rights violations and achieve a balance in life by taking into account the goals and interests of society, the state, victims, and perpetrators (Rato, 2021). Law enforcement should be used as a tool for "social defense," meaning it serves to protect society from crime by improving or restoring "rehabilitation" and restoring "restoration" for both perpetrators and victims without compromising the balance of individual and societal interests (Badan Pembinaan, 2015).

The goal of law enforcement is not to send as many people as possible to prison (Ain & Na, 2026) but rather to create justice, peace, and order in society (Fakhruddin, 2019). The large number of criminal cases that are resolved through individualistic law enforcement currently still leaves problems, starting from the existence of social conflict problems (Stager et al., 2024). Ongoing disputes in society often cause the law, in its enforcement and resolution, to give rise to new problems, such as prolonged conflict, the emergence of revenge from the perpetrator and the victim, and the victim's family, thus disrupting the balance and peace in society. While the purpose of punishment is to obtain future benefits, such as reducing crime rates and improving public (community) security (Hart, 1959).

Law enforcement practices often fall short of expectations, while the true purpose of law enforcement is to create justice, peace, and order in society (Albrecht & den Heyer, 2021). As stated earlier, the law was created to regulate human life, ensuring order and regularity. Law enforcement must, of course, meet certain requirements to respond to social developments (Nandang Sambas dan Ade Mahmud, 2019). New formulations and constructions are needed for sentencing or sentencing guidelines (Anne, 2005). policy, to achieve its sentencing objectives, requires both science and art, with practical objectives to enable better formulation of positive law (Barbara, 1993).

The existence of a forgiveness factor from the victim/victim's family or forgiveness from the judge after being tried, and the concept of a very positive value that lives in society, is then integrated into national criminal law, which can be a solution to law enforcement problems in Indonesia (Dewi et al., 2021). Regarding the integration process for resolving criminal cases with customary law that has long existed and grown in society, it will be discussed in the discussion about resolving criminal cases through the integration of *Angkon Muakhi* customary law, where this article will try to discuss the values of Lampung customary law in resolving problems (Liyorba & Mu, 2024), especially in the process of enforcing criminal law in Lampung Province, viewed from a Human Rights perspective. There is a tradition in the Lampung indigenous community, namely the culture of making brothers (Firdawaty et al., 2024). The tradition of making brothers is known as *Angkon Muakhi*. *Angkon Muakhi* comes from the Lampung language: *angkon*, which means to adopt or lift, and *muakhi*, which comes from *puakhi*, meaning brother; *muakhi* itself means brother (Suhairi, 2021).

The tradition of *Angkon Muakhi*, or adopting a sibling, is practiced in Lampung's traditional communities for three main reasons. First, it is due to the close fraternal bond between two parties who have long been close, share common goals and struggles, or are bound by profound life experiences, thereby legitimizing the relationship through the *Angkon Muakhi* traditional ceremony. Second, it is due to marriages between Lampung and non-Lampung people, particularly in the Pepadun tradition. The *Angkon Muakhi* ceremony allows non-Lampung couples to be accepted and integrated into the traditional structure before the traditional wedding ceremony. Third, it is due to conflicts or criminal cases, such as fights, assaults, or other disputes, that are resolved peacefully through traditional mediation. In practice, this form of *Angkon Muakhi* is most often used because it is considered effective in restoring balance and peace to society without resorting to formal legal channels. This tradition reflects the noble values of Lampung customary law, which emphasize justice, humanity, and social harmony, and is therefore well-received by the community.

This research is crucial for sustainable legal development in Indonesia. Its roots lie in the Indonesian nation's indigenous values, which have both legal and sociological implications for legal development, particularly in criminal law. Empirical evidence suggests that criminal cases are resolved through customary law (*angkonmuakhi*) by the perpetrator and victim. If an agreement cannot be reached, the process is pursued through the family level, followed by

mediation (mediated by a traditional figure), through the *punyimbang* (clan head), and finally through the customary institution (*perwatin*), which has the authority to resolve and decide cases, which is then made public.

The reality is that the Lampung community still uses the customary law of *angkonmuakhi* to resolve criminal cases, as was the case in 2021 between the families of Andika Sempurna Jaya, a Lampungnese family, and Rully Fatriani, a Lampungnese family, and her Padang husband, in the Kemiling and Langka Pura Districts of Bandar Lampung City, regarding a traffic accident. The criminal case was finally settled after both families agreed to reconcile, opting for a more familial relationship and treating each other as siblings. The settlement of criminal cases through the customary law of *Angkon Muakhi*, which was carried out in 2022, was the *Angkon Muakhi* between Senen and Tarmizi in Pekon Umbul Buah, Kota Agung Timur District, Tanggamus Regency, related to the criminal case of encroachment and destruction of plantation land, which could be resolved according to customary law, as told by the resource person Syahrudin Adok Dalom Dikrama Pemapah Marga.

This article examines the construction of illicit enrichment as an asset-oriented instrument in Indonesia's anti-corruption criminal law. Corruption is not merely an abuse of public office, but an economic crime that enables offenders to acquire, conceal, control, and enjoy unlawful benefits through nominees, corporate vehicles, digital assets, or cross-border transactions. Although Indonesia has ratified the United Nations Convention against Corruption and has adopted anti-corruption, anti-money laundering, asset declaration, and asset confiscation mechanisms, these instruments have not yet formed an integrated regime to address unexplained wealth among public officials. This study uses qualitative legal research, drawing on statutory and comparative approaches. It analyzes UNCAC Article 20, the Anti-Corruption Law, the Anti-Money Laundering Law, the 2023 Criminal Code, the 2025 Criminal Procedure Code, and comparative models from the Philippines, Australia, and Peru. The study finds that illicit enrichment should not be formulated as a general criminalization of wealth, but rather as a limited, proportionate legal mechanism applicable when a public official's wealth increases significantly and cannot reasonably be explained after the state establishes an objective preliminary basis. This article proposes an integrative-proportionate model that links asset declaration, financial investigation, illicit enrichment, asset confiscation, and procedural safeguards. Properly designed, this model can strengthen corruption asset recovery while preserving legality, culpability, presumption of innocence, judicial control, and due process of law.

The settlement of criminal cases through the *Angkon Muakhi* customary law is still practiced and recognized by the community as law, thereby ensuring its implementation and legal certainty. The institutional framework for resolving criminal cases through *Angkon Muakhi* customary law is evident in the presence of customary guardians (*Perwatin*), who play a crucial role in organizing the *Angkon Muakhi* ceremony. The existence of Lampung Province as the territorial region for implementing the *Angkon Muakhi* customary law confirms that the settlement of criminal cases through the *Angkon Muakhi* customary law has a place or locus of enforcement, ensuring that every person in Lampung has the right or the option to use the *Angkon Muakhi* customary law as a means of resolving cases. The continued use of the *Angkon Muakhi* customary law is due to the existence of customary legal instruments and norms that still apply to the majority of Lampung society.

According to Hart, the purpose of justified punishment is to foresee its future consequences. This relates to the future benefits of the punishment given to the perpetrator, such as a reduced crime rate and improved public (community) security (Hart, 1959). Meanwhile, the theory of law enforcement is a series of processes that describe values, ideas, concepts, and ideals that are quite abstract, namely, the goals of law. Law enforcement must be

seen realistically, so that actual law enforcement must be seen as part of discretion that cannot be avoided due to the limitations of the law itself, by continuing to implement integrated monitoring of law enforcement officers, as well as achieving truth in law enforcement that always sees the reality of society and the law that grows from society (Soetandyo Wignyosoebroto, 2002).

Several studies have demonstrated a strong relationship between Lampung local wisdom and social conflict resolution, but differ from this study in their focus and approach. The first study highlighted *Angkon Muakhi* (traditional handicraft) as a means of managing social conflict arising from the transmigration program, emphasizing the roles of traditional and community leaders in maintaining peace, but did not address legal or human rights aspects (Salim & Ruslan, 2021). The second study examined the implementation of Lampung customary law within the framework of Law No. 7 of 2012 and assessed the weak empowerment of customary institutions. However, its analysis was limited to the conceptual and normative levels, without directly examining dispute-resolution practice (Sasongko et al., 2022). The third study examined land conflict resolution in Mesuji based on Piil Pesenggiri values as a model for cultural resolution. Still, it did not address the application of customary law in criminal law (Syukron & Rusmadi, 2018).

Unlike the three, this study offers novelty by examining *Angkon Muakhi* as a customary law mechanism for resolving criminal cases from a Human Rights perspective, emphasizing the principles of restorative justice, respect for human dignity, and social equality. This research is very interesting because it presents a new perspective on *Angkon Muakhi*, not only as a cultural tradition but also as a customary law-based mechanism for resolving criminal cases that aligns with the principles of Human Rights. The existence of harmony between Customary Law and Positive Law, the limitations of restorative justice that need to be reviewed, and the recognition of human rights values in customary law, such as the rights of victims, the rights of perpetrators, and the rights of the community. These rights can be seen from the form of implementation and approach through *Angkon Muakhi*. This approach shows how local values can contribute significantly to the renewal of the national legal system and to the strengthening of restorative justice as a means of safeguarding human rights in Indonesia.

RESEARCH METHOD

The methods used in this research are normative and empirical juridical. The normative juridical approach is carried out by emphasizing library studies, namely researching and reviewing primary legal materials in the form of relevant laws and regulations, secondary legal materials, and tertiary legal materials such as scientific works, papers, articles, and sources from the mass media. This approach aims to establish a theoretical and conceptual basis for customary law's position within the national legal system. The empirical approach is carried out through field research, including observation and in-depth interviews with customary figures, community elders, customary administrators, and customary guardians who are directly involved in the implementation and application of customary law, especially the *Angkon Muakhi* tradition in Lampung Province. The informants of this research came from 15 districts/cities in Lampung Province, representing two main customary legal systems, namely Sai Batin and Pepadun, which are located in fifteen districts and cities in Lampung, including Sukau, West Lampung, Lemong, West Coast, Kalianda, South Lampung, Kota Agung, Tanggamus, Kedondong, Pesawaran, Gunung Terang, and Nunyai in Bandar Lampung, Gunung Sugih, Central Lampung, Negara Ratu, North Lampung, Labuhan Maringgai, East Lampung, and Baradatu, Way Kanan. The traditional figures interviewed were the elders in each place who had actually resolved cases through *Angkon Muakhi*. Consisting of traditional

figures or leaders at the Tiyuh, Aneg, or Pekon level who directly handled cases resolved through *Angkon Muakhi*, each with 15 (fifteen) informants. This dual approach is used to obtain a comprehensive picture of the application of *Angkon Muakhi* customary law from both normative and social practice aspects in society.

ANALYSIS AND DISCUSSION

Reconstructing the Paradigm of Punishment: From Retributive to a Restorative Approach

Retributive punishment is currently considered the oldest form of punishment, and can be found in the theories of Kant and Hegel (Thom et al., 2001). Kurt Baier argues that punishment for criminals is justified because it is deserved and should not exceed the limits of their actions (Kurt, 1977). Success in law enforcement efforts must be based on the functioning of all components of the legal system. The legal system itself has three components: first, legal structure; second, legal substance; and third, legal culture. Legal culture demonstrates the strategic role of society towards legal institutions in providing services and actions to every level of society that is the object of legal institutions (Roger, 1984). Every conflict or crime in law enforcement must be handled using a public interest and community-based approach (Donna, 2002).

In the traditional society of Lampung, there is a tradition called *Angkon Muakhi*, this tradition is a tradition of adopting siblings or making siblings because of various things such as because of a very good relationship, the existence of an event such as marriage with a different tribe and an event has occurred between the two parties such as conflict, fight, misunderstanding or other disputes which can then be resolved through *angkon muakh* (Sutanti et al., 2025). According to Irham adok Pangeran Kelana Datuk Putih Buay Tenupus Halom Bawak that *Angkon Muakhi* which is used as a means of resolving criminal cases in Lampung has been carried out since the 15th century, namely since the entry of Islamic influence in Lampung which then continues to develop and is implemented in every case resolution, but then gradually sinks and begins to disappear since positive law continues to be enforced in Indonesia, according to him the implementation of customary law in Lampung has decreased since the 1970s. However, according to Irham, resolving cases through Lampung customary law, specifically the *Angkon Muakhi*, can maintain kinship and community peace without resorting to lawsuits or imprisonment, which would only further strain family ties. He believes that reporting someone to the police or taking a case to court is taboo in Lampung society.

A tradition in the Lampung indigenous community, namely the culture of raising siblings, *Angkon Muakhi* is a conflict resolution tradition in the Lampung indigenous community that has the concept of reconciling both parties in conflict or criminal incidents in one of them to reach a peace agreement through customary resolution using kinship and family methods, namely by bridging both parties in conflict or legal cases. The concept of *Angkon Muakhi* is a legal mechanism for resolving cases outside the courts, which is currently still being implemented in Lampung. Conflict resolution within the *Angkon Muakhi* tradition in the lives of indigenous communities is an effective strategy that resolves cases through persuasive socio-cultural approaches.

The settlement of criminal cases through *Angkon Muakhi* is common in Lampung province. The following research results show the settlement of criminal cases through *Angkon Muakhi* in table form:

Table 1: Settlement of Criminal Cases through *Angkon Muakhi*.

No	Name of Source Traditional Figure (Adok)	Location	Sai Batin/ Pepadun	Criminal Case	Year
1	Damanhuri Fattah (Raja Sempurna Jaya)	West Lampung	Sai Batin	Mob assault	2012
				Fighting	2012
2	Darmansyah Yosie (Pangeran Kapitan Ratu)	Pesisir Barat	Sai Batin	Juvenile crime	1968
				Traffic offence	1989
3	Syapril Yamin (Mamak Lil Rajo Gamolan)	South Lampung	Sai Batin	Mob Assault	2012
				Vandalism	2012
				Homicide	2012
				Defamation	2018
4	Syahrudin (Dalom Dikrama Pemapah Marga)	Tanggamus	Sai Batin	Juvenile crime (Theft)	1991
				Vandalism	2022
				Illegal land occupation	2022
5	Irham (Pangeran Kelana Datuk Putih)	Pesawaran	Sai Batin	Fighting	1975
				Theft	1980
				Illegal land occupation	2002
6	Syahmin Akhyar (Pangeran Rajo Ratu)	Bandar Lampung	Pepadun	Traffic offence	2016
7	Ahmad Nyerupa (Suttan Balai Bang)	Central Lampung	Pepadun	Defamation	2012
8	Salpiyan (Nimbang Ratu)	North Lampung	Pepadun	Traffic offence	2014
9	Mawardi Harirama (Suttan Seghayo Dipuccak Nur)	East Lampung	Pepadun	Assault	1988
				Traffic offence	2000
10	Iskandarsyah (Raja Alamsyah Pangeran Pemuka Ilir)	Way Kanan	Pepadun	Illegal land occupation	1970
				Vandalism	1970
				Assault	1979
				Traffic offence	1981
11	Oktavianur	Way Kanan		Threatening	1985

	(Sutan Liyu Ngepih Mangku Marga)		Pepadun	Fighting	1990
12	Zulqoini Syarif (Suntan Panji Negara)	Pesisir Barat	Sai Batin	Theft of Damar Resin Juvenile fighting	1998 2010
13	Putrawan Jayadiningrat (Suntan Pangiran Dalom Ratu)	Pesisir Barat	Sai Batin	Juvenile fighting	2020
14	Panji Perdana (Suntan Simbangan Ratu)	Pesisir Barat	Sai Batin	Juvenile fighting	2015
15	Arifin (Sunan Guru Adat)	North Lampung	Pepadun	Fighting Defamation	2000 2001

Source: Data processed from interviews with informants in 2023

Based on the table above, in practice, many events with a criminal background are still resolved through the Angkon Muakhi process. This shows that *Angkon Muakhi* remains a viable concept for resolving criminal cases in Lampung Province. Observing the criminal cases that can be resolved through *Angkon Muakhi* above, basically the restorative justice perspective that is currently applied only discusses specific conflicts between victims and perpetrators alone, whereas when viewed from the perspective of justice using the *Angkon Muakhi* concept tries to use local wisdom values to resolve not only the settlement of cases, resolving the rights of both parties, and resolving disputes between the two parties by making both parties become brothers like blood siblings because they are bound by oaths and customary law rules whose legality is ratified by traditional leaders.

Public Tendency Towards Out-of-Court Settlement

The public seeks many criminal cases through the concept of restorative justice. Restorative justice is a legal system that aims to restore the well-being of victims and perpetrators, or to redress victims' losses (Wozniak et al., 2008). In its development, recovery not only benefits victims and perpetrators but also the community damaged by crime (John, 1999), and to prevent further violations or crimes (Marian, 2007). Resolving criminal cases through restorative justice has at least three orientations: social control, social services, and recovery (Philip, 1983). Resolving criminal cases through restorative justice certainly requires several reasons for both perpetrators and victims (Luna, 2001). The concept of criminal case resolution widely desired by the public does not involve going to court; rather, it involves non-penal channels such as mediation, reconciliation, and, more specifically, customary law. There is a public desire to place more emphasis on aspects of justice and legal benefits rather than legal certainty (Rahail & Alputila, 2018). The mechanism for imposing criminal sanctions is no longer considered important in the process of enforcing criminal law. This is due to various factors, including the following:

1. The criminal justice system, as explained by Muladi and Barda Nawawi Arief, can be a process of criminalization. This argument can be proven by various facts surrounding prisons.

2. Imprisonment sanctions no longer have a deterrent effect on criminals, so the threat of prison is no longer frightening and humiliating. In fact, it can even become a comfortable place to commit other crimes.
3. The criminal process provides no benefit or advantage to victims, fails to compensate for their losses, and even tends to increase their suffering.
4. Criminal sanctions are often disproportionate to the impact of the crimes committed by the perpetrator, thus preventing victims and their families from feeling just and fair.
5. Communities possess local wisdom derived from cultural values, with mechanisms for resolving criminal cases through customary law, imbued with family values, namely peaceful deliberation to reach consensus.

Criminal case resolution in customary law communities is based on the philosophical values of togetherness (communalism), sacrifice, supernatural values, kinship, and justice (Sutanti et al., 2025). In customary law communities, the common good is a life philosophy that permeates every member of the community. The common good is upheld above individual interests, thereby recognizing a common interest in customary law communities (Liyorba & Mu, 2024). Disputes between individuals or groups, in the view of customary law communities, are acts that disrupt the common interest and must therefore be resolved expeditiously through customary settlement mechanisms known as communal justice.

Law, as a tool for society, is an instrument for realizing order and discipline in community life (Bwire, 2019). The law operates by providing information on how humans should behave based on the norms and values that exist in the community where the law grows, binds itself, and operates (Satjipto Rahardjo, 1982). The relationship between law and society is so close that it can be ascertained that law and society are two sides of the same coin that are interrelated and cannot be separated.

According to Friedrich Carl von Savigny, law is a mirror, meaning it is a manifestation of the soul of society. According to his own student, G. Puchta, the form of the soul of society is called *Volkgeist*, meaning that law is born with society; law and society go hand in hand. Some adherents of the historical school even firmly reject the idea that law is made, that law exists, and that law is found together with society. In addition to the historical school, this statement is also supported by the Sociological Jurisprudence school, Eugen Ehrlich, who is famous for the concept of the living law. According to Ehrlich, the development of law does not come from within the law, nor from legal science, nor from court decisions, but rather from within society itself (Achmad Ali, 2008).

Indonesian customary law possesses unique characteristics: communal or familial, cash or mutual, and concrete or tangible. Meanwhile, Djojodi Goeno describes customary law as static, dynamic, and flexible, adapting to changing times (Laksanto Utomo, 2014). Customary law communities prioritize deliberation in resolving criminal cases, aiming to achieve peace within the community. Deliberation is the primary method used by customary law communities to resolve cases because it brings blessings and enables the creation of mutually beneficial peace agreements. Deliberation is one of the philosophies and characteristics of customary law communities. Familial behavior, kinship, and togetherness within a family bond will make life more filled with kindness, generosity, and unconditional sincerity (Miss, 2012).

Settlement of cases under customary law can be achieved through deliberation, such as mediation or negotiation. Indigenous communities often practice both models of case resolution in every case and dispute resolution. The customary leaders serve as mediators. In practice, customary leaders generally use this approach together. The strength of the law's application, as with customary law, depends on context. The context for the application of customary law can be seen in the community's socio-cultural context, where the law evolves. If the law grows and develops strongly, even though it is not written but is obeyed consciously and

wholeheartedly, the strength of the application of the customary law will be very strong or thick materially. Likewise, if the law is strictly adhered to when the rules have been made, formally, the law is strong or thick (Dominikus Rato, 2014). According to Ike Edwin Adok, the Suttan Raja of Lampung, the concept of criminal case resolution in Lampung has existed since ancient times, long before Indonesia adopted the term restorative justice, which is currently in use. This concept of criminal case resolution is known as *Angkon Muakhi*, in which the case is resolved not only through reconciliation among all parties but also through fostering brotherhood among both parties and their extended families.

Integration of Criminal Law and *Angkon Muakhi*

Efforts to integrate criminal law with *Angkon Muakhi* represent a new form of legal construction, although, in practice, this integration has been widely implemented. This effort aims to combine criminal cases into a more legal form within a single criminal justice system and criminal law policy to achieve broader societal interests and benefits. To achieve a paradigm of legal pluralism, one effort must be made to establish a legal development paradigm that provides comprehensive recognition and protection for legal systems other than state law (Philippe & Philip, 1978). Furthermore, Hart's theory can be used to justify the application of customary law if it is accepted by everyone (any customary system), regardless of their background. Mix theory or Hart's combined theory when associated with models in the criminal justice system is also known as a combined model called the family model or family model which is a combined model of dissatisfaction with previous criminal justice system models, where in the family model the perpetrator of the crime is seen as a family member who must be advised and improved with a spirit that is based on love and affection.

The process of resolving a criminal case until it reaches the *Angkon Muakhi* stage involves several stages that must be completed to create peace for both parties, although each case may differ. In general, the stages of resolving the case include the following:

1. The first stage is the cooling-down phase for the parties following the crime. This is the initial stage, in which each party deliberates within their respective families to resolve the case amicably. A respected person is then appointed to represent the family in the resolution.
2. The next stage is the arrival of a representative of the perpetrator at the victim's location. It is most common for the person who feels guilty to meet with the victim first. However, the alternative is to resolve the case through customary legal mediation, called "*Angkon Muakhi*."
3. The victim and perpetrator meet again to discuss the mediation process and resolve the case through "*Angkon Muakhi*." (The number of meetings cannot be determined; it can happen quickly, but sometimes several meetings are held until an agreement is reached. Establishing a peace agreement agreed upon between both parties and a technical settlement in the form of material and immaterial compensation for the victim (usually discussed between the two families only);
4. Implementing the traditional *Angkon Muakhi* ceremony involving the village head and traditional leaders, performing several traditional ceremonies (some *Angkon Muakhi* ceremonies involve the recitation of oaths and promises, while others do not involve oaths or promises, but simply announce them to the public).

The process of resolving criminal cases through the *Angkon Muakhi* usually involves the perpetrator bearing all costs incurred, or in accordance with the agreement. The mutually agreed-upon outcome of the *Angkon Muakhi* settlement is then announced publicly to the indigenous community, provided the perpetrator has been adopted as a relative by the victim,

and the perpetrator's responsibility to the victim's family does not end with the settlement agreement but continues indefinitely. Empirical research indicates that the *Angkon Muakhi* is implemented immediately after the settlement agreement between the two parties, and that its implementation can practically terminate the case under that agreement, drawn up before the *Angkon Muakhi* is implemented. A copy of this settlement agreement is submitted to law enforcement officials. Generally, criminal cases are settled under the *Angkon Muakhi* customary law before entering the criminal justice system (investigation and prosecution), thereby allowing for a more expedited resolution.

Settlement of criminal cases through *Angkon Muakhi* is faster and simpler than settlement under the restorative concept in police, prosecutors, and court institutions because it bypasses a lengthy, complex case administration process. Still, rather than settling criminal cases through the customary law of *Angkon Muakhi*, it is through one door: traditional leaders. The validity and binding force of the settlement of criminal cases through the customary law of *Angkon Muakhi* can be seen from the implementation of the *Angkon Muakhi*, witnessed by the entire family and all stakeholders in the *tiyuh* (village) or customary community where the crime occurred, as well as a written statement signed and stamped by the stakeholders of the clan residing at the location of the crime.

Article 2 of the National Criminal Code specifically regulates the law that exists in the community (customary law). Therefore, the settlement of criminal cases through the customary law of *Angkon Muakhi* is legally protected and legalized for maintenance and enforcement, as stipulated in paragraph 1, which sets out the principle of legality.

***Angkon Muakhi* from a Human Rights Perspective**

The customary law of *Angkon Muakhi* in Lampung society is a form of dispute resolution that emphasizes the rights of all parties and the values of humanity and peace. This tradition stems from the Lampung people's perspective on social harmony and balance in interpersonal relationships. In practice, case resolution through *Angkon Muakhi* is not only aimed at ending the conflict but also at restoring social relations between the perpetrator and the victim through the principle of brotherhood. Several arguments support aligning *Angkon Muakhi* with human rights values: First, *Angkon Muakhi* is a form of restorative justice that fulfills the rights and sense of justice of all parties. Case resolution through *Angkon Muakhi* aligns with the restorative justice paradigm, a legal approach that prioritizes the restoration of relationships and social balance over mere retaliation or punishment (Fauzan, 2022). The *Angkon Muakhi* process involves deliberation among the perpetrator, the victim, family members, and traditional leaders, to reach a peaceful agreement acceptable to all parties.

From a human rights perspective, this recognizes the victim's right to dignified justice and the perpetrator's right to an opportunity to improve themselves without social stigma (Sakti, 2024). This approach also embodies universal humanitarian values, as enshrined in Articles 28D and 28G of the 1945 Constitution, namely the right to justice, self-protection, and security (Hasan et al., 2022).

Second, Respect for Human Dignity in Customary Law. *Angkon Muakhi* customary law is based on the fundamental principle of respect for human dignity. In resolving customary disputes, perpetrators are not treated as enemies but as members of the community who need guidance and restoration. The peace process is carried out with full ethical rigor and traditional symbols that indicate social reacceptance of the perpetrator (Sabatka, 2024). The *Angkon Muakhi* tradition provides space for reconciliation and social reintegration, which aligns with the principles of rehabilitation and restoration in modern criminal law, as well as international human rights principles as set out in the Universal Declaration of Human Rights (UDHR) 1948.

Third, Protection of the Rights of Victims and Perpetrators. Within the framework of human rights, resolving cases through the *Angkon Muakhi* provides balanced protection for both victims and perpetrators. For victims, customary resolution provides an opportunity to express their pain, obtain recognition from the perpetrator, and receive moral and material compensation. For perpetrators, this mechanism provides the right not to be subjected to discrimination and to receive humane treatment, as guaranteed by Article 10 (1) of the International Covenant on Civil and Political Rights (ICCPR). Lampung customary law not only maintains social order but also serves as a mechanism for protecting human rights at the local level.

Fourth, Harmonization between Customary Law and National Human Rights Principles. Resolving cases through the *Angkon Muakhi* does not conflict with the national legal system but rather complements it within the context of legal pluralism in Indonesia. Law Number 39 of 1999 concerning Human Rights recognizes and respects the existence of customary law communities and their traditional rights, provided they remain alive and in accordance with societal developments. Therefore, *Angkon Muakhi* can be considered a concrete implementation of Article 18B, paragraph (2), of the 1945 Constitution, which affirms the state's recognition of customary legal units and their traditional rights. Integrating the values of *Angkon Muakhi* into the modern criminal justice system will strengthen the legitimacy of laws that are socially just and human rights-based. *Angkon Muakhi* reflects the principle of non-discrimination because it applies to anyone involved in a conflict, regardless of social, economic, or ethnic status. This tradition also affirms the universal value of peace (the peaceful settlement of disputes), which is one of the goals of human rights. The customary deliberation process creates a space for dialogue and empathy, thereby suppressing the potential for revenge and further violence.

CONCLUSION

Criminal case resolution through the integration of the customary law values of *Angkon Muakhi* in Lampung Province is carried out at various stages of the legal process. First, immediately after the crime occurs, before a police report is filed, the parties can resolve the case through traditional leaders. Second, at the complaint or reporting stage, a customary mediation process can also be implemented. Third, settlement can be carried out during the investigation or prosecution. Fourth, even after a court ruling, the case can still be resolved through the customary *Angkon Muakhi* agreement, with the court recognizing the settlement. Settlement of cases through customary law, *Angkon Muakhi*, reflects the synergy between customary law values and human rights principles. This tradition places humans at the center of justice, not merely objects of law, through an approach that restores social balance and respects the dignity of all parties. In law enforcement in Indonesia, *Angkon Muakhi* can serve as a model for resolving cases grounded in local wisdom that aligns with national legal ideals and a commitment to protecting human rights.

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AUTHORS CONTRIBUTION

All authors actively contributed to every stage of the research and preparation of this article. Zainudin Hasan was responsible for the research design, field data collection, and analysis of the practice of case resolution under *Angkon Muakhi* customary law. Fathul Muin was involved in developing the theoretical framework and normative juridical analysis that highlights the integration between customary law and human rights principles. Beside that also contributed to editing the manuscript, adapting it to the journal's style, and validating references and citations. All authors have read and approved this final manuscript and declare that they have no conflicts of interest in the research or publication of this article.

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