



Universiteit
Leiden
The Netherlands

Land rights and the forces of adat in democratizing Indonesia : continuous conflict between plantations, farmers, and forests in South Sulawesi

Muur, W.E. van der

Citation

Muur, W. E. van der. (2019, January 9). *Land rights and the forces of adat in democratizing Indonesia : continuous conflict between plantations, farmers, and forests in South Sulawesi*. Retrieved from <https://hdl.handle.net/1887/68271>

Version: Not Applicable (or Unknown)

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/68271>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/68271> holds various files of this Leiden University dissertation.

Author: Muur, W.E. van der

Title: Land rights and the forces of adat in democratizing Indonesia : continuous conflict between plantations, farmers, and forests in South Sulawesi

Issue Date: 2019-01-09

PROPOSITIONS

relating to the dissertation

Land Rights and the Forces of Adat in Democratizing Indonesia Continuous conflict between plantations, farmers, and forests in South Sulawesi

By Willem Egbert van der Muur

- 1) An important reason for the continuation of land conflicts after the fall of the Suharto regime in 1998 is the reluctance of government agencies to look beyond the legal aspects of a conflict and to consider the claims of local land users by applying basic principles of fairness instead of a static, legalistic approach.
- 2) The movement for 'indigenous peoples' in Indonesia is mistaken in equating tradition with marginality: the most traditional adat communities in Indonesia are not necessarily the most marginalized groups and hence, the most vulnerable people may be overlooked by development programs and NGO projects that promote indigenous peoples' rights.
- 3) Whether legal recognition of adat community rights materializes depends to a large extent on the informal connections between community members, activists and government actors: this illustrates the mediated character of citizenship in Indonesia.
- 4) The dominant discourse on egalitarian adat communities obscures power relations at the local level: in South Sulawesi, even the highly traditional and distinct Ammatoa Kajang community adheres to a social hierarchy where noble blood to a significant extent determines one's social status.
- 5) It is important that adat scholars do not only pick well-known 'iconic' communities as their focus of study: looking at lesser-known communities is likely to generate research findings that are more representative for rural Indonesia at large.
- 6) Combining social movement theory with ethnographic fieldwork at the local level provides a valuable tool to examine civil society advocacy and its impact on state, law, and society.
- 7) To adequately study and explain the outcome of land rights policies, researchers should conduct socio-legal research at the local level.
- 8) The question of what happens after adat community rights are legally recognized deserves more attention from socio-legal scholars: we still know little about the extent to which land tenure security of local land users has increased in places where recognition of adat community rights has successfully materialized.
- 9) The enactment of a special Law on the Rights of Adat Communities can only be beneficial to rural communities if it broadens the interpretation of the adat community concept: the current narrow definition in both Indonesian legislation and the discourse of civil society organizations can easily be used to exclude communities whose lifestyle has changed or that consist fully or in part of migrants.
- 10) Conducting fieldwork in rural Indonesia is a rewarding experience, especially for those who love beautiful scenery, suffer from wanderlust and enjoy rice three times a day.