

## Legal Empowerment Of Coastal Communities Through A Legal Clinic And Civil Rights Education In Aisandami Village, Teluk Wondama Regency

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### Abstract

*This article presents a comprehensive socio-legal analysis of a community legal empowerment program implemented in Kampung Aisandami, Teluk Duairi District, Teluk Wondama Regency, West Papua. Utilizing the Progressive Law paradigm and the Asset-Based Community Development (ABCD) approach, this intervention addresses multifaceted socio-legal crises in marginalized coastal regions: the disenfranchisement of civil rights due to unregistered births, the structural normalization of Domestic Violence (KDRT) within patriarchal customary frameworks, and the rise of juvenile delinquency involving inhalant abuse (Lem Fox). Through clinical legal education methodologies driven by a higher education institution (STIH Manokwari), the program successfully facilitated the issuance of birth certificates, restoring the state's recognition of minors' civil rights. Furthermore, legal socialization of Law No. 23 of 2004 was deployed to dismantle cultural barriers silencing KDRT victims. The intervention also tackled the legal vacuum surrounding inhalant abuse using restorative justice paradigms. Ultimately, this community service proves that decentralized legal clinics act as crucial catalysts in bridging the gap between positive law and public legal awareness, fostering legal certainty, utility, and justice in Indonesia's frontier regions.*

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## 1. INTRODUCTION

The development of national law cannot be separated from efforts to create social justice and equal access to law for all citizens, regardless of geographic location or social stratification. In the context of the Unitary State of the Republic of Indonesia, the constitution expressly guarantees the equality of every citizen before the law (*equality before the law*). However, empirical reality shows that there is a significant disparity between the laws written on paper (*law in books*) and the laws that work in society (*law in action*), especially in indigenous communities and coastal communities in the Underdeveloped, Frontier, and Outermost (3T) regions. This gap has triggered the urgency for higher legal education institutions to intervene directly through the Tri Dharma Perguruan Tinggi program, namely education, research, and community service. Academic institutions play a crucial role as agents of social change (*agent of social change*) which does not merely produce theoretical legal doctrine, but also incubates public legal awareness practically through advocacy and ongoing legal education.

This study focuses on a sociological and legal analysis of the implementation of a community service program held in Aisandami Village, Teluk Duairi District, Teluk Wondama Regency, West Papua Province. Demographically and geographically, Aisandami Village

represents the indigenous coastal community of Cenderawasih Bay, which has a strong attachment to local wisdom, customs, and is dependent on marine and forestry natural resources. However, geographic isolation and limited public service infrastructure in this area have created structural vulnerabilities, where the community often experiences a deficit in access to justice (*access to justice*) and ignorance of their constitutional rights. This situation is exacerbated by the dominance of customary legal systems, which, despite their noble values for resolving communal disputes, in some cases tend to discriminate against the rights of vulnerable groups such as women and children.



**Gambar 1.** Aisandami Village, Teluk Duairi District, Teluk Wondama Regency, West Papua Province

Through problem mapping (*problem assessment*), three main socio-legal problems were found that hamper the social order in Aisandami Village. **First**, a population administration crisis characterized by a high number of children without birth certificates. The absence of these identity documents legally places children in a status of *stateless* administratively, which systematically marginalizes them from access to education, social security, health, and increases the risk of future exploitation. **Second**, the high prevalence of Domestic Violence (DV) crimes is hidden behind patriarchal culture and customary law settlements, which often prioritize material compensation (customary fines) over physical and psychological protection for victims. **Third**, the phenomenon of juvenile delinquency involves the abuse of non-narcotic addictive substances in the form of volatile solvents (inhalants/Fox Glue) and the consumption of alcoholic beverages (miras). This third problem presents a complex law enforcement challenge, given the legal vacuum (*leemte in law*) in Law Number 35 of 2009 concerning Narcotics regarding the inhalant substance.

To intervene in this legal stagnation, the approach applied in this service is based on the Progressive Law paradigm initiated by Satjipto Rahardjo. Progressive law rejects the pure positivist view that views law as a closed and autonomous system. Instead, progressive law believes that "law is for humans, not humans for law." In the context of Aisandami Village, this paradigm is translated through the establishment of a Legal Clinic and advocacy. *non-litigation* proactive, where the legal academic apparatus acts as a companion (facilitator) who takes the initiative to resolve community legal problems directly, transcending rigid bureaucratic barriers.

Furthermore, the evaluation of the success of this program was analyzed using Soerjono Soekanto's Theory of Legal Effectiveness. This theory postulates that law enforcement cannot operate monolithically, but is influenced by five intersecting factors:

- 1) the substance of the law itself,

- 2) law enforcement officers,
- 3) means and facilities that support law enforcement,
- 4) public legal awareness, and
- 5) culture.

Through this integration of field service activities and socio-legal analysis, it is hoped that a comprehensive academic prescription will be created on how law universities can orchestrate community empowerment oriented towards increasing legal awareness, fulfilling human rights, and reforming village governance in remote Papua. This report will discuss in detail the implementation mechanisms, advocacy results, and the sociological and legal implications of the entire series of interventions implemented.

## 2. IMPLEMENTATION METHOD

The implementation of community service uses an empirical-sociological approach (socio-legal approach) which integrates methods of *Asset-Based Community Development* (ABCD) with methodology of *Clinical Legal Education* (Clinical Legal Education). The ABCD approach was chosen because it aligns philosophically with efforts to build progressive legal awareness. This method does not position communities as objects of suffering with capacity deficits, but rather identifies, maps, and mobilizes local assets, including social capital, customary structures, village government apparatus, and local wisdom, as the primary foundation for resolving their own legal challenges.

This activity was carried out for a full week, from March 23, 2026, to March 29, 2026, in Aisandami Village, Teluk Duairi District, Teluk Wondama Regency. The program was initiated by a group of lecturers from the Manokwari College of Law (STIH). Methodologically, the program's operational stages were divided into four systematic phases designed to ensure that legal interventions were targeted and sustainable.

The first phase is Asset Mapping and Pre-Conditions (Asset Mapping and Assessment). At this stage, program implementers conducted participatory observation, in-depth interviews, and focus group discussions (FGDs) with community leaders, religious leaders, village heads, and district officials. Demographic and institutional data collection was conducted to measure the village's capacity to respond to social issues. The data collected included the structure of the village government apparatus and human resource potential in the primary and secondary education sectors, as presented in Tables 1, 2, and 3 below.

No	Civil Service Position	Number of Personnel	Information
1	Village Head	1 Person	Village Executive Responsible
2	Village Secretary	1 Person	Person in Charge of Administration
3	Head of Affairs (Kaur)	6 People	Covering the Head of Government, Development, Social Welfare, Finance, General Affairs, and Administration

4	Head of Neighborhood Association (RT)	3 People	RT 01, RT 02, RT 03 administrators
5	Linmas Unit	2 People	Neighborhood Security Guard
<b>Total</b>	<b>Core Apparatus</b>	<b>13 People</b>	

*Table 1. Institutional Structure and Government Apparatus of Aisandami Village*

<b>Data Categories</b>	<b>Class/Status Specifications</b>	<b>Amount</b>	<b>Grand Total</b>
Number of Students	Class I	15 People	
	Class II	16 People	
	Class III (2 Classes)	32 People	
	Class IV	26 People	
	Class V	16 People	
	Grade VI	16 People	<b>121 Students</b>
Number of Teachers	Permanent Teachers (including 3 PPPK)	9 People	
	Honorary Teacher	1 Person	<b>10 Teachers</b>

*Table 2: Demographic Distribution and Capacity of Educators at Aisandami Elementary School*

<b>Data Categories</b>	<b>Class/Status Specifications</b>	<b>Amount</b>	<b>Grand Total</b>
Number of Students	Class VII	22 Students	

	Class VIII (2 Classes)	20 Students	
	Grade IX (3 Grades)	20 Students	<b>62 Students</b>
Number of Teachers	Permanent Teacher	9 People	
	Honorary Teacher	4 People	<b>13 Teachers</b>

**Table 3: Demographic Distribution and Capacity of Educators at Aisandami Public Middle School**

Based on this mapping, the second phase that was implemented was *Clinical Legal Action* (Clinical Legal Action). This phase focused on administrative advocacy, particularly addressing the lack of birth certificates. The Lecturer Team employed a proactive approach by visiting residents' homes, verifying required documents, and establishing strategic cross-institutional consolidation with the district-level Population and Civil Registration Office (Dukcapil), given that residents' physical access to relevant agencies was hampered by distance and the cost of sea transportation.

The third phase is Interactive Legal Education and Literacy. The doctrinal approach was abandoned and replaced with participatory communication. Outreach activities were held in various formats, ranging from screening educational films (documentary videos) on the dangers of drugs and Fox Glue, which target teenagers, distributing pamphlets on preventing Domestic Violence (KDRT) for mothers, to community outreach directly involving police officers (Polres) and regional authorities (Deputy Regent and Head of Department).<sup>7</sup>The integration of these state actors is aimed at breaking down psychological boundaries (*psychological barrier*) between rural communities and law enforcement officers, so that it can accelerate the level of public trust (*public trust*).<sup>5</sup>

The fourth and final phase is the Development of Governance Infrastructure and Legal Ceremonies. This phase includes the procurement of bureaucratic artifacts, such as village apparatus structure boards, communal tourism plans, and street nameplates. Providing these physical instruments is not merely infrastructure development, but rather a form of social engineering (*social engineering*) to discipline village administration as mandated by national regulations on village governance. Program evaluation is carried out continuously through the Activity Report instrument to ensure that each output is in line with the major goals of legal protection and strengthening community autonomy.

### 3. RESULTS AND DISCUSSION

This section comprehensively presents field findings and critical analysis of the implementation of the legal empowerment program in Aisandami Village. The analysis focuses on four central issue clusters: restitution of children's civil rights, deconstruction of legal protection for women against domestic violence, prevention of juvenile delinquency related to inhalants and alcohol, and optimization of village administration and governance. All of this analysis is synthesized using Soerjono Soekanto's legal effectiveness framework to measure improvements in community legal awareness.

#### A. Accelerating the Fulfillment of Civil Rights and Legal Certainty Through Population Administration Advocacy

Legal identity in the form of a birth certificate is the most fundamental protection instrument that proves an individual's citizenship. Birth registration is not merely an

administrative procedure, but rather the first legal recognition by the state of the presence of a legal subject who has the right to human rights protection. However, the facts on the ground in Aisandami Village reveal a crisis in *civil registry*. This condition aligns with regional statistics in West Papua, where birth certificate ownership rates often fall below the national strategic target due to dysfunctional bureaucratic access, high transportation costs, and low administrative literacy among coastal communities.

In the eyes of constitutional law and human rights, this failure to register identity degrades the constitutional status of children into entities that are *stateless* in their own land. Unregistered children face the threat of social exclusion (*social exclusion*), denial of access to formal school registration (elementary/junior high school), inability to access National Health Insurance (BPJS), as well as extreme vulnerability to economic exploitation and age falsification for child marriage practices (*child marriage*) Indonesian positive law, specifically Article 27 of Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, provides an imperative mandate that every child has the right to self-identity and citizenship status.

To mitigate passive human rights violations (omission), the legal intervention executed by the facilitator team took the form of a Mobile Legal Clinic. This methodology transforms the passive bureaucratic service pattern into an active service centered on the community (community-centric). On February 17, 2026, the program implementer conducted a door-to-door census and survey to collect data on children who do not yet have birth certificates. Furthermore, with the authorization of the community, the team conducted administrative diplomacy with the Population and Civil Registration Office (Dukcapil) of Teluk Wondama Regency on February 19, 2026.

The culmination of this non-litigation advocacy process was the direct handover of dozens of birth certificates to children or their parents' representatives on March 29, 2026, symbolically handed over by the Deputy Regent of Teluk Wondama Regency, Mr. Anthonius Alex Marani, S.IP., Kp., along with local government officials. The presence of these regional leadership representatives provided a very strong sociological meaning, representing the return of the state's presence (state presence) in guaranteeing the civil rights of its citizens. Legally, the children of Aisandami Village have now transformed from legally "invisible" individuals into holders of legitimate identities, enabling them to forge a secure educational future and receive holistic social protection.

## **B. Deconstruction of Customary Patriarchy and Implementation of the Law on the Elimination of Domestic Violence (UU PKDRT)**

The complexity of resolving cases of violence against women and children in the interior of West Papua often stems from overlapping legal pluralism. Positive law clashes with the still-dominant customary legal structure. Although customary law possesses noble restorative values, in domestic violence cases, customary communal mechanisms often prioritize reconciliation, which tends to be detrimental to the victim. The practice of resolving cases through customary fines or material compensation often diminishes the victim's dignity and eliminates the deterrent effect (*deterrent effect*) for the perpetrators, and systematically normalizes these acts of violence. In addition, patriarchal culture and the concept of dowry or *Honestis* are often misinterpreted as a form of "purchase" that provides cultural justification for husbands to exercise absolute control, including physical and psychological violence, and neglect of their wives.

Responding to the phenomenon of a *culture of silence* (a culture of silence) where victims are reluctant to report due to economic dependence and fear of social stigma, the community service team initiated an aggressive yet culturally sensitive legal literacy campaign. On March 23, 2026, informative brochures were widely distributed to public facilities, followed by a large-scale outreach forum on March 25, 2026, which involved experts from the Women's Empowerment and Child Protection Agency (DP3A) and the Legal Aid Institute (LBH) of the Manokwari Law College.



*Figure 2. UUPKDRT Socialization Activities*



*Figure 3. Group Photo After the UUPKDRT Socialization Activity*

Educational materials are deconstructed to be relevant to the general public, with a focus on analyzing the essence of Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT Law). The public is educated that Article 5 of the PKDRT Law explicitly prohibits all forms of physical, psychological, sexual violence, and neglect. Furthermore, it is emphasized that the domestic sphere is not a lawless area (lawless zone) which is immune to state intervention. Domestic violence is a pure criminal offense or complaint (depending on the severity), which is subject to severe penalties according to Article 44. Article 49 of the Domestic Violence Law.

In addition to national instruments, the public is also introduced to international protection frameworks such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which requires the elimination of all forms of gender discrimination, and the potential use of Teluk Wondama Regency Regional Regulations that specifically protect women. As a sustainability strategy rooted in the community (*community-based protection*), this program recommends and facilitates the establishment of a Women and Children Protection Forum at the village level. It is hoped that this forum will reposition the role of customary law as a protective instrument that collaborates with the police to respond to domestic violence cases quickly, fairly, and in a manner that upholds the victims' human rights.

### C. Responding to the Legal Void: A Sociological Analysis of the Prevention of Fox Glue and Alcohol Abuse among Adolescents

The problem of juvenile delinquency involving the abuse of volatile solvents (inhalants) in the form of industrial glue (Fox Glue) and the consumption of alcoholic beverages (miras) is one of the most concerning social pathologies in Aisandami Village. The high prevalence of this substance abuse is driven by the very easy accessibility of the products, their low prices, minimal social supervision, and the lack of alternative positive activities for youth in coastal areas with minimal recreational and self-development facilities.

From a criminal law perspective, action against the misuse of Fox Glue has reached a dead end due to the existence of a void (vacuum of legal norms) at the national regulatory level. Law Number 35 of 2009 concerning Narcotics has limitedly regulated the classification of narcotics, but addictive inhalant substances contained in glue (such as Toluene) are not regulated as narcotic substances whose distribution is prohibited, but rather as legal industrial commodities. This unclear legal status means that law enforcement officers cannot process users, the majority of whom are minors, using pure narcotics crime instruments. This is different from the distribution of alcoholic beverages which has a clearer legal umbrella through the Teluk Wondama Regency Regional Regulation concerning the Control and Supervision of Alcoholic Beverages, which provides the basis for the authorities to impose fines and imprisonment for violators.

In facing these formal regulatory obstacles, the community service implements a sociological, criminological, and legal approach. The Last Remedy in the context of the juvenile criminal justice system. This approach states that punishment or detention should be a last resort, prioritizing prevention, diversion, and restoration. On March 26, 2026, a cultural intervention was carried out in the form of an educational cinema video screening in a village public space that clearly demonstrated the destructive effects of inhalants on permanent brain cell (neurological) damage and physical organ degradation. This visual approach was designed to create *shock therapy*, which has been proven to be more effective in penetrating the psychological resistance of adolescents than doctrinal speeches.



**Figure 4. Socialization Activities for Teenagers**

As a strengthening of the rule of law, on March 28, 2026, a thematic socialization was held focused on students of Aisandami State Junior High School with representatives from the Teluk Wondama Police Resort (Polres). The police officers provided an understanding that although the use of Fox glue itself is difficult to prosecute under narcotics articles, excesses or subsequent impacts of glue intoxication (drunk), such as theft, assault, vandalism of public facilities, or disturbances of order, are fully subject to sanctions under the Criminal Code (KUHP). The preventive involvement of law enforcement institutions in the classroom

(*police goes to school*) is effective in upholding the authority of the law (*authority of law*), destroying the myth of impunity among teenagers, while simultaneously injecting the values of the 4 Pillars of Nationality to reconstruct the character of a civilized and law-abiding young generation of Papuans.

#### D. Sociological Analysis of Law: Measuring the Level of Effectiveness and Legal Awareness of Society

To holistically evaluate the impact of a series of socio-legal interventions that have been executed in Aisandami Village, this study applies the analytical tool of the Theory of Legal Effectiveness formulated by the expert in Indonesian legal sociology, Soerjono Soekanto. This theory deduces that the effective functioning of law in society is determined by five determinant variables:

- 1) the legal rules or regulations themselves,
- 2) law enforcement officers,
- 3) availability of supporting facilities or infrastructure,
- 4) public legal awareness, and
- 5) legal culture (*legal culture*).

The presence of this community service program has proven to be able to activate and align the five pillars of legal effectiveness in Aisandami Village:

1. **Legal Rule Factors:** The academic team effectively "translated" the substance of complex national laws and regulations, such as the Domestic Violence Law, the Child Protection Law, and local regulations, into popular language that is easily internalized by the general coastal community, so that the principle of legal fiction (that everyone is assumed to know the law) is no longer just rhetoric.
2. **Law Enforcement Factors:** Synergistic collaboration with the Teluk Wondama Police, the Civil Registration Agency, and the DP3A has successfully reduced public skepticism. The physical presence of these institutions in residential areas and schools demonstrates the government's commitment to being present in the outermost regions, which has implications for improving *public trust* in the supremacy of law enforcement.
3. **Facilities and Amenities Factors:** The disparity in services due to logistical constraints and extreme distances has been successfully addressed through the "Mobile Legal Clinic" model initiated by the academic community, which takes over bureaucratic processes, thereby eliminating procedural obstacles to the fulfillment of children's identity rights.
4. **Public Awareness Factors:** Massive literacy through educational cinema, comprehensive brochures, and interactive dialogue has dismantled social apathy. Citizens, who previously passively accepted domestic subordination and child rights violations, are now transforming into a rights-literate community aware of the availability of legal protection mechanisms (*legal grievance mechanism*).
5. **Cultural Factors:** Approach *Asset-Based Community Development* (ABCD) ensures that the reform of discriminatory norms (such as customary tolerance of domestic violence) is carried out through a soft cultural negotiation (soft approach), without having to trigger vertical conflict with the legal cultural structure (*legal culture*) of local indigenous communities.

Through this legal sociological analysis, it can be concluded that the active involvement of higher education institutions not only functions as a medium for transferring knowledge, but also acts as a *legal enabler*, a catalyst that accelerates the transformation of society from a state of administrative and cultural backwardness towards a community order that upholds legal certainty, bureaucratic autonomy, and protection of human rights.

#### 4. CONCLUSIONS

The implementation of the community service program (Legal Clinic) in Aisandami Village, Teluk Duairi District, Teluk Wondama Regency, represents a holistic, adaptive model of

legal advocacy and education that is oriented towards solving real problems in the coastal interior of Papua. Through the manifestation of a progressive legal paradigm and the synergy of asset-based community development (ABCD) methods, this program has succeeded in breaking through bureaucratic deadlocks and structural isolation barriers to provide empirical justice (*empirical justice*) within the community. The most significant achievement was realized in the restoration of the civil rights of hundreds of children through the acceleration of the issuance of birth certificates, which became a milestone in the return of state recognition of the legality of its citizens. In the sector of protecting vulnerable groups, proactive socialization and intensive distribution of educational materials have succeeded in deconstructing the immunity of customary patriarchal norms that have long subordinated women, educating the public massively about the urgency of criminal sanctions in the Domestic Violence Law, and initiating the strengthening of village-level protective institutions.

Furthermore, academic responses to social pathologies in the form of inhalant abuse (Fox Glue) and alcohol abuse among school children prove the effectiveness of integrating the principles of *last resort* and preventive synergy with the police, which psychologically upholds legal authority at the grassroots level without harming the future of the younger generation with the stigma of being a convict. Restructuring administrative infrastructure and tourism spatial planning also enhances village autonomy, transforming village government into a transparent, accountable, and economically competitive institution.

As a conclusion and strategic recommendation for the sustainability of legal protection in this region, it is recommended that the Teluk Wondama Regency Government and the Regional People's Representative Council (DPRD) immediately formulate regional-level legislation (Regional Regulations) that lexically regulate comprehensive supervision of the circulation of harmful inhalants among children, as well as strengthen the integrated mechanism for resolving domestic violence between the Customary Court and the Police by prioritizing victim recovery. Law universities are expected to continue to consistently expand the implementation radius. Clinical Legal Education as an instrument of social engineering (social engineering) to accompany the evolution of legal awareness in society in a sustainable manner, emphasizing that the law is truly present to elevate human dignity, not the other way around.

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