**LAND DISPUTE BETWEEN MAMAK AND NEPHEW OVER CENTURIES-OLD INHABITED LAND BASED ON JUDGE'S DECISION**

Yulidia1\*), Amad Sudiro2

Master of Notary Study Program, Faculty of Law, Tarumanagara University

yulidia12345@gmail.com1\*), amadsudiro@gmail.com2

Received 3 March 2025 • Revised 19 March 2025 • Accepted 7 May 2025

**Abstract**

Minangkabau society adheres to a matrilineal kinship system, where ancestral land (pusaka tinggi) is inherited collectively by female family members and cannot be transferred outside the lineage. The legal relationship between customary law communities and their land creates inherent rights that ensure communal ownership and usage. However, disputes often arise regarding land ownership and inheritance due to differing interpretations of customary laws. This research aims to analyze the resolution of inherited land disputes within the Minangkabau community, specifically in the Batang Kapas area, based on the court decision in case number 31/Pdt.G/2013/PN.Pin. The study employs normative legal research methods, focusing on statutory, case law, historical, and conceptual approaches. Data is gathered through document analysis of court decisions, legal literature, and Minangkabau customary law principles. The findings indicate that the resolution of customary land disputes heavily relies on historical evidence, family genealogy, and the existence of ancestral graves on the disputed land. The court ruled in favor of the defendants, considering that the land had been occupied for generations by the same lineage, as evidenced by the presence of family burial sites and testimonies from customary leaders. The decision highlights the strong influence of Minangkabau customary law in determining rightful ownership, emphasizing the principle of collective inheritance and the role of traditional leaders in dispute resolution. This study underscores the enduring relevance of customary law in modern legal frameworks and its significance in preserving communal property rights within indigenous communities.

***Keywords****:* Land, Heritage, Pusako, Minangkabau Law, Inheritance Dispute, Court Decision

Copyright @ 2025 Authors. This is an open access article distributed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (http://creativecommons.org/licenses/by-nc/4.0/), which permits unrestricted non-commercial use, distribution, and reproduction in any medium, provided the original author and source are properly cited.

**INTRODUCTION**

Land not only has economic value, but also very strong social, cultural and historical values in the lives of indigenous peoples in Indonesia (Ferolina, 2023; Hendri et al., 2021). In the kinship system of the Minangkabau people, pusako land is a symbol of the continuity of a people's identity, honor and sovereignty (Aoslavia, 2021; Vani Sri Rahayu, 2023; Wulandari, 2020). Different from the concept of individual ownership in Western law, high pusako land in Minangkabau is inherited collectively and cannot be traded (Rahman et al., 2025; Sembiring & Sembiring, 2023). This land is passed down from generation to generation through the mother's lineage in the matrilineal system that characterizes Minangkabau society (Lilis, 2023; Vaza, 2023). Therefore, any conflict involving pusako land is not only about legal and economic issues, but also about the existence and sustainability of customary values (Rahmi et al., 2023; Yaswirman, 2018).

In this context, the relationship between mamak (brother of the mother) and kemenakan (children of the sister) is key in the management and inheritance of pusako land (Nalardi, 2024; Nurfitriani, 2022; Poespasari, 2019). Mamak has the role of managing and being responsible for the pusako land, while kemenakan is the main successor in the matrilineal lineage (Islami et al., 2024; Rahmat, 2019). However, in practice, this relationship does not always work harmoniously. When there is a struggle for land rights, differences in interpretation of custom, personal interests and changing social conditions often trigger conflict. One form of conflict that often occurs is the unilateral claim of a mamak, who has not lived in the village for a long time, to land that has been inhabited by the kemenakan and their families for generations.

One case that represents this problem is the high pusako land dispute that occurred in Nagari Teratak Placeih IV Koto Mudik, Batang Kapas District, Pesisir Selatan Regency, West Sumatra Province. In this case, a mamak who had long settled overseas (Bengkulu) claimed ownership rights over land that had been inhabited by his nephews and descendants for decades. The land has been used as a place to live and permanent houses have been built by the nephews and nieces without ever being challenged by the ninik mamak or the previous head of the inheritance. In fact, there is historical evidence in the form of ancestral graves that show the continuity of land tenure for generations.

However, the ninik mamak demanded a sum of money from each house that had been built on the land and threatened to take the case to court if his demands were not met. This claim was of course rejected by the kemenakan who believed that the land was inherited from their mother's lineage and had been an integral part of their lives for generations. The dispute then proceeded to the formal legal realm and culminated in a district court decision based on case number 31/Pdt.G/2013/PN.Pin.

This case is important to study because it reflects the meeting between two legal systems: Minangkabau customary law that lives and develops in the community, and national law based on the principle of legality and formal evidence. In the context of customary law, hereditary land tenure characterized by the presence of ancestral graves and ninik mamak approval is strong evidence of ownership. Meanwhile, in the context of national law, courts are required to use written evidence and strict legal procedures. When there is a clash between the two, the court's decision becomes a reflection of the extent to which state law is able to accommodate customary values that are still alive in the community.

The problem is even more complex because in the Minangkabau customary system, not all parties have the right to sue or claim high pusako. Only the mamak, the legitimate head of inheritance, who is recognized by custom and has a clear blood relationship with the heirs, can represent the community in legal matters, including suing or defending rights to pusako. In this case, it was proven that the plaintiff was not the mamak kepala waris, and did not have the formal or customary legitimacy to represent the kaum in the case. This was confirmed by the judge's reasoning, which stated that only customary and legal parties are authorized in matters of high pusako.

Considering the complexity between customary law and positive law, this study aims to analyze the settlement of disputes over high pusako land inheritance in Minangkabau society based on court decisions. The main focus is on the legal considerations used by the panel of judges, the involvement of customary values in the evidentiary process, as well as the impact on the protection of indigenous peoples' rights. The study also highlights how principles such as ganggam bauntuak, pagang bamasing, i.e. the division of pusako according to nuclear families within a tribe, function as a regulatory and mediating tool in the distribution of rights to high pusako.

Through this study, it is hoped that a deeper understanding of the relevance and position of customary law in the national legal system can be found, as well as the important role of the courts in upholding justice that is not only formal legal, but also social and cultural. This study also aims to encourage harmonization between customary law and state law in resolving agrarian disputes, especially in areas that still uphold customary values such as Minangkabau.

**RESEARCH METHOD**

The research problem in this article is how to resolve inherited land disputes from pusako land in the Batang Kapas area, Kab. Pesisir Selatan, Prov. West Sumatra in the case of Decision Number 31/Pdt.G/2013/PN Pin.This research was conducted using normative legal research methods (Anjangsari & Santoso, 2024; Purba & Idham, 2021). Normative legal research means: "This research uses legal materials as its primary source, which departs from the District Court's decision regarding inherited land from Pusako land. In this research, the researcher tries to study the substance of the District Court's decision regarding the case of inherited land from Pusako land, which then analyzes the resolution of inherited land disputes in the Court based on the Court's decision. It was previously stated that this research is a type of normative research. Several methods known in normative legal research are used to address this problem, including the statutory approach, case approach, historical approach, comparative approach, and conceptual approach (Putri, 2023).

**RESULTS AND DISCUSSION**

Another thing that cannot be separated from marriage law is the inheritance aspect of customary law, where the principles of balance and harmony are also very clearly reflected. Customary laws regarding inheritance reflect the principles of life that emerge from a communal way of thinking, where the family is a core component in the community structure (Rachmat, 2023). Thus, customary inheritance law consists of provisions regulating the transfer of permanent property rights and family assets, material and non-material objects, from generation to generation. Transferring property in traditional inheritance is not only focused on the death of parents or certain people from one generation but is believed to start from the formation of family origins (Widiatmoko et al., 2023). Property/asset transfer procedures in customary law follow a specific pattern that depends on how the community constructs its tribal system, whether according to a patrilineal, matrilineal, or parental/bilateral system.

Customary law is also very closely related to property. Property in customary law is a legacy left by parents or ancestors of previous communities. Inherited assets consist of assets that can be divided and those that cannot. Assets that can be divided are assets given by parents when children form a family or enter into a marriage and have their own family and gifts given to children. In contrast, parents are still alive (when parents die, they are counted as inherited assets), and debts of heirs. Assets that cannot be divided are assets obtained or inherited from ancestors (inheritance assets) and are not unitary. This property belongs to the traditional association or village (land) that the heir is cultivating. The property returns to the traditional association or village when the heir dies. Debt is also a legacy that the heirs must pay.

The Minangkabau way of thinking is dialectical. This way of thinking departs from their original culture, which reflects on nature: "*alam takambang jadi guru* (*Alam takambang* becomes a teacher).*"* Developed nature, as we know, is not wild and disorderly. On the contrary, it is very orderly and subject to natural laws (*natural law*) (Khadimullah, 2024).

In the case of BS and ZB, there was a dispute because BS admitted that previously the land occupied by the ZB people now belonged to BS's parents, who built a house in Kampung Limau Hant with his nephew and his garden was also significant in Kampung LimauHantu. The house built in Kampung Limau Hant housed BS's nieces and nephews. Because BS was a man, he did not inherit property in the form of land in that village. This BS has lived in Bengkulu for decades, so he settled in his wife's village because that is the Minangkabau customary rule that after a man marries, he must follow his wife or live at his wife's parents' house.

After decades of residing there, news spread that *Mamak*, the head heir of ZB, had passed away. Following this, BS and his nephew visited ZB's house, demanding IDR 30 million per house from each of the eight houses built on the land. They claimed ownership of the land, which ZB's family firmly rejected. According to ZB's family, the land belonged to their ancestor or grandmother. BS further insisted that they should not tell anyone about the demand and threatened that the land would be disputed and taken to court if no one agreed to pay. ZB's family refused outright, asserting that historically, the land had always belonged to their ancestor, TG. There had never been any claim suggesting the land belonged to BS's lineage.

Additionally, there were three graves on the disputed land: one belonging to ZB's ancestor and two to their relatives buried there. These graves proved that the land had been in their family's possession for generations. According to historical accounts, the land was initially cultivated as land or farmland owned by the TG family (ZB's lineage), as witnessed by the *ninik mamak* (traditional elders) of the Sikumbang clan. Because the Sikumbang people did not give the money as requested by the BS people, BS and his nephew sued the land in court in 2013. There were two lawsuits. According to other people's confessions, BS is admitting that he clearly doesn't live in Teratak Placeih village; how could he know the ins and outs of land that he hasn't been in that village for decades?

In the rules of society, there are rules established by traditional customs that must be used and obeyed by the entire Minangkabau community, namely Basuku traditional manners.Every nation and nation in this world consists of tribes or several tribes because Allah S.W.T has determined that humans consist of men, women, nations, and tribes. This is in accordance with the words of Allah S.W.T in the Al-Qur'an surah Al-Hujurat verse 13: “*O humankind, we created you from a male and a female and made you into nations and tribes so you may know each other. Indeed, the most noble among you in the sight of Allah is the most pious among you. Indeed, Allah is all-knowing and all-knowing."* (Nantuo, 2021).

Thus, tribal life's etiquette is getting to know and respect each other. There are four ethnic origins in Minangkabau, namely:

1. Koto
2. Piliang
3. Bodi
4. Caniago

Bodi and caniago come from the words budi, good service and *caniago* comes from *tango* (power). From these four tribes it developed into dozens of tribes, because people developed and increased in number.Basuku traditional manners:

1. **People of the same tribe as Badunsanak**

With so many tribes in the Minang realm, many tribes are the same even though they have the name nagari, luhak or those in rantau and peisia "*nan tidakbahinggo jo babateh*"

1. **Polite customs towards other tribes**

By getting to know each other, a sense of love, affection, and respect for each other grows. Every Minangkabau person as a family member from a race in the voice of the tribe has a kinship relationship, which is as follows:

1. Babako Relationship
2. *sumandomanyumando* relationship
3. **Matrilineal polite customs**

In general, the definition and meaning of matrilineal is the lineage according to the mother or *bundo*.

1. Maternal lineage
2. Children of the mother's tribe
3. Pusako High is inherited from the mother
4. The house belongs to the mother decision number 31/Pdt.G/PN.Pin (Islamiati, 2022; Nantuo, 2021; Yamarizky, 2023).

The plaintiffs' lawsuit is subject *to the opening* being sued, namely defendant 9, who is of the Caniago tribe. The core of the plaintiff's lawsuit is the Pusako land of the Sikumbang tribe, which is controlled by the defendants.

In the lawsuit, the plaintiff did not clearly explain the location of the object's land or mention what was on the object's land. The object of the case in this matter is the plaintiff's heritage land in the form of residential land located in TeratakTempatih IV Koto Mudik Subdistrict Batang Kapas District South Coast Regency with the following boundaries:

1. To the north, it is bordered by the Tanjamin land of the Sikumbang tribe, now with Syaharuddin Dt. Maharajo Intan and Nazar of the Caniago tribe.
2. To the south, it used to be bordered by the Jalak Caniago tribe, now the Anwar and SyafrijalJambak tribes, and the land of Jeran controlled by the Amir/Silih Panai tribe.
3. The west is bordered by the water bar.
4. To the east, it is bordered by the main road TeratakPlaceih.

A local inspection was carried out on the land object of the case located in TeratakPlaceih Nagari Placeih IV Koto Mudik, Batang Kapas District, Pesisir Selatan Regency, on April 4 2014 with the results of the local inspection as follows: According to the plaintiff the boundaries of the land object of the case part I are as follows:

* 1. To the north, it is bordered by the residential land of Saharuddin Dt. Rajo Intan, peparakan to Bandar.
  2. To the south, it is bordered by the Anwar residential land of the Caniago tribe and the Syafrijal land of the Jambak tribe.
  3. To the west, it is bordered by Bandar Tanjung.
  4. To the east, it is bordered by the TeratakPlaceih highway.

According to the plaintiff, the boundaries of the land object of case part II are as follows:

* 1. To the north, it borders the land of Nazarudin.
  2. To the south, it is bordered by the land of the Sili Panai tribe.
  3. The west is bordered by the water bar.
  4. To the east, it is bordered by Bandar Tanjung.

According to the plaintiff, the objects on the land in part I of the case are Zulbaidah House, Rosmanidar House, Rahmanita House, Nurmasni House, Delmaneni House, Fitrawani House, Sumiati House, Suarti House, and Asnidarni House. According to the plaintiff, the objects on the land in part II of the case are as follows: Young plants and old plants controlled by defendant 9.a.b;

Whereas according to defendants 1 to defendant 8, the boundaries of the land object of the case, part 1, are as follows:

* 1. To the north, it is bordered by the residential land of Saharuddin Dt. Rajo Intan and Nasrul residential land.
  2. To the south, it is bordered by Ali Jiwe's residential land, rice fields, and peparakan.
  3. To the west, it is bordered by Bandar Tanjung.
  4. To the east, it is bordered by the TeratakPlaceih highway.

Whereas according to defendant 9.a.b., the boundaries of the land object of case part II are as follows:

* 1. To the north it borders on the Nazar expanse.
  2. To the south, it is bordered by the Silih Panai tribal land.
  3. The west is bordered by the water bar.
  4. To the east, it is bordered by Bandar Tanjung.

According to defendants 1 to 8, the objects on the land in part I of the case are Zulbaidah House, Rosmanidar House, Rahmanita House, Nurmasni House, Delmaneni House, Fitrawani House, Sumiati House, Suarti House, and Asnidarni Foundation.

Between Rahmanita's house and Nurmasni's house there are 3 (three) graves, namely the Tiangin grave, the Saujah grave, and the Kilas grave.That according to plaintiff 9.a.b. what is on the land of the object of the case in part II is as follows: young plants and old plants planted by their ancestors.

The defendant and the plaintiff belong to the same *suku* (clan) under the umbrella of Panji Dt. Rajo Intan; however, they do not share the same *pusaka* (ancestral inheritance). This is because the *mamak* (clan elder) had long ago designated specific inheritance for each *paruik* (family unit) within the clan, following the customary principle of *ganggambauntuak, pagangbamasing* (each family holding and managing its respective inheritance).

In the plaintiff’s lawsuit, it is acknowledged that the defendants have constructed permanent and semi-permanent houses. However, these constructions were permitted by the *ninik mamak* (traditional elders) of the Sikumbang clan, specifically the *mamak kepalawaris* (head heir) and the clan’s traditional leader (*penghulu*).

From the first house to the eighth house, including two foundations, there was no objection from any *ninik mamak* of the Sikumbang clan under Dt. Rajo Intan against the defendants building their houses on the disputed land. Furthermore, Ismail is recognized as the legitimate *mamak kepalawaris* of the Sikumbang clan, whereas BS is not the *mamak kepalawaris* of the clan.

The Jurisprudence of the Supreme Court of the Republic of Indonesia Number 98K/Sip/1972, dated August 5, 1972, states that the *mamak kepalawaris* (head heir) as the eldest male in the clan with a bloodline connection, holds authority over the clan's *hartapusaka* (ancestral inheritance) and, as the head of the clan, acts both internally and externally on behalf of the clan.

Jurisprudence of the Supreme Court of the Republic of Indonesia Number 816K/Sip/1973 dated March 31 1976, a genealogy letter that is made by oneself and is not corroborated by authorized customary functions, does not have the strength of evidence regarding the truth of the genealogy.

Based on the considerations above, the Panel of Judges concluded that the plaintiff was not the mamak of the chief heir of the Nursia descendants of the Sikumbang TeratakPlaceih tribe. In this case, the plaintiff also gave incidental power of attorney in the name of Afdal Yusra, S.pd, based on a power of attorney made before a Notary on November 30 2013.

The Jurisprudence of the Supreme Court of the Republic of Indonesia Number 158K/Sip/1974 dated December 12 1974, the District Court cannot believe that there is a blood relationship between the plaintiffs if the right is only proven by a ranji which is not ratified by an authority such as the Wali Nagari or the Penghulu of the tribe concerned.

The Jurisprudence of the Supreme Court of the Republic of Indonesia Number 1720K/Sip/1975 dated June 22, 1977, states that a lawsuit concerning *hartapusakatinggi* (high ancestral inheritance) of a clan that is not filed by the *mamak* (head heir) of the clan shall be deemed inadmissible.

The Jurisprudence of the Supreme Court of the Republic of Indonesia Number 217K/Sip/1970, dated December 12 1970 stated, "*If in a lawsuit, the procedural (formal) provisions are proven not to have been fulfilled by the plaintiff, in which case the lawsuit must be declared inadmissible, then regarding the subject matter (material), it no longer needs to be considered";* (Court Decision Number 31/Ptd.G/PN.Pin)

**CONCLUSION**

ZB's family won the dispute over land that had been occupied for hundreds of years because the judge was guided by the fact that the grave on the land belonged to ZB's family. The judge thought that it would not be possible for someone to bury themselves safely on someone else's land without anyone disturbing them, meaning that the land occupied was indeed the land of ZB and his family. The judge also considered that there was too much wrong data submitted by BS, and he did not know what was planted or what trees were on the land. BS does not even know a thing. The District Court cannot believe a blood relationship exists between the plaintiffs if that right is only proven by a ranji not ratified by an authority such as the Wali Nagari or the Penghulu of the tribe concerned.

The Panel of Judges concluded that the plaintiff was not the mamak of the chief heir of the Nursia descendants of the Sikumbang TeratakPlaceih tribe. The defendant and plaintiff are of the same tribe/umbrella, seranji under the umbrella of the Dt banner. Rajo Intan, but the defendant and the plaintiff are not of the same heritage because there has been a heritage determined by the mamak from time immemorial for each of theparuik in the clan with the term ganggambauntuakpagangbamasing (handles for different handles) (Court Decision Number 31/Pdt.G/PN.Pin).

**REFERENCES**

Anjangsari, S. S., & Santoso, B. (2024). Tinjauan Terhadap Perbuatan Melawan Hukum Notaris dalam Pembuatan Akta. *Notarius*, *17*(1), 515–530. https://scholar.archive.org/work/ov7k2zgaoza2te7k75legahsxu/access/wayback/https://ejournal.undip.ac.id/index.php/notarius/article/download/44898/pdf

Aoslavia, C. (2021). Perbandingan Hukum Waris Adat Minangkabau Sumatera Barat Dan Hukum Perdata Barat. *Mizan: Jurnal Ilmu Hukum*, *10*(1), 54–63. https://doi.org/10.32503/mizan.v10i1.1545

Ferolina, S. (2023). *SENGKETA PUSAKO TINGGI DALAM KETENTUAN ADAT MINANGKABAU DAN TINJAUAN HUKUM ISLAM (Studi Kasus Putusan Nomor 2874 K/Pdt/2017).* Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta. https://repository.uinjkt.ac.id/dspace/handle/123456789/75606

Hendri, A., Syamsuwir, S., & Burda, H. (2021). Pengalihan Harta Pusaka Tinggi Perspektif Hukum Adat dan Hukum Islam (Studi Kasus di Nagari Durian Gadang Kecamatan Sijunjung). *JISRAH: Jurnal Integrasi Ilmu Syariah*, *2*(1), 85–99. https://pdfs.semanticscholar.org/8d96/19c9893ac957f6b697b8a8e4bc38c941b442.pdf

Islami, N. T., Melwani, K., & Zainuddin, Z. (2024). Kepemilikan Individu dalam Kepemilikan Kolektif: Studi tentang Penguasaan Tanah Ulayat di Nagari Limo Kaum Kabupaten Tanah Datar. *Jurnal Ilmiah Mahasiswa Perbankan Syariah (JIMPA)*, *4*(2), 495–504. https://doi.org/10.36908/jimpa.v4i2.421

Islamiati, S. D. (2022). Bundo Kanduang Peranan Perempuan Minangkabau. *Jurnal Desain-Kajian Bidang Penelitian Desain*, *2*(2), 195–204. http://dx.doi.org/10.33376/jdes.v2i2.1694

Khadimullah, K. T. K. (2024). *Menuju tegaknya syariat Islam di Minangkabau: peranan ulama sufi dalam pembaruan adat*. Marja. https://books.google.com/books?hl=id&lr=&id=8tIJEQAAQBAJ&oi=fnd&pg=PP1&dq=Khadimullah,+K.+T.+K.+(2024).+Menujutegaknyasyariat+Islam+di+Minangkabau:+peranan+ulama+sufidalampembaruanadat.+Marja.&ots=Yn4TEkq2uE&sig=GlTx6nP02XamnWqg\_qdYBEayLK0

Lilis, L. (2023). Tradisi-Tradisi Dalam Pembagian Harta Warisan Di Masyarakat Minangkabau. *Siwayang Journal: Publikasi Ilmiah Bidang Pariwisata, Kebudayaan, Dan Antropologi*, *2*(1), 7–14. https://doi.org/10.54443/siwayang.v2i1.453

Nalardi, N. (2024). *Kedudukan Mamak Kepala Waris dan Kewenangannya Dalam Ruang Lingkup Tanah Pusaka Tinggi Adat di Lingkungan Masyarakat Adat Minangkabau di Sumatera Barat*. Universitas Islam Sultan Agung (Indonesia).

Nantuo, M. e. D. S. (2021). *Carano Adat Alam Minangkabau*. Deepublish.

Nurfitriani, Y. (2022). *PELAKSANAAN ATURAN TERKAIT PENGUASAAN TANAH ANTARA PIHAK ANAK MAMAK DENGAN KEMENAKAN MENURUT HUKUM ADAT MINANGKABAU DI KENAGARIAN TANJUNG SANI KABUPATEN AGAM*. Universitas Andalas. http://scholar.unand.ac.id/109004/

Poespasari, E. D. (2019). The Position of Mamak Kepala Waris in High Ancestral Inheritance in Minangkabau Indigenous Community. *Jurnal Dinamika Hukum*, *19*(1), 1–18. https://search.proquest.com/openview/e3a2395d5667adb2e7e0c5af656514ee/1?pq-origsite=gscholar&cbl=2026366&diss=y

Purba, M. S., & Idham, I. (2021). Analisis Hukum alih fungsi Tanah pertanian menjadi pembangunan Pemukiman dan Perumahan. *ARBITER: Jurnal Ilmiah Magister Hukum*, *3*(2), 151–161. https://doi.org/10.31289/arbiter.v3i2.636

Putri, I. R. (2023). Kepastian Hukum Keputusan Pemegang Saham Dengan Metode Circular Resolution Dalam Penggantian Direksi Perseroan Terbatas. *Jurnal Multidisiplin Indonesia*, *2*(9), 2972–3002. https://doi.org/10.58344/jmi.v2i9.574

Rachmat, L. I. (2023). Sistem Hukum Adat Dayak Mualang Butang Dalam Kajian Aspek Hukum Dan Budaya. *Jurnal Hukum Dan HAM Wara Sains*, *2*, 1017–1023. https://pdfs.semanticscholar.org/3083/309d347630ae9998da16faefba8108888997.pdf

Rahman, R., Warman, K., & Rosari, A. (2025). Jual Beli Tanah Pusako Tinggi Kaum Yang Sudah Terdaftar Berdasarkan Perjanjian Pengikatan Jual Beli Melalui Notaris Di Kota Padang. *UNES Law Review*, *7*(3), 1091–1099. https://doi.org/10.31933/unesrev.v7i3.2377

Rahmat, I. (2019). Pengelolaan Harta Pusaka Tinggi Dalam Masyarakat Adat Minangkabau (Studi di Kecamatan Batipuh Kabupaten Tanah Datar). *Bakaba: Jurnal Sejarah, Kebudayaan Dan Kependidikan*, *8*(1), 15–24. http://dx.doi.org/10.22202/bakaba.2019.v8i1.4301

Rahmi, S., Syuryani, S., & Jasman, N. (2023). Penyelesaian Sengketa Tanah Harta Pusako Tinggi Terhadap Ahli Waris Yang Punah Melalui Niniak Mamak Nan Salapan Di Nagari Ampalu Kabupaten Lima Puluh Kota Sumatra Barat. *Law, Development & Justice Review*, *6*(2), 147–165. http://eprints.umsb.ac.id/2448/

Sembiring, T. K., & Sembiring, S. (2023). Pertimbangan Hakim Dalam Memutus Perkara Harta Pusako Tinggi Di Daerah Tanah Datar. *Ensiklopedia of Journal*, *5*(2), 58–61.

Vani Sri Rahayu, V. (2023). *JUAL BELI TANAH PUSAKO TINGGI BERDASARKAN PERATURAN DAERAH PROVINSI SUMATERA BARAT NOMOR 6 TAHUN 2008 TENTANG TANAH ULAYAT DAN PEMANFAATANNYA (Studi Kasus di Nagari Batu Bajanjang Kabupaten Solok)*. Universitas Islam Negeri Sultan Syarif Kasim Riau. http://repository.uin-suska.ac.id/76284/

Vaza, M. R. I. (2023). Tinjauan hukum Islam dan hukum positif terhadap sistem hukum waris adat Minangkabau. *Maliki Interdisciplinary Journal*, *1*(2), 226–233. https://urj.uin-malang.ac.id/index.php/mij/article/view/4330

Widiatmoko, K., Bilalu, N., & Lamaluta, F. (2023). Pewarisan Tradisional dalam Masyarakat Muslim: Analisis Hukum Adat Suku Tengger dari Perspektif Islam. *Al-Mujtahid: Journal of Islamic Family Law*, *3*(2), 92–101. http://dx.doi.org/10.30984/ajifl.v3i2.1960

Wulandari, R. A. (2020). Rights of the People as Owners of Ulayat Land That Has Been Sold and Sold in Dharmasraya Regency: Hak Kaum Sebagai Pemilik Tanah Ulayat yang Telah Diperjual Belikan di Kabupaten Dharmasraya. *Jurnal Analisis Hukum*, *1*(1), 1–6.

Yamarizky, M. D. A. (2023). Pembagian Warisan Hukum Adat Menurut Sistem Matrilineal (Adat Minangkabau). *Jurnal Hukum, Politik Dan Ilmu Sosial*, *2*(1), 72–81. https://doi.org/10.55606/jhpis.v2i1.967

Yaswirman. (2018). *Hukum Keluarga Adat Dan Islam*. Andalas University.