



Harmonization of Islamic Law and Local Culture in Indonesia: An Analysis of the Legal Maxim Al Adatu Muhakkamah

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ABSTRACT

Background: Local cultural diversity in Indonesia frequently encounters tension with Islamic teachings, sparking debates regarding the acceptable limits of traditions in social life. **Objective:** This study aims to analyze the application of the *Al-Adatu Muhakkamah* legal maxim in evaluating and validating the legitimacy of local cultural practices. **Method:** The methodology employs a qualitative library research approach through scientific documentation searches and content analysis of authoritative ushul fiqh and Islamic legal literature. **Results:** The findings demonstrate that custom validation requires a phased evaluation mechanism encompassing compliance testing against *nash*, general applicability, implementation consistency, and the realization of public interest (*maslahah*). Cultural practices meeting these criteria are categorized as valid customs (*'urf shahih*), whereas those contradicting fundamental creed are rejected as corrupt customs (*'urf fasid*). **Conclusion:** The *Al-Adatu Muhakkamah* maxim functions effectively as a selective and adaptive instrument capable of reconciling normative religious doctrines with the sociological realities of a multicultural society. **Contribution:** This study provides a substantive contribution by proposing an integrated conceptual model featuring practical, stepwise criteria to differentiate valid customs from corrupt ones, while serving as an authoritative scientific reference for academics and practitioners formulating local wisdom-based religious policies.

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1. INTRODUCTION

Indonesia stands as a country rich in cultural diversity, customary practices, and local traditions spread across various regions, where this multifaceted diversity not only reflects the social identity of the community but also forms an integral part of religious life (Safitri et al., 2024; Sagir et al., 2024). Within the context of a pluralistic and multicultural society, the relationship between religion and culture interacts in a unique manner, wherein local culture becomes a medium for expressing religious values and religion provides normative legitimacy for cultural practices within society (Naimah, 2024; Wahid, 2018). This interactive phenomenon has attracted broad attention within the field of Islamic legal studies, as it dynamically illustrates how religious values and local traditions continuously negotiate within the daily lives of a multicultural community.

According to the perspective of ushul fiqh, the interconnection between religion and culture should foster mutual harmony wherein religious teachings guide local traditions without eliminating local wisdom that brings public benefit (Munandar et al., 2020; Sadat et al., 2023). As posited by scholars of ushul fiqh, social customs or habits can fundamentally be recognized as a valid instrument for legal consideration through the legal maxim Al Adatu Muhak-

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kamah, meaning custom is arbitrated as law, provided that such practices do not contradict the Quran, Hadith, or general principles of Islamic jurisprudence (Desmuliati et al., 2025; Tetap et al., 2015). It is clear that Islamic law ought to be understood flexibly, adaptively, and responsively toward changing times without forfeiting its fundamental principles.

Real world phenomena currently taking place reveal a distinct gap between this ideal condition and social reality, where sharp tensions frequently arise between textualist and contextualist groups when assessing the validity of a living tradition (Syamsoni, 2025). A real problem today lies in the difficulty of establishing clear boundaries between customs that are acceptable and those that must be rejected due to potential conflicts with the principles of monotheism or justice, as seen in ongoing public debates regarding local rituals like sea offerings, communal ancestral feasts, and traditional marriage rites (Ikram et al., 2025). This issue stems from differing methodological perspectives and interpretations, which are further complicated by the acceleration of modernization and globalization that introduce new cultural forms to contemporary society.

Previous studies have exclusively revealed that the maxim *Al Adatu Muhakkamah* possesses strong historical and methodological roots in the *ijtihad* tradition of Islamic scholars, alongside the recognition of '*urf*' as a secondary source of law (Harika & A, 2025; Indriyani & Putra, 2025). Other studies have also found that local cultural practices in Indonesia, such as wedding traditions, traditional ceremonies, and kinship systems, require a contextual *fiqh* approach to remain relevant (Hasan et al., 2023; Nisa et al., 2020; Yoseph, 2026). However, existing research displays a dialectical divide, as some scholars advocate for maximum cultural accommodation in social transactions while others warn against potential syncretism that could compromise creedal purity. These findings demonstrate that although the position of customary law has been acknowledged within Islamic law, the formulation of criteria and the validation framework for custom in responding to contemporary cultural dynamics still require a more comprehensive mapping.

Although numerous studies have examined the maxim *Al Adatu Muhakkamah* and local culture, most previous research has addressed these aspects separately without providing an overarching, comprehensive picture of the core issue. Previous evaluation frameworks tend to be purely descriptive or restricted to narrow legal domains, rendering them less practical when applied to diverse cultural practices. A research gap that remains largely unexamined in prior literature is the absence of an integrated conceptual model explaining a step-by-step evaluation framework for validating local cultural practices in Indonesia. To bridge this literature gap, this study proposes an integrated conceptual model and framework aimed at providing structured, practical criteria to evaluate alignment between local traditions, textual testing against *nash*, and social interest analysis.

The significance of this study contributes to the advancement of knowledge by constructing a new conceptual framework and integrating *ushul fiqh* theory with sociological reality within the field of Islamic law. The findings of this study are expected to broaden academic insights, address the limitations of a single dominant theoretical perspective, strengthen scientific foundations, serve as a reference for future research, and foster conceptual innovations across various contexts.

This study aims to analyze the implementation of the maxim *Al Adatu Muhakkamah* in validating local cultural practices in Indonesia. This objective is achieved through a qualitative library research approach by mapping normative criteria and phased mechanisms for custom evaluation. The focus of this study centers on identifying the specific criteria necessary for custom to be legally recognized, examining the step-by-step assessment process of local traditions, and exploring the relevance of this legal maxim when facing the dynamics of a multicultural society.

2. METHOD

2.1 Research Design

This study employs a qualitative approach with a descriptive-analytical library research design. The library research method was selected because the primary focus of this study is to conduct an in-depth analysis of the theoretical concepts of the *Al-Adatu Muhakkamah* maxim and the epistemological construction of the concept of '*urf*' in *ushul fiqh* literature. The rationale for using this method stems from the need to systematically map and reformulate a conceptual model of the custom-evaluation framework through document analysis and authoritative scientific works, without direct field intervention. The descriptive-analytical design allows researchers to comprehensively illustrate *fiqhiyyah* principles and subsequently analyze their relevance to the dynamics of local cultural practices in Indonesia.

2.2 Research Object

The study objects are represented by academic literature and scholarly texts serving as primary data sources. Primary data includes *ushul fiqh* books, *kaidah fihiyyah* texts, and reputable academic journal articles that specifically address the *Al-Adatu Muhakkamah* maxim and ‘urf. Secondary data comprises supporting scholarly articles, previous research publications, and academic documents examining local cultural phenomena and the application of Islamic law in Indonesia. Meanwhile, the object of this study encompasses the mechanisms, criteria, and workflow of Islamic law's validation of Indonesian local cultural practices through the lens of the *Al-Adatu Muhakkamah* maxim.

2.3 Data Collection

The primary instrument (*key instrument*) in this study is the researcher (human instrument), who actively plans, collects, selects, and analyzes all literature materials. Data collection techniques were conducted through documentation studies and digital-based literature searches across various academic databases such as Google Scholar, SINTA, and university repository portals. The literature selection process applied inclusion criteria: materials relevant to the topic of *kaidah fihiyyah* and ‘urf, sourced from credible publishers or scientific journals, prioritizing recent scientific publications within the last five to ten years.

2.4 Data Analysis

The data analysis technique in this study applies qualitative descriptive content analysis combined through normative and sociological perspectives. The data analysis stages begin with data reduction—selecting, sorting, and categorizing scientific texts in line with the main research questions. Next, data is presented systematically in the form of logical narratives, comparative tables, and flowcharts to clarify concept mapping. The final stage involves drawing inductive and deductive conclusions to produce a conceptual synthesis regarding the entire workflow of custom validation within the framework of Islamic law.

3. RESULT AND DISCUSSION

3.1 Result

Based on the analysis of various scientific literature, this study finds that the *Al-Adatu Muhakkamah* legal maxim plays a crucial role as a methodological instrument in evaluating and validating the legitimacy of local cultural practices in Indonesia. In principle, this maxim provides normative legitimacy for societal customs to be recognized as legal considerations in Islamic law, provided that these practices do not violate the core principles of *sharia*.

However, establishing custom as a legal basis does not occur automatically. The findings indicate that four primary criteria must be met for a local tradition or custom to be categorized as valid custom (*‘urfshahih*) and legally recognized. These criteria, along with their legal maxim references and evaluation objectives, are presented in Table 1.

Table 1. Criteria for Acceptable Custom in Islamic Law

No.	Criteria	Explanation	Fiqh Foundation / Reference	Evaluation Objective
1	Does not contradict <i>nash</i>	Custom must not violate the fundamental teachings of the Quran and Hadith	<i>La 'ibrah bi al-dalalat fi muqabalat al-sharih</i>	Prevent deviations in creed (<i>akidah</i>) and Islamic law
2	Generally applicable (<i>al-'am</i>)	Accepted and practiced by the majority of society	Principle of <i>al-thabat</i> (social stability)	Ensure custom is collective rather than individual
3	Consistent (<i>mu'ttarid / continuous</i>)	Performed repeatedly and deeply rooted	<i>Al-ma'ruf 'urfan ka al-masyruth syartan</i>	Guarantee legal certainty in customs
4	Promotes public interest (<i>maslahah</i>)	Yields benefits and prevents harm (<i>mudarat</i>)	Concept of <i>Maslahah Mursalah (jalb al-manafi' wa dar' al-mafasid)</i>	Achieve the primary objectives of Islamic law (<i>maqasid syariah</i>)

In Indonesia's sociological reality, the application of this maxim can be identified in various local traditions, including marriage, socio-religious activities, and daily societal habits. Cultural practices that meet these criteria are categorized as valid custom (*'urf shahih*) and can be preserved, whereas practices contradicting creed (*akidah*) are classified as corrupt custom (*'urf fasid*) and must be rejected. A comprehensive evaluation regarding their legal status, legal considerations, and social impacts is presented in Table 2.

Table 2. Validation Analysis of Local Cultural Practices in Islamic Law

No.	Cultural Practice	Form of Activity / Practice	Legal Status	Rationale for Legal Consideration	Social Impact
1	Traditional wedding customs	Walimah, sungkeman, and local customary rituals	Accepted ('Urf Shahih)	Embodies respect and does not violate essential marriage requirements (<i>rukun nikah</i>)	Strengthens family ties and cultural preservation
2	Halalbihalal tradition	Mass gatherings and mutual forgiveness post-Ramadan	Accepted ('Urf Shahih)	Aligns with Islamic brotherhood (<i>ukhuwah</i>) and seeking forgiveness	Enhances harmony and integration among citizens
3	Tahlilan / Social feast	Communal prayers and food charity (<i>sedekah</i>)	Accepted with varying opinions ('Urf Shahih)	Serves as a medium of worship, prayer, and social charity	Fosters social solidarity and neighborly togetherness
4	Rituals contradicting creed	Ritual offerings (<i>sesajen</i>) with beliefs in providers other than Allah	Rejected ('Urf Fasid)	Directly contradicts monotheism (<i>tawhid</i>) and explicit <i>nash</i>	Potentially erodes the understanding of <i>tawhid</i> in society

The process of evaluating and screening customs in Islamic law is carried out through a structured, step-by-step evaluation workflow. This validation mechanism is detailed in Figure 1.

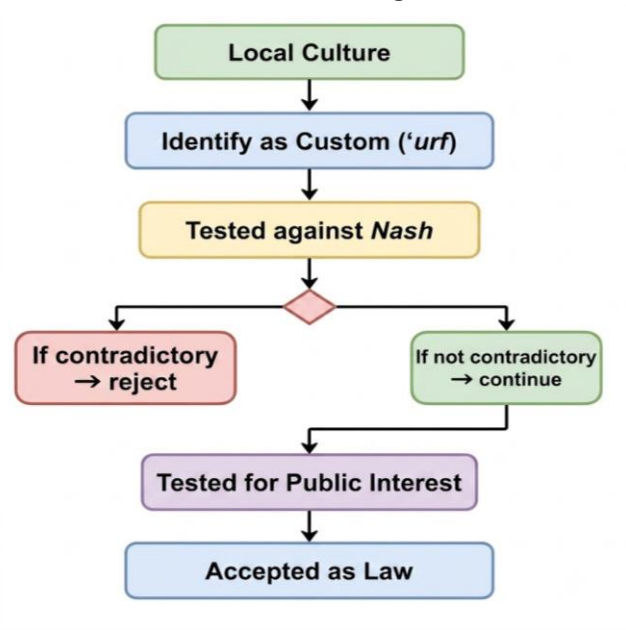


Figure 1. The Custom Evaluation Process in Islamic Law

As illustrated in Figure 1, the custom validation process begins with identifying the existence of a social practice as a living habit within society (*'urf*). Subsequently, normative testing against the *nash* of the Quran and Hadith is conducted. If a custom is explicitly proven to contradict *nash*, it is automatically rejected (*'urf fasid*). Conversely, if no contradiction is found, the evaluation proceeds to the public interest (*maslahah*) analysis stage. Customs proven to bring positive impacts and strengthen social bonds are accepted as a legal basis (*'urf shahih*), whereas customs causing harm are rejected even if they do not directly contradict *nash*.

This study's findings confirm that the *Al-Adatu Muhakkamah* maxim operates strategically as a methodological bridge connecting the normative doctrines of religion with societal sociological realities. In practical applications, this *fiqhiiyyah* maxim ensures the active participation of Islamic law, keeping it responsive, adaptive, and relevant amid shifting eras and accelerating contemporary cultural dynamics.

One fundamental finding in this study reveals two primary epistemological paradoxes or perspectives regarding the relationship between religious teachings and local culture: the textual (scripturalist) approach and the contextual (substantialist) approach. The textual approach focuses on explicit and literal understandings of religious texts, leading to conservative attitudes and a tendency to reject cultural practices that lack explicit grounding in *nash*. Conversely, the contextual approach emphasizes reading societal sociological conditions and seeking legal reconciliation aligned with public interest (*maslahah*) in real-world contexts. A detailed comparison of these two approaches is mapped in Table 3.

Table 3. Comparison of Textual and Contextual Approaches to Understanding Culture

Comparative Aspect	Textual Approach (Scripturalist)	Contextual Approach (Substantialist)	Methodological Implication
Perspective / Epistemology	Textual and literal (<i>harfiyyah</i>)	Contextual and substantial (<i>maqasidi</i>)	Determines benchmark for interpreting religious <i>nash</i>
Attitude Toward Local Culture	Tendency to be protective and rejecting	Selective, inclusive, and accommodative	Determines the degree of acceptance toward ' <i>urf</i> '
Degree of Legal Flexibility	Low and rigid	High and adaptive (dynamic)	Influences legal scope over social changes

Based on this comparative analysis, it is evident that the contextual approach provides a more proportional framework for applying the *Al-Adatu Muhakkamah* maxim. Nevertheless, implementing a contextual approach does not automatically legitimize all forms of culture without boundary. Normative boundaries (*dhawabit syar'iiyyah*) remain strictly enforced to ensure that cultural accommodation does not compromise fundamental tenets of Islamic creed (*akidah*) and Islamic law.

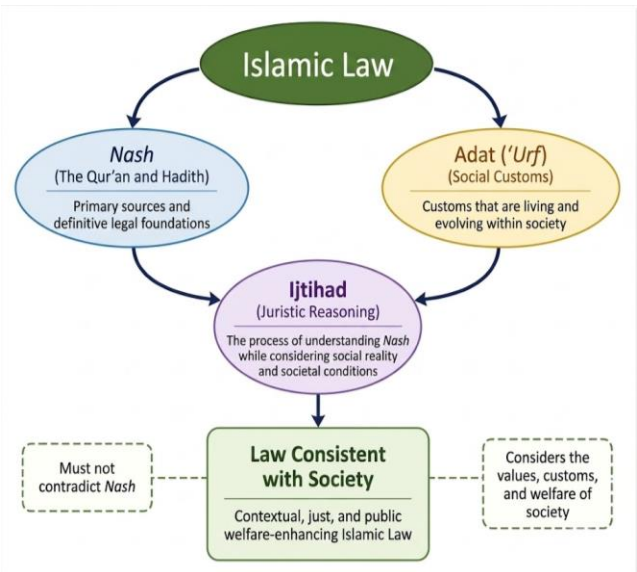


Figure 2. Relationship Between Religion and Culture

The findings indicate that the *Al-Adatu Muhakkamah* maxim is essential for maintaining a balance between religion and culture. This maxim enables harmonization, allowing local culture to be adapted to Islamic values rather than eradicated. However, this study has limitations as it relies solely on library research. Therefore, future research is expected to conduct field studies to obtain a more concrete picture of this maxim's application in community life.

3.2. Discussion

The main findings of this study reveal that the *Al Adatu Muhakkamah* legal maxim operates strategically as a stepwise normative filtering mechanism that reconciles sharia doctrine with the sociological reality of Indonesian

society. This condition indicates that the examined phenomenon possesses inclusive yet selective characteristics, wherein societal customs ('urf) can be recognized as a legal basis only if they fulfill four fundamental criteria: alignment with nash, general applicability, consistency of implementation, and the realization of public interest (*maslahah*). Substantively, these results fulfill the study objective by demonstrating that determining the legality of local culture requires a phased analysis ranging from custom identification and religious text testing to social impact verification. Through an in-depth interpretation of the data, it is revealed that applying a maqasidi based contextual approach provides a more flexible and adaptive framework for evaluating local culture compared to a textual approach, which tends to be protective.

The results of this study can be explained through the complex interaction of several key factors: epistemological differences in methods of interpreting religious texts, the level of societal need for legal certainty regarding local traditions, and sociological shifts caused by accelerated modernization (Junaidi, 2022; Syarif & Herlambang, 2023). This tendency is strongly driven by dogmatic adherence to the nash of the Quran and Hadith, which mutually reinforces the flexibility of scholars' ijtihad in responding to living customs ('urf) within society (Ilyas et al., 2023; Maimun, 2017). This condition demonstrates that the relationship among these factors forms an integrated mechanism influencing the establishment of Islamic law over local culture. In testing against nash, boundaries of creed (akidah) are strictly maintained to prevent corrupt custom ('urf fasid), while the analysis of *maslahah mursalah* offers an adaptive space to preserve traditions that strengthen social integration. Qualitatively, the emergence of this dynamic indicates that public interest criteria play a dominant role in triggering the acceptance or rejection of a cultural practice within the Islamic legal system.

Building upon these analytical insights, the findings of this study support and extend the conceptual framework of *ushul fiqh* theory, which posits that custom can serve as an instrument of consideration in Islamic law through the *Al Adatu Muhakkamah maxim* (Asyuro & Sayehu, 2025; Desmuliati et al., 2025). The concepts and theoretical framework emphasize that Islamic law possesses internal flexibility to legitimize local traditions as long as they do not contradict explicit evidence (Hidayat & Qasim, 2016; Tetap et al., 2015). This aligns with scholarly views asserting that custom functions as an authoritative secondary legal source, supported by ideas on the importance of methodological approaches to bridge religious texts and social reality (Harika & A, 2025; Indriyani & Putra, 2025). Clearly, applying Islamic law to cultural practices is not a form of absolute rejection, but rather a critical accommodation mechanism that balances normative compliance with religious texts and the dynamic well being of a multicultural society.

Comparing these findings with previous studies, which revealed that the *Al Adatu Muhakkamah maxim* is a fundamental principle granting legal legitimacy to local customs (Harika & A, 2025; Nashih, 2025; Rozikin et al., 2025; Sanusi et al., 2023; Yoseph, 2026), shows significant similarities in recognizing custom as a valid secondary source of legal consideration. This study confirms that community traditions can be integrated into Islamic law provided they do not conflict with sharia principles (Tetap et al., 2015). However, crucial structural differences exist in the findings of this study, specifically regarding the formulation of structured criteria and a schematic, step by step custom validation workflow connecting 'urf identification, nash testing, and public interest verification. This discrepancy arises because previous research generally focused on normative theoretical discussions, whereas this study develops a more applied and measurable conceptual model to address the dynamics and complexities of contemporary local culture in Indonesia.

The main strength of this study lies in its capability to simultaneously synthesize normative religious dimensions, *fihiyyah* criteria, and sociological impacts, yielding a more holistic understanding of the validation mechanisms for local culture in Islamic law. This aligns with the framework of Islamic legal flexibility (*matsunah al fiqh*), which dictates that Islamic law must be understood integratively between text and context to serve as an adaptive, moderate, and inclusive solution for a multicultural society. The academic value of this study is demonstrated by its ability to uncover the interrelationship between testing against Quranic and Hadith nash and comprehensive public interest analysis.

In addressing critical gaps, these findings resolve major limitations in prior research, particularly the literature gap regarding the lack of an integrated conceptual model and structured practical criteria for assessing the validity of local traditions. This study offers a new conceptual model explaining the systematic, step by step filtering workflow of local culture through the *Al Adatu Muhakkamah maxim*, an aspect overlooked by previous studies that tended to focus on normative theoretical discussions. This aligns with views on Islamic legal methodology development, which state that determining the validity of custom requires clear analytical instruments to differentiate valid customs ('urf *shahih*) from corrupt customs ('urf *fasid*) (Makatita & Islamy, 2022; Rahman, 2021; Syamsoni, 2025).

Critically examined, these dynamics highlight a conceptual tension between dogmatically preserving the authenticity of religious teachings and the legal adaptation demands of evolving sociological realities. This tension requires a re conceptualization of how society and academics view the integration of 'urf into the Islamic legal structure (Sarjana & Kamaluddin, 2018; Setiyawan, 2012). This study opens possibilities for new conceptual models explaining the relationship between degrees of nash conformity, levels of public interest, and the flexibility of scholars' ijtihad in validating local cultural practices. Based on the study results, a perspective can be developed that the Al Adatu Muhakkamah maxim does not merely act as a passive tool to legitimize existing traditions, but functions as an active social transformation instrument capable of selecting, screening, and revising cultural values so they remain relevant, moderate, and inclusive in the contemporary era.

Although the results indicate that local culture validation is primarily influenced by normative alignment with nash and *maslahah* criteria through the Al Adatu Muhakkamah maxim, other factors outside the research variables may also influence these findings. Interpreting these results requires considering external factors, such as the influence of religious civil organization affiliations, local political dynamics, public education levels, and the penetration of digital media, all of which can alter how traditions are received on the ground (Hasanah et al., 2024; Jufri et al., 2023; Junaidi, 2022). Beyond the scope of this study, customary power structures and local leader patronage might also shape cultural legitimacy patterns. This is further supported by the sociology of Islamic law, which emphasizes that legal acceptance within society is frequently influenced by discourse battles, social structures, and surrounding local political economic conditions (Hapsin, 2017; Ikram et al., 2025; Mahmudulhassan et al., 2024).

Ultimately, the central thread that ties these synthesis points together is that validating local cultural practices through the Al Adatu Muhakkamah maxim serves as a critical accommodation mechanism balancing normative adherence to religious texts with the dynamic well being of a multicultural society. These findings not only confirm *ushul fiqh* theory and prior studies regarding custom's position as a secondary legal source, but also provide a comprehensive understanding of the importance of a structured, step by step evaluation model to distinguish 'urf shahih from 'urf fasid. Based on the integration of findings, theory, and prior empirical evidence, this discussion concludes that harmonization between religion and culture can only be achieved optimally through a moderate, adaptive, and inclusive *maqasidi* based contextual approach.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

Based on the research findings regarding the implementation of the *Al-Adatu Muhakkamah* maxim in validating local cultural practices in Indonesia, several implications can be outlined as follows:

Theoretical Implications: This study strengthens research in the field of *ushul fiqh*, particularly concerning the *Al-Adatu Muhakkamah* legal maxim as an essential principle in Islamic lawmaking. The findings demonstrate that custom ('urf) holds a significant position as a secondary legal source, provided it meets specific criteria. Consequently, this study contributes to enriching Islamic scholarly literature that emphasizes Islamic law as flexible, adaptive, and contextual to societal social dynamics.

Practical Implications: Practically, this study serves as a guideline for the public in understanding and responding to local cultural practices. Communities need not immediately reject developing traditions; instead, they can evaluate them first based on Islamic *sharia* principles. Furthermore, these findings help reduce conflicts between textualist and contextualist groups in understanding religion and culture.

4.1 Research Contributions

This study makes several important academic and practical contributions as follows:

First, this study contributes to the advancement of scientific knowledge, particularly in Islamic law and *ushul fiqh*, by clarifying the role of the *Al-Adatu Muhakkamah* maxim in bridging the relationship between religion and culture. It reinforces that custom is not merely a social practice, but can also serve as a valid legal consideration when fulfilling specific requirements.

Second, this study contributes an integrated conceptual model illustrating the validation process of local culture from an Islamic legal perspective. This model includes the stages of custom identification, *nash* testing, and public interest (*maslahah*) analysis, which can be utilized as a reference for future research and decision-making practices.

Third, this study contributes to improving public perceptions of local culture. With a more comprehensive understanding, society is expected to be wiser in preserving traditions without conflicting with religious teachings.

Fourth, regarding scholarly development, this study opens opportunities to develop more integrative methods, approaches, and further studies combining normative and sociological perspectives within Islamic legal studies. This is essential for producing a more holistic understanding relevant to modern social conditions.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

4.1 Research Limitations

This study has several limitations that should be noted for evaluation purposes:

First, this study relies solely on a library research approach, meaning the collected data is restricted to written sources such as books and academic journals without direct field verification. Consequently, the findings may not fully reflect the empirical conditions regarding the implementation of the *Al-Adatu Muhakkamah* maxim in real community life.

Second, data source selection was constrained, as not all relevant literature could be accessed optimally due to database access restrictions and time limitations.

Third, this study does not specifically examine the diverse variations of local cultural practices across different regions in Indonesia, rendering the findings general and lacking deep regional context.

5.1 Recommendation for Future Research

Based on the results obtained, several recommendations are suggested for future research: 1) Future research should employ empirical approaches or field research to gather concrete data regarding the application of the *Al-Adatu Muhakkamah* maxim in local community practices across various regions. Additionally, focusing specifically on a single region or community will yield a deeper and more contextual analysis; 2) for Academics and Researchers: This study can serve as a foundation to develop interdisciplinary research combining Islamic law, sociology, and anthropology to better understand the relationship between religion and culture; 2) for Practitioners, Religious Figures, and Policymakers: The findings can serve as a reference in formulating policies or religious rulings (*fatwas*) that are more adaptive, moderate, and aligned with societal needs.

6. CONCLUSION

The findings of this study confirm that the legal maxim *Al Adatu Muhakkamah* plays a crucial methodological role in bridging Islamic law and local culture in Indonesia. This maxim demonstrates that local traditions do not inherently conflict with religious doctrines and can be recognized as valid legal considerations provided, they do not violate core sharia principles. By establishing a balance between normative doctrine and sociological reality, Islamic law provides an adaptive space for living customs to flourish while maintaining religious integrity.

The legal validation of custom does not occur automatically, as it requires a structured, multi-phased evaluation process. To be accepted as valid custom, a local practice must successfully undergo rigorous testing regarding its alignment with textual sources, general applicability, implementation consistency, and its capacity to realize public interest while preventing social harm. This mechanism illustrates that Islamic jurisprudence possesses internal flexibility and dynamic analytical instruments capable of accommodating societal needs without compromising fundamental principles of faith.

In multicultural Indonesia, the practical application of this maxim is highly relevant for fostering social harmony and cultural preservation. Many local traditions contain profound social values such as mutual cooperation, communal solidarity, and peaceful coexistence that actively support the broader objectives of Islamic law. Ultimately, the *Al Adatu Muhakkamah* maxim functions as an active filtering instrument that selects, refines, and harmonizes cultural traditions, ensuring that Islamic law remains relevant, moderate, and contextually grounded across diverse communities.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Deko Rio Putra: Conceptualization, Methodology, Writing – Original Draft, Project Administration. Arini Julia: Formal Analysis, Investigation, Data Curation. Chantika Aprilia Pratiwi: Resources, Validation, Writing – Review & Editing. Deca Anisa Putri: Investigation, Data Curation, Visualization. Dela Febrianingrum: Supervision, Writing – Review & Editing.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors acknowledge the use of artificial intelligence (AI) technology, specifically ChatGPT (<https://chat.openai.com/>), during the manuscript preparation process. Additionally, Google Scholar (<https://scholar.google.com/>) was utilized to search and identify relevant scientific literature for the study topic. AI technology was used strictly to refine academic language, improve sentence structure, and enhance clarity and writing cohesion. AI was also used in a limited capacity to help brainstorm ideas and structure the outline. Google Scholar served as a tool to locate references, including journal articles, conference papers, and academic publications supporting this study. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJRIS GenAI Tool Usage Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work.

Conflict of Interest Statement

The authors declare that there are no conflicts of interest regarding the publication of this study, whether financial, commercial, legal, or personal relationships that could influence the research findings, writing, or publication of this article. This study was conducted independently without pressure or influence from any external party.

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