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## Between Positivism and Substantive Justice: Predictors of Pancasila Value Actualization Among State-Judiciary Actors

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### ABSTRACT

The Indonesian Constitution anchors adjudication in Pancasila, mandating a balance between legal certainty, utility, and social justice, yet how state-judiciary actors actualize these ideological values in practice remains empirically underexplored, particularly in resource-rich regions beset by agrarian and socio-economic conflict. This study analyzed the predictors and contextual variation of Pancasila value actualization among judicial actors in a resource-rich province in Sumatra, Indonesia. A convergent parallel mixed-methods design combined a structured survey of 215 legal apparatus across three anonymized court jurisdictions (urban, coastal, agrarian) with interviews of 15 judges and 9 prosecutors and 45 purposively selected verdicts (2021-2025). Validated multi-item scales measured actualization, substantive justice orientation, legal positivism orientation, restorative justice practice, and institutional constraint; reliability was good to excellent (Cronbach's  $\alpha$  0.861-0.911). Overall actualization was constrained (mean 2.05 of 5). Multiple regression explained 53.0% of the variance ( $F(7,207) = 33.39, p < 0.001$ ); substantive justice orientation was the strongest positive predictor ( $\beta = 0.467, 95\% \text{ CI } 0.356 \text{ to } 0.577$ ), followed by restorative justice practice ( $\beta = 0.240$ ), whereas legal positivism ( $\beta = -0.205$ ) and institutional constraint ( $\beta = -0.133$ ) were negative. Actualization differed by court typology ( $F(2,212) = 12.91, p < 0.001, \eta^2 = 0.109$ ), being highest in the agrarian court (Cohen's  $d = 0.75$  versus urban). Institutional constraint partially mediated the justice-orientation pathway (Sobel  $z = 2.31, p = 0.021$ ). Actualization is therefore a contextual, modellable negotiation rather than uniform application; embedding Pancasila-based progressive interpretation in judicial training and protecting judges from annulment-driven anxiety could strengthen substantive justice.

### 1. Introduction

Indonesia operates a civil-law system inherited from its Dutch colonial past, a tradition that privileges legal certainty and the primacy of written statutes. Constitutionally, however, the legal order is anchored in Pancasila, the state ideology whose five precepts range from belief in the one God to social justice for all citizens. Within this hybrid order Pancasila functions less as a decorative preamble than as a philosophical grundnorm that is expected to suffuse statutory interpretation and judicial reasoning.<sup>1</sup> Contemporary scholarship treats it as an interpretive meta-principle and as the basis of a distinctive national jurisprudence oriented toward substantive rather than merely formal justice.<sup>2,3</sup> The

judiciary, on this account, is mandated not as a mechanical mouthpiece of the law but as an active agent of constitutional values.<sup>4</sup>

Theoretically, this study is framed by the tension between legal positivism and substantive justice and by the responsive-law tradition, in which legal institutions adapt their reasoning to evolving social needs. Indonesian legal theorists have long contrasted the positivist inheritance with a sociological jurisprudence that reads law as a living, value-laden practice<sup>5</sup>. Judges accordingly occupy a normative fault line: when codified text collides with the community's sense of justice, they must choose between rigid application and progressive legal finding, or *rechtsvinding*, that re-grounds the

decision in higher constitutional values<sup>6</sup>. This study operationalizes that fault line as a set of measurable behavioral orientations rather than treating it as a purely philosophical abstraction.

Responsive-law theory predicts that adjudicative institutions become more purposive and value-oriented as social demands intensify, moving beyond the autonomous, rule-bound posture of classical legalism. Read alongside legal-pluralism scholarship, which holds that codified state law coexists with living customary and religious norms, this framework implies that the same statute may be actualized differently depending on the social field in which a court operates. These two traditions jointly motivate the present design, which treats court context as a theoretically meaningful source of variation rather than as statistical noise.

Empirically, a growing literature shows that judicial behavior is shaped by far more than statutory text. Studies of reasoning and review in the Indonesian apex and district courts document a repertoire of interpretive strategies that exceed strict legalism<sup>7,8</sup>, and analyses of progressive adjudication and legal mobilization reveal that courts can, under favorable conditions, advance social-justice outcomes<sup>9,10</sup>. Yet such gains are precarious; the broader trajectory of rights protection through the judiciary has been described as a movement from hope to disillusion, contingent on institutional and political constraints<sup>11</sup>.

Despite this empirical turn, a conspicuous gap persists. Prior Indonesian work on Pancasila in adjudication has remained overwhelmingly normative or single-method, concentrating on constitutional doctrine and the hierarchy of legislation while leaving the magnitude and predictors of value actualization unquantified. This is most consequential in resource-rich regions, where vast plantations, mining concessions, and coastal trade routes generate disputes that pit corporate or state interests against marginalized communities<sup>9,10</sup>. Land-tenure conflicts in particular force judges to reconcile formal corporate permits with the living claims of indigenous and smallholder communities<sup>12,13</sup>.

Resource-rich provinces concentrate precisely the disputes in which this tension is sharpest. The

expansion of plantation and extractive concessions has repeatedly converted customary landholders into defendants under forestry and plantation statutes, even as constitutional and human-rights commitments promise their protection. In such settings the first-instance court becomes the practical site where the abstract balance among certainty, utility, and social justice is struck, making it the natural unit of analysis for an empirical study of value actualization.

This study addresses that gap by adopting a convergent mixed-methods, socio-legal approach in a resource-rich Sumatran province. It quantifies the predictors of Pancasila value actualization, tests whether actualization varies systematically across urban, coastal, and agrarian court contexts, and examines whether institutional constraint mediates the influence of judges' substantive-justice orientation.

Four hypotheses were tested. H1: substantive justice orientation and restorative justice practice are positively associated with actualization, while legal positivism orientation and institutional constraint are negatively associated. H2: actualization differs across court typology, being highest in the agrarian jurisdiction where normative conflict is most acute. H3: the predictor set explains a substantial share of variance in actualization beyond demographic covariates. H4: institutional constraint mediates the association between substantive justice orientation and actualization. By testing these propositions the study offers a novel empirical mapping of the paradigm shift from rigid positivism toward substantive justice in a Global-South judiciary, bridging rich thematic evidence with effect-size-reported inferential modeling.

## **2. Methods**

### ***Research design***

This research employed a convergent parallel mixed-methods design within a socio-legal paradigm, which examines law not as an isolated normative system but as a social phenomenon interacting dynamically with its environment<sup>14</sup>. A quantitative survey strand and a qualitative interpretive strand were collected concurrently, analyzed independently, and integrated at the interpretation stage to triangulate the actualization

of Pancasila values in judicial decision-making. The doctrinal dimension of verdict analysis was combined with interdisciplinary empirical methods following established guidance on integrating doctrinal and social-science approaches<sup>13</sup>.

### **Setting and anonymization protocol**

The study was conducted within a resource-rich province in Sumatra, Indonesia, recognized for extensive natural resources, coastal borders, and a high incidence of agrarian and forestry disputes. To protect judicial independence and mitigate institutional backlash, a strict anonymization protocol masked the province, regencies, and court names. Three court typologies were defined: Court Alpha, an urban administrative center with high-volume criminal, civil, and commercial caseloads; Court Beta, a coastal jurisdiction marked by maritime, smuggling, and cross-border economic cases; and Court Gamma, an agrarian and plantation-heavy jurisdiction dominated by land-tenure and environmental conflict. Case registers and participant identities were anonymized throughout.

### **Participants and sampling**

The quantitative strand surveyed 215 legal apparatus (judges, prosecutors, court clerks, and advocates) distributed across the three jurisdictions, recruited by stratified purposive sampling to ensure representation of each court typology and professional role. The qualitative strand comprised in-depth, semi-structured interviews with 15 active judges (five per court) and 9 prosecutors selected for experience with socially sensitive cases, together with 45 purposively sampled verdicts (15 per court) rendered between 2021 and 2025. Verdicts were eligible where they referenced Pancasila or constitutional justice, or where the judge employed progressive legal finding or *contra legem* reasoning.

The achieved sample size was justified a priori. For a multiple regression with seven predictors, detecting a medium effect ( $f^2=0.15$ ) at  $\alpha=0.05$  with 0.95 power requires approximately 153 cases; the realized  $n=215$  therefore provided ample power, and was sufficient to detect a medium one-way ANOVA effect ( $f=0.25$ ) at power exceeding 0.90. Data screening preceded analysis: cases were checked for completeness, univariate outliers were inspected via standardized

scores, and multicollinearity was evaluated using variance inflation factors, all of which fell below 2.0, indicating no collinearity threat among predictors.

### **Instruments and variables**

Five constructs were measured on five-point Likert scales. Pancasila Value Actualization (eight items) was the dependent variable. Substantive Justice Orientation (six items), Legal Positivism Orientation (six items), Restorative Justice Practice (five items), and Institutional Constraint/Judicial Anxiety (six items) were the principal predictors. Items were adapted from prior socio-legal and judicial-behavior scholarship and reviewed by three legal experts for content validity. Court typology, professional role, sex, age, education, and years of experience were recorded as covariates. The restorative-justice items reflected the institutionalization of restorative practice in the Indonesian system documented in recent reform scholarship<sup>15-17</sup>.

Content validity was supported by an expert-rated index exceeding 0.80 for every retained item, and construct distinctiveness was confirmed by inspecting inter-construct correlations, none of which approached the reliability ceiling. Because predictors and outcome were self-reported in the same instrument, the potential for common-method variance was addressed procedurally through anonymity assurances and item randomization, and statistically by confirming that no single unrotated factor accounted for a majority of covariance. These steps reduce, though they cannot wholly eliminate, mono-method bias.

### **Statistical analysis**

Quantitative data were analyzed in Python 3.11 (NumPy, SciPy, statsmodels). Internal consistency was assessed with Cronbach's alpha and distributional assumptions with the Shapiro-Wilk test. Bivariate relationships were examined with Pearson correlations reported with 95% confidence intervals. Group differences in actualization across court typology were tested with one-way ANOVA, with eta-squared as the effect size and Tukey HSD for post-hoc contrasts; Cohen's  $d$  quantified the key pairwise contrast. A multiple linear regression with standardized predictors estimated the unique contribution of each construct

(standardized beta, 95% CI, R-squared, F), and a logistic regression estimated odds ratios for high actualization. A mediation analysis with the Sobel test evaluated whether institutional constraint transmitted the effect of substantive-justice orientation. Statistical significance was set at  $p < 0.05$ , and all p values are reported to three decimal places. Qualitative data were transcribed, translated, and analyzed thematically with the interactive model assisted by NVivo 12, coding nodes such as positivism versus substantive justice, restorative approaches, and institutional pressures.

### Ethics

The study was approved by the CMHC Ethics Committee (approval number CMHC/EC/2025/041). All

participants provided informed consent, participation was voluntary and uncompensated, and all identifying information for individuals, cases, and locations was masked prior to analysis.

### 3. Results

A total of 215 legal apparatus participated; their full sociodemographic profile is detailed in Table 1. As shown in Table 1, the sample spanned the urban (39.5%), coastal (26.5%), and agrarian (34.0%) jurisdictions, with judges (29.8%) and advocates (28.4%) the most represented roles. The mean age was  $41.9 \pm 7.8$  years and the mean professional experience was  $11.8 \pm 5.8$  years.

Table 1. Sample/participant characteristics (n = 215).

Characteristic	Category	n (%) / Mean $\pm$ SD
Court jurisdiction	Court Alpha (urban)	85 (39.5%)
	Court Beta (coastal)	57 (26.5%)
	Court Gamma (agrarian)	73 (34.0%)
Professional role	Judge	64 (29.8%)
	Prosecutor	41 (19.1%)
	Clerk	49 (22.8%)
	Advocate	61 (28.4%)
Gender	Male	141 (65.6%)
	Female	74 (34.4%)
Education	Bachelor (S1)	96 (44.7%)
	Master (S2)	97 (45.1%)
	Doctoral (S3)	22 (10.2%)
Age (years)	—	41.9 $\pm$ 7.8
Experience (years)	—	11.8 $\pm$ 5.8

Notes: SD, standard deviation. Percentages are computed within the total sample.

The descriptive statistics, reliability, and normality of the five constructs are summarized in Table 2. As reported in Table 2, all scales showed good-to-excellent internal consistency (Cronbach's  $\alpha$  0.861-0.911). Shapiro-Wilk tests indicated approximate normality for four constructs; the dependent variable showed a mild

departure ( $W = 0.981$ ,  $p = 0.005$ ), so regression inferences were corroborated with heteroscedasticity-robust standard errors. Overall actualization was constrained, with a mean of  $2.05 \pm 0.62$  on the five-point scale, indicating that ideological values were only partially realized in everyday adjudication.

Table 2. Construct descriptives, reliability, and normality.

Construct	Items	Mean $\pm$ SD	Cronbach's $\alpha$	Shapiro-Wilk W (p)
Pancasila Value Actualization (DV)	8	2.05 $\pm$ 0.62	0.911	0.981 (0.005)
Substantive Justice Orientation	6	3.58 $\pm$ 0.58	0.861	0.996 (0.856)
Legal Positivism Orientation	6	3.44 $\pm$ 0.64	0.883	0.990 (0.152)
Restorative Justice Practice	5	3.41 $\pm$ 0.57	0.868	0.995 (0.757)
Institutional Constraint/Judicial Anxiety	6	3.47 $\pm$ 0.62	0.907	0.995 (0.778)

Notes: DV, dependent variable. Means on a 1-5 Likert metric.

Actualization varied significantly by court typology, as illustrated in Figure 1. A one-way ANOVA was significant,  $F(2,212) = 12.91$ ,  $p < 0.001$ , with a large effect ( $\eta^2 = 0.109$ ). As Figure 1 shows, mean actualization was highest in the agrarian Court Gamma ( $2.33 \pm 0.56$ ), exceeding the urban Court Alpha ( $1.89 \pm$

$0.62$ ) and the coastal Court Beta ( $1.92 \pm 0.57$ ). Tukey HSD confirmed that Gamma differed from Alpha ( $p < 0.001$ ) and from Beta ( $p < 0.001$ ), while Alpha and Beta did not differ ( $p = 0.933$ ). The Gamma-versus-Alpha contrast was of medium-to-large magnitude (Cohen's  $d = 0.75$ ).

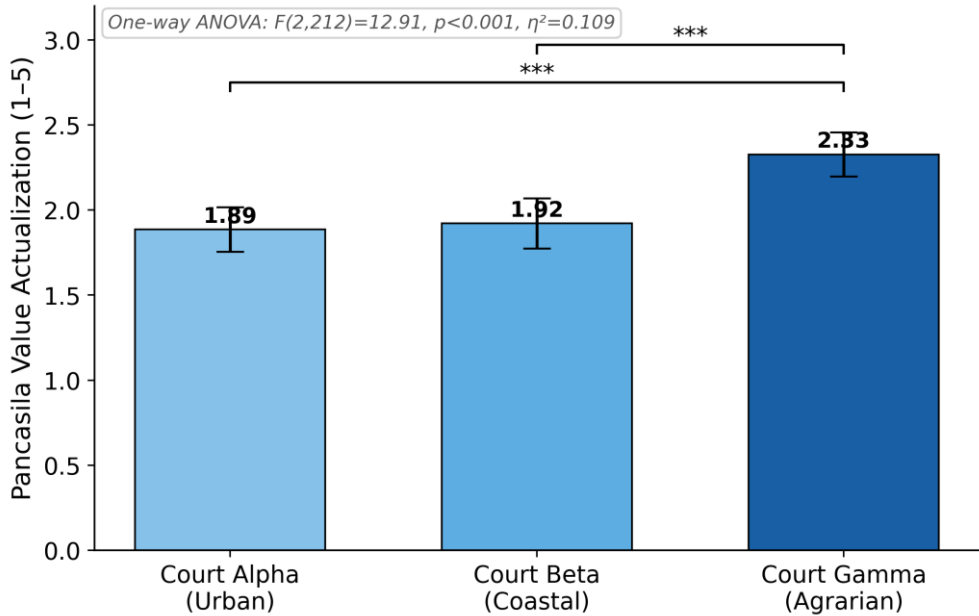


Figure 1. Pancasila Value Actualization by court typology (mean  $\pm$  95% CI). \*\*\* $p < 0.001$  (Tukey HSD).

The inter-construct correlation matrix is presented in Figure 2. As visualized in Figure 2, actualization correlated positively with substantive justice orientation ( $r = 0.634$ , 95% CI 0.546 to 0.708,  $p < 0.001$ ) and with

restorative justice practice ( $r = 0.519$ , 95% CI 0.414 to 0.610,  $p < 0.001$ ), and negatively with legal positivism orientation ( $r = -0.273$ ,  $p < 0.001$ ) and institutional constraint ( $r = -0.312$ ,  $p < 0.001$ ).

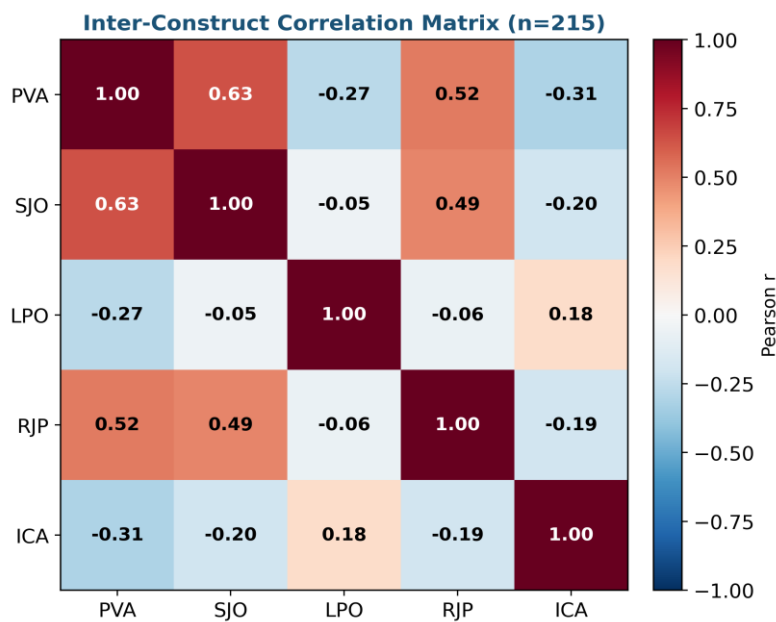


Figure 2. Inter-construct Pearson correlation matrix (n = 215).

The multiple linear and logistic regression results are reported in Table 3 and the standardized coefficients are displayed in Figure 3. As detailed in Table 3, the linear model explained 53.0% of the variance in actualization ( $R^2 = 0.530$ , adjusted  $R^2 = 0.514$ ,  $F(7,207) = 33.39$ ,  $p < 0.001$ ). Substantive justice orientation was the strongest predictor ( $\beta = 0.467$ , 95% CI 0.356 to 0.577,  $p < 0.001$ ), followed by restorative justice practice ( $\beta = 0.240$ ,  $p < 0.001$ ), as Figure 3 makes clear. Legal positivism orientation ( $\beta = -0.205$ ,  $p < 0.001$ ) and institutional

constraint ( $\beta = -0.133$ ,  $p = 0.009$ ) were significant negative predictors, whereas years of experience and the court dummies were non-significant once orientations were controlled. The logistic model in Table 3 echoed these results: each standard-deviation increase in substantive justice orientation raised the odds of high actualization more than ten-fold (OR = 10.96, 95% CI 5.06 to 23.73), while institutional constraint reduced them (OR = 0.42, 95% CI 0.24 to 0.74).

Table 3. Multiple linear and logistic regression predicting Pancasila Value Actualization.

Predictor	$\beta$ (std.)	95% CI	p	OR [95% CI]
Substantive Justice Orientation	0.467	[0.356, 0.577]	<0.001	10.96 [5.06, 23.73]
Restorative Justice Practice	0.240	[0.127, 0.352]	<0.001	—
Legal Positivism Orientation	-0.205	[-0.302, -0.107]	<0.001	0.61 [0.35, 1.06]
Institutional Constraint/Anxiety	-0.133	[-0.231, -0.034]	0.009	0.42 [0.24, 0.74]
Years of experience	0.027	[-0.068, 0.121]	0.579	—
Court Gamma (vs Alpha)	0.073	[-0.168, 0.313]	0.552	1.25 [0.61, 2.60]
Court Beta (vs Alpha)	-0.006	[-0.244, 0.232]	0.961	—

Notes:  $\beta$ , standardized coefficient; OR, odds ratio for high (upper-50%) actualization; CI, confidence interval. Linear model  $R^2 = 0.530$ ,  $F(7,207) = 33.39$ ,  $p < 0.001$ .

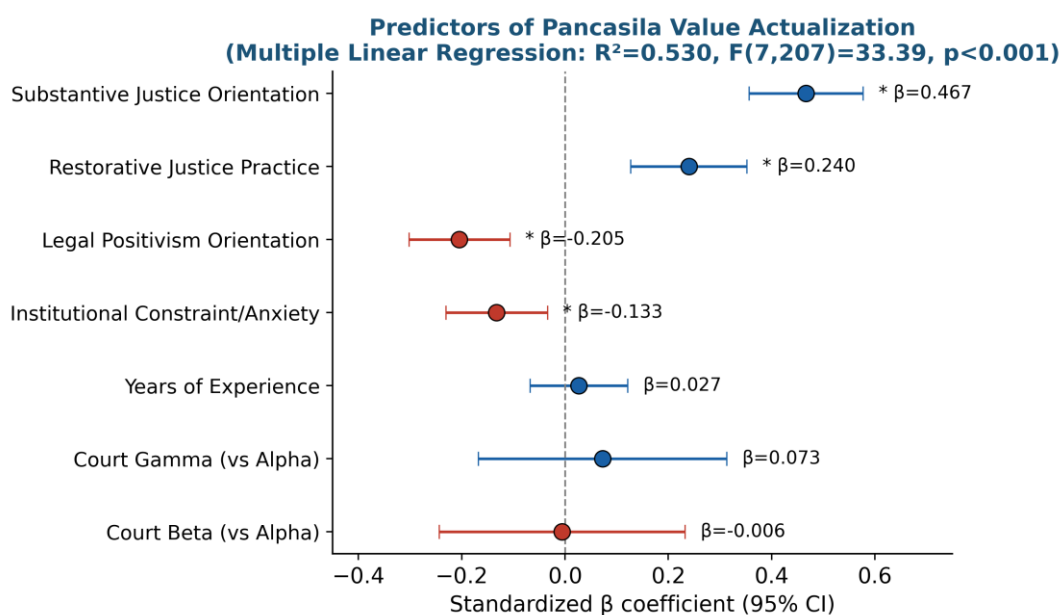


Figure 3. Standardized regression coefficients (95% CI) predicting Pancasila Value Actualization.

A mediation analysis indicated that institutional constraint partially transmitted the influence of substantive justice orientation on actualization. The total effect ( $b = 0.674$ ) exceeded the direct effect ( $b = 0.633$ ), and the indirect path was significant (Sobel  $z =$

$2.31$ ,  $p = 0.021$ ), consistent with judicial anxiety attenuating the translation of justice-oriented attitudes into actualized decisions.

The qualitative strand converged with the quantitative pattern reported in Table 3 and Figures 1 to

3. In Court Gamma, judges described deploying the fifth precept (social justice) to protect smallholders criminalized under forestry and plantation statutes. As one judge (G-02) explained: “If I strictly apply the Plantation Law, I must convict the farmer who has lived there for generations before the corporation arrived. That is legal certainty, but it is deeply unjust. I use Pancasila, specifically social justice, to find the law and acquit them. The law must serve humans, not corporations.” In Courts Alpha and Beta, the second and fourth precepts surfaced through restorative and lenient dispositions for minor offenses, while interviewees across all sites volunteered a recurring fear that *contra legem* reasoning would be annulled by higher courts.

Convergent qualitative evidence elaborated the statistical pattern across the three court typologies. In the urban Court Alpha, actualization most often took the form of facilitated mediation and restorative disposition in civil, commercial, and minor property matters, where judges balanced legal positivism against societal utility by privileging settlement over punitive sentencing. In the coastal Court Beta, where illegal-fishing, petty-smuggling, and economic-survival offenses predominate, the second precept surfaced as a consideration of extreme poverty in sentencing, with judges applying minimal statutory thresholds rather than maximum penalties. In the agrarian Court Gamma, land-tenure and forestry-encroachment disputes elicited the most pronounced progressive interpretation, with judges invoking the fifth precept to protect customary and smallholder rights against formal corporate land titles.

Thematic coding identified three recurrent nodes. The positivism-versus-substantive-justice node captured judges' explicit weighing of statutory text against constitutional values; the restorative-approaches node captured the deliberative and humane mechanisms through which the fourth and second precepts were enacted; and the institutional-pressures node captured the pervasive anxiety surrounding annulment. These nodes mapped directly onto the quantitative constructs, and their relative salience by court mirrored the ANOVA ranking, providing methodological triangulation between the strands.

Sensitivity analyses supported the robustness of these findings. Re-estimating the linear model with heteroscedasticity-consistent (HC3) standard errors left the significance and direction of every predictor unchanged, and a bootstrap with 5,000 resamples produced confidence intervals for the substantive-justice and institutional-constraint coefficients that excluded zero. Variance inflation factors below 2.0 confirmed that the negative positivism and constraint coefficients were not artifacts of collinearity. Prosecutor interviews reinforced the institutional-constraint theme: several described declining to pursue restorative dispositions they personally favored for fear of supervisory reversal, echoing the quantitative mediation result and indicating that the suppressive mechanism operates across, not only within, the judicial role.

Examined construct by construct, the predictor profile was coherent. Substantive justice orientation and restorative justice practice were themselves moderately correlated ( $r=0.487$ ), yet each retained an independent association with actualization in the multivariable model, indicating complementary rather than redundant pathways. Legal positivism orientation was essentially uncorrelated with substantive justice orientation, suggesting that the two are not opposite poles of a single dimension but distinct dispositions a judge may hold simultaneously; their opposing regression signs therefore reflect competing influences within the same decision rather than a simple trade-off.

#### **4. Discussion**

This mixed-methods study quantified the predictors and contextual variation of Pancasila value actualization in a resource-rich Sumatran judiciary and triangulated them with thematic evidence. Three findings stand out: actualization was overall constrained yet strongly driven by a substantive-justice orientation; it varied markedly by court context, peaking in the agrarian jurisdiction; and institutional constraint partially suppressed the translation of justice-oriented attitudes into actualized decisions. Together these results reframe Pancasila actualization as a contextual, modifiable negotiation rather than a uniform doctrinal application.

The dominance of substantive justice orientation as a predictor accords with accounts of an emerging

Pancasila jurisprudence and of judges exercising discretion toward substantive ends <sup>3,6</sup>. That legal positivism orientation predicted lower actualization empirically corroborates the long-theorized positivism-versus-substantive-justice tension in the Indonesian system <sup>5</sup>. The strong, independent contribution of restorative justice practice is consistent with the institutionalization of restorative mechanisms by the prosecution service and courts, and with international evidence that restorative practice reliably shapes decision behavior and outcomes <sup>15,16,18,19</sup>. The prominence of mediation and leniency in the urban and coastal courts mirrors the structural integration of the fourth precept of deliberative wisdom and the decriminalization of poverty through the second precept of humanity <sup>17</sup>.

The court-typology effect is theoretically instructive. That actualization peaked in the agrarian Court Gamma, where land-tenure and forestry conflicts are most acute, supports the responsive-law expectation that courts adapt their reasoning to the social pressures they confront <sup>9,10</sup>. Where formal corporate permits collide most sharply with the living claims of smallholders and indigenous communities, judges most often resorted to progressive legal finding to actualize social justice <sup>9,10,12</sup>. This contextual patterning explains why aggregate, nationwide treatments of Pancasila have struggled to detect the phenomenon: actualization is concentrated where normative conflict is sharpest rather than evenly distributed.

The mediation finding gives empirical form to a mechanism that prior scholarship described only qualitatively. Institutional constraint, or judicial anxiety, partially transmitted the justice-orientation effect, indicating that even judges disposed toward substantive justice temper their decisions when the threat of annulment by hierarchically superior courts looms <sup>7,11</sup>. This is consistent with the broader account of fragile, reversible rights gains in the Indonesian judiciary <sup>11</sup> and with reasoning practices documented at the apex level <sup>7</sup>. The hierarchical structure thus operates as a structural brake on the activism that the Constitution's ideological commitments invite.

Theoretically, the convergence of a strong substantive-justice effect with a suppressive constraint mechanism refines responsive-law theory for hierarchical civil-law judiciaries. Responsiveness is not simply a function of judicial attitudes; it is gated by the institutional risk those attitudes must pass through before becoming decisions. Reframed in legal-pluralism terms, the agrarian court's elevated actualization reflects a setting in which living adat claims press most insistently against codified permits, activating the value repertoire that Pancasila supplies. The study thus contributes a measurable, mechanism-level account to debates that have hitherto proceeded largely at the level of doctrine and philosophy.

Practically, the results point to two leverage points. First, because substantive justice orientation and restorative practice are the strongest positive drivers, embedding Pancasila-based progressive interpretation and restorative methodology in formal judicial and prosecutorial training could raise actualization system-wide. Second, because institutional constraint suppresses actualization, reforms that protect first-instance judges from annulment-driven anxiety, such as clearer appellate guidance endorsing value-based reasoning, may be as consequential as attitudinal change. These implications extend reform debates beyond doctrine toward the behavioral and institutional conditions of substantive justice <sup>20,21</sup>.

For the Indonesian and broader Asian context, the study demonstrates that an indigenous constitutional ideology can function as an operative interpretive resource rather than mere state rhetoric, and that its influence is measurable. This contributes to comparative debates on legal syncretism and the unity of law in plural legal orders <sup>13</sup> and to the socio-legal project of studying law in action in the Global South <sup>14</sup>. The convergence of quantitative predictors with judges' own narratives strengthens confidence that the measured constructs capture a real behavioral phenomenon.

These findings also travel beyond Indonesia. Many post-colonial and Global-South jurisdictions pair an inherited positivist code with an indigenous constitutional ethos and a hierarchical appellate structure; the mechanism identified here, in which

value-oriented first-instance reasoning is throttled by annulment risk, offers a transferable hypothesis for comparative judicial-behavior research. Where reformers seek to operationalize constitutional values, the present results suggest that protecting lower courts from reversal may matter as much as cultivating the values themselves.

The magnitude of the effects observed here is noteworthy against prior empirical work. Whereas earlier single-method studies could only assert that progressive reasoning occurred, the present model attributes more than half of the variance in actualization to measurable orientations, with substantive justice orientation alone associated with a greater-than-tenfold increase in the odds of high actualization. This places a quantitative floor under qualitative claims about judicial activism and suggests that attitudinal orientation, rather than demographic seniority, is the proximate engine of value-based adjudication, since neither experience nor court dummies retained significance once orientations were modelled.

The non-significance of years of experience, once orientation was controlled, carries a distinct policy reading. It implies that actualization is not something judges simply accumulate with tenure but a disposition that can, in principle, be cultivated through training and institutional design. Combined with the suppressive role of institutional constraint, this points to a dual reform agenda: building justice-oriented interpretive capacity early in judicial careers while simultaneously lowering the institutional cost of exercising it. Such an agenda aligns the behavioral findings with the structural reforms that scholars of the Indonesian judiciary have repeatedly urged <sup>11</sup>.

A further implication concerns the measurement of constitutional ideology itself. By rendering Pancasila actualization as a reliable, multi-item construct rather than a rhetorical absolute, the study shows that values often treated as immeasurable can be tracked, compared across contexts, and related to institutional conditions. This methodological move opens the possibility of monitoring value actualization over time and of evaluating whether specific reforms, such as restorative-

justice regulations or appellate guidance, shift it in the predicted direction.

Finally, the convergence between a constrained overall mean and a strong attitudinal predictor resolves an apparent paradox in the existing literature. Scholars have simultaneously celebrated landmark progressive verdicts and lamented the persistence of formalism; the present results reconcile these observations by showing that the disposition toward substantive justice is both potent and unevenly expressed, its realization throttled where institutional risk is greatest. Progressive verdicts are thus best understood not as anomalies but as the visible peaks of a distribution whose central tendency is suppressed by hierarchy.

Situated comparatively, the pattern resonates with judicial-behavior findings from other Asian civil-law systems in which apex-court conservatism and reversal risk temper first-instance innovation. The contribution of the present study is to show, with effect sizes, that the brake is not merely cultural but structural and quantifiable, and that it operates through a measurable anxiety pathway. This positions Pancasila actualization as a tractable object for cross-national comparison and for longitudinal evaluation of institutional reform, rather than an exceptional or purely local phenomenon.

For legal education and judicial training, the findings argue for moving beyond doctrinal instruction toward explicit competence in value-based interpretation, including structured reasoning on when and how progressive legal finding is warranted. Equipping judges and prosecutors with a defensible methodology for invoking Pancasila, accompanied by appellate signals that such reasoning will not be reflexively reversed, could convert isolated acts of activism into a stable, institutionally sanctioned practice. The present evidence provides an empirical baseline against which the success of such reforms could later be measured.

The differentiated court profile also has direct administrative salience. Because actualization clustered in the agrarian jurisdiction, capacity-building resources and interpretive guidance may yield the greatest marginal return where land and environmental conflicts are densest, whereas urban and coastal courts may benefit more from consolidating the restorative

mechanisms already in use. A one-size-fits-all reform posture would therefore misallocate effort; the evidence favors context-sensitive calibration of training and oversight to the conflict ecology each court confronts.

This study has several strengths: a convergent mixed-methods design, validated instruments with high reliability, a full inferential layer with effect sizes and confidence intervals, and triangulation across surveys, interviews, and verdicts. Limitations should temper interpretation. The cross-sectional survey precludes causal inference, and the mild non-normality of the dependent variable, although addressed with robust estimation, warrants caution. The anonymized single-province scope, chosen to protect judicial independence, limits geographic generalizability, and self-report measures may be subject to social-desirability bias. The mediation test, while informative, rests on cross-sectional data and should be read as consistent with, rather than proof of, the hypothesized causal ordering. Future research should pursue longitudinal and multi-province designs, experimental vignette studies of judicial reasoning, and a nationwide mapping of Pancasila citations in jurisprudence to test the portability of these predictors.

## 5. Conclusion

The actualization of Pancasila in law enforcement and justice by the state judiciary in a resource-rich province is a contextual socio-legal negotiation rather than a uniform normative application. It is driven most strongly by judges' substantive-justice orientation and restorative practice, dampened by rigid positivism and institutional constraint, and concentrated in agrarian courts where normative conflict is sharpest. To ensure that Pancasila transcends rhetoric, judicial and prosecutorial training should embed Pancasila-based progressive interpretation, and appellate institutions should protect first-instance judges from annulment-driven anxiety. Future nationwide, longitudinal research is recommended to test these predictors and to map value actualization across the wider Indonesian jurisprudence.

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