

# A Multicultural Education Model for Understanding Child Legitimacy: Harmonization of Family Law and Bugis Customary Law

Sulaeman<sup>1</sup>, Sarman Nuhung<sup>2</sup>

<sup>1,2</sup> Universitas Islam As'adiyah Sengkang, Indonesia

---

## Article Info

### Article history:

Received July 30, 2025

Revised September 15, 2025

Accepted September 24, 2025

### Keywords:

Bugis Customary Law;

Child Legitimacy;

Family Law;

Harmonization;

Multicultural Education.

---

## ABSTRACT

The issue raised is the disharmony between National Family Law and Bugis Customary Law regarding the legitimacy of illegitimate children, which often has implications for children's rights and inheritance. The purpose of this study is to formulate a multicultural education model based on local Bugis values (siri' and pacce) to promote a harmonious understanding of child legitimacy in indigenous communities. This study uses qualitative methods with a socio-legal approach and case studies in South Sulawesi. Data were collected through in-depth interviews with traditional leaders, legal experts, and education practitioners, as well as analysis of legal documents and customary texts. The results indicate that an effective multicultural education model must integrate local wisdom into the curriculum to bridge differences in norms, focusing on the role of the family and customary institutions as primary mediators. The main contribution of this study is to present a theoretical and practical framework that can be applied to minimize legal conflicts and ensure comprehensive protection of children's rights, while strengthening Bugis cultural identity within the context of national law.

Copyright © 2025 ETDCI.  
All rights reserved.

---

## Corresponding Author:

Sulaeman,  
Universitas Islam As'adiyah Sengkang, Indonesia  
Email: [sulaemanuhung@gmail.com](mailto:sulaemanuhung@gmail.com)

---

## 1. INTRODUCTION

Indonesia, as a pluralistic nation with the motto "Bhinneka Tunggal Ika," faces a latent challenge in harmonizing the state legal system (positive law) and the legal system prevailing in society (customary law) (Künkler & Sezgin, 2016; Siswayanti et al., 2025). One important area where these two legal systems meet and often clash is family law, especially when it comes to the legal status and legitimacy of children.

The concept of child legitimacy in National Family Law, particularly as regulated in the Marriage Law and its derivative legal compilations, tends to be uniform and formalistic (Fitra et al., 2025; Nisa et al., 2025). Positive law requires a legally valid marriage to grant a child legitimate status (Nosita & Zuhdi, 2022; Yusrizal, 2024). However, the reality in indigenous communities is often far more complex. The Bugis

Indigenous Community in South Sulawesi, for example, has a family, marriage, and inheritance system heavily influenced by the values of Bugis Customary Law and inculturated Islamic teachings.

Conflicts arise when marriages are not registered with the state (*nikah siri*) or children born outside of official wedlock are recognized and legitimized socially and traditionally by the Bugis community (Ahmad et al., 2023; Said et al., 2024), based on local principles of kinship and morality such as *siri'* (self-respect/shame) and *pacce* (solidarity/compassion). State law may view these children as illegitimate children without full civil rights (Darmawan & Heriyanto, 2023; Arif & Sulaiman, 2025) (such as inheritance rights from their father), while Bugis customary law, through certain mechanisms (for example, public recognition or payment of customary fines), grants full recognition, including inheritance rights and lineage.

This disharmony is not merely a theoretical or legal issue; it has a direct and profound impact on the protection of children's human rights. Unclear legal status can hinder children's access to civil rights, education, social security, and, most sensitively, inheritance rights (Simamora & Panjaitan, 2023; Putra, 2025). Therefore, a systematic and structured effort is needed to bridge this gap in understanding and norms, focusing not only on regulatory changes but also on shifting mindsets and social acceptance. Efforts to resolve conflicts between state law and customary law have often been litigative (through the courts) or legislative (through harmonization of laws) (Wibowo et al., 2024), which are often time-consuming and ineffective in achieving social change at the grassroots level. This is where the urgency of an educational approach lies.

Multicultural education offers an ideal framework for addressing this disharmony. The essence of multicultural education is the recognition, respect, and management of diversity, including diverse value systems and laws (Jayadi et al., 2022; Hartinah et al., 2023; Arfaton et al., 2025; Nurhakim et al., 2025). By adopting this model, education not only teaches "what is written" in the National Law but also teaches "what applies" from a Bugis customary perspective, while fostering the ability to analyze and harmonize both perspectives.

Introducing fundamental Bugis customary values, such as *siri'* and *pacce*, in an educational context can provide a moral foundation for understanding the legitimacy of children (Aziz et al., 2024). *Siri* (communal self-esteem) compels communities to take responsibility for the fate of children born into their community, regardless of the parents' marital status, as failure to protect a child is considered a communal disgrace (Das et al., 2022). Meanwhile, *pace* (empathy and shared grief) encourages social solidarity to ensure the child receives his or her rights. By instilling these values through a structured curriculum or educational program, it is hoped that the community and the younger generation can master the norms of National Family Law (the importance of civil registration) while respecting the child recognition mechanism in Bugis Customary Law. Develop a proactive attitude in facilitating reconciliation and social mediation between families in conflict with customary institutions and state law (Amin et al., 2025). Recognizing that the ultimate goal of harmonization is the protection of the best

rights for children (the best interest of the child), which goes beyond mere legal formalities.

A contextual, custom-based multicultural education approach (Bugis) is a proactive, preventative, and formative approach that is more effective in the long term than legal intervention alone.

Previous studies on Bugis Customary Law and National Family Law often fall into two main categories (Anriani, 2021; Assaad et al., 2022): (1) Pure Customary Law Studies: Focusing on in-depth descriptions of Bugis customary institutions (marriage, inheritance, siri') without a strong analysis of their implications in the context of modern state law. (2) Positive Law/Conflict of Law Studies: Highlighting conflicts between court decisions and customary norms, focusing on the judicial and legislative aspects, but rarely offering educational non-legal solutions.

The identified research gap is the lack of literature that explicitly proposes and tests structured educational models to achieve legal harmonization, particularly on the sensitive issue of child legitimacy. Most harmonization solutions are aimed at policymakers or judges, rather than the community and customary institutions as primary stakeholders. This article aims to fill this gap by formulating an operational model that can be implemented in the Bugis context.

Most multicultural education models in Indonesia still adopt a Western framework that tends to focus on issues of race, ethnicity, or religion (Raihani, 2018). The novelty of this article is the formulation of an Indigenous Multicultural Education Model, which specifically utilizes conflicting legal norms (Family Law vs. Bugis Customary Law) as curriculum material and the customary values of siri' and pacce as philosophical and ethical foundations. This model not only teaches tolerance of cultural differences but also trains critical legal literacy, enabling students (whether formal, informal, or non-formal).

The issue of legitimacy of children, particularly illegitimate children, is a highly emotional and legally vulnerable area (Horii & Wirastri, 2022; Apakhayev et al., 2024). This article specifically makes this issue its primary focus, shifting it from the purely civil realm to the realm of ethical and socio-legal education. Previous studies have tended to discuss inheritance or unregistered marriages in general. The novelty here is the in-depth focus on how the status of illegitimate children is perceived, managed, and legitimized by the Bugis customary system, and how this understanding can be taught in a multicultural context to achieve legal pluralism at the societal level.

Rather than positioning formal schools as the sole educational channel, this novelty underscores and models the role of the Customary Institution (Customary Council) and the Family Institution as key actors in this socio-legal multicultural education. Thus, this novelty article goes beyond analyzing the problem and rather designs a specific and integrated educational intervention blueprint to raise communal awareness of the importance of legal harmonization for the protection of children's rights in the Bugis community context.

The multicultural education model proposed in this study offers an innovative and transformative solution. By integrating local Bugis values (siri' and pacce) into an

educational framework oriented toward legal harmonization, this article contributes significantly to the legal, educational, and anthropological literature. Its primary novelty lies in the formulation of an indigenous education model that focuses on child legitimacy, with customary institutions and the family as key actors of social change.

## 2. METHOD

This study employs a qualitative approach with a socio-legal approach. This socio-legal approach was chosen because this study not only analyzes legal norms (National Family Law and Bugis Customary Law) doctrinally, but also examines the implementation, impact, and interaction of these norms within the social context of Bugis society, particularly those related to the status and legitimacy of children. Furthermore, this study adopted a case study approach with the Bugis community in South Sulawesi as the primary locus, as this region represents the most obvious manifestation of norm conflicts. The research locations focused on several areas in South Sulawesi with strong Bugis customary communities and active customary legal institutions, such as Bone Regency, Wajo Regency, and Makassar City (as the administrative and educational center).



**Figure 1.** Case Study Aproach Design

The data used in this study consists of two types:

1. Primary Data: Data obtained directly from the field through interactions with research subjects. This data includes:

- The views and practices of traditional leaders/customary authorities (Sullewatang or Puang) regarding the mechanism for recognizing illegitimate children and customary legitimacy.
- The experiences and perspectives of families facing child legitimacy issues (whether resolved through customary law or state law).
- Interviews with legal experts (judges, family/customary law lecturers), and education practitioners regarding the challenges of legal harmonization.

- Observations of customary mediation processes and legal outreach in local communities.

2. Secondary Data: Data obtained from relevant written materials, including:

- Primary Legal Materials: Law Number 1 of 1974 concerning Marriage (and its amendments) and the Compilation of Islamic Law.
- Secondary Legal Materials: Journals, theses, dissertations, books, and court decisions (jurisprudence) related to child legitimacy, Bugis customary law, and multicultural education.
- Tertiary Legal Materials: Legal dictionaries and encyclopedias.
- Traditional Manuscripts: Bugis documents or lontara containing siri' and pacce values as well as family rules.

The data collection techniques used were:

- In-depth Interviews: Conducted in a structured and semi-structured manner with key informants (traditional leaders, legal experts, education practitioners, and families).
- Participatory Observation: Directly observing social processes, customary mediation, or educational activities in the community related to the issue of child legitimacy.
- Documentation Study: Collecting, identifying, and analyzing relevant legal materials and customary texts.

The informant selection technique used purposive sampling and snowball sampling.

- Purposive Sampling: Informants were selected based on their expertise and in-depth knowledge of the research issue (e.g., senior authorized customary leaders, judges handling marriage/inheritance cases, and academics).
- Snowball Sampling: After interviews with key informants, researchers sought recommendations for other relevant informants with significant experience related to child legitimacy issues.

The data collected will be analyzed through the following stages, following a qualitative analysis model:

- Data Reduction: Summarizing, selecting key points, focusing on sensitive issues (child legitimacy), and discarding irrelevant data.
- Data Display: Presenting data in narrative, matrix, or chart form to facilitate understanding and identify relationships between data.
- Conclusion Drawing/Verification: Drawing tentative conclusions and then verifying findings in the field.

This analysis will use a comparative approach to compare positive (national) legal norms with Bugis' customary legal practices. The results will be used to formulate a Multicultural Education Model that bridges the two systems, emphasizing the values of

siri' and pacce as the ethical foundation for harmonization. The validity of the data will be tested through source triangulation (comparing data from traditional leaders, legal experts, and families) and method triangulation (comparing interview results with observations and documentation studies) to ensure the consistency, reliability, and validity of the research findings.

### 3. RESULTS AND DISCUSSION

#### Results

##### **Disharmony in Child Legitimacy Norms: A Dualistic Perspective**

Research findings indicate a fundamental duality and disharmony in determining child legitimacy between National Family Law and Bugis Customary Law in South Sulawesi, which often becomes a source of social and legal conflict.

##### ***Legitimacy in National Family Law (Positive Law)***

National Family Law (Law No. 1/1974 and the Compilation of Islamic Law) strictly defines a legitimate child as a child born in or as a result of a valid marriage according to state and religious law. Consequently:

- Illegitimate Child: A child born from an unregistered marriage (nikah siri) or without an official marriage bond only has a civil legal relationship with his or her mother and the mother's family.
- Inheritance Rights: The child does not have inheritance rights from his or her biological father, unless determined based on Constitutional Court (MK) Decision No. 46/PUU-VIII/2010, which expands the civil relationship with a biological father that can be proven through science and technology. However, the implementation of this ruling at the community level still faces social and administrative resistance.

##### ***Legitimacy in Bugis Customary Law***

Bugis customary law has a more flexible recognition mechanism oriented toward social equilibrium and the protection of honor (siri').

- Customary Recognition: If a child is born out of wedlock (for example, from a siri marriage or even adultery), Bugis society, through customary institutions, often grants full recognition and legitimacy after a process of honor restoration and customary fines (patenung siri') or through public recognition by the father.
- Philosophical Basis: This recognition is driven by the values of siri' (honor) and pacce (solidarity/empathy). Failure to support a child's fate is considered communal siri', while pacce encourages the family and community to grant social and economic rights (including potential customary inheritance rights) to the child.
- Implications: Traditionally, children who have been recognized and gone through the customary process will be considered equal to other legitimate children in the eyes of the community, even if their legal status in the country is still problematic.

### **Formulation of a Socio-Legal Multicultural Education Model**

Based on the findings of the normative conflicts above, this study formulates a Multicultural Education Model for the Harmonization of Family and Customary Law (PMH Model). This model aims to bridge dualistic understandings and encourage the community to be proactive in fulfilling state legal requirements without abandoning customary values. The PMH Model consists of three main pillars and implementation channels:

#### ***Pillar 1: Value Contextualization Education (Siri' and Pacce)***

Focus: Connecting the values of siri' and pacce with the importance of Civil Registration.

- Key Findings: The Bugis community values siri'. This model teaches that maintaining siri' in the modern era means preventing future dishonor, namely by ensuring children have strong legal status (through birth certificates and registered marriages) so that their rights (education, inheritance, and administration) are guaranteed nationally.
- Material: A module emphasizing that Birth Certificates and Marriage Books are concrete manifestations of siri' and pacce before the state.

#### ***Pillar 2: Pluralistic Legal Literacy***

Focus: Teaching the understanding that two legal systems can coexist.

- Key Findings: Many people are unaware of the Constitutional Court Decision No. 46/2010. This model teaches how customary law can strengthen evidence in state legal proceedings.
- Materials: An interactive module presenting a case study in which strong customary recognition (accompanied by witnesses and customary fines) can be used as supporting evidence (indicative evidence) in court to manage a child's legitimacy under state law (particularly for inheritance rights from the biological father).

#### ***Pillar 3: Empowering Key Actors***

The PMH model identifies and empowers three key actors in society:

**Table 1.** Empowering Key Actors

| <b>Key Actors</b>                            | <b>Roles in the PMH Model</b>   | <b>Expected Outputs</b>   |
|--|---|---|
| Traditional Institutions/Traditional Leaders | As a Mediator and Gatekeeper. Conduct training for traditional leaders so they can function as national family law educators during customary mediation.  | Traditional leaders can recommend that families immediately register child recognition certificates with the court after the traditional ceremony is completed. |
| Religious Counselors (KUA)                   | As a Preventive Actor. Provide pre-marital counseling that emphasizes the legal and social consequences of unregistered marriages from the perspective of children's rights and unregistered marriages. | An increase in the number of couples legally registering their marriages before or immediately after their religious wedding.                                   |

| Key Actors                 | Roles in the PMH Model   | Expected Outputs   |
|----------------------------|--|--|
| Family/School Institutions | As an Educational Channel. Integrate a basic understanding of children's rights and legal legitimacy into the local curriculum (particularly Sociology or Civics). | The younger generation will develop dual legal awareness from an early age, understanding the importance of civil documents. |

### Contributions and Implications of the PMH Model

The research confirms that the implementation of the PMH Model will significantly contribute to:

- Reducing Legal Conflict: This model helps minimize disputes in court by resolving child status issues at the community level through education and customary mediation oriented towards state law.
- Maximum Protection of Children's Rights: Children born out of wedlock will receive optimal protection of their rights, as they are socially recognized (Bugis Customary Law) and have a strong legal basis administratively (State Law).
- Strengthening Local Identity: This model does not weaken Customary Law, but rather strengthens it by demonstrating that customary values (siri' and pacce) provide a strong moral foundation for supporting compliance with national law, while ensuring the preservation of local values.

Overall, the PMH Model is a transformative soft-intervention framework, transforming normative conflicts into opportunities for education and harmonization.

### Discussion

This discussion examines key findings regarding the disharmony of child legitimacy and outlines the significance of the proposed Multicultural Education Model for Harmonization (PMH Model) in bridging the gap between National Family Law and Bugis Customary Law.

#### The Relevance of the Conflict of Child Legitimacy Norms from a Legal Pluralism Perspective

The research findings, which demonstrate the duality and disharmony in determining child legitimacy—where Bugis Customary Law provides social recognition based on siri' and pacce, while National Family Law requires formal registration—confirm the existence of effective legal pluralism in Indonesia. This conflict is not simply an administrative difference, but rather a struggle between communal substantive justice (guaranteed by custom) and formal legal certainty (guaranteed by the state). Comparison with the Literature:

- Strengthening the Theory of Legal Pluralism: This conflict enriches the theory of legal pluralism in Indonesia. Unlike studies that focus on inter-religious or inter-ethnic conflicts, this research highlights the conflict between Customary Law and Positive Law on the sensitive issue of children. Historically, studies such as those

conducted by [Solf \(2023\)](#), and [Buxbaum \(2024\)](#) emphasized the importance of customary law. However, in the modern era, this disharmony must be resolved not only by the courts, but also by public awareness.

- Implications of Constitutional Court Decision No. 46/2010: Although the Constitutional Court Decision has provided a way for illegitimate children to have a civil relationship with their biological father, findings indicate that implementation at the grassroots level remains weak and poorly understood. Bugis communities are more likely to use the *patentung siri'* mechanism than litigation in Religious/District Courts. This discussion concludes that customary recognition must be viewed as social capital to fulfill the scientific and technological requirements required by the Constitutional Court Decision.

### **Multicultural Education Model as a Soft-Intervention Solution**

The novelty of this research lies in proposing the PMH Model as a non-litigative, soft-intervention solution to legal problems. This model assumes that legal conflicts largely stem from gaps in understanding and multiple legal literacy.

#### *Local Value-Based Education: Revitalizing Siri' and Pacce*

The use of the values of *siri'* (self-respect) and *pacce* (empathy/solidarity) as the foundation of the educational model represents a significant breakthrough. Multicultural education literature often focuses on recognizing cultural diversity without directly linking it to specific civil law consequences ([Mariyono, 2024](#); [Parameswaran et al., 2024](#)).

- *Siri'* as a Driver of Compliance: In traditional contexts, *siri'* prevents misconduct. In the modern context, the PMH Model reformulates this concept: failure to protect children's rights (through official civil documents) constitutes *siri'* in the eyes of the state and community. This awareness motivates families to register their marriages and children, not simply out of fear of legal sanctions, but rather out of a sense of customary moral responsibility.
- *Pacce* as an Act of Solidarity: The value of *pacce* encourages communities to not only socially recognize children but also ensure they have access to the state's civil rights (such as scholarships, legal inheritance, and employment). This transforms *pacce* from mere compassion to communal legal advocacy.

#### *Transformation of Key Actors*

This discussion emphasizes that the success of the PMH Model depends heavily on the transformation of the roles of key actors:

- Customary Institutions as Liaisons: Bugis Customary Institutions are no longer merely adjudicators of customary disputes but must also function as Peacemakers and Dual Legal Counselors. They have the moral legitimacy to encourage families to promptly process legal administration after the customary procession is completed.

- The Role of Families and Schools: Schools and families serve as front-line channels for instilling Pluralistic Legal Literacy. Effective multicultural education must include a practical curriculum on civil registration procedures, the rights of illegitimate children, and how customary recognition can be translated into positive legal evidence.

The PMH Model implies that multicultural education can function as legal infrastructure. This means that education is not a complement to law enforcement, but rather a foundation for fostering voluntary compliance and dual legal awareness (Kurniyawan & Tanshzil, 2024; Nouri et al., 2024; Le Thi, 2025). This research contributes to modern Customary Law theory by demonstrating that custom can be a strategic partner of state law in guaranteeing universal human rights (children's rights).

Practically, these findings and model recommend:

- Training Integration: The South Sulawesi Regional Government and the Ministry of Religious Affairs should collaborate to integrate this PMH Module into routine training for customary leaders, religious instructors (KUA), and village/sub-district officials.
- Siri' and Legality Program: Launch a socialization program that explicitly links the value of siri' to legal obligations (Birth Certificates and Marriage Books), perhaps with a catchy tagline, for example: "Protect Family Siri', Ensure Child Legality."
- Optimization of Customary Institutions: Provide formal support and limited budgets to Customary Institutions so they can facilitate effective legal counseling and mediation processes, preventing cases from ending up in court immediately.

Overall, through the PMH Model, this article offers a new, transformative perspective: harmonization of family law and Bugis customary law on child legitimacy does not have to be achieved through legal coercion, but through the formation of moral and communal awareness rooted in local values such as siri' and pacce, making Bugis society an active subject in upholding children's rights.

#### 4. CONCLUSION

The conclusion of this study confirms that the disharmony of norms between National Family Law and Bugis Customary Law regarding the legitimacy of illegitimate children constitutes a complex socio-legal challenge. National Family Law requires formal registration for complete legitimacy, whereas Bugis Customary Law, influenced by the principles of siri' (self-respect) and pacce (empathy), offers substantial social recognition through customary practices. This gap has a direct impact on the protection of children's best rights. Therefore, this study successfully formulated a Multicultural Education Model for Harmonization (PMH Model) that functions as a non-litigative soft-intervention solution. This model focuses on contextualizing local values. (1) Teaching that maintaining Siri in the modern era means ensuring the full legality of children through civil registration. (2)

Pluralistic Legal Literacy: Encouraging communities to view customary recognition as social capital and supporting evidence to fulfill state legal requirements so that both systems reinforce each other. (3) Empowering Key Actors: Changing the role of customary institutions into mediators and dual legal counselors who proactively recommend civil registration after the customary procession is completed. The PMH Model serves as a transformative framework that ensures comprehensive protection of children's rights (socially and legally recognized) while preserving and revitalizing Bugis local wisdom.

As a recommendation, the South Sulawesi Regional Government, in collaboration with the Ministry of Religious Affairs and the Office of Religious Affairs, should adopt and integrate the PMH Model into regular training programs for village headmen, religious instructors, and customary institution administrators. Further research suggests analyzing the potential extension of the PMH Model to other customary law and family issues in Indonesia that also face normative conflicts to enrich the theory of customary law-based multicultural education.

## REFERENCES

- Ahmad, A. K., Arafah, S., Nur, M., & Mappaselleng, N. F. (2023). Bunting Lolo: The Dialectics of State, Islamic Law, and Culture in Marriage Practice among Island Communities in South Sulawesi. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 18(2), 443-466. <https://doi.org/10.19105/al-lhkam.v18i2.10399>
- Amin, N., Abubakar, F., & Luthfi, A. (2025). Revitalizing Religious-Based Mediation in Peripheral Indonesia: An Empirical Assessment of BP4's Role in Family Conflict Resolution. *Antmind Review: Journal of Sharia and Legal Ethics*, 2(1), 56-76. <https://doi.org/10.63077/zaxhpt24>
- Anriani, A. (2021). Comparison of Advanced Children According to West Law, Compilation of Islamic Law, and Traditional Law of Bugis Customs. *Sultan Agung Notary Law Review*, 2(4), 656-671. <https://elibrary.ru/item.asp?id=77365236>
- Apakhayev, N., Adilova, K., Bugybay, D., Toktybaev, A., & Kopyayev, D. (2024). The problem of protecting the rights and legitimate interests of the child in the family and outside it. *Danube*, 15(3), 221-236.
- Arfaton, A., Yuliantri, R. D. A., Lestari, N. I., Syah, M. A., Rizki, I. A., & Umar, U. (2025). Implementation of Multicultural Education as a Means of Forming Characters of Tolerance and Mutual Respect. *Jurnal Eduscience*, 12(2), 377-391. <https://doi.org/10.36987/jes.v12i2.6819>
- Arif, F., & Sulaiman, A. (2025). Protection of the Rights of Extramarital Children in Civil Relations between Children and Biological Fathers According to the Indonesian Legal System. *Greenation International Journal of Law and Social Sciences*, 3(2), 213-220.
- Assaad, A. S., Qudsy, S. Z., Hasyim, B., Badollahi, M. T., & Haddade, A. W. (2022). Gender Equity in Inheritance System: The Collaboration of Islamic and Bugis Luwu Customary Law. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 17(2), 458-479. <https://doi.org/10.19105/al-lhkam.v17i2.6761>
- Aziz, M. B., Nurhasanah, R., Abidin, A. A., Dwiyama, F., & Toha, M. (2024). Cultural Heritage as a Driver of Educational Choices: Evaluating the Role of Bugis Values in the Selection of Islamic Private Schools in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 7(3), 726-741. <https://nazhruna.uacmjk.ac.id/index.php/nzh/article/view/110>

- Buxbaum, D. C. (Ed.). (2024). Family law and customary law in Asia: a contemporary legal perspective. Martinus Nijhoff Publishers.
- Darmawan, F. D., & Heriyanto, D. S. N. (2023). Invoking International Human Rights Law To Prevent Statelessness Of International Refugee Children Born In Indonesia. *Prophetic Law Review*, 22-41. <https://journal.uui.ac.id/JPLR/article/view/27492>
- Das, W. H., Halik, A., Noer, A., Takim, S., Umasugi, M., & Poli, M. (2022). The Reconstruction Of" Siri Culture" In Bugis Perspective Of Islamic Education. *Journal of Positive School Psychology*, 6(10).
- Fitra, T. R., Yusof, N. B., & Radiamoda, A. M. (2025). Sanctions and Legal Compliance in Marriage Registration: A Comparative Implementation of Islamic Family Law in Indonesia and Malaysia. *Islamic Law and Social Issues in Society*, 1(1), 48-63. <https://doi.org/10.64929/ilsis.v1i1.10>
- Hartinah, H., Riantika, T. P., & Safira, N. (2023). Enhancing tolerance and cultural diversity through multicultural education management. *Jurnal Islam Nusantara*, 7(1), 97-110.
- Horii, H., & Wirastri, T. D. (2022). Living in a legal limbo: Mechanisms to “fix” the legal and social positions of unregistered children in Indonesia. *The Indonesian Journal of Socio-Legal Studies*, 2(1), 1. <https://doi.org/10.54828/ijsls.2022v2n1.1>
- Jayadi, K., Abduh, A., & Basri, M. (2022). A meta-analysis of multicultural education paradigm in Indonesia. *Heliyon*, 8(1).
- Kurniyawan, H., & Tanszil, S. W. (2024). Strategy of civic education teachers in building awareness and legal compliance for the younger generation. *Indonesian Journal of Social Science*, 16(2).
- Künkler, M., & Sezgin, Y. (2016). The unification of law and the postcolonial state: The limits of state Monism in India and Indonesia. *American Behavioral Scientist*, 60(8), 987-1012. <https://doi.org/10.1177/0002764216643808>
- Le Thi, T. (2025). Sustainable Clinical Legal Education: Models of Cooperation with Legal Organizations and Community Engagement. *Journal of Legal and Political Education*, 2(1), 37-59.
- Mariyono, D. (2024). Indonesian mosaic: the essential need for multicultural education. *Quality Education for All*, 1(1), 301-325. <https://doi.org/10.1108/QEA-05-2024-0042>
- Nisa, K., Ananda, F., & Turnip, I. R. S. (2025). UU No. 1 Tahun 1974 Proses Legislasi, Ketentuannya, dan Signifikansinya terhadap Hukum Keluarga Islam. *Jurnal Kajian Islam Dan Sosial Keagamaan*, 2(4), 839-849.
- Nosita, S., & Zuhdi, S. (2022). Determination of Adult Status in Positive Law in Indonesia After Enacted Law Number 16 of 2019. *SIGN Jurnal Hukum*, 4(1), 15-29. <https://doi.org/10.37276/sjh.v4i1.132>
- Nouri, H., Abdinezhad, S., & Shekarbeigi, A. (2024). The Role of Citizen Education and Awareness of Laws, Regulations, and Civil Rights in Observing Civil Rights During the Crime Investigation Process. *Interdisciplinary Studies in Society, Law, and Politics*, 3(2), 140-157.
- Nurhakim, H. Q. A., Harsing, H., Ruswandi, U., & Erihadiana, M. (2025). Basic Concepts and Background of Multicultural Education. *Jurnal Pendidikan Islam*, 15(1), 78-88. <https://ejournal.uiidalwa.ac.id/index.php/jpi/article/view/2624>
- Parameswaran, U. D., Molloy, J., & Kuttner, P. (2024). Healing schools: A framework for joining trauma-informed care, restorative justice, and multicultural education for whole school reform. *The Urban Review*, 56(1), 186-209. <https://doi.org/10.1007/s11256-023-00666-5>

- Putra, R. A. (2025). Child Adoption Practices in Yogyakarta: Legal Challenges and the Role of Social Workers. *Journal of Social Welfare Research and Practice*, 1(1), 1-22.
- Raihani, R. (2018). Education for multicultural citizens in Indonesia: policies and practices. *Compare: A Journal of Comparative and International Education*, 48(6), 992-1009. <https://doi.org/10.1080/03057925.2017.1399250>
- Said, W., Hukmiah, H., Nur, S., Wahyuni, S., & Akbar, R. (2024). Marriage traditions and family resilience in Bugis bone society: A study of Islamic law and Islamic education. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 8(3), 1372-1390.
- Simamora, J., & Panjaitan, J. D. (2023). Implementation Of Legal And Human Rights Protection For Children And Disabilities. *International Journal of Social Research*, 1(2), 51-60. <http://journal.wrublishing.id/index.php/pi/article/view/7>
- Siswayanti, N., Sucoro, S., Susanto, M., Setiawan, B., Khalikin, A., & Marpuah, M. (2025). Revitalizing Borobudur Temple: Exploring the Cultural and Spiritual Dimensions Through Ruwat Rawat for National Identity?. *Heritage & Society*, 1-21.
- Solf, W. A. (2023). Protection of civilians against the effects of hostilities under customary international law and under protocol. In *The Conduct of Hostilities in International Humanitarian Law, Volume I* (pp. 3-21). Routledge. <https://doi.org/10.4324/9781003417255-3>
- Wibowo, A., Hartiwingsih, H., & Sulistyanta, S. (2024). Harmonization of Restorative Justice Regulation in the Legal System in Indonesia. *Proceedings of the International Conference on Cultural Policy and Sustainable Development (ICPSD 2024)* (Vol. 869, p. 352). Springer Nature. [https://doi.org/10.2991/978-2-38476-315-3\\_48](https://doi.org/10.2991/978-2-38476-315-3_48)
- Yusrizal, M. (2024). Legal Protection of Citizenship of Children Born from Mixed Marriages. *International Journal Reglement & Society (IJRS)*, 5(1), 102-109. <https://doi.org/10.55357/ijrs.v5i1.509>