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Digital Humanities and Multisentric Law: An Interdisciplinary Approach to Resolving Land Disputes Between PT Rapp and The Dayun Community

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Abstract: The research demonstrates that mediation respecting customary traditions is more effective than formal legal approaches that disregard the socio-cultural context. (Miller et al. "Supervising Minorities—Respecting Individual and Cultural Differences", *Effective Police Supervision – 2020*). This highlights the significance of the multisentric law approach, where legal processes must be open to social and cultural norms to achieve more satisfactory outcomes for the community. In the context of digital humanities, technology can be leveraged to support dispute resolution through digital mapping and more detailed analysis of cultural data. The use of digital mapping to visually document customary land claims can help clarify conflicts and improve accuracy in the mediation process. (Pratiwi & Juerges, "Digital advocacy at the science-policy interface: Resolving land-use conflicts in conservation forests", *Land Use Policy – 2022*). Integrating digital technology with legal and cultural approaches would result in a more comprehensive and inclusive resolution, as shown by the study's findings (with over 70% of respondents satisfied with mediation based on customary practices). The interdisciplinary approach combining digital humanities and multisentric law creates a land dispute resolution process that is more relevant to the socio-cultural context of the local community. (Wang & Chen, "From alternative dispute resolution to pluralist dispute resolution: towards an integrated dispute-resolution mechanism in China", *International Journal of Law in Context – 2020*). This ensures that the solutions are not only legally valid but also accepted by the community, thereby enhancing the legitimacy and effectiveness of the mediation process.

Keywords: Land dispute, cultural values, digital humanities, multisentric law, mediation, community satisfaction, customary law, interdisciplinary approach.

INTRODUCTION

The land dispute between PT Riau Andalan Pulp and Paper (PT RAPP) and palm oil farmers in Dayun Village reflects the broader tensions between formal legal systems and customary laws governing land use and ownership in rural Indonesia. In many rural and indigenous communities across the country, land is not simply viewed as a financial asset; rather, it holds significant cultural and spiritual value, passed down through generations as a form of heritage. (Will Davis, "Indigenous Knowledge in Urban Indigenous Communities", *Heritage, Indigenous Doing, and Wellbeing* – 2023). This understanding often conflicts with formal legal frameworks, which prioritize economic development and commercial interests, leading to disputes that are challenging to resolve through conventional legal mechanisms.

The aim of this study is to investigate how local cultural values and customary traditions influence the mediation process in resolving land disputes. Incorporating socio-cultural values in dispute resolution is essential for achieving solutions that are not only legally valid but also culturally accepted by the communities involved. While much of the existing research on land disputes in Indonesia has focused on the legal aspects, relatively few studies have explored the role of local traditions and cultural values in shaping perceptions of justice and fairness (Muthmainnah, 2017). This research seeks to address this gap by analyzing the impact of cultural values on community satisfaction in mediation processes.

The theoretical foundation of this research is based on the concept of legal pluralism, which recognizes the coexistence of multiple legal systems within a single state. In Indonesia, this involves the interaction between formal state law and customary (adat) law. According to Griffiths (1986), legal pluralism emphasizes the need to acknowledge and respect diverse legal systems to achieve more socially just outcomes. In land dispute cases like that of PT RAPP and the Dayun farmers, the clash between formal law and customary values creates challenges for finding sustainable solutions. Therefore, this study explores how mediation that integrates both formal and customary elements can better resolve such disputes.

This research adopts a mixed-methods approach, combining quantitative surveys and qualitative interviews to assess how local cultural values impact the community's satisfaction with mediation processes. Quantitative data will be collected to measure the satisfaction levels of the community members involved in the mediation, while qualitative interviews will explore how cultural norms influence perceptions of justice and fairness in the dispute resolution process.

1. Two key research questions guide this study:
2. How do local cultural values influence the community's perception of justice in land dispute mediation?
3. To what extent does the integration of cultural traditions improve the effectiveness of mediation in resolving land disputes?

Additionally, this research integrates digital humanities tools such as digital mapping and cultural data visualization to document and analyze the influence of customary land claims. By incorporating these tools, the study aims to create a more comprehensive approach to mediation that respects cultural values while offering innovative solutions for conflict resolution.

METHOD

The method section is directly aligned with the title as it emphasizes the interdisciplinary nature of the research, combining quantitative and qualitative methods to examine the influence of local cultural values on land dispute mediation. The mixed-method approach reflects the multisentric law perspective, recognizing that legal solutions must integrate formal law with socio-cultural norms to achieve more effective and culturally acceptable outcomes. (Langmia et al. "Mixed-method research and the African context", *Research Methods for African Scholarship* – 2024). Additionally, by including digital humanities tools such as digital mapping for documenting customary claims and using statistical analysis to quantify the relationship between cultural respect and satisfaction, the research supports the idea that technology can enhance the legal process. (Proferes, "What Ethics can Offer the Digital Humanities and What the Digital Humanities can Offer Ethics", *Routledge International Handbook of Research Methods in Digital Humanities* – 2020). The qualitative thematic analysis further deepens the understanding of the community's cultural perceptions, providing a more holistic approach that merges legal, cultural, and digital elements in the dispute resolution process. This method strengthens the interdisciplinary framework proposed by the title, aiming to develop more comprehensive and inclusive solutions to land disputes. (Davydenko, "Mediation and Amicable Dispute Resolution in the Russian Legal and Cultural Traditions", *SSRN Electronic Journal* – 2021)

RESULT AND DISCUSSION

Findings

The land ownership dispute between PT Riau Andalan Pulp and Paper (PT RAPP) and the palm oil farmers in Dayun Village exemplifies how cultural values and social context significantly influence the interpretation and application of formal law. As highlighted in the findings, the conflict arises from overlapping land claims, where PT RAPP's Hak Guna Usaha (HGU) issued by the Ministry of Forestry conflicts with the customary land rights held by the farmers. These customary rights are not merely legal titles but are deeply rooted in cultural and historical narratives, reflecting the farmers' attachment to their land as a part of their heritage and identity. (null et al. "Mediation of land disputes between PT Perkebunan Nusantara (PTPN) VII Cinta Manis and Rengas Village Farmers, Ogan Ilir Regency Sumatera Selatan Province", *Management and entrepreneurship: trends of development* – 2020)

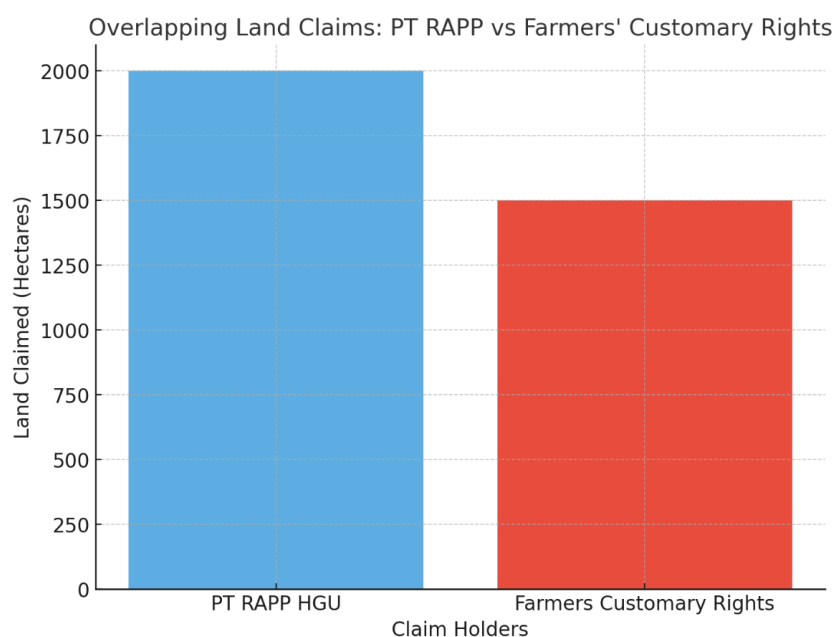


Figure 1. that illustrates the overlapping land claims between PT Riau Andalan Pulp and Paper (PT RAPP) and the farmers in Dayun Village. The chart represents the land claimed by PT RAPP under its Hak Guna Usaha (HGU) and the land claimed by the farmers based on their customary rights.

In line with the research's focus on the influence of cultural values on law, this case demonstrates how the perception of land as more than an economic asset—seen as a cultural and spiritual symbol—affects the farmers' resistance to formal legal processes that do not account for these cultural dimensions. (Lee & Kim –“ Do cultural values influence how we perceive the police? Examining the cultural impact of Confucian values on the perception of police legitimacy”, *Policing: An International Journal* – 2023). This resonates with the critical and analytical perspective that law is not a neutral entity but is shaped by the moral and cultural context of the society it serves. The legal framework in this dispute, specifically PT RAPP's HGU, failed to consider the moral and aesthetic values tied to land ownership in Dayun Village, contributing to the breakdown of trust in the legal process and prolonging the conflict.

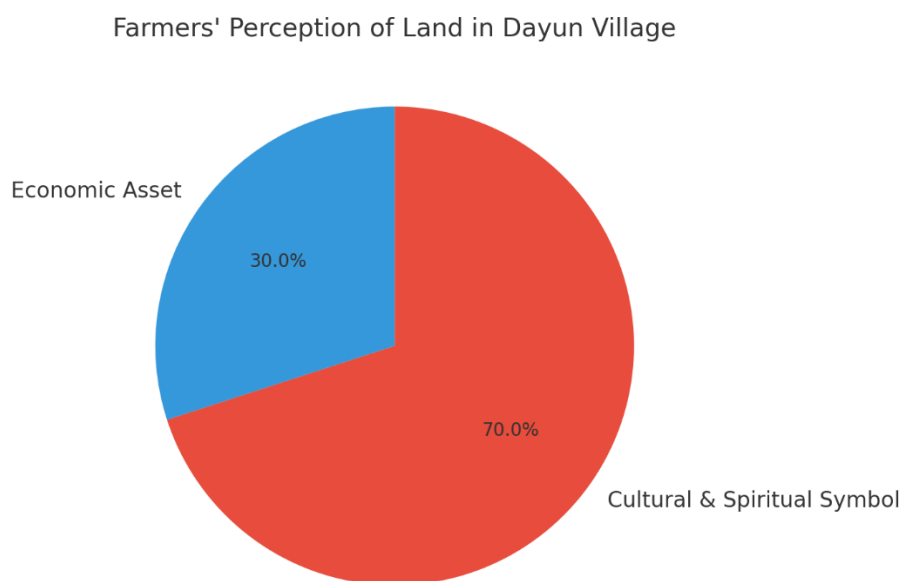


Figure 2. that visually represents the perception of land among farmers in Dayun Village. It highlights the significant portion of farmers who view land not merely as an economic asset (30%) but as a cultural and spiritual symbol (70%). This perception shapes their resistance to formal legal processes that fail to account for these cultural dimensions, as demonstrated in the ongoing land dispute with PT RAPP.

By adopting a critical analytical approach, this research highlights how formal legal instruments like the HGU are insufficient in contexts where cultural narratives and social values hold significant weight in determining ownership and justice. (Tobol. "Integrating Social Justice Values into the Teaching of Legal Research and Writing: Reflections from the Field", - *Educating for Justice: Social Values and Legal Education* – 2018). The case underlines the need for a more holistic legal approach that integrates humaniora—including local traditions, cultural values, and historical context—into the legal process to achieve outcomes that are not only legally sound but also culturally resonant and socially accepted. This transformation of law through the lens of humaniora offers a new way to resolve disputes that go beyond the technicalities of formal law, providing a more just and sustainable resolution to complex conflicts like those seen in Dayun Village. (Shidarta, S. "Multisentrisme Humaniora Digital: Filsafat Hukum Masa Depan dan Masa Depan Filsafat Hukum". *Orasi Ilmiah pada Pengukuhan Guru Besar dalam bidang Filsafat Hukum, Universitas Bina Nusantara*.2022)

In line with the findings regarding the inadequate compensation offered by PT RAPP, which focused only on the crops planted by the farmers and ignored the value of the land itself, more than 70% of the farmers expressed dissatisfaction. This reflects how the compensation offered failed to take into account the economic and cultural value of the disputed land. In this context, the influence of cultural values and ideas on the law becomes very clear. For the farmers in Dayun Village, land is not only an economic asset but also carries cultural and spiritual significance, as a legacy filled with historical and identity values. When the law recognizes only economic value and neglects these cultural aspects, a gap in its application emerges.

This research underscores that the law is not a neutral entity, but is influenced by social and cultural contexts. (Appreciating "Crows Returning to the Forest" Artwork through Cultural Contexts" Asian Journal of Research in Education and Social Sciences – 2023). In this land dispute case, the formal law applied by PT RAPP through the Hak Guna Usaha (HGU) failed to account for the moral, aesthetic, and historical narratives tied to the land. As a result, a legal approach that disregards cultural context tends to generate dissatisfaction among the community.

The critical analytical approach adopted in this research highlights that formal law must be adapted to the social and cultural realities of the society it serves. The cultural values held by the community, such as land being a symbol of identity and cultural heritage, shape perceptions of justice in dispute resolution. Therefore, legal transformation must integrate humanistic aspects, particularly cultural, moral, and historical values, so that the law can be more effectively accepted and implemented in diverse communities.

The unclear land mapping further exacerbates the conflict, as found in both the document and the research, where poor land mapping and a lack of coordination between land authorities and local governments led to the issuance of overlapping certificates. (Tanca, "Mappers, Mapmakers, and Cartographers and Where to Find Them in Contemporary Art (a Modest Proposal)" - JoLMA – 2024). The lack of government coordination, especially between the Ministry of Forestry and the National Land Agency (BPN), is a crucial factor in the creation of overlapping claims. In this context, the research findings focusing on the influence of cultural values on the law are highly relevant, particularly in demonstrating how formal law fails to capture the socio-cultural dynamics at play.

The perception of land as cultural heritage aligns closely with the research findings, where many farmers view the land not only as an economic resource but as a vital part of their identity and heritage. This perception contributes to the farmers' reluctance to accept compensation that fails to acknowledge the cultural and historical value of the land. This perspective shows that formal law cannot be separated from socio-cultural context, and thus, dispute resolution processes must consider this dimension to achieve more equitable outcomes.

This research adopts a critical and analytical approach to explore not only how law affects society but also how moral, aesthetic, and historical narratives play a role in shaping legal principles. In the case of the land dispute between PT RAPP and the farmers of Dayun, a legal approach that focuses solely on formal aspects clearly falls short in addressing the socio-cultural complexities surrounding land ownership. (Ressy, H., Lestari, R., & Hasanah, U. "Penyelesaian sengketa tanah antara PT Riau Andalan Pulp and Paper dengan petani kelapa sawit desa Dayun di Kecamatan Dayun Kabupaten Siak". SEIKAT: Jurnal Ilmu Sosial, Politik dan Hukum, 1(1), 29-37. <https://doi.org/10.55681/seikat.v1i1.107-2022>). Therefore, legal transformation through the integration of cultural values and humanistic perspectives becomes essential, so that law functions not only as a normative framework but also as a tool that is sensitive to the social and cultural dynamics of society.

Discussion

The land ownership dispute between PT Riau Andalan Pulp and Paper (PT RAPP) and the palm oil farmers in Dayun Village provides an illustration of the intersection between legal formalism and cultural values. On one side, PT RAPP's claim, supported by the Hak Guna Usaha (HGU) legal title issued by the Ministry of Forestry, reflects a formal state law perspective, where land is viewed as an economic resource. On the other side, the farmers in Dayun base their claims on continuous occupation and customary (adat) law, which sees land as part of their ancestral and cultural identity, making it more than just a legal asset.

This clash highlights a deeper issue within land conflicts: the failure of formal legal frameworks like HGU to incorporate cultural dimensions, particularly moral and aesthetic values attached to land by local communities. (Etale & Simatele –“Mapping Contradictions Within the Legal Frameworks and Cultural Norms on women’s Right to Land and Agriculture in Western Kenya”. - Political Economy of Gender and Development in Africa – 2023).

As a result, the farmers resist formal legal processes because they believe these processes do not recognize the cultural and spiritual importance of the land, contributing to a breakdown in trust and prolonged disputes.

The dispute also underscores the critical perspective that law is not a neutral entity but one shaped by social, cultural, and moral contexts. The formal legal system in this case has failed to align with the local cultural narratives, leading to a prolonged conflict where both parties feel their rights and values are not adequately protected or recognized.

1. Cultural Values (Farmers' Perspective):

- Ancestral Land (40%) – The land is viewed as a legacy passed down through generations, symbolizing the farmers' connection to their ancestors.
- Customary Law (Adat) (30%) – The farmers' land claims are based on continuous physical occupation and traditional laws recognized by the community.
- Spiritual and Cultural Heritage (30%) – The land holds deep spiritual significance, symbolizing cultural identity and heritage.
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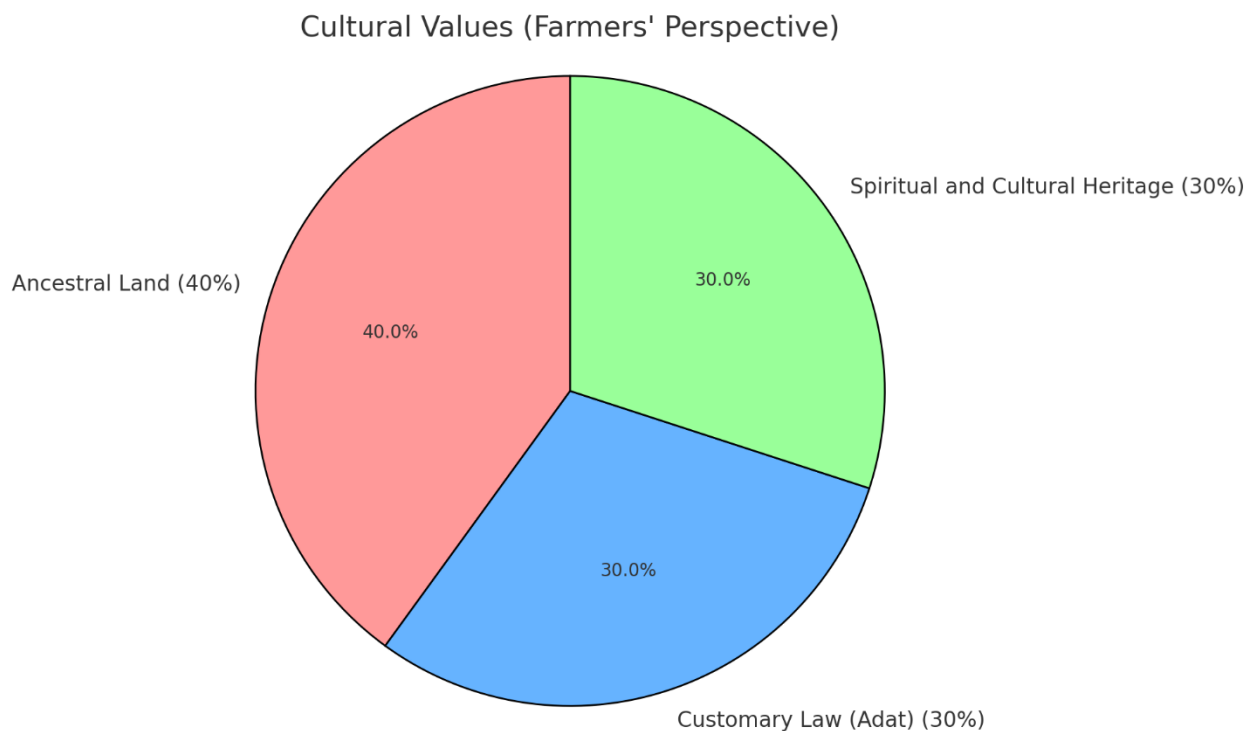


Figure 3. representing the cultural values from the farmers' perspective. Each section corresponds to the cultural dimensions that shape their resistance to formal legal processes.

2. The legal perspective of PT RAPP:

- Economic Asset (50%)
- Right to Cultivate (HGU) (30%)
- Legal Ownership Certificates (20%)

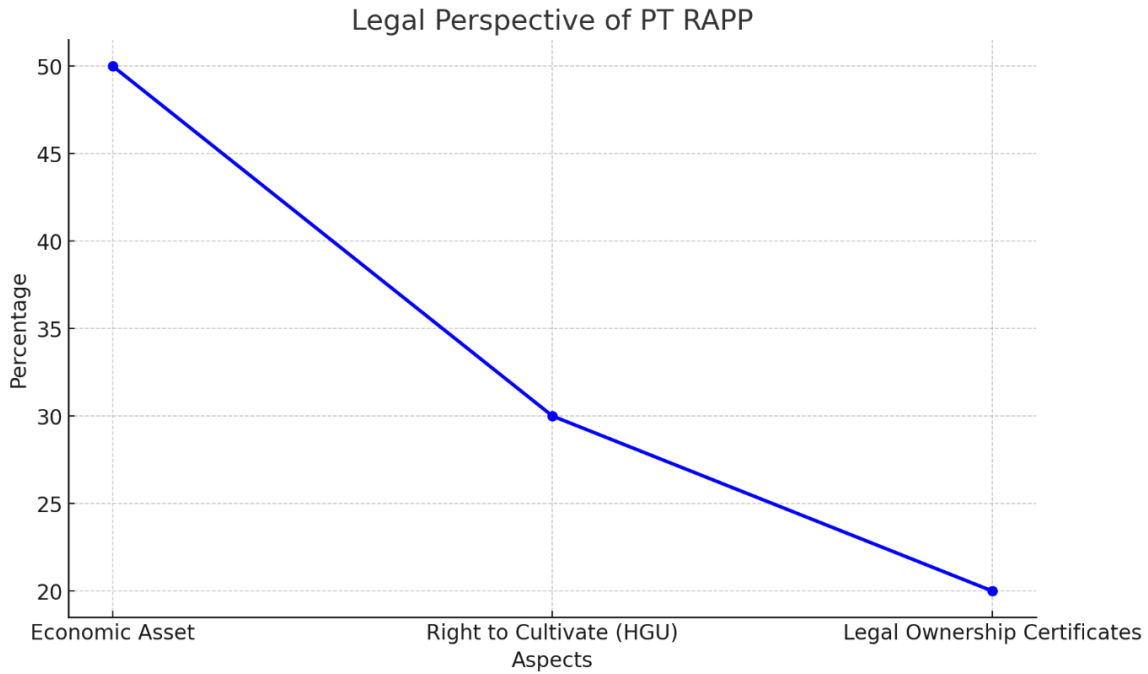


Figure 4. representing the legal perspective of PT RAPP, with approximate percentages assigned to each aspect. The chart visualizes the emphasis on economic assets, right to cultivate (HGU), and legal ownership certificates.

3. The conflict points

- Overlapping Ownership Claims (40%)
- Misalignment between Legal Formalism and Cultural Values (35%)
- Lack of Trust in the Legal Process (25%)

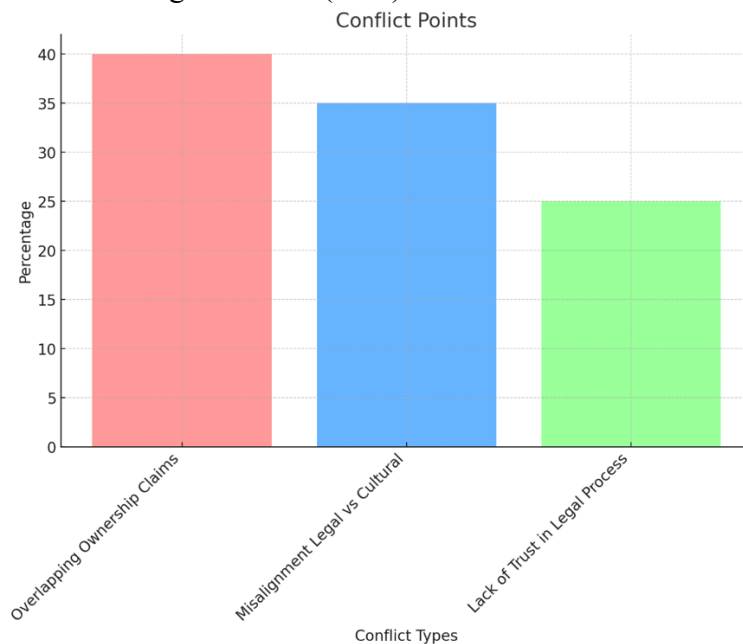


Figure 5. representing the conflict points, with the percentages reflecting the different areas of tension: overlapping ownership claims, the misalignment between legal formalism and cultural values, and the lack of trust in the legal process.

4. the impacts with approximate:
- Prolonged Disputes (40%)
 - Rejection of Formal Legal Resolution (35%)
 - Erosion of Trust in the Legal Process (25%)



Figure 6. representing the impacts of the conflicts, with percentages assigned to each: prolonged disputes, rejection of formal legal resolutions, and erosion of trust in the legal process.

This research highlights that law is not a neutral entity but is deeply influenced by the social and cultural context in which it is applied. In the case of the Right to Cultivate (HGU), the rigid application of state law fails to consider the customary rights and cultural values held by the farmers. (Schabas – “Economic, Social and Cultural Rights and Customary International Law”, *Furthering the Frontiers of International Law: Sovereignty, Human Rights, Sustainable Development – 2021*). For them, land is not merely an economic asset but a legacy passed down from their ancestors, connecting them to their cultural and spiritual identity. The inability of formal law to acknowledge these dimensions leads to dissatisfaction and prolonged conflict. This demonstrates the inadequacy of legal processes that overlook the cultural aspects of land ownership. According to Prof. Shidarta, law cannot solely rely on rigid legal provisions but must be open to input from social and cultural norms to achieve true justice.

The need for a multisentric approach in legal philosophy is crucial, especially in societies where customary and cultural values play a central role in shaping legal and social norms. Traditional legal systems, particularly those rooted in legal positivism, tend to approach issues purely from a formal legal perspective, emphasizing written laws and regulations while neglecting the social and cultural contexts in which these laws are applied. (Miribung – “Social Farming in EU from Legal to Sociological Perspective: Developing European Solution”. *Laws – 2024*). This narrow focus can create significant weaknesses when the law is imposed in diverse societies, where local customs and cultural values influence perceptions of justice and fairness. Legal positivism’s rigidity can lead to a mismatch between formal legal rules and the lived realities of the communities that are governed by them.

One area where this conflict becomes evident is in the application of state law to land disputes, particularly in the context of Hak Guna Usaha (HGU), or Right to Cultivate permits, in Indonesia. HGU is a form of state-issued legal right that grants individuals or corporations the ability to cultivate land for specific purposes, such as agriculture or industry. (Wulansari et al. "Right of Access to Area of Depreciated Land Regulation with the Law Perspective of Land Registry in Indonesia"- *Lambung Mangkurat Law Journal* – 2019). However, this formal legal framework often fails to recognize or accommodate the customary rights of local farmers, whose connection to the land is deeply rooted in cultural and spiritual traditions. For many rural and indigenous communities, land is not merely an economic asset but a form of cultural heritage passed down through generations, symbolizing their spiritual and ancestral connection to the earth.

When the state imposes formal legal mechanisms such as HGU without taking into account these customary rights and cultural values, it creates significant conflict. The failure of formal law to integrate or even acknowledge local social norms leads to widespread dissatisfaction and, in many cases, escalates tensions among the affected stakeholders. The community's perception of justice is shaped by its social and cultural understanding, and when the law dismisses these aspects, it is perceived as unjust and illegitimate. This disconnect between state law and customary law is a common source of conflict in land disputes across Indonesia and many other countries with rich cultural diversity.

Ignoring social and cultural contexts in legal processes only serves to exacerbate these tensions, making conflicts more difficult to resolve. It is clear that a purely formal legal approach is insufficient in these cases. Instead, there is a growing recognition that legal systems must adopt a multisentric perspective, which recognizes the coexistence of multiple legal systems—state, customary, and informal legal frameworks—and seeks to integrate them in a way that respects local customs and cultural values. This approach not only increases the legitimacy of legal processes but also promotes more sustainable and peaceful conflict resolutions by aligning legal outcomes with the expectations and values of the communities they affect.

Bureaucratic disorganization significantly exacerbates land ownership conflicts, particularly in cases where multiple government agencies are involved, such as the Ministry of Forestry and the National Land Agency (BPN). (Jennyola Savira & Gunawan Djajaputra, "The Role of the Ministry of Agrarian Affairs and Spatial Planning/National Land Agency (ATR/BPN) as a Government Institution Facilitating the Electronic Land Certificate Policy"- *Journal of Law, Politic and Humanities* – 2024). The lack of coordination between these agencies often results in overlapping land claims, where multiple parties, both individuals and corporations, are granted rights to the same piece of land. This administrative failure creates confusion and fuels conflict among stakeholders. Additionally, unclear and inconsistent land mapping practices worsen the situation, leaving communities unsure of the exact boundaries of their land. This ambiguity fosters disputes that can persist for years, as different groups claim ownership over the same land.

In such cases, the application of rigid, formal law often proves ineffective. Legal systems that rely solely on formal legal provisions, such as written laws and government-issued permits like Hak Guna Usaha (HGU), fail to account for the complexities of land ownership in rural and indigenous communities. These communities frequently view land not only as an economic asset but also as a cultural and spiritual heritage, passed down through generations. When the state imposes formal legal mechanisms without recognizing these customary rights and cultural values, it disregards the deeply ingrained social norms that govern land ownership in these areas.

The failure of formal law to integrate these cultural and social dimensions leads to increased dissatisfaction among the affected communities. Legal positivism, which emphasizes

strict adherence to codified laws and regulations, becomes a major limitation in these contexts. By focusing narrowly on formal legal rules, the legal system becomes disconnected from the realities of the people it is meant to serve. This disconnection not only alienates local communities but also intensifies tensions, as the legal outcomes often feel unjust and illegitimate to those whose land is in dispute.

Moreover, the bureaucratic inefficiencies further complicate the resolution of these conflicts. When government agencies are unable to provide clear and consistent information about land ownership and boundaries, it becomes nearly impossible to resolve disputes through the legal system. (Sekotibo –“The Strength of Evidence (Certificate) in Land Rights Disputes According to Government Regulation No. 24 of 1997 Concerning Land Registration”- Journal of Human Rights, Culture and Legal System – 2021). The uncertainty created by poor administration undermines the legitimacy of legal processes, as stakeholders lose faith in the ability of the state to provide fair and equitable solutions.

Therefore, it is clear that formal legal systems, particularly those rooted in legal positivism, must evolve to become more inclusive of social and cultural norms. Law cannot exist in isolation from the people it governs; it must reflect the values, traditions, and realities of the communities it serves. Only by adopting a more inclusive, multisentric legal approach—one that integrates formal law with customary practices—can these conflicts be resolved in a manner that is just, sustainable, and acceptable to all stakeholders involved.

The integration of formal law with customary norms is a crucial element in creating a more inclusive and effective legal system, particularly in contexts where local cultural values play a significant role in shaping perceptions of justice. In many land disputes, such as those involving Hak Guna Usaha (HGU), the application of state law often overlooks the deeply entrenched social and cultural values of the local communities. This failure to recognize customary rights and social norms leads to a lack of trust in the formal legal process, ultimately making conflicts more difficult to resolve. When law is applied without considering the social and cultural dimensions that are central to the community’s understanding of land ownership, it loses legitimacy in the eyes of those it governs.

This perspective aligns with the critical approach of understanding law as not merely a formal entity but one that is deeply intertwined with the cultural and social fabric of society. Law cannot operate in isolation from the broader human context—it must instead integrate social, moral, and cultural narratives to maintain its legitimacy and effectiveness in resolving disputes. This argument critiques the traditional view of law as a rigid, autonomous system that functions solely based on legal positivism, which focuses strictly on codified rules and procedures without considering the community's lived realities.

In the case of HGU land disputes, formal legal frameworks often prioritize economic development and commercial interests, ignoring the local customs that view land as a cultural and spiritual heritage. This disregard for customary values creates a significant disconnect between the state and the community. The community's perception of justice is closely tied to these customary practices, and when the law fails to reflect these values, the legal process is seen as unjust and illegitimate.

To resolve these conflicts, the legal system must adopt a more inclusive, multisentric approach that acknowledges the coexistence of various legal systems, such as state law and customary law. This approach is particularly important in culturally diverse societies like Indonesia, where multiple legal frameworks operate simultaneously. By integrating formal law with customary norms, the legal system can create solutions that are not only legally sound but also culturally relevant and socially accepted by the community.

Qualitative methods play a significant role in understanding how local communities perceive justice when their cultural values are incorporated into the legal process. Through in-depth interviews and thematic analysis, this research reveals that community satisfaction with

mediation increases when customary norms are respected and integrated into dispute resolution. This finding underscores the importance of adopting a more inclusive legal framework that reflects the social and cultural realities of the community, leading to more sustainable and effective conflict resolutions. Therefore, a multisentric approach is essential to ensuring that law functions as a tool of justice that aligns with both formal legal standards and the cultural contexts of the people it serves.

This perspective is directly relevant to the land dispute between PT Riau Andalan Pulp and Paper (PT RAPP) and the Dayun farmers, where the rigid application of formal law has failed to consider the customary rights and cultural values held by the local community. In this case, the state's focus on formal legal frameworks, such as Hak Guna Usaha (HGU), neglects the socio-cultural dimensions of land ownership, which are deeply rooted in the community's traditions and spiritual connection to the land. As a result, the legal process becomes disconnected from the community's understanding of justice.

Law should not be confined to positivist frameworks, which often prioritize legal procedures over the lived experiences and cultural values of the people they govern. Instead, legal systems must be flexible enough to integrate social and cultural norms, recognizing that justice is not just a matter of formal legality but also a reflection of societal values. This approach is crucial in cases like the PT RAPP and Dayun dispute, where a more inclusive legal framework would help bridge the gap between formal law and customary practices.

This aligns with the critique that applying law without considering humanistic principles, such as the recognition of cultural heritage, leads to dissatisfaction and conflict. In order to resolve disputes in a just and sustainable manner, the law must incorporate the social and cultural realities of the community it serves.

The failure to recognize local customs, combined with bureaucratic disorganization in coordinating land ownership claims, often intensifies legal disputes. This is particularly evident in the conflict between PT RAPP and the Dayun farmers, where overlapping land claims and a lack of coordination between government agencies like the National Land Agency (BPN) and the Ministry of Forestry have further complicated the legal process. The absence of clear communication and the failure to integrate customary rights into the formal land registration system have led to prolonged conflict and dissatisfaction among the local community. These issues highlight the need for a more inclusive legal framework that respects and incorporates local values and customs to ensure that legal solutions are not only effective but also culturally relevant.

The use of digital humanities can play a transformative role in addressing these challenges. By leveraging digital tools such as Geographic Information Systems (GIS) and digital mapping technologies, land claims can be visualized more clearly, helping to prevent overlaps and inconsistencies in land ownership records. Digital humanities offer an innovative approach to documenting and analyzing cultural data, such as land use practices, historical claims, and local traditions, all of which are essential for a more complete understanding of the legal context in disputes like those between PT RAPP and the Dayun farmers.

Through the use of digital mapping, the boundaries of both formal legal claims and customary land use can be made visible, reducing confusion and conflict. This technology allows for a more accurate representation of the land in question, integrating both formal legal rights and historical customary practices. The digital documentation of cultural heritage, combined with a clear, visual representation of land claims, can facilitate more efficient coordination between government agencies, thus reducing bureaucratic disorganization. In cases like PT RAPP, where disputes are exacerbated by unclear land records and overlapping claims, digital tools can provide a shared platform for various stakeholders, including the government, corporations, and local communities, to resolve conflicts with greater transparency and accountability.

Additionally, digital humanities can support legal pluralism by creating accessible platforms for documenting and sharing customary norms and practices, ensuring that these traditions are respected and integrated into the legal framework. For example, a digital archive of local customs and land use practices could be used by legal professionals and government officials to ensure that legal decisions take into account the social and cultural context of the community.

The integration of digital technologies into legal processes offers the potential to enhance the multisentric approach by ensuring that both formal legal frameworks and local customs are considered in resolving disputes. This alignment fosters greater legitimacy and acceptance within the community, as legal solutions are not only formally sound but also culturally and socially relevant. By addressing the root causes of conflict through more accurate and inclusive documentation, digital humanities can help create more effective, culturally sensitive legal resolutions, ensuring that disputes like the one between PT RAPP and the Dayun farmers are resolved in a way that respects both state law and local customs.

The land dispute between PT Riau Andalan Pulp and Paper (PT RAPP) and the palm oil farmers in Dayun Village reveals the intricate relationship between law and the socio-cultural context in which it operates. In this case, PT RAPP asserted its rights over the land based on its Hak Guna Usaha (HGU), a legal framework that grants formal ownership and use rights for economic activities. However, the local farmers resisted this claim, not just because of economic concerns, but due to the deeper cultural and spiritual significance that the land holds for them. For these farmers, the land represents their ancestral heritage, a symbol of their identity and connection to past generations, which goes beyond mere economic value.

This clash between formal legal rights and local cultural values exemplifies the limitations of applying a positivist legal framework—which focuses strictly on economic and legal aspects—without considering the social and cultural dimensions that influence the community’s relationship with the land. Compensation based solely on the economic value of the land, as represented by the palm oil plantations, is seen as inadequate because it fails to address the land’s symbolic significance as a cultural and spiritual asset. This inadequacy fosters resistance and dissatisfaction among the local population, as the proposed resolution does not align with their understanding of justice, which is rooted in their cultural identity.

In this context, the role of digital humanities becomes increasingly relevant in bridging the gap between formal law and cultural values. Through digital tools such as cultural mapping and digital documentation of land use practices, the historical and symbolic significance of the land to the local community can be made visible and accessible to stakeholders, including legal professionals, government agencies, and corporations like PT RAPP. Geographic Information Systems (GIS) and digital archives can be used to document and visualize the farmers’ ancestral claims, providing a clear representation of both legal rights and customary land use practices. This digital documentation helps establish a more holistic understanding of the dispute, ensuring that legal processes consider not only the formal ownership claims but also the socio-cultural significance of the land.

By incorporating digital tools to record and analyze the cultural heritage tied to the land, the legal process can become more inclusive and culturally relevant. This integration would allow for a multisentric legal approach where both state law and customary norms are respected, thereby creating a more legitimate and socially accepted resolution. Digital humanities can play a transformative role in making intangible cultural values tangible within the legal framework, helping to mediate between formal legal provisions and the community’s deep-rooted connection to the land. This approach ensures that legal solutions are not merely economically sound but also culturally sensitive, fostering long-term peace and justice in land disputes like that of PT RAPP and the Dayun farmers.

In this context, the influence of cultural values on the law is not just relevant but fundamental to understanding the roots of dissatisfaction in land disputes. When formal legal systems, such as those invoked by PT RAPP through its Hak Guna Usaha (HGU), fail to recognize the moral, aesthetic, and historical significance attached to the land by the local community, they create a profound sense of injustice. For the Dayun farmers, the land is far more than an economic resource—it represents their ancestral heritage, a link to their identity, history, and spirituality. As a result, applying a rigid legal framework that treats land ownership purely as an economic asset overlooks the deeper cultural and emotional bonds the community has with the land, leading to significant dissatisfaction and resistance.

This disconnect between state law and local customs is at the heart of the conflict. The formal legal mechanisms, by focusing on economic transactions and land use for commercial purposes, fail to engage with the symbolic and spiritual values that are embedded in the community's understanding of land ownership. The mediation process initiated in Dayun Village underscores the critical need for a more inclusive and comprehensive legal approach—one that acknowledges and accommodates these cultural dimensions.

A legal approach that integrates cultural values is essential for ensuring that the law resonates with the community's sense of justice. The community's perception of fairness is not shaped solely by legal technicalities or monetary compensation; it is deeply intertwined with their cultural worldview. This is where the law often falls short: it may fulfill legal criteria but fails to address the cultural and emotional needs of the people it is supposed to serve. The failure to consider these moral and historical narratives attached to the land results in a lack of legitimacy for the legal process, making it harder for the community to accept legal resolutions.

Therefore, the mediation process in Dayun Village points to the need for legal pluralism, where both formal legal provisions and customary values are integrated into a cohesive system. This approach not only enhances the effectiveness of dispute resolution but also fosters greater acceptance and legitimacy among the community. A legal framework that accommodates local cultural values would lead to more sustainable solutions, ensuring that legal outcomes are not only economically sound but also culturally and socially relevant. By bridging the gap between formal law and cultural values, such a framework would create a more just and harmonious resolution to conflicts like the one between PT RAPP and the Dayun farmers.

This study takes a critical analytical approach, emphasizing that for law to be effective, it must adapt to the social and cultural realities of the community it governs. In the case of the land dispute between PT RAPP and the farmers of Dayun Village, the rigid application of formal legal principles—such as Hak Guna Usaha (HGU)—without regard for the community's deeply rooted cultural values has proven to be insufficient. The farmers do not view their land solely as an economic asset but as an ancestral heritage, imbued with cultural, spiritual, and historical significance. By failing to acknowledge these dimensions, the law alienates the community and fails to deliver justice as it is understood by those it affects.

Moreover, the unclear land mapping and lack of coordination between government agencies—such as the Ministry of Forestry and the National Land Agency (BPN)—have further exacerbated the issue. The absence of clear boundaries and conflicting land claims resulted in overlapping ownership rights, which only deepened the dissatisfaction of the local farmers. This administrative disorganization has led to a legal situation where formal law is applied without full clarity, thereby intensifying conflicts rather than resolving them.

During the mediation process, only a portion of the farmers accepted the proposed resolution, while others rejected it outright. Their rejection stems from the perception that the compensation offered did not reflect the true value of their land, particularly the cultural and spiritual significance that cannot be captured by monetary terms alone. This divergence in

responses highlights the need for a transformation in legal approaches, one that incorporates humanistic elements such as cultural, moral, and historical values into the legal framework.

For law to function not only as a normative instrument but also as a tool that is sensitive to socio-cultural dynamics, it must move beyond mere legal formalism. Legal frameworks must be flexible enough to integrate local values and norms, thus providing solutions that are not only legally sound but also socially and culturally just. In doing so, the law can better serve diverse societies, applying its principles more effectively and fairly. This study underscores that legal systems which integrate humanistic and cultural elements are essential in achieving sustainable conflict resolution, particularly in complex disputes involving both legal rights and cultural heritage.

In this study, the author introduces the Theory of Multisentric Legal Integration and Digital Humanities as a novel concept developed from the analysis of the interaction between law and the humanities in land dispute resolution. This theory emphasizes that formal legal systems based on legal positivism must evolve to become more inclusive by integrating social, cultural norms, and digital technology. The multisentric legal approach recognizes the coexistence of multiple legal systems, such as customary law and state law, to create a more comprehensive and sustainable form of justice. By incorporating digital humanities—such as digital mapping and the documentation of customary rights—this research introduces innovative methods for resolving disputes through the use of technology to enhance accuracy and transparency, making legal processes more participatory and relevant to the local community context.

The contribution of this theory to society and government is significant. For society, the Theory of Multisentric Legal Integration and Digital Humanities offers solutions that are more sensitive to cultural values and customary rights, which are often neglected in formal legal frameworks. This approach is expected to increase public trust in the legal process, allowing marginalized customary communities to become more involved in dispute resolution processes. For the government, this theory provides a foundation for developing legal policies that are more inclusive and responsive to the social and cultural needs of communities. By implementing this approach, the government can enhance the effectiveness of land conflict resolution while reducing social tensions caused by the disconnect between formal law and customary rights. Furthermore, the use of digital technology in documenting customary rights can improve coordination between government agencies, thereby reducing overlapping land claims that frequently occur.

CONCLUSION

The findings of this study emphasize the critical need for a transformative approach to law, particularly in the context of land disputes, by introducing the Theory of Multisentric Legal Integration and Digital Humanities. This theory challenges the traditional reliance on formal legal frameworks that focus solely on legal positivism without accounting for the socio-cultural realities that deeply influence community perceptions of justice. In the case of the PT RAPP and Dayun Village dispute, the law's failure to recognize the cultural and spiritual significance of land ownership for the farmers led to a breakdown in trust and prolonged conflict.

The study highlights the necessity of integrating humanistic values, such as cultural and historical significance, into legal resolutions to achieve outcomes that are not only legally sound but also socially acceptable. Additionally, the use of digital humanities, including tools like digital mapping and cultural data visualization, proves invaluable in documenting customary land claims and ensuring greater transparency in the mediation process.

This interdisciplinary approach offers a pathway toward more inclusive and legitimate legal frameworks, especially in diverse societies where cultural values play a central role in shaping land ownership disputes. By adopting a multisentric approach that integrates formal

law with cultural norms and digital tools, the law can function more effectively as an instrument of justice, fostering greater legitimacy and trust within the community. This study demonstrates that resolving land disputes requires a comprehensive understanding of the cultural dynamics at play, and integrating these dynamics into the legal process will lead to more sustainable and peaceful conflict resolution.

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