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The Existence of *Adat Basandi Syara', Syara' Basandi Kitabullah* within the Dynamics of *Nagari* Legal Politics

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Abstract

***Purpose*:** This study examines the position of *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK) in the political-legal construction of *nagari* governance in West Sumatra.

Design/methodology/approach: This study employs normative legal research using statutory and conceptual approaches. Legal materials were collected through library research and analyzed descriptively and analytically.

Findings: ABS-SBK has gained formal recognition within *nagari* political law, but recognition does not automatically provide equivalent substantive authority to customary institutions. *Kerapatan Adat Nagari* (KAN) remains recognized, while governmental authority operates primarily through the state administrative structure.

Novelty: This study examines ABS-SBK through the relationship between formal recognition, political legitimacy, and substantive institutional authority.

Contribution: The study extends legal pluralism scholarship by explaining how customary, Islamic, and state norms coexist within an asymmetrical distribution of authority.

Implications: Strengthening ABS-SBK requires institutional arrangements that provide meaningful space for customary values and institutions while remaining consistent with state law.

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1. Introduction

Adat Basandi Syara', Syara' Basandi Kitabullah (ABS-SBK) represents a foundational normative principle in Minangkabau society, where customary values are closely connected with Islamic teachings in regulating social relations and community life. The relationship between *adat* and Islam has developed as an integrated normative arrangement in which Islamic principles provide religious legitimacy while customary institutions translate these principles into social practices (Amin, 2022). This relationship gives the *nagari* a distinctive position because it operates not only as a governmental unit but also as a customary community with its own social institutions and normative traditions (Siagian et al., 2023). ABS-SBK therefore has significance beyond cultural identity because its meaning is also connected to the organization of social authority, customary institutions, and local governance (Ritonga, 2024).

The position of ABS-SBK changed as the state increasingly incorporated *nagari* into formal systems of local government. The standardization of village administration under Law Number 5 of 1979 weakened the institutional space previously occupied by customary structures and redirected local governance toward a uniform administrative model (Rahmat, 2019). The post-Reformasi return-to-*nagari* process subsequently created an opportunity to restore customary identity within regional governance, although the restored *nagari* remained embedded within the broader administrative and legal structure of the Indonesian state (Pradipta, 2025). In this context, ABS-SBK acquired a new political-legal significance because customary and Islamic values were increasingly accommodated within governmental policies and institutional arrangements (Setiawan & Oktarina, 2023). The recognition of ABS-SBK in Law Number 17 of 2022 concerning West Sumatra further demonstrates the formal incorporation of customary and Islamic identity into the political-legal framework of the region (Alfarid et al., 2022). Formal recognition, however, does not by itself establish that ABS-SBK possesses equivalent authority to determine governmental decisions or administrative procedures (Asrinaldi & Yoserizal, 2020).

Existing scholarship has examined ABS-SBK from several important perspectives, but these approaches have generally emphasized its cultural, religious, educational, or institutional dimensions. The relationship between ABS-SBK and Islamic law has been examined through the integration of customary principles with the objectives of *maqashid syari'ah* (Wimra, 2017). Other studies have focused on the incorporation of ABS-SBK into religious education and the transmission of Minangkabau values to younger generations (Albert et al., 2022). ABS-SBK has also been studied as a medium of Islamic preaching and cultural communication (Chaniago, 2021). Research concerning its institutional dimension has demonstrated the formalization of ABS-SBK

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within *nagari* institutions, particularly through the relationship between customary values and governmental structures (Setiawan & Oktarina, 2023). These studies establish that ABS-SBK remains socially and institutionally relevant, but they provide less explanation of how formal recognition of ABS-SBK relates to the distribution of authority between state institutions and customary institutions within contemporary *nagari* governance.

This study addresses that gap by using legal pluralism as the principal analytical lens for examining the political-legal position of ABS-SBK. Legal pluralism is relevant because *nagari* governance involves the coexistence of state law, customary norms, and Islamic values within the same social and institutional setting (Rahmat, 2019). Within this framework, political identity, legal recognition, and institutional authority are treated as complementary dimensions that explain different aspects of the relationship between ABS-SBK and *nagari* governance. Political identity explains how ABS-SBK provides a basis for constructing and maintaining the cultural identity of West Sumatra, while recognition concerns the process through which customary and Islamic values obtain formal legitimacy within state law (Alfarid et al., 2022). Institutional authority, in turn, concerns whether such recognition provides customary institutions with substantive influence over governance and decision-making rather than merely preserving their formal or symbolic existence (Syam, 2023). The analytical distinction between recognition and authority is important because the formal incorporation of customary values into governmental structures may strengthen their legal visibility without necessarily redistributing actual decision-making power to customary institutions (Setiawan & Oktarina, 2023).

The central proposition of this study is that the political-legal position of ABS-SBK should be understood through the tension between formal recognition and substantive customary authority. ABS-SBK becomes a political-legal instrument not simply because it is mentioned in regulations or used as a regional identity, but because its formal recognition creates a point of interaction between state law, customary authority, and Islamic normative values (Alfarid et al., 2022). At the same time, the authority generated by this recognition remains conditioned by the institutional structure of modern *nagari* governance, in which administrative procedures and state regulations retain a decisive role (Asrinaldi & Yoserizal, 2020). This means that the existence of ABS-SBK cannot be measured only by the extent of its formal recognition, but also by the extent to which its normative principles and associated customary institutions retain substantive influence within governance (Syam, 2023). The study therefore extends existing discussions by shifting the analytical question from whether ABS-SBK remains recognized to how recognition is translated—or fails to be translated—into institutional authority.

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On this basis, the study examines the position of ABS-SBK within the political-legal dynamics of *nagari* governance in West Sumatra. It specifically analyzes how the interaction between customary law, Islamic values, and state law shapes the position of ABS-SBK; how formal recognition affects the relationship between customary institutions and governmental authority; and how bureaucratic governance influences the substantive role of ABS-SBK within contemporary *nagari* institutions. The study argues that ABS-SBK occupies an intermediate political-legal position: it functions as a normative source and cultural identity while simultaneously becoming an object of formal recognition within state governance. Its significance therefore lies in the institutional negotiation between normative legitimacy and governmental authority rather than in its formal recognition alone. This perspective provides a more precise basis for understanding whether ABS-SBK continues to operate as a substantive normative foundation of *nagari* governance or increasingly functions as a symbolic marker of regional political identity.

2. Theoretical Framework

2.1. Conceptual Foundation

This study examines *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK) as a normative foundation that connects Minangkabau customary values with Islamic principles in social and governmental life. ABS-SBK is not merely understood as a cultural heritage but as a normative reference whose position is continuously shaped through its relationship with customary institutions, Islamic values, and the state governance system (Amin, 2022). The integration of *adat* and Islam has established ABS-SBK as an important source of moral and social legitimacy within Minangkabau society (Ritonga, 2024).

Nagari occupies a distinctive position in this relationship because it represents both a governmental unit and a customary social institution. Its contemporary governance operates within the formal administrative structure of the Indonesian state while retaining customary institutions and values as part of its local identity (Siagian et al., 2023). The historical transformation of *nagari* governance is therefore important for understanding the changing position of ABS-SBK. The implementation of Law Number 5 of 1979 standardized village administration and reduced the institutional space of customary governance, while the subsequent return-to-nagari process created opportunities for the reintroduction of customary identity into local governance (Rahmat, 2019).

The relationship between ABS-SBK and *nagari* governance consequently involves more than the preservation of customary values. ABS-SBK also becomes connected with

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questions of legitimacy, authority, institutional recognition, and the relationship between customary institutions and governmental institutions. Its formal incorporation into regional political-legal arrangements further demonstrates that *adat* and Islamic values have acquired a recognized position within the regional governance framework (Alfarid et al., 2022).

2.2. Legal Pluralism as the Principal Analytical Lens

Legal pluralism provides the principal theoretical lens for this study because contemporary *nagari* governance involves the coexistence of state law, customary law, and Islamic norms. The concept is useful for examining how different normative orders coexist within the same institutional and social setting and how their respective sources of authority interact in governance (Rahmat, 2019). In the Minangkabau context, the relationship between *adat*, Islam, and state law demonstrates that local governance cannot be examined exclusively through formal state law because customary and religious norms continue to provide important sources of normative legitimacy (Asrinaldi & Yoserizal, 2020).

Legal pluralism in this study is not treated simply as evidence that several normative systems exist simultaneously. It is used to examine the relationship among those normative systems, particularly when formal state institutions encounter customary institutions and values derived from ABS-SBK. The interaction may involve accommodation, negotiation, or contestation concerning the recognition and exercise of authority (Setiawan & Oktarina, 2023).

Three complementary concepts are therefore incorporated within the legal pluralist framework: political identity, legal recognition, and institutional authority. Political identity explains the significance of ABS-SBK as a representation of Minangkabau cultural and Islamic identity within regional political life (Pradipta, 2026). Legal recognition refers to the formal incorporation of customary and Islamic values into legislation and governmental arrangements (Alfarid et al., 2022). Institutional authority concerns the position of customary institutions within the organization and exercise of *nagari* governance (Syam, 2023).

These concepts have different analytical functions but are connected through the legal pluralist perspective. Political identity concerns the political and cultural meaning of ABS-SBK, legal recognition concerns its position within the formal legal order, and institutional authority concerns whether such recognition corresponds with a substantive position in governance. The distinction is important because formal recognition of customary values does not necessarily result in equivalent institutional authority for customary institutions (Setiawan & Oktarina, 2023).

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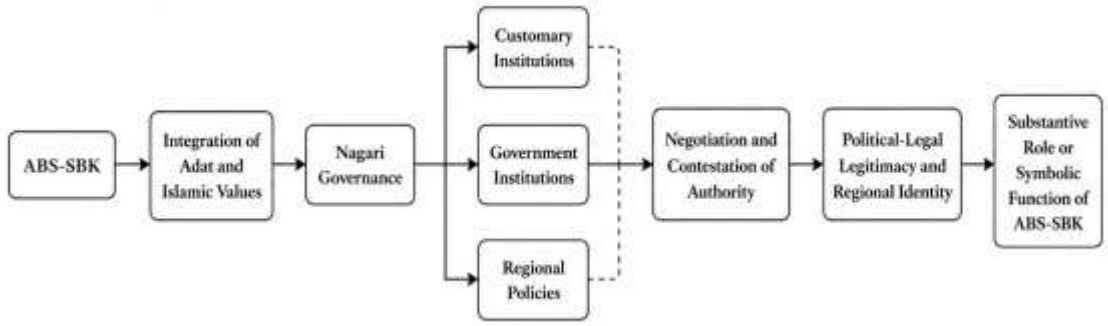


Figure 1. Theoretical Framework of ABS-SBK in the Political-Legal Dynamics of *Nagari* Governance

The framework presented in Figure 1 places ABS-SBK as the normative starting point through which *adat* and Islamic values are integrated within nagari governance. *Nagari* governance then becomes the institutional setting in which customary institutions, government institutions, and regional policies interact. This interaction produces processes of negotiation and contestation of authority that can be examined through the relationship between political-legal legitimacy, regional identity, and institutional authority.

The final distinction in the framework between the substantive role and symbolic function of ABS-SBK does not represent a predetermined empirical conclusion. It functions as an analytical distinction for assessing the relationship between formal recognition and the institutional position of customary authority based on the documentary and legal materials examined in this study. Because this research does not employ interviews or field observations, the framework does not claim to establish how communities, customary leaders, or *nagari* officials interpret and practice ABS-SBK in everyday life.

2.3. Formal Recognition and Substantive Customary Authority

The distinction between formal recognition and substantive customary authority constitutes the central analytical relationship of this study. Formal recognition refers to the extent to which ABS-SBK and its associated customary and Islamic values are accommodated within legislation, regional regulations, and governmental policies (Alfarid et al., 2022). The recognition of ABS-SBK within the political-legal framework of West Sumatra demonstrates that customary and Islamic identity has obtained formal legitimacy within regional governance (Alfarid et al., 2022).

Formal recognition, however, should not automatically be equated with substantive customary authority. The institutionalization of ABS-SBK within governmental

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arrangements may provide legal and political legitimacy without necessarily transferring equivalent decision-making authority to customary institutions (Setiawan & Oktarina, 2023). Contemporary *nagari* governance remains embedded within the administrative structure of the state, in which governmental institutions retain formal responsibilities for public administration and policy implementation (Siagian et al., 2023).

Substantive customary authority in this study therefore refers to the institutional position of customary norms and institutions within the formal distribution and exercise of governance authority. The concept is used to examine whether the recognition of ABS-SBK is accompanied by an institutional role for customary authority or whether recognition primarily operates at the level of cultural and political legitimacy.

The term symbolic function is likewise used in an analytical sense. It refers to the possibility that ABS-SBK retains strong cultural and political significance through formal recognition and regional identity while the available legal materials do not establish an equivalent level of substantive authority for customary institutions. This formulation does not mean that ABS-SBK is empirically proven to be merely symbolic in community life. Such a conclusion would require field-based evidence concerning the perceptions and practices of communities, customary leaders, and *nagari* officials.

2.4. Critical Analysis and Research Gap

Previous studies have demonstrated the continuing importance of ABS-SBK in Minangkabau social and religious life. Research on *maqashid syari'ah* shows that ABS-SBK provides a space for the integration of Islamic principles and customary values (Wimra, 2017). Other research has examined the incorporation of ABS-SBK into Islamic education as an effort to transmit customary and religious values to younger generations (Albert et al., 2022). ABS-SBK has also been examined as a basis for Islamic communication through locally rooted religious discourse (Chaniago, 2021).

Other studies have focused on the institutional dimension of ABS-SBK. The institutionalization of ABS-SBK within *nagari* structures demonstrates the formal relationship between customary values and local government institutions (Setiawan & Oktarina, 2023). Research on the position of *Kerapatan Adat Nagari* also demonstrates the continuing importance of customary institutions as part of nagari identity (Syam, 2023). These studies establish the continuing relevance of ABS-SBK and customary institutions, but they do not fully explain the relationship between formal recognition and the substantive distribution of authority within contemporary *nagari* governance.

The legal dimension has received attention through studies examining the

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implications of ABS-SBK within regional political law. The incorporation of ABS-SBK into the legal framework of West Sumatra demonstrates that customary and Islamic values have acquired formal recognition within regional governance (Alfarid et al., 2022). Research concerning the recognition of indigenous peoples also demonstrates that formal recognition may coexist with tensions between customary claims and state administrative authority (Pradipta et al., 2026). These studies provide an important foundation for understanding recognition, but the relationship between recognition, political identity, and substantive customary authority remains insufficiently developed.

The research gap addressed by this study therefore concerns the relationship between legal recognition and institutional authority within a plural normative order. Existing scholarship tends to examine ABS-SBK through its cultural, religious, educational, or institutional functions, while this study brings these dimensions together through legal pluralism to examine how formal recognition relates to the position of customary authority within *nagari* governance. The focus is consequently shifted from the question of whether ABS-SBK remains relevant toward the question of how its recognized normative position relates to the actual institutional structure of authority reflected in legal and governmental documents.

2.5. Theoretical Proposition and Contribution

Based on the framework above, this study proposes that the political-legal position of ABS-SBK can be understood through the relationship between normative legitimacy, formal recognition, and institutional authority. ABS-SBK obtains normative legitimacy from the integration of *adat* and Islamic values, while its formal recognition connects those values with the regional legal and governmental structure (Amin, 2022). The substantive institutional position of customary authority, however, depends on whether such recognition is accompanied by an institutional role within the governance structure (Setiawan & Oktarina, 2023).

The theoretical contribution of this study lies in treating ABS-SBK as a political-legal phenomenon within a plural normative order rather than examining it solely as a cultural-religious philosophy. Legal pluralism serves as the principal analytical lens, while political identity, legal recognition, and institutional authority clarify different dimensions of the relationship between customary norms, Islamic values, and state governance. This framework makes it possible to distinguish between the formal visibility of ABS-SBK within the legal order and the substantive institutional authority associated with customary governance.

The framework also provides a more precise basis for interpreting the possibility of

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ABS-SBK functioning as a symbolic regional identity. Such an interpretation is not presented as a definitive statement about contemporary community practice but as an analytical reading of the relationship between its formal recognition and the institutional authority reflected in the available legal materials. The substantive or symbolic position of ABS-SBK is therefore treated as a question to be examined through the findings rather than as an assumption established in advance.

3. Materials and Methods

3.1. Research Design

This study employs normative legal research using a conceptual approach and a statutory approach. The conceptual approach is used to examine the development of scholarly thought concerning *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK), legal pluralism, customary authority, Islamic values, and their relevance to the political-legal dynamics of *nagari* governance. The statutory approach is used to examine the legal position of *nagari* governance, customary institutions, and the recognition of ABS-SBK within the regional legal framework of West Sumatra.

The study is descriptive-analytical in nature. The descriptive dimension identifies the relevant legal provisions, institutional arrangements, and scholarly arguments concerning ABS-SBK and *nagari* governance, while the analytical dimension examines the relationship between formal legal recognition and the institutional position of customary authority. The analysis therefore does not seek to measure everyday community practice, but to interpret the position of ABS-SBK as reflected in the selected legal and documentary materials.

The research design follows the analytical framework developed in the theoretical section, in which legal pluralism functions as the principal analytical lens and political identity, legal recognition, and institutional authority serve as complementary concepts. This design allows the study to examine whether the formal recognition of ABS-SBK is accompanied by an identifiable institutional position for customary authority within the contemporary *nagari* governance structure.

3.2. Research Setting

As a normative legal study, this research does not involve a physical field site, interviews, surveys, or direct observation. The research setting is the legal and political-legal context of *nagari* governance in West Sumatra, particularly the relationship among state regulation, customary institutions, Islamic values, and regional governmental arrangements.

The analysis focuses on the contemporary legal framework governing *nagari* and the

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position of ABS-SBK within that framework. Particular attention is given to the transformation of *nagari* governance from customary-based arrangements toward formal state administration and the subsequent accommodation of customary and Islamic values within regional governance. The setting is therefore defined by the legal materials and institutional context through which the political-legal position of ABS-SBK can be examined rather than by a particular geographic field location.

3.3. Sources and Selection of Legal Materials

The legal materials consist of primary, secondary, and tertiary materials. The primary legal materials examined include Law Number 6 of 2014 concerning Villages, Law Number 17 of 2022 concerning West Sumatra, Regional Regulation of West Sumatra Province Number 7 of 2018 concerning *Nagari*, and Regional Regulation of West Sumatra Province Number 8 of 2021 concerning Community Empowerment and *Nagari* Government. These regulations were selected because they address village and *nagari* governance, the formal recognition of ABS-SBK, customary institutions, and the relationship between governmental and customary authority.

Secondary materials consist of scholarly articles, books, research reports, theses, and other academic publications concerning ABS-SBK, legal pluralism, Islamic values, customary governance, *nagari* institutions, and customary authority. Materials were selected based on their relevance to the research questions, the relationship between formal recognition and customary authority, substantive support for legal or conceptual interpretation, and relevance to contemporary *nagari* governance. Materials without substantive relevance to these issues were excluded.

Tertiary materials, including legal dictionaries and reference works, were used only to clarify legal terminology and concepts and were not treated as the primary basis for substantive conclusions.

3.4. Data Collection

The collection of legal and scholarly materials was conducted through library research and documentary analysis. The process consisted of four stages: identification of potentially relevant materials, screening according to the established inclusion criteria, classification according to the type and relevance of the material, and detailed examination of the selected sources.

Primary legal materials were first identified according to their relevance to *nagari* governance, customary institutions, and the formal recognition of ABS-SBK. Secondary literature was subsequently examined to identify the development of scholarly interpretations concerning ABS-SBK, legal pluralism, customary authority, Islamic

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values, and political-legal recognition. The selected materials were then organized according to the analytical categories of legal recognition, political identity, institutional authority, and the relationship between formal recognition and substantive customary authority.

The collection process also involved comparing different sources addressing similar legal or institutional issues. This comparison was used to identify areas of agreement, differences in interpretation, and gaps between formal legal arrangements and the institutional position described in the documentary literature.

3.5. Data Analysis

The collected materials were analyzed qualitatively through legal interpretation and legal construction. Legal interpretation was conducted by examining the meaning, scope, and relationship of relevant legal provisions concerning *nagari* governance, customary institutions, and ABS-SBK. The analysis considered the provisions within their broader legal and institutional context rather than treating individual regulations as isolated texts.

Legal construction was used when the relationship between different legal provisions and normative concepts needed to be examined in order to determine the position of ABS-SBK within the contemporary *nagari* governance framework. The analysis proceeded through three stages. First, relevant legal provisions and documentary statements were identified and classified according to their substantive content. Second, these materials were interpreted through the legal-pluralist framework by examining the relationship among state law, customary norms, and Islamic values. Third, the interpreted materials were compared to determine whether formal recognition of ABS-SBK corresponds with the institutional authority attributed to customary institutions.

The analysis therefore focuses on the relationship between formal recognition and substantive customary authority rather than directly measuring community practice. Statements concerning political legitimacy, institutional authority, or the symbolic function of ABS-SBK are treated as analytical conclusions from the examined documentary materials. They are not presented as definitive descriptions of the everyday behavior, perceptions, or practices of communities, customary leaders, or *nagari* officials.

The final interpretation is developed deductively from the identified legal norms, institutional arrangements, and scholarly arguments. This procedure allows the study to formulate conclusions concerning the political-legal position of ABS-SBK while maintaining the epistemological boundaries of normative legal research.

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3.6. Trustworthiness and Validity

The credibility of the analysis is maintained through source triangulation and consistency of legal interpretation. Primary legal materials are compared with secondary scholarly literature to examine whether interpretations of ABS-SBK and *nagari* governance are supported across different categories of sources. Where legal provisions concern similar institutional questions, their provisions are examined comparatively to avoid drawing conclusions from a single legal instrument.

The validity of the analytical interpretation is further supported by connecting each substantive conclusion to the relevant legal provisions or documentary evidence. The distinction between formal recognition and substantive authority is maintained throughout the analysis so that legal recognition is not automatically interpreted as evidence of actual institutional authority. This procedure is particularly important because the study does not employ empirical observation or interviews.

3.7. Ethical Considerations

This study does not involve human participants, interviews, surveys, or the collection of personal data. Consequently, informed consent, participant confidentiality, anonymity, and participant-related ethical approval are not applicable. The research relies on publicly accessible legislation, regional regulations, and scholarly publications.

Academic integrity is maintained through accurate citation and attribution of all legal and scholarly materials used in the analysis. The study also distinguishes between conclusions directly supported by legal and documentary materials and broader interpretations that require empirical investigation. Accordingly, claims concerning everyday community practice or the perceptions of customary and governmental actors are not treated as established findings unless supported by appropriate empirical evidence.

4. Results

4.1. The Existence of ABS-SBK as the Foundation of Nagari Political Law

Adat Basandi Syara', Syara' Basandi Kitabullah (ABS-SBK) represents the normative relationship between Minangkabau customary values and Islamic principles. This relationship places ABS-SBK as an important reference in shaping social relations, customary practices, and collective values within Minangkabau society (Amin, 2022). The integration of *adat* and Islam also gives ABS-SBK a political dimension because customary and religious values are connected with the identity and legitimacy of institutions governing the *nagari* (Pradipta, 2026).

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The position of ABS-SBK is closely related to the historical development of *nagari* as both a customary and governmental institution. *Nagari* developed as a customary community with its own territory, institutions, norms, and collective identity before becoming incorporated into the administrative structure of the Indonesian state (Rahmat, 2019). The standardization of village administration through Law Number 5 of 1979 reduced the institutional space of the customary structure of *nagari* and changed the position of customary institutions within local governance (Rahmat, 2019). The decentralization process after Reformasi subsequently provided greater space for the reconstruction of *nagari* governance and the expression of Minangkabau customary identity (Pradipta, 2025).

The integration of *adat* and Islam became an important basis for the reconstruction of this identity. The relationship between Islamic principles and customary norms developed through a process in which Islamic values were incorporated into the normative structure of Minangkabau society (Wimra, 2017). ABS-SBK therefore functions not only as a cultural expression but also as a normative framework connecting religious values with customary institutions and social practices (Ritonga, 2024). Its relevance to *nagari* governance emerges when these values are incorporated into institutional arrangements and regional regulations.

The political-legal position of ABS-SBK became more visible through the development of regional regulations concerning West Sumatra. Law Number 17 of 2022 concerning West Sumatra formally recognizes the distinctive characteristics of West Sumatra, including its customary and Islamic dimensions (Alfarid et al., 2022). This recognition indicates that ABS-SBK has moved beyond the socio-cultural sphere and has acquired a position within the formal political-legal construction of regional governance. The institutionalization of ABS-SBK within the *nagari* governance structure further demonstrates how its values are connected with formal governmental arrangements (Setiawan & Oktarina, 2023).

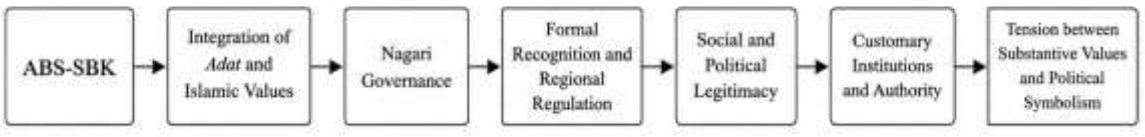


Figure 2. The Position of ABS-SBK in the Political-Legal Construction of *Nagari* Governance

Figure 2 illustrates the movement of ABS-SBK from the integration of *adat* and Islamic values toward its position within nagari governance. Formal recognition and regional regulation provide ABS-SBK with political-legal visibility, while its connection with customary institutions raises questions concerning the distribution of institutional

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authority. The final tension between substantive values and political symbolism therefore refers to the relationship between the normative significance of ABS-SBK and the authority assigned to customary institutions within the formal governance structure.

The documentary materials indicate that the existence of ABS-SBK can be identified through several interconnected domains, namely *nagari* governance, regional regulation, customary institutions, social life, and political identity. These domains show that ABS-SBK operates simultaneously as a normative foundation, a formally recognized value, and a source of political legitimacy. Its institutional position, however, cannot be determined solely from the existence of formal recognition.

Table 1. Forms of ABS-SBK Existence in *Nagari* Political Law

No	Field	Form of ABS-SBK Existence	Political-Legal Implication
1	*Nagari* Governance	Used as a normative foundation for *nagari* governance	Provides normative orientation for governance
2	Regional Regulations	Incorporated into regional policies	Provides formal political-legal recognition
3	Customary Institutions	Involvement of KAN and customary elements	Maintains the institutional visibility of adat
4	Social Life	Guide for community relations	Sustains customary and Islamic values
5	Political Identity	Symbol of regional identity	Supports regional political legitimacy

Source: Adapted from Rahmat (2019), Alfarid et al. (2022), and Setiawan and Oktarina (2023).

Table 1 shows that the existence of ABS-SBK extends across normative, institutional, social, and political domains. Its incorporation into regional policies demonstrates formal political-legal recognition, while its continued association with customary institutions demonstrates the persistence of *adat* within the institutional identity of *nagari* (Setiawan & Oktarina, 2023). Its role in regional identity also provides a basis for political legitimacy because ABS-SBK connects governmental arrangements with the customary and Islamic identity of West Sumatra (Alfarid et al., 2022).

The position of *Kerapatan Adat Nagari* (KAN) further demonstrates the distinction between institutional recognition and governmental authority. KAN remains an important customary institution in the structure of *nagari* customary identity (Syam, 2023). Its formal recognition, however, does not necessarily mean that KAN possesses the same administrative competencies as the *Nagari* government because customary and governmental institutions operate within different legal and institutional domains (Setiawan & Oktarina, 2023). The available documentary materials therefore support the existence of customary institutional recognition but do not by themselves establish

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an equivalent transfer of governmental decision-making authority to KAN.

This distinction is important for understanding the political-legal position of ABS-SBK. Formal recognition gives ABS-SBK legal visibility and strengthens its connection with regional identity, but substantive institutional authority depends on how customary values are translated into rules, institutional responsibilities, and decision-making mechanisms (Alfarid et al., 2022). The central finding is therefore not that ABS-SBK has become merely symbolic, but that its formal political-legal recognition is stronger than the evidence available for an equivalent expansion of customary institutional authority. This recognition–authority distinction provides the basis for examining the changing position of customary institutions in contemporary *nagari* governance.

4.2. The Relationship between Adat, Islamic Law, and the State in Nagari Political Law

The political-legal construction of nagari is shaped by the interaction of adat, Islamic law, and state authority rather than by a single normative system. Adat provides social norms and customary structures, while Islamic values provide religious and moral foundations within Minangkabau society (Wimra, 2017). The state, meanwhile, provides the formal legal and administrative framework within which *nagari* governance operates (Rahmat, 2019). These different sources of authority meet within ABS-SBK, which connects customary values and Islamic principles with the institutional structure of nagari.

The relationship between adat and Islamic law is reflected in the development of ABS-SBK as a normative framework. The integration of the two systems does not place adat and Islam as completely separate sources of authority, but connects customary practices with Islamic principles within Minangkabau social life (Amin, 2022). This relationship gives adat a religious dimension while providing Islamic values with a social and customary context in which they can be expressed.

The position of the state introduces a different form of authority into this relationship. State law determines the formal organization of *nagari* governance and establishes the administrative competencies of governmental institutions (Siagian et al., 2023). The institutionalization of ABS-SBK within the *nagari* structure therefore occurs within a legal system in which customary and religious values coexist with formal state authority (Setiawan & Oktarina, 2023).

This configuration can be understood through the perspective of legal pluralism because different normative orders operate within the same governance space. Customary norms continue to provide social and cultural legitimacy, Islamic values

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provide moral and religious legitimacy, and state law provides formal legal authority. The interaction among these normative orders produces a political-legal arrangement in which authority is not derived from one source alone. The relationship among these elements is illustrated in Figure 3.

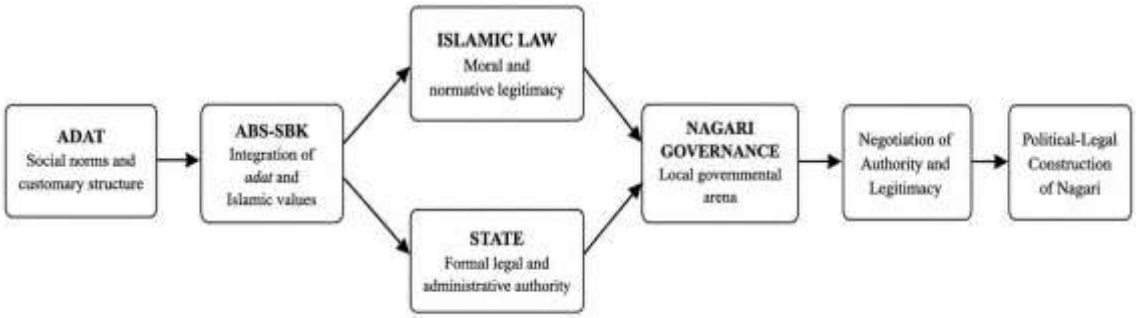


Figure 3. The Relationship between Adat, Islamic Law, and the State in *Nagari* Political Law

Figure 3 shows that ABS-SBK occupies an intermediary position between adat, Islamic law, and the state. Adat provides the social and customary foundation of ABS-SBK, while Islamic law strengthens its moral and normative legitimacy. The state provides the formal legal and administrative framework through which these values enter *nagari* governance. The interaction of these elements creates a process of negotiation concerning authority and legitimacy within the political-legal construction of nagari.

Table 2. The Relationship between Adat, Islamic Law, and the State in *Nagari* Political Law

No	Element	Role in Nagari	Form of Relationship
1	Adat	Provides social norms and customary structures	Source of social and customary legitimacy
2	Islamic Law	Provides moral and normative values	Source of religious legitimacy
3	State	Regulates governmental and administrative systems	Source of formal legal authority
4	*Nagari* Government	Implements local governance	Institutional arena where different normative orders interact
5	Customary Institutions	Maintain customary values and customary functions	Mediator between customary society and formal governance

Source: Adapted from Amin (2022), Rahmat (2019), and Wimra (2017)

Table 2 demonstrates that these elements do not occupy identical positions within *nagari* governance. The state possesses formal legal authority because governmental

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institutions operate within the statutory framework established by state law (Siagian et al., 2023). *Adat* and Islamic values, by contrast, derive much of their influence from social, cultural, and religious legitimacy (Ritonga, 2024). This difference creates an asymmetrical relationship between formal authority and social legitimacy.

The position of customary institutions illustrates this asymmetry. K*erapatan Adat Nagari* (KAN) continues to represent an important element of customary institutional identity within *nagari* society (Syam, 2023). Its recognition within the *nagari* structure, however, does not mean that customary institutions possess the same formal administrative authority as governmental institutions (Setiawan & Oktarina, 2023). The relationship between customary institutions and the state is therefore better understood as one of differentiated authority rather than institutional equivalence.

The interaction between these normative orders also explains the political significance of ABS-SBK. ABS-SBK provides a basis for connecting formal governance with the customary and Islamic identity of West Sumatra (Alfarid et al., 2022). This connection can strengthen the legitimacy of governmental arrangements because regional governance is presented within values that are socially and culturally meaningful to Minangkabau society (Pradipta, 2026).

The findings therefore indicate that the political-legal relationship among *adat*, Islamic law, and the state is characterized by coexistence and differentiated authority. State law provides the formal framework of *nagari* governance, while adat and Islamic values continue to provide sources of social and normative legitimacy. ABS-SBK functions as the connecting framework through which these different sources of legitimacy and authority are brought into the same governance structure.

The important point is that the coexistence of these normative orders does not necessarily produce equal institutional authority. The political-legal construction of *nagari* instead reflects a process in which customary and Islamic legitimacy operates within a governance structure whose formal authority remains organized by state law. This relationship provides the basis for examining how recognition of customary institutions relates to their substantive authority in contemporary *nagari* governance.

4.3. Challenges to the Implementation of ABS-SBK in Modern Nagari Governance

The implementation of ABS-SBK in modern *nagari* governance faces challenges arising from the interaction between customary norms, Islamic values, and the formal administrative structure of the state. Contemporary *nagari* governance operates through formal regulations and administrative institutions, while customary institutions remain part of the social and cultural structure of *nagari* (Siagian et al., 2023). The incorporation of ABS-SBK into institutional arrangements does not automatically mean that

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customary and Islamic values determine governmental decision-making (Setiawan & Oktarina, 2023).

From the perspective of legal pluralism, this condition reflects the coexistence of different normative orders within a governance structure where state law retains formal administrative authority (Asrinaldi & Yoserizal, 2020). The challenge is therefore not the disappearance of customary values, but the extent to which formally recognized values can be translated into meaningful institutional influence. Customary institutions remain recognized within *nagari*, although their position is differentiated from that of formal governmental institutions (Syam, 2023).

A second challenge concerns the continuity of ABS-SBK through social and educational transmission. The sustainability of its normative meaning cannot depend solely on formal regulations because its values are also transmitted through education and community life (Albert et al., 2022). Formal recognition can maintain the public position of ABS-SBK, but it does not by itself demonstrate the extent to which its values are understood and internalized across generations.

The challenges to ABS-SBK can therefore be grouped into institutional translation and social transmission. Institutional translation concerns the capacity of customary and Islamic values to obtain meaningful influence within formal *nagari* governance, while social transmission concerns the continuity of these values within community life. The documentary materials support the existence of these challenges, but do not provide sufficient evidence to conclude that ABS-SBK has lost its substantive meaning or that younger generations have abandoned it.

The main finding of this section is that the sustainability of ABS-SBK depends not only on its formal recognition but also on the relationship between customary values, Islamic principles, institutional authority, and social transmission. This distinction is important because formalization may strengthen the legal visibility of ABS-SBK without necessarily guaranteeing its substantive influence within contemporary *nagari* governance.

4.4. The Shift of Customary Authority in Modern Nagari Governance

The position of *Kerapatan Adat Nagari* (KAN) demonstrates a shift in the institutional location of customary authority within modern *nagari* governance. KAN remains formally recognized as a customary institution, but its institutional position is differentiated from that of the *Nagari* government (Setiawan & Oktarina, 2023). The formal governance of *Nagari* continues to operate within the statutory administrative framework of the state (Siagian et al., 2023).

This condition indicates that the transformation of customary authority does not

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mean the disappearance of KAN. KAN continues to represent customary values and maintain the institutional presence of *adat* within nagari society (Syam, 2023). Its authority, however, operates alongside governmental institutions whose administrative competencies are established through formal regulations (Setiawan & Oktarina, 2023).

The shift can therefore be understood as a movement from central customary authority toward differentiated institutional authority. The formal recognition of KAN preserves the position of *adat* within *nagari* governance, while the distribution of governmental authority remains largely determined by the state legal framework (Rahmat, 2019). This distinction shows that institutional recognition can preserve customary authority without necessarily restoring its former position as the primary basis of local governmental decision-making.

4.5. The Dual Position of ABS-SBK in Nagari Political Law

The findings show that ABS-SBK occupies a dual position in *nagari* political law. It remains a substantive foundation connecting Minangkabau customary identity with Islamic values, while also functioning as a source of political and regional legitimacy within formal governance (Ritonga, 2024). Its formal recognition within the political-legal framework of West Sumatra strengthens the institutional visibility of these values (Alfarid et al., 2022).

This dual position does not mean that ABS-SBK exercises two equivalent forms of authority. Its normative and cultural significance is broader than the formal decision-making authority assigned to customary institutions (Setiawan & Oktarina, 2023). The position of KAN illustrates this distinction because its recognition as a customary institution does not place it at the same level of administrative authority as the *Nagari* government (Syam, 2023).

The central analytical finding is therefore that the political-legal incorporation of ABS-SBK creates a relationship between substantive values, formal recognition, political legitimacy, and differentiated institutional authority. ABS-SBK has not simply shifted from a cultural-religious philosophy into a political instrument, but has acquired a political-legal position in which normative significance and formal recognition coexist with limitations in institutional authority. This interpretation extends the analysis beyond the simple distinction between *adat* and state by showing how ABS-SBK operates as a connecting framework between customary legitimacy, Islamic values, and formal state governance.

Because the study uses normative legal analysis and documentary materials, this finding concerns the legal and institutional position of ABS-SBK rather than the actual

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implementation of these arrangements in every *nagari*. Empirical research involving *nagari* governments, KAN, customary leaders, religious authorities, and communities is therefore needed to examine how the relationship between recognition and substantive authority operates in everyday governance.

5. Discussion

5.1. ABS-SBK, Legal Pluralism, and the Negotiation of Local Authority

The findings show that ABS-SBK occupies an intermediate position between customary norms, Islamic values, and state law within *nagari* governance. Its formal recognition strengthens the political-legal position of customary and Islamic values, but recognition does not automatically produce equivalent institutional authority for customary institutions.

This finding can be understood through legal pluralism, which views governance as a space where different normative orders coexist and interact. In the *nagari* context, customary norms provide social and cultural legitimacy, Islamic values provide moral and religious foundations, while state law provides formal governmental authority. The relationship between *adat* and Islamic values is reflected in ABS-SBK as a normative framework that connects customary practices with Islamic principles (Wimra, 2017). The implementation of Islamic values within ABS-SBK further demonstrates that *adat* and Islamic law operate through an interconnected normative relationship rather than as completely separate systems (Amin, 2022).

The findings also show that these normative orders do not possess equal institutional authority. State law has a stronger position in determining formal governmental procedures and institutional competencies, while customary and Islamic values continue to provide sources of social legitimacy (Rahmat, 2019). The institutionalization of ABS-SBK demonstrates that customary and Islamic values can obtain formal recognition without necessarily receiving equivalent authority in governmental decision-making (Setiawan & Oktarina, 2023).

This distinction explains why formal recognition may produce limited substantive authority. Recognition places ABS-SBK and customary institutions within the formal political-legal framework, but the distribution of governmental powers remains determined by the institutional competencies established through state law (Alfarid et al., 2022). KAN illustrates this condition because its continued recognition preserves the institutional presence of *adat* while its authority remains differentiated from the administrative authority of the Nagari government (Syam, 2023).

The contribution of this finding is therefore not simply that ABS-SBK represents a combination of *adat* and Islamic values. Rather, ABS-SBK provides a framework for

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understanding how different sources of legitimacy coexist within an asymmetrical distribution of institutional authority. Its effectiveness as a normative source depends on whether customary and Islamic values are translated into institutional responsibilities and decision-making mechanisms rather than remaining only formally recognized values.

From this perspective, ABS-SBK is better understood as a site of political-legal negotiation than as either a purely customary philosophy or a fully autonomous source of governmental authority. Its political significance emerges from its capacity to connect customary identity and Islamic legitimacy with the formal structure of state governance. Its substantive influence, however, depends on the institutional space provided for customary participation within that structure.

5.2. Theoretical, Practical, and Policy Implications

Theoretically, this study contributes to the discussion of legal pluralism by showing that the coexistence of customary, Islamic, and state law does not necessarily produce equal authority among normative orders. The *nagari* case demonstrates that legal recognition can coexist with differentiated institutional authority, making the relationship between recognition, legitimacy, and authority important for understanding contemporary customary governance.

Practically, the findings indicate that the institutionalization of ABS-SBK should be accompanied by mechanisms that allow its substantive values to contribute to *nagari* governance. Such mechanisms should operate within the formal legal framework while providing meaningful institutional space for customary institutions (Setiawan & Oktarina, 2023).

From a policy perspective, regional and *nagari* governments need clearer arrangements concerning the relationship between governmental authority and customary institutions. Such arrangements can provide space for customary participation in areas that are compatible with their recognized institutional functions without treating customary institutions as equivalent to formal governmental bodies.

The findings also suggest that the sustainability of ABS-SBK cannot be assessed solely through its presence in legislation or regional political discourse. Its continuing significance also depends on the transmission of customary and Islamic values through social and educational institutions (Albert et al., 2022). Formal recognition can strengthen the visibility of ABS-SBK, but its substantive significance depends on whether these values continue to operate within social and institutional life.

This study is limited by its normative legal design and reliance on legislation, legal materials, and scholarly literature. The analysis therefore identifies the political-legal

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and institutional relationship among ABS-SBK, customary institutions, and state governance rather than measuring how these arrangements operate in every *nagari*. The conclusion that formal recognition does not necessarily produce substantive authority should consequently be understood as a finding concerning the legal and institutional structure, not as a general empirical claim about all *nagari* communities.

Future research should examine this relationship through field-based studies involving *Nagari* governments, KAN, customary leaders, religious authorities, and local communities. Such research would help determine how the formal position of ABS-SBK is translated into everyday decision-making and whether the institutional space available to customary actors varies across *nagari*.

Overall, the study demonstrates that the political-legal significance of ABS-SBK lies in the relationship between normative value, formal recognition, political legitimacy, and institutional authority. Its future position within *nagari* governance therefore depends not only on maintaining formal recognition but also on creating institutional conditions under which its customary and Islamic values can exercise meaningful normative influence.

6. Conclusions

ABS-SBK remains an important normative foundation connecting Minangkabau customary values and Islamic principles within contemporary *nagari* governance. The findings show that its position has expanded into the political-legal construction of *nagari* through formal recognition, regional policy, and political identity, but this recognition does not automatically provide equivalent governmental authority to customary institutions. The position of KAN illustrates the distinction between formal recognition and substantive institutional authority. The study's novelty lies in understanding ABS-SBK through the relationship between formal recognition, political legitimacy, and institutional authority, rather than solely as a cultural-religious philosophy. This contributes to the study of legal pluralism by showing that customary, Islamic, and state normative orders can coexist within an asymmetrical distribution of authority. As the study relies on normative legal and documentary materials, future field-based research is needed to examine how these relationships operate in everyday *nagari* governance.

Author Contribution

Frans Tory Damara Pradipta contributed to conceptualization, methodology, literature review, data collection, data analysis, investigation, writing-original draft preparation, review and editing, and visualization.

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Ethics Approval

This study does not involve human participants, interviews, surveys, or the collection of personal data. Therefore, ethical approval and informed consent were not required. The research was conducted through normative legal analysis and library research using legal regulations, academic literature, and other publicly available scholarly sources.

Conflicts of Interest

The author declares that there is no potential conflict of interest related to this article.

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Data Availability Statement

The materials used in this research are derived from publicly available legal regulations, academic literature, journal articles, books, and other scholarly sources relevant to the study. The sources supporting the analysis and conclusions are presented and appropriately cited in this article.

AI Usage Declaration

The author used ChatGPT (OpenAI) to assist with language translation, manuscript organization, and improvement of writing clarity during the preparation of this article. AI was not used to generate research findings, conduct data analysis, interpret results, or draw conclusions. All research concepts, research design, legal analysis, interpretation of findings, and conclusions were developed and critically reviewed by the author. The author takes full responsibility for the originality, accuracy, integrity, and final content of this manuscript.

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