THE DEVELOPMENT OF LEGAL AND MORAL RELATION THOUGHTS AND ITS IMPLEMENTATION TO INDONESIAN LEGISLATION SYSTEM

By
Arnanda Yusliwidaka; Muhammad Ardhi Razaq Abqa; Satrio Ageng Rihardi

Department of Law of Universitas Tidar

e-mail: papierarnanda@gmail.com; muhammadardhi@untidar.ac.id; satrioagengrihardi@untidar.ac.id

Abstract

This research discusses the development of legal and moral relation that is inseparable from two very influential thoughts (mahzab): natural law and legal positivism. The views of both thoughts are in contradiction with each other on legal and moral relations. Natural legal thought explains that law and moral are interrelated and even interdependent, while legal positivism thought views that law and moral are two different and non-interconnected things. The objective of research is to study the development of relation between law and moral in Indonesian legislation system. The research method used was juridical normative method using primary and secondary law material inventoried to get prescriptive legal analysis. The result of research shows that legal and moral relation in Indonesian legislation system, by seeing the relation at substance level indicating integrative relation and at structural level indicating independent relation. In the relation, it can be understood that legal and moral relation is interconnected on the one hand and not interconnected in its law enforcement aspect on the other hand. Thus, the recommendation in this research is that legal substance and legal structure elements should complement each other as an intact legal system, to actually give law certainty, justice, and benefit to the people.

***Keywords**: Natural Law, Legal Positivism, Integrative Relation, Independent Relation*

INTRODUCTION

The discussion on the development of legal and moral relation thoughts has a long history. In the present era, such discussion still exists and some studies remain to be conducted to get a comprehensive thought on legal and moral relation. In addition, the discussion can be used to measure how the development of legal and moral relation is in its effect on a state's legal system. To get the result of discussion, an attempt is required first to define law. Defining the law will be an early step to study the legal and moral relation in a state's legal system.

Explaining the legal and moral relation is not easy. An attempt is required firstly to define what law is and what moral is? In defining law, many experts explain that it will be difficult to define law in one conception only. It is because the definition of law is so broad. However, however to discuss the legal and moral relation, a conception on the law should be decided.

Legal discussion in this section will be explained using Natural Law and Legal Positivism Thoughts, in which these two thoughts highly affect the legal system in some states.

Thomas Aquinus states that natural legal perspective is based on the law building on human natural moral (moral nature). From this perspective, it can be explained that law is inseparable from moral and ethics. Law not based on moral and ethics will be categorized as law that may not be the law, moreover the law is compelled to the people. It is because law is born not only to meet physical aspect of human beings, but also existential one. For that reason, the law is not a value-free object full of good or bad value, true or false value, and just and unjust value becoming legal foundation meaningful in human life. Law is not only a sovereign instruction, but it should also be moral and the supreme moral is justice.[1]

Another figure in natural legal thought is Socrates, sees law as moral objective in mutual life. Therefore, he views that law is inseparable from moral. This view is in line with Aristotle stating that law is a medium needed to lead human beings to rational moral values. Aristotle's opinion also emphasizes the importance of moral, so that law can led human beings to taking action with rational moral values; thus, they should be just. Legal justice is identical with public justice. From these views, natural legal thought views law as means of creating justice and vice versa.[2]

John Austin, in his explanation on law, i.e. *law as a command of the sovereign*. On other occasion, Austin states *law is a command of lawgiver*.

Furthermore, the explanation on law, according to Austin, is that law is a product of legislator power, or more exactly law is a product of unfettered sovereign. In explaining law, Austin gives emphasis on the word *command*, according to him, constituting the meaning and essence of law. Therefore, according to Austin, *"Laws proper, or properly so called, are commands; laws which are not commands, are laws improper, or improperly so called"*.[3] Furthermore,

---

[1] Sofyan Hadi, 2017, *Kekuatan Mengikat Hukum dalam Perspektif Mazhab Hukum Alam dan Mazhab Positivisme Hukum*, Legality, Vol. 25, No. 1, Maret-Agustus, p. 88.

[2] *Ibid.,* p. 89.

[3] Atip Latipulhayat, 2016, *Khazanah: John Austin*, Padjadjaran Jurnal Ilmu Hukum, Vol. 3, No.2, p. 440.

according to Austin, law needs to contain the following elements: a ruler (sovereignty), an instruction (command), an obligation to comply with (duty), and sanction to those not complying with (sanction).[4] From the explanation above, it can be concluded that Austin separate law from moral.

In other explanation of legal, Hans Kelsen defines law as a norm system, in which a system is based on the imperatives (das *sollen*). To Hans Kelsen, norm is a product of deliberative human thought. Something will be a norm if in has been required to be norm, in principle. It is because it is determined based on morality and better values. Furthermore, according to Hans Kelsen, deliberations underlying norm a norm is metajuridical and *das sollen* in nature and has not been the law binding to the people. To Hans Kelsen, legal norm will always be created through the presence of wish. The norm can be binding to the people, when it is expected to be law and put onto written form issued by the authorized institution and contain command.[5]

Another prominent figure, H.L.A Hart (thereafter called Hart), explains that law must be concrete. Therefore, there should be a party that writes the law. In other words, law should be issued by the subject with an authority to publish and to write it. The subject with such authority is called state. Furthermore, Hart explains that the law that has been concretized in the form of positive law should contain command, and (*there is no necessary connection between law and morals or law as it ought to be*).[6]

Law, according to Hart, is also conceived through two types of rule: primary and secondary rules. Hart claims the combination of both rules as a key to conceiving the law with so broad meaning. It means that many ideas can be generated through the two types of rule to build legal framework such as those about legal obligation and validity. For that reason, Hart no longer doubts to mention these primary and secondary rules as the essence of law.[7] Primary rules intended by Hart are the primary rules directly giving right and obligation to an individual; the rules include civil and criminal laws. Meanwhile, Hart explains secondary rules as the legal rules giving rights and obligation to the state's ruler.[8] Hart still divides secondary rules into three types: rule of recognition, rule of change, and rule of adjudication. These three rules, according to Hart, are the preconditions for a legal system performance. Therefore, without secondary rules, there will be no legal system as found in this present life.[9]

Viewed from natural law and legal positivism thoughts, there are obvious

[4] Sudiyana, Suswoto, 2018, *Kajian Kritis Terhadap Teori Positivisme Hukum dalam Mencari Keadilan Substantif*, Jurnal Ilmiah Ilmu Hukum QISTIE, Vol. 11, No. 1, Mei, p. 108.

[5] Putera Astomo, 2014, *Perbandingan Pemikiran Hans Kelsen Tentang Hukum dengan Gagasan Satjipto Rahardjo Tentang Hukum Progresif Berbasis Teori Hukum*, Yustisia, Edisi 90, September-December, p. 7.

[6] Asep Bambang Hermanto, 2016, *Ajaran Positivisme Hukum di Indonesia: Kritik dan Alternatif Solusinya*, SELISIK, Vol. 2, No. 4, December, pp. 111-112.

[7] Petrus CKL. Bello, 2013, *Hubungan Hukum dan Moralitas Menurut H.L.A Hart, Jurnal Hukum dan Pembangunan*, Tahun ke-43, No. 3, July-September, pp. 351.

[8] FX. Adji Samekto, 2012, *Menggugat Relasi Filsafat Positivisme dengan Ajaran Hukum Doktrinal*, Jurnal Dinamika Hukum, Vol. 12, No. 1, January, pp. 81-81.

[9] Petrus CKL. Bello, *Loc.Cit.,* p. 376.

differences. Natural law thought views law as the reflection of moral, ethics, and justice. Meanwhile, legal positivism thought views law as sovereign command and even there is no connection between law and moral, ethics, and justice. The ideal of law or the objective of law in positivism thought give emphasis more on law certainty.[10]

PROBLEM STATEMENT

From the elaboration above the problem statement to be studied in discussion section can be taken, how is the implementation of legal and moral relation to Indonesian legislation system?

RESEARCH METHOD

This research was a legal study using doctrinal and statute approaches. The types of data used were primary and secondary data that were presented descriptively and qualitatively. This study focused on the Law Number 12 of 2011 about Legislation. The object of study was limited to the clusters of Indonesian legal system development, legislation concept in Indonesia and implementation of legal and moral relation in Indonesian legislation system.

RESULT AND DISCUSSION

1. The Development of Indonesian Legal System

Discussion on legislation system in Indonesia has occurred not only since Indonesia's independence, but also since Dutch colonial age in Indonesia. That age highly affects Indonesian legislation system today. Even after Indonesia's independence, some legal products of Dutch colonial are still enacted up to now. For example, Penal Code (Indonesian: *Kitab Undang-Undang Hukum Pidana*, thereafter called KUHP) still enacted in Indonesia's sovereign area. With this so long period and history, Indonesian legislation system is still replete with European-style legal system.

If conceived further, actually the legislation system developing in Indonesia today has begun to shift. This shift is intended to adjust the legislation system to Indonesian culture. But the shift cannot be achieved instantaneously. It can be seen from the attempt of establishing Indonesian legislation system according to Indonesians' wish, with the conceptualization of the draft of new penal code that has not been ratified as positive law recalling pros and cons concerning its material content. It does not mean that Indonesia is inseparable from the influence of Dutch colonial legal system. Some attempts have been taken to improve the Indonesian legislation by building it on Pancasila corresponding to Indonesians' spirit.

The states constituting the product of legal imperial annexation (*Rechtsstaat*) inevitably follow positivism tenet constituting their official primary reference. However, in its development it leaves many problems in the rational, formal, and procedural modern law. The fundamental problem is related to not only Indonesian law constituting irresponsive legal product but also the presence of law enforcer factor. Law enforcer should establish good legal dimension and order, not only procedurally but also in it's the aspect of output for the people. The factor will become good if the law is developed

[10] Sofyan Hadi, *Loc.Cit.*, p. 95.

and implemented based on the nation's morality, Indonesians' morality.[11]

Salus populi suprema lex esto is a very appropriate principle for the state to undertake its people safety-oriented power. It is in line with Indonesia's state objective as mentioned in the fourth paragraph of 1945 Constitution (Indonesian: UUD NRI 1945)[12], one of which is to protect all the people of Indonesia. It means that the state, through a legal politics, should be present to give law certainty, justice, and benefit to all the people without discrimination and always prioritizing the principle of "equality before the law". The wisdom of each institution authorized to legislate should be supervised by other institution. The principle of *check and balances* implemented by all state institution is expected to control certain institution to legislate fairly.

2. Concept of Legislation in Indonesia

The process of developing legal product cannot override Hans Nawiasky's theory as mentioned in his book entitled *"Allgemeine Rechtslehre"* stating that a norm of law is always multilayered and multileveled all at once, in which the norm enacted at lower level builds on and originates from the higher one or called basic norm. In Indonesian context, the supreme rule of law is UUD NRI 1945. Hans Nawiasky adds that legal norm can be classified into four big categories:[13] 1) 1) *staatsfundamentalnorm* (state's fundamental norm); 2) *staatsgrundgezets* (state's basic rule); 3) *formell gezets* (formal law); 4) *verordnung* and *autonome satzung* (implementation rule and autonomous rule). Referring to this argument, the rule of law can actually be developed according to the hierarchy of legislation.

The hierarchy of legislation in Indonesia has been regulated in Article 7 clause (1) of Law Number 12 of 2011 that is then amended with Law Number 15 of 2019 about Legislation. The procedure is as follows:[14] 1) UUD NRI 1945; 2) Tap MPR; 3) Law/Regulation Substituting Law (*Undang-Undang/ Perppu*); 4) Government Regulation; 5) Presidential Regulation; 6) Regional Province Regulation, and 7) Regional Regency/City Regulation. All of them may not be in contradiction with the higher regulation, and particularly may not deviate from state ideology and foundation, Pancasila.

The principles in developing legal product should meet the following principles:[15] 1) clarity; 2) being established by the authorized institution; 3) conformity between hierarchy type and content material; 4) implementable according to the order of law; 5) expediency and usability; 6) formulation clarity; and 7) transparency. Considering those principles, it can be concluded that legal product will be yielded well when there is public

---

[11] Ilham Dwi Rafiqi, *Hukum dan Moralitas: Sebuah Relasi dan Wacana Otentisitas dalam Konteks Keindonesiaan*, retrieved from https://lsfdiscourse.org/hukum-dan-moralitas-sebuah-relasi-dan-wacana-otentisitas-dalam-konteks-keindonesiaan/ on December 2020.

[12] See *Undang-Undang Dasar Negara Republik Indonesia 1945* (1945 Constitution)

[13] Berry, M. F. (2021). Pembentukan Teori Peraturan Perundang-Undangan. *Muhammadiyah Law Review*, *2* (2), 87-91.

[14] See *Undang-Undang Nomor 12 Tahun 2011 Tentang Pembentukan Peraturan Perundang-Undangan* (Law Number 12 of 211 about Legislation)

[15] *Ibid.,* Article 5.

participation based on the officials' and the people's wisdom, and the rule of law specified in legislating process.

Content material to exist in legal product is regulated in Article 6 of Law Number 12 of 2011:

1) the principles of protection, humanity, nationality, kinship, archipelago, unity in diversity, justice, shared position before the law and government, orderliness, law certainty, balance, harmony, and compatibility. Considering some principles to be met, all of them are values contained in the items of Pancasila (Five Principles). Pancasila it self, in the state administration law science, serves as the source of material state administration law. In the legislation, it serves as the source of formal state administration law. Thus, it can be said that the formal legal source functions to enforce the material legal source.[16] To legislate legitimately according to the procedure, five special stages should be followed: 1) planning; 2) formulation; 3) discussion and ratification of bill; 4) enactment; and 5) dissemination. If the procedure is not comply with by legislative institution, the rule of law cannot be legalized or defect formally. However, if the rule of law is developed according to the enacted one, it will be valid and legitimated.

Conceptually, the concept of legislation ideally should meet some foundations:[17]

1. Philosophical foundation *(filisofische grondslag)*; a legislation that will be formulated should conform to the ideal and ideology of people. It is in accordance with Indonesians' life philosophy, Pancasila. If the regulation that will formulated does not conform to Pancasila, formulation and enactment processes cannot be continued.
2. Sociological foundation *(sociologische groundslag);* a legislation should have conformity to the people's legal consciousness and belief, value order and norm, to make the law established implementable.
3. Juridical foundation *(rechtsground);* a legislation should have legal (juridical) base, legality principle, and clear legal foundation. To achieve an ideal in national development, a nation should have legal norm. In the presence of legal norm, a standard can be obtained containing command and sanction against the violation.

3. Implementation of legal and moral relation in legislation system in Indonesia.

The Indonesians' morality builds on state philosophical foundation and ideology, Pancasila. Pancasila is the nation's legal ideal, meaning that law can essentially grow through development and be strong with the people's power.[18] In the context of legal and moral relation in Indonesia shows relation at substance level indicating integrative relation, while at other level (structure stage) independent relation occurs.[19] These relations are explained as follows:

1. Integrative Relation

---

[16] *Ibid*., Article 6.

[17] Op.cit., Berry, M. F.

[18] *Ibid.*

[19] Ridwan, dkk., *Relasi Hukum dan Moral: Sebuah Potret Antar Mazhab dan Konteks Ke-Indonesiaan*, Prosiding Konferensi Nasional Ke- 3, Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah Yogyakarta (APPPTM), p. 182.

In this relation, moral should be avoided as the part of legal content as conceptualized by pure positivism because it is considered as irrational, non-empirical, and cannot be objectified to be enacted publicly. In this context of Indonesia, moral relation as the part of legal content instead indicates harmonious and non-dichotomous relations negating each other. It can be seen firstly from some perspectives, from the most fundamental to the operational one. In the most fundamental aspect, it can refer to the nation's ideology - Pancasila – in which its articles indicate that Pancasila is a universal religious ideology. The first principle about God the Only One has suggested that the state should be managed in the frame of divinity values, in which there are some instruments indicating belief in God as the creator and the One blessing the state governance, including in building its law.

Legal development should conform to the social idea of the people, that law is intended to the public interest rather than for personal or group interest only. As a constitutional state, Indonesia has governed in detail and formulated legal product, of course, to create regularity and orderliness, and to benefit the people.

Table 1. Number of Legislation Formulated in 2015-2022 (data per 31 March 2022)

Peraturan	2015	2016	2017	2018	2019	2020	2021	2022
Undang-Undang	14	20	18	13	23	13	5	2
Perppu	1	1	2	-	-	2	-	-
Peraturan Pemerintah	142	99	66	60	86	81	103	5
Peraturan Presiden	173	124	135	139	97	119	83	3
Peraturan Daerah	73	22	10	100	90	3	-	-
Total	403	266	231	312	296	218	191	10
Jumlah Total 2015-2022	1927 Peraturan							

Source: Peraturan.go.id of RI's Ministry of Law and Human Right[20]

From table 1, it can be seen a total of 1927 regulations in the last seven years. The highest legislation productivity is found in 2015.

Table 2. Summary of Judicial Review Cases in Constitution Court in 2015-2022 (data per 31 March 2022)

	2015	2016	2017	2018	2019	2020	2021	2022	Jumlah
Jumlah putusan	157	96	131	114	92	89	99	23	801
Dikabulkan	25	19	22	15	4	3	14	2	104
Ditolak	50	34	48	42	46	27	39	3	289
Tidak diterima	61	30	44	47	32	45	34	13	306
Tarik kembali	15	9	12	7	8	14	11	5	81
Gugur	4	3	4	1	2	0	0	0	14
Tidak berwenang	2	1	1	2	0	0	1	0	7

Source: Republic of Indonesia's Constitutional Court[21]

Table 2 shows that the judicial review cases in Constitutional Court result in 801 verdict, with 104 cases are granted, 289 are declined, 306 are unaccepted, 81 are withdrawn, 14 fall and 7 are unauthorized. Thus, the proportion of cases getting verdict of being granted to undertake judicial review because its

[20] https://peraturan.go.id/peraturan/direktori.html retrieved on 31 March 2022

[21] https://www.mkri.id/index.php?page=web.RekapPUU&menu=4 retrieved on 31 March 2022

content material is in contradiction with UUD NRI 1945 and Pancasila is 7%.

Thus, it can be concluded that majority legislations, particularly the laws, have conformed to Pancasila values and are not in contradiction with UUD NRI 1945. It means that the institution with legislating authority (Indonesian Legislative Assembly, thereafter called DPR) complies with the principles of legislation as mentioned in sub chapter "Concept of Legislation in Indonesia".

The consequence of religious ideology like Pancasila is that all policy aspects may not get out of system that makes God and derivation of religious values basic philosophy in building the state in all aspects. At more operational level, the moral values are accommodated significantly in various forms and field through legislation (positive law), from economic to religious ritual affairs.[22]

2. Independent Relation

At substantive level, legal and moral relation in Indonesia reveals integrative relation. Constitutionally, Indonesia does not distinguish moral from law. It can be seen from a value of Law considered as moral and even positivized by the law. However, the integrative relation phenomenon above encounters the shift of pattern at its enforcement level in the field. The independent relation is instead visible when doing execution or managing moral breach case. It is called independent because legal and ethical breaches are made dichotomous and consequently, two different institutions appear to handle ethical and legal breaches.[23]

[22] *Ibid*., pp. 182-183.
[23] *Ibid*., pp. 184.

Indonesia as a constitutional state has judicative institution as the executor in judicature domain. This institution plays a very important role in its law enforcement system, so that the institutions like Supreme Court should be independent, meaning that it cannot be intervened with by any power (rule) and should have impartiality in the trial process. In UUD NRI 1945, judicative institution is governed in Article 24 A clause (2). In practice, Supreme Court and lower judicature institution apparently still provide controversial verdicts.

It has an implication to the result of Indopol national survey released in early March 2022 related to law enforcement. It can be seen from Table 3.

Table 3. Public Trust in Law Enforcement in Indonesia

Lembaga	Presentase
Komisi Pemberantasan Korupsi	23,82%
Kepolisian Republik indonesia	23,17%
Mahkamah Agung RI	14,72%
Kejaksaan RI	10,16%
Responden tidak menjawab	23,41%
Menjawab lainnya	4,72%

Source: Kompas.com[24]

The result of survey conducted by Indopol involving 1230 respondents with margin of error of ± - 2.8%, using multistage random sampling, in 34 provinces proportionally.

The result of survey, as presented in table 3, reveals that law enforcement in Indonesia still faces serious problems. It can be seen from the result of survey

[24] https://nasional.kompas.com/read/2022/03/01/13502841/survei-sebut-kpk-jadi-lembaga-penegak-hukum-paling-dipercaya-ini-kata-jubir?page=all retrieved on 1 April 2022

indicating that no item gets more 60% score, meaning that law enforcement should be reformed, in accordance with the values of Pancasila and UUD NRI 1945. Thus, law certainty, justice, and benefit can be felt by the people. Some breaches have been done by law enforcers, for example: bribery and corruption in law enforcement aspect, the judge's controversial verdict that is far from the feeling of fairness.

Considering the discussion on legal and moral relation in integrative and independent relation, it can be understood that actually morality that has been formed in Indonesians' life has been accommodated in the legislating process. But it as if shifts in the implementation of law enforcement. Furthermore, morality becomes very important in the element of legislation system establishment. It is because the legislating process will feel empty without morality. In addition, it is because the law is established and implemented aiming to provide justice, certainty and benefit to the people.

CONCLUSION

The development of thoughts about legal and moral relation becomes a very long debate. The debate results from the presence of legal thoughts with different rationales concerning moral and legal relation. The legal thoughts are natural law and legal positivism. Both thoughts have different perspective in explaining the legal and moral relation. Natural law thought explains that law and moral are interconnected and interdependent, while legal positivism thought has different explanation about the relation. Legal positivism thought explains that there is connection between law and moral.

These different conceptions also affect the development of legal and moral relation in Indonesian legislation system. In the context of legal and moral relation in Indonesia, it can be understood that the relation at substance level indicates integrative relation, while at other level (structural level) independent relation occurs. Integrative relation shows that moral as the part of legal content instead indicates harmonious or non-dichotomous relation negating each other. Meanwhile, independent relation is instead seen in the execution or the handling of moral breach case. It is called independent because legal and ethical breaches are made dichotomous, and consequently two different institutions appear to handle ethical and legal breaches.

REFERENCES

Astomo, Putera, 2014, *Perbandingan Pemikiran Hans Kelsen Tentang Hukum dengan Gagasan Satjipto Rahardjo Tentang Hukum Progresif Berbasis Teori Hukum*, Yustisia, Edisi 90, September-December.

Bello, Petrus CKL., 2013, *Hubungan Hukum dan Moralitas Menurut H.L.A Hart, Jurnal Hukum dan Pembangunan*, Tahun ke-43, No. 3, July-September.

Berry, M. F. (2021). Pembentukan Teori Peraturan Perundang-Undangan. *Muhammadiyah Law Review*, *2* (2), 87-91.

Hadi, Sofyan Hadi, 2017, *Kekuatan Mengikat Hukum dalam Perspektif Mazhab Hukum Alam dan Mazhab*

Positivisme Hukum, Legality, Vol. 25, No. 1, Maret-Agustus.

HermAsep Bambang Hermanto, 2016, *Ajaran Positivisme Hukum di Indonesia: Kritik dan Alternatif Solusinya*, SELISIK, Vol. 2, No. 4, Desember.

Latipulhayat, Atip, 2016, *Khazanah: John Austin*, Padjadjaran Jurnal Ilmu Hukum, Vol. 3, No.2.

Ridwan, dkk., *Relasi Hukum dan Moral: Sebuah Potret Antar Mazhab dan Konteks Ke-Indonesiaan*, Prosiding Konferensi Nasional Ke- 3, Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah Yogyakarta (APPPTM).

Samekto, FX. Adji, 2012, *Menggugat Relasi Filsafat Positivisme dengan Ajaran Hukum Doktrinal*, Jurnal Dinamika Hukum, Vol. 12, No. 1, Januari.

Sudiyana, Suswoto, 2018, *Kajian Kritis Terhadap Teori Positivisme Hukum dalam Mencari Keadilan Substantif,* Jurnal Ilmiah Ilmu Hukum QISTIE, Vol. 11, No. 1, Mei.

Rafiqi, Ilham Dwi, *Hukum dan Moralitas: Sebuah Relasi dan Wacana Otentisitas dalam Konteks Keindonesiaan*, retrieved from https://lsfdiscourse.org/hukum-dan-moralitas-sebuah-relasi-dan-wacana-otentisitas-dalam-konteks-keindonesiaan/, diakses pada tanggal 22 Desember 2020.

Laws

Undang-Undang Dasar Negara Republik Indonesia 1945 (Republic of Indonesia’s 1945 Constitution)

Undang-Undang Nomor 12 Tahun 2011 Tentang Pembentukan Peraturan Perundang-Undangan (Law Number 12 of 2011 about Legislation)

Website

https://nasional.kompas.com/read/2022/03/01/13502841/survei-sebut-kpk-jadi-lembaga-penegak-hukum-paling-dipercaya-ini-kata-jubir?page=all retrieve on 1 April 2022

https://peraturan.go.id/peraturan/direktori.html retrieved on 31 March 2022

https://www.mkri.id/index.php?page=web.RekapPUU&menu=4 retrieved on 31 March 2022