

Communal Land Conflicts as Contextual Social Studies Learning in West Sumatra

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ABSTRACT

Customary land conflicts in Indonesia reflect complex interactions among indigenous communities, the state, and economic actors, and offer meaningful learning opportunities for Social Studies Education. This study aims to analyze customary land conflicts as a source of social learning, legal awareness, and local wisdom-based education, and to develop a contextual Social Studies learning model. The research employed a qualitative approach using a single-case study design conducted in Kenagarian Kepala Hilalang, West Sumatra. Data were collected through in-depth interviews, participatory observation, and document analysis involving traditional leaders, local communities, and village officials. The findings reveal that customary land conflicts reflect real social dynamics marked by power imbalances, legal pluralism, and struggles for justice. Conflict experiences encourage reflective legal awareness, collective solidarity, and a deeper understanding of rights among indigenous communities. Minangkabau local wisdom, particularly deliberation, mutual cooperation, and restorative justice, plays a significant role in peaceful conflict resolution and in the transmission of values. Based on these findings, a conflict-based Social Studies learning model was formulated through stages of issue identification, actor analysis, value discussion, reflection, and social attitude formation to enhance students' critical thinking, legal literacy, and civic responsibility.

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1. INTRODUCTION

Education plays an important role in shaping students' character, knowledge, and social responsibility. In this context, Social Studies Education (SSE) plays a strategic role because it not only emphasizes the mastery of social concepts but also encourages students

to understand social realities, develop critical thinking, and build empathy toward social issues [1]. At the junior high school level, Social Studies serves as a medium for strengthening students' understanding of history, economics, geography, and social interaction, while also fostering tolerance, citizenship, and social awareness [2]. However, the teaching of social conflict in Social Studies often remains theoretical and insufficiently connected to students' real-life experiences, resulting in limited critical understanding of social phenomena [2].

The increasing complexity of social life in the era of globalization requires Social Studies learning to be more contextual and relevant to students' social environments. Conventional learning methods that rely heavily on memorization and abstract concepts often prevent students from connecting classroom knowledge with practical social realities [3]. Therefore, Social Studies learning should encourage students to analyze real social issues and develop problem-solving skills through contextual experiences [4]. One social issue highly relevant to the Indonesian context is customary land conflict, which reflects tensions between indigenous communities, the state, and economic actors.

Customary land conflicts in Indonesia are not merely disputes over land ownership but also reflect tensions between state and customary law systems. For indigenous communities, land holds economic, cultural, and social significance because it is closely connected to identity and communal continuity. In many cases, the dominance of formal state law weakens customary rights and marginalizes indigenous communities in land disputes [5]. Such conflicts occur in various regions of Indonesia, including West Sumatra, Bali, and Makassar, often involving overlapping claims, weak legal protection, and limited recognition of customary territories [6]. Although Law No. 5 of 1960 concerning Basic Agrarian Principles formally recognizes customary rights, its implementation frequently prioritizes state interests and formal legality over indigenous community rights [7].

Within the context of legal pluralism, customary law remains an important part of Indonesian society because it provides mechanisms for resolving disputes through deliberation, collective responsibility, and restorative justice [5]. These values demonstrate that customary land conflicts contain not only legal and political dimensions but also educational values that can be integrated into Social Studies learning. Conflict-based learning enables students to understand social problems from multiple perspectives and develop critical awareness regarding law, justice, and power relations in society [8]. In addition, integrating local culture into learning is essential in Indonesia's multicultural society because it strengthens students' cultural identity while encouraging critical and contextual learning experiences [9].

Customary land conflicts are also closely related to the formation of legal awareness. Legal awareness refers to an individual's understanding of rights, obligations, and appropriate behavior within society [10]. Through the study of real conflicts, students can understand how law operates in social practice rather than merely as abstract legal concepts. At the same time, local wisdom within indigenous communities provides important pedagogical values for Social Studies learning. Local wisdom embodies norms, social values, and cultural practices passed down across generations, which contribute to cooperation, empathy, social responsibility, and collective problem solving [12][13].

Therefore, integrating local wisdom into Social Studies learning can strengthen students' understanding of the relationships among law, culture, and society while promoting appreciation for cultural diversity [11].

From this perspective, customary land conflict can be positioned as a contextual learning resource that connects social conflict, legal awareness, local wisdom, and Social Studies learning. Through the analysis of conflict, students are expected to develop critical thinking, legal literacy, and social sensitivity toward inequality and injustice within society [14]. Nevertheless, previous studies on agrarian conflict have primarily focused on legal, political, and economic dimensions, while its educational significance as a process of social learning remains underexplored.

Accordingly, this study seeks to examine customary land conflict as a source of contextual learning in Social Studies education and to develop a Social Studies learning model based on local social conflict. This study focuses on how customary land conflicts reflect social realities relevant to Social Studies learning, how such conflicts contribute to legal awareness and social learning within indigenous communities, how local wisdom values can be integrated into Social Studies learning, and how a contextual Social Studies learning model based on customary land conflict can be developed. This study is expected to contribute theoretically to the development of contextual and socially grounded Social Studies education while also providing practical implications for teachers in designing more critical, relevant, and experience-based learning strategies.

2. METHOD

This study employed a qualitative, single-case design to gain an in-depth understanding of customary land conflicts as a contextual learning resource for developing legal awareness grounded in local wisdom. A case study approach was selected because it enables comprehensive exploration of social phenomena within their real-life context [15]. The research was conducted in Kenagarian Kepala Hilalang, West Sumatra, which was purposively selected due to ongoing customary land conflicts involving indigenous communities and local authorities, as well as issues of customary land rights relevant to Social Studies education.

The participants in this study consisted of 15 informants, including five traditional leaders (*ninik mamak*), six local community members directly involved in customary land conflicts, and four village government officials. Participants were selected using purposive and snowball sampling techniques based on several criteria, including direct involvement in the conflict, knowledge of customary law practices, and willingness to participate in the research process. The demographic backgrounds of participants varied in terms of age, social roles, and educational backgrounds to obtain diverse perspectives on customary land conflicts and local wisdom practices.

Data were collected through in-depth interviews, participatory observation, and document analysis. Semi-structured interviews were conducted individually and lasted approximately 45–90 minutes for each participant. The interviews focused on participants' experiences with customary land conflicts, perceptions of legal awareness, customary dispute resolution mechanisms, and the educational values embedded in local wisdom. With

participants' consent, all interviews were audio-recorded and complemented with field notes to ensure data accuracy and completeness.

Participatory observation was conducted over a period of three months during field engagement in the community. During this process, the researcher observed community interactions, customary deliberation, and local conflict-resolution practices related to customary land disputes. The researcher acted as a non-participant observer while actively engaging with the social environment to gain a contextual understanding of community dynamics and cultural practices.

Document analysis was conducted using village archives, customary land documents, government regulations, and relevant literature related to agrarian conflict and Social Studies education. These documents were used to support data triangulation and strengthen the interpretation of findings.

Data analysis was conducted interactively through the stages of data reduction, data display, coding, categorization, and conclusion drawing following the qualitative analysis model proposed by Miles, Huberman, and Saldaña [16]. Interview transcripts, observation notes, and documents were first transcribed and coded openly to identify significant statements and recurring issues. The coding process produced several thematic categories, including legal awareness, customary conflict dynamics, local wisdom values, conflict resolution practices, and contextual Social Studies learning. Themes emerged through repeated comparison across data sources and continuous interpretation of participants' experiences within the broader sociocultural context.

To ensure methodological rigor, this study applied source triangulation and method triangulation by comparing findings from interviews, observations, and documents. Member checking was also conducted by confirming several findings with selected participants to ensure interpretive accuracy. Ethical considerations were carefully maintained throughout the research process. All participants provided informed consent before participation, and their identities were anonymized to protect confidentiality. The researcher also prioritized cultural sensitivity by respecting local customs, traditional authority structures, and community values throughout field engagement and data collection.

3. RESULTS AND DISCUSSION

3.1. Results

Customary Land Conflict as a Social Reality in Kenagarian Kepala Hilalang

The findings reveal that customary land conflicts in Kenagarian Kepala Hilalang represent complex social realities involving indigenous communities, government institutions, and economic actors. The conflict is closely related to the community's dependence on agricultural land and customary forests as the primary sources of livelihood. The village covers approximately 36 km² and consists of rice fields, plantations, dry fields, and village forests. Most residents work in agriculture, particularly rubber plantations [7]. This economic dependence on land explains why customary land disputes become highly sensitive social issues affecting both economic survival and cultural identity.

According to demographic data, the population of Kepala Hilalang totaled 6,227, comprising 3,071 men and 3,156 women [7]. The distribution by age group is presented in Table 1.

Table 1. Population by Age Group and Gender

Age Group	Male	Female
0–4 years	482	498
5–14 years	742	709
15–24 years	758	819
≥25 years	1089	1130

Source: [7].

The data indicate that the population is dominated by productive-age groups (15 years and above). Field findings show that these groups were the most actively involved in customary land disputes, community meetings, and resistance activities. Traditional leaders (*ninik mamak*) generally acted as mediators and guardians of customary rights, while younger community members were more involved in advocacy and collective mobilization.

One traditional leader explained:

“For us, customary land is not only property. It is an inheritance from our ancestors and a symbol of our identity. If the land disappears, our community identity will also disappear.”

Similarly, a community member stated:

“The conflict emerged because the community felt excluded from decisions regarding land that had been managed collectively for generations.”

These narratives demonstrate that customary land conflict is not solely an issue of legality but also a struggle for recognition, identity, and social justice. The findings further reveal structural inequality in the relationship between indigenous communities and state institutions. Indigenous claims based on customary rights frequently conflicted with administrative permits issued by the state or private actors. In many cases, indigenous communities lacked formal legal documents despite having historical and cultural ownership recognized within customary law systems [5].

Historically, this situation cannot be separated from colonial and postcolonial agrarian policies. Prior to the enactment of Law No. 5 of 1960 concerning Basic Agrarian Principles (UUPA), land administration in Indonesia was divided between customary law and Western agrarian law systems [7]. Although UUPA aimed to unify agrarian law nationally, field findings indicate that indigenous communities still experience unequal legal recognition. Administrative land systems continue to prioritize formal certification mechanisms, while customary claims remain weakly protected [5].

The findings also show that the absence of participatory mapping and official recognition of customary territories intensified conflict vulnerability. Several participants explained that land traditionally managed by indigenous communities was administratively categorized as state land, making it vulnerable to external claims and to concession permits. This condition reflects how state power operates structurally through administrative mechanisms that marginalize customary systems.

Conflict as a Process of Social Learning and Legal Awareness

The findings indicate that customary land conflicts functioned as a process of social learning for indigenous communities. Through prolonged conflict, community members developed a stronger awareness of land rights, legal procedures, and collective organization. Legal awareness emerged not through formal legal education but through direct social experiences confronting inequality and uncertainty.

One participant stated:

“Before the conflict, many people did not understand legal procedures. However, after facing disputes and negotiations, people gradually learned about rights, regulations, and how to defend customary land.”

The conflict also strengthened collective solidarity within the community. Community meetings, customary deliberations, and collective resistance activities created spaces for knowledge sharing and social learning. This finding demonstrates that legal awareness is shaped not only cognitively but also socially and emotionally [11]. Communities developed awareness because they directly experienced the consequences of unequal legal treatment.

The findings further reveal that indigenous resistance was not expressed solely through confrontation but also through cultural and social strategies. Traditional leaders emphasized negotiation, deliberation, and collective agreement as mechanisms for maintaining social cohesion while defending customary rights. This indicates that resistance among indigenous communities was deeply rooted in cultural legitimacy rather than purely political mobilization.

From a Social Studies perspective, these findings provide important contextual learning materials regarding social conflict, citizenship, law, and power relations. Students can analyze how structural inequality influences social conflict and how communities respond through collective action and legal awareness.

The Role of Local Wisdom in Conflict Resolution

The findings show that Minangkabau local wisdom played a central role in conflict resolution processes. Values such as deliberation (*musyawarah*), mutual cooperation (*gotong royong*), and restorative justice became the foundation for resolving disputes peacefully [19]. Traditional leaders acted not only as customary authorities but also as mediators, maintaining social harmony during periods of tension.

One *ninik mamak* explained:

“Deliberation is important because conflict should not destroy kinship relationships. Resolution must restore balance within the community.”

Community members perceived customary mechanisms as more legitimate and culturally acceptable than formal legal procedures. This demonstrates the strong social legitimacy of customary law within indigenous society [20]. The findings also indicate that local wisdom functions as a cultural framework that shapes collective behavior, social responsibility, and conflict management practices.

Rather than relying exclusively on punitive approaches, customary mechanisms emphasized restoration of relationships and social balance. This reflects the continuing relevance of local wisdom in maintaining community cohesion amid social conflict [21].

3.2. Discussion

The findings confirm that customary land conflict is not merely an agrarian dispute but also a manifestation of structural inequality between indigenous communities and formal state institutions. The dominance of administrative legality over customary legitimacy reflects unequal power relations in which indigenous communities frequently occupy marginalized positions [5]. This finding strengthens previous studies regarding legal pluralism in Indonesia while demonstrating how formal legal systems often fail to accommodate indigenous perspectives and historical claims.

The study also demonstrates that customary land conflict provides meaningful contextual learning opportunities for Social Studies education. Unlike conventional classroom instruction that often emphasizes memorization, conflict-based learning allows students to examine real social issues involving law, power, inequality, and cultural identity [4]. Through contextual learning, students can connect theoretical concepts with actual social experiences and develop analytical understanding of social realities.

Another important finding concerns the emergence of legal awareness through conflict experiences. Legal awareness in this study was developed through participation, negotiation, and direct exposure to injustice rather than solely through formal legal instruction [17]. [18]. This suggests that experiential and community-based learning can significantly contribute to the development of civic and legal literacy.

The findings further demonstrate that local wisdom remains highly relevant to contemporary conflict-resolution practices. Deliberation, consensus-building, and restorative approaches strengthened social cohesion while reducing the risk of prolonged violence [19], [20]. This finding supports culturally responsive approaches in Social Studies learning because students can learn legal and social concepts through culturally grounded experiences [22].

Development of a Social Studies Learning Model Based on Local Social Conflict

Based on the findings, this study developed a conflict-based Social Studies learning model that integrates social conflict analysis, legal awareness, and local wisdom values into classroom learning. The model consists of several stages: problem identification, actor analysis, value exploration, conflict negotiation, reflection, and social attitude formation. To clarify operational implementation, the model is presented in Table 2.

Table 2. Operationalization of the Conflict-Based Social Studies Learning Model

Learning Stage	Teacher Role	Student Activities	Assessment Focus
Problem Identification	Present conflict cases and guide discussion	Identify social conflict issues	Understanding of social problems
Actor and Interest Analysis	Facilitate analysis of stakeholders	Analyze actors, interests, and power relations	Critical analysis skills
Value and Law Exploration	Explain legal and cultural perspectives	Discuss customary law and local wisdom	Legal literacy and cultural understanding
Conflict Negotiation	Moderate simulation and group discussion	Conduct negotiation and role-play	Communication and collaboration skills
Reflection and Social Attitude Formation	Encourage reflective discussion	Reflect on justice, empathy, and citizenship	Social awareness and civic responsibility

The findings suggest that this model encourages active student participation and collaborative learning. Teachers function primarily as facilitators and mediators rather than sole knowledge providers [23]. Students engage in discussions, simulations, role-play activities, and conflict analysis exercises using contextual cases from their local environment.

Assessment within this model includes cognitive, affective, and participatory dimensions. Cognitive assessment focuses on students' understanding of conflict dynamics and legal concepts, while affective assessment evaluates empathy, cooperation, and social responsibility. Participatory assessment examines students' engagement during discussion, negotiation, and collaborative activities.

Despite its strengths, implementing conflict-based learning also presents several challenges. Discussions of customary land conflicts may be emotionally sensitive, as some students may have direct family experiences related to agrarian disputes. Political controversy may also emerge when discussing state policies and indigenous resistance. In addition, not all teachers possess sufficient preparation or confidence to facilitate sensitive social conflict discussions in a critical and constructive manner.

Therefore, successful implementation of this learning model requires teacher preparedness, culturally sensitive facilitation strategies, and supportive classroom environments that encourage respectful dialogue. Teachers must carefully manage discussion dynamics to prevent discrimination, stereotyping, or emotional tension among students while maintaining critical engagement with social realities.

4. CONCLUSION

This study demonstrates that customary land conflict in Kenagarian Kepala Hilalang represents not only an agrarian dispute but also a contextual social reality that contains important educational values for Social Studies learning. The findings indicate that experiences of conflict contribute to the development of legal awareness, collective solidarity, and critical understanding among indigenous communities. In this context, Minangkabau local wisdom, particularly the values of deliberation, collectivism, and restorative justice, functions as both a conflict-resolution mechanism and a pedagogical foundation for contextual learning. The study further shows that conflict-based Social

Studies learning can strengthen students' critical thinking, legal literacy, social sensitivity, and understanding of the relationship between law, culture, and power within society.

Theoretically, this study contributes to the development of Social Studies education by integrating agrarian conflict, legal awareness, and local wisdom into a contextual learning framework. The study expands the discourse on conflict not merely as a social problem but also as a learning resource capable of fostering reflective and transformative citizenship education. In practice, the conflict-based learning model developed in this study offers an alternative approach for Social Studies teachers to create more relevant, participatory, and experiential learning environments. Curriculum developers are encouraged to integrate local social realities and indigenous knowledge into Social Studies materials, while local governments should strengthen support for culturally responsive education and the protection of indigenous communities' social and cultural rights.

Despite these contributions, this study has several limitations. First, the research was conducted within a single-case context in Kenagarian Kepala Hilalang, limiting the generalizability of the findings to other indigenous communities with different sociocultural characteristics. Second, the study focused primarily on qualitative interpretation, which may involve researcher subjectivity despite the application of triangulation and validation procedures. Third, the operationalization of the conflict-based learning model was conceptually developed but has not yet been extensively tested through long-term classroom implementation. In addition, the study's regional scope remains limited to one area in West Sumatra.

Future research is therefore needed to expand comparative studies of customary land conflicts across different regions and indigenous communities in Indonesia. Further studies may also examine the effectiveness of conflict-based Social Studies learning through classroom experimental designs, assessment of students' legal literacy development, and broader investigations into indigenous education and culturally responsive pedagogy. Such studies are important for strengthening the integration of local wisdom, citizenship education, and legal awareness within Social Studies learning while contributing to broader public understanding regarding indigenous rights, social justice, and peaceful conflict resolution.

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