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Management of National Judicial System Control Based on Local Laws: A Case Study at the Mediation Center in Lombok, Indonesia

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Abstract This study aimed to keep the quality of judges' decisions and to reduce the burden of cases that accumulate in the courts. This research was conducted through observation, interviews, and literature study at the mediation center in the Sasak community with a qualitative analysis, using a case and statute approach. It was found that based on the Regional Regulation Number 9 of 2018, the mediation center and the court can be integrated institutionally through several concepts: first, making the mediation center as a filtering instrument of dispute so that the court ultimately only functions as a final settlement; second, making the executive power on the peace agreement produced by the mediation center in a peace deed (*vandading deed*); third, the Sasak community's control-management procedure based on local laws in the form of the Mediation Center Institution is an alternative to resolve local community disputes.

Keywords: • local laws • case accumulation • court • mediation • Lombok

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1 Introduction

The hegemony of national laws has hindered our awareness on local laws that embody the perspective of the social and ideal orders that exist in society. This is following the strengthening of etatism in the form of legal centralism, especially after the independence, with the stipulation of state law politics through Article II of the Transitional Rules of the 1945 Constitution, which chose to maintain the nature and the style of national laws in the form of codification and unification. This legal politics causes local laws to be replaced by written legal institutions, thus the national law is viewed as more important than the scattered local legal norms (Tanya, 2011).

Such a condition is opposite to the enforcement of local legal principles by its people, which are deemed as more just, as the law is parallel to the society's customs. The enforcement of the law as a norm is not merely due to the imperativeness of the laws in the form of sanctions; but it is due to the people's awareness. They believe that the law is good to be complied with (Marwan, 2013).

The same thing also applies to the national justice system with the takeover of the authority of a customary peace judge (*dorp sacten*) or the like by the court, based on Emergency Law No. 1 of 1951 for the sake of justice in Indonesia. The politics of this law has implications to the accumulation of cases in the courts that lead to the slow fulfillment of justice and legal certainty for the disputing parties. In 2019, the Supreme Court registered 19,370 cases. This number increased by 12.9% from the previous year. Meanwhile, the time allocation for the settlement of each case is 3 months according to the Decree of the Chief Justice of the Republic of Indonesia Number 214 of 2014 concerning the Term of Handling Cases in the Supreme Court of the Republic of Indonesia (Mahkamah Agung Republik Indonesia, 2015). In some cases, it even requires a relatively long time based on prudential considerations or the case's level of complexity. This leads to the suspension of investigation for the newly-registered cases to settle the existing cases (Saptomo, 2010).

Besides, the quality aspect of the judge's decision also has its own problems. This is as a result of the limited knowledge on the social conditions of the disputing parties, including the local customs or laws that apply in their area. So, when deciding on a case, the social aspects are more likely to be ignored. The judges who give verdicts solely due to written laws without understanding the living local laws in the society will produce procedural justice which tends to ignore the people's sense of justice (Kriekhoff, 2001).

This condition is further exacerbated by the gap between the positivistic paradigm of national laws. It rejects metaphysical (religious-magical) activities, which is the characteristic of local laws in general. Therefore, there needs to be simpler legal

studies based on the tradition systems that are parallel to the local laws and the state of Indonesia's philosophy (Sale, 2009).

An example of a case that often occurs in the Sasak community, is how the court has taken on the strategic role of local legal instruments in resolving disputes, such as in the dispute of *merarik* marriage (traditional marriage). A traditional marriage happened in Aik Darek Village, Central Lombok in 2008. This case stems from a misunderstanding of the parties that led to the trial of the groom-to-be based on Article 332 paragraph (1) number 1 of the Criminal Code concerning the act of bringing a girl away from the control of her parents with the decision No. 232/Pid.B/2008/PN.Pra which sentenced him to prison for one month and fifteen days.

Based on the results of the interview with a Sasak indigenous community leader (Rais, 2017), *merarik* is the most common form of traditional marriage prevailing in the Sasak community. This marriage is held by freeing a girl from the bonds of her parents based on the agreement of the two. This event is important because, for the Sasak people, *merarik* is a manifestation of Sasak chivalry. In addition to that, there is the belief that proposing one's daughter is considered to be an insult, as if girls are some goods that can be requested. Thus, if the daughter has been taken away, but her parents take her back, it will be a disgrace for them, their family, and the neighborhood. For the Sasak community, *merarik* is regarded to be the peak of local wisdom (Tahir, 2008).

The Sasak tribe's local wisdom does not wish for a win-lose solution, but conflict resolutions must be directed to gain peace from deliberation. In the efforts to resolve conflicts, the two parties consider each other's feelings (*tao saling undur pasang*). In the context of resolving conflicts, the Sasak tribe local wisdom is reflected in this saying, "*Empaq bau, aiq meneng, tunjung tilah*", which means, "The fish is caught, the water stays clear, the lotuses are not damaged, they stay intact" (Abdullah, 2002).

This means that conflict resolution must be oriented to produce a win-win solution, so that none of the parties feel that they have either won or lost. The saying, "*Adeq ta tao jauk aiq*", means, "So that we may all bring water." This means that in a heating dispute, fight, or conflict, they may cool it down. "*Sifat anak empaq tao pesopoq diriq*", means "The baby fish may merge itself," means the suggestion to avoid debates. "*Sikut tangkong leq awak mesaq*", means, "Measure the clothes on one's own body," means that any actions given to a person must be measured at one's own capabilities (Zulkarnain, 2012).

It is necessary to control the management of the national legal system based on local laws by forming or enabling dispute-settlement channels, such as community

mediation (*bale mediasi*), that exist in the Sasak community. Then, it should be integrated institutionally into the national justice system as a form of the state recognition to the local legal instruments and the corresponding rules. This will ultimately make the court only function as a last resort in seeking truth and justice, in addition to being a place to accommodate the interests of the community's social aspects which, until now, tend to be neglected through dispute resolution in court (Fonsesca, 2015).

This is a descriptive study which aims to describe the urgency of the mediation center as part of the national justice system and to propose this institution as an entry point for the dispute resolution in civil laws (private) and criminal justice (minor crimes), before the escalation into a case in the court. Therefore, there are two approaches used in this study, namely the case approach and the statute approach.

To maximize this paper, a series of empirical studies were carried out in several jurisdictions relevant to the research variables, especially for villages that have mediation centers such as Sintung Village in Central Lombok and Mambalan Village in West Lombok through observation, interviews and literature study. The results were then analyzed qualitatively to describe the problem variables raised in the study.

2 Methods

This study uses a mixed research method consisting of the doctrinal (normative) and the non-doctrinal (socio-legal) research methods. The doctrinal research method is used to look at problems in the form of legislative products at the macro-level of analysis, as the empirical reality. Meanwhile, the non-doctrinal research method is used to examine and solve problems that are conceptualized at the level of microanalysis as a symbolic reality. The law is viewed from not only the rules and laws, but also as forms of behavior, actions, and actual and potential human interaction that may be inserted in the form of the National Judicial System Control Based on Local Laws. The use of this method made it possible to establish similarities, analogies, and differences in enacting public order regulations by local government bodies in the location of this study (Kostrubiec, 2021).

This is a normative legal research and a socio-legal research. It uses the juridical-sociological method, as the work principles are applied simultaneously, which includes the written law and the law in action. This normative and empirical legal research also adopts the legal anthropology research analysis. It is supported by the qualitative method, and it aims to find the symbolic meanings which exist behind the analysed subjects and objects. Using this qualitative approach, the researchers are able to understand the human behaviors and analyze them further

to understand their meanings. The symbolism approach is a combination of the legal sociology and anthropology researches (Achmadi, 2020).

In carrying out the research activity, there needs to be the object or the target of research. It is collected using the data collection instruments, such as observation, either structured or unstructured in-depth interviews, and document-tracking. The data collection techniques used in this study are as follows (Tyson, 2010):

a. Observation. It is the technique of observing legal symptoms related to the focus of the research. During the observation, the researcher takes notes of everything which may explain the focus of the research. One important thing which must be considered during this observation is that, there should be efforts so that the research objects do not feel as if they are being observed, so that the information received are not biased. In this case, the researchers are involved in the life of the local people.
b. In-depth Interview. It is the technique of collecting primary data, carried out by using interview guidelines. The interview is carried out in a detailed and systematic manner with the research interviewees. According to (Mikkelsen, 2003), in the "qualitative method through interviews" the informants are generally taken from keynote figures. The informants or the interviewees in this research are: Head of Sintung Village Security Agency, Secretary of Mediation center of West Nusa Tenggara province in Mataram City, Sasak Indigenous Community Leaders in Mambalan and Tanjung, villagers in several villages in Lombok Island.

3 Literature overview

The Sasak tribe is an indigenous group of people that resides in the island of Lombok, also known as Gumi Selaparang (Noor and Pharmanegara, 2005). Lombok is the second island in the Sunda Kecil island group from west to east. From Bali, it is separated by Lombok Strait, which is rather wide, and from Sumbawa, it is bordered by Alas Strait. This island spans 4,700 km² (somewhat smaller than Bali), consisting of three regions, the northern mountain complex, the southern mountain complex, and central plains (Kraan, 2009).

Like the tribes in Indonesia, the Sasak tribe also has local laws handed down over generations by their ancestors as a way of life to reach ultimate happiness. The selection of a person to be the founder of a tradition implies that by this choice, one defines the content of the tradition (Tuori, 2011). One of them is the principles regarding dispute resolution which can be identified as follows (Asraruddin, 2017):

a. The principle of divinity and self-control (*betegel leq reden neneq*), meaning that the reconciliation of disputes must be based on the spirit to carry out the

commands of Allah (God), meaning that whatever results obtained in the dispute resolution should be practiced sincerely/voluntarily.

b. The principle of equality and togetherness of rights (*doe sopoq, bareng ngepe*), meaning that dispute resolution must not discriminate against any gender, social status, or age. Everyone has the same position and they have the right to be treated fairly.
c. The principle of harmony and kinship (*sopoq crew*, mutual trust, mutual adoption, mutual affinity, and mutual seduction); in Sasak language, there is a proverb (*sesenggak*) or a phrase that reads "*bau empak aik meneng tunjung tilah*", which means every dispute resolution should put kinship forward. It implies that the dispute resolution is aimed solely to create balance and peace in society.
d. The principle of consensus agreement (*soloh*). It is a decision of peace created from the mediation process, based on the results of a consensus agreement according to the local wisdom values.
e. The principle of justice (*endeq naraq bine kire, tarik nyacap*) means the outcome of a peaceful decision must be fair and it must be practiced in accordance with the rights of each party.

The overall and high awareness and obedience of the Sasak community to local laws makes it easy for the disputes to be resolved by traditional leaders, religious leaders, youth leaders, and village officials who became mediators in the mediation center, which was once symbolized by *berugak* (house with four pillars, six pillars, and so on) or *santren* (mushola) (Tuarita, 2017). Since a long time ago, the Sasak tribe has recognized a place which becomes the center of their social lives, which regulates the people's way of life. It is a place for them to seek reference in determining sanctions if there is a violation in the community's social order (Fafriani, 2017).

That place is known as Krama or Bale, which is now folmalized and acknowledged as a mediation center. This conception is actualized or described in the Sasak people's daily lives since a long time ago. Thus, the application of this cultural conception becomes an inseparable element of that community (Zuhdi, 2018). Conceptually, Krama is a customary institution which protects the local wisdom. It functions as a customary institution and also as a ruling of social order. *Ajikrama* consists of the words, *aji* meaning price or value and *krama* which means holy or 'an area or a societal unit in a customary area.' Thus, *ajikrama* means the holy values of a Sasak customary social level based on its customary area (Sarjana, 2004).

4 Research

This study highlights the quality aspects of judges' decisions as a result of their limited knowledge on the social conditions of the disputing parties, customs, or local laws that prevail in the neglected Sasak community. This research is carried out by strengthening the basis of local laws that serve as an alternative way of dispute resolution, to evenly distribute justice and legal certainty in the community.

It is based on the hypothesis that the scope of public-administrative relations is wider than the scope of relations that are governed by the norms of administrative law. Classification problem in the study is considered in the context of defining proceeding manners (either administrative or civil) (Pavlova, 2020).

These rows of local legal values will have meaning to social life if they may become a reference in maintaining and in creating harmonious social relations (Suprapto, 2013). The local legal system should be understood as a dynamic and an ever-developing system of knowledge, which is contextually parallel to the demands of the human's heterogeneous and complex demands (Muluk and Malik, 2009). The key point of this study is to formulate the control management of the national justice system with the perspective of the local law of the Sasak community, as a channel for dispute resolution through the community mediation center.

5 Discussion

Moore (2004) describes three general mediator roles: social network mediators, authoritative mediators, and independent mediators. Social network mediators are usually respected members of the community who have existing relationships with the parties. While not neutral, they are perceived as being fair. Social network mediators are generally concerned with maintaining stable long-term social relations. Generally they remain involved with the parties after the negotiations, and will participate in implementing agreements. They are able to draw on social or peer pressure to enforce agreements. Authoritative mediators are individuals who are in some position of authority over the parties, such as a manager or director. There are a number of differences among authoritative mediators. They may be neutral as to the outcome, or may have vested interests in achieving a particular settlement. Such mediators are generally able to use their authority to enforce agreements. Independent mediators are best defined by their neutrality and impartiality. Generally they have no prior relationship to the parties, and are hired by the joint decision of the parties. Independent mediators seek to help the parties develop voluntary, mutually acceptable solutions. The independent

mediator model is most commonly used in western countries, however it is increasingly being used by other cultures as well.

There are several mediation centers on Lombok Island with various names, including Village Security Agency (*Badan Keamanan Desa*/BSD) Sintung in Central Lombok, Village Deliberation Agency (*Badan Musyawarah De*sa/BMD) Lembah Sempage in West Lombok, (Village Justice Agency (*Badan Adil Desa*/BAD) Pujut in Central Lombok, (*Village Krama*) Krama Desa in Mataram, and (*Customary Krama*) Krama Adat in North Lombok.

For example, there are some disputes/cases that were successfully resolved through the Village Security Agency in three years (2014-2016) as illustrated in the following table:

Table 1: Number of cases resolved by the Village Security Agency

No.	Year	Number of Cases Remark
1	2014	Divorce and inheritance.
2	2015	Persecution, fight, motorcycle accidents, lending and borrowing, livestock barn fraud.
3	2016	Polygamy, motorcycle fraud, two cases of verbal abuse, two cases of debt, two cases of persecution.

Social control is institutionalized in cultures that share values and philosophies (Pujiyono et al., 2017: 971). With the development of science and technology that change the way people see the law and the strong national legal hegemony in the indigenous people's activities, people start to abandon the method of dispute resolution in mediation centers. They tend to turn to courts, as they are considered to be more modern and that they can provide legal certainty in the form of executive rights to the winning parties. On the other hand, peace through mediation centers is easily ignored by one or more parties who are not faithful, as in some traditional inheritance disputes in Mambalan Village, West Lombok. Before, the case was previously resolved successfully through the mediation center. It then had to end up in court because one party deviated from the contents of the agreement. A similar case also happened regarding a *merarik* dispute that occurred in the village (Rais, 2017).

Based on the data on customary dispute cases that were received and resolved through several courts in Lombok Island, it was found that there were 60 cases in 2014, 21 cases in 2015, and 10 cases in 2016. This shows that there is the decreasing role of the district court (Nasri, 2017). The conflict resolution in the district court produces a solution where the winner takes all. Sometimes, this leads

to more conflicts and disputes which are hard to resolve. Such method of conflict resolution is not according to the local wisdom in Lombok Island.

However, in its journey, it turned out that many court decisions eliminated the norms of local laws. Some Sasak people consider that the use of national legal norms may potentially marginalize local laws. Decisions are often in conflict with local laws, such as the decisions on customary law number 0422/Pdt.G/2018/PA-Pre or number 353/Pdt.G/2018/PA.Sel, as well as the judge's decision number 232/Pid.B/2008/PN.Pra regarding the *merarik* dispute (Nasri, 2017).

The government at all levels became concerned about the decreasing use of mediation and, as a result, they began working to restore the balance between mediation and litigation (Wang and Chan, 2020: 168). Meanwhile, from the cultural subsystem, the law requires input in the form of values, morals, and wisdom. The input from other subsystems must be utilized and processed in an innovative manner by legal subsystems in order to perform the integration function better. The personnel and authority support from the political subsystem must be utilized in order to reinforce legitimacy (Achmadi, 2021). The West Nusa Tenggara Governor Regulation No. 38 of 2015 concerning Mediation Centers marks a new chapter in strengthening the existence of mediation centers in the Sasak community. This law was issued with the consideration that the dispute resolution based on local wisdom in the form of consensus is part of the norm on behavior that lives and develops in the West Nusa Tenggara society. It is to guarantee harmony in life as a community. The dispute resolution through local wisdom in the form of mediation is an alternative method of seeking resolution outside of court.

Conflict resolution with peaceful methods will not leave the feelings of hate nor vengeance. It will develop the feelings of brotherhood, conscience, and dignity. Since the conflict resolution is carried out rationally and by involving emotions and feelings, the solution is well-accepted by all conflicting parties. Here, the conflict resolution offers togetherness and a win-win solution for the conflicting parties (Irwan, 2008).

If observed, the mediation center known by the Sasak community has institutional similarities to the Iban tribal community institutions in Sarawak, Malaysia. For example, the criminal case settlement model includes 4 (four) forms of mediation, through Bechara ceremonies, through the head of the court (such as an appeal) and through fighting (Yusriando, 2015). Meanwhile, Australia adopted the British legal system, namely the Anglo-Saxon legal system. Australia has traditional judicial institutions in resolving disputes because the people regard that court is not necessarily the best method of conflict resolution. This is because legal problems that occur in the community are not always triggered by legal issues, yet

they may be caused by social issues. Therefore, in the 1980s, the people requested a court out of the court with a small scope. This leads to the formation of a Community Justice Center, which aims to find out the issue being discussed or disputed (Soden, 2015).

According to (Soden, 2015), the Australian Government issued a rule of law regarding the obligation of the community to resolve civil disputes through mediation in 2012. Since then, mediation has developed very rapidly; even many lawyers claim to be more prominent as mediators rather than as legal counsels.

Since its establishment in 2015, West Nusa Tenggara Mediation Center has successfully resolved several disputes in the community. This success gives an idea on the public trust towards the Mediation Center. The success is described in the following table:

Table 2: Number of disputes resolved through West Nusa Tenggara Mediation Center

No.	Year	Number of Cases Remark
1	2018	Conflict between Karang Genteng Mataram and Bajur, West Lombok.
2	2019	Environmental pollution in Sigerongan, West Lombok.
3	2020	Land conflict between the community and the Municipal Waterworks in East Lombok

With the encouragement of several groups of practitioners, academics, and NGOs, in 2018, the West Nusa Tenggara government officially raised the status of the Governor's Regulation to become the Regional Regulation No. 9 of 2018 concerning Mediation Centers. This is also the first regulation in Indonesia that regulates community mediation as an alternative means of resolving disputes in the community. It specifically represents the opinions of the community, resolving conflicts related to customs, traditions, and habitual customary actions. Finally, indigenous organizations may support democracy and justice at the community-level based on cultural openness and constructive values (Tyson, 2010).

Nowadays, the various discourses that have developed regarding community mediation have led to two major concepts about how the position of community mediation should be in relations to the established national justice system. The first choice is to institutionally integrate community mediation to be a part of the national justice system. The second is a substantial strengthening of community mediation without the need for institutional integration (Jiwa and Aristya, 2015).

To establish a management system for national justice systems based on local laws, the first choice is thought to be an ideal offer that is important to consider, compared to the second choice. This is because the latter still maintains a gap between the two, even though it offers substantial improvement of the community mediation function as an alternative to dispute resolution in the community (Yunus et al., 2020). The reasons for choosing the first choice are:

a. Community mediation will become an integral part of the national justice system so that the coordinative function in the form of supervision and coaching runs normally as an integrated unit (organization), unlike the current conditions that tend to cause conflict between one and another.
b. Community mediation will serve as the frontline in resolving disputes in the community, especially customary disputes that require special attention and treatment. Therefore, the existence of community mediation will ultimately perfect the weaknesses that exist in the court, including the disavowal of local laws that has an impact on the quality of courtly decisions.
c. The court only resolves disputes that cannot be resolved through community mediation, especially if viewed from the type, weight, or quality of the case. This means that the target to be achieved is to deconcentrate the burden of cases that have accumulated in the courts which can hamper the rate of justice and legal certainty for the disputing parties.
d. Integration can also provide stronger binding power for mediation outcomes from community mediation forums as well as court decisions.

In the Sasak community, it is possible to integrate the mediation center and the court through the Regulation of the Republic of Indonesia Number 9 of 2018 concerning Mediation Centers, in which the mediation results can be re-strengthened in the form of a peace deed (*vandading deed*) through the lawsuit mechanism. This is regulated in Article 20 paragraph (4) of the Mediation Center Regulation which states that the peace deed can be registered with the local court to obtain an executorial decision. Therefore, the power of peace generated by the mediation center is the same as the final and binding court decision. This will certainly help convince the people and switch to resolve their disputes through the mediation center.

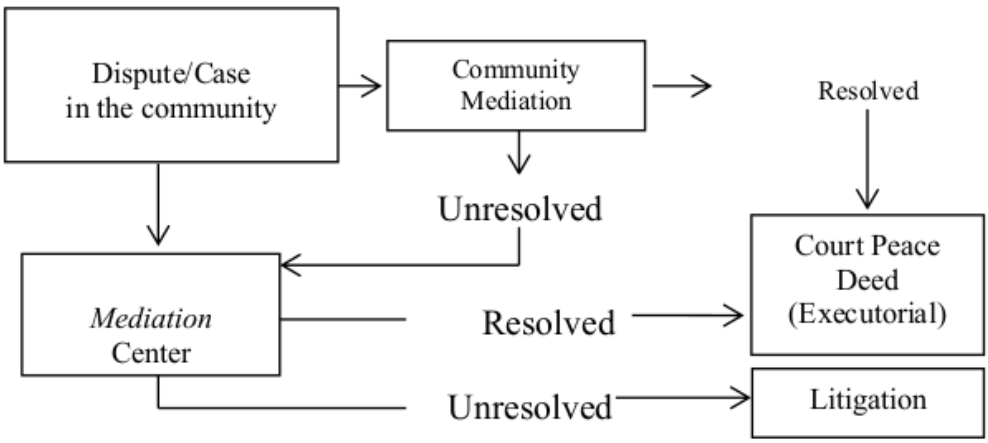
In several studies shows quite richly that mediators rely on techniques that traditionally have been employed and accepted in their society (e.g., mediators have the village exert pressure to settle). Likewise they rely on the power and prestige granted to them by their society and they mediate within the bounds maintained by their culture (James A. Wall, Jr. and Ann Lynn, 1993).

At the national level, the opportunity for integration can also be seen in the provisions of Article 130 HIR and Article 154 Rbg (procedural law provisions)

regarding the peace institution in the court. It obliges the court – with the chairperson as the mediator – to reconcile the two parties before the case is examined (Haq, 2020). This provision was later reaffirmed by Decree of the Supreme Court Number 1 of 2016 concerning Court Mediation Procedure, where mediation can be carried out by judge and non-judge mediators. The opportunity for peace by the non-judge mediators opens a gap for the existence of community mediation through the mediation of traditional leaders, religious leaders, youth leaders, and village officials or parties who are trusted to be their mediators.

However, all the provisions above do not fully describe the integration efforts that allow the development of the management of judicial system control based on local laws. This is because the efforts carried out are only aimed to strengthen the peace outcomes of the parties through community mediation. Integration should also place community mediation as the primary means (problem-filtering instrument) that will assess whether or not a dispute, especially a customary dispute, is feasible to be resolved in the court. This is so that the court will ultimately function only to accept the distribution of disputes that cannot be resolved in community mediation. It also contains local cultural wisdom integrated with the system of beliefs, norms, and culture. It is expressed in traditions and myths which has great impact to the social life of Indonesians (Sauri et al., 2018).

Figure 1: How Mediation Centers Handle Disputes



Source: Hilman Syahrial Haq et al.

One aspect that has received serious attention from the national justice system is the court's performance on the case settlement process that takes a long time, especially in civil law cases (Reksodiputro, 1999). According to (Harahap, 1997), it takes 7 to 12 years on average to settle a case at the first level until cassation.

Therefore, it is the time for community mediation to be given a greater role so that disputes in the community can quickly be resolved and to avoid case accumulation in court. Such opportunities also need to be followed by a series of regulations or policies at both local and central levels to direct the community to build or to revive the dispute resolution channels in their areas as a way to reach truth and justice.

However, with the development of science and technology that change the way people see the law and the strong national legal hegemony in the indigenous people's activities, people start to abandon the method of dispute resolution in mediation centers. Saptomo (2001) views that in social life, traditional institutions in resolving disputes and the principle of consensus agreement are indeed part of the rich Indonesian culture, but they are not yet well developed.

The re-institutionalization of local legal instruments can also be interpreted as an effort to authenticate the national justice system through the tradition of consensus agreement which is known to be effective in maintaining the post-dispute community order, as adherents of comparative functionaries who believe that the convergence of law (both the local law and the national law) is inevitable in a legal system, because the institution in question is still able to fulfill similar functions (Budhijanto, 2011).

The mediator at the mediation center must be able to help the parties express their interests. Then, they will find some mutual interests. The mediator will then guide the parties in choosing the rational choices they agree upon to become the solution to the dispute (Soerharto, 2004).

The mediator's obligation to bring peace to the conflicting parties is parallel with the demands and teachings of morality. Thus, they must understand their peacekeeping function. A sincere result of peace from the mutual awareness of the conflicting parties will be free from the win-lose concept, as both parties win. Their relations will return to the sense of brotherhood. In running their task, the mediators make efforts to strengthen the cohesion of unity (justice for all) and to uphold justice, deliberation, and the nation's civilization (Usman, 2003).

There is also another paper which considers that in actual law, between tradition and legislation, there is the same social function to establish and maintain the social order (Azhari, 2014). Thus, the most important thing is not the interest of a specific group of individuals, but it is that of all levels of society (Achmadi, Dimyati, Absori, and Budiono, 2020:534).

To make this system the national law and applicable to all citizens, it must go through a long and a thorough process that considers the elements that are closely

related to harmony with the created law and a sense of justice for all elements of society (Achmadi, Dimyati, Absori, Usop, and Hangabei, 2020: 122).

6 Conclusions

The management of the national legal system control based on local laws is established by cooperating with the mediation center as part of a courtly extension in the Sasak community, which serves as an instrument to filter disputes. It is to reduce the burden of cases in the court, especially regarding customary disputes that have been proven to worsen the quality of court decisions.

The local laws are acknowledged and they have a place in the national legal system. The dispute resolution through the local law and through mediation centers are actually publicly accepted in Lombok Island. The local law-based dispute resolution management is preferred by the public as the process is simpler. Local laws and mediation center is one national judicial system control, but its not had a power to execute the decisions like the national court or high court and supreme court. Even its not had a power, people still recognized it as effective. Effectivenesses of local laws its because the local laws is a living law in Lombok Island society, and its inherited from generation to generation.

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