

Law Reform as the Part of National Resilience: Discovering Hindu and Pancasila Values in Indonesia's Legal Development Plan

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ABSTRACT

The Indonesian legal system encountered several challenges due to corruption, inherited colonial compendiums/codifications, ineffective and inefficient arrangements, and a complex bureaucratic structure that occasionally contradicted the Pancasila, the 1945 Constitution, and common legal requirements. Majapahit's success story demonstrates that reforming Hindu law following legal requirements and conditions or society's demands effectively strengthens their national resilience. The purpose of this paper is to identify and reintroduce the successful history of Majapahit and their national resilience as a result of Hindu law, as well as its connections to the current Indonesian legal system, in the context of national law reform as a component of national resilience. Based on the normative legal research conducted for this paper, a concept was proposed to reintroduce and implement Hindu values into the national legal system consistent with Pancasila, the 1945 Constitution's Preamble, and current legal needs. It should be created based on a shared belief that national resilience can be defended if Indonesia's legal system is reformed; this can be accomplished if lawmakers consider the values of Hindu and other religions, *adat* law, and diverse conditions that are still compatible with Pancasila and the 1945 Constitution.

Keywords: Hindu Values, Pancasila, National Resilience, Law Reform

1. INTRODUCTION

The law reform process was conducted by several arguments, *inter alia*: **first**, based on the political context, independent states are responsible for determining and enacting national laws that reflect their national identity, national pride, and indigenous values [1], **second**, based on the sociological context, the existence of law is defined as a reflection of national cultural values, and **third**, based on the political context, independent states are responsible for determining and enacting national laws that reflect their national identity, national pride, and indigenous values

Along with other countries, Indonesia is attempting to avert any adverse consequences of globalization, particularly the 4.0 industrial revolution era. There is a

paradigm/orientational conflict between Legal Unification and Legal Pluralism, as well as a conflict between complex cultural transformation and cultural gaps in the direction of national development [3]. This condition also reconsiders the national legal political direction with a proposed law reform agenda that includes national legal unification with national identity, national character representation through Pancasila values, and reflected *adat* law's continued existence as a living law in Indonesia society [4]. Recent debates have centered on recasting the national legal system in light of Majapahit's successful history, particularly adopting Hindu law consistent with Pancasila values and national wisdom.

The paper argues that it is necessary to reintroduce Hindu law while recasting Majapahit's successful history to bolster their national interest and maintain their

national resilience as a maritime kingdom. This history can be used to rethink law reform as a component of national resilience; in this context, it can be developed by reframing Hindu values into Hindu law and also by incorporating Pancasila Law ideas into the National Development Plan, with the ultimate goal of pursuing law reform that includes both reorientation and rearrangement of national statutory laws.

2. RESULTS AND DISCUSSION

2.1. Reintroduce Hindu Law: Concept, Critique, and Its Importance to the Indonesian Law

Hindu Law encompasses all ancient Hindus' civil and criminal, substantive and procedural laws, as codified in the *Smritis* and commentaries or sanctioned by usage. As is the case with other ancient laws, Hindu Law is entwined with religion [5]. In this context, it cannot be separated from Hindu beliefs reflected and implemented into positive law, whether through the legislative process of statutory laws or the enforcement process of judicial decisions [6]. Regardless of the debate over the existence of Hindu law, some scholars define Hindu law in terms of Holy Hinduism Literature: **first**, *Sruti* (*Catur Weda* and *Bhagawad Gita*). **Second**, *smerti* (law book created by humans to arrange social life and further commencement moral thought from *Sruti* and depending from the writer's perspective, including *Wisnu Smerti*, *Narada Smerti*, *Parasara Dharma Sastra*, *Manawa Dharmasastra*). **Third**, *Itihasa* (history as the further commencement from moral thought of *Sruti* including *Mahabharata* and *Ramayana*), and **fourth**, *Purana* (religious books that related with sectarian ways in their relations with God and sometimes it was written with hyperbole contents) [7]. In recent years, Hindu law that has developed is defined as *Smerti*, especially *Manawa Dharmasastra* or Law Books written by (Rsi) Manu [8].

Hindu law derives from religious thought and is recognized as the attitude guideline for Hinduism society within social interaction. The primary sources are *Weda*, specifically *Rta* or natural law, and *Dharma* or human law, which are based on fundamental Hindu religious beliefs. The development of Hindu law began with *Sruti*, which was written in the tenth century B.C. It then inspired the *Dharma Sastra* book, which is a collection of pure laws rather than *Sruti/Smrti* [9], including the fourth periodization starting from *Krtha Yuga* with *Manawadharmasastra*, *Treta Yuga* with *Gautama Dharmasastra*, *Dwipara Yuga* with *Samkha Likhita Dharmasastra*, and *Kali Yuga* with *Parasara Dharmasastra* [10]. The concretization of Hindu law begins with the Manu eras and has influenced subsequent periods, including the Majapahit era, with the introduction of legal reforms toward a modified *Manawadharmasastra* based on Majapahit conditions. [11].

Hindu law has gained prominence in recent legal academic studies, resulting in implicit recognition of Hindu law as a component of positive law [12], and also from Pancasila and Article 29 Paragraph (1)–(2), Article II Transitional Clause of the 1945 Indonesia Constitution. Hindu Law gradually develops due to two factors: first, the *dharma* science (law) is newly learned by *Brahmana* peoples, particularly *Dangacharya*; and second, there are rigid and strict requirements for everyone to attain *Dangacharya* status, regardless of their age or knowledge. Besides, *Dharmasastra* should be studied by *Brahmanas* and authorities referred to as *Dharmadyaksa*; other peoples should learn from *Tattwa*, *Purana*, or *Itihasa*. Next, scholars are primarily trained in Western law and rarely have the opportunity to study Indonesian law in its entirety, including its sources, except for custom/*adat istiadat* as a research object in sociology, ethnology, and ethnography. Finally, almost all ancient books and chronicles are written in foreign and difficult languages ranging from Sanskrit to Old Java/Kawi or Old Bali languages [13]. In this context, the noble values reflected in Hindu Law are defined in terms of concepts, principles, and legal values derived from Hindu thought and incorporated into Indonesian positive law without establishing a Hindu legal system [14].

The rise and loss of Hindu Law influence in Indonesia are related to judiciary power, especially the existence of *Brahmana* Trial, *Raad van Kertha*, or enactment of Emergency Law Number 1 of 1951 and Minister of Justice Decree Number J.S.4/8/16 in 1952 dissolve the *adat* trial and any Hindu Law practice into law enforcement. On the other hand, Hindu law still exists as the living law in Indonesia. It also develops slowly in Java, Bali, Lombok, or Kalimantan with *Kutara Manawa*, *Purwadigama*, *Adigama*, *Awig-Awig* and *Panaturan* [15]. However, there is no definite concept about Hindu Law in the national legal system or independent system. At the same time, the Indonesia Hindu Scholars Seminar on 16-17 September 1988 agreed that Hindu law as the values, everlasting natural law, positive law that reflects statutory laws or judge decision, and religious norms [16].

In Indonesia, Hindu law was classified into three categories: (1) values system for social life; (2) relationships with *adat* law; and (3) role in national legal development, including the *adat* judiciary system. These three contexts are connected with the implementation of Hinduism as living values that shape social personalities into good people who believe in God Almighty/*Ida Sang Hyang Widhi Wasa*. Hindu law is also a source of morality for the Hindu people, which helps strengthen national development according to the national development plan. Hindu law is also defined in Indonesia as a concrete manifestation of Hindu religion within legal principles applied in all spheres of life [17].

2.2. Law as Indonesia's National Resilience Instrument

Clifford Geertz demonstrated the importance of promoting an integrative revolution to integrate societies from any tribe, region, religion, or ethnic group into broader cultural ties to support national governance and avert political disintegration with national wisdom [18]. In the context of Indonesia, this national wisdom is referred to as *wawasan nusantara*, to conduct national integration as the highest level of national wisdom and understanding about one's common identity as a nation in the context of Indonesia's current and prospects.

Indonesia's national resilience was developed in response to specific needs and strategic issues. *Asta Gatra* served as the primary fundamental justice thought throughout all spheres of life and as the core pole that interacted, correlated, interdependent, and supported one another. The roots of Indonesia's national resilience stem from its "mentality" and "character" as a nation-state [19], which enables it to assess the positive or negative consequences of all state and nation problems prudently and comprehensively to shape the country's future as a nation-state of Indonesia.

National resilience was well-known in Indonesia in the beginning of 1960s; this term was used to refer to territorial or defense/security issues. National Resilience Institute/*Lemhanas* proposed the fixed concept of national resilience in 1968 and revised it in 1969. They argued that national resilience, as the dynamic condition of the nation, consists of tenacity and resilience to develop national strength in the face of threats, challenges, obstacles, and disturbances both within and outside the country [20]. National resilience encompasses all aspects of life that are dynamically interrelated and interconnected, including ideology, politics, economics, social, cultural, law, defense, and security [21], to strengthen Indonesia's geography, society, and resources, as enshrined in Pancasila values and the 1945 Constitution's Preamble. National resilience should be a conceptual framework for analyzing and resolving Indonesia's problems, with three static natural aspects (*Tri Gatra*) and five dynamic frameworks (*Panca Gatra*) analyzing potential national sources.

Indonesia faces extremely diverse conditions and rapid social dynamics due to the global era, which forces all nations, including Indonesia, to develop their nation-state fundamentally through the lens of national geopolitical, geostrategic, and national power measurement. These measurements were used to ascertain the dynamics of the strategic environment, socio-cultural life, and other facets of life, such as ideological resilience [22]. This interaction was proposed as an adequate condition for integrating all aspects of life, including political, economic, socio-cultural, defense,

and security, into a specific targeted national resilience and adhering to Pancasila ideology, morality, religion, or common agreement as a nation-state [23]. National resilience plays a critical and strategic role in preventing any disruptive effects caused by globalization and the industrial revolution 4.0, a new challenge for the Indonesian people [24]. This condition should be interpreted as a fundamental commitment to achieving benefit values and averting threats that have occurred recently or in the future, particularly when viewed through a legal lens.

In this context, national resilience is needed to simultaneously deliver national security and prosperity to provide democratic public participation. It is also related to legal development that should be implemented with a comprehensive and systematic legal development plan mechanism since adequate law development can support national development in all spheres [25]. Legal development shifts Indonesian people's national law system, including legal content reform [26]. It is connected with rearranging legal substance based on examination and reforming statutory laws based on general principle and statutory laws hierarchy. Additionally, it is accomplished by recognizing and reinforcing local genius and *adat* law as legal sources for national legal substance reform.

2.3. Indonesia Law Reform as the Part of National Resilience with Implementing Hindu Law and Pancasila Values

Indonesia's law reform is being implemented by reimagining *adat* laws to reflect the evolution and renewal of national law within the context of reorientation and reform based on politics, philosophies, social, and cultural values. The Indonesian law must reflect all stakeholders' diverse social, cultural, and legal needs, while the national legal-political landscape shifts toward legal unification by accommodating local genius and emphasizing Pancasila's five principles [27]. The national law reform initiative seeks to preserve, reform, and create new national laws following the national legal development paradigm and recognizing the nation's reality as a multicultural state. In this context, national legal politics views law as a tool for achieving national goals and ideals, with the ultimate goal of developing a national legal system that reflects national ideals, and the development of national legal substance has three primary objectives, including reforming national statutory law, rescinding colonialized inherited statutory law, and creating new statutory law based on national ideals.

In this context, Indonesian law reform cannot be separated from national legal development, which aims to reform all colonial statutory law products under the priority scale, Pancasila principles values, national legal principles, and local genius [28]. Pancasila law concepts

were established as the primary source of the national legal system, which was operationalized and reflected in legislative and judicial processes without violating *adat* law, social-cultural aspects, or technical principles of legal development. Pancasila law concepts played a critical role as the cornerstone and guiding principle for national legal drafting and application in judicial decisions, resulting in the pyramidal structure of all national legal system elements that reflected Pancasila and local genius values [29]. Pancasila also plays a critical role in converting international consensus into national legal development, including national law reform that reflects national character, shared values, and local/*adat* law [30].

In this context, the importance of local genius cannot be separated from the regional context, location, or locality of the wisdom/genius, such that local genius is much broader than traditional genius, considering that local genius includes new genius or contemporary genius [31]. Thus, local genius encompasses both traditional genius or old genius (derived from previous generations) and contemporary genius or current genius (derived from environmental and social experiences [32]. Local genius cannot be separated from the nation’s noble values in this context [33]. Local genius is, in principle, the result of a society’s intelligence being used as a means of intelligence [34]. Therefore, existing local genius shall be bolstered through inventorying, documenting, and conducting research. These three factors promote the socialization, strengthening, and internalization of local genius in national development, including legal development. It can be concluded that the four primary steps toward achieving national statutory law direction are legal planning/*perencanaan hukum*, law-making process/*pembentukan hukum*, legal research and development/*penelitian dan pengembangan hukum*, as well as the elimination of past legal substance problems, fulfilment of national interest (including legal needs), comprehensive, and prospective norms based on Pancasila values and UUD NRI 1945, as stipulates in Indonesia’s RPJPN/Long Term National Development Plan 2005-2025 and four RPJMN/Mid-Term National Development Plan (2005-2009, 2010-2014, 2015-2019, and 2020-2024) [35].

PENTAHAPAN PEMBANGUNAN DALAM RPJPN 2005-2025

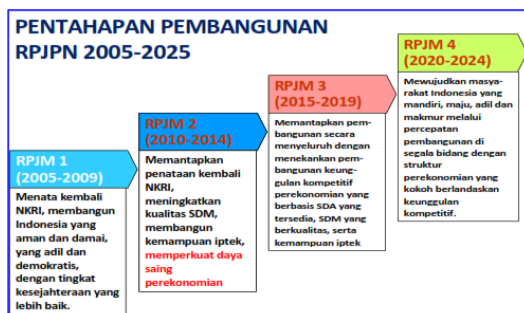


Figure 1. National Development Agendas in RPJPN 2005-2025

RPJPN and four terms of RPJMN have been placing Indonesia’s legal system developed within constitutionalism framework, dignified human rights, and implementing Pancasila and UUD NRI 1945. In addition, they also consolidate legal supremacy and human rights enforcement, as well as the institutionalization of legal consciousness and legal enforcement. First, *Butir II.1 Subbagian G. Hukum dan Aparatur angka (1) Lampiran UU RPJPN 2005-2025* stipulates that national legal substance with the primary objective of pursuing national legal reform through the development of legal substance, both written and unwritten, within the framework of establishing a solid and continuous national legal system based on social needs. The legal drafting or law-making process is defined by a set of procedures and standards for drafting a bill that reflects the law-making process’s order. This agenda, however, has harmed efforts to establish a national legal system based on law supremacy and a human rights order founded on justice and truth.

Second, *Bab IV Arah, Tahapan, dan Prioritas Pembangunan Jangka Panjang Tahun 2005–2025 Lampiran UU RPJPN 2005-2025* stipulates that there is a need for national legal reform based on law values and justice that reflects the truth, justice, accommodativeness, and aspiration of the national legal system. It also emphasizes in the IV.1 *Arah Pembangunan Jangka Panjang Tahun 2005–2025* in the national legal reform agenda, with the primary objection that legal development must include enforcing and protecting legal values, eradicating corruption, promoting good governance, and legal substance reform that respects the plurality of legal orders, globalization’s influence on increasing legal certainty and legal protection, law and human rights enforcement, legal consciousness, and legal services with justice, truth, order, and prosperity purposes.

Third, *Bagian IV.1.3 angka (6) dan (7) RPJPN 2005-2025* also stipulates that national legal development has aims to realize maturity of the national legal system within Pancasila and UUD NRI 1945. It stipulates legal development with legal substance reform agenda that similar with arrangement of *Bab IV Arah, Tahapan, dan Prioritas Pembangunan Jangka Panjang Tahun 2005–2025 Lampiran UU RPJPN 2005-2025*. The national legal substance development is pursuing statutory law reform to eliminate colonialized statutory laws that conflict with social values and the interests of the Indonesian society, to achieve a continuous, stable, and consistent national development in accordance with Pancasila and UUD NRI 1945, by implementing legal planning/*perencanaan hukum*, law-making process/*pembentukan hukum*, and legal research and development/*penelitian dan pengembangan hukum*, as well as eliminating past legal substances problem, fulfilling national interest (including legal needs), comprehensive, and prospective norms based on

Pancasila values and UUD NRI 1945, as stipulates in Indonesia's RPJPN/Long Term National Development Plan 2005-2025 and four RPJMN/Mid-Term National Development Plan (2005-2009, 2010-2014, 2015-2019, and 2020-2024).

Law cannot be adequately understood by highlighting ideal rules regarded as legal reflections; instead, the functions of law must be affirmed by examining the social, structural, and cultural aspects of society [36]. Law policy reform is situated within the broader policy context of operationalizing or functioning law based on values, views, ideologies, socio-philosophical, socio-political, and socio-cultural dimensions [37], utilizing both a policy-oriented and value-oriented approach.

Apart from that, the fundamental issue is cultural pluralism and legal pluralism in Indonesian society [38], both of which are inherent in the realm of *adat* and religious law, which are unaffected by Indonesian law [39]. This is inextricably linked to certain legal products, as colonial-era legacies within the civil law system reflected the individualism, liberalism, and individual rights paradigms.

In this context, the Indonesia law reform is based on several reasons that are quite basic in law reinvention, *inter alia*, (1) the post-independence national legislative policies have partially encouraged efforts to explore, study, and apply the values and sense of justice that existed in society, (2) there are several scientific resolution/consensus in the Resolution on the National Law Seminar I in 1963 stressing and encourage the application of living *adat* law and shall not hinder the formulation of the people aspiration to and accommodate religious elements and *adat* law, likewise, the Report on National Law Seminar IV in 1979 encourages a national legal system that is in line with the needs and legal awareness of the Indonesian people, as far as possible strived to be written in legal unification, but does not rule out the unwritten law existence as a part of national law, and the 1980 National Criminal Law Reform Symposium Report encourages in-depth research and study of *adat* and religious laws that existed in society [40], (3) the sociological foundation that starts from the family law culture which produces the concept of family legalism and the concept of the rule of justice and moral, and (5) the basis of international consensus in Article 15 ICCPR that there are two sources to state that a crime is punishable, namely based on law or positive law and based on general legal principles that recognized by the public.

The *adat* law, as an Indonesian cultural heritage, has long represented the living values of the *adat* community; it has grown and developed as a social interaction between the *adat* communities that once existed in Indonesia to establish a strong foundation of peace and order that in line with common values, culture, and social structural factors [41]. While the law reform was

reintroduced several decades later, it failed to enact an arrangement of *adat* law's existence in national laws that normatively, pragmatic, and social controlled-based. It is should reflected traditional, ideological, and rational aspects to accommodate living law in society, including *adat* law [42]. In this paper, five central problems arise over strengthening efforts to stipulate and applied *adat* law in Indonesia, namely:

First, the legislature and state failed to draft regulation instruments in the form of national statutory laws reflecting the direction and idea of national legal development law that are translating local genius and Pancasila values into national law reform that stagnant for several decades [43]. This matter is also related to the gap between paradigm and substantial efforts facing to draft and enact the new laws in line with Indonesia legal development direction.

Second, there is a rivalry between state law and local law, resulting in a crash or gap between state law and local law. Theoretically, the competition between state law and local law to dominating the legal system shifts final results with the state law domination and marginalization of local law while it is more effective and functional than state law [44]. It is in line with Samford that this matter causes by the legal, social basis that is fulfilled by unbalanced relations that, on the surface, the law appears harmonious, orderly, clear, and specific, but in fact, it creates disorder and unsystematic pattern. The law that is unsuitable with living values in society tends not to be elected by the people, even though sanctions organized by the executive support state law. However, because state law is seen as less beneficial to society, it tends to be ignored [45].

Third, the discussion and arrangement efforts to create law reform still do not discuss and shift participation of social, culture or political scientists/academicians, especially any other parties including *adat* communities that existed in Indonesia, to synchronize and create a strong foundation of new laws that reflects Indonesia nations aspiration. Based on the 4th National Law Seminary in 1979, the national legal system shall follow the Indonesian people's needs and legal awareness. As far as possible, it should be made in written form besides the unwritten law which remains as part of the national law, as well as fostering national law towards legal unification that still takes into account the legal awareness of the community that in line with anthropological aspect, sociological aspect, and philosophical aspect that existed in *adat* community [46].

Regarding law reform as the part of national resilience, Indonesian history shows that our nation-state, established as the Unitary State of the Republic of Indonesia (*Negara Kesatuan Republik Indonesia*), cannot be separated from the previous national maritime kingdom in Indonesia, Sriwijaya and Majapahit, as the prosperous predecessor state before current Indonesia

that have stability, prosperity, and national resilience that can be used as an excellent insight to develop our nation-state in future.

The efforts to create national law in the Majapahit era could be interesting concerns for Indonesia's future law reform. The Majapahit Kingdom has successfully amending *Manawa Dharmasastra* that internalized any consideration from various *adat* laws that existed and recognized by any Majapahit people [47]. During this era, the internalization of Hindu values became Hindu law are reflected with considering three aspects including *dewa/swahloka*, *bhwahloka*, and *bhurloka* to establish a continuous and systematic Majapahit legal system, as visualized with Figure 2 :

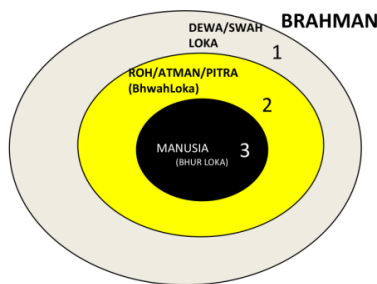


Figure 2. Three Main Aspects of Internalization Hindu Values into Majapahit Law System

These three aspects were determined as the philosophy of the Majapahit nation to internalized Hindu values into Hindu law during the Majapahit era, and then it was adopted and inherited into several *adat* laws in any *adat* community in Indonesia. While, there is any misconception of Hindu values in the current context related to *catur warna* (social stratification), *swadharma warna* (social obligation), the sanction imposed, or system/types of marriage [48]. However, the inheritance from Hindu law could be reused and internalized into the Indonesian legal system. At the same time, it is not explicitly still recognized in state governance with the thought of *Asta Brata*, *Bhinneka Tunggal Ika*, *Wawasan Nusantara/ Sumpah Palapa*, and National Army Motto or National Police Motto. The other problems are also caused by several obstacles that faced to implement Hindu law in Indonesia, such as the colonial law that inherited and also shifted national legal system, the limited number of Holy Books/Chronicles, difficulties to use any ancient languages that written in any Holy Books/Chronicles, limited scholars who have a particular interest in the Hindu law studies, misinterpretations in interpreting norms that stipulates in Holy Books/Chronicles, including misinterpretation of the *Catur Warna* definition, uncertainty, and rapid world changes which seems more liberal, challenge to create lawmaker institution/*Parisadha* as reflected by *Manawadharmasastra XII.110 and 111*, and no Hindu Trial or Hindu Judiciary branches as the consequences of Emergency Law Number 1 of 1951 concerning the Dissolution of *Swapraja* and *Adat Trial* in Bali Island,

that strengthened with Minister of Justice Decree Number J.S.4/8/16 in March 1952 [49].

Nonetheless, Hindu law can be implemented without the extreme context proposed by numerous scholars over the last several decades [50]. It can be executed with internalized Hindu values that are still relevant in national legal development. It is also closely related to the fact that the Indonesian legal system has retained some colonial laws that are incompatible with our shared vision, values, and *adat* law, or from the difficulties encountered by the government in establishing future Indonesian law that reflects Pancasila and numerous life values [51]. The proposal of national law as successful as the Majapahit era could be justified by any factor that inspired Majapahit to be a strong and developed kingdom during the preceding era [52].

Law reform, as the part of national resilience, was related to a national development plan that prioritized to adopt any living law and moral/thought/values that could be implemented to ensure comprehensiveness, representation, and justice value for all Indonesian people as *Catur Purusartha/Dharma, Artha, Kama, and Moksa* that implemented into Hindu law during Majapahit era. This framework was supported with Djokosoetono statement that “*Seandainya peraturan-peraturan pada zaman Madjapahit jang ditrapkan oleh Gadjah Mada itu tertjatat dan tjatatan itu sampai kepada kita, maka kita sudah mempunyai dasar hukum nasional. Tidak seperti sekarang ini.*” [53] (If Majapahit laws implemented by Gadjah Mada were written, and our generation received these chronicles, we could propose our national legal ground, which does not like the current condition). Slametmuljana interpreted this statement to mean that Djokosoetono was inspired by the success of the Majapahit era and that the Majapahit government may be enforcing their laws to strengthen their national resilience as a national state [54]. Additionally, they could defend their country's prosperity, order, and security as an integral part of implementing Majapahit laws by equipped government apparatus. However, the inheritance from the Majapahit era could not be implemented automatically in contemporary conditions due to differences in demand between eras and social structures. However, this spirit may be incorporated into the current law reform agenda, owing to Majapahit's success in strengthening their national resilience as a maritime kingdom.

The Majapahit kingdom's successful history is symmetrical with Hindu law values related to (1) establishing balances between material/*sekala* and immaterial/*niskala* aspects, (2) using Hindu law as an instrument to create *Moksartham Jagadhita Ya Caiti Dharma*, (3) utilizing Hindu law to determine all society's obedience in carrying out their obligations (*swadarma*), and (4) applying Hindu law to determine all society's obedience in carrying these roles and aiding Indonesia's national consensus in establishing an ideal legal system by establishing certain rights and obligations

on state institutions, state apparatus, and every individual Indonesian citizen to adhere to any policies or take any action necessary to strengthen and fulfill the country's vision. This role also supports the establishment of social justice based on law and supported by national wisdom in prosperous and secure conditions based on Pancasila values.

In the context of law reform as part of Indonesia's resilience, the entire national law should be adaptive in following social dynamics [56] since the statutory law was used as the regulative instrument for social life [57]. The valuable history that has been inherited through the implementation of Hindu values as Hindu law in Majapahit laws is a national inheritance that may be incorporated into future legislative processes. This national inheritance should also be reconsidered and could serve as a model for reforming and reorganizing Indonesian law.

3. CONCLUSION

In Indonesia, Hindu law is inextricably linked to the values system for social life, *adat* law, and its role in national legal development by implementing Hindu thought as living values that foster the development of social personality as a good person who believes in God Almighty/*Ida Sang Hyang Widhi Wasa*. Hindu law is also a source of morality for the Hindu people, as stipulated in national development plans that can be implemented in all spheres of life, as examined by Pancasila and the Preamble to the 1945 Indonesian Constitution.

National resilience is required to ensure both national security and prosperity while also facilitating democratic public participation. It is also related to legal development, which should be carried out through a comprehensive and systematic legal development plan mechanism under the needs of the Indonesian people, including legal content reform. It is concerned with the rearrangement of legal substance due to examination and the reform of statutory laws following general principles and the hierarchy of statutory laws. Additionally, it is accomplished by recognizing and reinforcing local genius and *adat* law as legal sources for national legal substance reform.

Indonesia's legal reform includes an attempt to reinvent national laws through reorientation and reform in accordance with socio-political, socio-philosophical, and socio-cultural values. Additionally, it shall reflect all stakeholder parties' diverse social, cultural, and legal needs, while the national legal, political shift emphasizes legal unification within local genius, emphasizing the five Pancasila principles and establishing national identity.

AUTHORS' CONTRIBUTIONS

The first author is a constitutional and Hindu law expert. In this paper, he is responsible for organizing the concept, providing primary literature, and analyzing Hindu Law and its relationships to the national development plan, law reform, and national resilience.

The second author possesses expertise in Legal Politics, Constitutional Law, and Legal Theory. In this paper, he is responsible for organizing the national resilience concept, its correlations with law reform, and the law development plan in Indonesia. The final task was to determine whether or not this paper was appropriate and feasible for publication in this International Conference Proceeding.

The third author is law expert. She is responsible for organizing the Hindu Law relations with national resilience, and law development plan in Indonesia.

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