

# The Role of Al Washliyah in Strengthening Local Wisdom Law Amid Cultural Modernization

Haidir<sup>1</sup>, Muhlizar<sup>2</sup>, Tri Reni Novita<sup>3</sup>, M. Faisal Husna<sup>4</sup>, Qori Rizqiah H Kalingga<sup>5</sup>, Nurasih Harahap<sup>6</sup>, Akmal<sup>7</sup>

<sup>1,2,3,4,5,7</sup>Universitas Muslim Nusantara Al-Washliyah, Medan, Indonesia

<sup>6</sup>Universitas Islam Sumatera Utara, Medan, Indonesia

Email: haidir@umnaw.ac.id<sup>1</sup>, muhlizarsh11@gmail.com<sup>2</sup>, trireni@umnaw.ac.id<sup>3</sup>, faisal.husna@umnaw.ac.id<sup>4</sup>, qia.kalingga@gmail.com<sup>5</sup>, nurasih@fh.uisu.ac.id<sup>6</sup>, akmalsamosir25@gmail.com<sup>7</sup>

<sup>\*)</sup>Corresponding Author: haidir@umnaw.ac.id

DOI: <https://doi.org/10.55299/jsh.v4i3.1845>

**Article history:** Received February 03, 2026: Revised March 01, 2026: Accepted April 01, 2026

## ABSTRACT

*This article examines the role of the Indonesian Islamic mass organization Al Jam'iyatul Washliyah (Al Washliyah) in strengthening local wisdom-based law (kearifan lokal) in the context of rapid cultural modernization and legal centralization in Indonesia. Drawing on a qualitative socio-legal case study, the study explores how Al Washliyah's educational, da'wa, and social welfare programs contribute to maintaining and transforming customary norms and practices so that they continue to function as living law within communities, while also engaging with the national legal framework. The analysis situates Al Washliyah's activities within debates on legal pluralism, adat law, and the integration of local wisdom into formal legislation. The findings indicate that Al Washliyah operates as a mediating institution between state law, Islamic law, and local customary law through three main roles: internalizing local values in Islamic education, mediating community disputes and social norms, and advocating for legal recognition of local wisdom. These roles help to reconcile cultural change with normative continuity, although tensions remain regarding formalization, generational shifts, and the commodification of culture.*

*Keywords: Law, Local, Cultural*

---

## INTRODUCTION

Indonesia is characterized by profound socio cultural diversity, expressed through hundreds of ethnic groups, customary communities, and local traditions that embody distinct patterns of value and normativity. Within this plural context, local wisdom (kearifan lokal) operates not only as cultural heritage but also as a functional regulatory framework for social life, often formulated as customary law (hukum adat) that governs matters ranging from land tenure to family relations and environmental stewardship. At the same time, the Indonesian legal system has undergone processes of codification, bureaucratization, and modernization that prioritize written, state-issued norms and increasingly standardized administrative procedures (Purwati et al., 2026).

Modernization and globalization have introduced new economic, technological, and cultural logics that tend to marginalize or fragment local normative orders. Urbanization, mass media, digital culture, and market integration expose communities to external value systems that may conflict with established local practices. Younger generations often display ambivalent attitudes toward customary obligations that appear to restrict

individual autonomy or economic opportunities. In this context, local wisdom and adat law risk being reduced to symbolic identity markers, folklorized for tourism or political branding, but weakened as living, operative norms that guide everyday conduct and conflict resolution (Fauzi, 2026).

Recent debates in Indonesian legal scholarship increasingly focus on the position of local wisdom within the national legal order, especially after reforms that opened space for regional autonomy and community participation in environmental and cultural governance. Questions have arisen as to whether, and how, unwritten customary norms can be recognized as a source of law, how far formal legislation should incorporate local wisdom, and how legal pluralism can be managed without undermining national cohesion and constitutional principles. Discussions on “living law” emphasize that law is not limited to state-produced rules but also encompasses normative patterns that live and are experienced as binding within communities (Muhammad Mutawalli Mukhlis et al., 2025).

Within this debate, civil society organizations and religious institutions have emerged as crucial intermediaries between local communities and the state. Islamic mass organizations, in particular, possess extensive networks of schools, mosques, community centers, and social services that shape everyday interpretations of religious and cultural norms. Al Jam’iyatul Washliyah (commonly known as Al Washliyah) is one such organization, originating in North Sumatra and expanding across Indonesia, with a long history of engagement in education, da’wa, and social welfare. Founded in Medan in 1930 during the Dutch colonial period, Al Washliyah initially aimed to unify a fragmented Muslim community and strengthen Islamic identity in the face of colonial divide-and-rule policies (Hadi, 2025).

Over time, Al Washliyah developed a broad institutional infrastructure, including madrasas, schools, higher education institutions, da’wa programs, orphanages, and socio economic initiatives encapsulated in its Panca Amal: education and culture, da’wa and cadre formation, enjoining good and forbidding wrong, care for orphans and the poor, and economic empowerment. These activities place Al Washliyah in direct interaction with diverse local communities, where Islamic teachings are continuously interpreted in relation to local customs, social structures, and emerging social problems. Historical studies indicate that the organization has contributed significantly to community education and the formation of religious scholars rooted in local contexts (Pamungkas et al., 2026).

In regions where Al Washliyah is strongly embedded, such as parts of North Sumatra, its schools and mosques often coexist with customary institutions and traditional leaders. In these settings, daily practices of worship, community gatherings, dispute mediation, and social rituals frequently combine Islamic legal ethical vocabulary with entrenched local wisdom. Al Washliyah actors—teachers, preachers, and youth cadres—thus participate in the ongoing negotiation of how adat norms are interpreted in light of Islamic principles and state law, and vice versa. This negotiation is particularly salient in issues such as family relations, inheritance, communal land use, and environmental stewardship, where overlapping legal and moral orders coexist (Sukriono et al., 2025).

Contemporary socio-legal research on the integration of local wisdom into the Indonesian legal system highlights both the potential and challenges of formalizing customary norms. Studies on specific communities, such as the Osing people in Banyuwangi or customary groups managing protected environments, show that local wisdom provides context-sensitive regulatory models; however, its translation into positive law requires careful attention to scope, procedure, and constitutional compatibility. The problem is not simply whether local wisdom should be recognized, but how to avoid reducing complex living practices to rigid legal formulas that may lose their social legitimacy (Rwa Jayantiari et al., 2024).

The role of religious organizations in this process has not yet been systematically examined, even though they often mediate between state law and community norms. Organizations such as Al-Washliyah are uniquely positioned to translate abstract legal and theological discourses into concrete guidance in sermons, classroom instruction, and community deliberations. Their leaders may participate in local consultative bodies, advise on the drafting of regulations, or act as respected mediators in disputes that invoke both adat and Islamic law. At the same time, such organizations are affected by modernization, internal ideological debates, and the pressures of institutional survival (Nur Hidayah, 2024).

This study seeks to fill this gap by analyzing how Al-Washliyah contributes to the strengthening of local wisdom-based law amidst cultural modernization. Rather than treating Al-Washliyah merely as a religious organization, the study conceptualizes it as a socio-legal actor that participates in producing, interpreting, and

enforcing norms within plural legal arenas. By focusing on the everyday practices of education, *da'wa*, and social engagement, the study explores how local wisdom is internalized, negotiated, and sometimes transformed through Al-Washliyah's institutional life (Hendri Mauliansyah & Sharihan Bin Shahidan, 2025).

This research is guided by three interrelated questions. First, how is local wisdom conceptualized and valued within the Al Washliyah discourse and practice in selected communities? Second, through which organizational mechanisms and activities does Al Washliyah contribute to maintaining or reshaping local wisdom-based norms that function as living law? Third, what tensions and challenges emerge when these processes unfold in a modernizing socio-legal environment marked by state legal reform, market expansion, and generational change?

To address these questions, this article adopts a qualitative socio-legal methodology with a case study focus on Al Washliyah branches and institutions in contexts where customary norms remain salient. Through document analysis, in-depth interviews, and limited participant observation, the study reconstructs how actors understand and enact the relationship between Islamic law, *adat*, and state regulation. The analysis is informed by theories of legal pluralism and living law, which emphasize the coexistence of multiple normative orders and the centrality of social practices in constituting law. By situating empirical findings within this theoretical framework, the article aims to contribute to both socio-legal scholarship on Indonesia and broader discussions on the role of faith-based organizations in sustaining local wisdom amid globalizing pressures.

## METHOD

This study employs a qualitative socio-legal research design with a case study approach. Socio-legal research conceptualizes law not only as written regulations and court decisions but also as norms, practices, and institutional arrangements that shape social behavior and are, in turn, shaped by social forces. In the Indonesian context, this approach is particularly appropriate given the coexistence of state law, Islamic law, and *adat* law, and the importance of local wisdom as a source of normative guidance (Sari, 2025).

The case study focuses on selected Al-Washliyah branches and institutions in regions where customary norms remain salient in community life, with particular attention to areas in North Sumatra and other provinces where Al-Washliyah operates educational and *da'wa* networks. The case study design enables an in-depth examination of the organization's concrete practices, discourses, and interactions with local communities, rather than a broad but shallow survey of its national activities.

The research relies on three main categories of data: organizational documents, interviews, and observations. Organizational documents include official statutes, vision and mission statements, program descriptions, internal guidelines for education and *da'wa*, and publications produced by Al Washliyah at the central and regional levels. These documents are used to understand the organization's self-presentation, normative frameworks, and formal programmatic priorities (Creswell, 2021).

Interviews were conducted with purposively selected participants representing different roles within Al-Washliyah and the broader community. These included central and regional leaders, school principals and teachers in Al-Washliyah educational institutions, *da'wa* activists, women and youth cadres, and community members who interacted with the organization in religious, educational, or social contexts. Purposive sampling ensured that participants possessed relevant experience and knowledge concerning the interactions between Al-Washliyah, local customs, and legal issues.

Observational data were gathered through attendance at selected Al-Washliyah activities, such as religious lectures (*pengajian*), community meetings, school events, and social service programs. Where feasible, limited participant observation was conducted, allowing the researcher to note how local customs and wisdom were expressed in rituals, speech, and institutional routines, and how these expressions intersected with references to Islamic law and state regulations.

Document collection begins with publicly available materials from Al-Washliyah websites, printed organizational histories, and policy documents. These materials are complemented by documents obtained directly from organizational offices, including internal circulars, curricula, and activity reports. The documents are catalogued and thematically coded to identify references to local culture, *adat*, living law, and the organization's role in community governance.

Semi-structured interview guides were developed based on a literature review and preliminary document

analysis. The guides included questions on participants' understanding of local wisdom, their perceptions of the relationship between adat, Islamic law, and state law, and their experiences of Al Washliyah's involvement in community disputes, customary ceremonies, and local regulatory processes. Semi-structured interviews allow for consistent coverage of key themes while leaving space for participants to elaborate on issues they consider important (Miles, M. B., & Huberman, 2014).

Interviews were conducted in locations that ensured privacy and comfort for participants and, with consent, were audio-recorded for accurate transcription. Where recording was not possible, detailed notes were taken. Interviews were conducted primarily in Bahasa Indonesia, with local languages used when necessary and subsequently translated.

Observations focus on situations in which local customs and organizational practices intersect, such as marriage ceremonies facilitated by Al Washliyah leaders, community discussions on land or inheritance disputes, and educational activities that incorporate local proverbs or stories. Field notes capture both verbal interactions and non-verbal elements, including spatial arrangements, ritual sequences, and symbolic expressions.

Data analysis followed a thematic approach informed by socio-legal and anthropological perspectives. Transcripts, field notes, and documents were read iteratively to identify recurring themes related to local wisdom, law, and organizational roles. An initial coding scheme was developed deductively from the literature (e.g., categories such as "living law," "legal pluralism," "formalization of adat," "religious legitimation," and "modernization pressures") and inductively refined as new patterns emerged from the data.

Codes are grouped into broader analytical categories that capture Al Washliyah's roles in strengthening local wisdom-based law, such as normative internalization, institutional mediation, and advocacy or representation. Within each category, attention is paid to variations across regions, types of institutions (schools, mosques, social services), and generational or gender differences among participants. The analysis seeks to trace how specific organizational practices contribute to the maintenance, transformation, or marginalization of local wisdom.

The socio-legal lens directs particular attention to how actors interpret and deploy different sources of normativity—Qur'anic and Hadith texts, fiqh literature, Pancasila and national legislation, and adat norms—in concrete situations. The analysis considers how disputes or dilemmas are framed, which authorities are invoked, and how compromises are negotiated. This allows for an assessment of Al Washliyah's position within the broader legal pluralism of Indonesian society.

To enhance the credibility of the findings, this study employs the triangulation of data sources, methods, and perspectives. Statements from organizational leaders are compared with accounts from community members and observations of actual practices. Documentary claims about programs that protect local culture, for example, are cross-checked against interview data and field observations in relevant communities.

Member checking was conducted by sharing preliminary interpretations with selected participants, particularly those in leadership positions, to verify whether the interpretations reasonably reflected their experiences and views. Divergences between researcher interpretations and participant feedback were documented and analyzed rather than simply resolved.

The research adhered to the principles of informed consent, confidentiality, and respect for local customs. The participants were informed about the purpose of the study, their voluntary participation, and the measures taken to protect their identities. Pseudonyms were used in reporting interview data, and sensitive details were anonymized to prevent unintended negative consequences for individuals or communities. Special care was taken when observing or discussing sacred rituals or internal organizational matters to ensure that the researcher's presence did not disrupt established practices.

## **RESULT & DISCUSSION**

The qualitative analysis yields three overarching thematic roles through which Al-Washliyah contributes to strengthening local wisdom-based law amid cultural modernization: (1) internalizing local wisdom within Islamic education and da'wa; (2) mediating between adat, Islamic law, and state law in community disputes and social regulation; and (3) advocating for the recognition of local wisdom in formal and informal regulatory frameworks. These themes are interrelated and manifest across multiple institutional arenas.

In Al-Washliyah educational institutions and da'wa activities, local wisdom is woven into curricula, teaching materials, and religious sermons. Teachers and preachers frequently use local proverbs, stories of ancestral figures, and customary metaphors to illustrate Islamic ethical principles, thereby affirming the continuity between adat values and religious teachings. This pedagogical strategy helps younger generations perceive local customs not as obsolete relics but as living embodiments of moral guidance compatible with Islam.

Table 1. Integration of Local Wisdom in Al Washliyah Educational and Da'wa Practices

Dimension	Illustrative Practice	Normative Effect
Classroom teaching	Use of local proverbs and customary narratives to explain Islamic concepts of justice, mutual help, and modesty	Reinforces perception that adat and Islamic ethics are mutually supportive
School rituals	Inclusion of traditional music, dress, and communal meals in school events alongside standard Islamic ceremonies	Normalizes local cultural expressions within a religiously sanctioned environment
Sermons (khutbah/pengajian)	References to ancestral agreements or customary land boundaries when discussing stewardship and trust	Frames local arrangements as part of a broader religious duty to uphold justice and trust
Youth activities	Community service projects organized around traditional practices of collective labor (gotong royong)	Encourages youth to experience local wisdom as a practical, cooperative ethic rather than a mere slogan

Teachers describe these practices as a way to “bridge” generational gaps: younger students, increasingly familiar with globalized media, find traditional stories more meaningful when explicitly linked to Islamic narratives of prophets and companions. Through this internalization process, local wisdom is not merely preserved as culture but translated into normative guidance that shapes perceptions of right and wrong, thereby functioning as an element of living law.

Al Washliyah leaders and activists are also involved in mediating social conflicts and transitions in situations where adat, Islamic norms, and state regulations intersect. Examples include disputes over inheritance, disagreements regarding wedding procedures, and negotiations about customary contributions (sumbangan adat) for communal events. In such situations, Al Washliyah figures are often invited as respected intermediaries because of their religious authority and familiarity with both local customs and formal legal requirements.

Table 2. Al Washliyah's Mediating Roles in Community Regulation.

Field of Practice	Typical Issue	Mediating Role
Family and inheritance	Allocation of inheritance shares between sons and daughters in communities with strong adat expectations	Interprets Islamic inheritance rules while acknowledging local expectations, seeks compromise that respects both norms
Marriage and ceremonies	Disputes over the extent of customary ceremonies, dowry, and accompanying rituals	Advises simplification that maintains symbolic elements of local wisdom while avoiding excessive financial burdens

Field of Practice	Typical Issue	Mediating Role
Communal land and resources	Conflicts regarding usage rights to communal land or water sources managed by customary institutions	Encourages consultation with adat leaders and alignment with relevant state regulations on land and environment
Social sanctions	Responses to behavior seen as violating both religious and customary norms (e.g., gambling, alcohol)	Supports community sanctions framed in both adat and religious language, while discouraging vigilantism

Through such mediation, Al-Washliyah contributes to the continuous adjustment of local norms in light of Islamic teachings and state law without simply displacing adat. The organization’s actors tend to avoid sharp dichotomies between “religion” and “custom,” instead framing both as complementary sources of guidance that must be harmonized. This approach aligns with broader legal pluralism in Indonesia, where multiple normative orders coexist and interact.

Another theme concerns Al Washliyah’s role in articulating local wisdom in more formal arenas, such as consultations on regional regulations, collaborations with government agencies, and participation in public debates on cultural preservation. In some regions, Al Washliyah representatives engage with local governments in drafting regulations related to education, social morals, or cultural heritage. In these settings, they may promote formulations that reference local customs and values, arguing that such inclusion strengthens community ownership and compliance.

In addition, Al-Washliyah’s public communication—through sermons, publications, and organizational statements—often emphasizes the importance of maintaining local culture in ways that are consistent with Islamic principles and national identity. By framing local wisdom as an asset for national development and moral resilience, rather than an obstacle to modernization, the organization contributes to a broader discursive recognition of local normative orders.

Table 3. Monthly Income Distribution: Gig Workers in Indonesia (2019-2024)

Arena	Form of Action	Impact on Local Wisdom Law
Regional policy discussions	Participation in consultations on social and educational regulations	Brings local customs and community concerns into formal policy language
Public preaching and publications	Sermons and articles highlighting the moral value of local practices	Enhances symbolic legitimacy of local wisdom in public discourse
Organizational training	Cadre training modules including sessions on local culture and adat institutions	Produces intermediaries capable of engaging with adat leaders and government officials
Inter-organizational networks	Collaboration with other Islamic and community organizations on cultural and social issues	Builds coalitions that can advocate for recognition of local wisdom at broader scales

### Discussion

The findings indicate that Al Washliyah functions as a significant socio-legal intermediary in contexts where local wisdom remains an important source of normativity, yet faces pressures from modernization and legal centralization. The three thematic roles identified—internalization, mediation, and advocacy—collectively contribute to strengthening local wisdom-based law, though in ways that are neither uncritical nor static (Benjamin & Redi, 2025).

First, the internalization of local wisdom within education and da'wa shows that cultural practices acquire renewed normative force when contextualized within Islamic ethical frameworks. Rather than preserving customs merely as identity markers, the Al Washliyah teachers and preachers reinterpret them as expressions of values such as justice, solidarity, and stewardship. This process resonates with scholarly views that living law derives its authority from the sense of justice it evokes within communities. By presenting local wisdom as consonant with Islamic teachings, the organization enhances its legitimacy among younger generations who might otherwise view adat as archaic or burdensome (Fathurrahman, 2025).

Simultaneously, this internalization is selective and interpretive. Elements of local custom that are perceived to conflict with Islamic principles—such as excessive dowry demands or discriminatory inheritance practices—may be criticized and gradually reformed through education and preaching. In this way, Al-Washliyah does not merely conserve local wisdom but participates in its transformation. This dynamic aligns with broader patterns in which religious organizations mediate between tradition and reform by accepting some practices, modifying others, and rejecting those deemed incompatible with core religious norms (Miranti Midu et al., 2025).

Second, Al Washliyah's mediating role in community regulation highlights the practical management of legal pluralism. When disputes arise in domains where adat, Islamic law, and state law overlap, organizational figures often help parties navigate complex normative landscapes. Their familiarity with all three orders allows them to propose solutions that selectively draw from each, thereby reducing the likelihood of open conflict or recourse to state institutions perceived as distant or unfamiliar (Eko Siswanto et al., 2025).

This mediating role contributes to the resilience of local wisdom-based law by ensuring that adat norms remain embedded in everyday problem-solving. However, it may also introduce asymmetries of authority, as religious leaders wield interpretive power over both Islamic texts and local customs. The balance between respecting community autonomy and exercising religious authority is delicate; excessive centralization of authority within organizational structures could potentially marginalize customary leaders or women's voices in decision-making processes. Careful ethnographic attention is needed to assess how inclusive and participatory these mediating processes are (Waliah et al., 2026).

Third, Al Washliyah's advocacy and representation efforts demonstrate that local wisdom can be articulated in more formal policy arenas without losing all of its contextual richness. By participating in consultations on regional regulations and collaborating with government agencies, organizational representatives help translate local concerns into legal and administrative language. This aligns with scholarly calls for the constructive integration of local wisdom into national law through limited, context-specific recognition mechanisms (Jabali et al., 2025).

However, the movement from living practices to written regulations carries risks. Once local customs are codified, they may become rigidified and less responsive to internal community debates and changing circumstances. Furthermore, the selection of which aspects of local wisdom to formalize is often influenced by external agendas, including development priorities, tourism, or security concerns. Al-Washliyah's framing of local wisdom as an asset for moral and national resilience can counter purely instrumental or commercial appropriations; however, it may also privilege culturally conservative elements over more contentious or marginalized practices (Gutman et al., 2026).

From a theoretical perspective, this study reinforces the view that legal pluralism is not merely a structural feature of the legal system but a lived reality shaped by actors who move across normative arenas. Al Washliyah's activities reveal how non-state, faith-based organizations participate in constituting what counts as law by educating consciences, mediating disputes, and influencing regulatory processes. The strengthening of local wisdom-based law therefore depends not only on formal recognition by the state but also on the everyday interpretive labor of such organizations (Setiadi et al., 2025).

The findings also suggest that modernization does not need to be conceptualized strictly as a threat to local wisdom. While urbanization, media, and market dynamics challenge traditional practices, they also create new spaces for articulating local identity and values, such as through educational curricula, digital da'wa content, and regional branding. Al Washliyah's capacity to operate within these spaces, using modern organizational forms and communication technologies while drawing on local cultural resources, exemplifies a hybrid strategy that neither romanticizes the past nor fully embraces homogenizing tendencies (Hidayat et al., 2024).

However, the study also reveals several tensions and limitations. Generational differences are evident in how local wisdom is valued and interpreted: younger activists may prioritize issues like gender equality and economic opportunity, sometimes questioning customary hierarchies, while older leaders emphasize continuity and social harmony. Al-Washliyah must navigate these internal debates to avoid alienating either cohort. Similarly, the organization's closeness to political actors or state institutions may raise questions about its independence when advocating for local communities.

Another tension concerns the relationship between the symbolic and substantive recognition of local wisdom. While references to adat and local culture in sermons or policy documents can enhance visibility, they do not automatically guarantee the effective protection of community rights, especially regarding land and natural resources. Empirical studies on customary communities show that legal recognition must be accompanied by clear mechanisms for implementation and enforcement to prevent dispossession and conflict. Al Washliyah's potential role in monitoring such implementation or supporting legal empowerment strategies for communities remains an open area for further research.

Finally, from a methodological standpoint, the qualitative case study approach provides rich insights into the meanings and practices surrounding local wisdom within Al Washliyah; however, it does not allow for broad generalizations across all regions or Islamic organizations. Variations in local history, socio economic conditions, and organizational leadership likely produce diverse patterns of engagement with adat. Comparative studies with other organizations and communities would help refine the understanding of the specificities and commonalities in how faith-based actors contribute to legal pluralism and local wisdom.

## CONCLUSION

This article explores the role of Al Jam'iyatul Washliyah as a socio-legal actor in strengthening local wisdom-based law amid processes of cultural modernization in Indonesia. Situated within a plural legal landscape where state law, Islamic law, and adat law intersect, Al Washliyah contributes to the resilience and transformation of local wisdom through three interrelated roles: internalizing local values in education and da'wa, mediating between overlapping normative orders in community regulation, and advocating for the recognition of local wisdom in policy and public discourse. These roles demonstrate that faith-based organizations can serve as important intermediaries that translate living traditions into forms that remain meaningful and normatively binding under new social conditions. At the same time, the findings underline that such contributions are neither unequivocally protective nor entirely conservative. Al Washliyah's engagements involve selective reinterpretation and reform of local practices in light of Islamic teachings and modern legal requirements, generating both opportunities and tensions. The challenge is to sustain local wisdom as a living law that continues to express community aspirations for justice, solidarity, and dignity, while avoiding both rigid formalization and superficial commodification. Policy makers and legal scholars should therefore recognize and critically engage with the roles of organizations like Al Washliyah when designing frameworks for integrating local wisdom into Indonesia's evolving legal system. Further empirical and comparative research will be essential to deepen our understanding of how such organizations can support context-sensitive, participatory, and rights-respecting forms of legal pluralism.

## ACKNOWLEDGEMENT

The authors thank all the people and institutions who helped and supported this research.

## REFERENCES

- Benjamin, B. T., & Redi, A. (2025). The Existence and Relevance of Betawi Customary Law: Maintaining Local Wisdom Amidst Jakarta's Megapolitan Development. *Jurnal Greenation Sosial Dan Politik*, 3(4), 1222–1229. <https://doi.org/10.38035/jgsp.v3i4.546>
- Creswell, J. W. (2021). *Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.)*. SAGE Publications.
- Eko Siswanto, Siti Qamariah Tiflen, & Bilaly Sangare. (2025). Legal Pluralism and Marriage Dynamics in the Migrant Community in Port Numbay: Between Tradition, Law, and Contemporary Social Reality. *Legitima : Jurnal Hukum Keluarga Islam*, 8(1), 1. <https://doi.org/10.33367/legitima.v8i1.8051>

- Fathurrahman, A. (2025). Rediscovering Local Wisdom: A Cultural Turn in Islamic Economic Education. *Journal of Economics Research and Social Sciences*, 9(2), 254–263. <https://doi.org/10.18196/jerss.v9i2.27587>
- Fauzi, M. F. R. (2026). Reorientation of Indonesian Economic Law Reform in the Era of Economic Modernization and Globalization. *Law Research Review Quarterly*, 12(1). <https://doi.org/10.15294/lrrq.v12i1.41337>
- Gutman, M., Reichel, M., Shenhav, S., & Glanz, J. (2026). Faith, entrepreneurship and emotional resilience: supervisory leadership in religious schools during wartime. *Journal of Educational Administration*, 1–16. <https://doi.org/10.1108/JEA-07-2025-0284>
- Hadi, B. (2025). The Role of Mosques as Centers of Social Innovation in the Development of Urban Islamic Communities. *Journal on Islamic Studies*, 1(4), 246–256. <https://doi.org/10.35335/cwbfwx02>
- Hendri Mauliansyah, & Sharihan Bin Shahidan. (2025). RELIGIOSITY AND ETHICAL DECISION-MAKING IN ISLAMIC FINANCE: EVIDENCE FROM ACEH. *Global Research in Economics and Advanced Theory (GREAT)*, 2(4), 1–10. <https://doi.org/10.65788/greatjournal.v2i4.83>
- Hidayat, Y., Indriana, N., Herniawati, A., Hambali, A., & Basri, H. (2024). Integration of Islamic Noble Characters and Sundanese Local Wisdom to Realize Modernization of Islamic Education. *Journal Corner of Education, Linguistics, and Literature*, 4(1), 15–24. <https://doi.org/10.54012/jcell.v4i1.307>
- Jabali, O., Jabali, S., & Jabali, S. (2025). Power, participation, and patriarchy: a mixed-methods study of Palestinian women in political and public life with insights on health. *BMC Public Health*, 25(1), 3642. <https://doi.org/10.1186/s12889-025-24958-5>
- Miles, M. B., & Huberman, A. M. (2014). *Qualitative data analysis: A methods sourcebook (3rd ed.)*. SAGE Publications.
- Miranti Midu, Roni Mohamad, & Sofhian Sofhian. (2025). Analysis of Toyibalun Customs in Society in the Perspective of Islamic Economics. *International Journal of Economics and Management Research*, 4(3), 773–779. <https://doi.org/10.55606/ijemr.v4i3.687>
- Muhammad Mutawalli Mukhlis, Maskun, M., Masum, A., Tajuddin, M. S., Kurniawati, W. O. I., Arowosaiye, Y. I., & Naswar, N. (2025). Examining the Implementation of Participatory Village Autonomy: Models of Community Engagement and Application in Strengthening Inclusive Governance in Indonesia. *Jurnal Pengabdian Hukum Indonesia (Indonesian Journal of Legal Community Engagement) JPPI*, 8(1), 115–162. <https://doi.org/10.15294/jphi.v8i1.21226>
- Nur Hidayah, O. (2024). Compliance with Religious and State Laws: The Practice of Dual and Single Marriage Contracts within the Shi'i Community. *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 17(1), 107–122. <https://doi.org/10.14421/ahwal.2024.17107>
- Pamungkas, A. H., Aryawan, F. N., Ramadani, P., Ramadhani, R. P., Fauzi, H., Hendri, S., & Saputra, A. F. (2026). Vocational Education and Skills Training in Traditional Islamic Schools in Southeast Asia (1975–2025). *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 8(1), 458–478. <https://doi.org/10.37680/scaffolding.v8i1.8825>
- Purwati, A., Ruslita, G., Yulia, A., Chariyah Batubara, S., & Herlina Mujaswati, E. (2026). Strengthening Customary Village Law and Transcendental Communication in the Terunyan Burial Tradition: A Community Engagement Approach in Bali. *International Journal Of Community Service*, 6(1), 7–13. <https://doi.org/10.51601/ijcs.v6i1.961>
- Rwa Jayantiari, I. G. A. M., Suka Arjawa, I. G. P. B., Rebeiro, L., & Audrey Paquita, J. (2024). Forming Legal Culture in Customary Forest Management: Local Wisdom Approach of Customary Law Communities. *Udayana Journal of Law and Culture*, 8(1), 67. <https://doi.org/10.24843/UJLC.2024.v08.i01.p04>
- Sari, T. N. (2025). Public Legal Literacy and Ownership Certainty in Land Transactions in Yogyakarta: A Socio-Legal Case Study. *Sanesकरa: Journal of Social Studies*, 2(2), 74–85. <https://doi.org/10.62491/sjss.v2i2.2025.52>
- Setiadi, O., Andriani, F., & Nada, D. Q. (2025). Al Washliyah Ethical Democracy: Patterns, Challenges, and Prospects for Implementation. *POLITEA*, 8(2), 211. <https://doi.org/10.21043/politea.v8i2.34693>
- Sukriono, D., Sudirman, S., Rapita, D. D., Atok, A. R. Al, & Bramantya, A. (2025). Local wisdom as legal dispute settlement: how Indonesia's communities acknowledge alternative dispute resolution? *Legality: Jurnal Ilmiah Hukum*, 33(1), 261–285. <https://doi.org/10.22219/ljih.v33i1.39958>
- Waliah, D. R., Suciptaningsih, Ok. A., & Mardhatillah. (2026). The Effect of Local Wisdom-Based Wayground

Media on Fraction Problem-Solving Skills in Primary School. (*JIML*) *JOURNAL OF INNOVATIVE MATHEMATICS LEARNING*, 9(1), 114–125. <https://doi.org/10.22460/jiml.v9i1.30381>