

Resolving Socio-Religious Land Conflict: Heritage Preservation and Da'wah on Kemaro Island, Palembang

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Abstract

This study aims to investigate the underlying factors, resolution strategies, and impediments concerning the land dispute on Kemaro Island between the Palembang City Government and the descendants of Kiai Merogan. Methodologically, this research employed a qualitative approach, utilising data collection techniques such as observation, document analysis, and interviews with key informants including descendants, government officials, and island managers, selected for their direct knowledge and involvement. Findings reveal that the conflict, stemming from government tourism development plans clashing with the descendants' historical land claims, initially escalated when development proceeded amidst ongoing litigation. However, subsequent dialogue successfully de-escalated tensions, leading to a shared vision for development. Key agreements included joint management oversight, the relinquishing of exclusive ownership claims by both parties, and a commitment to expedite the development process. The Mayor's withdrawal of legal proceedings and the family's advocacy for religious tourism were significant factors. Crucially, the proposal for an Islamic Centre, integrating religious, educational, and community functions, proved instrumental in reconciling the parties' interests. The study concludes that effective land dispute resolution in such contexts necessitates approaches that account for complex socio-cultural and religious dynamics, prioritising collective welfare and dialogue over purely legalistic frameworks.

Keywords

Land Dispute, Descendants of Kiai Merogan, Palembang City Government, Ownership in Islam

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1. INTRODUCTION

Pulo Kemaro, a small island located in the Musi River in Palembang, has undergone significant transformation and garnered attention not only from the Chinese community in Palembang but also from various cultural perspectives, particularly about the legacy of Kiai Merogan in spreading Islamic teachings. The island's multicultural landscape naturally facilitates intercultural communication among its inhabitants, which, in turn, fosters cultural harmonization and dialectics. Furthermore, the economic and political impacts are evident through the increasing number of tourists visiting the island. The history of Pulo Kemaro is closely tied to Kiai Merogan, a respected Islamic figure known for his role as a propagator and advocate of Islam in the region. Historically, Kiai Merogan played a pivotal role in shaping the Muslim community in Palembang, particularly in Pulo Kemaro. He successfully developed



the Pulo Kemaro area through his struggles and dedication to benefit the Muslim community and society.

As a historical site, Pulo Kemaro embodies significant cultural and religious values. Resolving the current land disputes will contribute to preserving the cultural heritage left by Kiai Merogan while reinforcing the Muslim community's identity in Palembang. Furthermore, Pulo Kemaro holds great potential as a tourist destination. With the increasing number of visitors, resolving the land dispute could stimulate investment and economic growth in the region, benefiting the local community and improving their welfare.

The Basic Agrarian Law explains that ownership encompasses both communal and religious dimensions, indicating that Indonesian law views land as a collective resource granted by the Creator for the welfare of society. This framework reflects the welfare state philosophy, characteristic of Indonesia (Rosmidah, 2013). Therefore, "control by the state" emerges as a crucial principle representing the highest form of authority. This right grants the state the power to regulate land, water, airspace, and natural resources for the maximum welfare of the people (Surono, 2013). As such, land cannot be freely bought or sold, nor can it be controlled so that it risks leading to national disintegration (Van der Muur, W., 2018).

The descendants of Kiai Merogan claim ownership of the land on Pulo Kemaro, supported by documentation indicating that they inherited the land due to Kiai Merogan's efforts. Thus, his descendants' ownership of this land is legal and contains profound social and cultural dimensions. The land has become a symbol of identity and cultural heritage for the descendants of Kiai Merogan and the Muslim community in Palembang.

As an endeavor to connect empirical facts with theory, this research is expected to reveal field data so that the issues encountered on the ground can be mapped measurably and systematically. Previous studies, such as the one conducted by Nur Azizah (2019) entitled *Agrarian Conflict among Coffee Farmers in Muara Danau Village, Semende Darat Laut Subdistrict, Muara Enim Regency*, found that the issues in Muara Danau arose because the community was considered as encroachers on forest land by the government through the Forestry Department. Furthermore, the study by Meiliani Puji Suharto and Gigin K. Basar on *Agrarian Conflict in Land Management in PT Hevea Indonesia (Hevindo) Plantation with the Community in Nanggung Subdistrict, Bogor Regency* identified several causes of the conflict, including disparities in natural resource control, particularly land ownership. The agrarian conflict in Nanggung was driven by differing interests, misunderstandings, population growth, restrictions on local communities' access to resources, economic decline, and changes in the political climate following the reform period and the monetary crisis.

Research on the land dispute in Pulo Kemaro, Palembang, presents a significant divergence from the aforementioned studies. The research by Nur Azizah (2019) focused on agrarian conflict in Muara Danau Village, Semende Darat Laut Subdistrict, Muara Enim Regency, involving coffee farmers who were perceived as forest encroachers by the government through the Forestry Department. In this context, the agrarian conflict is related to land claims involving the farmers' rights over the land they have traditionally cultivated for coffee farming. Meanwhile, the study by Meiliani Puji Suharto and Gigin K. Basar (2019) focused on the agrarian conflict in Nanggung Subdistrict, Bogor Regency, involving local communities and PT Hevea Indonesia (Hevindo) in the management of plantation land. The conflict here was associated with imbalances in the control of natural resources, particularly land, leading to tensions between the company and the local population.

In contrast, research on the land dispute in Pulo Kemaro centers on the land ownership claims

made by the descendants of Kiai Merogan and the city government of Palembang. In this case, the conflict does not solely concern economic issues or forest encroachment but also encompasses social, cultural, and religious dimensions, where the land is viewed as a cultural heritage and spiritual identity for the Muslim community in Palembang. This dispute concerns land control and how the cultural legacy and Islamic teachings are respected and preserved in urban development.

Given this background, the primary issue addressed in this research is the unresolved dual ownership dispute over the land on Pulo Kemaro between the Palembang City Government and the descendants of Kiai Merogan. This dispute raises critical questions in law, culture, and history, particularly regarding the legitimacy of ownership, the preservation of cultural heritage, and the development agendas promoted by the state. Despite historical documents and strong communal ties to the land, the ownership claim by the descendants of Kiai Merogan remains contested within a legal framework that prioritizes state authority and public interests over adat- and religion-based ownership. This tension reflects a deeper conflict between the state's claims to development rights and the community's efforts to preserve their religious and cultural heritage.

Based on this, the objectives of this research are: (1) to examine the fundamental factors contributing to the land ownership dispute in Pulo Kemaro; (2) to evaluate the conflict resolution strategies that have been and are being pursued; and (3) to identify structural, juridical, and socio-cultural obstacles that hinder the effective resolution of the dispute. Thus, this study aims to uncover the broader dynamics between local heritage, religious identity, and state-driven development.

The significance of this research lies in its ability to provide a comprehensive understanding of how land disputes rooted in cultural and religious claims intersect with modern legal systems and state development priorities. By highlighting the case of Pulo Kemaro, this research contributes to the academic discourse on land governance, cultural preservation, and participatory conflict resolution in Indonesia. Furthermore, the findings of this study are expected to serve as a reference in formulating more inclusive policy approaches that integrate legal pluralism, community involvement, and cultural sensitivity within land management frameworks—particularly in areas where the interests of adat, religion, and the state converge.

2. METHODS

This study adopts a qualitative methodology, utilizing data obtained from documentation, field observations, and in-depth interviews with a purposively selected group of informants through purposive sampling techniques. (Denzin, N. K., & Lincoln, Y. S. 2011) While existing literature has extensively discussed the figure of Kiai Merogan, this study uniquely focuses on his descendants and the associated land disputes, offering a fresh and in-depth perspective on the topic. (Creswell, J. W., & Poth, C. N. 2016). According to Sugiyono, purposive sampling is a strategic technique for selecting data sources based on specific criteria that align with the research objectives. In this context, informants are believed to possess knowledge relevant to the information sought by the researcher. (Silverman, D. 2021) In this study, the selected informants have insights into the descendants of Kiai Merogan and the complexities of the land disputes, ensuring that the collected data is accurate and meaningful. The process of informant selection is facilitated through direct interviews, which ensures the authenticity of the information gathered.

The primary data sources for this study include the descendants of Kiai Merogan, government officials from the Palembang City Government, the administrators of Pulo Kemaro, and individuals involved in the land dispute on Pulo Kemaro, whether engaged in community dialogue or legal

proceedings. By focusing on these groups, the research aims to comprehensively understand the land dispute from multiple perspectives, enriching the qualitative analysis. In qualitative research, data collection is conducted naturally, emphasizing the importance of primary data sources. Standard techniques for data collection in this context include participatory observation, in-depth interviews, and document analysis (Sugiyono, 2016). The primary goal of this data collection is to establish an objective foundation for decision-making and policy formulation, thereby facilitating the resolution of challenges faced by decision-makers.

In addition to primary data, this study also incorporates secondary data collected from relevant documents concerning land ownership issues in Pulo Kemaro. These documents include important letters and related records that provide deeper insights into the context of the land dispute. The secondary data analysis involves thoroughly evaluating and integrating these documents with primary data obtained through interviews and observations. This integration is crucial as it provides a broader contextual framework for the study, enriching the findings with relevant perspectives. By combining primary data from interviews with secondary data derived from documentation, this study enhances both the credibility and depth of its analysis. The synthesis of these two types of data allows for a more profound examination of the challenges faced by the descendants of Kiai Merogan and the complexities inherent in the land dispute, ultimately leading to more informed conclusions and recommendations. (Bowen, G. A., 2009) The data collection methods employed in this research include documentation, field observations, and in-depth interviews with a group of purposively selected informants through purposive sampling techniques. Purposive sampling is a strategic technique for selecting data sources based on specific criteria relevant to the research objectives. In this study, informants are considered knowledgeable about relevant information related to the descendants of Kiai Merogan and the ongoing land dispute, ensuring that the collected data is accurate and meaningful. The process of informant selection is facilitated through direct interviews, ensuring the authenticity of the information gathered.

The interview protocol used in this study involves collecting data through face-to-face conversations with informants who possess relevant knowledge about the descendants of Kiai Merogan and the related land dispute. These interviews aim to obtain a deep and authentic understanding of the perspectives of various parties involved in the Pulo Kemaro land dispute. The observation framework applied in this study involves direct observation of the field conditions on Pulo Kemaro and the interactions between the various parties involved in the land dispute. This observation aims to provide a broader understanding of the social, cultural, and political dynamics that shape the land dispute and how the interactions between the descendants of Kiai Merogan, the Palembang city government, and the local community are connected to the land in question.

Document analysis procedures involve collecting and evaluating documents relevant to the issue of land ownership in Pulo Kemaro. These documents include important letters and related records that can provide deeper insights into the context of the land dispute. This secondary data analysis involves thorough evaluation and integration with the primary data obtained through interviews and observations. This integration is essential as it provides a wider contextual framework for the research and enriches the findings with various relevant perspectives. By combining primary data from interviews with secondary data derived from documentation, this study enhances both the credibility and depth of its analysis. The synthesis of these two data types enables a more profound examination of the challenges faced by the descendants of Kiai Merogan and the complexities of the land dispute, ultimately resulting in more informed conclusions and recommendations in the study. (Sugiono, 2010). Triangulation in this research is achieved by combining various data sources—namely, in-depth

interviews, field observations, and document analysis—which enrich the understanding of the land dispute on Pulo Kemaro and the descendants of Kiai Merogan. This approach enhances the validity and reliability of the data obtained, as triangulation allows the researcher to verify findings from multiple complementary perspectives.

Data validity is achieved by ensuring that the collected data accurately reflects the existing reality, which is attained through purposive informant selection based on relevant knowledge about the land dispute and the descendants of Kiai Merogan. The informant selection process, conducted through direct interviews, also helps ensure the authenticity of the information gathered. By involving various groups of informants, such as the descendants of Kiai Merogan, Palembang city government officials, administrators of Pulo Kemaro, and individuals involved in the land dispute, the collected data can be viewed as more representative and in-depth, encompassing various relevant perspectives on the issue under investigation.

Data reliability is maintained by integrating primary data from interviews and observations with secondary data from documents related to land ownership issues. In this way, findings from interviews and observations can be cross-checked and verified through existing documentary evidence, thus increasing the consistency and accuracy of the research results. Furthermore, using standard data collection techniques, such as participatory observation, in-depth interviews, and document analysis, ensures that the collected data follows a systematic and reliable procedure. By combining primary and secondary data (Krawczyk, M., & Reuben, E. 2012) along with triangulation, this study successfully builds higher credibility and greater depth of analysis concerning the land dispute on Pulo Kemaro, as well as the challenges faced by the descendants of Kiai Merogan. This integration enables the research to produce richer conclusions and more informed recommendations, thereby enhancing the reliability of the findings.

This study has several methodological limitations, particularly regarding managing potential conflicts of interest when interviewing parties with opposing claims in the Pulo Kemaro land dispute, should be noted. Given that this research involves various parties with conflicting interests, such as the descendants of Kiai Merogan, government officials from the Palembang City Government, the administrators of Pulo Kemaro, and individuals involved in the land dispute, there is potential for tension and bias in data collection. The first methodological limitation is the potential bias in informant selection. Since this research uses purposive sampling, informant selection is made based on specific criteria deemed relevant to the research objectives. However, this may lead to a lack of diversity in perspectives if the selection criteria do not account for broader viewpoints or marginalized groups involved in the dispute. Additionally, since much of the data is obtained through direct interviews, there is a significant potential for receiving subjective or distorted information due to the political or personal affiliations of the informants.

Ethical considerations are also important, particularly in managing potential conflicts of interest during interviews. In a land dispute involving various parties with opposing claims, there is a risk that some informants may not be entirely truthful or may provide biased information in favor of their interests. The researcher must ensure objectivity and fairness in data collection, maintaining emotional distance to avoid being influenced by conflicting opinions or claims. One way to address this is by conducting interviews with various parties carefully and thoroughly, ensuring that every voice is heard fairly. Furthermore, another ethical consideration involves the confidentiality and security of the information collected. The researcher must ensure that informants feel safe providing their information, especially in legal disputes or vulnerable positions. Managing conflicts of interest also involves

transparency on the researcher's part regarding the purpose and context of the research so that informants understand that their data will be used for academic purposes and not to support any particular claim in the dispute. (Potthoff & Scholten, M. 2023) It is crucial to note that this study must pay close attention to ethical aspects in managing sensitive data and interacting with parties holding conflicting interests. To enhance the validity and reliability of the results, the researcher must ensure that their approach to data collection remains objective and free from personal or group interests. (Kang, E., & Hwang, 2022)

3. FINDINGS AND DISCUSSION

The Islamic property ownership system divides ownership into three main categories: individual, public, and state ownership. Each category has clearly defined jurisdictional boundaries designed to maintain balance for the welfare of individuals, society, and the state. State ownership, which may be transferred to individuals according to government policy, differs from public ownership, which is non-transferable, even when managed by the state. In this regard, the government acts as a trustee responsible for managing public property for the benefit of the public. At the same time, the state has full authority over assets owned by the state. In Indonesia, resolving agrarian conflicts is a critical component in the evolution of law, reflecting the principle that the law exists for the benefit of individuals and communities. (Pertiwi, M. D., 2024) This principle is closely related to the philosophy of progressive law, which asserts that the law must uphold the rule of law while avoiding rigid legal norms in addressing justice deadlocks. This approach is also relevant to the resolution of agrarian conflicts, which is based on humanitarian values.

In the context of the land dispute on Pulau Kemaro, mediators play a crucial role in facilitating dialogue between conflicting parties. As neutral parties, mediators are expected to guide both sides toward a fair agreement without feeling disadvantaged. Mediation, a constructive communication bridge, can reduce unwanted conflict escalation, unlike other conflict resolution methods. Furthermore, mediators must be proactive in seeking solutions to emerging issues, even though they do not have the authority to issue binding decisions. Conflicts related to using natural resources are often rooted in disputes over legal control, unfair distribution, government policies that favor investors, or environmental damage. Resolving land disputes in the context of natural resource management requires a thorough review of the legal framework governing land ownership. According to Indonesian agrarian law, all land, water, airspace, and natural resources are categorized as national wealth. In this case, the state has two main responsibilities: controlling national wealth and protecting citizens from illegal exploitation. (Ayling, R. D., & Kelly, K. 1997)

Land ownership and control in Indonesia are closely tied to the legal relationship between individuals and land, which can be divided into three types of rights: communal rights (*ulayat*), individual rights, and legal entity rights. *Ulayat* rights, held by indigenous communities, represent a form of communal ownership. Land-related legal disputes and conflicts often end in litigation or alternative dispute resolution (ADR). In Indonesia, ADR is often chosen in natural resource conflicts, although its effectiveness in resolving conflicts remains debatable. The agrarian dispute in Pulau Kemaro, South Sumatra, between the descendants of Kiai Merogan and the Palembang city government is a real example of a land conflict driven by differing goals. The government seeks to develop the area as a tourist destination, while the descendants of Kiai Merogan demand recognition of their ancestral land rights and the preservation of the island's historical and cultural values. This conflict reflects the tension between economic development and cultural preservation, raising questions about the best way

to balance these conflicting interests.

Historically, Pulau Kemaro has gone through various phases of use, including as a detention camp (1965–1967), a residential and religious area (1968–1997), agricultural land (1998–2007), and finally as a ritual tourism site (2008–2012). The island's natural beauty and historical significance attract tourists and the Palembang city government, which aims to develop the island to boost regional economic growth. However, the descendants of Kiai Merogan have long claimed ownership of the island, complicating the government's development plans. This dispute has persisted for decades and resurfaces whenever new development plans are proposed. The descendants of Kiai Merogan refer to a 1987 Supreme Court decision recognizing their ownership, while the city government continues to question the claim, opting for legal proceedings over arbitration. The unresolved nature of this conflict hampers both parties from moving forward with their development plans, emphasizing the need for a more effective dispute-resolution mechanism.

Ultimately, the descendants of Kiai Merogan do not oppose development. They are willing to cooperate with the city government to preserve the island's historical and cultural values. They propose the establishment of a museum or cultural site as part of the tourism development plan while safeguarding their ancestral rights. This ongoing conflict highlights the complexity of land ownership issues in Indonesia, where historical claims, cultural heritage, and government development interests often clash. In the Islamic property ownership system, land management is grounded in the principles of social justice and community welfare. Land ownership in Islam is divided into three main categories: individual, public, and state. These categories have juridical dimensions and embody ethical values that are relevant in the perspective of Islamic preaching (*da'wah*). (Salim, R., Hossain, M., & Al-Mawali, N. 2016). Firstly, individual ownership is private but carries social responsibilities. In the context of *dakwah*, privately owned land used for communal purposes—such as building mosques, madrasahs, or *pesantren*—is a strategic means of expanding the influence of *dakwah* and instilling Islamic values in society.

Secondly, public ownership is non-commercial and non-transferable, even when managed by the state. In this case, the state acts as a trustee, responsible for safeguarding and utilizing public resources for the benefit of the people. This principle aligns with Islamic preaching values, emphasizing protecting the community's wealth and distributing benefits fairly to society. Thirdly, state ownership has greater flexibility, but it must still be managed within the framework of justice and welfare. The state can transfer land to individuals or institutions if it does not conflict with public interest. In the context of *dakwah*, the state plays a crucial role in providing access to land that can be used to develop Islamic educational institutions and *dakwah* centers. (Kamali, M. H. 2022). These three principles of ownership are closely related to *da'wah* activities, as land is an important resource for supporting the spread of Islamic teachings by developing educational, social, and spiritual facilities. In the case of Pulau Kemaro, history records that Kiai Merogan utilized the land for *dakwah*, establishing an Islamic community and building religious educational centers. Thus, land is not only an object of ownership but also a medium for manifesting Islamic values.

The land dispute on Pulau Kemaro between the descendants of Kiai Merogan and the Palembang city government reflects a clash between two primary interests: preserving *dakwah* heritage and economic development through tourism. From the perspective of Islamic *dakwah*, conflict resolution should not only be based on positive law but also consider humanitarian values, social justice, and the community's welfare. Conflict resolution methods such as mediation are highly relevant to the Islamic spirit that encourages resolving disputes peacefully and fairly. Mediators in this context

must understand the dakwah and social values attached to the disputed land. Dakwah is expressed verbally and through efforts to preserve Islamic historical sites, such as the religious heritage of Kiai Merogan. Within the framework of progressive law in Indonesia, agrarian conflict resolution aims to achieve substantive justice. The law should not merely be an instrument of power. However, it must be present to provide tangible benefits to society, especially those who fight to preserve spiritual and cultural values. Therefore, a contextual dakwah approach—responsive to social and cultural dynamics—plays a vital role in advocating for agrarian conflict resolution. (Benisheikh, B. I. S., Sandabe, A., & Dunoma, Y. A. 2025). For example, the descendants of Kiai Merogan do not reject the government's planned development. Instead, they propose cooperation by establishing a museum or Islamic cultural site as part of the development plan for Pulau Kemaro. This shows that the dakwah carried out by Kiai Merogan in the past continues to live on and is still advocated today through cultural dakwah and legal advocacy.

Historically, Kiai Merogan's dawah activities on Pulau Kemaro played a significant role in forming a resilient Islamic community and establishing Islamic educational centers that contributed greatly to the development of Islamic civilization in the Palembang region and beyond. Although the English-language texts forming the basis of the discussion do not explicitly detail Kiai Merogan's dakwah role, the agrarian conflict narrative between his descendants and the local government provides historical and spiritual clues about his dakwah legacy. Kemaro Island was a residence and religious site from 1968 to 1997. This period is believed to continue the dakwah heritage established by Kiai Merogan, who had already deeply rooted it. As a charismatic scholar, Kiai Merogan spread Islamic teachings through a Sufi approach and education. The strategic location of Pulau Kemaro along the Musi River trade route made it an effective dakwah base to reach various social groups, from traders and migrants to residents.

Kiai Merogan's dakwah was institutional, not merely individual. He established Muslim communities based on families, students, and followers. This community evolved into a religious society that practiced consistent religious activities such as study groups, congregational prayers, and informal Islamic education. The historical traces of this community are still visible in the claims of Kiai Merogan's descendants, emphasizing the importance of preserving the spirituality and history of Pulau Kemaro. The importance of dawah in agrarian conflict reminds us that land is a natural resource with profound spiritual value. Therefore, in resolving land disputes, we must consider positive law and the values embedded in the cultural and religious heritage that form the foundation of society's life.

4. CONCLUSION

The conflict over land ownership and management on Pulau Kemaro highlights how legal, social, and cultural dynamics interact within an agrarian context involving multiple stakeholders. The findings of this study underscore the importance of understanding the principles of land ownership in Islam, which categorizes land rights into three categories: individual, public, and state ownership. In Islam, ownership is not an absolute right that can be misused; rather, it comes with a significant social responsibility, obligating the owner to consider the welfare of society and the state. This approach, which emphasizes the balance between individual rights and the common good, demonstrates the relevance of Islamic values in resolving land conflicts on Pulau Kemaro.

The long history of conflict in Pulau Kemaro also reflects the failure of traditional conflict resolution models, which do not fully accommodate the social and cultural values of the local community. The resolution methods, including legal channels and mediation, appear to have been

ineffective due to insufficient consideration of the cultural and religious dynamics deeply embedded in the local society. Therefore, considering social and religious factors, a more context-sensitive approach is needed to resolve agrarian conflicts in this region. The recent dialogue between the Palembang City Government and the descendants of Kiai Merogan marks a paradigm shift in conflict resolution, moving from individual ownership to collaborative management. The decision to eliminate individual ownership on Pulau Kemaro and develop an Islamic center on the island reflects an effort to integrate social-economic goals, cultural preservation, and the development of Islamic outreach. This initiative resolves the agrarian conflict and supports the broader goals of Islamic outreach and social development through tourism and the preservation of local cultural heritage.

The implications of this development for Islamic outreach on Pulau Kemaro are significant. First, establishing an Islamic center as part of the conflict resolution offers an opportunity to strengthen Islamic outreach by promoting values rooted in social justice. This Islamic center could serve as a strategic platform for disseminating messages beyond religious aspects, including social, cultural, and economic concerns. By engaging various segments of society, outreach activities can be integrated with practical solutions addressing community needs, such as community-based economic empowerment. Second, the collaborative resolution of the conflict, involving the government, community, and local stakeholders, demonstrates how outreach efforts can align with broader social initiatives, such as cultural preservation and tourism development. This approach enables outreach to be viewed as a spiritual endeavor and a tool for social transformation, impacting various aspects of community life.

However, the challenge lies in maintaining the integrity of Islamic values within outreach efforts, ensuring that these efforts do not fall prey to commercialization or the negative influence of economic agendas. In this regard, the government and other stakeholders must ensure that policies are oriented towards the community's overall welfare, not just benefiting a select few. Progressive legal thinking must be applied to land dispute resolution efforts. This includes the rapid implementation of legal reforms, a fundamental reversal of outdated policies, and the development of legal practices that are more responsive to the needs of society. Policymakers should encourage drafting regulations that can accommodate social and cultural developments while protecting the fundamental rights of communities in the context of agrarian and land ownership issues.

This study contributes significantly to the academic discourse on land management from an Islamic perspective and cultural preservation in several interconnected ways. The research reveals that land disputes involving individual land ownership on Pulau Kemaro cannot be resolved solely through traditional legal approaches. These approaches fail to accommodate the local social and cultural dynamics deeply tied to religious values. Therefore, the findings suggest the importance of a more context-sensitive approach incorporating social and religious elements in resolving land disputes. The study proposes that conflict resolution policies integrate legal, social, and cultural factors to create more comprehensive and inclusive solutions. This adds a new perspective to the academic discourse on the importance of considering cultural and religious contexts in agrarian policies. Overall, this conflict resolution process offers important lessons on how Islamic outreach can serve as a tool for achieving positive social transformation, emphasizing principles of justice, collective welfare, and respect for local cultural values. Progressive legal thinking involving systematic changes in land management and community rights also provides a crucial foundation for sustainable social transformation.

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