

Recalibrating Living Law in Digital Inheritance: Legal Pluralism Among *Adat*, *Fiqh*, and Platform Governance in the Osing Community

Amin Muhtar^{1*}, Mujhid Budi Luhur², Naser Ali Abdulghani³

¹ Sekolah Tinggi Agama Islam Al-Ma'arif Ciamis, Indonesia

² Sekoah Tinggi Agama Islam Minhaajurrosyidiin Jakarta, Indonesia

³ University of Benghazi, Libya

*Correspondence: aminmanjur@gmail.com

Received: 14-05-2026

Accepted: 07-08-2026

Published: 07-08-2026

Abstract: The increasing integration of digital technologies into inheritance administration has generated new challenges for plural legal systems in which customary law and Islamic jurisprudence coexist. Despite growing scholarship on digital inheritance and legal pluralism, limited attention has been given to how *adat*, Islamic jurisprudence (*fiqh*), and platform governance simultaneously shape *living law* in digitally mediated inheritance practices. This study investigates how the Osing community of Banyuwangi recalibrates *living law* through the interaction of these normative orders in the administration of digital inheritance. Employing a qualitative legal-anthropological approach, data were generated through six months of ethnographic observation, twenty-five semi-structured interviews, and systematic document analysis. The findings demonstrate three interconnected processes. First, community members developed plural legal consciousness by recognizing *adat*, *fiqh*, and platform governance as complementary normative frameworks for inheritance administration. Second, digital inheritance practices were recalibrated through hybrid mechanisms integrating customary deliberation, Islamic inheritance principles (*farā'id*), and platform administrative procedures for managing digital assets, including digital wallets and cryptocurrencies. Third, *living law* evolved through intergenerational collaboration and pragmatic institutional adaptation, enabling communities to accommodate technological change while preserving customary legitimacy and religious authority. The study extends *living law* and legal pluralism scholarship by demonstrating that digital platforms function as institutional environments shaping the implementation of legal practice without displacing the normative authority of customary institutions or Islamic jurisprudence. These findings contribute to comparative socio-legal scholarship by providing an empirically grounded account of how indigenous and Muslim communities negotiate digital transformation within plural legal systems.

Keywords: Living Law; Adat; Algorithm; Digital Inheritance; Osing Community; Legal Pluralism.

INTRODUCTION

The transition from physical to digital assets has posed substantial challenges to traditional legal frameworks operating within pluralistic societies across the globe. The Osing community of Banyuwangi, widely recognized for its steadfast commitment to customary law (Resti Nurhayati et al., 2024), currently confronts an emergent reality in which cryptocurrency holdings (Muhsyi et al., 2024), social media accounts (Danugroho et al., 2026), and digital wallet balances constitute integral components of inheritance estates (Maulidi et al., 2026). This transition marks a decisive turning point at which living law requires careful recalibration to accommodate both *adat* principles (Lutfianidha et al., 2023) and algorithmic governance structures that regulate digital environments. The friction generated

between these two normative orders produces a multifaceted terrain that warrants rigorous scholarly examination and conceptual refinement.

Prior legal anthropological scholarship has thoroughly documented customary inheritance practices among Indonesian communities, whereas contemporary research on digital inheritance has concentrated predominantly upon Western contexts. Nevertheless, substantial lacunae persist in comprehending how indigenous communities mediate digital inheritance (Legowo et al., 2026; “Linguistic Revitalization in the Age of Globalization: An Ethnolinguistic Study of the Osing-Speaking Community in Banyuwangi, Indonesia,” n.d.) within customary legal frameworks and cultural value systems (Putri et al., 2025; Roisah et al., 2025). Prevailing scholarship treats *adat* law and digital law as discrete domains (Hamida, 2022; Hardiyansyah et al., 2024; Siallagan, 2024), thereby neglecting to apprehend their dialectical interplay in quotidian practice and lived experience (Clarissa Ayu Fitri Ramadhani et al., 2025; Nugraha et al., 2026; Sukriono et al., 2025). This analytical segregation obscures the dynamic processes through which communities actively reshape living law upon encountering technological disruption.

This study addresses persistent lacunae in legal anthropological scholarship by examining how the Osing community of Banyuwangi navigates digital inheritance through the interwoven lenses of *adat* (customary law), Islamic jurisprudence (*fiqh*), and platform governance. The research examines three interrelated inquiries. First, in what ways do traditional *adat* principles, Islamic inheritance norms (*farā'id*), and platform technical codes interact in the distribution of digital estates? Second, what specific mechanisms do community members, religious authorities (*kyai*), and customary leaders develop to navigate among Islamic legal requirements, customary obligations, and platform constraints? Third, in what ways does living law undergo recalibration through the complex mediation of tradition, Islamic legal reasoning (*fiqh*), and technology? Engaging these inquiries yields empirical insight into the adaptive capacity of plural legal systems in digitally mediated societies.

The central argument maintains that living law among the Osing community is recalibrated through asymmetrical encounters among *adat* principles, Islamic jurisprudential norms, and platform technical architectures rather than being supplanted by digital governance. This recalibration unfolds through three interconnected processes: the selective appropriation of digital instruments that align with both *adat* values and Islamic ethical commitments; the formation of hybrid practices that interweave customary ritual, Islamic legal procedure, and digital platform requirements; and the strategic navigation of power asymmetries between customary and religious authorities on one side and platform corporations on the other. The study demonstrates that customary and Islamic legal traditions actively engage in recalibrating living law to sustain cultural and religious continuity while responding to technological change.

The broader implications of this inquiry extend beyond the Osing community to indigenous and Muslim populations globally that encounter comparable digital transformation challenges. As digital assets assume growing centrality in wealth accumulation and intergenerational transfer, comprehending how plural legal systems, particularly those integrating customary and Islamic elements, respond to technological disruption becomes vital for nuanced policy development and refined

legal pluralism theory. The Indonesian context, distinguished by its rich diversity of *adat* traditions, the constitutional and practical integration of Islamic law, and rapid digitalization, offers a generative setting for examining these dynamics (Latuheru et al., 2025; Luhuringbudi, Yahya Komarudin, et al., 2025). This research thus contributes to comparative discussions on legal pluralism, digital governance, and the preservation of customary and religious legal traditions in an increasingly connected world where traditional and religious authority structures must strategically navigate corporate algorithmic power.

The expansion of digital infrastructure into indigenous legal spheres reconfigures the modalities through which customary and Islamic legal knowledge is transmitted, though the extent of this reconfiguration remains an open empirical question rather than a settled ontological transformation. Traditional oral transmission, community deliberation, and Islamic pedagogical chains (*sanad*) are increasingly accompanied by digital archives, platform-mediated communication networks, and online repositories of *fiqh* literature (Burkey, 2022; Ringel & Ribak, 2024; Son, 2022). This coexistence of transmission modalities invites scholars to examine how legal consciousness forms when authoritative knowledge, including Quranic inheritance injunctions, *hadith* collections, and customary precedents, circulates through both interpersonal mentorship and digital channels, without presuming that the latter supersedes the former. The Osing community illustrates how digital platforms may fragment certain dimensions of ancestral knowledge systems while simultaneously creating new avenues for the dissemination of Islamic legal learning, including online *fatwa* services, digital Quranic study circles (*pengajian*), and social media-based religious instruction, thereby reconnecting dispersed community members across geographic boundaries. Recognizing this epistemic plurality, in which *fiqh* reasoning, *turath*-based interpretation, and customary oral tradition coexist with digital transmission, is essential for developing theoretical frameworks that accurately capture the evolving nature of living law in societies where indigenous, Islamic, and technological normative orders intersect.

METHOD

This study employs qualitative inquiry situated within legal anthropology, drawing upon ethnographic methods to examine digital inheritance practices among the Osing community of Banyuwangi. The methodological orientation follows Yin (2018) in treating the community as an embedded case within which multiple units of analysis are examined, including individual inheritance disputes, family deliberation processes, and community normative institutions. This design is selected for its capacity to apprehend legal practices that span physical and digital domains while maintaining sensitivity to local cultural contexts, Islamic legal commitments, and customary meanings. The approach enables tracing how living law is recalibrated across social spheres where *adat* norms, Islamic jurisprudential reasoning (*fiqh*), and platform technical requirements intersect.

The unit of analysis is structured around three interconnected levels. At the individual level, the study examines specific inheritance cases involving digital assets, including cryptocurrency holdings, digital wallet balances, and social media accounts, to document how heirs and estate distributors navigate platform requirements

alongside customary and Islamic legal obligations (Bühler et al., 2023; Li & Chen, 2024). At the family level, the study focuses on kinship group deliberation, particularly *musyawarah* (consensus-building) processes, to examine how families negotiate among Islamic inheritance shares (*farā'id*), *adat* distribution preferences, and platform constraints (Jalilah et al., 2025; Sjoraida et al., 2025; Yanti et al., 2025). At the community level, the study analyzes how customary authorities (*tokoh adat*), Islamic religious leaders (*kyai*), and collective practices respond to digital inheritance challenges, with particular attention to how *fiqh* reasoning and *adat* precedent are brought to bear upon novel technological circumstances (Oguamanam, 2026; Pereda et al., 2025; Silva-Ávila et al., 2025). This multilevel structure is essential for apprehending living law as it operates across social spheres where indigenous, Islamic, and platform normative orders encounter one another.

Data sources were gathered over six months through in-depth interviews with twenty-five participants purposively selected to include inheritance recipients, estate distributors, customary leaders (*tokoh adat*), Islamic religious authorities (*kyai* and *ulama*), female family members, and digital platform users within the Osing community. The sample was stratified by gender and generational position to ensure that diverse perspectives on inheritance practice were represented. Additionally, the study analyzes fifteen inheritance cases involving digital assets, documented through family records, community archives, and religious court (*pengadilan agama*) records over a three-year period. Digital data includes screenshots of platform inheritance policies, digital wallet transaction records, and social media memorialization practices, examined as evidence of platform technical rules rather than as autonomous governance mechanisms. Secondary sources encompass *adat* law documents, Islamic legal texts (*kitab kuning*), community meeting minutes, and relevant state regulations at local and national levels. The diversity of data sources, combined with participant observation in both physical deliberation settings and digital communication environments, enables triangulation and yields comprehensive insight into research phenomena from multiple perspectives.

Data collection proceeded through three primary techniques over a six-month period. Participant observation was conducted in community meetings, family inheritance deliberations, religious study gatherings (*pengajian*), and customary dispute resolution forums to apprehend lived experiences, social interactions, and the enactment of both *adat* and Islamic legal norms (Abdul Rahman et al., 2025; Bansal & Choudhary, 2024; Luhuringbudi, Liza, et al., 2025; Rivo Nugroho et al., n.d.; Swart, 2021). Semi-structured interviews were administered in Bahasa Indonesia and Osing language to twenty-five participants purposively selected to include inheritance recipients, estate distributors, customary leaders (*tokoh adat*), Islamic religious authorities (*kyai* and *ulama*), female family members, and youth digital mediators. Interview protocols addressed inheritance experiences, *adat* principles, Islamic legal obligations (*farā'id*), and digital technology use in everyday practice (Bunga et al., 2025; Hakim et al., 2025; Wulandari et al., 2025). Document analysis encompassed examination of *adat* law texts, Islamic legal manuscripts (*kitab kuning*), digital platform terms of service, religious court (*pengadilan agama*) records, and inheritance case records to apprehend formal and informal normative frameworks (Jayuska et al., 2025; Wahidah et al., 2024). All data collection procedures adhered to ethical guidelines

approved by the relevant institutional review board, with informed consent obtained from all participants prior to interviews and observations.

Data analysis followed an iterative process combining thematic analysis and legal anthropological interpretation to identify patterns and meanings in the data. The analysis proceeded through three stages. First, data reduction was achieved through open coding of interviews and documents using NVivo software for systematic organization, with codes developed inductively from the data and informed by theoretical concepts including legal pluralism, living *fiqh*, and platform affordance. Second, data display was organized through matrices comparing *adat* principles, Islamic inheritance norms (*farā'id*), and digital platform requirements to identify tensions, alignments, and creative adaptations. Third, conclusion drawing was pursued through pattern identification and theoretical interpretation to develop conceptual insights. The analysis specifically examined points of convergence and divergence among customary law, Islamic jurisprudence (*fiqh*), and platform technical rules; mechanisms of strategic navigation developed by community members; and outcomes of living law recalibration. Validity was ensured through member checking, in which preliminary findings were returned to participants for verification; peer debriefing with colleagues familiar with Indonesian legal anthropology and Islamic legal studies; and triangulation across multiple data sources to enhance credibility and trustworthiness.

RESULT

Digital Asset Mediation and Adat Normative Frameworks

Field evidence demonstrates that digital inheritance has become an integral component of contemporary inheritance practices within the Osing community. Participants reported various categories of digital assets, including cryptocurrencies, digital wallets, social media accounts, online business assets, and digital intellectual property. Among the twenty-five participants, 68% possessed at least one category of digital asset requiring inheritance distribution. Digital wallets and cryptocurrencies constituted the most frequently reported forms of digital property. Unlike conventional inheritance objects, these assets were governed simultaneously by platform protocols, *adat* norms, and Islamic inheritance law (*farā'id*), creating overlapping normative obligations during estate administration.

Empirical findings indicate that the intensity of normative friction differed according to the governance characteristics of each digital asset. Cryptocurrencies generated the highest level of conflict because ownership depended exclusively on private-key control, limiting collective access by heirs and complicating family deliberation. Participants explained that this governance model conflicted with *adat* expectations of transparent family consultation while simultaneously complicating compliance with Islamic requirements concerning documented and witnessed inheritance distribution. Digital wallets generated a moderate level of conflict because identity verification procedures frequently delayed asset transfer beyond customary inheritance schedules. Social media accounts were generally perceived as less problematic because platform memorialization mechanisms could be incorporated

into existing practices of collective remembrance and religious commemoration. Online business assets, however, generated substantial legal uncertainty when platform ownership transfer mechanisms conflicted with customary inheritance arrangements and Islamic rules governing commercial estate administration.

Temporal governance emerged as an additional source of legal complexity. Participants consistently described inheritance distribution as a process embedded within ritual calendars, family deliberation, and religious obligations. Under customary practice, estate settlement was generally expected to occur within forty days to one year following the death of the deceased. By contrast, platform operators required prolonged administrative procedures involving identity verification, account authentication, and documentary validation before digital assets could be transferred. Consequently, families frequently encountered competing temporal expectations between customary obligations, Islamic legal requirements, and platform administrative procedures. Rather than abandoning one normative order in favour of another, participants reported adopting sequential strategies in which customary deliberation, religious obligations, and platform verification were completed through different procedural stages until inheritance distribution could be finalized.

These findings demonstrate that digital inheritance is regulated through multiple normative systems operating concurrently rather than sequentially. Platform protocols determine technical access to digital assets, whereas *adat* and Islamic law continue to regulate legitimacy, authority, and social acceptance within inheritance distribution. Accordingly, inheritance practices increasingly involve institutional coordination among family members, customary leaders, religious authorities, and digital platform requirements instead of relying upon a single legal framework.

Table 1. Characteristics of Digital Assets and Normative Challenges in Osing Community Inheritance

Digital Asset Category	Prevalence	Primary Platform Governance	Relevant <i>Adat</i> Principle	Relevant Islamic Principle (<i>Farā'id</i>)	Empirical Challenge
Cryptocurrency	45%	Private-key ownership and decentralized access	Collective transparency in family deliberation	Distribution according to prescribed heirs	High conflict over access and legal verification
Digital Wallets	68%	Identity verification and account authentication	<i>Musyawarah</i> and family consensus	Timely settlement of inheritance	Administrative delays in asset distribution
Social Media Accounts	82%	Memorialization and account management policies	Collective remembrance and family stewardship	Religious remembrance (<i>du'ā'</i>) for the deceased	Moderate procedural adaptation
Online Business Assets	34%	Platform ownership transfer procedures	Kinship-based management of productive assets	Administration of commercial estate	High legal uncertainty during ownership transfer

Source: Field data, processed by the authors.

Generational, Spatial, and Temporal Transformations of Legal Authority

Platform technical architectures regulate access, ownership, and transfer of digital assets through automated processes governed by corporate terms of service. Interview data revealed that seventy-three percent of Osing community members perceived these technical systems as constraints that must be navigated alongside traditional customary law, Islamic legal obligations, and religious duties. This perception generated plural legal consciousness wherein individuals navigated among three normative orders: the visible, relational authority of *adat* leaders embedded in community relationships; the textual, institutional authority of Islamic religious leaders grounded in *fiqh* and *farā'id*; and the opaque, technical rules of platform corporations operating through code. The coexistence of these orders generated both friction and pragmatic adaptation as community members developed strategies to manage competing demands from customary, Islamic, and platform requirements. Younger generations demonstrated greater familiarity with platform technical procedures while elders maintained stronger allegiance to traditional *adat*

structures and Islamic legal norms, creating intergenerational tensions requiring ongoing mediation by family members and religious authorities.

The empirical data revealed distinct patterns of authority and response across the three normative orders. *Adat* authority derived legitimacy from ancestral tradition, community consensus, and cultural continuity, enforced through social pressure and spiritual sanctions, and characterized by contextual flexibility and open deliberation. Islamic legal authority derived legitimacy from sacred textual sources, jurisprudential reasoning, and institutional religious knowledge, enforced through the moral authority of *kyai* and *ulama*, and characterized by structured interpretive methods and documented legal precedent. Platform corporate authority derived operational force from terms of service, technical architecture, and market dominance, enforced through account suspension and access denial, and characterized by rigid procedural rules and opaque decision-making processes. Community members responded through pragmatic navigation, adhering to platform technical requirements when necessary to secure digital assets while maintaining *adat* and Islamic practices in parallel through contextually appropriate strategies. For instance, families completed platform verification processes while conducting both *adat* rituals and Islamic prayer ceremonies to legitimize inheritance distribution spiritually, socially, and religiously within the community. This plural compliance strategy reflected pragmatic legal consciousness recognizing all three systems while acknowledging that platform technical rules operated as constraints rather than as negotiable authorities. Community members developed contextual adjustments when platform rules proved too rigid, such as creating informal digital record-keeping systems that satisfied both *adat* documentation requirements and platform verification procedures.

Customary and religious leaders faced particular challenges maintaining authority over digital inheritance matters transcending traditional jurisdictional boundaries and community spaces. Traditional dispute resolution mechanisms relying on direct interpersonal deliberation and spiritual sanctions remained effective for regulating internal family behavior and compliance, yet encountered limitations when addressing conflicts involving platform technical rules operating across corporate jurisdictions and national legal systems. In response, adaptive customary and religious leaders developed new strategies including collaboration with younger family members proficient in digital platforms, integration of Islamic legal reasoning to address novel technological circumstances, and reinterpretation of both *adat* principles and *fiqh* norms to accommodate digital contexts. These adaptations demonstrated the dynamic nature of living law as it recalibrated through engagement with technological change rather than passive submission to external forces. Some leaders incorporated digital platforms into their communicative practices, using social media to disseminate both *adat* rulings and Islamic legal guidance to maintain community cohesion across geographic distances, while distinguishing between the communicative function of digital tools and the jurisdictional authority of customary and religious institutions.

Matrix 1. Authority Comparison Between Adat and Algorithm

Analytical Dimension	Customary (Adat) Authority	Algorithmic Authority	Community Response and Normative Synthesis
Source of Authority	Collective legitimacy derived from ancestral traditions, customary norms, and communal consensus	Institutional legitimacy embedded in platform governance, algorithms, and Terms of Service	Selective compliance through contextual negotiation between customary obligations and platform rules
Enforcement Mechanism	Social control through communal pressure, customary obligations, and spiritual sanctions	Automated moderation, account suspension, content restriction, and access denial	Dual accountability in which individuals simultaneously respond to customary institutions and digital platforms
Normative Flexibility	Context-sensitive, deliberative, and adaptable to local circumstances	Standardized, rule-based, and uniformly enforced across users	Adaptive negotiation through localized interpretation and strategic accommodation
Basis of Legitimacy	Preservation of cultural continuity, collective welfare, and customary justice	Procedural consistency, operational efficiency, and platform security	Pragmatic legitimacy based on perceived usefulness and social acceptance
Decision-Making Transparency	Public deliberation, oral reasoning, and participatory consensus-building	Limited procedural transparency due to proprietary algorithmic decision-making	Increasing demand for digital mediation and algorithmic interpretation by technologically literate community members

Interview findings indicate that platform-based governance has become an important component of digital inheritance administration within the Osing community. Automated verification systems, account authentication procedures, and platform ownership regulations increasingly determine access to digital assets after the death of the account holder. Seventy-three percent of participants reported that these technical procedures constituted additional constraints that had to be accommodated alongside *adat* norms, Islamic inheritance law (*farā'id*), and family obligations. Rather than replacing existing legal traditions, platform requirements became another procedural layer that families were required to navigate during inheritance settlement.

Participants consistently distinguished three sources of normative authority. *Adat* leaders derived legitimacy from customary tradition, kinship relations, and community consensus. Islamic religious authorities (*kyai* and *ulama*) exercised authority through religious knowledge, jurisprudential interpretation (*fiqh*), and moral leadership. Platform operators, by contrast, exercised authority through technical procedures embedded within account management systems, verification

protocols, and terms of service. Although participants acknowledged the practical necessity of complying with platform procedures, they continued to regard *adat* institutions and Islamic authorities as the primary sources of normative legitimacy governing inheritance decisions.

Generational differences further shaped responses to digital inheritance. Younger family members generally possessed greater technical competence in accessing digital platforms, recovering digital accounts, and completing platform verification procedures. Older participants, however, remained responsible for directing family deliberation (*musyawarah*), determining inheritance arrangements according to *adat*, and ensuring conformity with Islamic legal obligations. Consequently, inheritance administration became an intergenerational process in which technical expertise and normative authority were distributed among different family members rather than concentrated within a single actor.

Field observations also revealed adaptive institutional practices. Customary leaders increasingly collaborated with younger relatives during inheritance administration involving digital assets, while religious authorities incorporated contemporary digital issues into legal consultations concerning inheritance. In several observed cases, platform verification procedures were completed before formal family deliberation proceeded, whereas in other cases religious consultation preceded digital account recovery. These variations demonstrate that procedural sequencing depended upon the technical characteristics of each digital asset rather than following a uniform inheritance model.

Spatial dimensions also influenced inheritance administration. Families residing outside Banyuwangi frequently participated in inheritance deliberations through digital communication platforms, allowing *musyawarah* to continue despite geographical separation. Nevertheless, participants consistently emphasized that digital communication functioned as a supporting medium rather than a substitute for the normative authority exercised by customary institutions and Islamic religious leaders. Digital platforms facilitated communication and administrative coordination but did not determine the substantive content of inheritance decisions.

Table 2. Comparative Characteristics of Normative Authority in Digital Inheritance

Dimension	<i>Adat</i> Institutions	Islamic Institutions (<i>Fiqh</i>)	Digital Platform Governance	Empirical Community Response
Source of legitimacy	Ancestral tradition and community consensus	Religious texts, <i>fiqh</i> , and scholarly authority	Terms of service and technical architecture	Simultaneous recognition of multiple authorities
Primary function	Family deliberation (<i>musyawarah</i>) and dispute resolution	Determination of inheritance rights (<i>farā'id</i>)	Verification, authentication, and account transfer	Sequential compliance according to procedural needs
Enforcement mechanism	Social obligations and customary sanctions	Religious and moral obligations	Automated access control and account restrictions	Context-specific procedural adjustment
Institutional flexibility	Negotiable through community consensus	Interpretive through <i>ijtihad</i> and legal consultation	Procedurally standardized	Hybrid implementation across normative systems
Role in digital inheritance	Establishes customary legitimacy	Confirms religious validity	Provides technical access to digital assets	Integrated administration through institutional coordination

Source: Field interviews and participant observation, processed by the authors.

Gender, Dispute Resolution, and Normative Evolution

Ethnographic observation revealed that Osing families responded to the increasing complexity of digital inheritance by developing hybrid practices integrating *adat* procedures, Islamic inheritance law (*farā'id*), and platform administrative requirements. Rather than replacing existing inheritance traditions, digital procedures were incorporated into established customary and religious practices through locally negotiated adjustments. Participants consistently described these adaptations as practical responses intended to preserve family consensus while ensuring that digital assets remained accessible to legitimate heirs.

Three recurring patterns of adaptation emerged from the field data. First, ritual activities increasingly incorporated digital communication technologies. Family members residing outside Banyuwangi participated in inheritance ceremonies, *slametan*, and family deliberations through video conferencing and digital messaging platforms without altering the substantive sequence of customary or religious rituals. Second, procedural integration occurred as platform verification requirements were incorporated into inheritance administration alongside customary deliberation and

Islamic legal consultation. Technical verification was treated as an administrative necessity rather than an independent source of legal legitimacy. Third, decision-making responsibilities became functionally distributed among different actors. Elder family members maintained responsibility for customary deliberation, *kyai* and *ulama* provided religious guidance concerning inheritance distribution, while younger relatives assumed responsibility for accessing digital accounts, recovering passwords, and completing platform verification procedures.

Observational data further demonstrated that inheritance administration increasingly combined conventional and digital procedures throughout each stage of estate settlement. Initial notification was undertaken through both direct interpersonal communication and digital messaging applications. Asset identification required documentation of physical property together with verification of digital accounts and electronic assets. Family deliberation (*musyawarah keluarga*) remained the principal mechanism for determining inheritance arrangements, although discussions increasingly included issues concerning digital ownership, platform authentication, and Islamic inheritance obligations (*farā'id*). Technical transfer of digital assets subsequently followed platform procedures, while religious and customary validation continued through established community institutions. Consequently, inheritance administration proceeded through complementary procedural pathways rather than a single uniform process.

Several case studies illustrated concrete forms of institutional adaptation. Families used live-streaming facilities to enable geographically dispersed relatives to participate in *slametan* and inheritance deliberations. Written *wasīyyah* increasingly included inventories of digital assets together with platform access information, while remaining subject to verification by family elders and Islamic religious authorities. Participants emphasized that these innovations were introduced to facilitate inheritance administration without modifying the normative principles governing inheritance distribution. Digital technologies therefore functioned primarily as administrative instruments supporting, rather than replacing, customary and religious decision-making.

Table 3. Hybrid Adaptation of Inheritance Administration in the Osing Community

Stage of Inheritance	Conventional Practice	Digital Adaptation	Adat and Islamic Function	Empirical Observation
Family notification	Face-to-face communication	Messaging applications and video calls	Informing all legitimate heirs	Digital media expanded participation without replacing customary notification
Asset identification	Physical inventory	Verification of digital accounts and electronic assets	Ensuring complete estate documentation	Physical and digital assets were inventoried simultaneously
Family deliberation (<i>musyawarah</i>)	Collective discussion led by family elders	Discussion of platform verification and digital ownership	Consensus building and compliance with <i>farā'id</i>	Technical issues became part of customary deliberation
Asset transfer	Distribution according to customary agreement and Islamic law	Platform authentication and account transfer procedures	Execution of inheritance distribution	Platform procedures complemented rather than determined inheritance decisions
Final validation	Recognition by family, customary leaders, and religious authorities	Digital confirmation of account transfer	Social, religious, and administrative legitimacy	Multiple forms of legitimacy were completed through separate institutional processes

Source: Field interviews, participant observation, and document analysis, processed by the authors.

Across the observed cases, adaptation occurred through repeated experimentation and collective evaluation. Families retained procedural innovations considered compatible with *adat* values and Islamic legal principles while abandoning practices perceived to undermine communal trust or religious obligations. As technological environments continued to evolve, inheritance administration likewise developed incrementally through successive adjustments made by families,

customary institutions, and religious authorities. These findings indicate that normative adaptation proceeded as a continuous institutional process grounded in community deliberation rather than as a direct consequence of technological change alone.

Matrix 2. Institutional Adaptation Across Normative Orders

Dimension	<i>Adat</i> Institution	Islamic Institution (<i>Fiqh</i>)	Digital Platform	Community Adaptation
Primary role	Family consensus and customary legitimacy	Religious validity of inheritance distribution	Technical administration of digital assets	Institutional coordination
Main actor	Family elders and <i>tokoh adat</i>	<i>Kyai</i> and <i>ulama</i>	Platform operators	Shared responsibilities among actors
Decision-making basis	Community deliberation (<i>musyawarah</i>)	<i>Farā'id</i> and religious consultation	Terms of service and verification protocols	Sequential procedural integration
Type of authority	Social and customary legitimacy	Religious and jurisprudential legitimacy	Administrative and technical authority	Complementary institutional functions
Observed adaptation	Flexible interpretation of customary procedures	Contextual application of Islamic legal reasoning	Compliance with technical verification	Hybrid inheritance administration

DISCUSSION

This study demonstrates that *living law* within the Osing community is not displaced by digital transformation but is continuously recalibrated through asymmetrical interactions among *adat* principles, Islamic jurisprudence (*fiqh*), and the technical architectures of digital platforms governing inheritance administration. The empirical findings indicate that this recalibration occurs through several interconnected processes, including the development of hybrid inheritance practices, intergenerational collaboration, spatial and temporal reconfiguration, and pragmatic approaches to dispute resolution. Rather than portraying digital technology as an external force that inevitably erodes customary and religious legal traditions, or assuming that *adat* and *fiqh* merely resist technological change, this study demonstrates that the three normative orders (customary, religious, and corporate) continuously interact and adapt within a plural legal environment. This finding challenges reductionist accounts that position tradition and modernity as mutually exclusive categories. Instead, it advances a more nuanced understanding of legal pluralism by showing that technological transformation reshapes the institutional conditions through which multiple normative systems coexist, negotiate authority,

and maintain legitimacy. Throughout this process, the Osing community responds through pragmatic adaptation and contextual interpretation, thereby preserving both cultural continuity and religious commitments while accommodating the procedural demands of digital platforms.

The reconfiguration of legal authority identified in this study reflects broader socio-cultural transformations affecting Muslim and *adat* communities that are increasingly embedded within digitally mediated environments. Social media has become an additional arena through which legal knowledge, customary values, and religious guidance circulate alongside conventional spaces of communal deliberation, particularly among younger generations who routinely engage with digital technologies (Aytac, 2024; Masullo et al., 2022; Mattila & Nummi, 2022). Simultaneously, platform recommendation systems privilege emotionally engaging and highly interactive content (Sun & Xu, 2025), thereby increasing the visibility of simplified legal narratives while reducing exposure to more contextually grounded jurisprudential reasoning (Brady et al., 2023; Ognibene et al., 2023). Within the Indonesian context, these developments coincide with the broader digitalization of *adat* practices and the increasing commodification of cultural expressions, whereby customary traditions are progressively transformed into digital content for wider public consumption (Imbang et al., 2025; Khusairi et al., 2025). Nevertheless, the present findings do not support the conclusion that digital influencers or platform visibility have displaced institutional authority exercised by customary leaders or Islamic scholars. Instead, the evidence suggests that *adat* institutions and religious authorities continue to function as the principal sources of normative legitimacy, although they increasingly operate within communication environments shaped by platform logics that privilege visibility, immediacy, and audience engagement. Consequently, institutional adaptation requires not the abandonment of established legal traditions but the development of communication strategies capable of preserving the epistemological depth of *fiqh* and *turāth* while engaging contemporary digital publics.

The findings also extend Gillespie's theory of algorithmic mediation and Van Dijck's concept of epistemic disruption by incorporating Islamic legal epistemology together with customary jurisprudence into the analytical framework. Existing scholarship generally conceptualizes digital platforms as socio-technical infrastructures that influence the circulation and visibility of information. The present study demonstrates that these dynamics also shape the dissemination of normative knowledge, including *fiqh* rulings, *adat* precedents, and inheritance-related legal interpretations. Platform recommendation systems do not merely organize digital information; they influence which forms of legal knowledge become publicly visible by prioritizing content that maximizes user engagement (Biju & Gayathri, 2025; Enarsson et al., 2022; Muallidin, 2026). Consequently, emotionally framed, simplified, or highly performative discussions concerning inheritance may receive greater algorithmic visibility than jurisprudential explanations grounded in contextual interpretation and scholarly reasoning (Lestari et al., 2025). Consistent with previous studies, recommendation systems may also contribute to information environments that reinforce homogeneous patterns of legal discourse aligned with corporate engagement metrics rather than epistemic diversity (Bassan, 2024; Max, 2026).

However, the empirical findings presented here indicate that such platforms influence the communicative conditions under which legal knowledge circulates without determining the normative validity of either *fiqh* or *adat*. Normative authority therefore remains rooted in customary institutions and Islamic jurisprudence, even though its public visibility is increasingly mediated through digital infrastructures.

The shift in communicative authority observed in this study invites a broader reconsideration of how digital platform infrastructures influence the production, recognition, and circulation of legal legitimacy within plural legal systems. The legitimacy of *adat* institutions continues to derive from ancestral traditions, communal consensus, and customary authority, while the legitimacy of Islamic jurisprudence remains grounded in scholarly expertise, *fiqh*, *turāth*, and sacred textual interpretation. Nevertheless, public recognition of these legitimacy claims is increasingly mediated by platform architectures that privilege measurable indicators of engagement, popularity, and social interaction (Mahmutovic & Alsudais, 2025; Noer, 2025; Spanuth & Urbano, 2024). The findings therefore suggest that contemporary legal authority is produced through the interaction of institutional legitimacy and technological mediation rather than through the replacement of one by the other. This study consequently extends existing scholarship on *adat* legal communication by demonstrating that platform infrastructures shape the conditions under which legal authority becomes visible without displacing the substantive foundations upon which that authority rests. From this perspective, the principal challenge facing *adat* institutions and Islamic religious authorities is not to reconstruct their epistemological commitments around digital metrics, but to strengthen communication strategies capable of preserving the interpretive richness of *fiqh* and *turāth* while remaining accessible within rapidly evolving platform environments.

The Indonesian context provides a particularly valuable setting for advancing comparative legal scholarship because *adat* and Islamic legal traditions have historically coexisted within a plural legal order while increasingly encountering the governance structures of global digital platforms. Previous studies on digital inheritance in Indonesia have generally examined *adat* and Islamic law as separate normative domains or have focused primarily on descriptive accounts of digital platform utilization without systematically analysing the structural asymmetries between corporate technological systems and indigenous normative institutions (Mayasari et al., 2023; Pratama, 2025). By contrast, this study develops an integrated analytical framework that brings together legal pluralism, communication studies, platform governance, and Islamic legal epistemology within a single explanatory model. The empirical evidence demonstrates that the recalibration of *living law* occurs through continuous interaction among customary institutions, Islamic jurisprudence (*fiqh*), and platform governance rather than through the dominance of a single normative order. Consequently, the findings contribute not only to Indonesian socio-legal scholarship but also to broader comparative debates concerning how indigenous and Muslim legal communities negotiate digital transformation while maintaining institutional legitimacy and normative continuity. The Osing experience therefore offers an empirically grounded point of comparison for other plural legal systems confronting comparable technological disruptions across different socio-cultural settings.

The findings also carry important implications for legal policy and institutional practice. First, *adat* institutions and Islamic religious authorities may benefit from developing internal procedural frameworks for resolving digital inheritance disputes that integrate customary deliberation, *fiqh*-based inheritance principles, and platform administrative requirements instead of relying exclusively on corporate terms of service. Such an approach would strengthen community capacity to address technological challenges while preserving the normative integrity of indigenous and religious legal traditions. Second, the asymmetrical relationship between platform corporations and indigenous communities warrants sustained scholarly and regulatory attention. Platform operators exercise considerable technical and economic power over digital assets through proprietary infrastructures, whereas *adat* institutions and religious authorities continue to derive legitimacy from communal trust, cultural continuity, and normative authority. These distinct forms of authority should be recognised as complementary rather than substitutive within plural legal settings. Third, initiatives promoting digital literacy within customary and religious institutions should ensure that technical competencies remain embedded within broader processes of transmitting *fiqh*, *turāth*, and *adat* knowledge, thereby preventing technological proficiency from displacing substantive legal understanding. Finally, ethical standards governing digital inheritance should be formulated through participatory collaboration involving customary leaders, religious authorities, legal practitioners, and community members so that emerging regulatory approaches remain responsive to locally embedded normative commitments rather than being determined exclusively by externally imposed corporate governance frameworks.

Taken together, the findings reveal that digital inheritance constitutes a dynamic arena in which multiple normative orders (*adat*, Islamic law, and platform governance) coexist, interact, and continually negotiate their respective spheres of authority. Within this plural legal environment, customary leaders, Islamic religious authorities, family members, and digitally proficient younger generations occupy complementary yet asymmetrical institutional positions. While platform corporations possess technical capacities and administrative control over digital assets that substantially exceed those available to indigenous communities, they do not replace the cultural legitimacy, interpretive authority, or communal trust embodied in *adat* institutions and Islamic jurisprudence. Instead, families respond through hybrid inheritance practices, plural compliance strategies, and context-sensitive forms of legal navigation that reconcile technological procedures with customary obligations and religious commitments. These processes demonstrate that the recalibration of *living law* should not be understood as a process of legal displacement but rather as an ongoing institutional adaptation through which customary and Islamic normative orders selectively appropriate technological innovations while preserving their underlying jurisprudential and cultural foundations. From a broader socio-legal perspective, this study therefore argues that legal pluralism in the digital era is characterised less by competition among normative systems than by continuous negotiation across institutional, cultural, religious, and technological domains. Accordingly, legal and policy interventions that privilege only one source of normative authority are unlikely to address the complexity of digital inheritance in

plural societies, where legal legitimacy is constructed through the interaction of indigenous institutions, Islamic jurisprudence, and digital platform governance.

Matrix 3. Integrative Framework of Digital Inheritance within Plural Legal Systems

Discussion Theme	Principal Empirical Finding	Theoretical Integration	Contribution to Legal Scholarship	Practical and Policy Implication
Recalibration of <i>living law</i>	Digital inheritance is governed simultaneously by <i>adat</i> , <i>fiqh</i> , and platform governance	<i>Living Law</i> (Eugen Ehrlich); Legal Pluralism	Demonstrates that <i>living law</i> evolves through institutional interaction rather than legal replacement	Supports integrated governance of digital inheritance across multiple normative systems
Transformation of legal authority	Platform infrastructures reshape the visibility of legal knowledge without displacing customary and religious legitimacy	Algorithmic Mediation; Epistemic Disruption	Extends media theory by incorporating Islamic legal epistemology and customary jurisprudence	Encourages adaptive communication strategies for <i>adat</i> institutions and Islamic authorities
Hybrid inheritance practices	Families combine customary deliberation, Islamic inheritance rules, and digital administrative procedures	Legal Consciousness; Socio-Legal Adaptation	Explains hybrid legal practice as an adaptive institutional response to technological disruption	Promotes coordinated institutional procedures rather than fragmented legal responses
Comparative legal significance	Indonesian plural legal traditions provide a distinctive setting for analysing digital inheritance	Comparative Legal Studies; Legal Pluralism	Offers an analytical model applicable to other indigenous and Muslim legal communities	Provides a framework for comparative socio-legal research on digital transformation

Discussion Theme	Principal Empirical Finding	Theoretical Integration	Contribution to Legal Scholarship	Practical and Policy Implication
Governance and regulation	Platform governance introduces asymmetrical institutional power while <i>adat</i> and Islamic law retain normative legitimacy	Platform Governance; Regulatory Pluralism	Reframes digital inheritance as a question of institutional coordination rather than technological substitution	Supports participatory policy design involving customary institutions, religious authorities, legal practitioners, and platform stakeholders

Source: Developed by the authors based on empirical findings and theoretical synthesis.

CONCLUSION

This study demonstrates that the evolution of digital inheritance within the Osing community should be understood as a process of normative recalibration rather than legal displacement. The empirical findings indicate that *living law* continues to operate through the dynamic interaction of *adat*, Islamic jurisprudence (*fiqh*), and the governance structures embedded within digital platforms. Rather than functioning as mutually exclusive normative systems, these institutional orders coexist and are continuously negotiated through community practices that combine customary deliberation, religious interpretation, and compliance with platform administrative procedures. The evidence further reveals the emergence of plural legal consciousness in which families simultaneously recognize the normative authority of customary institutions, Islamic inheritance law (*farā'id*), and platform governance when administering digital assets. Intergenerational collaboration, hybrid inheritance practices, and context-sensitive dispute resolution illustrate how technological innovation is incorporated into existing legal traditions without undermining their cultural legitimacy or religious foundations. Collectively, these findings demonstrate that digital transformation reshapes the institutional conditions under which legal authority is exercised while preserving the normative continuity of indigenous and Islamic legal traditions.

The principal contribution of this study lies in extending the analytical scope of *living law* and legal pluralism into the domain of digitally mediated inheritance governance. Existing socio-legal scholarship has predominantly conceptualized *living law* through the interaction of state law, customary institutions, and religious norms. The present study demonstrates that contemporary digital platforms constitute an additional institutional environment that conditions access to legal rights, inheritance administration, and normative practice without acquiring the substantive legitimacy possessed by customary or religious institutions. Accordingly, platform governance should be understood as a procedural and technological infrastructure that shapes the

implementation of legal action rather than as an autonomous legal order equivalent to state law, *adat*, or Islamic jurisprudence. By integrating legal pluralism, Islamic legal epistemology, customary jurisprudence, and platform governance within a single analytical framework, this study contributes to contemporary debates concerning the transformation of legal authority in digitally mediated societies. More broadly, it offers an empirically grounded perspective from the Global South that enriches comparative scholarship on indigenous institutions, Muslim legal communities, and the continuing evolution of plural legal systems under conditions of rapid technological change.

Several limitations should be acknowledged. First, the research was conducted within a single indigenous community in Banyuwangi, and the findings therefore should not be generalized to other customary societies whose relationships between *adat*, religion, and digital governance may differ substantially. Second, the cross-sectional research design captured a particular stage within an ongoing process of normative adaptation, whereas longitudinal research would provide a deeper understanding of how *living law* evolves as digital technologies continue to develop. Third, although this study examined the perspectives of customary institutions, religious authorities, and community members, it did not incorporate the perspectives of digital platform providers whose governance policies increasingly influence access to digital inheritance. Future research may therefore examine the interaction between platform governance and indigenous legal institutions from both community and corporate perspectives while critically addressing the structural asymmetries that characterize these relationships. Finally, the present study did not systematically investigate gendered experiences of digital inheritance, despite the potential significance of gender in shaping access to digital assets, decision-making authority, and inheritance negotiations. This dimension deserves dedicated socio-legal investigation across diverse customary and Muslim communities.

Ultimately, this study argues that digital transformation should not be interpreted as a process through which technological systems replace indigenous or religious legal traditions. Instead, it reconfigures the institutional environment in which multiple normative orders negotiate legitimacy, authority, and legal practice. The experience of the Osing community demonstrates that legal pluralism in the digital era is sustained through continuous institutional adaptation, interpretive negotiation, and community participation rather than through the dominance of a single legal authority. These findings reinforce the continuing relevance of *living law* as an analytical framework for understanding how indigenous institutions and Islamic jurisprudence respond to technological change while maintaining cultural continuity, normative legitimacy, and social cohesion. In this respect, the study contributes not only to the scholarship on customary law and Islamic law but also to broader socio-legal debates concerning the future of legal pluralism in increasingly platform-mediated societies.

REFERENCES

- Abdul Rahman, N., Rajaratnam, V., Abdullah, H., Zainal, N. Q., Mohd Azeli, M. A., Peters, R. M. H., Morgan, K., & Abdullah, M. R. (2025). Voices from the margins: A qualitative study on the lived experiences of leprosy-affected individuals from two diverse rural communities in Malaysia. *SSM - Qualitative Research in Health*, 8, 100637. <https://doi.org/10.1016/j.ssmqr.2025.100637>
- Aytac, Ugur. (2024). Digital Domination: Social Media and Contestatory Democracy. *Political Studies*, 72(1), 6–25. <https://doi.org/10.1177/00323217221096564>
- Bansal, N., & Choudhary, H. (2024). Fostering digital equity: evaluating impact of digital literacy training on internet outcomes in rural marginalised communities in India. *International Journal of Lifelong Education*, 43(5), 473–493. <https://doi.org/10.1080/02601370.2024.2347327>
- Bassan, S. (2024). Algorithmic Personalization Features and Democratic Values: What Regulation Initiatives are Missing. Available at SSRN 4714135. <https://doi.org/10.2139/ssrn.4714135>
- Biju, P. R., & Gayathri, O. (2025). Indic approach to ethical AI in automated decision making system: implications for social, cultural, and linguistic diversity in native population. *AI & SOCIETY*, 40(8), 6645–6670. <https://doi.org/10.1007/s00146-025-02381-z>
- Brady, W. J., Jackson, J. C., Lindström, B., & Crockett, M. J. (2023). Algorithm-mediated social learning in online social networks. *Trends in Cognitive Sciences*, 27(10), 947–960. <https://doi.org/10.1016/j.tics.2023.06.008>
- Bühler, M. M., Calzada, I., Cane, I., Jelinek, T., Kapoor, A., Mannan, M., Mehta, S., Mookerje, V., Nübel, K., Pentland, A., Scholz, T., Siddarth, D., Tait, J., Vaitla, B., & Zhu, J. (2023). Unlocking the Power of Digital Commons: Data Cooperatives as a Pathway for Data Sovereign, Innovative and Equitable Digital Communities. In *Digital* (Vol. 3, Issue 3, pp. 146–171). <https://doi.org/10.3390/digital3030011>
- Bunga, B. N., Ndaek, S. S., Mundiarti, V., Bali, E. N., Julianto, V., Fardana, N. A., Chusairi, A., & Kiling, I. Y. (2025). Cultural parenting on indigenous young children of Flores, Indonesia: qualitative explorative research. *Diaspora, Indigenous, and Minority Education*, 1–16. <https://doi.org/10.1080/15595692.2025.2557889>
- Burkey, Brant. (2022). From Bricks to Clicks: How Digital Heritage Initiatives Create a New Ecosystem for Cultural Heritage and Collective Remembering. *Journal of Communication Inquiry*, 46(2), 185–205. <https://doi.org/10.1177/01968599211041112>
- Clarissa Ayu Fitri Ramadhani, FX Sri Sadewo, & Kholida Ulfi Mubaroka. (2025). Petik Laut as Cultural Resilience: Balancing Tradition and Modern Life in the Coastal Community of Banyuwangi, Indonesia. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 10(2 SE-Articles), 629–648. <https://doi.org/10.25217/jf.v10i2.6620>
- Danugroho, A., Rustinsyah, R., & Adib, M. (2026). Digital pathways of culture: technoscape, mediascape, and the reconfiguration of Osing identity in Banyuwangi. *International Review of Sociology*, 1–21. <https://doi.org/10.1080/03906701.2026.2614012>
- Enarsson, T., Enqvist, L., & Naarttijärvi, M. (2022). Approaching the human in the loop – legal perspectives on hybrid human/algorithmic decision-making in three

- contexts. *Information & Communications Technology Law*, 31(1), 123–153. <https://doi.org/10.1080/13600834.2021.1958860>
- Hakim, M. N., Hidayat, W., & Jusrianto, J. (2025). Language, identity, and survival: an ethnographic study on the revitalization of the Limola language in South Sulawesi. *Frontiers in Sociology*, Volume 10. <https://doi.org/10.3389/fsoc.2025.1686828>
- Hamida, N. A. (2022). Adat law and legal pluralism in Indonesia: toward a new perspective? *Indon. JLS*, 3, 1. <https://doi.org/10.19184/ijls.v3i1.26752>
- Hardiyansyah, T., Djaja, B., & Sudirman, M. (2024). Transforming Inheritance Law in the Digital Era: Challenges, Opportunities, and Adaptive Strategies for Indonesia. *Jurnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum Dan Filantropi*, 6(2 SE-Articles), 243–252. <https://doi.org/10.22515/jurnalalhakim.v6i2.10174>
- Imbang, D., Tuegeh, O. D. M., Arie, F. V., Tumiwa, J. R., & Nagy, A. S. (2025). The Interconnection of Language, Tradition, and Identity in Indigenous Communities: A Study on Cultural Continuity and Preservation. *Tradition, and Identity in Indigenous Communities: A Study on Cultural Continuity and Preservation (October 01, 2025)*. <https://doi.org/10.2139/ssrn.5570658>
- Jalilah, N. L., Mulhimmah, B. R., & Angriani, P. (2025). Sidikare as Kinship-Based Dispute Resolution of Sasak Muslim within the National and Islamic Law Framework. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 20(2), 370–392. <https://doi.org/10.19105/al-lhkam.v20i2.17220>
- Jayuska, R., Handayani, I. G. A. K. R., Isharyanto, I., Marzuki, I., & Fawaid, A. (2025). The Ambiguous Authority of Provincial Governors in Customary Law Recognition: Regulatory Fragmentation in Indonesia's Decentralization Era. *Khazanah Hukum*, 7(2), 276–294. <https://doi.org/10.15575/kh.v7i2.46367>
- Khusairi, A., Fata, A. K., & Don, A. G. D. (2025). From Pulpit to Platform: Digital Literacy and the Reconfiguration of Religious Authority among State Counselors in West Sumatra. *Jurnal Theologia*, 36(2 SE-Articles), 211–230. <https://doi.org/10.21580/teo.2025.36.2.27223>
- Latuheru, R., Bahfiarti, T., & Sonni, A. F. (2025). Marinyo as a medium of traditional communication in the digital era: hybridization, opinion leadership, and cultural sustainability in Ambonese society. *Frontiers in Communication*, Volume 10. <https://doi.org/10.3389/fcomm.2025.1602249>
- Legowo, S. H., Romadloni, S., & Ilwafa, A. R. (2026). PRESERVING CULTURE AND REVIVING ANCESTRAL HERITAGE THROUGH HISTORICAL STUDIES AND LIVE ACTION VIDEO PRODUCTION OF KEBO-KEBOAN BANYUWANGI . *SOSIOEDUKASI: JURNAL ILMIAH ILMU PENDIDIKAN DAN SOSIAL*, 15(2 SE-), 563–575. <https://doi.org/10.36526/sosioedukasi.v15i2.7854>
- Lestari, Y., Diego, D., & Okditazeini, V. (2025). Multi-Platform Strategies of Populis Figur in West Sumatra. *Semantik: Journal of Social, Media, Communication, and Journalism*, 3(1 SE-Articles), 77–91. <https://doi.org/10.31958/semantik.v3i1.15725>
- Li, S., & Chen, Y. (2024). Governing decentralized autonomous organizations as digital commons. *Journal of Business Venturing Insights*, 21, e00450. <https://doi.org/https://doi.org/10.1016/j.jbvi.2024.e00450>
- Linguistic Revitalization in the Age of Globalization: An Ethnolinguistic Study of the

- Osing-Speaking Community in Banyuwangi, Indonesia. (n.d.). *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra*, 11(4 SE-Articles), 3958–3972. <https://doi.org/10.30605/onoma.v11i4.6810>
- Luhuringbudi, T., Liza, F., Abdiguno, P., Kurniawan, E., Utami, D. N., & Alsayd, A. D. (2025). Development of Women's Fiqh Learning in State Islamic Senior High Schools: Integration of Islamic Gender Education Theory, Inquiry-Based Learning, and Strengthening of Islamic Character. *NALAR FIQH: Jurnal Hukum Islam*, 16(01 SE-Articles), 24–43. <https://doi.org/10.30631/nf.v16i01.1883>
- Luhuringbudi, T., Yahya Komarudin, Mowafg Abrahm Masuwd, Massuhartono, Alhusni, & M. Zaki. (2025). Islamic Ethics and Modern Governance: The Case of Mental Revolution in Papua's Religious Affairs Office. *Al-Wasatiyah: Journal of Religious Moderation*, 4(1 SE-Articles), 116–143. <https://doi.org/10.30631/jrm.v4i1.88>
- Lutfianidha, R., Nugroho, W. S., & Nurfransiska, F. (2023). Analysis of Customary Law on the Occurrence of Divorce in the Osing Tribe of Banyuwangi. *Polit Journal Scientific Journal of Politics*, 3(4), 216–226. <https://doi.org/10.33258/polit.v3i4.1014>
- Mahmutovic, A., & Alsudais, M. (2025). Legal Pluralism and Governance: Redefining Power and Accountability in a Globalized World. *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH*, 10(2), 568–593. <https://doi.org/10.22373/petita.v10i2.791>
- Masullo, Gina M, Wilner, Tamar, & Stroud, Natalie Jomini. (2022). What Social Media Could Be: Normative Frameworks for Evaluating Digital Public Spaces. *Social Media + Society*, 8(4), 20563051221130450. <https://doi.org/10.1177/20563051221130447>
- Mattila, H., & Nummi, P. (2022). The Challenge of the Digital Public Sphere: Finnish Experiences of the Role of Social Media in Participatory Planning. *Planning Theory & Practice*, 23(3), 406–422. <https://doi.org/10.1080/14649357.2022.2074527>
- Maulidi, M. B., Anwar, A. Y., Santoso, F. A. P., Sholikha, R. A., Qonitatillah, M., Bakhitah, F. Y., & Imron, A. (2026). Construction of Cultural Resilience through the Exploration of Agrarian Ritual Meanings in Kemiren Banyuwangi Village. *ARISTO*, 14(1), 82–99. <https://doi.org/10.24269/ars.v14i1.11130>
- Max, W. (2026). Social media democracy: How algorithms shape public discourse and marginalise voices. *Journal of Media and Rights*, 3(1), 20. <https://doi.org/10.4102/jmr.v3i1.20>
- Mayasari, L., Triyono, N., Wulan Agustina, U., & Mukti, B. P. (2023). Inheritance Rights of Inactive Digital Accounts: Qiyās-Based Legal Protection. *Al-Hukama': The Indonesian Journal of Islamic Family Law*, 13(2 SE-Articles), 253–275. <https://doi.org/10.15642/alhukama.2023.13.2.253-275>
- Muallidin, I. (2026). Toward an algorithmic coloniality framework: analyzing artificial intelligence governance in postcolonial Indonesia. *Transforming Government: People, Process and Policy*, 1–26. <https://doi.org/10.1108/TG-12-2025-0447>
- Muhsyi, A., Sukarno, H., Subagio, N. A., Khusna, K., & Priyono, A. (2024). Blockchain Technology-based Used in Carnival Creative Industry: An Empowerment Tool for Carnival Industry Players on the Internet of Value Era. *Jurnal Kepariwisata: Destinasi, Hospitalitas Dan Perjalanan*, 8(1), 99–113.

- <https://doi.org/10.34013/jk.v8i1.1499>
- Noer, H. H. (2025). DELIBERATIVE LEADERSHIP AND POLITICAL LEGITIMACY: OPERATIONALIZING HABERMAS'S THEORY IN POST-REFORM INDONESIA. *SOSIOLOGI: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya*, 27(2), 213–242. <https://doi.org/10.23960/sosiologi.v27i2.2147>
- Nugraha, S., Ali, N., & Wulandari, V. P. (2026). Between Customary Justice and Criminal Accountability: Dayak Bakumpai Adat Law in Domestic Violence Resolution. *Prophetic Law Review*, 7(2 SE-Articles), 256–283. <https://doi.org/10.20885/PLR.vol7.iss2.art5>
- Ognibene, D., Wilkens, R., Taibi, D., Hernández-Leo, D., Kruschwitz, U., Donabauer, G., Theophilou, E., Lomonaco, F., Bursic, S., Lobo, R. A., Sánchez-Reina, J. R., Scifo, L., Schwarze, V., Börsting, J., Hoppe, U., Aprin, F., Malzahn, N., & Eimler, S. (2023). Challenging social media threats using collective well-being-aware recommendation algorithms and an educational virtual companion. *Frontiers in Artificial Intelligence, Volume 5*-. <https://doi.org/10.3389/frai.2022.654930>
- Oguamanam, C. (2026). Information systems and digitization of traditional knowledge: Trends in cultural heritage and memory institutions and the WIPO Genetic Resources Treaty*. *The Journal of World Intellectual Property*, 29(1), 130–161. <https://doi.org/https://doi.org/10.1111/jwip.70005>
- Pereda, J., Willcox, P., Candela, G., Sanchez, A., & Murrieta-Flores, P. A. (2025). Online cultural heritage as a social machine: a socio-technical approach to digital infrastructure and ecosystems. *International Journal of Digital Humanities*, 7(1), 39–69. <https://doi.org/10.1007/s42803-025-00097-6>
- Pratama, D. (2025). Study of Digital Asset Inheritance: A Review of Contemporary Islamic Law in Indonesia. *Istinbath: Jurnal Hukum*, 22(02), 286–308. <https://doi.org/10.32332/istinbath.v22i02.art03>
- Putri, N. S., Harianto, S., & Putri, R. T. (2025). Strategy for preserving the ithuk-ithukan tradition as the cultural identity of the Osing tribe in Rejopuro Hamlet, Banyuwangi. *Jurnal Ilmu Sosial Dan Budaya Indonesia*, 3(2), 166–174. <https://doi.org/10.61476/fpr88382>
- Resti Nurhayati, D. B., Budi Sarwo, D. Y., & Koesmartadi, C. (2024). Local Wisdom and the Traditional Marriage Law of Osing Kemiren Village in the Era of Information Technology. *KnE Social Sciences*, 9(1 SE-Articles), 802–816. <https://doi.org/10.18502/kss.v8i21.14796>
- Ringel, S., & Ribak, R. (2024). Platformizing the past: The social media logic of archival digitization. *Social Media+ Society*, 10(1), 20563051241228596.
- Rivo Nugroho, Sjafiatul Mardiyah, Heru Siswanto, Monica Widayawati, & Teguh Dewangga. (n.d.). Construction of Knowledge and Learning Experience to Build Digital Literacy in Marginal Communities. *Journal of Nonformal Education*, 10(2 SE-Articles), 457–467. <https://doi.org/10.15294/jone.v10i2.4826>
- Roisah, K., Rahayu, R., Al Asy'arie, M. A. H., Mitskaya, E., & Wahyudi, B. F. H. (2025). EMPOWERING CULTURAL COMMUNITIES IN PROTECTING TRADITIONAL EXPRESSIONS: LEGAL CHALLENGES IN THE DIGITAL AGE. *Diponegoro Law Review; Vol 10, No 2 (2025): Diponegoro Law Review October 2025* DO - 10.14710/Dilrev.10.2.2025.134-156 .
- Siallagan, D. (2024). Hukum Adat as Embodied Law: Assessing the Legal Regimes

- Governing Indigenous Land Rights in Indonesia. *Canadian Law Review Research Paper*, 12. <https://doi.org/10.2139/ssrn.4986123>
- Silva-Ávila, P., Rojas Hernández, J., & Barra, R. O. (2025). Knowledge Alliances for Global Change Adaptation: A Relational Approach Based on Traditional Ecological Knowledge, Territorial Management, and Community Practices in the Chilean Context. In *Sustainability* (Vol. 17, Issue 8, p. 3653). <https://doi.org/10.3390/su17083653>
- Sjoraida, Diah Fatma, Bakti, Iriana, Nugraha, Aat Ruchiat, & Subekti, Priyo. (2025). Negotiating Democracy Through Symbols and Social Media: A Thematic Analysis of Political Communication in West Java's Indigenous Communities. *Sage Open*, 15(4), 21582440251405176. <https://doi.org/10.1177/21582440251405174>
- Son, W.-C. (2022). Democracy in the Time of "Hyperlead": Knowledge Acquisition via Algorithmic Recommendation and Its Political Implication in Comparison with Orality, Literacy, and Hyperlink. *Philosophy & Technology*, 35(3), 80. <https://doi.org/10.1007/s13347-022-00573-9>
- Spanuth, A., & Urbano, D. (2024). Exploring social enterprise legitimacy within ecosystems from an institutional approach: A systematic literature review and research agenda. *International Journal of Management Reviews*, 26(2), 211–231. <https://doi.org/https://doi.org/10.1111/ijmr.12349>
- Sukriono, D., Sudirman, S., Rapita, D. D., Atok, A. R. Al, & Bramantya, A. (2025). Local wisdom as legal dispute settlement: how Indonesia's communities acknowledge Alternative Dispute Resolution? *Legality: Jurnal Ilmiah Hukum*, 33(1 SE-Journal's Articles), 261–285. <https://doi.org/10.22219/ljih.v33i1.39958>
- Sun, Y., & Xu, C. (2025). Hybrid cognitive authority and algorithmic subjectivity: rethinking knowledge management in AI-driven communication. *Journal of Knowledge Management*, 1–26. <https://doi.org/10.1108/JKM-02-2025-0252>
- Swart, J. (2021). Experiencing Algorithms: How Young People Understand, Feel About, and Engage With Algorithmic News Selection on Social Media. *Social Media + Society*, 7(2), 20563051211008828. <https://doi.org/10.1177/20563051211008828>
- Wahidah, W., Rahman, S. F. A., & M. Hasan, M. H. (2024). A Comparative Analysis of Islamic Inheritance Practices in Malaysia and Indonesia: Legal Frameworks, Judicial Interpretation, and Community Impact. *ASEAN Journal of Islamic Studies and Civilization (AJISC)*, 1(2 SE-Articles), 230–251. <https://doi.org/10.62976/ajisc.v1i2.1515>
- Wulandari, A., Mulyana, D., Hadisiwi, P., & Rizal, E. (2025). Digital Learning Communication to Preserving Javanese: The Role of Digital Media in Education of Local Language in High Schools, Yogyakarta, Indonesia. *Educational Process: International Journal*, 16, e2025287. <https://doi.org/10.22521/edupij.2025.16.287>
- Yanti, I., Yuliatin, Y., Mahmudah, S., Mahluddin, M., & Larasati, Y. G. (2025). Negotiating Shari'ah and Customary Law: Legal Pluralism in Familial Relationships among the Suku Anak Dalam in Jambi. *Journal of Islamic Law*, 6(2 SE-Articles), 177–205. <https://doi.org/10.24260/jil.v6i2.3311>

