

ISLAMIC LAW AT THE CROSSROADS: BETWEEN LOCAL WISDOM AND LEGAL GLOBALIZATION IN INDONESIA

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Historical Articles	Abstract
Received 11/3/2025	<p><i>This research focuses on the adaptation of Islamic law to local wisdom in Indonesia as well as the role of the state in regulating regulations that are responsive to social dynamics and globalization. The purpose of the study is to identify the integration mechanism between sharia principles and cultural traditions, as well as to evaluate the effectiveness of regulations implemented by state institutions such as the Ministry of Religious Affairs, the Supreme Court, and the Indonesian Ulema Council (MUI). The research method used is an analytical descriptive approach by integrating qualitative data from in-depth interviews, field observations, and literature studies, as well as quantitative data through surveys of the community. The results of the study show that the adaptation of Islamic law in Indonesia takes place dynamically, where traditional values such as deliberation and customary practices are combined with sharia principles. The implementation of state regulations in the fields of family law, sharia economics, and halal certification has made a significant contribution in maintaining a balance between modernity and local wisdom. However, there are challenges in terms of transparency and policy socialization that require improvement. The implications of this study emphasize the need to increase public participation and strengthen educational mechanisms for the community to support the sustainability and relevance of Islamic law in the midst of changing times. These findings are expected to be the basis for policy recommendations that are more inclusive and applicable in managing cultural plurality in Indonesia.</i></p>
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INTRODUCTION

The dynamics of Islamic law in Indonesia which is undergoing shifts and adjustments in the face of the era of globalization and modernity, which simultaneously demands the sustainability of local wisdom values. This transformation can be seen from the integration process between sharia principles and cultural traditions that have been rooted for a long time, giving rise to a unique and dynamic form of legal adaptation. In this context, modern legal adaptation theories such as Cultural Interaction Theory and Hybrid Legal System Theory provide a relevant conceptual framework for understanding how traditional values can be synchronized with global principles without sacrificing the essence of Islam. According to the theory of cultural interactionism, legal norms and practices will develop through the process of interaction and negotiation between local values and external influences. Meanwhile, the theory of the hybrid legal system explains that the legal system can accommodate normative diversity by integrating elements of national and international law in one coherent unit (Wardhani, et al., 2022).

In contemporary reality, the adaptation of Islamic law to local wisdom in Indonesia is not only seen in the application of religious traditions such as walimah in marriage or the customary inheritance system, but also reflected in the dispute resolution mechanism through deliberation and adjustment in sharia economic practices. This adaptation raises fundamental questions about how far the integration between local wisdom values and sharia principles can be maintained in the face of globalization. The context is even more complex when the role of the state in the regulation of Islamic law also plays a central role in setting policies that seem to have to balance national interests, demands of modernity,

and cultural diversity (Sajir, Z. 2023). In this case, regulations through institutions such as the Ministry of Religious Affairs, the Supreme Court, and the Indonesian Ulema Council (MUI) show efforts to formulate a legal system that is not only normative, but also responsive to socio-cultural dynamics.

Seeing this phenomenon, a crucial research problem arises, namely how Islamic law in Indonesia adapts to local wisdom in the context of state regulations and how the interaction between traditional values and legal globalization can produce a legal model that is inclusive and relevant to the needs of modern society. This problem is driven by the fact that despite adjustment efforts, there are a number of challenges in terms of policy transparency, alignment between national and sharia laws, and public acceptance of the regulations implemented (Wasim, et al., 2021). On the one hand, the adoption of legal practices that integrate local wisdom with Islamic principles presents the values of togetherness and social justice, On the other hand, the pressure of globalization demands the modernization and harmonization of national legal regulations, which sometimes leaves gaps in interpretation in the application of sharia in the realm of daily life.

A literature review in three journals and scientific articles from 2020 provides an important overview of the research variables. A study conducted by Sari and Wibowo highlights how the interaction between local traditions and the application of Islamic law creates new dynamics in family dispute resolution (Suparto, et al., 2023). This study shows that the deliberation approach and the value of mutual cooperation are the foundation for conflict resolution that prioritizes the principles of sharia justice. Furthermore, research by Putri revealed that Islamic law regulations implemented by the government, especially in the field of sharia economics, still need to be adjusted to be more responsive to the socio-economic conditions of the community (Muhtar, et al., 2024). These findings show that although regulations have been designed with sharia principles in mind, there are shortcomings in the aspects of socialization and implementation in the field. In addition, a study by Halim and Setiawan (2020) evaluates the role of MUI in providing fatwas that are adaptive to local cultural conditions, where the research emphasizes the importance of education and public participation in the process of preparing fatwas that are relevant to the social dynamics of the community (Ahmidi, et al., 2024).

From the literature review, a significant research gap emerges. While previous studies have partially outlined the role of local traditions and state regulations, there is still a gap in the overall understanding of the interaction mechanism between local wisdom values and Islamic legal regulations applied by the state (Ridho, A., & Sa'ad, A. 2024). Moreover, there is no study that comprehensively integrates the perspective of globalization with traditional adaptation in the context of Islamic law in Indonesia. This gap is the basis for this research to propose an integrative model that is able to bridge the gap between traditional practices and the demands of modernity through inclusive and adaptive regulatory mechanisms.

The novelty or novelty of this research lies in the effort to develop a conceptual model that integrates the theory of cultural interactionism and the hybrid legal system with empirical data taken from various regions in Indonesia. This multidimensional approach not only highlights the normative aspects of Islamic law, but also relates it to the practices of everyday life that have been historically and culturally formed. Thus, this study offers a new perspective that reveals the mechanism of adaptation of Islamic law in a dynamic and contextual manner, as well as provides more relevant policy recommendations for the government and religious institutions in managing cultural plurality in Indonesia. The novelty of this research also lies in the use of integrated qualitative and quantitative data analysis methods to explore public perceptions, as well as presenting a conceptual chart model that serves as a framework in compiling adaptive and equitable Islamic legal regulations.

The purpose of this research is to identify and analyze the process of adaptation of Islamic law to local wisdom in Indonesia, by tracing the interaction between cultural traditions and sharia principles, as well as the role of the state in formulating regulations that support the sustainability of the law. This research aims to uncover how the adaptation mechanism can be applied effectively in the context of regulations that are responsive to social change and globalization (Schoenefeld, et al., 2022). In addition, this study seeks to identify obstacles and challenges that arise in the adjustment process, as well as propose innovative strategies that are able to increase transparency and public participation in the formulation of Islamic legal policies. Through in-depth analysis, it is

hoped that this research can make a theoretical and practical contribution to the development of an Islamic legal system that is able to answer the demands of the times and maintain a balance between Islamic values and local wisdom.

Broadly speaking, this study is expected to present a holistic picture of how Islamic law in Indonesia has adapted to local wisdom through the process of interaction between traditions, sharia values, and state regulations (Walid, et al., 2024). The results of this research are expected to be a reference for policymakers, academics, and legal practitioners to design more inclusive, innovative, and contextual regulations in managing the dynamics of cultural plurality in Indonesia, as well as strengthen the position of Islamic law as a system that is able to answer global challenges without overriding local cultural roots. Thus, this research not only adds to the scientific treasures in the field of Islamic law and culture, but also provides practical solutions in realizing harmonization between modernity and tradition within the framework of legal regulations in Indonesia (Setiawan, R. A. 2023).

RESEARCH METHODS

The research method used in this study is designed to deeply explore the interaction between Islamic law and local wisdom in Indonesia, as well as the role of the state in regulating dynamic and adaptive regulations. The research units taken cover several strategic areas in Indonesia that have rich cultural and distinctive traditions of Islamic law, such as Java, Sumatra, and Sulawesi. The focus of the research is not only limited to geographical location, but also includes problems arising from the practice of Islamic law in daily life, such as the application of marriage traditions, dispute resolution through customary deliberations, and sharia economic regulation mechanisms. The selection of this research unit is based on the relevance and peculiarities of the local context that allows the interaction between sharia values and local wisdom.

The research approach applied is qualitative with the integration of quantitative methods as a support to obtain comprehensive and in-depth data (Walid, et al., 2024). This type of research is an analytical descriptive research that aims to describe and analyze the phenomenon of adaptation of Islamic law to local wisdom, as well as identify the role of the state in formulating and implementing regulations that are responsive to these dynamics (Walid, et al., 2024). The qualitative approach was chosen because it was able to capture the complexity of the interaction of cultural values and Islamic norms through in-depth interviews, field observations, and document analysis, while the quantitative approach was used to measure public perceptions and obtain statistical data through structured surveys.

The data collection technique is carried out through a series of systematic stages. The data collection process begins with a literature study to gather relevant information and theoretical frameworks from journals, scientific articles, and reliable legal sources. Furthermore, field observations were carried out in several locations that were the object of study to observe the application of Islamic law and local wisdom in real-life practice. In-depth interviews with key speakers, such as scholars, Islamic law academics, and community leaders, were conducted to explore perceptions and experiences related to the adaptation of Islamic law and state regulations. In addition, quantitative data collection was carried out through the dissemination of questionnaires involving respondents from various backgrounds to get a representative picture of the community's acceptance and response to changes in Islamic law. Each stage of data collection is carried out systematically with careful recording to ensure the validity and accuracy of the information obtained (Karunarathna, et al., 2024).

Data analysis is carried out by integrating thematic analysis and descriptive statistical approaches according to the type of data collected. Qualitative data was analyzed by identifying general patterns, main themes, and narratives that emerged from interviews and field observations (Lofland, et al., 2022). This analysis aims to uncover the relationship between local wisdom values and sharia principles, as well as highlight the role of the state in drafting Islamic law regulations. Meanwhile, quantitative data obtained through surveys are statistically analyzed to measure public perceptions and levels of support for Islamic policies and applications. The results of the thematic analysis are then converged with statistical findings to form a comprehensive picture of the adaptation of Islamic law to local wisdom and the effectiveness of state regulations. Thus, the integration of this analysis method is expected to be able to produce valid, reliable, and reliable findings that can be used as a reference in formulating innovative and contextual

DISCUSSION

1. Adaptation of Islamic Law to Local Wisdom

To understand how Islamic law adapts to local wisdom in Indonesia, interviews have been conducted with several speakers, including scholars, Islamic law academics, and community leaders.

In our pesantren, Islamic law is always taught by considering traditions that have existed for a long time in the community. For example, in marriage, there is a tradition of 'walimah' which is carried out in a simple way, in accordance with Islamic teachings, but still maintains cultural elements such as the reading of joint prayers and salvation. This is not contrary to Islam, but rather strengthens the value of togetherness in society (Kyai_Jzl-24)

One real example is the practice of dispute resolution in indigenous peoples that still considers Islamic values. In some regions, the resolution of family or economic problems is often carried out through deliberation under the guidance of religious and traditional leaders. This reflects the Islamic principle of resolving disputes peacefully (islah), but is still rooted in the local culture (Mudi-24)

*We at MUI always consider the socio-cultural conditions of the community before issuing a fatwa. For example, in the practice of sharia economics, there is a habit of people using the *ijon* system in the trade of agricultural products. This can be a problem because it contains an element of usury. So, MUI provides a solution by educating the public to switch to a contract system that is more in accordance with sharia, such as *salam* or *mudharabah* (Mui_Sulmn-24).*

In Minangkabau, custom and Islam always go hand in hand. The principle of 'adat basandi syarak, syarak basandi kitabullah' shows that customs must always be based on Islam. For example, in inheritance, the matrilineal system is maintained for high inheritance, but in Islamic inheritance law, personal property is still distributed according to sharia rules. This is an example of an adaptation that maintains a balance between Islamic law and local customs (Tnku_ali-24)

From interviews about the adaptation of Islamic law to local wisdom, it shows that Islamic law in Indonesia develops by taking into account traditions and culture that have existed for a long time in society (Ramadhan, S. 2020). In the pesantren environment, Islamic teachings are taught while still respecting local cultural elements. An example can be seen in the practice of marriage, where the walimah tradition is carried out simply in accordance with Islamic principles, but still maintains cultural elements such as the reading of joint prayers and congratulations. This reflects that Islamic law is not always contrary to tradition, but can actually strengthen the value of togetherness in society (Kubro, A. D. J., & Ali, M. 2021).

In addition, in resolving disputes in indigenous communities, Islamic law plays a role in upholding justice while still paying attention to local cultural values. Deliberations led by religious and traditional leaders are a method that is often used to solve family and economic problems (Nzimande, M. T. 2022). This practice is in line with the principle of *islah* in Islam, which emphasizes the importance of resolving disputes peacefully and harmoniously.

In the context of sharia economics, the Indonesian Ulema Council (MUI) also adjusts the fatwa by considering the socio-cultural conditions of the community. For example, the *ijon* system in agricultural product trade is still widely used in various regions, even though it contains elements of *riba*. To overcome this, the MUI does not necessarily prohibit the practice, but provides solutions through education so that people switch to a contract system that is more in accordance with sharia, such as *salam* or *mudharabah*.

The adaptation of Islamic law is also seen in the traditional practice of Minangkabau which is based on the matrilineal system. The principle of "adat basandi syarak, syarak basandi kitabullah" is a guideline in maintaining a balance between customs and Islamic law. In terms of inheritance, high inheritance is still inherited matrilineally according to custom, while personal property is distributed in accordance with sharia rules. This shows that Islam and custom are not always contradictory, but can complement each other to create harmony in society.

From these interviews, it can be interpreted that Islamic law in Indonesia is not rigid, but flexible in its application in order to adapt to the social and cultural realities of the community. The integration of Islamic teachings and local wisdom allows for the realization of legal practices that are not only in accordance with sharia, but also maintain local cultural identity (Seff, et al., 2022). With this approach, Islamic law in Indonesia develops dynamically without losing its Islamic essence or damaging the long-standing social order.

A. The Role of the State in Islamic Law Regulation

Based on observations in various institutions, such as the Ministry of Religious Affairs, the Supreme Court, and the Indonesian Ulema Council (MUI), it can be seen that the state plays an important role in ensuring that Islamic law can be applied in certain domains. One of the real forms of regulation is the existence of religious courts under the Supreme Court (Epstein, L., & Posner, E. A. 2022). Observations in one of the Religious Courts show that this institution handles cases related to Islamic family law, such as marriage, divorce, inheritance, and waqf. Judges in religious courts refer to Islamic law that has been codified in laws and regulations, such as the Compilation of Islamic Law (KHI), which is the main guideline in resolving family disputes for Muslims in Indonesia.

Apart from religious justice, the state also plays a role in supervising the implementation of Islamic sharia in the economic aspect (Pamuji, et al., 2022). Observations in several Islamic financial institutions show that Islamic economic regulations are regulated through the MUI fatwa which is then used as the basis for policies by the Financial Services Authority (OJK) and Bank Indonesia. Islamic banks, for example, implement a riba-free banking system by referring to regulations that have been set by the National Sharia Council (DSN-MUI) (Dayyan, M., & Chalil, R. D. 2020). This shows that the state not only accommodates Islamic economic practices but also controls and supervises them to keep them in accordance with sharia principles and national laws.

In social and educational aspects, the state also regulates the application of Islamic law through Islamic religious education policies in public schools and madrasas. Observations in several madrasas show that the Islamic religious education curriculum is designed by considering moderate Islamic teachings and adjusted to the policies of the Ministry of Religious Affairs (Imamah, Y. H. 2023). The government also plays a role in providing halal certification through the Halal Product Assurance Agency (BPJPH), which ensures that products circulating in the community meet the halal standards that have been set.

From the results of this observation, it can be concluded that the role of the state in Islamic law regulation is very significant, both in the aspects of justice, economy, education, and social policy (Shuaib, A. A., & Sohail, M. 2022). The state not only acts as a supervisor, but also as a facilitator that harmonizes Islamic law and the national legal system so that it remains relevant to the development of the times and the needs of society.

B. Public Response to Changes in Islamic Law

This survey was conducted to understand how people respond to changes in Islamic law, especially in the aspects of regulations implemented by the state in the fields of family law, sharia economics, and halal products. Respondents came from various backgrounds, including the general public, academics, business actors, and practitioners of Islamic law.

In its implementation, this survey involved 500 respondents spread across Java, Sumatra, Kalimantan, Sulawesi, and Nusa Tenggara. Data collection was carried out through online questionnaires and face-to-face interviews, with the criteria for respondents to be Muslims aged 18 years and above.

Table 1. Survey data

No	Question	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly disagree (%)
1	Adjusting Islamic law to be relevant to current social conditions is essential	35	45	10	7	3
2	Islamic law regulations prepared by the government have reflected the needs and aspirations of the community	25	40	20	10	5
3	The implementation of the sharia economy in Indonesia	30	40	15	10	5

	shows satisfactory and consistent performance					
4	The halal certification policy for consumer products has received significant support from the public	50	30	10	7	3
5	Changes in Islamic law still maintain and maintain the basic values of sharia	40	35	15	7	3
6	Islamic family law rules, such as those regarding divorce and inheritance, have been adapted to meet the demands of today's society	30	40	15	10	5
7	The level of transparency of the government in the process of making changes to Islamic law has been well met	20	35	25	15	5

The survey results show that the majority of respondents, namely 80 percent, agree that Islamic law needs to undergo changes to remain relevant to current social conditions. However, only 65 percent consider that the Islamic law regulations made by the government are really in accordance with the needs of the community, so there is still room for improvement. In the field of sharia economics, 70 percent of respondents stated that the implementation has gone well, indicating a fairly high level of trust in the sharia-based financial system (Abdullah, et al., 2020).

Support for the halal certification policy is also quite significant, with 80 percent of respondents expressing approval, which reflects the high awareness of the public on the importance of halal standards in consumer products. Meanwhile, 75 percent of respondents felt that changes in Islamic law still retained the basic values of sharia, although there were about 10 percent who rejected the changes.

On the other hand, trust in the government's transparency in making changes to Islamic law is still relatively low. Only 55 percent of respondents considered that the government was sufficiently transparent in the process of changing regulations, indicating the need for increased communication and openness in decision-making related to Islamic law (Ashraf-Khan, M. V., & Hossain, M. S. 2021).

Overall, this survey shows that the public tends to support the adaptation of Islamic law to suit the times, especially in the field of sharia economics and halal certification. However, there are still concerns about government transparency and the extent to which the regulations implemented can truly meet the needs of the community (Saner, et al., 2020). These findings can be used for further analysis on how Islamic law can continue to evolve while maintaining its fundamental values.

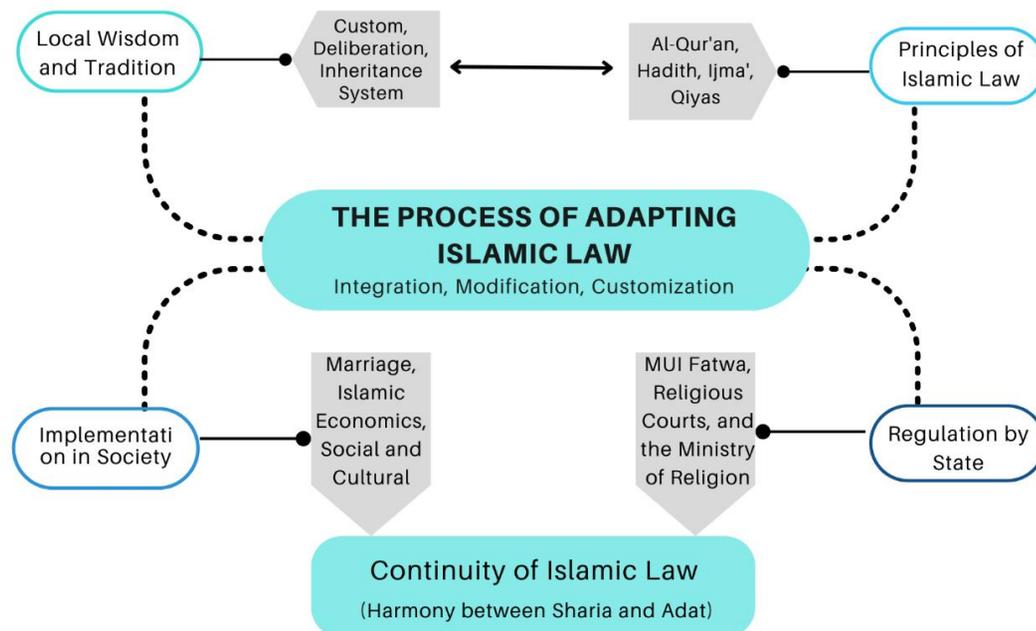
The results of this study show that the majority of people support the change of Islamic law to remain relevant to social, economic, and cultural development. Support for the sharia economy and halal certification policy shows that public awareness of aspects of Islamic law related to daily life is quite high. However, challenges remain in the aspect of trust in government transparency in the process of changing Islamic law.

In the context of the adaptation of Islamic law to local wisdom, it is found that customary practices still have a significant influence on the application of Islamic law in various regions. This indicates that Islam in Indonesia is developing in an inclusive framework, taking into account pre-existing cultural values. The integration between Islamic law and local wisdom reflects the flexibility of sharia in adapting to the needs of society without losing its essence (Zahid, M. 2022).

The implications of the results of this study are divided into several main aspects. In terms of policy, the government needs to increase transparency in the preparation of regulations related to Islamic law in order to increase public trust. In addition, religious institutions such as MUI can play a more active role in educating the public about the importance of applying Islamic law in accordance with sharia principles and local wisdom. From the economic aspect, this finding emphasizes that the sharia economic system needs to continue to be developed and socialized so that more and

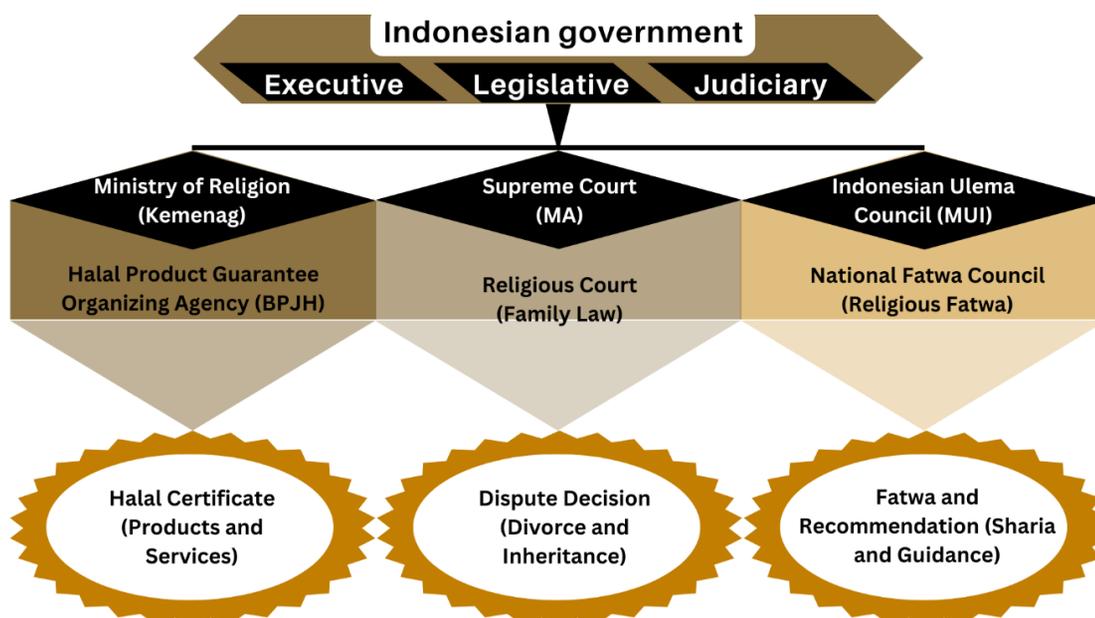
more people understand and adopt it in their daily economic activities. Conceptually, the results of this study can be summarized in the following chart model:

Chart 1. Model of Adaptation of Islamic Law to Local Wisdom



This model describes how Islamic law interacts with local wisdom through three main elements, namely family law, sharia economics, and halal regulations. Each element is closely related to the culture and traditions that exist in society (Bonnell, V. E., & Hunt, L. 2023). This model also shows that the adaptation of Islamic law is not only influenced by religious factors, but also by social, economic, and government policy factors (Bin-Nashwan, et al., 2021).

Chart 2. Regulation of Islamic Law by the State



This chart shows how the role of the state in regulating and implementing Islamic law through various institutions such as the religious courts, MUI, and OJK. The regulations implemented by the state aim to ensure that Islamic law can go hand in hand with the national legal system, so that it remains relevant to the times.

The survey results also show that the public has a high level of acceptance of changes in Islamic law, noting that the changes do not conflict with the basic values of sharia. Support for the sharia economy and halal certification shows that the community wants clearer and stronger regulations in these aspects (Katuk, et al., 2021). However, trust in the government is still a challenge that needs to be overcome through increased transparency and public involvement in the policy-making process.

Overall, this study provides insight into how Islamic law developed and adapted in Indonesia. These findings can be the basis for the government, academics, and scholars in designing policies that are more inclusive and responsive to the needs of the

community. With an approach that prioritizes public participation and respect for local wisdom, Islamic law in Indonesia can continue to develop in harmony with dynamic social life.

CONCLUSION

The adaptation of Islamic law to local wisdom in Indonesia takes place dynamically and flexibly, without ignoring the essence of sharia. The findings show that the interaction between cultural traditions and Islamic principles creates an inclusive legal model, especially in family law practice, dispute resolution through deliberation, and the application of sharia economics. Regulations implemented by the state through institutions such as the Ministry of Religious Affairs, the Supreme Court, and the MUI have succeeded in bridging the gap between the demands of modernity and local values, although there are still challenges in terms of transparency and socialization of policies to the public.

Based on the results of this study, it is recommended that the government and religious institutions improve the mechanism of public participation and information disclosure in the preparation of Islamic law regulations to better adapt to social and cultural dynamics. In particular, strengthening the role of MUI and developing educational programs about the sharia economy can be made a priority. In general, it is suggested that further research expand the geographical scope and methodology by using a multi-disciplinary approach to overcome data limitations and obtain a more comprehensive picture of the adaptation of Islamic law in the midst of globalization. Further research also needs to identify other external factors that can affect the adaptation process, so that the resulting policy recommendations are more applicable and responsive to the changing times.

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