



Building Gender Justice in Family Law: Harmonization of Islamic Family Law and Customary Law in Indonesia

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Abstract. Indonesia has a diversity of legal systems in regulating the field of family law, namely Islamic family law which is guided by Islamic sharia and customary law which originates from the local wisdom of indigenous communities. These two legal systems sometimes have different views and rules that can potentially create gender injustice. This research aims to analyze the harmonization process between Islamic family law and customary law in an effort to achieve gender justice in Indonesia. This research is a descriptive study that uses a qualitative approach. Data sources were obtained through library research by reading and examining the literature that has been carried out by previous researchers. The results of the study show the dynamics and challenges in the process of modernizing the two family legal systems in various regions. This research also recommends the need for a more active role from various relevant stakeholders such as the government, community organizations, religious leaders, customary leaders and academics in realizing harmonization in order to achieve gender justice in family life in Indonesia.

Keywords: Harmonization, Islamic Family Law, Customary Law, Gender Justice, Indonesia

1. Introduction

Indonesia is a country with diversity of ethnicities, religions, and customs. This diversity implies the diversity of legal systems that apply in society, particularly in the field of family law. Broadly speaking, family law in Indonesia can be divided into Islamic family law which is guided by Islamic sharia, and customary law, which is the law that grows and develops within indigenous communities (Jayusman et al., 2024).

In reality, there are often differences in views and regulations between Islamic family law and customary law, for example regarding marriage, divorce, rights and obligations of husband and wife, child custody, inheritance and guardianship. These differences have the potential to create gender injustice, where women's positions become weak. Therefore, efforts to harmonize the two legal systems are important to achieve gender justice. (Murdan, 2016)

For example, in Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, it is stated that the minimum age for marriage for women is made equal to the minimum age for marriage for men, which is 19 (nineteen) years old. (Ismail et al., 2023) Meanwhile, in customary law in some regions, underage marriage is still permitted and has become a tradition, such as the tradition of child marriage in Madura. (Jamilah & Raudlatun, 2019)

Studies discussing the harmonization of Islamic family law and customary law have attracted the attention of several researchers. First, a study on the harmonization of Islamic family law and customary law in inheritance issues, such as the one conducted by Badaruddin (Badarrudin et al., 2022), and Haidir Rachman (Rachman, 2021). They explored the issue of inheritance using the inheritance distribution system according to customary law and Islamic law, and studied that customary inheritance law and Islamic inheritance law contribute to the formation of national inheritance law. Second, a study on the harmonization of Islamic family law and customary law in marriage, such as the one conducted by Handika Purnama (Purnama, 2021), Ainun Miha (Miha et al.,

2023) and Murdan (Murdan, 2016) which shows the harmonization and integration between Islamic family law and customary law in the implementation of customary marriages. Third, a study on the harmonization of Islamic family law and customary law in the development of national law conducted by Sidiq Siadio and Endri Yenti (Siadio & Yenti, 2023), Abdurrahman Misno (Prawiro, 2017) and Muhammad Fauzi (Fauzi et al., 2023). Meanwhile, studies on the harmonization of Islamic family law and customary law in building gender justice have attracted attention, but have not received much attention from researchers (Dafizki et al., 2023).

This research aims to understand the importance of harmonizing Islamic family law and customary law in the context of gender justice to achieve social and legal progress in Indonesia. In order to be more focused and clear on what will be discussed in this research, the author formulates the research problem, which is how can the harmonization process between Islamic family law and customary law achieve gender justice? This problem will guide the author to obtain research data and determine the required data sources (Fitria, 2023).

This research is important to conduct in order to provide an in-depth analysis of the challenges and potential in harmonizing Islamic family law and customary law to achieve gender justice in Indonesia, and is expected to be able to provide relevant policy recommendations for policymakers and legal practitioners in efforts to harmonize these two legal systems (Wandri et al., 2023).

2. Methods

This research is a descriptive study that uses a qualitative approach. This qualitative approach was chosen to gain an in-depth understanding of the dynamics of harmonizing Islamic family law and customary law aimed at describing and analyzing the harmonization process between Islamic family law and customary law in the context of gender justice. Data sources were obtained through library research by reading and examining the literature that has been carried out by previous researchers, which were then analyzed and conclusions were drawn regarding efforts to harmonize Islamic family law and customary law in the context of gender justice (Sundari et al., 2023).

3. Result and Discussion

The Concept of Gender Justice in Islamic Family Law

Justice in Islam is one of the main principles that must be upheld in all aspects of life, including in family law. Islamic family law regulates various matters related to marriage, divorce, husband and wife relationships, inheritance, and so on. However, there is a debate surrounding the implementation of gender justice in Islamic family law, where some parties consider that there is injustice towards women. (Putri et al., 2023)

Gender justice is a process and fair treatment towards women and men. With gender justice, there is no stereotyping of roles, double burdens, subordination, marginalization, and violence against women or men. The realization of gender equality and justice is marked by the absence of discrimination between women and men. Thus, they have equal access, opportunities to participate in and control development, and obtain equal and fair benefits from development. (Mutawakkil, 2014)

Gender differences are principally natural and part of the sunnah (way) of Allah as a cultural phenomenon. These differences would not be a problem if they did not lead to injustice. However, in reality, these differences have given rise to various forms of injustice, both for men and especially for women. (Afif et al., 2021)

Gender injustice is manifested in various forms. First, marginalization or the process of sidelining and impoverishment which could lead to economic poverty. (Janah, 2017) Second, subordination which is essentially the belief that one gender is considered more important or superior to the other. (Imtihanah, 2020) Third, stereotypes which are standardized images of individuals or groups that do not match existing empirical realities. (Ali, 2023) Fourth, violence which is an attack on one's physical and psychological mental integrity. (Krisnalita, 2018) And fifth, the double burden that must be borne by one gender, be it men or women. (Sari & Ismail, 2021)

These forms of injustice have resulted in gender gaps or gender biases, both within the family and society. The patriarchal culture that has dominated society for so long, political factors that have not yet fully sided with women, economic factors where the global capitalist system often exploits women, as well as the biased interpretation of religious texts based on gender, have become the contributing factors to gender injustice. In other words, with gender justice, gender equality will be created. Justice is the means and equality is the result. But do not go overboard in the name of equality by neglecting the innate nature that has been determined.

In Islamic family law, there is a division of rights and obligations between men and women. However, this division does not mean discrimination, but rather a determination in accordance with their respective innate natures. And it aims to create justice, balance, and harmonious family life. For example, in a marriage, the man has the obligation to provide a dowry (mahr) to the prospective wife and bear the family's living expenses. Meanwhile, the woman has the right to receive the dowry and living expenses. This division of obligations is based on the innate nature of men having physical and mental strength to earn a living and lead the family.

Likewise, in divorce, both men and women have the right to initiate divorce for reasons justified by sharia. However, there are differences in the procedures and consequences of divorce between the two. A man can divorce his wife through talaq (repudiation), while a woman must file for divorce in court. Then in the distribution of inheritance, men receive a larger share than women. This is based on the man's responsibility as the head of the household who is obligated to provide for his wife and children. However, women also have an inheritance right guaranteed in Islam.

The Concept of Gender Justice in Customary Law

Amidst the cultural diversity of Indonesia, there is a common thread that unites the indigenous community's perspective on gender equality. In many indigenous communities, there is a clear division of roles between men and women. However, this division of roles does not automatically place women in a subordinate position to men. In customary law, women have rights and obligations equal to men in terms of property ownership and making important decisions in communal life. (Wedanti et al., 2023)

For example, the Minangkabau community follows a matrilineal system, where lineage and inheritance are passed down through the maternal line. In this society, women have a central role in social and economic life. They have rights to ancestral property and are responsible for managing family wealth. Additionally, women also have equal voting rights with men in decision-making within customary institutions. (Murniwati, 2023)

Furthermore, women also play important roles in traditional ceremonies and religious rituals. It is not uncommon for women to lead these rituals, indicating that they are respected and considered to hold high status in the indigenous community. However, it must be acknowledged that there are still certain practices in indigenous communities that can be considered discriminatory against women. (Sudaryanto, 2012)

Nevertheless, it must be realized that customary law is not something static but rather dynamic and continually evolving with the changing times. Many indigenous communities have reformed their customary laws to align with the principles of gender justice and universal human rights. (Sembiring, 2021)

This positive development shows that indigenous communities are capable of adapting to the demands of the times without sacrificing their identity and local wisdom. By integrating principles of gender justice into customary law, indigenous communities can maintain the relevance and sustainability of their traditions in the modern era.

In this context, it is important for us to respect local wisdom and the traditions of indigenous communities, while also encouraging efforts to strengthen gender justice and eradicate practices that discriminate against women. In this way, we can preserve cultural richness and promote values of equality and justice for all members of society.

Challenges in Harmonizing Islamic Family Law and Customary Law for Gender Justice

The harmonization of Islamic family law and customary law is a crucial issue in efforts to achieve gender justice in Indonesia. Both legal systems have significant differences, especially regarding the status and roles of women in family life. Therefore, efforts are needed to balance and align these two legal systems to achieve better gender justice and equality.

Islamic law, derived from the Quran and Hadith, has detailed rules regarding family life, including the roles and responsibilities of spouses. Meanwhile, customary law, which has evolved in Indonesian society, is often influenced by patriarchal culture, placing men as leaders in family life. (Buchori et al., 2023)

One of the main challenges in harmonizing Islamic family law and customary law lies in the differences in perspectives regarding the roles and status of women. However, there are several other challenges as follows:

a. Conflicts of Values and Norms

The effort to harmonize Islamic family law and customary law in Indonesia faces a challenging task, namely conflicts of values and norms inherent in both legal systems. The differences in principles and perspectives regarding family life make the harmonization process an endeavor that requires wisdom and prudence from various parties.

One significant conflict of values pertains to the concept of leadership within the family. In Islamic teachings, men are positioned as leaders over women in household affairs. This is reflected in the concept of *qawwamah*, where husbands are responsible for protecting and providing for their wives and families. However, this principle is often narrowly interpreted and used to legitimize male dominance over women in family decision-making. (Faizah, 2019)

On the other hand, customary law in some regions of Indonesia also contains strong patriarchal values. In certain cultures, women are considered subordinate to men, both within the family and society. The concept of leadership within the family is often construed unilaterally, where husbands have absolute authority over their wives and children.

Other conflicts of values relate to women's rights in marriage and divorce. In Islamic law, women have the right to choose their spouses and to seek divorce if unresolved disputes occur. However, practices in society often diverge from these principles. Child marriage still occurs in some areas, and divorce is still considered taboo for women. (Rasyid et al., 2023)

In customary law, women's rights in marriage and divorce are also often limited. In some traditions, marriages are arranged by parents or families, and divorce is difficult for women due to social stigma and economic dependence on their husbands.

Another challenge faced in harmonizing family law and customary law is related to inheritance division. In Islamic law, women have the right to inherit property from their parents or husbands, although their share may differ from men's. However, in practice, there is still a tendency to disregard women's inheritance rights, especially in areas strongly influenced by customary traditions. (Sudaryanto, 2012)

On the other hand, customary law in some regions also contains norms that are less favorable to women regarding inheritance. In certain traditions, only sons have the right to inherit parental property, while daughters have no inheritance rights or receive a smaller share.

b. Inequality of Women's Rights in the Implementation of Islamic Family Law and Customary Law

The effort to harmonize Islamic family law and customary law in Indonesia also faces significant challenges regarding the inequality of women's rights in the implementation of both legal systems. Although normatively, Islamic law and customary law acknowledge women's rights in family life, in practice, there are still many disparities and discrimination experienced by women.

One major issue posing a challenge in harmonization relates to women's rights in marriage. In Islamic law, women have the right to choose their spouse and give consent to marriage. However, in some areas, practices such as child marriage and forced marriage still occur due to cultural and traditional reasons. (Ahyani et al., 2023)

In customary law, inequality of women's rights in marriage is also an issue that needs to be addressed. In certain traditions, marriages are often arranged by parents or families without seeking the consent of the prospective female spouse. This practice clearly violates principles of equality and human rights.(Murdan, 2016)

Another challenge faced is regarding women's rights in divorce. In Islamic law, women have the right to seek divorce if unresolved disputes occur in the household. However, in practice, divorce is often considered taboo and degrading to women's dignity. On the other hand, in customary law, divorce also often faces social stigma and cultural barriers. In some traditions, divorced women may face severe social consequences, such as being ostracized from the community and losing rights to marital property.

Another equally significant challenge relates to women's rights in inheritance division. In Islamic law, women have the right to inherit property from their parents or husbands, although their share may differ from men's. However, in practice, there is still a tendency to disregard women's inheritance rights, especially in areas strongly influenced by customary traditions. In customary law, inequality of women's inheritance rights is also an issue that needs to be addressed. In some traditions, only sons have the right to inherit parental property, while daughters either have no inheritance rights or receive a smaller share.

c. Resistance to Change in Traditional Legal Systems

Equally complex, the effort to harmonize Islamic family law and customary law in Indonesia also faces resistance to change from groups that still adhere firmly to the traditional legal system. Although harmonization aims to create gender justice and equality in family life, proposed changes are often seen as a threat to the values and traditions that have been in place for years.

Resistance to change in the harmonization of family law can come from various societal groups, both religious and customary. In the context of Islamic law, there are groups that adhere to more conservative interpretations and tend to reject reinterpretations seen as too liberal or contrary to religious teachings.(Hefni, 2013)

These groups often argue that Islamic law is divine law revealed by Allah and cannot be altered or modified according to human desires. They fear that harmonization efforts will change the essence of Islamic law and view it as a form of Westernization or foreign cultural influence incompatible with Islamic values.

In the context of customary law, resistance to change can also come from groups that strongly uphold local traditions and culture. For them, customary law is an ancestral heritage that must be preserved and maintained as the identity and essence of the local community.(Adenisatrawan, 2021)

Proposed changes in the harmonization of family law, such as equity in inheritance rights or restrictions on underage marriage practices, are often seen as a threat to the integrity of culture and traditions passed down through generations. These groups are concerned that such changes will erode the noble values embedded in customary law and disrupt the social order that has been established.(Taufiqurrahman et al., 2021)

Strategies for Achieving Gender-Just Harmonization between Islamic Family Law and Customary Law

To address the challenges of harmonization, such as conflicts of values and norms, inequality of women's rights, and the implementation of Islamic family law and customary law, as well as resistance to change and traditional legal systems in the effort to harmonize Islamic family law and customary law, systematic and sustained efforts are needed. *First*, there needs to be a reinterpretation and contextualization of Islamic teachings and customary values related to family life. This is aimed at ensuring that the principles of justice and gender equality can be realized without compromising the essence of both legal systems

Second, there needs to be dialogue and active engagement of stakeholders, such as religious leaders, traditional leaders, academics, and civil society organizations. This dialogue aims to find

common ground and solutions acceptable to all parties in balancing different values and norms. *Third*, efforts to socialize and educate the public about the importance of justice and gender equality in family life must be encouraged. This aims to change the perceptions and mindsets of society still trapped in patriarchal culture and discrimination against women.

Fourth, strong and consistent law enforcement is key to ensuring that the principles of justice and gender equality in family law can be effectively implemented. Law enforcement agencies, such as religious courts and customary institutions, must have the capacity and strong commitment to guarantee the protection and fulfillment of women's rights in family life.

Fifth, efforts are needed to strengthen the capacity and awareness of women about their rights in family life. This can be done through empowerment programs, training, and legal assistance provided by civil society organizations and government agencies. *Sixth*, efforts are needed to involve groups resistant to change in the process of harmonizing family law and customary law. Their involvement in this process will ensure that their interests and perspectives are heard and considered, thus preventing greater resistance in the future.

With sustained efforts, persuasive approaches, and active involvement from various parties, the challenges in harmonizing Islamic family law and customary law can be overcome. Harmonizing Islamic family law and customary law considering the principles of justice and gender equality is a crucial step in realizing a more just and dignified family life for all.

4. Conclusion

Harmonizing Islamic family law and customary law in the context of gender justice is necessary to bridge the differences between the two legal systems that may potentially lead to gender bias, accommodate the values of justice and gender equality for the realization of gender justice and the protection of women's and children's rights in Indonesia.

There are many challenges faced in the effort to harmonize Islamic family law and customary law, such as conflicts of values and norms where there are differing views regarding the roles and status of women, inequality of women's rights in the implementation of Islamic family law and customary law, and resistance to change in traditional legal systems from various societal groups, both religious and customary. To overcome these challenges, systematic and sustained efforts are required, along with persuasive approaches and active involvement from various parties, to achieve harmonization of Islamic family law and customary law that considers the principles of gender justice in realizing a fair and dignified family life.

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