Indonesia's legal system is a unique blend of Islamic and Dutch legal traditions, with a complex history of evolution and change. The Dutch colonial era introduced a civil law system based on the Napoleonic Code. However, the Dutch also recognized the importance of Islamic law in the region and allowed it to coexist with the civil law system[1]. This recognition of Islamic law was due to the significant Muslim population that inhabited the region. The Dutch colonial power recognized the need to respect the Islamic legal tradition to maintain a peaceful and cooperative relationship with the Muslim population.

After Indonesia gained independence from the Dutch in 1945, the country continued to incorporate elements of Islamic law into its legal system. The post-independence period marked a time of political upheaval and social change. Indonesia's first constitution recognized Islam as the country's official religion, while simultaneously guaranteeing freedom of religion[2]. This constitutional framework established a balance between Islamic law and civil law, ensuring that the country's legal system reflects the diverse cultural and religious traditions of its citizens.

The role of Islamic law in Indonesia's legal system is multi-faceted. Islamic law is used to guide the drafting of laws, and Islamic courts have jurisdiction over certain types of cases. The use of Islamic law is particularly prevalent in matters of personal status, such as marriage, divorce, and inheritance. In these areas, the Islamic courts have exclusive jurisdiction over cases that involve Muslims. For non-Muslims, the civil courts have jurisdiction over these cases[3].

Shariah is another key element of Indonesia's legal system. Shariah refers to the body of Islamic law that governs all aspects of Muslim life, including personal behavior, religious practices, and social interactions. Shariah principles guide the drafting of laws in Indonesia, ensuring that they are in line with Islamic legal principles. For example, Indonesia's anti-corruption law incorporates Islamic legal principles by considering corruption to be a crime against God and society[4].

Despite the incorporation of Islamic law into the legal system, Indonesia remains a secular country. Its constitution guarantees freedom of religion and prohibits the establishment of a state religion. Therefore, the legal system must balance the incorporation of Islamic law with the need to respect the rights of all citizens. The legal system in Indonesia strives to provide equal protection and access to justice for all citizens regardless of their religion[5].

In conclusion, Indonesia's legal system is a unique blend of Islamic and Dutch legal traditions, reflecting the country's diverse cultural and religious traditions. The incorporation of Islamic law in Indonesia's legal system has evolved throughout the country's history, from the Dutch colonial era to its post-independence period. The role of Islamic law in Indonesia's legal system is evident in the jurisdiction of Islamic courts, the use of shariah principles to guide the drafting of laws, and the recognition of Islam as the country's official religion. However, despite the incorporation of Islamic law, Indonesia remains a secular country that upholds the rights of all its citizens[6].

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Indonesia's legal system has been influenced by a blend of Islamic and Dutch legal traditions, and its enforcement is shaped by various actors and factors (Buijze, 2017). The actors and factors influencing law enforcement in Indonesia include political leadership, law enforcement agencies, and cultural norms.

Political leadership is a crucial actor in law enforcement in Indonesia, as they have significant power to influence the legal system and law enforcement agencies (Khair, 2021). Political leaders in Indonesia hold the power to appoint judges, prosecutors, and police officials, as well as allocate resources to law enforcement agencies. This power is often used to exert political influence over law enforcement agencies. Under the regime of President Suharto, law enforcement agencies were utilized to repress political dissent (Buijze, 2017), while under President Joko Widodo's leadership, efforts have been made to enhance human rights protections and reduce corruption within the legal system (Khair, 2021). Political influence over law enforcement is evident in the case of the National Police, which has been accused of corruption, abuse of power, and human rights violations (Khair, 2021).

Law enforcement agencies, including the police and prosecutors, are significant actors in the Indonesian legal system, as they enforce the law and maintain public order (Khair, 2021). However, they are often subjected to political pressure and corruption, which can undermine their effectiveness. For instance, police officers in Indonesia have been involved in bribery and other corrupt practices to increase their income (Khair, 2021). The influence of law enforcement agencies is reflected in their ability to investigate and prosecute cases and maintain public order. The role of law enforcement agencies in Indonesia's legal system is essential but often affected by political influence and corruption.

Cultural norms also play a significant role in law enforcement in Indonesia, with religion and traditional customs influencing people's perception of the law and law enforcement agencies (Aspinall & Fealy, 2019). In some regions of Indonesia, customary law is still used to resolve disputes, while in other areas, Islamic law may be more influential (Aspinall & Fealy, 2019). These cultural norms can affect how people interact with law enforcement agencies and how they view the legitimacy of the legal system. For instance, the concept of collective justice is prevalent in rural communities, where informal justice systems operate parallel to the formal legal system (Buijze, 2017).

In conclusion, the actors and factors influencing law enforcement in Indonesia are complex and intertwined. Political leadership, law enforcement agencies, and cultural norms all play significant roles in shaping the Indonesian legal system. Addressing the underlying issues of corruption, human rights violations, and cultural barriers requires an understanding of these actors and factors and the development of policies that consider their intersection.

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