

Assessing the Impact of Cultural Integration on the Indonesian Legal System from Multicultural Perspective

Andika Ronggo Gumuruh*

University of PGRI Banyuwangi, Indonesia

Moh. Farhan

University of PGRI Banyuwangi, Indonesia

**Corresponding Author's Email: andikaronggo@gmail.com*

Article	Abstract
<p>How to cite: Andika Ronggo Gumuruh & Moh. Farhan, 'Assessing the Impact of Cultural Integration on the Indonesian Legal System from Multicultural Perspective' ((2025) Vol. 6 No. 3 Rechtenstudent Journal Sharia Faculty of KH Achmad Siddiq Jember State Islamic University.</p> <p>DOI: 10.35719/rch.v6i3.392</p> <p>Article History: Submitted: 14/11/2025 Reviewed: 26/11/2025 Revised: 02/12/2025 Accepted: 06/12/2025</p> <p>ISSN: 2723-0406 (printed) E-ISSN: 2775-5304 (online)</p>	<p>Legal analysis in the context of multiculturalism in Indonesia is essential to understand how cultural diversity influences and shapes the national legal system. Indonesia's rich plurality of ethnicities, traditions, and belief systems presents both opportunities and challenges in harmonizing state law with local values. The development of legal pluralism demonstrates that Indonesian law is not solely built upon positive law, but is also influenced by social norms and cultural practices embedded within society. This condition highlights the importance of examining how law can function as a tool of integration in a multicultural environment while simultaneously ensuring the protection of individual rights. One of the key challenges in legal compliance arises from deeply rooted cultural patterns, particularly patriarchal norms that continue to affect legal interpretation and implementation. Using a library research method combined with normative legal analysis, this study draws upon statutory regulations, official legal documents, and academic literature to explore the relationship between multiculturalism and the legal system. The study concludes that, first, cultural integration significantly affects the Indonesian legal system, contributing both positive developments and complex challenges. Second, the main difficulty lies in balancing cultural autonomy with adherence to universal national legal principles. Third, the Indonesian legal system has progressively adapted to accommodate multicultural realities, although continuous refinement remains necessary.</p> <p>Keywords: <i>Culture, Legal, Multiculturalism.</i></p> <p>Abstrak</p> <p>Analisis hukum dalam konteks multikulturalisme di Indonesia penting untuk memahami bagaimana integrasi budaya memengaruhi sistem hukum nasional. Sebagai negara dengan keragaman budaya yang sangat luas, Indonesia menghadapi tantangan dalam menyelaraskan hukum nasional dengan nilai-nilai lokal yang berbeda-beda. Perkembangan pluralisme hukum menunjukkan bahwa sistem hukum Indonesia tidak hanya dibentuk oleh hukum positif, tetapi juga oleh norma sosial dan budaya yang hidup dan berkembang di masyarakat. Hal ini menegaskan bahwa integrasi budaya dalam sistem hukum tidak hanya berkaitan dengan penerapan aturan formal, tetapi juga menyangkut peran hukum sebagai alat perlindungan hak individu secara lebih komprehensif. Salah satu hambatan utama dalam kepatuhan hukum adalah masih kuatnya budaya patriarki yang memengaruhi cara masyarakat memahami dan menerapkan hukum. Penelitian ini menggunakan metode kepustakaan dengan pendekatan yuridis normatif berdasarkan analisis terhadap peraturan perundang-undangan, dokumen resmi, dan literatur akademik. Hasil penelitian menunjukkan bahwa, pertama, integrasi budaya memberikan dampak signifikan terhadap sistem hukum Indonesia. Kedua, tantangan terbesar adalah menemukan keseimbangan antara kebebasan budaya dan kepatuhan terhadap norma hukum nasional. Ketiga, sejumlah adaptasi telah dilakukan dalam sistem hukum</p>

Indonesia untuk mengakomodasi realitas multikulturalisme, meskipun penyempurnaan lebih lanjut tetap diperlukan. Kata Kunci: <i>Budaya, Hukum, Multikulturalisme.</i>
--

Introduction

The cultural diversity of Indonesia is one of the characteristics that distinguishes this country from other countries. With more than 300 ethnic groups and more than 700 languages spoken, Indonesia is a living example of the concept of "Bhinneka Tunggal Ika" or "Unity in Diversity".¹ This diversity is not only seen in language, but also in the traditions, arts, religions, and lifestyles of its people. In this context, it is important to understand how this cultural diversity is formed and preserved, as well as the challenges faced in maintaining harmony amidst these differences. One important aspect of cultural diversity in Indonesia is the local traditions that are still maintained and preserved by the community. These traditions not only function as a means to preserve culture, but also as moral guidelines for the community in facing the challenges of the modern era. Thus, local traditions play an important role in shaping the cultural identity and character of the Indonesian people. Language is also a key element in Indonesia's cultural diversity. Although Bahasa Indonesia functions as a lingua franca, many ethnic groups still maintain their regional languages. In the context of arts and culture, Indonesia has a variety of forms of expression that reflect its ethnic diversity. For example, performing arts such as Wayang Kulit and Kecak Dance which originate from Bali and Java, each have deep meaning and value in their cultural contexts.² In addition, Indonesian traditional music also shows rich diversity, where each region has unique instruments and musical styles.³ This shows that art and culture in Indonesia not only serve as entertainment, but also as a medium to convey social and cultural values. Religion also plays an important role in Indonesia's cultural diversity. With a Muslim majority, Indonesia also has Christian, Hindu, Buddhist and other traditional religious communities. Research shows that religious pluralism in Indonesia is often a source of conflict, but can also be a force that strengthens harmony between religious communities.⁴

In the context of tourism, Indonesia's cultural diversity is a unique attraction. The government is trying to promote cultural tourism as one of the leading sectors, by emphasizing the social and cultural values contained in local cuisine and traditions. For example, research on the development of cultural tourism in Tipang Village shows how the younger generation can play an active role in preserving and promoting local culture. This shows that tourism not only contributes to the economy but also to cultural preservation. However, the challenges in maintaining cultural diversity in Indonesia cannot be ignored. Globalization and modernization often threaten the existence of local cultures. Research shows that many local traditions and arts are threatened with extinction due to technological developments and changes in people's lifestyles. Therefore, it is important to educate the younger generation about cultural values and

¹ Ricks, J. (2022). Politically speaking: ethnic language and audience opinion in southeast asia. *Journal of East Asian Studies*, 22(3), 457-479. <https://doi.org/10.1017/jea.2022.20>.

² Fitria, T. (2023). The performance of wayang orang sriwedari surakarta: a cultural preservation. *Humaya Jurnal Hukum Humaniora Masyarakat Dan Budaya*, 3(2), 123-138. <https://doi.org/10.33830/humaya.v3i2.6276>

³ Sosrowijaya, K. (2023). Transmission of local and traditional music in indonesian popular music (case studies of indonesian music groups). *harmonia*, 1(1), 55-66. <https://doi.org/10.61978/harmonia.v1i1.165>

⁴ Idi, A. (2023). The role of religious moderation in indonesian multicultural society: a sociological perspective. *AJESH*, 2(4), 246-258. <https://doi.org/10.46799/ajesh.v2i4.55>

the importance of preserving traditions. Education also plays an important role in maintaining cultural diversity.

By integrating cultural values into the educational curriculum, students can learn to appreciate and understand the diversity that exists around them. For example, an ethnoscience-based learning approach that links local culture to natural phenomena can help students understand and appreciate their cultural heritage. In the context of national identity, Indonesia's cultural diversity can strengthen a sense of unity among people. Research shows that interactions between ethnic groups can build a stronger national identity. By understanding and appreciating differences, Indonesian society can create harmony in diversity, which in turn will strengthen national unity. For example, the Labuhan Parangkusumo tradition which combines local values with Islamic teachings shows how culture and religion can complement each other.⁵

However, the challenges in maintaining cultural diversity in Indonesia cannot be ignored. Globalization and modernization often threaten the existence of local culture. Research shows that many local traditions and arts are threatened with extinction due to technological developments and changes in people's lifestyles.⁶ Therefore, it is important to educate the younger generation about cultural values and the importance of preserving traditions. Education also plays an important role in maintaining cultural diversity. By integrating cultural values into the educational curriculum, students can learn to appreciate and understand the diversity that exists around them. For example, an ethnoscience-based learning approach that links local culture to natural phenomena can help students understand and appreciate their cultural heritage. In the context of national identity, Indonesia's cultural diversity can strengthen the sense of unity among the people. By understanding and appreciating differences, Indonesian people can create harmony in diversity, which in turn will strengthen national unity.

Overall, cultural diversity in Indonesia is a very valuable asset. With more than 300 different ethnic groups, languages, and traditions, Indonesia has great potential to be an example for other countries in terms of tolerance and appreciation of differences. However, to maintain and preserve it, joint efforts are needed from all parties, including the government, society, and the younger generation. In facing the challenges of globalization, it is important for Indonesian people to continue to preserve and preserve their cultural diversity. Through education, tourism, and preservation of traditions, Indonesia can ensure that this rich cultural heritage will continue to live and thrive for future generations. Thus, cultural diversity is not only a national identity, but also a source of strength and pride for all Indonesian people.

Integration of culture with the national legal system is a complex challenge faced by many countries, including Indonesia. In this context, the challenge can be seen from various aspects, ranging from differences in cultural values to the gap between positive law and local norms. One of the main challenges is how national law can accommodate the cultural diversity that exists in society. This is important because law does not only function as a tool for enforcing norms, but also as a reflection of the cultural values that live in society.⁷ First, differences in

⁵ Nuzulanisa, K. and Fariha, Z. (2022). Religious pluralism in labuhan parangkusumo tradition: communicating local javanese wisdom and the moral message of the qur'an. *Muṣḥaf Jurnal Tafsir Berwawasan Keindonesiaan*, 3(1), 25-43. <https://doi.org/10.33650/mushaf.v3i1.4301>

⁶ Waluyo, H. and Wahyuni, A. (2023). Art preservation through karang taruna empowerment in mekar jaya village : a case study of kompangan arts and traditional dance. *International Journal of Multidisciplinary Applied Business and Education Research*, 4(2), 463-470. <https://doi.org/10.11594/ijmaber.04.02.14>

⁷ Hadad, A. (2020). Politik hukum dalam penerapan undang-undang ite ; untuk menghadapi dampak revolusi industri 4.0. *Khazanah Hukum*, 2(2), 65-72. <https://doi.org/10.15575/kh.v2i2.8662>

cultural values often become a source of conflict when national laws are applied. For example, customary law in a region may conflict with positive law established by the central government. This can cause dissatisfaction among communities who feel that the laws applied do not reflect their values and traditions. Research shows that harmonization between customary law and national law is an important step to create justice and sustainability in a multicultural society.⁸ Second, another challenge faced is the lack of public understanding of applicable laws. Effective legal counseling is essential to increase public legal awareness. Legal counseling activities can help the public understand their rights and obligations in the context of applicable laws, as well as how the law interacts with their cultural values. In this case, an approach that involves the community in the counseling process can increase its effectiveness. In addition, cultural integration in the legal system also requires an approach that is sensitive to the local context. Research shows that an approach that prioritizes dialogue and mediation between parties with different interests can help resolve conflicts that arise due to cultural differences.⁹

In this context, it is important to involve community leaders and local stakeholders in the legal decision-making process related to their culture. In addition, the challenges in integrating culture with national law can also be seen in terms of legal education. Education that emphasizes multicultural values and an understanding of cultural diversity is essential to building inclusive legal awareness.¹⁰ Thus, the younger generation can grow up with a better understanding of the importance of respecting differences and how law can serve as a tool to maintain social harmony. On the other hand, there are also structural challenges within the legal system itself. Many legal systems in developing countries, including Indonesia, are still influenced by colonial legacies that do not always meet the needs of today's society.¹¹ Therefore, there needs to be legal reform that takes into account local values and community culture. This reform must be carried out by involving various parties, including academics, legal practitioners, and civil society.

Another challenge is the resistance from certain parties to legal changes that accommodate local culture. Some groups may feel that the changes threaten their interests or power. Therefore, it is important to create a safe and constructive dialogue space where all parties can express their opinions. This can also help reduce tensions that often arise due to differences of opinion regarding law and culture. In the context of criminal law, the challenge of cultural integration is also seen in the application of legal sanctions that often do not consider local cultural values. For example, the application of the death penalty in certain cases often reaps pros and cons, especially when the cultural values of the community are not in line with the practice of the law.¹² Therefore, it is important to conduct an in-depth study on how criminal

⁸ Fauzi, M. (2023). Harmonisasi hukum adat dengan hukum islam. *Comserva Jurnal Penelitian Dan Pengabdian Masyarakat*, 3(07), 2483-2489. <https://doi.org/10.59141/comserva.v3i07.993>

⁹ Erlangga, O. (2023). Dialog dan mediasi: perspektif komunikasi konflik dalam strategi manajemen konflik. *Inovasi Global Jurnal*, 1(2), 180-187. <https://doi.org/10.58344/jig.v1i2.28>

¹⁰ Agustina, L. and Bidaya, Z. (2019). Integrasi nilai-nilai pendidikan multikultural dalam proses pembelajaran ppkn di smp negeri 3 lingsar lombok barat. *Civics Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan*, 6(2), 54. <https://doi.org/10.31764/civics.v6i2.674>

¹¹ Prawiraharjo, B. (2023). Implementasi ide keseimbangan monodualistik dalam undang-undang nomor 1 tahun 2023 tentang kitab undang-undang hukum pidana. *Jurnal Hukum Progresif*, 11(2), 159-171. <https://doi.org/10.14710/jhp.11.2.159-171>

¹² Prawiraharjo, B. (2023). Implementasi ide keseimbangan monodualistik dalam undang-undang nomor 1 tahun 2023 tentang kitab undang-undang hukum pidana. *Jurnal Hukum Progresif*, 11(2), 159-171. <https://doi.org/10.14710/jhp.11.2.159-171>

law can be adapted to existing cultural values. Furthermore, the integration of culture in the legal system must also consider gender aspects. In many cultures, women often face discrimination in the application of the law. Therefore, it is important to ensure that the laws applied are not only socially just but also sensitive to gender issues.¹³ This can be done by involving women in legal decision-making processes and ensuring that their voices are heard. Another challenge that needs to be addressed is the impact of globalization on local cultures. Globalization often brings new values and practices that can threaten the sustainability of local cultures.

Therefore, it is important to develop strategies that can protect and promote local cultures within the context of national law. This includes recognizing the rights of indigenous peoples and protecting their cultural heritage. In facing this challenge, collaboration between government, communities, and academics is essential. By involving various parties, the integration process can be carried out more effectively and responsive to the needs of the community. Ultimately, the challenge of integrating culture with the national legal system is a complex and multidimensional issue. A holistic and inclusive approach is needed to address this challenge. This includes a deep understanding of cultural values, effective legal education, and legal reform that takes into account the local context. In this way, the legal system can serve as a tool to create justice and harmony in a diverse society.

The development of Indonesian society today is greatly influenced by modern social, technological, and legal dynamics. In this context, issues such as hatred on social media, education, and law enforcement become very relevant. Hate speech, for example, has become a disturbing phenomenon in society, especially with the increasing use of social media. Research shows that forms of legal acts that were previously not regulated by laws and regulations are now emerging due to the development of social tools, including hatred on social media.¹⁴ This shows that the law must adapt to rapid social change. Law enforcement in Indonesia also faces significant challenges. Research by Masfan et al. Highlights the importance of law enforcement in national development, where without effective law enforcement, development will be hampered.¹⁵ With the increasing population and complexity of social problems, law enforcement must be carried out continuously to provide protection and welfare for all Indonesian people. Therefore, modern law must be able to answer these challenges with a progressive and responsive approach to social change.

In the legal context, the progressive legal theory approach is important to answer existing legal problems, including legal reflections that often occur in Indonesia.¹⁶ This approach requires the courage to make legal breakthroughs that can bridge the gap between community needs and existing regulations. This is in line with efforts to improve the rule of law in Indonesia, where legal development must be the main agenda to overcome various existing

¹³ Akhsan, A., Adib, H., & Wiyani, N. (2021). Integrasi islam, sains dan budaya: tinjauan teoritis. *Jurnal Intelektualita Keislaman Sosial Dan Sains*, 10(2), 239-248. <https://doi.org/10.19109/intelektualita.v10i2.9412>

¹⁴ Kartika, S. and Nurhayati, N. (2023). Ujaran kebencian (hate speech) di media sosial dalam konteks hukum dan perubahan sosial (studi kasus pada masyarakat kota medan). *Jurnal Mercatoria*, 16(1), 99-106. <https://doi.org/10.31289/mercatoria.v16i1.7668>

¹⁵ Masfan, M., Miroharjo, D., & Sahari, A. (2021). Penegakan hukum oleh ditreskrimsus polda sumatera utara terhadap ujaran kebencian menggunakan sarana media sosial. *Iuris Studia Jurnal Kajian Hukum*. <https://doi.org/10.55357/is.v2i3.159>

¹⁶ Sukananda, S. (2018). Pendekatan teori hukum progresif dalam menjawab permasalahan kesejangan hukum (legal gaps) di indonesia. *Jurnal Hukum Ekonomi Syariah*, 1(2), 135. <https://doi.org/10.30595/jhes.v1i2.3924>

legal problems.¹⁷ The development of technology, especially in the digital era, also has a significant impact on law and society. Therefore, modern law must be able to accommodate this technological development to create relevant and effective regulations. Gender-based violence on social media is also an important issue that needs to be addressed through legal education. With increasing awareness of social issues, it is hoped that the public will be able to better understand their rights and fight against acts of violence that occur. Effective legal education can help create a more just and equal society, where every individual has the same right to be protected. In the context of legal development, it is important to consider how law can function as a tool of social engineering.¹⁸

Law does not only function as a tool to uphold justice, but also as a means to shape desired social behavior. Therefore, legal policies must be designed by considering the social and cultural context of Indonesian society. Social changes that occur in Indonesia also affect the way society views the law. Research shows that the positivism paradigm in law is starting to shift towards a more inclusive and responsive approach to the needs of society.¹⁹ This reflects the need to develop legal theories that are more relevant to existing social conditions. In facing modern legal challenges, it is important for government and society to work together to create effective and responsive regulations. Therefore, law and society must support each other in achieving sustainable development goals. Finally, it is important to recognize that social and legal change in Indonesia is a dynamic process. The law must be able to adapt to changes that occur in society, including in the context of technological developments and social media. With a progressive and inclusive approach, it is hoped that the law can function as a tool to create a more just and prosperous society.

Research Method

The library research method with normative legal analysis is a very relevant approach in the context of legal analysis related to multiculturalism and the impact of cultural integration on the legal system in Indonesia. This method focuses on the collection and analysis of secondary data from various legal sources, including laws and regulations, official documents, and academic literature. In this context, this study aims to understand how cultural integration can affect the existing legal system, as well as how the law can adapt to the cultural diversity that exists in Indonesia.

The library research method also allows researchers to collect and analyze various relevant legal sources. According to Benuf and Azhar, there are three types of legal research methods, including the normative method which is very suitable for analyzing contemporary legal problems.²⁰ In the context of multiculturalism, this method can be used to explore how the law can adapt to social and cultural changes that occur in society.

¹⁷ Setiadi, W. (2012). Pembangunan hukum dalam rangka peningkatan supremasi hukum. *Jurnal Rechts Vinding Media Pembinaan Hukum Nasional*, 1(1), 1. <https://doi.org/10.33331/rechtsvinding.v1i1.103>

¹⁸ Safira, M. (2017). Law is a tool of social engineering dalam penanganan tindak pidana korupsi di indonesia ditinjau dari hukum islam dan perundang-undangan di indonesia. *Kodifikasia*, 11(1), 118. <https://doi.org/10.21154/kodifikasia.v11i1.1140>

¹⁹ Afifi, G. (2022). Pengaruh paham positivisme dalam perkembangan ilmu hukum di indonesia. *Amnesti Jurnal Hukum*, 4(2), 170-181. <https://doi.org/10.37729/amnesti.v4i2.3946>

²⁰ Benuf, K. and Azhar, M. (2020). Metodologi penelitian hukum sebagai instrumen mengurai permasalahan hukum kontemporer. *Gema Keadilan*, 7(1), 20-33. <https://doi.org/10.14710/gk.2020.7504>

Result and Discussion

The Impact of Cultural Integration on the Indonesian Legal System

Customary law in Indonesia is an integral part of the national legal system that reflects the diversity of culture and traditions of society. In the context of legal pluralism, customary law functions as a living and relevant source of law in regulating the social life of society. According to Irianto, legal pluralism in Indonesia shows that customary law is not only recognized, but also has an important role in the formation of a national legal system that includes various norms and values that apply in society.²¹ This is in line with Hadi's view that customary law must be placed in a reasonable position in the development of legal material that is in accordance with cultural diversity in Indonesia.²²

The existence of customary law is also seen in various aspects of life, including in criminal law. Mulyadi highlighted that customary criminal law in Indonesia, such as that applicable in Nanggroe Aceh Darussalam, is regulated in legislation that recognizes the existence of qanun as a form of implementation of customary law.²³ This shows that customary law not only functions as a social norm, but is also integrated into the positive legal framework applicable in Indonesia. In addition, research by Rahmasari et al. shows that formal recognition of customary law is very important to achieve harmony in village governance, where customary law plays a role in protecting the rights of indigenous peoples.²⁴

In the context of marriage, customary law also has a significant influence. Research by Khusairi and Mandala shows that customary marriage practices in Kerinci have unique characteristics and are regulated by customary law norms that apply in the community.²⁵ In addition, Kristina examines the application of customary law in Talang Mamak marriages, which shows how customary law influences the status of husband and wife and property in marriage.²⁶ This reflects that customary law has a broad impact in regulating social and economic relations in society.

However, challenges to the existence of customary law also arise, especially in the context of modernization and the influence of positive law. Research by Warjiyati reveals that customary law is often marginalized in conflict resolution, especially in autonomous regions, due to inconsistent state policies. In addition, research by Suartina shows that the marginalization of customary law can have a negative impact on the social and economic lives of indigenous communities.²⁷ Therefore, it is important to recognize and protect the existence of customary law so that it can function effectively in the national legal system.

²¹ Irianto, S. (2017). Sejarah dan perkembangan pemikiran pluralisme hukum dan konsekuensi metodologisnya. *Jurnal Hukum & Pembangunan*, 33(4), 485. <https://doi.org/10.21143/jhp.vol33.no4.1425>

²² Hadi, S. (2018). Hukum positif dan the living law (eksistensi dan keberlakuannya dalam masyarakat). *Dih Jurnal Ilmu Hukum*. <https://doi.org/10.30996/dih.v0i0.1588>

²³ Mulyadi, L. (2013). Eksistensi hukum pidana adat di indonesia : pengkajian asas, norma, teori, praktik dan prosedurnya. *Jurnal Hukum Dan Peradilan*, 2(2), 225. <https://doi.org/10.25216/jhp.2.2.2013.225-246>

²⁴ Rahmasari, B., Umami, A., & Gautama, T. (2023). Pengaruh hukum adat dalam pengaturan pemerintahan desa: perspektif normatif. *Muhammadiyah Law Review*, 7(2), 60. <https://doi.org/10.24127/mlr.v7i2.2770>

²⁵ Khusairi, H. and Mandala, I. (2023). Perkawinan adat: analisis hukum dan sistem perkawinan di kerinci dalam perspektif hukum islam. *Istinbath*, 21(2), 227-242. <https://doi.org/10.20414/ijhi.v21i2.565>

²⁶ Kristina, D. (2023). Eksistensi penerapan hukum adat dalam perkawinan adat talang mamak. *Jurnal Hukum Dan Ham Wara Sains*, 2(09). <https://doi.org/10.58812/jhhws.v2i09.619>

²⁷ Suartina, T. (2020). Marginalisasi hukum adat pada masyarakat adat the marginalization of adat law on adat communities. *Jurnal Masyarakat Dan Budaya*. <https://doi.org/10.14203/jmb.v22i1.936>

Overall, customary law in Indonesia not only functions as a social norm, but also as part of a broader legal system. Recognition and integration of customary law in the national legal system is essential to maintain cultural diversity and protect the rights of indigenous peoples. Thus, efforts to increase understanding and appreciation of customary law must continue to be carried out, both by the government, society, and academics, so that customary law can contribute optimally to the development of national law.²⁸

Challenges that Arise in Accommodating Cultural Values in Law Enforcement

In the context of law enforcement, the challenges that arise in accommodating cultural values are very complex and diverse. One of the main challenges is how national laws can adapt to diverse local values in Indonesia, a country with many tribes and cultures. Research shows that effective law enforcement must consider the cultural values of the community so that they can be accepted and respected by citizens.²⁹ This is important because laws that do not reflect local values can lead to dissatisfaction and rejection from the community, which in turn can hinder the implementation of the law itself.³⁰

In addition, there are challenges in terms of public legal awareness. Research shows that low levels of legal awareness among the public can result in higher violations of the law. When people do not understand or disagree with existing laws, they tend to ignore them. Therefore, it is important to increase legal awareness through education and socialization that involves local cultural values, so that people feel more involved and responsible for the applicable laws. Furthermore, law enforcement often deals with customary law practices that may conflict with positive law. Customary law, which is an integral part of local culture, often has a different way of resolving disputes than the formal legal system. When positive law does not accommodate customary law, this can lead to conflict and injustice. Therefore, it is important to find a balance between positive law and customary law so that both can function harmoniously in society.

Another significant challenge is discrimination in law enforcement. Research shows that certain groups, such as women and minorities, are often treated unfairly in the legal system. This suggests the need for a more inclusive approach to law enforcement, which not only accommodates cultural values but also ensures that all groups in society are treated fairly and equally before the law. In this context, multicultural education is also important. Education that integrates local cultural values can help shape positive attitudes towards the law and increase public understanding of the importance of fair and just law enforcement. In this way, young people can be equipped with a better understanding of the law and their cultural values, thereby contributing to more effective law enforcement in the future.

On the other hand, challenges in law enforcement also arise from corruption and abuse of power by law enforcement officers. Research shows that corruption can damage public trust in the legal system and hinder fair law enforcement. Therefore, it is important to implement a strict and transparent oversight system in law enforcement to prevent corrupt practices and ensure that the law is enforced fairly and consistently.

²⁸ Safitri, A. (2022). Eksistensi hukum adat dalam tata hukum indonesia. *Rechtenstudent*, 3(2), 214-230. <https://doi.org/10.35719/rch.v3i2.124>

²⁹ Prawiraharjo, B. (2023). Implementasi ide keseimbangan monodualistik dalam undang-undang nomor 1 tahun 2023 tentang kitab undang-undang hukum pidana. *Jurnal Hukum Progresif*, 11(2), 159-171. <https://doi.org/10.14710/jhp.11.2.159-171>

³⁰ Ali, M. (2017). Fondasi ilmu hukum berketuhanan: analisis filosofis terhadap ontologi, epistemologi, dan aksiologi. *Pandecta Research Law Journal*, 11(2), 124-135. <https://doi.org/10.15294/pandecta.v11i2.7844>

Furthermore, the challenges in law enforcement are also related to globalization and rapid social change. These changes often bring new values that may conflict with local cultural values.³¹ Therefore, law enforcement needs to adapt to these changes without ignoring existing cultural values. This requires a flexible and responsive approach to the social dynamics that occur in society.

In this case, the role of advocates and legal practitioners is also very important. They must be able to understand and integrate cultural values in their legal practice, as well as strive to protect the rights of communities that may be marginalized by the existing legal system.³² In this way, advocates can contribute to fairer and more just law enforcement, as well as help build public trust in the legal system.

Finally, the challenge of accommodating cultural values in law enforcement also includes the need for ongoing legal reform. This reform must include recognition of cultural diversity and customary law, as well as efforts to create a legal system that is more inclusive and responsive to the needs of the community. In this way, law enforcement can become an effective tool for achieving social justice and protecting the rights of all citizens.

The Legal System in Indonesia Adapts to the Reality of Multiculturalism

The legal system in Indonesia is a complex and diverse entity, reflecting the reality of multiculturalism in society. In this context, law not only functions as a tool to uphold justice, but also as a means to accommodate the various values and norms that exist in a pluralistic society. This can be seen from the interaction between national law and customary law, as well as religious law, each of which has different characteristics and principles.³³

First, customary law in Indonesia plays an important role in the national legal system. Customary law communities have long-standing traditions and norms, which are often inconsistent with applicable positive law. For example, Undang-undang No. 41 Tahun 1999 Tentang Kehutanan treats customary law communities differently, indicating a lack of harmony in the regulation of land and natural resource rights.³⁴ This creates challenges in law enforcement, where customary law is often ignored in the legislative and law enforcement process.

Second, the existence of Islamic law in the national legal system also adds a dimension of multiculturalism. Islamic law is recognized in several aspects, such as in marriage and inheritance law, but often faces challenges in its implementation. The involvement of the House of Representatives (DPR) in the ratification of Islamic law shows resistance from several members who do not support this legal system, creating dualism of terminology and a gap

³¹ Maryani, A., Wibowo, B., Prasasti, S., Cemara, F., & Josep, D. (2022). Nilai gotong royong budaya robo-robo dalam pengembangan materi pembelajaran ips di smp. *Sosial Khatulistiwa Jurnal Pendidikan Ips*, 2(1), 19. <https://doi.org/10.26418/skjpi.v2i1.53512>

³² Spaltani, B. (2020). Peran advokat dalam penegakan hukum terorisme dengan pendekatan hukum transendental. *Kanun Jurnal Ilmu Hukum*, 21(3), 397-416. <https://doi.org/10.24815/kanun.v21i3.14237>

³³ Suherman, E. (2023). Analisis teori perubahan hukum dalam kebijakan hukum ekonomi syariah di indonesia. *Madinah Jurnal Studi Islam*, 10(2), 200-210. <https://doi.org/10.58518/madinah.v10i2.1811>

³⁴ Gelu, K. (2023). Implikasi hukum putusan mahkamah konstitusi nomor 35/puu- x/2012 terhadap eksistensi masyarakat hukum adat. *Comserva Jurnal Penelitian Dan Pengabdian Masyarakat*, 3(02), 407-417. <https://doi.org/10.59141/comserva.v3i02.778>

between common law and Islamic law.³⁵ This requires harmonization between the two legal systems to achieve justice for all parties.

Furthermore, multicultural education is an important instrument in building legal awareness in society. Education that integrates multicultural values can help society understand and appreciate differences, and encourage intercultural dialogue. Research shows that multicultural education can reduce social conflict and increase social cohesion in diverse societies.³⁶ Therefore, it is important for the government to prioritize multicultural education in national education policy. On the other hand, challenges in law enforcement in Indonesia also include issues of corruption and gender inequality. Rampant corruption hampers the law enforcement process and creates inequality in various sectors, including in access to justice for women.³⁷ In this context, the legal system needs to be strengthened to ensure that all individuals, regardless of gender or social background, have equal access to justice.

In natural resource management, legal pluralism is also a significant issue. Mining management, for example, must consider the existence of customary laws that regulate local people's rights to land and natural resources. Research shows that the integration of natural resource management policies in the context of legal pluralism is essential to achieving sustainability and social justice.³⁸ This requires dialogue between the government and indigenous communities to reach a mutually beneficial agreement.

Furthermore, the legal system in Indonesia must also be able to adapt to the times, including in facing the challenges of globalization and technology. In the digital era, copyright and intellectual property protection is becoming increasingly important. Research shows that an integrated copyright legal system can help eradicate the trade in pirated books and protect creative works. Therefore, there needs to be legal reform that is responsive to social and technological changes.

The legal system in Indonesia must also pay attention to the rights of minorities and vulnerable groups. In this context, the protection of women's and children's rights is very important, especially in cases of mixed marriages involving foreign nationals. Research shows that mixed marriages can cause problems related to children's citizenship status and land rights. Therefore, there needs to be clear regulations to protect children's rights in mixed marriages.

Ultimately, achieving a just and inclusive legal system requires collaboration between various stakeholders, including government, academics, and civil society. Constructive dialogue between various parties can help create policies that are more responsive to the needs of diverse communities. Research shows that a collaborative approach to legal development can produce better solutions to complex legal problems in Indonesia. Overall, the legal system in Indonesia must be able to adapt to the reality of existing multiculturalism. This requires ongoing efforts to integrate various legal systems, respect the rights of all groups, and create social justice

³⁵ Hasibuan, K. (2023). Pemberlakuan hukum syariah dalam sistem hukum nasional: studi kasus tentang penegakan hukum syariah di negara asia. *Jurnal Hukum Dan Ham Wara Sains*, 2(10), 942-951. <https://doi.org/10.58812/jhhws.v2i10.707>

³⁶ Somantrie, H. (2011). Konflik dalam perspektif pendidikan multikultural. *Jurnal Pendidikan Dan Kebudayaan*, 17(6), 660-672. <https://doi.org/10.24832/jpnk.v17i6.57>

³⁷ Baidi, R. (2019). Peluang dan tantangan penegakan hukum dalam pemberantasan tindak pidana korupsi. *Hukum Pidana Dan Pembangunan Hukum*, 1(2). <https://doi.org/10.25105/hpph.v1i2.5464>

³⁸ Nugroho, W. (2019). Konsep integrasi kebijakan pengelolaan pertambangan perspektif pluralisme hukum di indonesia. *Masalah-Masalah Hukum*, 48(4), 402. <https://doi.org/10.14710/mmh.48.4.2019.402-410>

for the entire community. Thus, the legal system can function as a tool to achieve social harmony and welfare for all citizens.

Conclusion

Cultural integration has a significant impact on the Indonesian legal system, both in positive and challenging aspects. On the one hand, the recognition and application of cultural values, such as local customary law and sharia, strengthens the identity of local communities and provides more inclusive legal access for indigenous peoples and minority groups. In addition, cultural integration also helps create policies that are more responsive to the needs and characteristics of communities in each region. However, cultural integration also raises the potential for conflict between customary norms and national law, especially related to human rights issues, such as the rights of women and children. Disharmony between cultural values and modern regulations can create legal uncertainty and social tension.

The main challenge in accommodating cultural values is finding a balance between cultural freedom and compliance with universal national legal norms. Several cases show conflicts between customary law and human rights principles, such as in cases of child marriage or gender-based discrimination. In addition, differences in cultural-based regulations at the regional level also risk creating non-uniformity in law enforcement, which can cause confusion for the community. Another challenge is the limited capacity of law enforcement agencies to understand and respect cultural diversity. Discrimination and marginalization of minority groups can arise if the laws applied do not fairly take cultural realities into account. Coordination between customary, religious, and general courts also requires more attention to ensure effective integration without overlapping authority.

The Indonesian legal system has made a number of adaptations to accommodate the reality of multiculturalism. One of these is the formal recognition of the existence of customary law and religious courts, as seen in the Regional Autonomy Law and the implementation of sharia in Aceh. The government has also pursued policies that take cultural aspects into account, such as in the protection of indigenous peoples' rights and other affirmative policies. However, to ensure effective cultural integration, ongoing dialogue and collaboration between the government, indigenous peoples, and legal institutions are needed. The legal system must be more adaptive by involving cultural experts in the judicial process and strengthening training for law enforcement officers to be more sensitive to culture. In addition, harmonization between customary law and national law must continue to be carried out to minimize the potential for normative conflicts and ensure fair and equitable legal protection for all people. With these steps, the Indonesian legal system is expected to be more responsive and inclusive in facing the challenges of multiculturalism, while still upholding universal principles such as justice, equality, and human rights.

Bibliography

Journal

- Afifi, Guntur. "Pengaruh Paham Positivisme dalam Perkembangan Ilmu Hukum di Indonesia." *Amnesti: Jurnal Hukum* Vol. 4, no. 2, 2022. <https://doi.org/10.37729/amnesti.v4i2.3946>.
- Agustina, Linda, dan Zaini Bidaya. "INTEGRASI NILAI-NILAI PENDIDIKAN MULTIKULTURAL DALAM PROSES PEMBELAJARAN PPKn DI SMP NEGERI 3 LINGSAR LOMBOK BARAT." *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan*

- Pancasila dan Kewarganegaraan Vol. 6, no. 2, 2019. <https://doi.org/10.31764/civicus.v6i2.674>.
- Akhsan, Akhsan, Hamdan Adib, dan Novan Ardy Wiyani. "Integrasi Islam, Sains dan Budaya: Tinjauan Teoritis." *Jurnal Intelektualita: Keislaman, Sosial dan Sains* Vol. 10, no. 2, 2021. <https://doi.org/10.19109/intelektualita.v10i2.9412>.
- Ali, Mahrus. "Fondasi Ilmu Hukum Berketuhanan: Analisis Filosofis terhadap Ontologi, Epistemologi, dan Aksiologi." *Pandecta: Research Law Journal*, Vol. 11, no. 2, 2017. <https://doi.org/10.15294/pandecta.v11i2.7844>.
- Baidi, Ribut. "Peluang Dan Tantangan Penegakan Hukum Dalam Pemberantasan Tindak Pidana Korupsi." *Hukum Pidana dan Pembangunan Hukum*, Vol. 1, no. 2, 2019. <https://doi.org/10.25105/hpph.v1i2.5464>.
- Benuf, Kornelius, dan Muhamad Azhar. "Metodologi Penelitian Hukum sebagai Instrumen Mengurai Permasalahan Hukum Kontemporer." *Gema Keadilan*, Vol. 7, no. 1, 2020. <https://doi.org/10.14710/gk.2020.7504>.
- Erlangga, Ori, Syamsir Syamsir, M. Ferdian Abduravi, Hilman Mulki Syaenra, Muhammad Fayet, dan Pio Andika Nambela. "Dialog Dan Mediasi: Perspektif Komunikasi Konflik Dalam Strategi Manajemen Konflik." *Jurnal Inovasi Global*, Vol. 1, no. 2, 2023. <https://doi.org/10.58344/jig.v1i2.28>.
- Fauzi, Muhammad Ali, Heppi Septiani, dan Zainatus Sholehah. "Harmonisasi Hukum Adat dengan Hukum Islam." *COMSERVA : Jurnal Penelitian dan Pengabdian Masyarakat*, Vol. 3, no. 07, 2023. <https://doi.org/10.59141/comserva.v3i07.993>.
- Fitria, T. "The performance of wayang orang sriwedari surakarta: a cultural preservation". *Humaya Jurnal Hukum Humaniora Masyarakat Dan Budaya*, Vol 3, No. 2, 2023.
- Hadad, Alwi Al. "Politik Hukum dalam Penerapan Undang-Undang ITE ; untuk Menghadapi Dampak Revolusi Industri 4.0." *Khazanah Hukum* 2, no. 2, 2020. <https://doi.org/10.15575/kh.v2i2.8662>.
- Hadi, Syofyan. "Hukum Positif Dan The Living Law (Eksistensi dan Keberlakuannya dalam Masyarakat)." *DiH: Jurnal Ilmu Hukum*, 2018, <https://doi.org/10.30996/dih.v0i0.1588>.
- Hasibuan, Kalijunjung, Adnani Ma, dan Yana Priyana. "Pemberlakuan Hukum Syariah dalam Sistem Hukum Nasional: Studi Kasus tentang Penegakan Hukum Syariah di Negara Asia." *Jurnal Hukum dan HAM Wara Sains*, Vol. 2, no. 10, 2023. <https://doi.org/10.58812/jhhws.v2i10.707>.
- Idi, Abdullah, dan Deni Priansyah. "The Role of Religious Moderation in Indonesian Multicultural Society: A Sociological Perspective." *Asian Journal of Engineering, Social and Health* Vol. 2, no. 4, 2023. <https://doi.org/10.46799/ajesh.v2i4.55>.
- Irianto, Sulistyowati. "Sejarah Dan Perkembangan Pemikiran Pluralisme Hukum Dan Konsekuensi Metodologisnya." *Jurnal Hukum & Pembangunan*, Vol. 33, no. 4, 2017. . <https://doi.org/10.21143/jhp.vol33.no4.1425>.
- Kartika, Sahnaz, dan Nurhayati Nurhayati. "Ujaran Kebencian (Hate Speech) di Media Sosial dalam Konteks Hukum dan Perubahan Sosial (Studi Kasus pada Masyarakat Kota Medan)." *JURNAL MERCATORIA*, Vol. 16, no. 1, 2023. <https://doi.org/10.31289/mercatoria.v16i1.7668>.
- Khusairi, Halil, dan Ican Mandala. "Perkawinan Adat: Analisis Hukum Dan Sistem Perkawinan Di Kerinci Dalam Perspektif Hukum Islam." *Istinbath*, Vol. 21, no. 2, 2023. <https://doi.org/10.20414/ijhi.v21i2.565>.

- Kristina, Della. "Eksistensi Penerapan Hukum Adat Dalam Perkawinan Adat Talang Mamak." *Jurnal Hukum dan HAM Wara Sains*, Vol. 2, no. 09, 2023. <https://doi.org/10.58812/jhhws.v2i09.619>.
- Maryani, Aprilia, Bimo Pramono Putro Wibowo, Santika Dewi Prasasti, Firnanden Darma Cemara, dan Dwi Fan Josep. "Nilai Gotong Royong Budaya Robo-Robo dalam Pengembangan Materi Pembelajaran IPS di SMP." *Sosial Khatulistiwa: Jurnal Pendidikan IPS*, Vol. 2, no. 1, 2022. <https://doi.org/10.26418/skjp.v2i1.53512>.
- Masfan, M., Miroharjo, D., & Sahari, A.. "Penegakan Hukum oleh Ditreskrimsus Polda Sumatera Utara terhadap Ujaran Kebencian Menggunakan Sarana Media Sosial." *Iuris Studia: Jurnal Kajian Hukum*, 2021. <https://doi.org/10.55357/is.v2i3.159>.
- Mulyadi, Lilik. "EKSISTENSI HUKUM PIDANA ADAT DI INDONESIA : Pengkajian Asas, Norma, Teori, Praktik dan Prosedurnya." *Jurnal Hukum dan Peradilan*, Vol. 2, no. 2, 2013. <https://doi.org/10.25216/jhp.2.2.2013.225-246>.
- Nugroho, Wahyu. "Konsep Integrasi Kebijakan Pengelolaan Pertambangan Perspektif Pluralisme Hukum Di Indonesia." *Masalah-Masalah Hukum* Vol. 48, no. 4, 2019. <https://doi.org/10.14710/mmh.48.4.2019.402-410>.
- Nuzulanisa, Kafhaya, dan Zidna Fariha. "Religious Pluralism In Labuhan Parangkusumo Tradition: Communicating Local Javanese Wisdom And The Moral Message Of The Qur'an." *MUŞHAF Jurnal Tafsir Berwawasan Keindonesiaan*, Vol 3, no. 1, 2022. <https://doi.org/10.33650/mushaf.v3i1.4301>.
- Ola Gelu, Klemens, Saryono Yohanes, dan Ebu Kosmas. "Implikasi Hukum Putusan Mahkamah Konstitusi Nomor 35/PUU- X/2012 Terhadap Eksistensi Masyarakat Hukum Adat." *COMSERVA : Jurnal Penelitian dan Pengabdian Masyarakat*, Vol. 3, no. 02, 2023.
- Prawiraharjo, Bagus Satrio Utomo. "Implementasi Ide Keseimbangan Monodualistik Dalam Undang-Undang Nomor 1 Tahun 2023 Tentang Kitab Undang-Undang Hukum Pidana." *Jurnal Hukum Progresif*, Vol. 11, no. 2, 2023. <https://doi.org/10.14710/jhp.11.2.159-171>
- Rahmasari, Betha, Ariza Umami, dan Tirta Gautama. "Pengaruh Hukum Adat dalam Pengaturan Pemerintahan Desa: Perspektif Normatif." *Muhammadiyah Law Review*, Vol. 7, no. 2, 2023. <https://doi.org/10.24127/mlr.v7i2.2770>.
- Ricks, J. "Politically speaking: ethnic language and audience opinion in southeast asia". *Journal of East Asian Studies*, Vol. 22, No. 3, 2022. <https://doi.org/10.1017/jea.2022.20>.
- Safira, Martha. "Law Is A Tool Of Social Engineering Dalam Penanganan Tindak Pidana Korupsi Di Indonesia Ditinjau Dari Hukum Islam Dan Perundang-Undangan Di Indonesia." *Kodifikasi*, Vol. 11, no. 1, 2017. <https://doi.org/10.21154/kodifikasi.v11i1.1140>.
- Safitri, Amrita Ajeng, Ibnu Khoirun, Syafira Puji Astutik, dan Mochammad Agus Rachmatulloh. "Eksistensi Hukum Adat Dalam Tata Hukum Indonesia." *Rechtenstudent*, Vol. 3, no. 2, 2022. <https://doi.org/10.35719/rch.v3i2.124>.
- Setiadi, Wicpto. "PEMBANGUNAN Hukum Dalam Rangka Peningkatan Supremasi Hukum." *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, Vol. 1, no. 1, 2012. <https://doi.org/10.33331/rechtsvinding.v1i1.103>.
- Somantrie, Hermana. "Konflik Dalam Perspektif Pendidikan Multikultural." *Jurnal Pendidikan dan Kebudayaan*, Vol. 17, no. 6, 2011. <https://doi.org/10.24832/jpnk.v17i6.57>.
- Sosrowijaya, K. Transmission of local and traditional music in indonesian popular music (case studies of indonesian music groups). *Harmonia*, Vol. 1 No. 1, 2023.

- Spaltani, Bitu Gadsia. "Peran Advokat dalam Penegakan Hukum Terorisme dengan Pendekatan Hukum Transendental." *Kanun Jurnal Ilmu Hukum*, Vol. 21, no. 3, 2020. <https://doi.org/10.24815/kanun.v21i3.14237>.
- Suartina, Tine. "Marginalisasi Hukum Adat pada Masyarakat Adat The marginalization of adat law on adat communities." *Jurnal Masyarakat dan Budaya*, 2020. <https://doi.org/10.14203/jmb.v22i1.936>.
- Suherman, Eman, Ayi Yunus Rusyana, dan Hasan Bisri. "Analisis Teori Perubahan Hukum Dalam Kebijakan Hukum Ekonomi Syariah Di Indonesia." *Madinah: Jurnal Studi Islam*, Vol. 10, no. 2, 2023. <https://doi.org/10.58518/madinah.v10i2.1811>.
- Sukananda, Satria. "Pendekatan Teori Hukum Progresif dalam Menjawab Permasalahan Kesejangan Hukum (Legal Gaps) di Indonesia." *JURNAL HUKUM EKONOMI SYARIAH*, Vol. 1, no. 2, 2018. <https://doi.org/10.30595/jhes.v1i2.3924>.
- Waluyo, Hadi, dan Anny Wahyuni. "Art Preservation Through Karang Taruna Empowerment in Mekar Jaya Village: A Case Study of Kompangan Arts and Traditional Dance." *International Journal of Multidisciplinary: Applied Business and Education Research* Vol. 4, no. 2, 2023. <https://doi.org/10.11594/ijmaber.04.02.14>.
- Warjiyati, Sri. "Eksistensi Hukum Adat Dalam Penyelesaian Konflik Pada Daerah Otonom." *Ahkam: Jurnal Hukum Islam*, Vol. 6, no. 2, 2018.