



The Position Of Islamic Law In West Sumatra After Law No. 17 Of 2022 Concerning Sumatra Parat Province

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Abstract

The birth of Law Number 17 of 2022 concerning West Sumatra Province has become a debate among academics and the public, because the law is clearly written in Article 5 paragraph C that minangkabau customs and culture are based on the philosophy of "adat basandi syara, syara basandi kitabullah". The debate in this case occurred because there was an opinion that the birth of the West Sumatra Law gave privileges to the Province of West Sumatra to carry out Shari'a Islam, in that opinion there are pros and cons. This study aims to explore the true meaning contained in Law Number 17 of 2022 concerning West Sumatra, especially written in Article 5 paragraph C concerning the Minangkabau traditional philosophy. In this study, it uses a qualitative approach with a normative type of research by conducting a study of the Law and a comparison between the Law. The results of this study show that the birth of Law Number 17 of 2022 concerning West Sumatra Province does not provide privileges in carrying out Islamic law, because it is not explained firmly and clearly in the Law about privileges to West Sumatra Province, and what is written in Article 5 paragraph C only explains the characteristics of West Sumatra Province that Minangkabau customs and culture are based on philosophy "adat basandi syara, syara basandi kitabullah", and is not a privilege for West Sumatra Province in applying Islamic law.

Keywords: *Islamic Law, Adat Law, Minangkabau, West Sumatera, Regional Autonomy.*

Introduction

In the 1945 Constitution it has been stated that Indonesia is a country of law. As a country of law, Indonesia is closer to the continental European legal system, therefore the legal codification system is an absolute thing in the legal system in Indonesia. But on the other hand, as a multicultural country there are many cultures, races, tribes, religions, that exist in the regions of Indonesia, therefore every culture, race, tribe, and religion that exists in a region or region affects the habits and way of life of the community which becomes the customs of the next generations. So that the habits and way of life of the community become the law in the midst of the society which we call the law of habit or customary law. On the other hand, in the unitary state of the Republic of Indonesia has a variety of religions ranging from Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism, from these various religions Islam is the majority religion embraced and believed by the Indonesian people. Therefore, not a few habits in people's lives and customs combine with Islamic nuances and even make customs and Islam like two sides of a coin that are inseparable like Minangkabau customs in West Sumatra.

Islamic Law and Customary Law are two different legal systems that have their own characteristics. Especially in Indonesia as a country where the majority of the population is Muslim, according to population data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs in 2021 quoted by databoks.katadata.id, that the total population of Indonesia was 272.23 million people in June 202, of which 236.53 million people (86.88%) were Muslims. This means that the majority of Indonesia's population is Muslim. (Viva Budy Kusnandar, 2021) And besides that, the diversity of cultures and customs in Indonesian society is also abundant in it and even customs seem to be institutions that enforce the law in the culture of the community. As the opinion according to Raden Soepomo quoted by Dewi Wulansari in her book *Indonesian Customary Law An Introduction*, that customary law is synonymous with laws that are not written in legislative regulations, laws that live as conventions in state legal bodies (Parliament, Provincial Councils, and so on) laws that live as customary rules that are maintained in social life, both in cities and villages. (Prof. Dr. C. Dewi Wulansari, SH., MH., SE., 2016)

Minangkabau and Islam are like souls and bodies that cannot be separated, in that Minangkabau custom makes Islamic law itself a foothold in establishing laws in Minangkabau society. West Sumatra Province, especially for the Minangkabau people, Islamic law that runs in Minangkabau customs is only limited to a form of regional distinctiveness, local wisdom or local customary culture which only applies to the Minangkabau people but all of them are protected by the state. However, the implementation of Islamic law has not yet become part of the positive law that is specifically regulated by law through special and special regional autonomy such as

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Nanggro Aceh Darussalam Province which has special and special autonomy rights in enforcing Islamic sharia in its territory, and with this special autonomy makes the Islamic law in Nanggro Aceh Darussalam Province applicable to the local community and outside communities that enter the territory.

In the past, the legal basis of West Sumatra as a Province was the Emergency Law of the Republic of Indonesia No. 19 of 1957 concerning the Establishment of Level 1 Regions of West Sumatra, Jambi, Riau. In 2022, West Sumatra Province had its own law, namely Law No. 17 of 2022 concerning West Sumatra Province. In this new law, West Sumatra Province, especially the Minangkabau tribe, gets privileges in the Law in article 5 point C that Minangkabau customs and culture are based on philosophical values, *the customs of basandi syara', syara' basandi kitabullah* in accordance with the applicable *rules of the customs of the Salingka nagari*, as well as customs/nagari, rituals, customary ceremonies, cultural sites, and local wisdom that show religious character and the height of customs people of West Sumatra.

The birth of Law No. 17 of 2022 concerning West Sumatra has caused a debate among the community, academics, and scholars, whether this law provides special and special rights in West Sumatra Province to practice Islamic law. In the course of the history of the Indonesian nation, which we know as an area that is given special and special autonomy, especially in carrying out Islamic law, is Nanggro Aceh Darussalam Province which is given special rights to implement Islamic sharia in the region, the special and special autonomy rights obtained by Nanggro Aceh Darussalam Province are inseparable from political turmoil and rebellion, and one of the backgrounds is the customs and culture of the Acehnese people who are not far away from Islamic law as a view of life. And likewise with the Minangkabau indigenous people in West Sumatra who are not far from Islam as a view of life that is clearly depicted in the Minangkabau traditional philosophy.

With the passage of Law No. 17 of 2022 constitutionally and has clearly recognized the traditional philosophy of Minangkabau *customs of basandi syara', syara' basandi kitabullah*. and thus as if giving privileges to the Province of West Sumatra to practice Islamic sharia as well as the traditional philosophy of Minangkabau. as a privilege given to Aceh through Law No. 18 of 2001 concerning special autonomy for the Province of Nanggro Aceh Darussalam. In this background, a question arises as to the position of Islamic law in West Sumatra after the birth of Law No. 17 of 2022. With the framework of problem formulation. First, what is the form of granting special autonomy rights in carrying out Islamic law? Second, what is the position of Islamic law in Law No. 17 of 2022?. Third, Islamic Law in Minangkabau customs. This research is important for the Indonesian people in general and the Province of West Sumatra, especially the

Minangkabau people, in understanding the position of Islamic Law in the West Sumatra region after this law. This research was conducted using a qualitative approach with a normative type of research. As explained by Soerjono Soekanto and Sri Mamudji, normative legal research or literature includes research on legal principles, research on legal systematics, research on vertical and horizontal synchronization, comparative legal research and, legal history research. (Dr. Muhaimin, SH., 2020)

Methods

This research is analyzed in a normative juridical manner as well as an analysis of Islamic criminal law on the purpose of punishment in Article 51 of the National Criminal Code. This research uses a *conceptual approach* as well as a *case approach*, namely Law No. 1 of 2023 concerning the Criminal Code. The conceptual approach aims to see and integrate opinions and doctrines in the developing world of legal science in which formulations, concepts, understandings and legal principles that are related and relevant to the problem being studied will be obtained. (Peter Mahmud Marzuki, 2019)

Results and Discussion

Granting the Right of Special Regional Autonomy in the Implementation of Islamic Law.

As a unitary country, we cannot deny that Indonesia was born from various kinds of differences in it, race, culture, customs, religion with which the Indonesian people agree to be one in the diversity contained in the motto *Bhinneka Tunggal Ika*. Therefore, it is not uncommon for regions in Indonesia to have their own characteristics and all of them are guaranteed by the state through the constitution. To maintain and maintain the diversity of each region in the governance of the state in Indonesia, there is a system of regional autonomy given to regions in Indonesia, with special and special autonomy that is only given to a few regions. Rondinelli and Cheema quoted by Ardika Nurfurqon define regional autonomy as the transfer of authority or the division of authority in government planning, management and decision-making given from the national level to the regional level. (Nurfurqon, 2020)

As written in Article 18A of the 1945 Constitution that *the relationship of authority between the central government and the local governments of provinces, districts and cities, or between provinces and districts and cities, is regulated by law by taking into account the specificity and diversity of regions*, the phrase sounded in Article 18A that needs to be underlined is "with regard to the specificity and diversity of the regions" hereby actually indicates that the constitution Requires that there be different arrangements for each region according to the cultural customs and special patterns owned by each region. (Tauda, 2018) The diversity of each region must be maintained because Indonesia was born from this diversity, and the diversity of each region

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existed before Indonesia became independent, therefore the constitution must maintain and preserve the diversity of customs and cultures in Indonesia. Apart from regional autonomy, there is also what is called special regional autonomy which is given privileges to regions that get the right to special autonomy. Special regional autonomy is explained in the 1945 Constitution Article 18B that the State recognizes and respects each of the local governments that have a special nature or can also be called special which is regulated by law as the foundation. However, the granting of special and special autonomy rights must always be based on the 1945 Constitution and Pancasila as the basis and ideology of the state.

In the development of Indonesian constitution, the special autonomy status given to the region has indeed experienced dynamics (ups and downs), so there is a need for strong regulations in regulating special regional autonomy, so that each region can run its own government and remain in line with the vision and mission of the central government. As the basis of the constitution of regional autonomy, we can see in Article 18 of the 1945 Constitution and its Explanation affirmed about the state's respect for the rights of regional origin that are special, while after the Amendment of the 1945 Constitution of the Republic of Indonesia in Article 18B paragraph 1 it is stated that the State recognizes and respects special or special local government units regulated by law.

Article 18 paragraph 5 of the 1945 Constitution of the Republic of Indonesia states that the Regional Government exercises the widest possible autonomy. (Jenderal et al., n.d.) The ups and downs of the dynamics of regional autonomy are inseparable from various interests, politics and power, one of which is the interest of power over the central government, because if the widest autonomy is given to the local government, it makes the power of the central government weak and the vision and mission of the central government is hampered. In order to achieve a balance between the central and regional governments and at the same time control the negative impacts that may arise from the implementation of autonomy, in this case the central government in a unitary state still plays a role in the development policy cycle in the regions through the implementation of the deconcentration function. It can also be said that deconcentration can also be seen as a component that has been integrated with decentralization. This has the purpose so that every region that implements the function of decentralization does not become more selfish or can also be said to have an excessive ego in thinking about the interests of its own region. (Susanto, 2019) Therefore, it is said that in exercising the autonomy, an exception is made, namely except for government affairs which are determined by law as the affairs of the central government, which can be a barrier so that the central government has the power to control the autonomous regions and special autonomy.

The granting of special and special autonomy rights to certain regions, especially in carrying out Islamic sharia in Indonesia, is the Province of Nangro Aceh Darussalam. The granting of special autonomy and privileges is inseparable from the history, customs and culture of the region, which have also been recognized according to the 1945 Constitution. The history of the formation of the special and special region of Nangro Aceh Darussalam Province is inseparable from the background of the struggle of Acehnese figures, and the customs in Aceh which are inseparable from Islamic law. Baharudin explained that the background for the granting of special and special autonomy rights is related to the historical character of the struggle of the Acehnese people who have high resilience and fighting power. (Baharudin, 2016) This resilience and high fighting power comes from a view of life based on Islamic sharia which gives birth to a strong Islamic culture, so that Aceh becomes one of the capital areas for the struggle to seize and defend the independence of the Republic of Indonesia. (Baharudin, 2016) From this explanation about the background of Aceh, special autonomy is not much different from the Minangkabau people in West Sumatra who also have customs based on sharia and a high history of independence struggle but do not get special and special autonomy rights like Aceh, especially in carrying out Islamic law.

If we look at the historical factors as explained by Iskandar, Islamic Sharia in Aceh has been in effect in Aceh even before the independence of the Republic of Indonesia, namely since the reign of King Iskandar Muda, then continued after independence, the New Order period, reform and until today Islamic law still exists in the customs of the people of Aceh. The legal basis for the implementation of Islamic sharia in Aceh is Law No. 44 of 1999 concerning the Implementation of the Privileges of the Special Region of Aceh and Law No. 18 of 2001 on Special Autonomy for the Province of the Special Region of Aceh as the Province of Nanggroe Aceh Darussalam, as well as Qanun which regulates Islamic law. (Iskandar, 2017) The legitimacy of the Qanun is contained in Article 1 point 8 which states that the Qanun is a regional regulation as the implementation of laws in the Nangro Aceh Darussalam Province area in the context of the implementation of special autonomy. (Ahya et al., 2021) Therefore, according to the author, the granting of special and special autonomy rights to regions is not only for political, customary and historical needs, if we look at the average of each region in Indonesia, all of them have their own history, customs and culture, but not all regions get special and special autonomy rights, but only a few. The right to special and special autonomy is not only about its political and historical needs, but is supported by how the region fights for its special and special autonomy rights starting from the community, figures who are consistently fought.

If we read the opinion of the Constitutional Court on the explanation of what special and special autonomy is in Number 81/PUU-VIII/2010, the Constitutional Court gives the following explanation. A special region is a region that is as its purpose is that the region is given the right

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of autonomy specifically, that is, a form of autonomy given to the region with a specificity to the region and that is not owned by other regions. This special autonomy is related to the reality and political needs which due to its position and circumstances require a region to be given a special status that cannot be equated with other regions. Meanwhile, special regions are regions with special regional governance when compared to other regions. The privileges given to the area are related to the rights of origin, proposal and history owned by the area which have existed since before the birth of the Unitary State of the Republic of Indonesia.

The granting of special autonomy rights in Nangro Aceh Darussalam Province in carrying out Islamic sharia is written and clearly sounded in Law No. 44 of 1999, in Chapter I article 10 that "Islamic sharia is the guidance of Islamic teachings in all aspects of life", in chapter II about the authority in Article 2 paragraph 1 which reads "regions are given the authority to develop and regulate the privileges they have". And in Chapter III in the second part about the implementation of Joint Life in Article 4 which reads "The implementation of religious life in the Regions is manifested in the form of the implementation of Islamic sharia for its adherents in society". This privilege is clearly written and therefore Nangro Aceh Darussalam Province has the authority to carry out Islamic sharia in its area. In this case, does the authority to carry out Islamic sharia also apply in West Sumatra Province after the birth of Law No. 17 of 2022 concerning West Sumatra, which is also written and clearly stated that it recognizes Minangkabau customs based on the philosophical values of *the Basandi Sharia Custom, the Shari'a Basandi Kitabullah*, which will be discussed in the next discussion.

The Position of Islamic Law in Law No. 17 of 2022

Prior to the enactment of Law No. 17 of 2022 concerning West Sumatra Province, the applicable law was the Emergency Law of the Republic of Indonesia No. 19 of 1957 concerning the Establishment of Level 1 Regions of West Sumatra, Jambi, Riau, which only discussed the formation of regions but did not explain local wisdom, culture, and customs in these areas. The birth of Law No. 17 of 2022 is a new direction for West Sumatra Province as an autonomous region in running its government. Because the local wisdom and philosophy of Minangkabau cultural customs are clearly sounded in article 5 point C that Minangkabau customs and culture are based on philosophical values, *the customs of basandi syara', syara' basandi kitabullah* in accordance with the applicable rules of *the customs of the Salingka nagari*, as well as customs/nagari, rituals, traditional ceremonies, cultural sites, and local wisdom that show the religious character and the height of the customs of the people of West Sumatra.

The birth of Law No. 17 of 2022 cannot be separated from the debate about the position of Islamic law in West Sumatra, whether this law gives special and special autonomy to West Sumatra Province to implement Islamic law, from various circles of academics have various different views on whether the new West Sumatra Law provides special autonomy rights by implementing Islamic law as in Aceh or not. One of the opinions of Feri Amsari, an expert in Constitutional Law at Andalas University quoted from CNN, *"The new law also does not mention West Sumatra as a special region like Aceh, the making of the West Sumatra Law is only limited to arranging laws and regulations. The reason is, so far the Law on West Sumatra has been in effect since 1958 and is still merged with the provinces of Riau and Jambi"*. A different opinion also emerged from an expert in Constitutional Law at the State Islamic University (UIN) Malang, Wiwik Budi Wasito, according to him, *"The new West Sumatra Law can trigger local governments to issue Sharia regional regulations because of its philosophy that is close to Islamic values but remains within the framework of the Republic of Indonesia"*. (*Implikasi UU Sumbar Yang Baru, Antara Perda Syariah Atau Sebatas Adat*, n.d.)

One of the debates in Law No. 17 of 2022 is in Article 5 paragraph C where West Sumatra Province has the characteristics of Minangkabau customs and culture based on philosophical values, *basandi syara customs, sharia basandi kitabullah*, in accordance with the applicable *rules of salingka nagari customs*, as well as the richness of history, language, arts, customary villages/nagari, rituals, customary ceremonies, cultural sites, and local wisdom that show the religious character and the height of the customs of the people of West Sumatra, whether the Article gives special authority to the Province of West Sumatra or not. Article 5 paragraph C in Law No. 17 of 2022 concerning West Sumatra is not a form of granting special and special autonomy rights given to West Sumatra Province in implementing Islamic law like the Province of Nangro Aceh Darussalam, because the law does not explicitly and clearly state that West Sumatra Province has special and special autonomy rights. Article 5 paragraph C mentioned above is an explanation by law about the characteristics of West Sumatra Province that are not owned by other regions, that West Sumatra Province has the characteristics of Minangkabau customs and culture based on philosophy, *adat basandi syara, syara basandi kitabullah* as mentioned above.

As we know, in Indonesia that is given the right as a special and special autonomous region is *first* the Province of Nangro Aceh Darussalam in terms of implementing Islamic law in the area which is based on Law No. 18 of 2001, *the second* DKI Jakarta Province as the State Capital as stated in Law No. 29 of 2007 as written in Chapter II article 5, DKI Jakarta Province plays a role as the Capital of the Unitary State of the Republic of Indonesia which has specific duties, rights, obligations, and responsibilities in the administration of government and as a place of residence for representatives of foreign countries, as well as centers/representatives of international

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institutions. *Third*, DI Yogyakarta on the basis of Law No. 13 of 2012, which is one of the special forms of Yogyakarta is that the election of the position of Governor and Deputy Governor is proposed by the Sultanate and the Duchy, *fourth*, Papua and West Papua Provinces that Law Number 21 of 2001 concerning Special Autonomy for Papua Province is a special policy in the context of improving services, accelerating development, and empowering all people in Papua Province so that they can be equal to other regions. From the four laws above, it is clearly explained from the specificity of each region mentioned above as well as the function of their respective specificities. However, unlike Law No. 17 of 2022 concerning West Sumatra Province, it is not explained that the West Sumatra Province area is a special and special autonomous region, especially for the application of Islamic law in West Sumatra Province as Nangro Aceh Darussalam Province.

Islamic law in Minangkabau customs

West Sumatra, if the word West Sumatra is mentioned, we will imagine Minangkabau customs, and when Minangkabau is mentioned, we will think of Islam. Because Minangkabau Customs and Islamic Law are like souls and bodies that are united and inseparable from each other. If we look at the opinion of Ibrahim Dt. Sanggoeno Dirajo about the Minangkabau (Minang), he explained that the Minangkabau are an ethnic group in Indonesia that speaks Malay and in this case upholds Minangkabau customs. The principles of Minangkabau custom are briefly stated in the Minangkabau statement or philosophy, *namely "Adat beranti syarak, syarak beranti Kitabullah"* (custom with law, law with Qur'an), and further explained which means custom based on Islamic teachings. If he is not a Muslim, it means that he is not part of the Minangkabau society, that is the meaning of the statement. (yulianti et al., 2020) In this case, Ismail also explained that the Minangkabau people are currently followers of Islam, if there are Minangkabau people who leave Islam or apostatize, then directly the person concerned is also considered to have left the Minangkabau community, in Minangkabau traditional terms it is called *"discarded throughout the custom"*. From some of the above opinions, conclusions can be drawn which means that the Minangkabau people are Muslims and if they are not Muslims, then they are not the Minangkabau people.

In Minangkabau customs, it is known that there are regulations made to secure the nagari, advance the nagari, make the nagari easier what is basakik (difficult), bring distant goods closer, and connect the relationship with each other, or also called several rules that cause love and joy among the children of the nagari. Which is called the fourth rule, which the four rules are as follows. *The first* is the customary article that is savannah, *the second* is the customary article,

the third is the customary article, *and the fourth* is customary article. In this case, what will be explained is the article of customary and customary savannah which is the first article that becomes a guideline for the Minangkabau community, which reads "As for what is called custom, which is actually customary are some rules that were revealed by Allah SWT to the Prophet Muhammad PBUH and conveyed to his people and taught by teachers to all his students, That is what is called and throughout the sharia mentioned in the Kitabullah there is taken shah and bathal, halal and haram, sunat and fardu, da'wa and answer, torture and murder and there is also taken the third fiil of killing".(Arrasuli, 2003)

The position of Islamic law in Minangkabau customary law is clear and clearly illustrated in the Minangkabau customary philosophy and contained in the rules of Minangkabau customary law that Islamic law and Minangkabau cannot be separated but one and the other always adhere closely and complement each other. According to Ibn Amin that, the Minangkabau Philosophy, the Basandi Syarak Custom, as the name implies, has shaped the pattern of Islamic society in the Minangkabau society. benevolent for all intents and purposes, the premise of the Syarak in this case shows that it makes it clear that there is no Minangkabau society that does not adhere to the religion of Islam. Given this philosophy, it can be justified that it is difficult to isolate or separate between customs and Islam in the eyes and lives of the Minangkabau people.(Amin, 2022)

If asked about Islamic law and Minangkabau, it can be answered that both of these things are final as a characteristic of the Minangkabau people. and the provisions of Islamic law only apply to the Minangkabau people. The birth of Law No. 17 of 2022 concerning the Province of West Sumatra has a positive impact on the Minangkabau people because Law No. 27 of 2022 provides clarity that the Minangkabau who are based on the traditional philosophy of *basandi syara, syara basandi kitabullah* are the characteristics and characteristics of West Sumatra Province.

Conclusion

The birth of Law Number 17 of 2022 concerning West Sumatra Province does not provide privileges in the application of Islamic law in West Sumatra Province such as Nangro Aceh Darussalam Province as the only province in Indonesia that has privileges in the application of Islamic law. Recognition of Minangkabau customs written in Article 5 paragraph C in Law Number 17 of 2022 that Minangkabau customs and culture are based on philosophical values, *the customs of basandi syara', syara' basandi kitabullah* in accordance with the applicable *rules of the customs of the salingka nagari*, as well as customs/nagari, rituals, customary ceremonies, cultural sites, and local wisdom that show the religious character and the height of the customs of the people of West Sumatra, written in Article 5 paragraph C explains about the characteristics of West Sumatra Province that other regions do not have, and is not about the

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privilege in carrying out Islamic law, and whatever is the provision in Minangkabau customs applies to the Minangkabau people.

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