

Deconstruction and Normalization of Omah Rembug Adil as A Manifestation of Restorative Justice Based on the Local Wisdom of the Javanese People: Case Study of Sendang Village, Wonogiri Sub-District, Wonogiri District

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Abstract

Solving problems through legal channels is a normal part of Indonesian cosmology today. Even so, the purpose of legal justice which should provide peace and justice to both parties has not really been realized. Therefore, taking the case study of Sendang Village as a pilot project for the Village Restorative Justice project from the High Court and the State Prosecutor's Office. Even though Sendang village has made good progress in implementing restorative justice through "Omah Rembug Adil", in fact "Omah Rembug Adil" is experiencing obstacles due to the cosmology of the people of Sendang and Wonogiri villages who are familiar with legal channels as a settlement solution. Thus, this study discusses Jacques Derrida's concept of deconstruction and Michel Foucault's normalization to create a normality of restorative justice cosmology. Using qualitative methods and *Participatory Rural Appraisal* (PRA) from April to June 2023 as an effort to map problems and potential local philosophies, this study has found that Javanese philosophy which is strong enough can be used as a tool in deconstructing and normalizing the cosmology of restorative justice for the people of Sendang village and Wonogiri. The implication can be carried out through the socialization of Javanese philosophy in the context of restorative justice. The form is seminars or FGDs targeting adults and youth, while [e-]comics for gen-z and millennials will be uploaded on various social media channels or formal education. Thus, this study succeeded in discussing the implication of solutions to the problems found by the "homah rembug adil".

Keywords: Deconstruction; Normalization; Restoration Justice; Javanese philosophy;

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Introduction

In the current era, it seems that solving problems through formal legal channels has become the cosmology of Indonesian society (Hasan & Schneider, 2022; Padjen, 2020; Ashley, 1992). This cosmology is formed from the beliefs and propaganda of modernity about laws that guarantee justice as fairly as possible (MUMINOV, 2022; Arjakovsky, 2022; Xiaodong, 2017; Henley, 2008). This manifestation of justice that is as fair as possible then takes the form of a peaceful condition between the defendant and the person being sued (Arief, 2020). In order to achieve this condition of peaceful justice, regulations and the role of judges have been formed as a means (Harahap, 2012, p. 159). For example, article 130 HIR/154 RBg; Article 65 and Article 82 of Law Number 7 of 1989 concerning Religious Courts; Article 39 of Law Number 1 of 1974 concerning Marriage; Article 31 Government Regulation Number 9 of 1975 concerning Implementation of Law Number 1 of 1974.

Furthermore, although regulations and the role of judges as an extension in achieving peaceful justice have been formed. But as a reality, this peaceful justice has not really been achieved. Therefore, the discourse of restorative justice emerged as an alternative, in order to

achieve peaceful justice. Restorative justice is actually a manifestation of the principle of *ultimum remedium*, namely the path of peace which is far more prioritized than the path of formal criminal law. The implication of this restorative justice is also likely to have a good impact on the restoration of the prosecutor's role. Services as law enforcers and holders of the *dominus litis* principle, can remember their role to be able to seek peace and restore justice initially, not to give criminal sanctions that deprive a person of independence (Arief, 2020). Considering this, the concept of restorative justice needs to be carried out in achieving peaceful justice. The implication is the determination of policy directions and national law enforcement strategies from the National Medium-Term Development Plan (*RPJMN*) through the application of restorative justice.

The seriousness of the *RPJMN* is proven through the inauguration of the restorative justice (*RJ*) house by the attorney general at 9 high prosecutor (*KEJATI*) virtually on Wednesday, March 16 2022 (Indonesian Prosecutors Association, 2022). *KEJATI* Central Java as one of the 9 *KEJATI* appointed by the attorney general to carry out the *RJ* house, appointed Sendang village as the pilot project of this *RJ* house. Sendang village was chosen by the *KEJATI* because Sendang village was considered to have potential and could implement the *RJ* housing program. Especially, because Sendang village in 2021 has the best village in Indonesia regarding transparency of public space (Central Java Province News Portal, 2021).

"*Omah rembug adil*" is the name for *RJ*'s house in Sendang village, which was inaugurated by the district attorney (*KEJARI*) of Wonogiri Regency, on June 15 2022 (Sendang Village, 2022). In its journey of more than one year, the Sendang village village rembug fair has succeeded in resolving several civil cases in the Wonogiri Regency area. Even so, the Sendang Village Lurah and community leaders who oversee the *RJ* program, feel obstacles in the implications of *RJ*. The obstacle is the habit of the people of Wonogiri Regency who use formal legal channels in their efforts to seek justice. So that it is necessary in terms of quantity, the handling of *RJ* at the fair rembug house in Sendang village is still not massive. Knowing these obstacles, this study tries to find a good formula in order to accustom the people of Wonogiri Regency to making the omah rembug adil as the main choice in seeking justice.

Trying to find studies on restorative justice that focus on the formulation of restorative justice habits as the community's main choice in solving problems, seems difficult to find. Previous literature related to restorative justice studies often emphasize the importance of the presence of restorative justice in society, as written by Kusnianto (2022) and Fernando (2020). Reflecting on this, this study chose to conduct a field study using the qualitative method and the Participatory Rural Appraisal (*PRA*) approach to obtain the appropriate formulation of local wisdom in order to answer the problem of the omah rembug adil in Sendang village. Furthermore, this study also discusses Jacques Derrida's concept of deconstruction and Michel Foucault's normalization to create a cosmological normality of restorative justice. Thus this study is entitled "Deconstruction and Normalization of Rembug Adil House as a Manifestation of Restorative Justice Based on Local Wisdom of the Javanese Community: A Case Study of Sendang Village, Wonogiri District, Wonogiri Regency".

Materials and Methods

In order to answer the problem regarding the normalization of a restorative justice model based on local wisdom, this study chooses a qualitative method and a *PRA* approach as a way to answer the problem formulation. The use of qualitative research as a basis will open opportunities for researchers to find out local wisdom related to restorative justice. Meanwhile, *PRA* in this study functioned to map the problems and potentials of the Sendang village community.

Used for mapping the problems and potentials of coastal communities and children's groups, including the local wisdom values of the community. Data collection for this study was conducted from April to June 2023 in Sendang Village, Wonogiri District, Wonogiri Regency. Furthermore, the data collection techniques used were semi-structured in-depth interviews, observation, focus group discussions (FGD), and documentation. First of all, the determination of eleven (11) informants in this study used a purposive sampling technique. The main informants came from community leaders who fully understood the condition of their village to this day, namely, village officials and regional consultative body (BPD) figures. While the supporting informants are RT/RW, as well as the general public.

No.	Name	Job
1.	Sukamto P.W	Head of Sendang Village
2.	Putut	Village Community
3.	Kuncoro	Village Community
4.	Kemis	Village Community
5.	Haryanto	RT
6.	Akhmad	Village Youth
7.	Salwa	Village Youth
8.	Budi S	BPD
9.	Sumarsono	BPD
10.	Agung Suswanto	Village Apparatus
11.	Sugiyanto	Community Leaders

Source: Research Primary Data, Thursday 15 June 2023

The second is field observation. Observations were made to understand the daily activities of Sendang villagers related to their mindset and behavior in social, cultural, political, entertainment and work. In addition, researchers are also looking for meaning, meaning, ability, capital, ways of thinking, residents of Sendang village. Third, the FGD was held once on Thursday, 15 June 2023, namely with participants from the local government, local non-governmental organizations (NGOs), and community leaders. The aim is to produce information regarding the mapping of obstacles and the potential for local wisdom in Sendang village, in order to create a deconstruction formulation and normalize a model of restorative justice in Sendang village. Lastly is documentation, namely reviewing literature documents, village monograph articles, Sendang data, and so on. The collected data were then analyzed by source triangulation to check the validity of the data.

Result and Discussion

In order to understand the deconstruction and normalization of the fair rembug house as a manifestation of restorative justice based on the local wisdom of the Javanese people, four main points will be explained in this result and discussion, namely (1) understanding the local wisdom of Sendang village and restorative justice; (2) The cosmology of formal criminal law in the village; (3) deconstruction of formal criminal law with a local approach, and (4) normalization of the restorative justice model in Sendang village.

Understanding Sendang Village Local Wisdom and Restorative Justice

Understanding the local wisdom of Sendang village in the context of restorative justice is important to find the best formulation of the normalization of restorative justice models in Sendang village. Sendang Village, which is currently present, has the potential for basic local wisdom in the growth and development of a restorative justice village. This local wisdom is

in the form of Javanese philosophy which is still being preserved in various sectors. Even though this Javanese philosophy is experiencing great challenges from globalization, in fact the meeting between the characteristics of a village that is still strong, community leaders who embrace the younger generation, four education sectors (family, religion, school, community), strong cultural identity, and sustainability Village adaptations have kept the Javanese philosophy in Sendang village afloat.

The first is the characteristics of the village which is still strong. Sendang Village has a strong tradition of gotong royong and is a social value that is upheld by the community. Gotong royong is collective cooperation among community members in completing tasks or projects together without expecting financial rewards. A concrete example of this characteristic is when building or repairing infrastructure in a village, such as repairing roads or building a place of worship. The people of Sendang village voluntarily get together and work together to achieve this goal, without the need to hire outside workers. In addition, Sendang Village also has a rich culture by maintaining Javanese philosophy as a guide in daily life. An example of this characteristic is cultural celebrations such as wayang kulit, traditional dances, and traditional ceremonies which are still held regularly by the community. Javanese philosophy becomes the moral basis for making decisions and resolving conflicts, thus giving Sendang village its own characteristics.

Furthermore, cleanliness and natural beauty can also be categorized as characteristics of Sendang village. Sendang Village is known for its cleanliness and natural beauty. The Sendang village community has a high awareness of protecting the environment and the natural surroundings. Examples of these characteristics are good waste management, maintenance of parks and green areas, and efforts to keep the lake in the village clean. The well-preserved natural beauty is an attraction for tourists who want to visit Sendang village. Not only that, from cleanliness and mini-style beauty, Sendang village has growing economic independence. The majority of the people have their own business in agriculture, animal husbandry, pond fishery, crafts, or small trade. An example of this characteristic is when the people of Sendang village have gardens and agricultural land which are used to meet food and income needs. Apart from that, the independence of the people of Sendang has also grown from various businesses that have emerged from the Gajah Mungkur Reservoir, the Kapur Hills, Watu Cenik tourism and Joglo Peak. Even the Sendang tourist village also has excellent attractions, namely tandem paragliding, hang gliding, karawitan, the kethek ogleng dance, MSME products and typical Sendang village culinary delights. Together with this, the economic character of Sendang village which is based on nature with the development of tourism, sports and arts objects continues to grow.

Tabel 2. Livelihood

No.	Mata Pencaharian	Total
1.	Farmers themselves	923
2.	Farm workers	-
3.	Fisherman	69
4.	Medium/large entrepreneur	-
5.	Small entrepreneur	20
6.	Construction workers	187
7.	Industrial Worker	169

8.	Trader	141
9.	Freight	109
10.	Government employees	26
11.	TNI	2
12.	Retired	16
13.	Etc	121

Source: Sendang Village Secondary Data 2022

The next characteristic of Sendang village is openness and acceptance of progress. Although adhering to traditional values, Sendang village also has the characteristics of openness and acceptance of progress and changing times. Society is relatively open to accept new technologies and innovative ideas that can improve their quality of life. An example of this characteristic is when the village of Sendang welcomes new training and education programs, and applies modern agricultural technologies to increase crop yields. In fact, Sendang village is the best village in Indonesia in terms of openness and technology-based public information in 2021. Overall, the distinctive and unique characteristics of Sendang village reflect cultural identity, togetherness, and openness to progress. These factors become an attraction for local people and visitors from outside, as well as a solid foundation for maintaining and developing the identity and local wisdom of Sendang village amidst the challenges of globalization and changing times.

The second is the role of community leaders. Community leaders, especially those who are parents and village leaders, play a central role in maintaining and passing on local cultural traditions and values, including Javanese philosophy. They embrace the younger generation and provide them with a deep understanding of local wisdom. The existence of community leaders who are committed to preserving culture and teaching Javanese philosophy to the younger generation is the key to the sustainability of this philosophy. Community leaders in Sendang village can include individuals or groups who have influence and authority in the community.

Several community leaders who can be met in Sendang village such as village heads, religious leaders, educational leaders, art figures, sports figures. Village head. The village head is the government leader at the village level and is a figure who has an important role in preserving Javanese philosophy. The village head feels responsible for implementing cultural values and traditions in village policies and programs. So that the village head acts as an intermediary between the government and the community and becomes a figure who represents the cultural identity of the village of Sendang. The implication is that the village head often or even always inserts the term Javanese philosophy at every opportunity he attends.

“Being Javanese is by teaching Javanese philosophy such as monggo siji, word of mouth, sopo wong tinemu friends, sopo nandur will download, and ngabehi” (Interview, 15 June 2023).

Religious figures, such as kyai, priests or pastors, also have a significant role in preserving Javanese philosophy in Sendang village. They act as spiritual leaders and propagators of Islamic, Protestant and Catholic religious values that are in line with Javanese philosophy. Religious figures also play a role in providing advice and moral guidance to the public in understanding and practicing Javanese philosophy in everyday life. Next is the figure of education. Educational figures, such as teachers or school principals, have a

strategic role in conveying Javanese cultural values and philosophy to the younger generation. They act as facilitators in the process of learning and understanding local culture. By integrating Javanese philosophy into the curriculum and school activities, educational leaders help strengthen cultural identity among the younger generation.

Figures who play a role in art and culture, such as wayang puppeteers, dancers, musicians and local artists, also have an important role in preserving Javanese philosophy. They are the successors of Javanese artistic and cultural traditions and play a role as guardians of local aesthetics and wisdom. By maintaining and spreading traditional art and culture, they help strengthen the cultural identity of Sendang village. Finally, sports figures, sports figures in Sendang village, especially hang gliding and paragliding, have become figures who inspire young people in Sendang village and its surroundings. In many stories, these sports figures motivate their young athletes with Javanese philosophies that they understand. It's like word of mouth, *sopo wong a friend will receive you, sopo nandur will download it*.

The role of Sendang village community leaders in preserving Javanese philosophy is very diverse and interrelated. Together, they play a key role in maintaining the local wisdom and cultural values that characterize the village. Through leadership, spirituality, education, arts and culture as well as sports, Sendang village community leaders are at the forefront of ensuring that Javanese philosophy is alive and relevant in a modern context. With their dedication and collaborative efforts, the Javanese philosophy will continue to be passed down and internalized by future generations, strengthening the identity and unity of the people of Sendang village.

The third is education based on local wisdom. The four education sectors in Sendang village, namely family, religion, school and community, have an important role in conveying and maintaining Javanese philosophy. The family as the smallest unit in society is the starting place for education and the introduction of local cultural values. Nearly 90% of the informant data and observational data obtained, explained that the people of Sendang Village remember at least one Javanese philosophy taught by their families or parents and it is implicated in their lives. This indicates that the role of family or parents is important in preserving Javanese philosophy. In addition, religious teachings in Sendang village have also provided a place for grounding Javanese philosophy. Routine recitation, *halal-bihalal*, friendship, recitation, church activities are just a few of the many religious activities in Sendang village that try to incorporate Javanese philosophy along with their religious values. Likewise with the School the school has become a place as well as a space for the younger generation of Sendang to question and find out how important Javanese philosophy is in influencing life.

The fourth is a strong cultural identity. Javanese philosophy is an integral part of the cultural identity of Sendang village. A strong cultural identity reflects the community's sense of pride and respect for the cultural heritage of Sendang village. Awareness of the importance of maintaining cultural identity and local wisdom values is a driving force for the Sendang village community to maintain the existence and sustainability of the Javanese philosophy. The fifth is continuity and adaptation. Although the Javanese philosophy has experienced challenges from globalization, the people of Sendang village have found ways to maintain the continuity and relevance of this philosophy. Adapting or adjusting to changing times and the external environment is the key to keeping Javanese philosophy relevant and useful in modern life. This adaptation process allows Javanese philosophy to survive and continue to be passed down from generation to generation.

Overall, the meeting between strong village characteristics, the role of community leaders, the four education sectors based on local wisdom, strong cultural identity, and continuity and adaptation, has become a solid foundation that ensures the continuity and sustainability of Javanese philosophy in Sendang village. Despite facing the challenges of

globalization, Javanese philosophy still functions as a moral and ethical foundation, which shapes cultural identity and symbolizes the depth of local wisdom in the life of rural communities.

Cosmology of Formal Criminal Law in the Village

Even though Sendang village has strong Javanese cultural values and philosophy, in general the people of Sendang village still choose the path of a formal trial or criminal law to resolve their problems. This is caused by five factors, namely cultural heritage and the legal system, the influence of globalization, the role of the government, law enforcement which is seen as profitable or effective, the unfamiliar concept of restorative justice.

First is the cultural heritage and legal system. Cultural heritage in Indonesia, including in the context of Sendang village, has created a strong legal identity in society. The existing legal system has been an integral part of the social and cultural life of people for centuries. The values of justice, punishment and settlement of disputes through criminal law have been internalized in the mindset and norms of society, so that they become a reasonable and natural way to solve problems and resolve conflicts. In addition, for decades the Indonesian government has continuously strengthened and maintained the formal legal system in upholding justice and order. This includes the establishment of legal institutions such as the police and judiciary, as well as the provision of legislation governing criminal law. This legal order gives confidence to the public that the formal legal system is the right and safe choice to seek justice.

The authority and power of legal institutions in upholding justice has also caused the cosmology of the criminal law pathway to become dominant and recognized by the people of Sendang village. These legal institutions have the power to address and resolve various legal issues at the local level, including in Sendang village, so that people feel confident and rely on criminal law channels as an official means of seeking justice. On the other hand, social and normative factors also influence the strong cosmological roots of the criminal law pathway in the Sendang village community. When social norms stipulate that solving problems through formal legal channels is the right and respected way, then society tends to follow and comply with these norms. In addition, social rewards for those who choose the criminal law route as a way of resolving disputes also reinforce public perceptions of the effectiveness and reliability of this pathway.

Finally, the concept of fair omah rembug in the new restorative justice model was born in Sendang village in 2022, which is also the reason why there are still many cases resolved through the criminal law route. Overall, the strong cosmological roots of the criminal law pathway as a settlement of problems in Sendang village occur because the cultural heritage and formal legal system in Indonesia have been rooted in the identities and norms of society. The continued application of the formal legal system, the authority and strengthening of legal institutions, social and normative influence, and the still-growing information-access process of omah rembug adil all contribute to a strong societal perception of the reliability and effectiveness of criminal law as an official means of seeking justice and solve the problem.

The second is the influence of globalization. Globalization has brought about the massive development of mass media and technology, such as the internet, television and smartphones, which connect the people of Sendang village with the outside world. Through the mass media, news about legal cases, criminal convictions, and settlement of problems through the criminal law channel spread widely and quickly in society. This influences public perception and forms the view that criminal law is a legal and effective way to solve problems.

Globalization has also brought influences from outside popular culture, including films, music, and television shows that depict problem solving through criminal law channels. This

representation can shape public perceptions about the effectiveness and efficiency of criminal justice pathways in upholding justice and ensuring social order. In addition, the influence of globalization has also led to the adoption of many international and transnational legal systems by countries including Indonesia. This includes recognizing and enforcing criminal law against acts that are considered international crimes, such as drug trafficking, cyber crimes, and other transnational crimes. The adoption of this criminal law is also reflected in problem solving actions at the local level such as Sendang village.

Globalization has brought changes in mindset and values among the people of Sendang village. Modern values such as justice, human rights and the rule of law are becoming increasingly accepted and appreciated by society as part of global norms. In the context of problem solving, society becomes more open to the concept of formal criminal law as a way to achieve more objective justice. This objectification also indicates that there is an increase in interaction and international relations between Indonesia and other countries. As a member of the international community, Indonesia is expected to uphold the criminal justice system as part of its global commitment to address crime and protect human rights. This view is reflected in efforts to resolve problems at the local level, where the people of Sendang village tend to rely on criminal law as a form of recognition of Indonesia's commitment to international legal norms.

K-three is the role of the Indonesian government. The government's role in enforcing formal criminal law gives legitimacy and authority to the legal system. The people of Sendang village believe that the government as a legitimate and authorized institution has the capacity to resolve problems through criminal law channels. The existence and official acknowledgment of the government in enforcing criminal law gives confidence to the public that this legal route is a legal and legal way to seek justice. The Indonesian government has also launched and implemented various criminal law policies and programs that focus on problem solving and crime prevention at the local level. Programs such as increasing security, strengthening justice, and penitentiary have become part of the government's strategy in dealing with crime problems throughout the country, including in Sendang village. This effort strengthens the public's perception that the criminal justice system is an effective tool supported by the government to solve problems.

The Indonesian government also plays a role in providing education and legal awareness for the community, including in Sendang village. Formal criminal law socialization and education programs are carried out to increase people's understanding of their rights and obligations in the legal context. With this legal education and awareness, the people of Sendang village have a better understanding of criminal law as a reliable alternative to seeking justice. In terms of access, the Indonesian government has also provided more stable access than fair rembug houses as a model of restorative justice. With adequate legal infrastructure, such as the prosecutor's office, police station, and judiciary, the people of Sendang village have easier and more secure access to seek help and resolve problems through formal criminal law channels.

The fourth is criminal law which is considered more effective or profitable. The Sendang village community considers the criminal law route to be more effective because of the deterrence effect. The threat of criminal punishment can prevent crime and create a sense of security among the community. When there is knowledge that the perpetrators of crimes will be faced with severe punishment consequences, people tend to feel safer and believe that criminal law can maintain social order. Furthermore, the criminal law pathway also provides a formal and structured law enforcement process. The people of Sendang village still believe that the criminal justice system provides fair opportunities for all parties involved in legal

cases. That way, justice is considered to be achieved by using criminal law, which then strengthens people's belief in its effectiveness in resolving problems.

The government's role and support in upholding the criminal justice system also influences public perception. When the government is actively involved in enforcing criminal law and providing guarantees that the legal system operates fairly and transparently, people tend to have more confidence in criminal law as an effective and profitable tool. On the other hand, for the people of Sendang village, criminal law can be considered as a tool to resolve complex conflicts. When disputes or crimes occur between members of the community, the criminal justice process can help find a just solution or provide an opportunity to resolve the conflict. Therefore, the public believes that criminal law can benefit from the problems they face.

The fifth is that the omah rembug is fair in the newly emerging concept of restorative justice which has not been able to guarantee victory in the problems it faces. Restorative justice, including through the concept of fair rembug house, is a relatively new approach in the justice system, especially in the context of Sendang village. While this approach offers the potential to restore relationships and achieve more holistic justice, there is uncertainty in the results. Restorative justice depends on the active participation of all parties involved, and if one party refuses or is uncooperative, then the goals of restorative justice may not be achieved. This causes Sendang village residents to still rely on formal criminal law channels that are more familiar and can provide certainty in solving problems.

Furthermore, the application of restorative justice requires awareness and active involvement of the community, including those who are victims and perpetrators of crimes. However, in some cases, village communities are not fully prepared or have enough awareness about the restorative justice approach. The cosmology of criminal law which has been firmly rooted in Sendang village is also more trusted, compared to restorative justice which is still relatively new. This is coupled with the issues of power and justice that overshadow the concept of restorative justice. Involvement of all parties to reach an agreement is expected. However, there are issues of power that can affect the dynamics of the restorative justice process. Those with more power may more easily dictate the outcome of this process, and those who are weaker or vulnerable may feel they are not getting true justice. The issue of this imbalance can be the cause of the distrust of the Sendang village community in restorative justice, which results in the choice of formal criminal law as the most neutral and objective possibility.

Deconstruction of Formal Criminal Law with a Local Approach

The cosmology of the Sendang village community regarding formal criminal law has become dominant as a determinant path in solving problems. However, on the other hand, this formal criminal law route has not yet provided peaceful justice. Thus, omah rembug just as a manifestation of the restorative justice model provides a solution space from the empty gaps in formal criminal law. Even so, the cosmology of criminal law which is still strong in Sendang village, makes it difficult to realize the inclusion of a fair rembug house as an alternative option for seeking peaceful justice. So that it is necessary to deconstruct formal criminal law to open up a fair home council space in Sendang village.

Deconstruction is used as a way to break the cosmology of society regarding formal criminal law as the only way to solve problems, and then introduce omah rembug fair through a local approach based on Javanese philosophy as an alternative that is more relevant and in accordance with their culture. In this context, deconstruction can be used as a tool to criticize and question people's beliefs and understanding of formal criminal law as the only way to solve problems. This involves analyzing and uncovering the hidden assumptions that underlie these views.

Furthermore, through the Javanese philosophy as a local approach with cultural roots, it is hoped that this deconstruction of formal criminal law will give a softer critique effect. Thus, deconstruction can function as a tool to release the domination of the paradigm of formal criminal law pathways. This will also open up a broad understanding of problem solving based on local values and cultural wisdom in the context of the Sendang village community. So that formal criminal law still has space, and fair rembug houses as a model of restorative justice become an alternative in the search for peaceful justice. This discourse is likely to be an inclusive and collaborative approach that is firmly rooted in the Sendang village community. This is due to the involvement and active participation of the community in forming a legal approach based on their needs and beliefs.

The implication is that a critical deconstruction of formal criminal law through the Javanese philosophy, namely *monggo siji*, *getok tular*, *sopo wong temen akan tinemu*, *sopo nandur akan ngunduh*, and *ngabehi* can be done by identifying the hidden assumptions contained in the paradigm of formal criminal law and dismantling the implications of This Javanese philosophy is in the context of solving the problems of the Sendang village community.

First is *monggo siji* (please). The "*monggo siji*" philosophy advocates giving permission or an opportunity for someone to do something. In the context of formal criminal law, this approach can be interpreted as providing an opportunity for parties involved in a conflict or criminal act to speak and share their views before being sentenced. This is contrary to the formal criminal law system which tends to only focus on punishment and does not provide room for mediation or reconciliation. The two *getok tular* (accept each other). The philosophy of "*getok tular*" emphasizes the importance of mutual acceptance and respect for one another. In the context of formal criminal law, this approach can be interpreted as prioritizing a restorative approach that involves all parties involved in the conflict to find a common solution. This is different from the formal criminal law system which tends to rely on court processes which only assess guilt and impose penalties without considering the role of the other party in the reconciliation process.

Third, *sopo wong Friend will meet you* (those who are serious will surely succeed). The philosophy of "*sopo wong temen akan tinemu*" emphasizes the importance of seriousness and commitment in solving problems or achieving goals. In the context of formal criminal law, this approach can be interpreted as an effort to shift the focus of punishment to seriousness and a desire to improve oneself and contribute to finding common solutions. By considering the individual's seriousness in improving behavior, a restorative approach based on Javanese philosophy can offer a pathway to improvement and reconciliation, not just punishment. The fourth is *sopo nandur akan ngunduh* (whoever sows will reap). The philosophy of "*sopo nandur akan ngunduh*" contains the message that what is planted will be the result that will be obtained. In the context of formal criminal law, this approach can be linked to the idea of recovery and rehabilitation. Through a restorative approach, the people of Sendang village can provide opportunities for criminal offenders to "plant" improvements and changes in their behavior, so that they can "reap" positive results in the future.

The last is *ngabehi* which can mean safety or everything. This double meaning inspires the people of Sendang village to ponder and question whether formal criminal law can truly achieve the goal of safety or overcome all problems? The different meanings of "*ngabehi*" create complex dynamics in the perspective of society about whether formal criminal law is really effective in achieving that goal. The Javanese philosophy of *ngabehi* which can mean safety or all of it can also imply criticism of the formal criminal law approach which is too focused on punishment and pays little attention to efforts to achieve safety and reconciliation. The people of Sendang village may doubt whether formal criminal law really provides safety and justice for all parties involved in legal cases. In addition, "*ngabehi*" also reflects the

openness of the people of Sendang village to alternative solutions to problems. Communities may tend to consider a more inclusive and restorative approach, namely an approach that involves the active participation of all parties in order to find solutions for everyone. This can raise questions about the relevance and effectiveness of formal criminal law as the only way of solving problems.

Normalization of the Restorative Justice Model in Sendang Village

In order to normalize the model of restorative justice in the village community, the best way that can be done massively is outreach. This socialization will be carried out in two forms. The first form of socialization of restorative justice is a seminar or FGD, which is about the importance of restorative justice with a Javanese philosophical approach as a solution option for the failure of formal criminal law. The main target of this seminar or FGD is youth and adults. The reasons for choosing youth and adults as targets for this seminar or FGD include six reasons.

The first reason is that adults and youth have a greater social responsibility in society. They are the main pillars in making decisions and determining the direction of change in the surrounding environment. By involving them in seminars or FGDs, it will be easier to spread and strengthen messages about restorative justice as an alternative model; Second, adults and youth have the potential to become stronger supporters and drivers of change. They have greater influence and involvement in social, cultural and village governance activities. Through seminars or FGDs, messages regarding restorative justice can be more easily conveyed and implemented by them, thereby creating a deeper footprint in the normalization process.

Third, adults and youth tend to have a more open level of acceptance of change and new ideas. They are not yet too bound by the formal concept of criminal law, so they are more likely to open their minds to alternative approaches to restorative justice based on Javanese philosophy. Fourth, because young people are the next generation who will inherit the values and cultural traditions of Sendang village. Involving them in seminars or FGDs will form a deeper understanding of restorative justice from an early age, so that a more integrated cultural transmission and thinking can occur in the long term.

The fifth is an active transmitter and receiver of information. Adults and youth have the ability to actively convey and receive information. They have more mature critical power to understand and interpret messages conveyed in seminars or FGDs, so they are more likely to internalize and practice restorative justice models in everyday life. Sixth, adults and youth often play the role of agents of change in society. Involving them in seminars or FGDs will form a strong community in implementing and promoting restorative justice in Sendang village, so as to accelerate the process of normalizing the restorative justice model.

The second form is socialization through [e-]comics for gen-z and millennials in the realm of social media and formal education (schools). The reason is that Generation Z (born 1997-2012) and millennials (born 1981-1996) are the most active groups in using social media and information technology. By conveying messages about restorative justice through [e-]comics, this will open up the reach of a more appropriate and relevant target audience based on the way they communicate and interact. In addition, [e-]comics have strong visual and narrative appeal. Through the use of interesting pictures and stories, messages about restorative justice can be conveyed in a way that is more fun and easy for generation Z and millennials to digest.

[E-]comics can also be easily shared and forwarded by social media users. This allows messages about restorative justice to spread more widely among Generation Z and millennials, thereby creating a positive viral effect in the socialization process. In addition, [e-]comics were also chosen for the reason that comics that use gen-z and millennial

colloquialism tend to convey a simple and closer impression. So that the narrative of the fair house of rembug as a model of restorative justice can be accepted and become a gen-z or millennial choice. Furthermore, through narration and characters in [e-]comics, generation Z and millennials can also experience deeper emotions related to the issue of restorative justice. This emotional experience can be a trigger to better understand and support the application of the restorative justice model in their lives. By presenting messages through [e-]comics, generation Z and millennials feel more involved and have an active role in the socialization process. They can convey their responses and opinions through comments or discussions with friends on social media, thus creating more inclusive interactions.

On the other hand, the school environment can also be a presentation of restorative justice [e-]comics. By incorporating restorative justice [e-]comics into the teacher's lesson plan (RPP), messages about restorative justice can be conveyed and accessed more easily by students, thus forming a more positive understanding and attitude towards this model. Thus, through a combination of massive mass media and integrated formal (school) education, it will create a deep and strong socialization for Gen-Z and millennials.

Conclusion

The local wisdom of the village of Sendang in the form of Javanese philosophy has become an important point in the deconstruction and normalization of the fair rembug house. The implication is "monggo siji, getok tular, sopo wongteman will be tinemu, sopo nandur will download, and ngabehi" is a Javanese philosophy that can provide critical space but is inclusive of formal criminal law. So that deconstruction and normalization which is carried out through seminars or FGDs and [e]comics, will still provide room for movement in formal criminal law. On the other hand, omah rembug adil as a manifestation of the restorative justice model can also be an alternative choice that is close to the people of Sendang village in the context of seeking peaceful justice.

Thus, this study is able to provide an appropriate and in-depth approach related to restorative justice in order to normalize the concept of restorative justice in society. In addition, this study is also able to provide a framework that is sensitive and responsive to the presence of obstacles to the implementation of restorative justice as part of Indonesia's RPJM. Even so, this study is not perfect, the case studies selected in this study make the insights in this study cannot be used as the main consideration in determining policies related to the succession of restorative justice. Therefore, this study suggests future studies to conduct similar research in other regions, or comparative studies in Indonesia. Thus, it is hoped that formulations related to the succession of the implementation of good restorative justice in Indonesia will be found.

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