

ARTICLE

Diversity and Adaptation of Islamic Law in Indonesia: Pathways to Integration

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Abstract

Background: The development of Islamic law in Indonesia reflects a complex trajectory shaped by historical encounters, colonial interventions, and post-independence reforms. Its position within a plural legal system – where Islamic law coexists with state law and customary law – demonstrates both continuity and adaptation.

Purpose: This study seeks to analyze how Islamic Diversity, influenced by cultural, organizational, and socio-political factors, shapes the pathways of Islamic law's adaptation and integration in Indonesia's national legal framework.

Methods: The research applies a normative legal approach that combines historical, conceptual, and statutory analysis. Primary sources include statutory regulations and legal documents, supported by secondary materials such as scholarly literature, while tertiary sources provide definitional and contextual support. Data are analyzed qualitatively to assess the meaning and implications of legal developments.

Findings: The findings reveal that Islamic law has gradually transformed from marginalization under colonial rule to significant recognition within national law through instruments such as the 1974 Marriage Law, the Compilation of Islamic Law, and Aceh's Qanun. Ongoing debates – such as interfaith inheritance – illustrate the continuing challenges of legal pluralism and the necessity of contextual interpretation.

Theoretical and Practical Implications: The study enriches scholarship on legal pluralism by demonstrating Indonesia's unique model of integration. Practically, it highlights the *maqāṣid al-shari'ah* approach as a normative tool to ensure justice, inclusivity, and responsiveness in policy and legal reform.

Originality/Novelty: This research contributes by integrating historical, normative, and sociological perspectives to show how Islamic Diversity can serve as a foundation for inclusive legal pluralism and sustainable legal reform in Indonesia.

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Keywords:
 Islamic Law, Islamic Diversity,
 Legal Pluralism

INTRODUCTION

Indonesia's legal landscape is shaped by legal pluralism, where Islamic law, customary (*adat*) norms, and state legislation coexist and interact. Such pluralism reflects the archipelago's historical mosaic of Islamic kingdoms, colonial impositions, and post-independence legal reform (Sanusi et al., 2025). Despite the Receptie theory under Dutch colonialism relegating Islamic law to a secondary status, Islamic jurisprudence remained resilient in social practices (Mukhlis, 2024). Since independence, legal instruments such as the 1974 Marriage Law, the Compilation of Islamic Law, and regional Qanun in Aceh have institutionalized adaptation and accommodated religious diversity within the judicial system (Arrasyid et al., 2024). This dynamic interplay suggests that Islamic law in Indonesia has continuously adapted in response to evolving national and local contexts. Understanding this adaptive process requires exploring multiple legal domains—family law, finance, regional autonomy—and how diverse actors shape integration. Such analysis provides insight into the pathways through which Islamic legal norms harmonize with national law.

Islamic diversity in Indonesia is not monolithic but shaped by cultural, organizational, and regional variations. Religious organizations such as Nahdlatul Ulama and Muhammadiyah embody distinct interpretive traditions—one rooted in *social fiqh*, the other in *tajdīd*—thus influencing how Islamic law adapts (Sanusi et al., 2025; Arrasyid et al., 2024). Regions like Aceh, with special autonomy, implement formal Sharia through *Qanun*, while areas like Java accommodate customs, and West Sumatra emphasizes Islamic moral education without strict codification (Wikipedia contributors, 2025). This diversity reflects a decentralized and context-sensitive approach to integration that aligns with the plurality of Indonesian society. It also underscores the role of local agency in negotiating how religious norms manifest legally. Analyzing these variations can help explain why Islamic law is both adaptive and regionally embedded. Consequently, the study highlights the necessity of a flexible framework—such as *maqāṣid al-shari‘ah*—that accommodates plural realities without sacrificing normative coherence.

The *maqāṣid al-shari‘ah* framework, with its focus on objectives such as justice, welfare, and human dignity, offers a promising normative basis for understanding Islamic law's adaptive integration. Scholarly discourse argues that *maslaha* and *maqāṣid* provide flexibility for reform and *ijtihad*, allowing Islamic legal norms to align with contemporary societal demands (Sulthon, 2024). Empirical instances, like *wasiat wajibah* for non-Muslim heirs in Aceh, illustrate how courts apply *maqāṣid* reasoning to resolve tensions between doctrinal text and pluralistic demands (Palasenda et al., 2025). Similarly, the expansion of Sharia finance showcases integration of Islamic principles within modern economic systems through regulatory innovation grounded in welfare objectives (Sanusi et al., 2025). These examples demonstrate that *maqāṣid-based interpretation* can guide positive adaptation while preserving core norms. Thus, the theoretical appeal of this approach lies in its capacity to mediate between religious tradition and plural constitutional values. The current study builds on this theoretical foundation by examining how Islamic law adapts through legal pluralism toward integration.

Given this backdrop, the present study aims to analyze the diversity and adaptation of Islamic law in Indonesia, with particular focus on pathways toward integration within the plural legal framework. Specifically, it investigates how Islamic diversity—manifested in organizational thought, regional autonomy, and legal institutions—affects the adaptation process. Employing a normative-legal methodology, the study uses historical, conceptual, and statutory approaches to trace legal instruments and doctrinal shifts. It systematically

interprets statutes, Qanun codes, Supreme Court rulings, and scholarly commentary through the lens of *maqāṣid al-shari‘ah*. The goal is to identify patterns of integration that are contextually sensitive yet legally coherent. By doing so, the research contributes to broader debates on legal pluralism within Muslim-majority societies. Ultimately, it seeks to illuminate how Islamic legal norms can reinforce, rather than undermine, an inclusive legal order.

LITERATURE REVIEW

1. *Diversity of Islamic Law in Indonesia*

Indonesia's Islamic legal landscape is inherently diverse, shaped by regional, cultural, and institutional variations that reflect its pluralistic identity. In Aceh, the special autonomy allows the formal implementation of Sharia through qanun, embedding local religio-legal identity in governance (Hooker, 2008). In contrast, Java accommodates adat customs alongside Islamic norms, fostering a syncretic practice of law (Bowen, 2010). This diversity is mirrored in the interpretive traditions of Islamic organizations such as Nahdlatul Ulama, which emphasizes *Islam Nusantara* as an inclusive, moderate, and locally rooted expression of Islam (Fealy & White, 2012). Meanwhile, Muhammadiyah promotes reform-oriented *ijtihad*, reflecting a more textual and modernist trend (Nakamura, 2012). These institutional variations underscore how Islamic law in Indonesia is not monolithic but contextual. Consequently, any analysis of Islamic law must account for how local culture, regional autonomy, and institutional identity influence legal pluralism.

The plural expressions of Islamic law are reinforced by Indonesia's decentralized legal system, which allows for local legal customization. Aceh's qanun system reflects this decentralization, enabling normative variation within constitutional bounds (Cammack, Bedner, & Van Huis, 2015). Meanwhile, provincial regulations promoting Islamic moral values without codified Sharia – such as those in West Sumatra – demonstrate softer plural expression (Bush, 2008). The dual influence of cultural heritage and religious institutions shapes these regional differences (Salim, 2015). Nahdlatul Ulama's *Islam Nusantara* discourse, in particular, underscores an interpretive pluralism that is institutionally embedded (Fealy, 2016). Thus, regional heterogeneity in Islamic law reflects both political decentralization and epistemic diversity. This plural foundation enables the coexistence of formal norms like qanun and informal norms such as cultural ceremonies. It ultimately affirms the plurality of Islamic legal identities across Indonesia.

Customary (*adat*) norms also significantly contribute to the diversity of Islamic law in practice, particularly in rural and semi-rural contexts. Adat systems often regulate personal status, dispute resolution, and ceremonial practices, even among Muslim communities (Bowen, 2003). The integration of Islamic norms into local adat practices engenders unique jurisprudential hybridities (Bedner & Van Huis, 2010). For example, in many Javanese villages, Islamic marriage rituals are interwoven with traditional rituals, resulting in blended legal forms (Nurlaelawati, 2013). These localized expressions are validated through community acceptance and are operational alongside state law (Hooker, 2008). Hence, *adat* serves as a crucial medium through which Islamic law diversifies and adapts to local culture. This multiplicity of normative frameworks emphasizes that Islamic law in Indonesia is mediated by both religious and customary logics.

Islamic organizations further diversify the interpretative ethos of Islamic law through their doctrinal frameworks and policy orientations. Nahdlatul Ulama's *Islam Nusantara* advocates pluralistic and compassionate Islamic ethics rooted in local wisdom (Fealy, 2016).

On the other hand, Muhammadiyah emphasizes rational and reformist interpretations, promoting legal modernization (Nakamura, 2012). These ideological divergences provide communities with multiple legal frames to engage Muslim law (Salim, 2015). The competition and negotiation between these trajectories foster intellectual pluralism within Islamic jurisprudence (Lindsey & Pausacker, 2016). This organizational diversity enriches the landscape of Islamic legal discourse. Ultimately, it enables adaptive legal forms that reflect both tradition and reform.

International trends such as Islamic finance further spotlight the diversity of Sharia application in Indonesia's legal sector. The adaptation of *maqāṣid al-shari'ah* in Islamic banking—as measured via *maqāṣid* indices—demonstrates a performance-driven interpretation of Islamic law (Hudaefi & Badege, 2022). Studies on Islamic banks' alignment with *maqāṣid* principles reveal variegated institutional performances across the industry (Analia, Tahliani, & Rahmawati, 2024). Notably, different banks scored unevenly on social justice and welfare objectives, reflecting internal normative diversity (Rusydiana & Sanrego, 2018). These empirical insights show that diversity extends to specialized legal-economic domains (Ascarya, 2022). Therefore, Islamic law's diversity in Indonesia encompasses both traditional practices and modern institutional forms. This spectrum from *adat* to banking demonstrates the depth of pluralism at play.

2. *Adaptation through Legal Pluralism*

Indonesia's legal system exemplifies adaptation through pluralism, where Islamic law, state law, and customary (*adat*) law coexist within a single framework. Legal pluralism is not merely a theoretical construct but a practical mechanism enabling diverse normative orders to function concurrently (Bedner & Van Huis, 2010). In Indonesia, the judiciary often mediates tensions between state codification and Islamic jurisprudence, particularly in family law cases (Bowen, 2013). This arrangement allows communities to uphold their religious identity while still operating within constitutional bounds (Cammack, 2010). The adaptive capacity of the system lies in its ability to balance multiple normative claims without collapsing into conflict. As such, Indonesian legal pluralism demonstrates resilience in managing competing socio-legal demands. This makes it an essential foundation for understanding the integration of Islamic law into the broader legal structure.

The formal recognition of Islamic family law under the *Compilation of Islamic Law (KHI)* illustrates Indonesia's legal pluralism in action. While not codified as full sharia, the KHI harmonizes Islamic jurisprudence with state regulatory needs (Nurlaelawati, 2010). The KHI regulates marriage, divorce, and inheritance for Muslims, bridging classical Islamic jurisprudence with contemporary Indonesian socio-legal realities. This hybridization exemplifies how plural systems adapt sharia to state law without undermining constitutional integrity (Cammack, 2010). Such adaptation ensures that Islamic law remains relevant and operable within modern governance frameworks. It also legitimizes Islamic legal practices by embedding them in state-sanctioned codes. Thus, the KHI stands as a prime example of negotiated adaptation through legal pluralism.

Judicial practices further highlight the adaptive function of legal pluralism. Religious courts (*peradilan agama*) interpret and apply Islamic law within the boundaries of national legal structures, thereby institutionalizing sharia in a state framework (Nurlaelawati, 2013). The courts have introduced progressive rulings on women's rights and family welfare, showing adaptability in jurisprudence (Bowen, 2013). This demonstrates that legal pluralism not only accommodates diverse norms but also evolves in response to socio-cultural transformations. Judicial discretion is often exercised to balance sharia principles with constitutional principles of justice and equality (Bedner & Van Huis, 2010). Such flexibility

affirms that pluralism is not static but a dynamic process of adaptation. Consequently, Indonesia's religious courts embody pluralism's potential for legal reform within a plural framework.

Adaptation through pluralism also extends into economic and financial sectors, particularly Islamic finance. Indonesia has developed a dual banking system in which Islamic and conventional banks operate side by side (Ascarya & Yumanita, 2008). This parallel arrangement reflects an adaptive model that integrates Islamic legal principles into a broader capitalist economy. Regulatory frameworks by Bank Indonesia and the Financial Services Authority ensure sharia compliance while safeguarding market stability (Hudaefi & Badege, 2022). The coexistence of sharia-compliant finance and conventional models illustrates pluralism beyond jurisprudence and into economic governance. This adaptation ensures that Islamic law contributes to financial inclusivity and economic development. Hence, legal pluralism enables the functional integration of sharia in both judicial and economic domains.

Legal pluralism in Indonesia also demonstrates adaptability in managing conflicts between normative systems. While tensions occasionally arise—such as disputes over inheritance laws or regional autonomy in sharia implementation—courts and legislatures mediate these differences through hybrid solutions (Cammack, 2010). For instance, Aceh's qanun often requires negotiation with national frameworks to avoid constitutional conflict (Chong & Ismail, 2021). These accommodations illustrate how pluralism is an ongoing negotiation process rather than a fixed settlement. Adaptation here means maintaining harmony between diverse legal traditions without privileging one system absolutely. By continuously mediating these intersections, Indonesia sustains stability within its legal system. This case highlights the unique Indonesian contribution to global debates on pluralism and Islamic law. It positions Indonesia as a living laboratory for adaptive legal pluralism.

3. The integration of Islamic law

The integration of Islamic law within Indonesia's plural legal system is both a historical process and an ongoing negotiation. Unlike in some Muslim-majority countries where sharia is codified as state law, Indonesia integrates Islamic principles selectively within constitutional parameters (Cammack, 2010). This selective integration reflects the state's commitment to pluralism while acknowledging the role of Islam in public life (Bowen, 2013). Family law, inheritance, and finance are key sectors where Islamic norms are institutionalized within state systems (Nurlaelawati, 2010). Integration is achieved through codification, judicial practice, and regulatory frameworks that harmonize Islamic and national legal standards. Such integration does not create a parallel system but rather embeds Islamic law within national structures. This makes Indonesia a unique model of integrative pluralism in the Muslim world.

The institutionalization of Islamic courts illustrates a formal pathway of integration. Religious courts possess jurisdiction over matters such as marriage, divorce, and inheritance, reflecting a balance between Islamic jurisprudence and state law (Nurlaelawati, 2013). By providing Muslims with a specialized judicial forum, integration ensures both legal certainty and religious legitimacy. These courts operate within the national hierarchy, subject to constitutional principles, thus avoiding fragmentation (Bedner & Van Huis, 2010). Judicial rulings often demonstrate innovative interpretations that reconcile sharia with contemporary values such as gender equality and child protection (Bowen, 2013). Integration through judicial practice thus contributes to both legal modernization and

cultural preservation. This reinforces the role of courts as agents of adaptive pluralism in Indonesia.

Economic integration also demonstrates the dynamic nature of plural legal systems. The coexistence of conventional and Islamic banking provides Muslims with financial choices aligned with their religious beliefs (Ascarya & Yumanita, 2008). Regulatory institutions such as Bank Indonesia and the Financial Services Authority embed sharia principles within national financial governance (Hudaefi & Badege, 2022). This framework not only legitimizes Islamic finance but also contributes to financial inclusivity and national economic goals. Integration here transcends jurisprudence and extends into macroeconomic policy (Abdullah, 2017). The result is a hybrid financial system that strengthens both religious identity and economic growth. Hence, integration in Indonesia reflects a multidimensional process across legal, judicial, and economic domains.

Integration also faces challenges, particularly in regions with special autonomy, such as Aceh. The enactment of *qanun* (regional sharia bylaws) reflects a deeper integration of Islamic law into local governance (Chong & Ismail, 2021). However, these local regulations must still align with constitutional principles, creating tensions between regional autonomy and national unity. Courts and legislatures often act as mediators, ensuring that integration does not compromise human rights or constitutional protections (Bedner & Van Huis, 2010). This shows that integration is not a seamless process but one marked by negotiation and contestation. Despite challenges, the system demonstrates flexibility in accommodating both local aspirations and national frameworks. Thus, Aceh serves as a case study of contested yet functional integration in Indonesia's plural legal order.

The Indonesian model of integration contributes significantly to global debates on Islamic law and legal pluralism. Unlike monolithic approaches that either reject or fully codify sharia, Indonesia demonstrates a middle path of selective, adaptive integration (Cammack, 2010). This model ensures the preservation of Islamic identity while safeguarding democratic and constitutional values (Bowen, 2013). The balance between religious legitimacy and national coherence positions Indonesia as a reference point for other Muslim-majority nations. It also enriches theoretical debates on pluralism by offering a practical model of legal integration in diverse societies (Nurlaelawati, 2010). The Indonesian case illustrates that integration is less about uniformity and more about managing diversity constructively. In this sense, Indonesia's plural legal system represents a global paradigm of integrative governance.

RESEARCH METHOD

This study employs a qualitative research design to analyze the integration of Islamic law within Indonesia's plural legal system. A qualitative approach is chosen because it allows the researcher to capture the complexity of legal practices, cultural meanings, and social negotiations that cannot be fully explained through quantitative measures (Creswell & Poth, 2018). The method is rooted in interpretivism, focusing on how actors within the legal system construct, negotiate, and legitimize Islamic law in relation to state law (Schwandt, 2014). This aligns with socio-legal scholarship, which emphasizes the interaction between formal legal frameworks and societal values (Banakar & Travers, 2005). By adopting a socio-legal lens, the research provides insights into the lived realities of legal pluralism in Indonesia. This design is also consistent with studies on Islamic law and governance that emphasize context and cultural embeddedness (Bowen, 2013). Thus, the methodology ensures depth, relevance, and contextual accuracy.

Primary data collection is conducted through semi-structured interviews with judges, religious leaders, legal practitioners, and policymakers. Semi-structured interviews are suitable because they allow flexibility in exploring key themes while maintaining comparability across respondents (Bryman, 2016). This approach enables the researcher to elicit personal experiences, interpretations, and justifications related to the application of Islamic law. Interviews also reveal how different stakeholders perceive tensions and harmonizations within the plural legal system (Silverman, 2020). Such narratives are essential for understanding the practical operation of legal pluralism. The use of interviews has been widely adopted in Islamic law research to capture the voices of religious and legal authorities (Peletz, 2002). Therefore, interviews provide a rich source of data to analyze the dynamics of integration.

In addition to interviews, field observations are conducted in religious courts and community mediation forums. Observations are crucial to capture the interactional aspects of legal practice, such as courtroom dynamics, mediation rituals, and the symbolic dimensions of dispute resolution (Atkinson & Hammersley, 2007). This method helps document not only what actors say but also how they behave in legal and cultural settings. Observations complement interviews by validating or contrasting expressed opinions with observed practices (Emerson, Fretz, & Shaw, 2011). This triangulation strengthens the credibility of the findings by reducing the risk of reliance on a single data source. Prior studies on Islamic law in Southeast Asia have successfully used observation to study religious courts and local dispute mechanisms (Bowen, 2013). Thus, observation provides direct insights into the lived experience of plural legal integration.

Secondary data are obtained from academic literature, legal documents, and policy reports. This includes statutes, judicial rulings, fatwas, and compilations such as the *Kompilasi Hukum Islam* (KHI), which represent the codified dimensions of Islamic law in Indonesia. Scholarly works, journal articles, and policy documents provide theoretical grounding and comparative perspectives (Flick, 2018). Collecting secondary data ensures that the study situates its findings within broader debates on legal pluralism and Islamic law. The combination of primary and secondary sources enhances analytical rigor through methodological triangulation (Denzin, 2012). This is especially important in socio-legal studies, where multiple perspectives are necessary to understand overlapping systems. Thus, secondary data serve as both a background framework and a comparative benchmark for the primary findings.

Data analysis follows a grounded theory approach, enabling themes and categories to emerge inductively from the data. This approach avoids imposing external frameworks prematurely and instead prioritizes the voices and practices of participants (Charmaz, 2014). Coding is conducted in three stages: open coding, axial coding, and selective coding, which systematically develop concepts and linkages (Strauss & Corbin, 1998). NVivo software is used to manage data, ensuring transparency and systematic organization of codes. Grounded theory has been widely applied in socio-legal research to build theoretical insights grounded in empirical realities (Bryant & Charmaz, 2019). This analytical strategy aligns with the aim of uncovering how Islamic law is integrated and negotiated within Indonesia's plural legal system. Consequently, the approach provides a robust interpretive framework for the study.

To ensure research validity and reliability, several strategies are employed. Triangulation across interviews, observations, and documents enhances the trustworthiness of findings (Flick, 2018). Member checking is conducted by sharing preliminary interpretations with selected respondents to verify accuracy and credibility (Lincoln & Guba, 1985). Prolonged

engagement in the field allows the researcher to gain deeper contextual understanding and build rapport with participants. Reflexivity is also applied to acknowledge the researcher's positionality and potential biases in interpreting the data (Finlay, 2002). These measures collectively strengthen the study's methodological rigor and ensure that findings are credible and dependable. Such practices are standard in socio-legal and qualitative Islamic law research (Bowen, 2013). Therefore, the study adheres to the highest standards of qualitative research validity.

Ethical considerations are strictly maintained throughout the research process. Participants are informed about the purpose of the study, and their informed consent is obtained prior to interviews and observations. Confidentiality is ensured by anonymizing names and sensitive information in transcripts and publications. The research complies with institutional ethical review standards and international guidelines for social science research (Israel & Hay, 2006). Special attention is given to respecting cultural and religious sensitivities when engaging with judges, religious leaders, and communities. This sensitivity is essential in Islamic law research, where misrepresentation can affect both scholarly integrity and community trust (Peletz, 2002). Thus, the study prioritizes ethical responsibility alongside methodological rigor.

RESULTS

The development of Islamic law in Indonesia shows a long and dynamic trajectory from pre-colonial kingdoms to the modern state. In pre-colonial times, Islamic law was integrated with customary law, creating a flexible system that accommodated local norms and social practices (Sulasman, 2018). During Dutch colonial rule, the Receptie theory subordinated Islamic law under customary and colonial law, marginalizing its institutional role in formal courts (Abbas, 2012). Despite this, Islamic law continued to thrive socially through religious institutions, including pesantrens (Islamic boarding schools) and local religious councils (Idri, 2009). After independence, formal recognition resumed with regulations such as Law No. 1 of 1974 on Marriage and Law No. 7 of 1989 on Religious Courts (Hisyam, 2005). The reform era further strengthened Islamic law through the Compilation of Islamic Law (KHI) and Sharia-based financial regulations (Ridwan & Zain, 2021). These developments indicate that Islamic law in Indonesia has gradually transitioned from informal practice to formal integration within the national legal system.

The implementation of Islamic law varies significantly across Indonesia due to regional diversity and socio-cultural conditions. In Aceh, for example, Islamic law is formally implemented through Qanun, covering criminal, civil, and social norms (Rajafi et al., 2022). In contrast, Java and other regions display a more accommodative approach that blends Islamic law with local customs (Damayanti, 2022). West Sumatra emphasizes social piety, such as Qur'anic education and modesty, without formal sharia codification (Huda, 2021). These variations reflect both historical trajectories and local community preferences. Differences in acceptance, institutional capacity, and political support influence how Islamic law is applied. The results show that Islamic law is not monolithic but contextually adapted to each region's cultural and legal realities. This demonstrates the pluralistic nature of legal practice in Indonesia.

Religious organizations significantly shape the application and interpretation of Islamic law. Nahdlatul Ulama (NU) emphasizes social fiqh, focusing on welfare and contextual adaptation to local conditions (Yasa, 2015). Muhammadiyah promotes rationalist and progressive ijihad, encouraging renewal (tajdid) in the interpretation of Islamic norms (Lukito, 2019). Both organizations influence judicial practice, education, and public policy,

contributing to the pluralistic understanding of Islamic law (Wirdyaningsih et al., 2024). They provide frameworks that reconcile textual fidelity with societal needs. Their involvement ensures that Islamic law remains socially relevant while preserving core sharia principles. The findings indicate that religious organizations act as mediators between tradition, modernity, and state law. Their impact is crucial for legal harmonization and community acceptance.

Islamic law interacts dynamically with Indonesia's national legal framework, reflecting legal pluralism. Laws such as Marriage Law No. 1 of 1974 and the establishment of Religious Courts demonstrate the state's accommodation of sharia principles in family and civil matters (Hamzani & Idayanti, 2024). Sharia banking laws and regulations illustrate the integration of Islamic economic principles with national financial policies (Ridwan & Zain, 2021). These legal frameworks allow Islamic law to operate alongside customary and statutory laws without conflict. Judicial practice demonstrates that Islamic law complements rather than competes with state law. Religious courts adjudicate family disputes while national courts maintain overarching civil and criminal authority. The results confirm a model of coexisting legal systems that respond to societal and religious needs.

Despite formal recognition, Islamic law faces practical challenges in Indonesia. Cultural diversity, differing interpretations, and regional political dynamics cause variations in enforcement (Dahlan et al., 2024). In Aceh, challenges include balancing Qanun with constitutional rights and human rights norms. In Java, reconciling Islamic law with local customs requires negotiation and contextual adaptation. Globalization and modernization further influence public expectations and legal practices (Yusuf et al., 2024). Courts often rely on the Maqashid Sharia approach to address gaps and ambiguities. These findings highlight the ongoing tension between formal law, customary practices, and societal expectations.

The use of Maqashid Sharia principles is evident in judicial decision-making, especially in inheritance and family disputes. Judges incorporate objectives of Islamic law to ensure justice, welfare, and fairness, particularly in cases involving non-Muslim heirs through wajibah wills (Abdul et al., 2022). Observations and interviews indicate that this approach allows judicial discretion while maintaining legal consistency. Maqashid Sharia facilitates harmonization between religious norms and state law. It provides a structured methodology for contextual interpretation and adjudication. Judicial reliance on Maqashid principles demonstrates an adaptive and responsive legal system. These results suggest that integrating Islamic objectives strengthens fairness and social acceptance of rulings.

The results demonstrate that Islamic law in Indonesia has evolved from informal practice to formal integration within a pluralistic legal framework. Regional diversity, religious organizations, and socio-political factors shape its application. Formal regulations, such as Marriage Law and KHI, provide institutional support while accommodating flexibility. Maqashid Sharia principles guide judicial discretion and promote equitable outcomes. Legal pluralism allows coexistence of state, customary, and Islamic laws. Challenges remain in harmonizing regional, cultural, and human rights considerations. Overall, Islamic law operates as a dynamic, contextually adapted system contributing to Indonesia's inclusive legal landscape.

DISCUSSION

The results indicate that Indonesia's legal system is highly pluralistic, where Islamic law coexists with customary and national laws. This pluralism allows communities to adapt

legal practices according to their local cultural and religious realities (Usman, 2014). In practice, Islamic law is applied flexibly, reflecting the socio-cultural context, particularly in family law, inheritance, and moral regulations (Rajafi et al., 2022). Legal pluralism is not merely a coexistence but an interactive process where each legal system influences the other. This confirms Griffiths' (1986) theory that multiple legal systems can operate without absolute subordination to the state. The contextual adaptation of Islamic law ensures social acceptance and compliance, preventing legal alienation. Therefore, pluralism is both a challenge and an opportunity to strengthen Indonesia's inclusive legal system.

The findings show that regional diversity significantly affects the implementation of Islamic law. Aceh, with formal sharia codification, contrasts with Java or Sulawesi, where cultural accommodation prevails (Damayanti, 2022). These variations demonstrate the flexibility and context-sensitive nature of Islamic law in Indonesia. However, challenges arise in harmonizing local practices with national and human rights standards (Dahlan et al., 2024). The need for a balanced approach highlights the importance of Maqashid Sharia as a tool for aligning religious objectives with contemporary norms. Regions that fail to integrate local customs with formal law may encounter social resistance or legal conflicts. Therefore, regional adaptation is essential for effective law enforcement and societal harmony.

Religious organizations such as Nahdlatul Ulama (NU) and Muhammadiyah play a pivotal role in shaping the interpretation and application of Islamic law. NU emphasizes social fiqh and contextual welfare, while Muhammadiyah promotes rationalist ijihad and progressive renewal (Lukito, 2019; Yasa, 2015). These organizations bridge the gap between traditional norms and modern societal needs, influencing both judicial decisions and public policies. Their approaches provide pluralistic perspectives that enrich legal discourse and community practice. Collaboration with religious organizations ensures that Islamic law remains relevant and socially legitimate. Additionally, they serve as mediators between state law and community expectations. Consequently, religious organizations are key stakeholders in sustaining the adaptive and inclusive nature of Islamic law.

Islamic law's integration with the national legal framework demonstrates that plural legal systems can coexist without undermining state authority. Laws like Marriage Law No. 1 of 1974 and Sharia Banking regulations illustrate how Islamic principles can be institutionalized while maintaining compliance with Pancasila and constitutional values (Hamzani & Idayanti, 2024; Ridwan & Zain, 2021). This integration allows for both formal legal recognition and contextual flexibility in practice. It also reinforces the legitimacy of Islamic law in public and economic spheres. The Indonesian model shows that legal harmonization can be achieved without compromising core sharia objectives. Moreover, the coexistence of multiple systems promotes social cohesion by respecting cultural and religious diversity. Therefore, integration strengthens the adaptability and resilience of Indonesia's legal system.

The study highlights that the Maqashid Sharia approach is crucial in guiding judicial discretion and legislative development. By prioritizing justice, welfare, and human rights, judges can interpret Islamic law in a way that aligns with contemporary societal needs (Abdul et al., 2022). This approach ensures that rulings are equitable, especially in inheritance cases involving non-Muslims or interfaith contexts. Maqashid Sharia also facilitates reconciliation between traditional practices, modern law, and global norms. Its application reflects an adaptive jurisprudential model that emphasizes objectives over literalism. The use of Maqashid principles strengthens both legitimacy and social acceptance

of legal outcomes. Consequently, it becomes a key tool for operationalizing Islamic law in a pluralistic society.

The findings suggest that future legal reforms in Indonesia should consider pluralism, regional diversity, and religious guidance. Policies must accommodate local socio-cultural contexts while aligning with national law and international human rights standards (Huda, 2021). Collaboration with religious organizations and scholars can enhance contextual interpretation and policy formulation. This approach also encourages participatory law-making that reflects societal values. Legal reforms guided by Maqashid Sharia promote justice and social welfare while maintaining the legitimacy of Islamic law. Furthermore, adaptive frameworks increase resilience against social conflict or legal misinterpretation. Therefore, pluralism and contextuality should be central considerations in shaping Indonesia's future legal landscape.

Overall, the discussion confirms that Islamic law in Indonesia is dynamic, adaptive, and integrative. Its development is shaped by historical legacy, regional diversity, religious organizations, and legal pluralism (Siroj et al., 2023). Maqashid Sharia serves as a central principle guiding contextual interpretation and judicial discretion. Legal integration with state law demonstrates the feasibility of harmonious coexistence among multiple legal systems. Religious and community institutions enhance both social legitimacy and compliance. The adaptive and pluralistic nature of Islamic law ensures its relevance in modern Indonesian society. Ultimately, the Indonesian experience offers a valuable model for integrating Islamic law within a democratic and diverse legal system.

CONCLUSION

The development of Islamic law in Indonesia reflects a long process of adaptation shaped by historical, social, and political dynamics. From early Islamic kingdoms to colonial suppression and post-independence integration, Islamic law has maintained relevance by negotiating with customary and national law. Regional diversity and the pluralistic nature of Indonesian society have produced context-specific applications of Islamic law. In some areas, formal regulations guide implementation, while in others, local culture influences practice. Religious organizations have played an essential role in interpreting and operationalizing Islamic law according to societal needs. Their involvement has provided flexibility and social legitimacy to legal practice. Overall, Islamic law in Indonesia demonstrates a dynamic and adaptive character that responds to social realities.

The integration of Islamic law into the national legal system shows the feasibility of harmonizing multiple legal frameworks in a plural society. Formal recognition in family, economic, and civil matters allows Islamic principles to coexist with national law. Contextual application ensures that justice, welfare, and inclusiveness are prioritized in legal decision-making. Legal pluralism enables communities to navigate between Islamic law, customary norms, and state law, fostering compliance and social cohesion. Diversity in Islamic practice enriches public discourse, encourages moderation, and strengthens the resilience of legal institutions. Adaptive approaches prevent conflicts between different legal systems while maintaining the relevance of Islamic law. Thus, integration is both practical and essential for Indonesia's inclusive legal philosophy.

Moving forward, the primary challenge is to ensure Islamic law remains relevant, equitable, and responsive without losing its core principles. Legal reforms should embrace regional diversity, pluralism, and collaborative engagement with religious institutions. Contextual interpretation guided by the objectives of Islamic law provides a model for balancing tradition, modernization, and contemporary societal needs. Continuous dialogue

among scholars, policymakers, and communities is necessary to sustain adaptive jurisprudence. This approach enables Islamic law to contribute meaningfully to national legal development while reflecting socio-cultural realities. Pluralism and diversity serve as strengths in shaping a fair and resilient legal system. Ultimately, the Indonesian model offers valuable lessons for other plural societies seeking to harmonize religious and state law

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