

***Ammotere Abbaji* as a Local Wisdom-Based Restorative Justice Mechanism in Resolving *Silariang* Customary Crimes**

Azward Rachmat Hambali¹, Zainuddin², Salle,³ Muhammad Ikram Nur Fuady⁴

^{1,2,3}Faculty of Law, Universitas Muslim Indonesia, Indonesia

⁴School of Law and Social Justice, University of Liverpool, The United Kingdom

Corresponding Author Email: azward.rachmathambali@umi.ac.id

ABSTRACT

Silariang marriage, in Bugis-Makassar customs, is considered a form of marriage that violates customary norms because it is conducted without the family's consent, especially from the woman's side. As a conflict resolution mechanism born from the local wisdom of the Bugis-Makassar community, *Ammotere Abbaji* serves as a tradition of apology performed by the *Silariang* couple to the woman's family to restore the fractured social relationship. This mechanism prioritises the restoration of *Siri's* honor, payment of customary fines, acknowledgement of marital status, and reintegration of the offender into the social order, emphasising reconciliation over retribution. The process is carried out through customary deliberations involving traditional leaders and the families of both parties, thereby reflecting the substantive principles of restorative justice. In the context of Indonesian positive law, *Ammotere Abbaji* is gaining increasingly open recognition, in line with the spirit of various regulations that accommodate the values of living law. However, this recognition demands more concrete systemic reforms, namely the establishment of special regulations that integrate customary mechanisms into the formal judicial process, the expansion of law enforcement officers' discretionary powers to transfer cases to communal forums, and the formation of certified customary mediation institutions with measurable rights protection standards. The novelty of this research lies in the first effort to scientifically construct *Ammotere Abbaji* as a model of restorative justice based on local wisdom, which possesses cultural legitimacy, structured procedures, and relevance in the reform of Indonesian criminal law (*ius constituendum*), thereby making an original contribution to the development of customary law and the criminal justice system in Indonesia.

Keywords: *Ammotere Abbaji*, Bugis-Makassar, Customary Law, Local Wisdom, Restorative Justice, *Silariang*

ABSTRAK

Perkawinan *Silariang* dalam adat Makassar merupakan bentuk perkawinan yang dianggap melanggar norma adat karena dilangsungkan tanpa restu keluarga, khususnya pihak perempuan. Sebagai mekanisme penyelesaian konflik yang lahir dari kearifan lokal masyarakat Bugis-Makassar, *Ammotere Abbaji* hadir sebagai tradisi permohonan maaf yang dilakukan pelaku *Silariang* kepada keluarga perempuan guna memulihkan hubungan sosial yang retak. Mekanisme ini menempatkan pemulihan *Siri'* (kehormatan), pembayaran denda adat, pengakuan status perkawinan, dan reintegrasi pelaku ke dalam tatanan sosial sebagai prioritas utama, mengedepankan rekonsiliasi di atas pembalasan. Proses tersebut dijalankan melalui musyawarah adat yang melibatkan tokoh adat serta keluarga kedua belah pihak, sehingga mencerminkan prinsip-prinsip keadilan restoratif secara substantif. Dalam konteks hukum positif Indonesia, *Ammotere Abbaji* memperoleh ruang pengakuan yang semakin terbuka, sejalan dengan semangat berbagai peraturan perundang-undangan yang mengakomodasi nilai-nilai *living law*. Namun, pengakuan tersebut menuntut reformasi sistemik yang lebih konkret yaitu pembentukan regulasi khusus yang mengintegrasikan mekanisme adat ke dalam jalur formal peradilan, perluasan kewenangan diskresi aparat penegak hukum untuk mengalihkan perkara ke forum komunal, serta pembentukan lembaga mediasi adat bersertifikasi dengan standar perlindungan hak yang terukur. Kebaruan penelitian ini terletak pada upaya pertama untuk mengkonstruksi *Ammotere Abbaji* secara ilmiah sebagai model keadilan restoratif berbasis kearifan lokal yang memiliki legitimasi kultural, prosedur terstruktur, dan relevansi dalam pembaruan

* Copyright (c) 2026 **Azward Rachmat Hambali et al.**

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Received: December 01, 2025; Revised: April 18, 2026 Accepted: April 27, 2026

hukum pidana Indonesia (*ius constituendum*), sehingga berkontribusi orisinal bagi pengembangan hukum adat dan sistem peradilan pidana di Indonesia.

Kata kunci: Ammotere Abbaji, Hukum Adat Bugis-Makassar, Kearifan Lokal, Keadilan Restoratif, Silariang

INTRODUCTION

The modern criminal justice system, which is retributive in nature and has its advantages in maintaining legal certainty, often fails to address the root causes of conflict in society (Valentino, 2025). This condition has led to the emergence of the restorative justice paradigm as a more humane and comprehensive alternative, namely an approach that emphasises the restoration of losses, the involvement of all interested parties, and the reconstruction of social relationships damaged by criminal acts (Malazoniia, 2025).

Restorative justice is essentially not just a mechanism for resolving cases, but rather a philosophy of justice that acknowledges that crime is primarily a violation of human beings and interpersonal relationships, not merely a violation of state laws (Sikumbang & Sara, 2025). In this framework, the measure of success in resolving a case is not determined by the severity of the punishment imposed, but rather by the extent to which the victim's needs are met, the perpetrator acknowledges their responsibility, and the community returns to a harmonious condition (Lubis et al., 2025). These values have actually existed long before being conceptualised by Western scholars, as various indigenous communities around the world, including in the Archipelago, have practiced similar principles for centuries in their traditions and local wisdom.

Restorative justice can conceptually be understood as a process in which all parties involved in a criminal act—perpetrators, victims, families, and communities—sit together to collectively formulate the best way to restore the condition to its original state (Rochaeti et al., 2023). Unlike the adversarial retributive approach, restorative justice emphasises dialogue, acknowledgement of responsibility, forgiveness, and compensation as the main instruments of justice. This paradigm is based on the belief that crime is not merely a violation of state legal norms, but rather a wound experienced by individuals and interpersonal relationships that must be healed (Wood, 2024). Thus, the success of the judicial process is no longer measured by the severity of the imposed sanctions, but rather by the extent to which the restoration of relationships and the dignity of the parties involved can be achieved.

The concept of restorative justice is essentially not a completely foreign idea to the Indonesian people. In the context of local wisdom, restorative justice has long existed in various forms, ranging from consensus deliberations, reconciliation customary ceremonies, to compensation mechanisms regulated by traditional elders (Garcia et al., 2020). This shows that Indonesian society has inherently had a restorative justice orientation long before the term was known in modern legal discourse. Various tribes and indigenous communities in Indonesia have dispute resolution mechanisms that reflect the spirit of restorative justice in diverse forms. The Acehnese community recognises customary law through the *Mukim* and *Gamong* institutions, which prioritise dialogue and reconciliation (Mansur & Hann, 2026; Marlina & Mulyadi, 2024). In Minangkabau, the *adat basandi syarak* mechanism prioritises social balance in every case resolution (Rosman et al., 2025). Meanwhile, the Toraja community in South Sulawesi recognises *Kombongan* as a customary deliberation forum aimed at restoring communal harmony (Situru et al., 2023). The diversity of these practices reflects the deep roots of restorative justice in the legal traditions of the archipelago.

One of the traditional customary laws that holds a wealth of restorative values is the customary law of the Bugis-Makassar community in South Sulawesi. The Bugis-Makassar community is known to have a strong value system, centred around the concept of *Siri'* as honour and dignity, which serves as the existential foundation of humans in their culture (Jamaluddin et al., 2022; Mahanani & Syafuddin, 2024). When *Siri'* is violated through the customary crime of *Silariang*, which is a runaway marriage conducted by a couple without the consent of their family or guardian, social conflicts arise that have the potential to be prolonged and even bloody. In this context, the traditional mechanism of *Ammotere Abbaji* emerges not only as a resolution procedure but also as a means of restoring dignity, reconciling families, and restoring social order in line with the spirit of restorative justice.

Previous research conducted by academics has had diverse study focuses but remains general in the context of local wisdom and restorative justice. Some studies, such as those related to the values of *Huyula* and *Pohala'a* in Gorontalo, focus on juvenile delinquency as the main subject (Pomalingo & Nusi, 2024), while research on Balinese local wisdom emphasises legal protection for children as both victims and perpetrators of sexual violence (Dewi et al., 2024). Additionally, the Gampong system in Aceh has indeed explored the integration of local values into criminal case resolution mechanisms (Marlina & Mulyadi, 2024). However, these studies tend to focus on specific vulnerable groups, such as children and adolescents, as their main subjects. Similarly, research on penal mediation based on the local wisdom of the *Dayak Ngaju* (C. Wulandari et al., 2022), customary law as an instrument of restorative justice in a plural legal system (Sutanti et al., 2025), and studies on the *Gadda* customary justice system in Ethiopia (Tolla & Singh, 2022), despite making significant contributions to building alternative community-based dispute resolution frameworks, remain within the realm of normative-conceptual discussions and have not specifically addressed the mechanisms for resolving customary crimes related to violations of honour and social order within certain customary law communities.

Meanwhile, other studies, such as the examination of *ius constituendum* restorative justice in Indonesia (Syah & Purwoleksono, 2023), and the research on Indonesian society's recognition of alternative dispute resolution (Sukriono et al., 2025), place local wisdom more as a complementary instrument within the national legal system without delving deeply into the structure, procedures, and philosophy of a specific and unique customary mechanism. These studies have yet to specifically highlight the *Ammotere Abbaji* mechanism as a restorative justice practice based on the local wisdom of the Bugis-Makassar community in resolving *Silariang* customary crimes—a socio-legal phenomenon with dimensions of family honor, kinship order, and social sanctions that are very distinctive and have not been comprehensively studied from a restorative justice perspective. Thus, there is a significant research gap, namely the absence of studies specifically examining the local customary mechanism based on the value of *Siri' na Pacce* as a restorative justice system in resolving the customary crime of *Silariang* in South Sulawesi. The novelty of the author's research lies in the first effort to scientifically construct *Ammotere Abbaji* as a model of restorative justice based on local wisdom, which possesses cultural legitimacy, structured procedures, and relevance in the reform of Indonesian criminal law (*ius constituendum*), thereby providing original contributions both theoretically and practically to the development of customary law and the criminal justice system in Indonesia.

The problem of this research is formulated in two questions, namely: (1) How does the *Ammotere Abbaji* mechanism as a restorative justice system based on local wisdom in the resolution of *Silariang* customary criminal offences? How does recognition of Indonesian positive law Towards the *Ammotere Abbaji* mechanism as a form of restorative justice in the resolution of *Silariang* customary criminal offences

The phenomenon of *Silariang* in Bugis-Makassar community still causes social conflicts that have the potential to escalate into acts of violence, even murder, as a customary response to violations of family honor. The *Ammotere Abbaji* mechanism emerges as a local wisdom practice that has been used for generations to restore social relations and the dignity of the affected family, despite the limitations of formal criminal law in addressing the cultural dimensions of the conflict. However, there has yet to be a systematic study that comprehensively analyses this mechanism as a restorative justice system while also mapping the extent to which Indonesian positive law—including the restorative justice policies currently being developed by the Indonesian National Police, the Attorney General's Office, and the Supreme Court—provides recognition space for these customary resolution practices. The gap between the reality of living customary law and the state legal system makes this research urgent to conduct so that *Ammotere Abbaji* can be appropriately positioned within the framework of Indonesian legal pluralism and contribute to the development of a culturally contextual restorative justice model.

RESEARCH METHOD

This research is a normative legal study examining "*Ammotere Abbaji* as A Local Wisdom-Based Restorative Justice Mechanism in Resolving *Silariang* Customary Crimes". This research exclusively uses secondary data in the form of documents, specifically legal journals, classified as a form of library research (Hamzani et al., 2024). This research uses primary legal materials in the form of legislation, such as the Law No. 11 of 2012 concerning the Juvenile Criminal Justice System (SPPA); the Law No. 16 of 2004 concerning the Attorney General's Office of the Republic of Indonesia; the Law No. 11 of 2021 concerning Amendments to Law No. 16 of 2004 concerning the Attorney General's Office of the Republic of Indonesia; the Law No. 1 of 2023 concerning the Criminal Code; the Law No. 20 of 2025 concerning the Criminal Procedure Code; National Police Regulation No. 8 of 2021 concerning Handling Criminal Acts Based on Restorative Justice; Attorney General's Regulation No. 15 of 2020 concerning Termination of Prosecution Based on Restorative Justice; and Supreme Court Regulation No. 1 of 2024 concerning Guidelines for Adjudicating Criminal Cases Based on Restorative Justice. This research uses a legislative approach to analyse Indonesia's recognition of positive law towards restorative justice based on local wisdom (*Ammotere Abbaji*). Additionally, the conceptual approach examines the ideas of customary law and local wisdom values, which provide the foundational guidelines and culture related to restorative justice based on local wisdom practiced in the Bugis-Makassar community. This research studies the interaction between the national legal system and the local wisdom practice of *Ammotere Abbaji* as restorative justice in the Bugis-Makassar community. Literature study, which includes books and previous research, is the method by which primary and secondary legal materials are obtained. Library studies obtain legal materials from a legal issue or case through legislation, literature, and other relevant sources. Data collection techniques were carried out through online searches by gathering and mapping articles published in legal journals. The data analysis method used is "content analysis." The content analysis is the process of uncovering hidden symbolic codes within research data (Hamzani et al., 2024).

RESULTS AND DISCUSSION

The *Ammotere Abbaji* Mechanism as a Restorative Justice System Based on Local Wisdom in the Resolution of *Silariang* Customary Criminal Offences

Etymologically, "*Ammotere Abbaji*" comes from the Makassar language, where "*Ammotere*" means "return" and "*Abbaji*" means "good", thus it is interpreted as "return for good." In practice, *Ammotere Abbaji* is the process of the *Silariang* perpetrator returning to the family, specifically the woman's family (*Tumasirik*), to apologise, seek blessings, and mend the damaged family relationships. *Ammotere Abbaji* is positioned as a customary solution to conflicts arising from *Silariang* so that after this process is carried out, the perpetrators are freed from the customary sanctions that previously threatened them, especially social sanctions in the form of ostracism and community gossip (Rudi, Annas, Side, Pandjajangi, et al., 2024). However, the abolition of customary sanctions does not immediately eliminate all social tensions.

Ammotere Abbaji, which literally means "return for good"—a process where the elopers return to their families to apologise and seek blessings (S. Wulandari & Junaeda, 2023). *Ammotere Abbaji* is one form of conflict resolution mechanism in *Silariang* cases that has long been practiced by the Bugis-Makassar community through generations (Fikri et al., 2023). *Ammotere Abbaji* represents a restorative justice philosophy that prioritises reconciliation, the restoration of social relationships, and the maintenance of family harmony over formal punishment. This process involves negotiations between the perpetrator and the family, often with the assistance of a third party as a mediator, and concludes with a ceremony to reintegrate the perpetrator into the family and grant forgiveness for the customary violations committed (Kaddi et al., 2025). *Ammotere Abbaji* carries the meaning of an open apology in front of traditional leaders, the victim's family, and the community to restore the harmony disrupted by *Silariang* (S. Wulandari & Junaeda, 2023). This tradition was born from the social need of the community to maintain dignity, repair relationships, and prevent prolonged conflicts due to violations of customary norms. The fundamental values prioritised are reconciliation, the restoration of honor, and the strengthening of the social functions of traditional leaders in maintaining community stability.

In the implementation of *Ammotere Abbaji*, the primary focus is on efforts to restore the family honour of the victims, which was sullied by the *Silariang* incident. This process typically entails the extended families of both parties, traditional elders, and the broader community serving as witnesses. The perpetrators and their families surrendered, issued apologies, and rendered compensation or other forms of acknowledgement as mutually agreed upon during customary deliberations (Salle & Wahab, 2022). This mechanism is both formal and symbolic, signifying acknowledgement of misconduct and the resolve to mend the social division that has taken place. The fundamental principles guiding *Ammotere Abbaji* encompass *Siri'* (shame and dignity), *Pesse* (empathy and solidarity), and consensus in conflict resolution (Abdullah et al., 2022). *Siri'* prompts the perpetrator to accept accountability for actions that disgrace the victim's family, while *Pesse* fosters the motivation to mend fractured relationships and avert retaliation. The deliberation, witnessed by traditional leaders and all pertinent parties, guaranteed that each decision was reached through collective consensus, taking into account principles of justice and social equilibrium.

The *Ammotere Abbaji* mechanism as a resolution for the crime of *Silariang* exemplifies traditional non-litigation legal approaches and considers the psychological, social, and cultural dimensions of Bugis-Makassar society (Rudi, Annas, Side, Irwan, et al., 2024). This process emphasises the attainment of restorative justice, wherein victims, offenders, and the community collaborate to identify optimal solutions for repairing injuries and fostering social cohesion (Rochaetia et al., 2023). This approach also facilitates a more humane and contextually appropriate understanding of justice in

comparison to formal judicial systems, which often emphasise legal procedures and are less sensitive to local values (Uzzell, 2025).

The concept and principles of *Ammotere Abbaji* as indigenous wisdom demonstrate that addressing the issue of *Silariang* does not necessarily require intervention through the state's criminal justice system. This initiative sustains an equilibrium among justice, peace, and social cohesion, while also safeguarding the esteemed cultural values in managing private disputes with public repercussions (Braithwaite, 2000). *Ammotere Abbaji* serves not only as a means of reconciliation but also as a vital foundation in shaping the character of Bugis-Makassar community, which values honour, deliberation, empathy, and social responsibility. The principles embodied by *Ammotere Abbaji* underscore that justice is not solely determined by punishment but also by re-establishing social bonds and preserving family honour. In practice, this process entails the active participation of traditional authorities, the perpetrator's family, and the victim's representatives, collectively working towards a peaceful resolution grounded in the principle of *Siri' na Pacce'* (Fuady, 2019). This process not only involves problem-solving but also functions as a means of moral and social education for society to comprehend the significance of responsibility and the importance of upholding collective dignity. Such socio-integrative functions are a broader characteristic of traditional ceremonies across South Sulawesi, which consistently emphasise solidarity, mutual cooperation, and social harmony (Musyarif et al., 2020).

Furthermore, the application of *Ammotere Abbaji* exemplifies the alignment between customary norms and Islamic legal principles, especially in the context of *ishlah*, or reconciliation (Mahanani & Syafuddin, 2024; Mahyuddin et al., 2025). In this context, resolving *Silariang* through customary law does not constitute a denial of positive law but rather embodies the principles of restorative justice, emphasising human dignity and social harmony. Thus, *Ammotere Abbaji* functions as a conflict resolution paradigm that is not only pertinent to the Bugis-Makassar community but also has the potential to inspire the advancement of a more humane justice system in Indonesia.

Recognition of Indonesian Positive Law towards the *Ammotere Abbaji* Mechanism as a form of Restorative Justice in the Resolution of *Silariang* Customary Criminal Offences

Indonesia, as a country with diverse ethnicities, cultures, and customary legal traditions, positions itself within a framework of legal pluralism that cannot be easily overlooked (Zainuddin et al., 2023). Indonesian positive law, which is derived from state legislation, actually coexists with laws that grow and develop within indigenous communities, which are often more effective in resolving social conflicts at the local level (Setiawan et al., 2024). One of the traditional customary laws that is still alive and actively practiced is the Bugis-Makassar customary law, which includes a mechanism for resolving customary criminal offenses through the *Ammotere Abbaji* process as a response to the *Silariang* incident. This mechanism is not merely a symbolic ritual but rather a structured legal system with procedures, subjects, objects, and legal consequences that are recognised and adhered to by the Bugis-Makassar indigenous community through generations.

In the perspective of Bugis-Makassar customs, *Silariang* (elopement) is viewed as a serious violation of the marriage order because it is done without family consent and contradicts customary norms that uphold *Siri'* (dignity) (Laman, 2022). This strict requirement for familial consent reflects a broader traditional paradigm across Sulawesi, where marriage is fundamentally constructed not merely as an individual agreement, but as a communal ritual requiring profound parental blessings to ensure social and spiritual harmony (Sasmita et al., 2022). *Silariang* is not merely a moral violation,

but it also impacts the honor of the woman's family and triggers the potential for violent conflict, thus sociologically qualifying it as a customary crime that threatens public order in the local community (Salle & Wahab, 2022). In the context of Bugis-Makassar customary law, the consequences of *Silariang* are not only a burden on the individual perpetrator but also a collective burden on the family whose dignity is tarnished in the eyes of the community. Therefore, the customary response to *Silariang* often involves social sanctions and collective pressure, which, if not managed through customary mechanisms such as *Ammotere Abbaji*, can escalate into physical violence or even vigilantism.

In Bugis-Makassar community, *Siri'* is a concept of honor that serves as the foundation of ethics and morals in all social interactions (Ipandang & Darlis, 2022). *Silariang* is seen as tearing apart the family's *Siri'*, especially on the part of women, so the restoration sought through *Ammotere Abbaji* is essentially a restoration of the injury to that *Siri'*. Restorative justice emphasises the restoration of losses and the suffering of the victim (Garcia et al., 2020), which in the context of *Silariang* is not only material losses but especially immaterial losses such as shame, tarnished reputation, and the disruption of the family's social status. *Ammotere Abbaji* provides a symbolic and practical space to restore the family's dignity through admission of guilt, renewed respect for parents, and efforts to "restore face" in front of the community. Fundamentally, the use of local rituals as a medium for moral restoration, self-purification, and bridging faith with cultural values is a common thread in various Indonesian traditional landscapes (Irwansyah et al., 2020; Sari, 2023).

The Constitution of the Republic of Indonesia, specifically Article 18B, paragraph (2) of the 1945, explicitly states that the state recognises and respects the unity of customary law communities along with their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia as regulated by law (Jayantiari et al., 2025). This constitutional provision serves as a fundamental basis for the state not merely to eliminate customary law as an inferior legal system but rather to integrate it into the national legal framework with dignity. Moreover, Article 28I, paragraph (3) of the 1945 Constitution of the Republic of Indonesia also emphasises that cultural identity and the rights of traditional communities are respected in accordance with the development of the times and civilisation (Perangin-angin et al., 2020). These two constitutional provisions together build a strong legal foundation for the recognition of the *Ammotere Abbaji* mechanism as part of the state-recognized legal system, rather than as a wild practice beyond the reach of the law. In other words, the constitution has paved the way for the integration of customary law, including mechanisms for resolving customary conflicts, into the Indonesian national legal system.

In addition to the constitutional basis, several sectoral regulations have also recognised the existence of customary law and out-of-court dispute resolution mechanisms in line with the spirit of *Ammotere Abbaji*. Article 8 of Law No. 11 of 2012 concerning the Juvenile Criminal Justice System (SPPA) regulates that the diversion process is carried out through deliberation involving the child, parents/guardians, victims, community advisors, and professional social workers (Rismana et al., 2025). This deliberation is based on restorative justice and may involve community/customary leaders if necessary; the Law Number 16 of 2004 concerning the Attorney General's Office of the Republic of Indonesia jo. Law Number 11 of 2021 concerning Amendments to Law Number 16 of 2004 concerning the Attorney General's Office of the Republic of Indonesia, which serves as the basis for the authority of the Prosecutor to terminate prosecution based on restorative justice, often adopting local wisdom values; Article 51 letter c of the Law No. 1 of 2023 concerning the Criminal Code, which emphasises the restoration of social balance and substantive law, allowing for the resolution of cases

through customary/local mechanisms; Articles 79 to 88 of the Law Number 20 of 2025 concerning the Criminal Procedure Code regulate the mechanism for restorative justice requests by perpetrators/victims, including the integration of community-based resolution.

In law enforcement practice, the Indonesian National Police regulates the resolution of criminal offenses based on restorative justice at the investigation level through Police Regulation Number 8 of 2021 concerning the Handling of Criminal Offenses Based on Restorative Justice; Attorney General Regulation Number 15 of 2020 concerning the Termination of Prosecution Based on Restorative Justice; and Supreme Court Regulation Number 1 of 2024 concerning Guidelines for Adjudicating Criminal Cases Based on Restorative Justice. This Supreme Court Regulation serves as a guideline for judges in adjudicating criminal cases using a restorative justice approach. This Supreme Court Regulation (Perma) reinforces the principles of victim restoration, defendant accountability, and deliberation and has the potential to integrate local wisdom in the resolution of minor criminal cases, children, women, and narcotics. These three policy instruments substantively provide legitimacy for law enforcement officers to recognise the results of the *Ammotere Abbaji* resolution as a valid reason not to formally process a case, as long as the specified conditions are met. Nevertheless, its implementation still depends on the discretion of law enforcement officers, and there is no standardised mechanism specifically regulating the procedure for recognising the results of *Ammotere Abbaji* as part of the formal legal process, thus requiring more specific and standardised regulations. The urgency of formulating specific technical guidelines is highly critical, as legislative experiences in other Indonesian regions demonstrate that formalising local socio-religious values into regional policies often becomes ineffective without clear, derivative legal instruments (Anwar, 2019).

In *Ammotere Abbaji*, the process involves sending someone to the bride's parents to seek their approval for the marriage of their child (Rudi, Annas, Side, Irwan, et al., 2024). The village head, mosque imam, or community leaders are the most effective individuals to carry out this task (Mahyuddin et al., 2025). They are intermediaries between the *Tomannyala* (the perpetrator of *Silariang*) and the *Tomasiri* (the family of the disgraced woman). The parties used face-to-face meetings to facilitate mediation until we reached an agreement. A representative from the woman's family is sent to negotiate with the village chief, imam, or community leader (Indrayanti & Duma, 2021). *Ammotere Abbaji* contains key elements of restorative justice such as dialogue between the perpetrator and the victim's family, acknowledgement of wrongdoing, apology, forgiveness, and reconciliation facilitated by local customary leaders or authoritative figures, equivalent to the role of facilitators (community leaders/customary leaders) in formal restorative justice schemes. Through this process, the focus shifts from who is guilty and how severe the punishment should be to how the damage caused by *Silariang* can be repaired and the family's dignity restored. One of the key principles of restorative justice is the acknowledgement of the offender's wrongdoing as a prerequisite for restoring relationships (Schormair & Gerlach, 2020).

In *Ammotere Abbaji*, the *Silariang* perpetrator, both ritually and substantively, "returns" to the *Tomasirik* family to express remorse, explain the motives behind their actions, and seek forgiveness for the violation of *Siri'* that has occurred. This act of apologising is not merely symbolic but serves as a mechanism to restore the family's honor and quell anger that could potentially escalate into revenge or violence. Thus, the acknowledgement of wrongdoing and the act of apologising in *Ammotere Abbaji* serve the same purpose as confession and apology in restorative justice forums, which are theoretically considered an important initial step in the recovery of both the victim and the community (Suzuki, 2024).

The restorative justice paradigm places victims and the community as the main subjects in the resolution process, not merely as complements to formal procedures (Shodiq & Sumaryanto, 2025). In *Ammotere Abbaji*, the family of the woman, as the party aggrieved in terms of *Siri'* and *Pacce'*, plays a decisive role in accepting or rejecting an apology, as well as negotiating the form of resolution, such as marriage approval or certain customary conditions. The active involvement of families and customary leaders reflects the principle of community participation in restorative justice, where decisions regarding restoration are not monopolised by state apparatus but negotiated by the directly affected parties (Jzani, 2023). In this way, *Ammotere Abbaji* reinforces the community's role as the primary arena for social restoration, in line with the idea that crime is a violation against people and relationships, not merely a violation against the state.

In various cases, the perpetrators of *Silariang* and their families are threatened with various forms of customary sanctions, ranging from ostracism to extreme physical violence (Hariyono & Nurhadi, 2020). The process of *Ammotere Abbaji* serves as a gateway to the remission of customary sanctions, because after the apology is accepted and an agreement is reached, the victim's family customarily "relinquishes the right" to seek revenge or impose customary punishment. In the modern restorative system, dialogue between the perpetrator and the victim is facilitated by a mediator or facilitator who ensures the process is fair and impartial (Romero-Seseña, 2025). In the practice of *Ammotere Abbaji*, the role of the facilitator is carried out by traditional leaders, village elders, or *penghulu* who possess the moral authority to invite parties, arrange the meeting procedures, and guide the process towards a peaceful agreement.

Deliberation (*Tudang Sipulung* in the broader Bugis–Makassar context) becomes a collective forum where narratives, complaints, and expectations of the parties are voiced, then brought together to build understanding (Kaddi et al., 2025; Limpo et al., 2022). This collective approach to resolving social tension is not an isolated phenomenon, as similar reconciliation mechanisms in other Indonesian regions also heavily rely on collective memory and shared narratives to transition from conflict to cohesion (Iwamony & Samson, 2023). This pattern has structural similarities with the family group conference in the restorative justice model, where families and communities sit together to formulate a recovery plan (Tahir et al., 2020). One of the main objectives of restorative justice is the reintegration of offenders into the community so that they are not forever stigmatised as "criminals" (Mpofu et al., 2024). In the case of *Silariang*, before *Ammotere Abbaji*, the perpetrator generally cannot live near the victim's family due to the threat of customary sanctions or violent actions and often lives in isolated situations.

After the *Ammotere Abbaji* is carried out and the victim's family expresses acceptance, the perpetrator can return to live within the community with a higher level of safety and social acceptance, although the process of adaptation and full acceptance often still takes time. This reintegration reflects a restorative orientation that seeks to break the cycle of stigmatisation and social exclusion (Haerul & Zainuddin, 2023). Restorative justice is not only oriented towards handling cases that have already occurred but also has a preventive value through social education about the consequences of violations and the importance of responsibility (Schormair & Gerlach, 2020). *Ammotere Abbaji* contains a strong educational message, both to the younger generation and the wider community, that the act of *Silariang* has severe consequences for the family's *Siri'* and requires a "return to goodness" process that is not easy. Maintaining this intergenerational dialogue is increasingly crucial today, as contemporary social dynamics can sometimes distort the true essence of *Siri'* into mere social prestige, thereby requiring continuous cultural internalization to preserve the community's social coherence

(Rusman et al., 2023). An important principle of restorative justice is that the process is conducted voluntarily, without coercion, and results in an agreement accepted by all parties (Gang et al., 2024). The practice of *Ammotere Abbaji* requires the willingness of the perpetrator and their family to "come down" and meet the victim's family, as well as the victim's family's readiness to open a space for dialogue and not immediately reject the perpetrator's presence. The willingness of both parties serves as the foundation for achieving a peace agreement that is socially binding and respected by the community. Thus, *Ammotere Abbaji* reflects the principle of consensual restorative justice, in which conflict resolution arises from the will of the parties involved, rather than being solely a product of external authority decisions.

Following the completion of the *Ammotere Abbaji* and upon the victim's family's expression of acceptance, the perpetrator may resume societal life with increased security and social acceptance. However, the process of adaptation and full integration often remains gradual. This reintegration embodies a restorative approach designed to disrupt the cycle of stigmatisation and social marginalisation (Haerul & Zainuddin, 2023). Restorative justice is not solely focused on addressing current cases but also possesses preventive significance through social education regarding the repercussions of violations and the importance of accountability (Schormair & Gerlach, 2020). *Ammotere Abbaji* conveys a compelling educational message to both the younger generation and the broader community, emphasising that the act of *Silariang* has significant repercussions for family honour and necessitates a challenging process of reconciliation to restore integrity. An essential principle of restorative justice is that the process is voluntary, free from coercion, and leads to an agreement endorsed by all parties involved (Gang et al., 2024). The practice of *Ammotere Abbaji* necessitates that the perpetrator and their family be willing to "come down" and engage with the victim's family, and that the victim's family be receptive to dialogue and refrain from outright rejection of the perpetrator's presence. The resolve of both parties constitutes the foundation for establishing a socially binding and community-endorsed peace agreement. Thus, *Ammotere Abbaji* exemplifies the principle of consensuality in restorative justice, wherein conflict resolution emerges from the volition of the parties involved, rather than exclusively as a result of external authoritative determinations.

CONCLUSION

The principles and values of *Ammotere Abbaji*'s local wisdom serve as a mechanism for resolving the crime of *Silariang* (elopement), highlighting that such deviations are not merely considered individual infractions but are primarily considered a disruption of social bonds and a source of shame (*Siri'*) that must be remedied through a respectful and harmonious process. Through the phases of negotiation, traditional figure-mediated mediation, and the processes of apology and benediction, *Ammotere Abbaji* exemplifies a synthesis of *Siri' na Pacce'* principles, familial duty, reverence for elders, and consensus as the foundation for reconciliation. Therefore, *Ammotere Abbaji* not only eliminated customary sanctions but also restored familial harmony, re-established the perpetrator's social standing within the community, and exemplified a method for resolving *Silariang* cases that emphasised reconciliation and social reintegration, consistent with the principles of restorative justice.

Ammotere Abbaji is a conflict resolution mechanism based on the local wisdom of the Bugis-Makassar community that functions as a restorative justice system in handling the customary crime of *Silariang* (elopement). This mechanism places the restoration of social relationships and family dignity above retribution, involving customary leaders, the families of both parties, and community stakeholders as mediators to achieve *abbaji* (peace/reconciliation). Through a structured customary deliberation process,

Ammotere Abbaji not only resolves disputes substantively—covering the restoration of family honor (*Siri'*), payment of customary fines, and acknowledgement of marital status—but also reintegrates the offender into the social order of the community, making it a relevant and contextual model of restorative justice within Indonesia's pluralistic legal system.

Indonesian positive law provides space for the recognition of the *Ammotere Abbaji* mechanism—a reconciliation ritual in Bugis-Makassar tradition to resolve *Silariang* (elopement) cases—as a manifestation of restorative justice rooted in local wisdom. Through various regulations that open the door for out-of-court settlements, the state implicitly acknowledges that customary mechanisms such as *Ammotere Abbaji*—which emphasise the restoration of social relations, the restoration of family honor (*Siri'*), and reconciliation between parties—are in line with the principles of restorative justice that are currently being developed in the reform of the national criminal justice system, including the spirit of Law Number 1 of 2023 concerning the Criminal Code, which accommodates the living values in society.

The recognition of Indonesia's positive law towards the *Ammotere Abbaji* mechanism as a form of restorative justice in the resolution of *Silariang* customary criminal offenses necessitates systemic reform in the national criminal justice system, particularly through the revision of the Criminal Procedure Code (KUHAP) and the establishment of specific regulations that govern the integration of customary resolution mechanisms into the formal judicial pathway. The necessary policy includes granting broader discretionary powers to law enforcement officials—from the police to the prosecutors to the judiciary—to transfer customary criminal cases to communal deliberation forums when the substantive requirements of restorative justice are met, along with the establishment of minimum standards for the protection of the parties' rights to ensure that the customary mechanism does not become a space for impunity. In addition, the state needs to encourage the establishment of certified customary mediation institutions that work synergistically with formal judicial institutions so that *Ammotere Abbaji*'s decisions obtain executive power equivalent to court rulings while ensuring that the values of restoring social relations and the dignity of the Bugis-Makassar community remain the spirit of the entire dispute resolution process.

REFERENCES

- Abdullah, A., Illah, A. T., & Nasir, M. (2022). The Implementation of Character Education Based on Bugis Local Wisdom in Social Science Subjects. *Al-Musannif*, 4(1), 57–68. <https://doi.org/10.56324/al-musannif.v4i1.65>
- Anwar, A. (2019). Law of Substance and Consistency of Regional Regulation Number 3 of 2006 Concerning Community Development Activities in Karimah. *International Journal of Islamic Khazanah*, 9(1), 9–22. <https://doi.org/10.15575/ijik.v9i1.9016>
- Braithwaite, J. (2000). Repentance Rituals and Restorative Justice. *Journal of Political Philosophy*, 8(1), 115–131. <https://doi.org/10.1111/1467-9760.00095>
- Dewi, A. A. S. L., Saripan, H., Widyantara, I. M. M., & Wibisana, A. A. N. A. (2024). Balinese Local Wisdom's Perspective on Legal Protection for Children as Victims and Perpetrators of Sexual Abuse. *Jurnal Hukum Novelty*, 14(1), 34–50. <https://doi.org/10.26555/novelty.v14i1.a25817>
- Fikri, F., Bedong, M. A. R., Salim, M., Muthalib, S. A., & Abubakar, A. (2023). Transformation of Maqāṣid Shari'ah in Divorce Mediation in Religious Courts: Revitalization of the Bugis-Mandar Customs, Indonesia. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(1), 431. <https://doi.org/10.22373/sjhk.v7i1.9141>
- Fuady, M. I. N. (2019). Siri' Na Pacce Culture in Judge's Decision (Study in Gowa, South Sulawesi Province). *FIAT JUSTISIA: Jurnal Ilmu Hukum*, 13(3), 241–254. <https://doi.org/10.25041/fiatjustisia.v13no3.1684>
- Gang, D., Kirkman, M., & Loff, B. (2024). "Obviously It's for the Victim to Decide": Restorative Justice for Sexual and Family Violence From the Perspective of Second-Wave Anti-Rape Activists. *Violence Against Women*, 30(12–13), 3187–3210. <https://doi.org/10.1177/10778012231174353>

- Garcia, V., Disemadi, H. S., & Arief, B. N. (2020). The Enforcement of Restorative Justice in Indonesia Criminal Law. *Legality : Jurnal Ilmiah Hukum*, 28(1), 22–35. <https://doi.org/10.22219/ljih.v28i1.10680>
- Haerul, A., & Zainuddin, Z. (2023). Restorative Justice: An Approach in the Settlement of Land Crimes in the Indonesian National Police. *European Journal of Law and Political Science*, 2(2), 46–52. <https://doi.org/10.24018/ejpolitics.2023.2.2.78>
- Hamzani, A. I., Widyastuti, T. V., Khasanah, N., & Mohd Rusli, M. H. (2024). Implementation Approach in Legal Research. *International Journal of Advances in Applied Sciences*, 13(2), 380. <https://doi.org/10.11591/ijaas.v13.i2.pp380-388>
- Hariyono, S., & Nurhadi. (2020). Opposition Buginese Society in Novel Silariang Cinta Yang (Tak) Direstui: An Intertextuality Study. *1st International Conference on Language, Literature, and Arts Education*, 461(Icllae 2019), 423–427. <https://doi.org/10.2991/assehr.k.200804.083>
- Indrayanti, I., & Duma, I. (2021). Silariang: A Hindered Love. *Jurnal Komunikasi Korporasi Dan Media (JASIMA)*, 1(2), 161–173. <https://doi.org/10.30872/jasima.v1i2.20>
- Ipandang, I., & Darlis, S. (2022). Passampo Siri' in the Bugis Marriage Practies in East Kolaka, Indonesia: A Sociological Perspective of Islamic Law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(2), 873. <https://doi.org/10.22373/sjhk.v6i2.12874>
- Irwansyah, S., Nuramin, H., & Wahyudin, D. (2020). Ngabungbang Ritual Culture in Peasant Communities. *International Journal of Islamic Khazanah*, 10(2), 84–94. <https://doi.org/10.15575/ijik.v10i2.8414>
- Iwamony, R., & Samson, R. A. (2023). From Conflict to Cohesion: Unveiling Ambon's Journey Through Collective Memory Analysis and Post-Conflict Reconciliation. *Khazanah Theologia*, 5(3), 145–156. <https://doi.org/10.15575/kt.v5i3.24509>
- Jamaluddin, A. Bin, Zubaidah, S., Mahanal, S., & Gofur, A. (2022). Exploration of the Indonesian Makassar-Buginese Siri' Educational Values: The Foundation of Character Education. *International Journal of Evaluation and Research in Education (IJERE)*, 11(1), 10. <https://doi.org/10.11591/ijere.v11i1.21670>
- Jayantiari, I. G. A. M. R., Rumiarta, I. N. P. B., Arjawa, I. G. P. B. S., Laksana, I. G. N. D., & Indradewi, A. A. S. N. (2025). The Rights of Customary Law Communities to Resources: The Relationship of Coexistence of State Law and Customary Law. *Jurnal IUS Kajian Hukum Dan Keadilan*, 13(1), 188–198. <https://doi.org/10.29303/IUS.V13I1.1329>
- Jzani, M. R. (2023). The Effectiveness of Restorative Justice in Resolving Criminal Acts: Interaction Between Ocu Customary Law and Positive Law. *Jurnal Ius Constituendum*, 10(3), 394–414. <https://doi.org/https://doi.org/10.26623/jic.v10i3.12234>
- Kaddi, S. M., Fadhliah, F., Badollahi, M. Z., & Utama, R. R. (2025). Intercultural Communication Patterns in Bugis–Lauje Marriages: Negotiating Identity and Harmony in Rural Central Sulawesi, Indonesia. *Journal of Contemporary Rituals and Traditions*, 3(2), 209–226. <https://doi.org/10.15575/jcrt.1480>
- Laman, I. (2022). Silariang (Arriage) According to the view of Tradisional Law And Islamic Lawin the Kec. Pattalassang District, Gowa. *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam*, 9(2), 190–199. <https://doi.org/10.24252/al-qadau.v9i2.34659>
- Limpo, S. Y., Fahmid, I., Fattah, A., Rauf, A., Surmaini, E., Muslimin, Saptana, Syahbuddin, H., & Andri, K. (2022). Integrating Indigenous and Scientific Knowledge for Decision Making of Rice Farming in South Sulawesi, Indonesia. *Sustainability*, 14(5), 2952. <https://doi.org/10.3390/su14052952>
- Lubis, M. A., Nurita, C., & Sanni, T. (2025). The Settlement off Children's Cases through Diversion: Role off Leader Community for Justice. *Jurnal Hukum Unissula*, 41(4), 960–984. <https://doi.org/10.30659/jh.v41i4.46436>
- Mahanani, P. A. R., & Syafuddin, K. (2024). The Integration of Bugis Cultural Values and Islamic Teachings in Digital Media. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 8(1), 71–82. <https://doi.org/10.15575/rjsalb.v8i1.33664>
- Mahyuddin, M., Aminah, S., Nurkidam, A., & Jalil, A. (2025). Negotiating Ritual Authority and Non-Binary Leadership: The Bissu of Bugis Society in Contemporary Religious and Cultural Landscapes. *Journal of Contemporary Rituals and Traditions*, 3(2), 159–180. <https://doi.org/10.15575/jcrt.1474>
- Malazoniia, N. (2025). Restorative Justice. In L. E. Reimer & R. Jochelson (Eds.), *The Other Side of the Bar* (pp. 43–67). Springer Nature Singapore. https://doi.org/10.1007/978-981-96-9748-9_3
- Marlina, & Mulyadi, M. (2024). Building Restorative Justice in Gampong as a Bottom-Up Legitimation of the Protection of Children in Conflict with the Law in Indonesia: Case Study in Aceh. *Cogent Social Sciences*, 10(1), 1–10. <https://doi.org/10.1080/23311886.2024.2347410>

- Mpofu, Z. F., Mkhize, S. M., & Akpan, J. U. (2024). Empathy, Remorse, and Restoration of Dignity Contributing to Reduced Recidivism: Assessing the Role of Restorative Justice in Promoting Offender Rehabilitation and Reintegration in Durban. *Cogent Social Sciences*, 10(1), 1–18. <https://doi.org/10.1080/23311886.2024.2429018>
- Musyarif, M., Shaleh, M., Ahdar, A., & Nirwana, N. (2020). The Society's Perception of Maddoa' Ceremony in Enrekang South Sulawesi. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(3), 204–214. <https://doi.org/10.15575/rjsalb.v4i3.9617>
- Perangin-angin, R. B. B., Nababan, R., & Siahaan, P. G. (2020). Protection of Traditional Knowledge as Constitutional Rights in Indonesia. *Jurnal Konstitusi*, 17(1), 178. <https://doi.org/10.31078/jk1718>
- Pomalingo, S., & Nusi, A. (2024). The Role of Customary Law in the Formation of Social Identity of Gorontalo Society: An Anthropological Approach. *Journal of Law, Social Science and Management*, 1(1), 20–27.
- Rismana, D., Maskur, A., Permonoputri, R. M. L. F., Hariyanto, H., & Hariz, H. S. S. (2025). The Legal Effectiveness of Juvenile Diversion: A Study of the Indonesian Juvenile Justice System. *Khazanah Hukum*, 7(2), 190–205. <https://doi.org/https://doi.org/10.15575/kh.v7i2.44162>
- Rochaeti, N., Prasetyo, M. H., & Park, J. H. (2023). Implementing of Restorative Justice to Build the Criminal Justice System in Indonesia: A Study of the Batak Toba Justice System. *Law Reform*, 19(2), 221–247. <https://doi.org/10.14710/lr.v19i2.53184>
- Rochaetia, N., Prasetyoa, M. H., Rozaha, U., & Park, J. (2023). A Restorative Justice System in Indonesia: A Close View from the Indigenous Peoples' Practices. *Sriwijaya Law Review*, 7(1), 87–104. <https://doi.org/https://doi.org/10.28946/slrev.Vol7.Iss1.1919.pp87-104>
- Romero-Seseña, P. (2025). Is There a Communication Perspective for Digital Restorative Justice? Insights From the Experience of Spanish Facilitators. *Criminal Justice and Behavior*, 52(7), 1007–1026. <https://doi.org/10.1177/00938548251319718>
- Rosman, E., Alfin, A., Miswardi, & Bustamar. (2025). The Contestation of Legal Authority: Local Criminal Law, State Law, and Islamic Law in Nagari Pasia Laweh, West Sumatra. *JURIS (Jurnal Ilmiah Syariah)*, 24(2), 193–203. <https://doi.org/10.31958/juris.v24i2.15092>
- Rudi, Annas, S., Side, S., Pandjajangi, A. M. R. Y. S. A., & Irwan. (2024). Unveiling Ammotere Abbaji: Exploring Silariang Perpetrators With SER Mathematical Modeling Among The Bugis Community In South Sulawesi. *Journal of Mathematics, Computations, and Statistics*, 7(1), 185–195. <https://doi.org/https://doi.org/10.35580/jmathcos.v7i1.4252>
- Rudi, R., Annas, S., Side, S., Irwan, I., & Mulbar, U. (2024). Simulation of the Abbaji Ammotere Case for Silariang Using Mathematical Modeling in Bugis Society. *ITM Web of Conferences*, 58, 01005. <https://doi.org/10.1051/itmconf/20245801005>
- Rusman, R., Junaidi, M., Hidayat, R., Badollahi, M. Z., & Hapsa, H. (2023). Cultural Heritage and Social Adaptation: The Internalization of Paddisengeng Values by the Bugis-Bone Ethnicity in Masamba Village. *SIGn Journal of Social Science*, 4(1), 52–68. <https://doi.org/10.37276/sjss.v4i1.334>
- Salle, S., & Wahab, M. (2022). Analysis of Positive Legal Sources on the Implementation Bugis Customary Sanctions of Makassar for Silariang Actor. *Jurnal Akta*, 9(1), 120. <https://doi.org/10.30659/akta.v9i1.20619>
- Sari, Y. (2023). Bridging Faith and Culture: Unearthing Islamic Values in the Sundanese Mungghahan Tradition. *Journal of Contemporary Rituals and Traditions*, 1(1), 43–54. <https://doi.org/10.15575/jcrt.319>
- Sasmita, S., Dewi, C., Nasrum, M., Hendra, H., & Badollahi, M. Z. (2022). Symbols and Meanings in the Mematua Ritual Procession among the Kaili Indigenous People. *SIGn Journal of Social Science*, 3(1), 26–37. <https://doi.org/10.37276/sjss.v3i1.320>
- Schormair, M. J. L., & Gerlach, L. M. (2020). Corporate Remediation of Human Rights Violations: A Restorative Justice Framework. *Journal of Business Ethics*, 167(3), 475–493. <https://doi.org/10.1007/s10551-019-04147-2>
- Setiawan, I., Wahyu, A. M., Rahman, A., & Sutrisno, A. (2024). Juridical Study of Customary Law In The Indonesian National Legal System. *Asian Journal of Social and Humanities*, 2(May 08), 1824–1831. <https://doi.org/https://doi.org/10.59888/ajosh.v2i8.317>
- Shodiq, M., & Sumaryanto, A. D. (2025). Justice in Transition: The Effectiveness of Restorative Justice in Resolving Social Conflicts. *JHK: Jurnal Hukum Dan Keadilan*, 2(6), 57–68. <https://doi.org/https://doi.org/10.61942/jhk.v2i6.459>

-
- Sikumbang, A., & Sara, R. (2025). Harmonization of Restorative Justice Regulations within the Indonesian Criminal Justice System. *Greenation International Journal of Law and Social Sciences (GIJLLS)*, 3(2), 318–328. <https://doi.org/https://doi.org/10.38035/gijlss.v3i2>
- Situru, R. S., Panggalo, I. S., & Tangkearung, S. S. (2023). Ma' Kombongan Culture as a Model of Investigation-Based Learning. *2021 UKI Toraja International Conference of Education and Science, UKITOICES 2021*, 150003. <https://doi.org/10.1063/5.0170675>
- Sukriono, D., Sudirman, S., Rapita, D. D., Al Atok, A. R., & Bramantya, A. (2025). Local Wisdom as Legal Dispute Settlement: How Indonesia's Communities Acknowledge Alternative Dispute Resolution? *Legality: Jurnal Ilmiah Hukum*, 33(1), 261–285. <https://doi.org/10.22219/ljih.v33i1.39958>
- Sutanti, R. D., Pujiyono, P., Rochaeti, N., & Damora, A. R. (2025). Customary Law as an Instrument of Restorative Justice: an Alternative Approach to Criminal Conflict Resolution in Plural Legal Systems. *Clio. Revista de Historia, Ciencias Humanas y Pensamiento Critico.*, 5(10), 1348–1381. <https://doi.org/https://doi.org/10.5281/zenodo.15453907>
- Suzuki, M. (2024). Possibility of Sincere Apology in Restorative Justice: When and How? *International Journal of Offender Therapy and Comparative Criminology*, 68(13–14), 1342–1356. <https://doi.org/10.1177/0306624X221132238>
- Syah, B. E., & Purwoleksono, D. E. (2023). Ius Constituendum Restorative Justice in Indonesia. *Media Juris*, 6(3), 365–378. <https://doi.org/https://doi.org/10.20473/mi.v6i3.44405>
- Tahir, M. I. T., Wahjoedi, D., Widjaja, S. U. M., & Wahyono, H. (2020). Economic Learning with a National and Local-Cultural Values Combination Strategy. *Universal Journal of Educational Research*, 8(1), 225–229. <https://doi.org/10.13189/ujer.2020.080127>
- Tolla, A. D., & Singh, S. B. (2022). Good Governance in Ethiopia: A Thought on Legislating for The Gadda Indigenous Justice System. *Internet Journal of Restorative Justice*, 10, 2–21.
- Uzzell, E. M. (2025). Centering Justice in Restorative Justice Practices: Presenting a Holistic Model of Antiracist and Culturally Responsive Discipline. *Race Ethnicity and Education*, 1–21. <https://doi.org/10.1080/13613324.2025.2459949>
- Valentino, C. R. (2025). Restorative Justice as an Alternative in the Indonesian Criminal Justice System. *Journal of Progressive Law and Legal Studies*, 3(03), 348–361. <https://doi.org/10.59653/jppls.v3i03.1864>
- Wood, W. R. (2024). Restorative Justice and Trauma: Responding to the Needs and Misdeeds of Young People with Trauma Histories. *Journal of Child & Adolescent Trauma*, 17(2), 335–348. <https://doi.org/10.1007/s40653-023-00589-z>
- Wulandari, C., Pujirahayu, E. W., Hiariej, E. O. S., Hassan, M. S., & Kambuno, J. A. (2022). Penal Mediation: Criminal Case Settlement Process Based on the Local Customary Wisdom of Dayak Ngaju. *Lex Scientia Law Review*, 6(1), 69–92. <https://doi.org/10.15294/lesrev.v6i1.54896>
- Wulandari, S., & Junaeda, S. (2023). Ammotere Abbaji: Studi Tentang Penerimaan Keluarga Pihak Perempuan Di Kecamatan Tompobulu Kabupaten Gowa. *ALLIRI Journal of Anthropology*, 5(2), 188–198.
- Zainuddin, Z., Sammak, J., & Salle, S. (2023). Akkattere: Syncretism of Patuntung Beliefs and Sharia on Pilgrimage of The Ammatoa Kajang Community. *Ahkam: Jurnal Ilmu Syariah*, 23(2), 473–496. <https://doi.org/https://doi.org/10.15408/ajis.v23i2.30675>