

# Policy Implementation of the Recognition and Protection of the Kampung Kuta Indigenous Community in Ciamis Regency

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## ABSTRACT

The recognition and protection of indigenous peoples' rights remain a complex challenge in public administration, particularly concerning land conflicts and overlapping authorities. This study analyzes the implementation of the Ciamis Regency Local Regulation No. 15 of 2016 concerning the Recognition and Protection of the Kampung Kuta Indigenous Community. Utilizing a qualitative descriptive approach, this research applies the Mazmanian and Sabatier policy implementation model, focusing on the tractability of the problem, the ability of the statute to structure implementation, and non-statutory variables. Data were collected through in-depth interviews, observation, and literature studies. The results indicate that while the local regulation exists, its implementation is hindered by several structural and normative barriers. First, the complexity of customary land (*tanah ulayat*) status intersecting with state land regimes makes the problem difficult to manage. Second, the policy lacks derivative technical regulations (Regent Regulations), leading to an operational void, ambiguous distribution of authority among local agencies, and limited budget allocation. Third, environmental factors such as fluctuating political commitment and the lack of collaborative governance weaken the formal capacity of the customary institution. The study concludes that effective protection requires formulating clear derivative regulations, integrating local wisdom with modern governance practices, and establishing a collaborative framework between the local government and indigenous institutions.

**Keywords:** Policy Implementation, Indigenous Community, Kampung Kuta, Public Administration, Local Wisdom.

## INTRODUCTION

It is estimated that there are more than 370 million indigenous people spread across 70 countries globally. Indigenous communities have lived and developed long before the formation of modern states, possessing unique social, economic, cultural, and belief systems that are deeply intertwined with their ancestral environments. Historically, these communities have acted as the primary guardians of the earth's biodiversity, utilizing inherited local wisdom to maintain ecological balance. However, the relentless pace of global modernization, urbanization, and state-centric developmental agendas has continually positioned these communities in a vulnerable state, often alienating them from their socio-cultural roots and traditional land rights (1).

The global trajectory of indigenous marginalization is frequently exacerbated by structural agrarian and environmental crises. Indigenous peoples worldwide face significant threats from "green grabbing" and large-scale state developmental paradigms, where their collective sovereignty is overridden by national economic interests (2). State interventions, even those ostensibly designed for national progress, often adopt top-down approaches that ignore the principle of Free, Prior, and Informed Consent (FPIC), turning indigenous communities into objects of development rather than empowered subjects with sovereign rights over their living spaces (3).

In the context of Indonesia, the existence of customary law communities (*Masyarakat Hukum Adat*) is formally and constitutionally recognized under Article 18B paragraph (2) and Article 28I paragraph (3) of the 1945

Constitution. However, this constitutional umbrella contains a critical ambiguity. The normative requirement stipulating that indigenous rights are recognized only "as long as they are alive and follow the development of society and the principles of the Unitary State" creates a systemic barrier. This conditional clause forces indigenous communities to prove their existence through rigid, bureaucratic positive law frameworks, an endeavor that often clashes with their organic, unwritten customary traditions (4).

This legal ambiguity has been further complicated by recent national regulatory shifts. The enactment of the Job Creation Law (UU Cipta Kerja) and its derivative regulations has intensified the vulnerability of customary lands (tanah ulayat). Current legal frameworks tend to favor the issuance of Management Rights (Hak Pengelolaan/HPL) and commercial land individualization, which inadvertently facilitate the systemic dispossession of collective indigenous territories by corporate entities and national strategic projects (5–7). Consequently, the principle of *in dubio pro natura* when in doubt, favor nature and its traditional guardians is frequently neglected in the enforcement of environmental and agrarian policies (8).

The tangible urgency of this normative failure is reflected in the escalating number of agrarian conflicts nationwide. In 2024 alone, the Indigenous Peoples Alliance of the Archipelago (AMAN) recorded at least 121 agrarian conflicts directly impacting indigenous communities. These conflicts resulted in the dispossession of over 2.82 million hectares of customary territories, primarily driven by overlapping concessions for large-scale plantations, mining operations, and infrastructure projects (9). This absence of legal certainty does not merely strip communities of their physical assets but systematically destroys their cultural identity and socio-economic resilience (10). Cases such as the resistance of the Awyu Tribe against massive plantation corporations in Papua serve as stark proxies illustrating how widespread structural agrarian conflicts trigger the political mobilization and marginalization of indigenous groups across the archipelago (11).

At the core of this marginalization is a profound crisis in public policy formulation, specifically the absence of meaningful participation. The state's bureaucratic machinery frequently formulates policies affecting indigenous lives without engaging them in genuine dialogic processes (12). From a modern public administration perspective, overcoming this crisis requires a decentralized approach where the state actively protects vulnerable groups through responsive local governance systems (13). The shift toward regional autonomy technically mandates local governments to act as the primary shield for indigenous peoples, requiring them to translate constitutional recognition into actionable regional policies.

To address these overarching issues at the local level, regional governments have the authority to enact specific Regional Regulations (Peraturan Daerah/Perda). Through collaborative governance, local authorities must bridge the gap between formal bureaucratic procedures and dynamic customary laws, aiming to establish legitimate social synergy (14,15). According to HuMa (2024), effective local regulations should not be merely declarative but must represent a hybrid legal commitment to empower customary institutions and guarantee spatial sovereignty.

A prominent example of such an initiative at the regional level is found in Ciamis Regency, West Java, through the enactment of Local Regulation (Perda) No. 15 of 2016 concerning the Recognition and Protection of the Kampung Kuta Indigenous Community. Kampung Kuta, located in Tambaksari District, represents a unique indigenous enclave that strictly adheres to the ancestral traditions and local wisdom of the Sundanese people. The community is globally recognized for their profound obedience to *pamali* (cultural taboos) aimed at protecting their sacred forest, Leuweung Karamat (17). Their ecological and cultural principles such as prohibiting the construction of permanent brick houses to prevent environmental degradation, or banning the use of footwear in the sacred forest demonstrate a highly advanced, traditional mitigation strategy for environmental conservation (18).

Despite the noble intentions behind Perda No. 15 of 2016, enacting a policy is merely the first step; the true measure of policy success lies in its implementation. Having a legal document does not automatically safeguard indigenous rights against external pressures. In reality, the policy faces severe structural and administrative bottlenecks. The absence of derivative technical regulations (such as Regent Regulations), unmapped customary

boundaries, and a lack of dedicated budget allocation render the Perda largely symbolic. This operational void leaves the Kampung Kuta community susceptible to the commercial individualization of their lands and the gradual erosion of their social cohesion (19).

Previous studies on Kampung Kuta have predominantly focused on the anthropological, cultural, and ecological dimensions of the community. For instance, Pujiawati et al. (2021) examined the pamali culture as an invaluable source of character education for younger generations, while Hilman & Rosali (2022) highlighted the community's ecological resilience through local wisdom in forest conservation. These profound cultural analyses confirm the immense social capital possessed by the Kampung Kuta community.

However, there remains a significant and critical research gap regarding how the state formally administers and implements policies to protect this specific community. While anthropological literature is abundant, rigorous evaluations from a public administration and policy implementation perspective are scarce. Understanding this phenomenon requires dissecting how local governance dynamics including inter-agency coordination, bureaucratic commitment, and policy structuring translate into tangible public service and protection for indigenous groups (22,23).

Therefore, this study aims to fill this academic gap by systematically analyzing the implementation of Perda No. 15 of 2016 using the robust Policy Implementation Framework developed by Mazmanian and Sabatier (1983). This specific framework was chosen because it comprehensively accommodates the complexities of indigenous policy by examining three pivotal variables: the inherent tractability of the problem (such as the difficulty of mapping customary lands), the ability of the statute to structure the implementation process (the clarity of the Perda and the lack of derivative rules), and the non-statutory variables affecting outcomes (political will, cross-sectoral support, and modernization pressures).

Ultimately, the primary objective of this research is to evaluate the extent of policy implementation, identify the core supporting and inhibiting factors, and propose a more effective, collaborative implementation model. Theoretically, this study is expected to enrich the literature on public administration and policy implementation concerning indigenous rights in developing nations. Practically, the findings intend to provide an evaluative blueprint for the Ciamis Regency Government and other regional policymakers in Indonesia to transition from merely formal recognition to substantive, collaborative, and sustainable protection of indigenous communities.

## METHODS

This study adopts a qualitative research design utilizing a descriptive-analytical approach to acquire a comprehensive, contextual, and nuanced understanding of the policy implementation process concerning the recognition and protection of the Kampung Kuta Indigenous Community. Qualitative descriptive inquiry is particularly suited for this research because it enables the investigators to examine complex administrative and sociocultural interactions in their natural, unaltered environments without manipulating the variables. The geographical locus of this research is located in Kampung Kuta, a traditional Sundanese hamlet situated in Karangpaningal Village, Tambaksari District, Ciamis Regency, West Java, Indonesia. This site was purposively chosen because of its unique status as an indigenous enclave governed by highly structured ancestral taboos (pamali) and customary rules, which exist in parallel with the formal local government administrative jurisdictions, thereby presenting an ideal setting to observe the operational interface between state policy and traditional institutions.

To secure robust and credible empirical findings, data collection was conducted through a combination of participant observation, semi-structured in-depth interviews, and extensive documentation studies. Informants were selected using a purposive sampling technique to ensure that key actors possessing rich, authoritative knowledge and direct experience of the policy's implementation were included. The primary informants consisted of internal customary authorities, including the Customary Chief (Ki Bumi and Koki) and community elders of Kampung Kuta, alongside formal external actors such as representatives from the Ciamis Regency Local Government (specifically the Community and Village Empowerment Agency / DPMD), sub-district

officials of Tambaksari, the Village Head of Karangpaningal, and representatives from the Ciamis Regency Land Office (National Land Agency/BPN). Field observation focused on mapping the socio-ecological practices of the community and the physical boundaries of their customary lands. Meanwhile, documentation studies involved a systematic review and analysis of Local Regulation (Perda) No. 15 of 2016, relevant national agrarian laws, ministerial decrees, and local administrative reports.

The analytical framework of this study is grounded in the Policy Implementation Model proposed by Daniel Mazmanian and Paul Sabatier (1983). This model categorizes the factors influencing implementation into three primary dimensions: 1) the tractability of the problem (technical difficulties and target group diversity); 2) the ability of the statute to structure implementation (clarity of objectives, financial resources, and hierarchical integration); and 3) non-statutory variables (socioeconomic conditions, public support, and leadership commitment). The raw qualitative data gathered from the field were transcribed, categorized, and analyzed using NVivo qualitative data analysis software. The coding process followed the progressive stages of data reduction, data display, and conclusion drawing/verification, allowing for systematic thematic categorization based on the three variables of the Mazmanian and Sabatier model. To ensure the credibility, dependability, and validity of the findings, the study employed both source and method triangulation, cross-referencing verbal testimonies from interviews with field observation notes, official regulatory texts, and academic literature.

## RESULTS

### Tractability of the Problem

According to Mazmanian and Sabatier (1983), the tractability of a problem refers to the inherent difficulties associated with the issue that a policy attempts to address. In the context of Kampung Kuta, the recognition and protection of the indigenous community present an exceptionally low level of tractability due to deep-seated systemic friction. The core issue lies in the physical and legal identification of customary lands (*tanah ulayat*) and sacred territories. The boundaries of the Kampung Kuta indigenous territory are traditionally defined through oral histories, physical landmarks, and cultural taboos (*pamali*), which lack the rigid geometric coordinates required by modern state-positive law.

The primary technical difficulty arises when trying to map and legally certify these spaces. The National Land Agency (BPN) operates under strict positive law regimes that require clear boundary coordinate points, individual or collective formal ownership certificates, and non-overlapping spatial claims. On the other hand, the Kampung Kuta community maintains a collective, unwritten spatial system where their ancestral forest, *Leuweung Karamat*, and agricultural lands are held in trust for future generations rather than owned in a commercial, modern sense. This fundamental ontological divergence makes the spatial definition of the policy's target area highly ambiguous and technically difficult for administrative officials to verify.

To illustrate this structural mismatch, Table 1 outlines the contrasting attributes between the formal state land tenure regimes and the customary practices of the Kampung Kuta community, highlighting why resolving the problem remains highly intractable.

**Table 1.** Comparison of Spatial Understanding and Land Tenure Regimes in Kampung Kuta

| Attribute   | State Land Tenure Regime (BPN & Forestry)                      | Customary Practice (Kampung Kuta)                                              | Operational Tension / Friction                                                            |
|-------------|----------------------------------------------------------------|--------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| Legal Basis | Written positive laws, Basic Agrarian Law (UUPA), Forestry Law | Unwritten customary norms, ancestral taboos ( <i>pamali</i> ), oral traditions | Customary claims are legally invisible until validated by complex bureaucratic processes. |



|                    |                                                                    |                                                                         |                                                                                                      |
|--------------------|--------------------------------------------------------------------|-------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| <b>Ownership</b>   | Certified individual, state, or collective corporate ownership     | Ancestral collective trust, non-monetized custodianship                 | Strict rejection of individual land commercialization by the indigenous elders.                      |
| <b>Boundaries</b>  | Geodetic coordinate systems, physical fences, official state maps  | Natural landmarks (rivers, sacred trees), cultural spheres of influence | Overlapping claims with state forestry zones (Perhutani) and neighboring villages.                   |
| <b>Spatial Use</b> | Commercial exploitation, public infrastructure, state conservation | Preservation of Leuweung Karamat (sacred forest), organic agriculture   | Forestry officials restrict access to state-claimed zones; indigenous people claim ancestral rights. |

Furthermore, the target group's behavioral diversity poses another significant challenge to the policy's tractability. The implementation of Perda No. 15 of 2016 involves not only the direct residents of Kampung Kuta but also external stakeholders, such as neighboring villages, private agricultural actors, and national forestry state-owned enterprises (Perhutani). The behavioral adjustments required from these diverse groups are immense. While the local government expects the indigenous community to adapt to formal administrative systems (such as registering individual deeds or formatting customary institutions into standard village organizations), the community expects the state to unconditionally respect their unwritten ancestral boundaries.

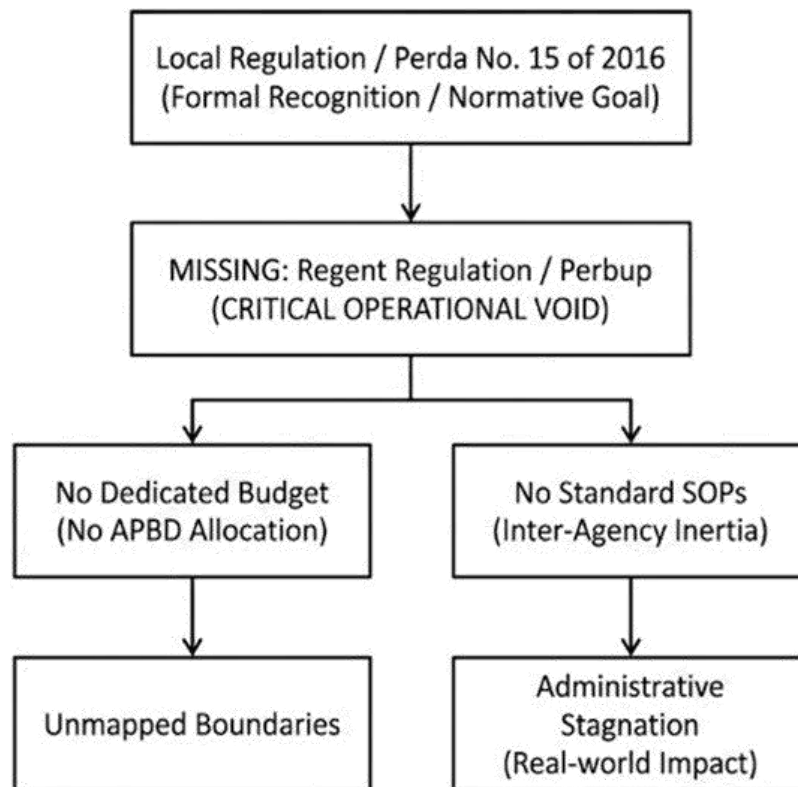
The scale of behavioral change required is thus asymmetric. For the indigenous community, conforming to modern positive law represents a potential erosion of their cultural values, as formalizing land boundaries often invites individualization and subsequent commercial pressures. Conversely, for regional bureaucratic actors, recognizing unwritten oral boundaries requires shifting away from deeply ingrained legalistic-positivistic administrative cultures. This mutual resistance to behavioral change, combined with overlapping jurisdictional claims over the forest zones surrounding Tambaksari District, ensures that the problem remains highly complex, structurally embedded, and extremely difficult to manage.

### Ability of the Statute to Structure Implementation

The second dimension of the Mazmanian and Sabatier model focuses on how well the basic policy statute structures the implementation process. In theory, a well-structured statute should provide clear objectives, adequate financial resources, direct hierarchical integration among implementing agencies, and explicit decision rules. In the case of Ciamis Regency Local Regulation (Perda) No. 15 of 2016, the research reveals severe structural and normative defects. Although the Perda formally recognizes the existence of the Kampung Kuta community, it acts merely as a declarative policy statement that lacks the operational mechanisms necessary for concrete execution.

The most critical operational defect is the total absence of derivative technical regulations, specifically a Regent Regulation (Peraturan Bupati/Perbup). Without a Perbup, the broad normative goals outlined in the Perda cannot be translated into daily administrative actions. There are no Standard Operating Procedures (SOPs), no specific budget codes, and no measurable performance indicators assigned to local government agencies. This legislative gap creates an operational void, leaving field officials from the Community and Village Empowerment Agency (DPMD) and other regional offices without legal guidelines to implement programs, coordinate mapping activities, or allocate direct funding.

To visualize the administrative impasse caused by this structural gap, Figure 1 maps the broken operational linkages within the Ciamis Regency administration.



**Figure 1.** Bureaucratic and Procedural Void in Policy Implementation

Financially, the policy is virtually non-existent. The Ciamis Regency regional budget (APBD) does not contain a dedicated, multi-year funding line for the recognition and protection of Kampung Kuta. Programs related to Kampung Kuta are occasionally tucked into generic cultural tourism or village empowerment schemes, which are highly dependent on fluctuating yearly departmental priorities. This financial starvation prevents the execution of resource-intensive tasks, such as professional participatory mapping of customary lands, which requires hiring third-party geodetic experts and conducting extensive legal consultations. As highlighted by (25), policy implementation at the local level inevitably collapses when the technical and financial capacities of local agencies are not systematically aligned with their formal regulatory mandates.

Furthermore, the statute fails to establish a clear hierarchical integration among the various local government agencies (Organisasi Perangkat Daerah/OPD). There is no leading sector, single task force, or formal coordinating body designated to oversee the implementation of Perda No. 15 of 2016. Responsibility is highly fragmented: the DPMD handles general village affairs, the Tourism and Cultural Agency (Disbudpora) treats Kampung Kuta as a cultural heritage site and tourism asset, the Land Office (BPN) manages formal land registration, and the Environment Agency (DLH) focuses on forest conservation. Because the Perda did not establish formal inter-agency coordination mechanisms, these departments operate in silos, occasionally pursuing conflicting agendas that confuse the indigenous community.

Finally, the decision rules and recruitment of implementing officials do not favor effective policy execution. The local government agencies in Ciamis lack specialized personnel with expertise in customary law (hukum adat) or indigenous rights. Most officials are generalist administrators who rotate frequently, preventing the accumulation of institutional memory and the development of trust-based relationships with the Kampung Kuta elders. The lack of structured participation channels within the statute means that the Customary Institution (Lembaga Adat) of Kampung Kuta is treated as a passive recipient of government aid rather than an active co-manager of the policy implementation process, further alienating the target group from the bureaucratic machinery.

## Non-Statutory Variables Affecting Implementation

The third dimension of the Mazmanian and Sabatier model examines the non-statutory or environmental variables that shape policy outcomes. These include socio-economic conditions, public and media support, constituency group attitudes, and the commitment and leadership capacities of implementing officials. In Ciamis Regency, the external socio-political and economic environment exerts continuous pressure on the Kampung Kuta community, often undermining the protective spirit of Perda No. 15 of 2016. The most prominent non-statutory challenge is the pressure of modernization and commercial tourism.

Kampung Kuta's unique cultural preservation including its traditional thatched-roof houses, organic farming, and sacred forest has made it a popular destination for educational and cultural tourism. While tourism generates supplemental income for some residents, it also introduces external lifestyles, waste management issues, and a push toward individual commercialization that directly challenges the traditional collective lifestyle governed by *pamali*. The local government's desire to exploit Kampung Kuta as a regional tourism commodity often conflicts with the environmental and spiritual preservation of Leuweung Karamat.

To map these external environmental influences, Table 2 summarizes the socio-political and economic factors that increase the vulnerability of the Kampung Kuta community.

**Table 2.** Non-Statutory Influences and Indigenous Community Vulnerabilities

| Environmental Variable            | Source of Influence                             | Impact on Policy Implementation                                                                          | Vulnerability Level     |
|-----------------------------------|-------------------------------------------------|----------------------------------------------------------------------------------------------------------|-------------------------|
| <b>Socio-Economic Pressures</b>   | Commercial tourism and youth urban migration    | Cultural dilution, demand for modern building materials violating <i>pamali</i> .                        | <b>Moderate to High</b> |
| <b>Political Commitment</b>       | Local executive transitions and election cycles | Fluctuating policy priorities; indigenous issues are sidelined for high-profile economic projects.       | <b>High</b>             |
| <b>Institutional Capacity</b>     | Customary Institution ( <i>Lembaga Adat</i> )   | Strong internal cultural legitimacy but extremely low bureaucratic literacy and formal bargaining power. | <b>High</b>             |
| <b>Public &amp; Media Support</b> | Local NGOs and civil society networks           | Fragmented advocacy; public interest is mostly academic/anthropological, not political.                  | <b>Moderate</b>         |

Political commitment from regional leaders represents another highly volatile non-statutory variable. Local government priorities are heavily influenced by short-term political cycles, such as regional elections (*Pilkada*). During election periods, political actors frequently visit Kampung Kuta to secure votes, offering symbolic gestures of support for customary rights. However, once in office, their focus shifts toward hard infrastructure projects, regional revenue generation, and investment attraction, which often view customary land protections as bureaucratic hurdles to economic growth. This fluctuating executive commitment prevents the sustained administrative effort required to draft and enact the missing technical regulations (*Perbup*).

Furthermore, the formal capacity of the Customary Institution (*Lembaga Adat*) of Kampung Kuta to advocate for their rights within the state's bureaucratic system remains suboptimal. Although the Customary Chief (*Ki Bumi*) and community elders possess immense cultural and spiritual legitimacy internally, they have limited experience navigating complex administrative law, land registration procedures, or formal political lobbying.

When interacting with formal government structures, they are often placed at a disadvantage, unable to challenge highly technical legal arguments put forward by state forestry officials or private corporate claimants.

Lastly, there is a distinct lack of collaborative advocacy and structured participation among external stakeholders. While local universities and non-governmental organizations (NGOs) frequently conduct academic studies on Kampung Kuta's local wisdom, there is no cohesive coalition that translates these academic findings into sustained political pressure on the Ciamis Regency Government. Without consistent public scrutiny, media attention, or organized legal advocacy, the local bureaucracy faces no external accountability to prioritize the protection of Kampung Kuta over other pressing regional developmental programs, leaving the local regulation as a dormant, symbolic legal document.

## DISCUSSION

The findings substantiate a profound theoretical misalignment between normative policy formulation and empirical execution. Utilizing Mazmanian and Sabatier's framework, this study reveals that when a foundational statute such as Perda No. 15 of 2016 fails to provide precise technical guidelines and explicit financial allocations, the policy is inherently predisposed to stagnation. The inability of the Ciamis Regency Government to issue a derivative Regent Regulation (Perbup) within a reasonable timeframe is a textbook case of administrative inertia. As highlighted by Saputra, Santosa, and Adiwisatra (2026), policy implementation at the local government level inevitably collapses when the technical and financial capacities of executing agencies are not systematically aligned with their formal regulatory mandates.

Beyond administrative delays, the implementation failure is rooted in an ontological clash between state positive law and unwritten customary traditions, validating the extremely low tractability of the problem. The state's agrarian regime, executed through the National Land Agency (BPN), demands rigid geometric coordinates, verifiable mapping, and the individualization of land ownership. Conversely, the Kampung Kuta community operates on a collective, intergenerational custodianship model over their Leuweung Karamat and surrounding lands. Attempting to force unwritten, dynamic customary boundaries into rigid state legal frameworks without a hybrid, accommodative mechanism structurally marginalizes the indigenous community, a phenomenon similarly observed in broader national agrarian conflicts (1,5).

This complexity is further exacerbated by the fragmented bureaucratic structure within the Ciamis Regency administration. The absence of a clear leading sector or a dedicated task force has led to severe inter-agency silos. Currently, the Community and Village Empowerment Agency (DPMD), the Tourism Agency (Disbudpora), and the Environment Agency (DLH) operate with distinct, often contradictory, sectoral priorities. This lack of structured hierarchical integration a core component of the Mazmanian and Sabatier model demonstrates that declarative legal recognition is vastly insufficient. Effective public administration requires integrated institutional architecture to deliver cohesive public services and protections to vulnerable groups (23).

Furthermore, the non-statutory variables particularly the pressure of modernization and the drive for regional tourism revenue place the Kampung Kuta community in a highly precarious position. The local government's tendency to view the community primarily as a cultural tourism commodity often overshadows the fundamental goal of ecological and spatial protection. This commodification risks diluting the profound sacredness of their pamali (ancestral taboos). Therefore, public policy must pivot from viewing indigenous communities merely as economic assets or passive objects of development to recognizing them as sovereign entities deserving of unconditional spatial and cultural protection.

To transcend these multifaceted structural, normative, and environmental barriers, an immediate shift from traditional, top-down administration to a Collaborative Governance paradigm is imperative. Collaborative governance operates on the principle of active, symmetrical participation among state and non-state actors, fostering shared decision-making rather than unilateral state directives. In the context of indigenous protection, collaborative governance is not merely an alternative administrative tool, but an absolute necessity to achieve



policy effectiveness, mitigate agrarian conflicts, and establish democratic legitimacy at the grassroots level (26,27).

Operationally, this collaborative framework must begin by formally integrating the Kampung Kuta Customary Institution (Lembaga Adat) into the regional development planning process, particularly the Musrenbang (Development Planning Deliberations). Currently, customary elders lack the formal bureaucratic literacy to navigate state administrative procedures effectively. A collaborative approach would entail the local government acting as an empowering facilitator providing legal and technical assistance for participatory land mapping while ensuring that the customary institution retains its cultural authority. This creates a balanced power dynamic where protective measures are co-designed based on actual community realities rather than distant bureaucratic assumptions.

Additionally, a robust collaborative governance model requires multi-level legal synchronization to prevent policy gaps at the grassroots level. The eventual issuance of a Regent Regulation (Perbup) must be complemented by synchronized supportive policies at the village level. As noted in recent public administration discourse, the synergy between village-level regulations and regional policies is vital for protecting marginalized groups, emphasizing the need for robust, coherent legal drafting at the lowest levels of governance (13,22). Empowering the Karangpaningal Village government to enact localized supportive regulations will create an immediate, responsive protective buffer for Kampung Kuta.

Ultimately, the supporting factors discovered in this research primarily the profound obedience of the Kampung Kuta community to their ancestral traditions (pamali) and their enduring social cohesion represent a formidable social capital. Rather than viewing customary laws as an administrative hurdle or an anomaly, the state should legally recognize these traditions as highly advanced, community-based environmental mitigation strategies. If the Ciamis Regency Government effectively leverages this social capital through institutionalized collaborative governance and the immediate drafting of technical regulations, the transition from merely formal recognition to substantive, sustainable protection of the Kampung Kuta Indigenous Community can be successfully realized.

## CONCLUSION

This study concludes that the implementation of Ciamis Regency Local Regulation No. 15 of 2016 concerning the Recognition and Protection of the Kampung Kuta Indigenous Community remains highly ineffective, functioning primarily as a declarative mandate rather than a functional public policy. Analyzed through the Mazmanian and Sabatier framework, the failure is driven by severe deficiencies across all three structural dimensions. First, the inherent tractability of the problem is exceptionally low due to the ontological friction between the state's rigid positive legal requirements for spatial mapping and the community's unwritten, collectively held customary boundaries (tanah ulayat). Second, the foundational statute demonstrates a critical inability to structure the implementation process, primarily evidenced by the prolonged absence of derivative technical regulations (Regent Regulations/Perbup). This regulatory void paralyzes bureaucratic execution, resulting in fragmented inter-agency coordination (silo mentality), non-existent standard operating procedures, and the absence of a dedicated regional budget allocation. Third, non-statutory variables such as the volatile nature of political commitment driven by election cycles and the mounting pressures of modernization and tourism commodification further erode the policy's protective intent, placing the socio-cultural integrity of Kampung Kuta in a vulnerable position.

To systematically address these implementation bottlenecks, a paradigm shift toward a Collaborative Governance model is imperative. The Ciamis Regency Government must urgently enact the requisite Regent Regulations to provide clear operational and financial directives. Concurrently, regional authorities must abandon top-down administrative approaches and instead actively partner with the Customary Institution (Lembaga Adat), utilizing their profound local wisdom (pamali) as a legitimate, state-recognized asset for environmental conservation and spatial planning. By formally integrating customary elders into participatory mapping initiatives and regional development forums (such as Musrenbang), the local government can bridge

the gap between formal bureaucracy and traditional sovereignty, ensuring that the recognition of the Kampung Kuta Indigenous Community translates into substantive, sustainable, and legally robust protection.

## Declarations

Ethical approval was not explicitly required for this study as it involved no clinical trials; however, all primary data collection procedures were conducted with the strict informed consent of the participants, ensuring profound respect for the cultural norms, privacy, and ancestral taboos (pamali) of the customary elders (Ki Bumi and Koki) and the Kampung Kuta Indigenous Community. The authors declare no potential conflicts of interest regarding the research, authorship, or publication of this article. This research received no specific external funding and was conducted as part of the academic requirements for the Doctoral Program in Governmental Science at Universitas Langlangbuana. Qualitative data supporting these findings are available from the corresponding author upon reasonable request, though raw data remain confidential due to cultural sensitivity restrictions concerning sacred sites. Finally, regarding authors' contributions: Abdul Mutolib handled conceptualization, methodology, data curation, formal analysis, and original draft preparation; Pandji Santosa and A. Djadja Saefullah provided supervision, validation, methodological refinement, conceptual framework development, and review and editing. All authors have read and agreed to the published version of the manuscript.

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