

CONTEXTUALIZATION OF GAMBLING IN THE TRADITION OF CHINESE SOCIETY IN BANGKA

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Abstract

This study analyses the gambling tradition in the Chinese community in Bangka using a socio-legal approach to understand the implementation of Article 303 of the Criminal Code (KUHP). The gambling tradition in Chinese culture is often not only viewed as an economic activity but also as part of a social ritual involving specific cultural values. This study focuses on three main aspects: first, a historical and cultural exploration of the background of the gambling tradition in the Chinese community in Bangka; second, a legal review of the implementation of Article 303 of the Criminal Code which regulates gambling in the local context; and third, an analysis of how harmonization between positive legal norms and local cultural norms can be achieved in enforcing gambling-related laws. This text research applies a qualitative method with a descriptive-analytical approach involving interviews, literature reviews, and legal document analysis. The results of the study indicate that the repressive approach in the implementation of Article 303 of the Criminal Code often does not fully pay attention to the local cultural context, so the Restorative Justice Framework for Cultural Integration method is needed as an alternative solution in resolving conflicts between legal and cultural norms.

Keywords: Gambling; Chinese Community; Restorative Justice.

INTRODUCTION

Gambling in Indonesia has become a complex legal issue, not only because it is expressly prohibited by Article 303 of the Criminal Code, but also because this activity is often part of the traditions and culture of specific communities. On Bangka Island, the Chinese community has a long history of practising gambling, which is not always seen as an illegal act, but rather part of social interaction, entertainment, and even cultural rituals. On the one hand, gambling is a means of strengthening social relations, especially during traditional celebrations such as the Chinese New Year. However, this practice is contrary to the positive legal norms in force in Indonesia, thus giving rise to a conflict between local cultural values and national legal regulations. (Hariansah, 2022)

Based on empirical evidence observed in the field, in the last four years, there have been four gambling cases involving Chinese community members in the jurisdiction of Central Bangka. The four cases show that gambling practices continue to grow and involve various types of gambling games, from dice gambling to illegal lottery (togel). In 2021, the Buser Naga Team of the Pangkalpinang Police managed to uncover a dice gambling arena in Merengkan Village, Pangkalan Baru District, which involved a dealer with the initials JK (45), a cashier with the initials HP (40), and a player with the initials SU (40). (Babel Hitz, 2021)

Next, a raid was carried out in 2022, when the police arrested 17 people in a gambling house in Batu Belubang Village, (wahyono, 2022) Pangkalanbaru



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District, including the homeowner, as well as evidence in the form of gambling equipment and cash. Then, in 2023, the Bangka Belitung Police uncovered a dice-shaking gambling practice in a warehouse on Jalan Konghin, Mangkol Village, involving five perpetrators, including a dealer with the initials Abot (49). The peak, in 2024, a housewife with the initials AS (55) was arrested for being involved in the illegal lottery and shio gambling business that had been running since 2020.

This arrest shows that gambling practices carried out by Chinese community members in the region not only involve individuals but also operate in a relatively organised network. In addition, another interesting fact is that even though gambling is prohibited by law, this activity continues to take place secretly in specific communities, especially on Bangka Island.

Many of the gambling cases that have been exposed have resulted in legal action, but this has not entirely stopped the practice. In practice, legal action is often faced with a dilemma between respecting cultural traditions and enforcing universal legal norms. In addition, many people feel that the prohibition of gambling ignores the cultural context that has been rooted in specific communities. This phenomenon reflects the conflict between *das sollen* (ideal law), which prioritises the prohibition of gambling to maintain morality and public order, and *das sein* (social reality), which shows that gambling is still considered part of the social culture of Chinese society.

After conducting an in-depth literature study, no research was found

similar to the current research. Most of the existing research only focuses on the legal aspects related to gambling in general, without specifically highlighting how the gambling tradition in the Chinese community interacts with the legal norms in force in Indonesia, especially regarding Article 303 of the Criminal Code. This research examines the dynamics between gambling practices in Chinese society with legal and social perspectives in Bangka and its impact on existing law enforcement. (Decision Of The Koba District Court Number 67/Pid.B/2022/PN Kba, 2022)

The novelty value of this study lies in its approach that combines socio-legal analysis with a specific cultural understanding of the Chinese community in Bangka. (Ilham, 2024) This study not only examines whether gambling practices are illegal, but also explores the social, cultural, and economic factors that shape the perception and practice of gambling in the community.

Therefore, it is hoped that this research can contribute to enriching the treasury of legal studies, especially in the contextual understanding of the application of Article 303 of the Criminal Code in a society that has a strong cultural tradition, as well as providing a new perspective in law enforcement efforts that are more effective and by local socio-cultural characteristics.

RESEARCH METHODS

This study uses a socio-legal approach with a qualitative design. (Hariansah, 2024) Cryptic. The primary focus is to analyse the application of Article 303 of the Criminal Code in the context of gambling practices in the Chinese community tradition in

Pangkalpinang. Data were collected through literature studies, documentation, and interviews with community leaders, law enforcement officers, and cultural actors. The analysis technique was carried out descriptively-qualitatively to examine the relationship between legal norms and socio-cultural practices of the Pangkalpinang Chinese community.

RESULTS AND DISCUSSION

1. Gambling Practices in the Traditions of Chinese Society in Bangka from a Social and Cultural Perspective

Gambling practices in the traditions of Chinese society in Bangka have deep roots in the social and cultural context that has developed over centuries. (Syahril & Akhmad, 2024) For most Chinese people, gambling is not just a game or a betting activity. Still, it is often related to traditions and cultural celebrations passed down from generation to generation. In general, gambling among Chinese people is considered a means of entertainment and a way to strengthen social relationships.

Gambling is a part of various celebrations, such as the Chinese New Year or other festivals, where families or groups gather to celebrate and share happiness. This tradition not only includes gambling in the form of games such as mahjong but also involves various other forms, such as betting on specific events or games that aim to attract luck.

Socially, gambling practices in Chinese society are often seen as a means to build social and economic networks. In this view, gambling is not just about seeking profit, but more about maintaining social relations within the

community. Gambling also functions as a tool to strengthen bonds between individuals, both in the context of families and business groups.

In some cases, Chinese people involved in the business world will see gambling as part of a strategy to improve relationships and strengthen their networks. (Zubair, 2013) This is in line with the view that Chinese society tends to view gambling as part of legitimate and acceptable social interactions, especially in their cultural context. For example, gambling in the form of betting or games held in certain celebrations is often considered part of the customs that bring good luck and happiness. However, on the other hand, the wider community, especially outside the Chinese community, views gambling as a form of behavior that is less profitable and even contrary to existing moral and legal values. This difference of opinion shows the tension between traditional cultural values and social norms accepted in Indonesian society.

If analyzed through the symbolic interaction theory approach developed by George Herbert Mead and Herbert Blumer, which specifically analyzes how gambling is understood in Chinese society in Bangka, this theory identifies the importance of signs, symbols, and meanings in forming social reality.

In gambling, certain symbols, such as playing cards or dice, not only serve as a means of betting but also carry deeper social meanings for the individuals involved. Furthermore, through social interaction, communities form specific meanings towards gambling that may differ from the views accepted outside their community.

This view is reinforced by the theory of social constructionism, which emphasises that societal norms and values are formed through social interaction. In this case, the Chinese community in Bangka has unknowingly formed their social norms regarding gambling, which are rooted in cultural values and traditions that have existed for a long time.

Gambling is considered a regular part of social life, even if the outside society does not fully accept it. Therefore, gambling in Chinese culture can be understood as a social phenomenon influenced by social and cultural constructions, which is different from the broader social view in Indonesia, which sees gambling as a violation.

Although gambling in Chinese society is considered to have positive social meanings, there are also religious and moral influences in this practice. The concept of *ethics of care*, which focuses on concern for others and social justice, can be used to see how gambling affects individuals and communities. In this case, it can be understood that although gambling provides social benefits to specific groups, in the long term, negative impacts such as gambling addiction, financial loss, and damage to social relationships can emerge as part of the logical consequences. Or in other words, although there are cultural norms that consider gambling as part of legitimate social interaction, there is still a moral obligation to consider the broader impact of this activity on individuals and families.

In addition, this gambling practice is also seen from the perspective of the functionalist social structure theory, developed by Emile Durkheim, which

assumes that every element in society has a function to maintain social stability. The novelty of this approach lies in the combination of two theoretical frameworks. Relational and social functions are rarely used simultaneously in analysing legally ambiguous social practices such as gambling. Or in other words, this study seeks to provide a more complete understanding, not only seeing gambling as a violation of the law, but also as a complex and paradoxical socio-cultural phenomenon.

In Chinese society, gambling can be considered part of the social structure that maintains social ties in the community. For example, gambling can strengthen bonds between family members or businesses in the face of social or economic challenges. However, this practice can become riskier over time and cause social imbalance within the family and the larger community. This complexity can be described through the following diagram:

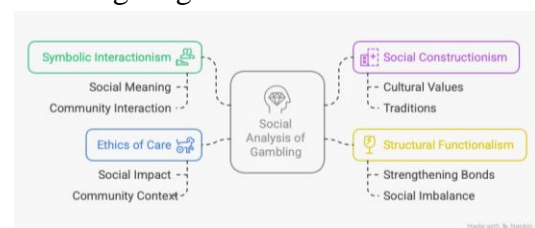


Figure 1: Ansos Gambling in Chinese Society

Reflecting on the facts above, it can be understood that gambling practices in Chinese culture in Bangka have a strong social dimension rooted in family values and symbols of fortune, so it is difficult to eradicate only through a repressive legal approach. Therefore, gambling practices in Chinese society in Bangka cannot be understood solely as a violation of the law, but as part of a complex and layered

socio-cultural reality. In this context, gambling is not just an economic activity or entertainment, but also has symbolic and functional meaning in establishing social relations, strengthening community cohesion, and becoming a space for expressing cultural identity. (Utama, tt) Traditions such as *cek i* or card games played in certain celebrations are often framed as a form of togetherness and solidarity, not just to gain material benefits. This shows a shift in meaning from gambling as a despicable act to a practice that is tolerated and even accepted within certain limits by the community. In everyday practice, the attitude of Chinese society towards gambling is influenced by the values of collectivism, family loyalty, and the principle of mutual trust (*guanxi*). (Baito, 2019)

Gambling activities are sometimes interpreted as a means of venting life's pressures or as legitimate entertainment, as long as it does not damage the social balance in the family or environment. This is where internal social norms work in parallel, and sometimes in conflict, with formal legal norms. When state legal norms are unable to touch or understand local values that live in society, then what happens is passive resistance in the form of toleration or normalisation of practices that are legally prohibited.

Practices are also closely related to socio-economic structures. In the Chinese community, which has a long history as traders or entrepreneurs in Bangka, gambling can be an expression of the risk-taking instinct that is culturally inherited and seen as part of the dynamics of business. This means that gambling is not always seen negatively but can be part of

a way of life full of calculation and strategy, as in the business world. (Baito, 2019)

This situation shows the importance of a contextual approach in understanding legal violations rooted in tradition. (Disantara, 2021) A repressive approach alone will not solve the problem when positive law faces different socio-cultural realities. Law enforcement officers and policymakers need cultural sensitivity in formulating legalistic strategies that consider their social acceptability. In the context of the Chinese community in Bangka, this means that law enforcement efforts against gambling practices must be accompanied by a deep understanding of the accompanying cultural values so as not to cause counterproductive social tensions.

2. Application of Article 303 of the Criminal Code to gambling practices in the jurisdiction of Bangka Belitung

Law enforcement against gambling practices in the Bangka Belitung region, especially Bangka Island, reflects the complex dynamics between law enforcement efforts and the influence of the community's social-cultural traditions. Based on the data submitted, there have been several cases of raids on gambling arenas involving Chinese people, both as players and bookies.

From a legal perspective, the prosecution of this gambling case is based on Article 303 of the Criminal Code, which regulates the crime of gambling. This article strictly prohibits all forms of gambling, (PP NUMBER 9 OF 1981, 1981) Both as a perpetrator, organiser, and facilitator. The penalties stipulated in this article include imprisonment of up to 10 years or a fine of up to 25 million rupiah. In the context of the raids that occurred in Bangka Belitung, the

application of Article 303 of the Criminal Code has been carried out consistently by law enforcement officers, as seen from a series of arrests involving various types of gambling such as dice shaking, lottery, to traditional games that are often found in the Chinese community. In addition to prosecuting the perpetrators, the police also confiscated gambling equipment and cash as evidence to strengthen the legal process.

However, gambling practices in the Bangka Chinese region cannot be wholly separated from the social and cultural context of the Chinese community itself. In some traditions of the Chinese community. (Sena Utama, 2007) Gambling is often part of social activities, especially during major celebrations such as the Chinese New Year. Gambling in this tradition is not merely seen as an illegal activity, but as a means of entertainment, strengthening family relationships, and even involving certain rituals. The role of this tradition is to give society greater tolerance for gambling, even amid existing legal prohibitions. This cultural context is often a challenge for law enforcement because positive legal bans, such as Article 303 of the Criminal Code, frequently conflict with cultural norms that have taken root in society. (Law of the Republic of Indonesia Number 7 of 1974 Concerning the Control of Gambling, 1974)

The public's perception of law enforcement operations shows the conflict between positive legal norms and local cultural values. For some Chinese communities, action against gambling can be considered an effort that is insensitive to their culture. In some cases, the gamblers who are arrested are individuals who have significant social roles in a particular community, so their arrests not only impact the legal aspect but also disturb the social balance of the community. On the other hand, law enforcement officers are often in a dilemma because they must enforce the law without ignoring local cultural sensitivities. (Regional

Regulation Number 17 of 2016, 2016) This complexity can be seen through the following spiral diagram:



Figure 2. Dynamics of conflict between legal norms and socio-culture

Implementing Article 303 of the Criminal Code in the Bangka Belitung region also reveals several challenges in practice. First, even though action has been taken routinely, gambling continues to occur repeatedly, indicating resistance or a lack of deterrent effect in society. (Gerald, tt) This can be caused by two main factors: weak long-term supervision and lack of legal education in the community. Second, there are indications that gambling has developed into a more organised network, such as in the case of the gambling warehouse on Jalan Konghin. Gambling on this scale requires a more strategic law enforcement approach, involving cross-institutional cooperation and technology to monitor gambling activities in real time. (Aulia Aziza & Slamet Tri Wahyudi, 2020)

Furthermore, analysis of these cases shows the application of Article 303 of the Criminal Code. Implementation of Article 303 of the Criminal Code on Gambling, 2016.) requires harmonisation with a more inclusive cultural approach. Several previous studies on the interaction between positive law and local culture concluded that a legal strategy that only focuses on enforcement tends to be

ineffective in changing community behavior. In contrast, an approach that integrates legal education, cultural dialogue, and social rehabilitation programs has a greater chance of creating long-term change. In the context of Pangkalpinang, this strategy can involve Chinese community leaders in anti-gambling campaigns, so that the law can be accepted as part of an effort to strengthen community values, not as a threat to their traditions.

Law enforcement against gambling in Bangka Belitung also raises questions about how the law can be harmonised with society's cultural norms without sacrificing the principles of positive law. In this case, a more in-depth study is needed to evaluate the effectiveness of enforcing Article 303 of the Criminal Code (Ramdania, 2018), both in terms of legal procedures and its impact on society. A restorative approach that actively involves the community can be a solution that bridges the conflict between legal norms and cultural values. However, this restorative approach cannot be applied uniformly without considering the social structure and community perceptions of legal legitimacy. In the context of the Chinese community in Bangka Belitung, gambling practices are often seen not as mere violations but as part of a tradition that has been carried out from generation to generation in semi-private social spaces. This poses a dilemma for law enforcement officers, who are pressured to act by positive law, while also considering social sensitivity and the potential for friction between cultural groups.

The author believes that enforcing Article 303 of the Criminal Code in this

context is insufficient to rely solely on criminal sanctions, but must be balanced with a communicative and transformative legal strategy. The state should not be present merely as a repressive tool but must carry out educational and mediative functions, especially in dealing with cultural practices. Otherwise, law enforcement will deepen the gap between state and societal norms, leading to substantially low legal compliance.

Evaluating the application of Article 303 of the Criminal Code requires an integrative legal approach, which combines legal-formal aspects with a socio-cultural approach. (Hariansah, 2022) Harmonisation between positive law and local cultural values must be built through equal dialogue between law enforcement officers, community leaders, and indigenous groups, so that the law truly becomes a means of inclusive and just social engineering. As a concrete step, it can be recommended that local governments, together with the police and other legal institutions, form a cross-cultural coordination forum involving representatives of the Chinese community in formulating policies to combat gambling.

This forum can function as a deliberative space, where laws are passed down from the top down and negotiated within the framework of common interests. In this forum, socio-cultural boundaries that are still acceptable without sacrificing the supremacy of law can be discussed. For example, traditional games with cultural value can be maintained within certain limits, as long as they do not lead to commercial gambling practices that are detrimental to society socially and economically.

Furthermore, there needs to be special emphasis on the importance of strengthening contextual legal education, which not only explains the prohibition of gambling normatively, but also prioritizes the moral values and public ethics that are the basis for the prohibition. (Awalokita, 2025) Education like this must be participatory and community-based so that the law is not only understood as a coercive tool but also as a reflection of society's values of justice. In this case, the involvement of Chinese community leaders and local religious leaders is very strategic because they have strong social legitimacy and can bridge understanding between the state and society.

The participatory and collaborative approach reflects the progressive law enforcement model, as stated by Satjipto Rahardjo, which views the law not as a rigid text but as a tool for social liberation (Al Arif, 2019). Through this perspective, the enforcement of Article 303 of the Criminal Code is not only oriented towards short-term results in the form of arresting perpetrators. Still, it is also directed at changing social and cultural structures supporting voluntary legal awareness growth.

Suppose this strategy is implemented consistently and adaptively to local dynamics. In that case, law enforcement against gambling in Bangka Belitung can be a positive precedent for other regions in Indonesia that face similar challenges between legal norms and cultural values. Law enforcement that is sensitive to the social context does not mean weakening the supremacy of law, but rather strengthening substantive justice, which is the spirit of the law itself.

3. The concept of the Restorative Justice Framework for Cultural Integration as an alternative solution to resolving normative and cultural conflicts

The Restorative Justice Framework for Cultural Integration offers a new approach to resolving legal and cultural norms conflicts. (Adwi Mulyana Hadi et al., 2023) In this context, restorative justice (RJ) can be applied at various stages, such as: (1) non-litigative dispute resolution through community-based mediation forums; (2) recognition and responsibility of perpetrators for the social impacts of gambling practices; (3) reconciliation between perpetrators, communities, and law enforcement officers; and (4) providing legal education that takes into account local cultural values. Applying RJ is essential because it can bridge the gap between a repressive legal approach and the socio-cultural realities rooted in society. In the case of gambling in the Chinese community, the use of RJ allows for a resolution process that not only emphasizes legalistic aspects, but also encourages dialogue and restoration of social relations. This approach is relevant because it can integrate formal justice with respected cultural values, resulting in more sustainable and socially acceptable solutions.

This strategy allows communities to participate in conflict resolution, creating solutions that comply with the law and respect local cultural identities. (Edi Praditha, SH, MH, M.Sos, 2023) This innovative framework can bridge the gap between modern law and local traditions, without sacrificing either. *The Restorative Justice Framework for Cultural*

Integration relationship can be described through the following image:

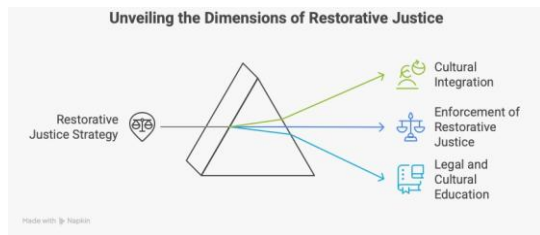


Figure 3. Restorative Justice Framework for Cultural Integration

The figure above illustrates a restorative justice strategy consisting of three main elements to harmonise legal and cultural norms related to gambling practices. The first element is Cultural Integration, which aims to build dialogue between indigenous peoples, law enforcers, and community leaders. (Ishak, et al., 2022) This dialogue is needed to understand the cultural values associated with gambling. (Failin & Ana Ramadhona, 2018) Such as how it is viewed as a tradition or part of social ties in the Chinese community. This dialogue also helps build mutual trust between the community and the authorities.

The second element is Restorative Justice Enforcement. (Arpandi, et al., 2024) This focuses on a restorative approach to conflict resolution. This approach includes resolving gambling cases by prioritising restoring damaged social relationships between individuals and within the community. In this process, perpetrators and communities are invited to work together to find fair and sustainable solutions that prioritise punishment and provide opportunities for reflection and improvement.

The third element is Legal and cultural education, which aims to raise public awareness of the importance of balancing law and culture. This education

is carried out through programs that introduce the concept of restorative justice and provide an understanding of applicable legal norms. With education, it is hoped that the community can combine their cultural values with legal obligations, creating better harmony between the two value systems.

This approach not only focuses on law enforcement alone but also tries to align the applicable legal system with the cultural values that live in society (Hariansah, 2022), especially in the context of gambling in the Chinese community in Bangka. If analysed further, this approach can be deepened through three perspectives: philosophically, sociologically, and juridically. In philosophy, justice is positioned as harmony between law and culture.

This restorative justice approach is rooted in the understanding that justice involves repressive law enforcement and restoring social relations and balance. (Hariansah & Suganda, 2023) In the context of Chinese society, where gambling is a part of their social ties, the restorative approach emphasises dialogue and reconciliation, not just punishment. This restorative justice philosophy aligns with philosophers such as John Rawls, who emphasises the importance of justice as equitable social welfare, where every individual or group in society can improve themselves and contribute back to building society. (Hariansah & Suganda, 2023)

The sustainability of a culture should not conflict with existing legal norms. Therefore, this approach tries to unite two sides, namely state law and local culture, to find a harmonious balance. Thus,

restorative justice in this context is not merely an effort to overcome legal violations, but also an effort to repair damaged social relations due to gambling practices, which in many ways have become part of the social traditions of Chinese society. Therefore, this approach emphasises restoring relationships and social improvement rather than just punishment from the social aspect as analysed through a sociological approach that positions the relationship between Gambling in the Social Traditions of Chinese Society in Bangka as a practice that has a legal and cultural dimension.

Gambling is seen as part of the social system and community traditions that have existed for generations. (Xue et al., 2023) This practice often has broader social functions, such as forming social bonds, raising funds together, or serving as an entertainment event that builds solidarity within the community. (Xue et al., 2023) However, in the modern context, this practice has begun to clash with legal norms that prohibit gambling, creating tension between respected cultural values and applicable legal obligations.

The restorative justice approach offers a middle ground to bridge these tensions by providing space for dialogue between communities, law enforcement, and stakeholders. In this case, communities can better understand why gambling should be limited or banned and find solutions that prioritise restoring social relationships. In addition, this approach also opens up opportunities for reconciliation between gambling perpetrators and the community, where they are invited to jointly reflect on the social impacts caused by the practice,

such as increasing social problems, poverty, or family breakdown. Thus, restorative justice not only touches on the legal aspect but also plays a role in rebuilding a more harmonious social order.

From a different legal perspective, Restorative Justice is one way to resolve legal problems. It can provide a more inclusive and dialogue-based alternative dispute resolution. In the Indonesian legal system, the principles of restorative justice can integrate this approach with existing legal mechanisms, such as mediation or diversion. (Sari et al., nd)

This principle can be extended to resolve gambling cases among adults, where mediation or community-based consultation processes can be used as alternative dispute resolution. In addition, the concept of a peace agreement recorded in Indonesian law, as regulated in the Criminal Procedure Code (KUHP) Article 185, can be adapted to support this restorative justice framework. In this case, the agreement between the gambling perpetrator and communities can be facilitated through mediation, by involving traditional or community leaders as parties who help bridge the resolution process. However, applying the restorative justice framework in resolving gambling disputes must consider existing legal provisions, such as the prohibition of gambling under Law Number 7 of 1974 concerning the Regulation of Gambling. Therefore, the legal education process in this approach is also critical to ensure that the community understands the limitations in state law and provides them with space to talk about their gambling-related cultural traditions.

It is indisputable that philosophically, restorative justice provides a more humanistic solution, prioritising restoration and balance. Sociologically, this approach builds a constructive dialogue between tradition and law, thus creating social harmony. This framework allows the use of existing legal instruments to support dispute resolution with a more inclusive approach.

Through cultural integration, restorative justice enforcement, and legal education, communities can balance compliance with the law and respect local traditions, especially in addressing frequent gambling practices. (Hariansah & Agustian, 2022) Considered part of the culture of the Chinese community in Bangka. As a result, this approach solves legal problems and creates social solutions that are more sustainable and accepted by the community. (Rayhan Zaki Wibowo¹, Raden Roro Iska Sabrina Putri², Dyah Liesna Kusuma et al., 2023)

CONCLUSION

As previously explained, there are three crucial points as conclusions in this study, namely. First, gambling practices in the Chinese community in Bangka cannot be understood solely as a violation of the law, but rather as a complex socio-cultural phenomenon with layers of meaning. This tradition is deeply rooted in collective values, symbolism of good luck, and social relations of the local community. Therefore, the legal approach cannot be singular and repressive, but must accommodate the cultural dimension through a contextual and dialogical approach. Furthermore

Second. Implementing Article 303 of the Criminal Code in the jurisdiction of

Bangka Belitung faces significant challenges due to ongoing cultural resistance. The tension between formal legal norms and local social norms creates a dilemma of justice that demands a re-reading of how the law is enforced. In this case, law enforcement will be more effective if it is built on inclusivity, participation, and respect for local wisdom.

Third, as a response to the conflict between legal and cultural norms, the *Restorative Justice for Cultural Integration framework* emerged as an alternative solution. This approach prioritises reconciliation, community participation, and legal education that aligns with local values. By combining philosophical principles of justice, sociological understanding of social structures, and legal flexibility, this framework can align law enforcement with social recovery in a more just and sustainable manner.

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