

SOCIO-CULTURAL AND LEGAL CHANGES IN INDONESIA

Mohamad Syarhan

Kepolisian Republik Indonesia
Jalan Trunojoyo No.3, Jakarta Selatan, Daerah Khusus Ibukota Jakarta 12110
mohamadsyarhan2594@gmail.com

Abstract

In terms of its form, the law can be in the form of written law and can also be unwritten law. The purpose of this study is to analyze the influence of socio-cultural aspects on legal changes in Indonesia. The research method used is normative legal research. The results of the study show that talking about legal culture is the same as talking about public legal awareness. These two things are an inseparable unit, because they are closely related to the implementation of law in society. Thus, legal culture and legal awareness are two things that can be developed properly in an integrated manner so that the legal reforms implemented can be accepted by the community as behavioral guidelines that must be followed.

Keywords: *Socio-Cultural; Sociology of Law; Law Reform; Legal Culture.*

Abstrak

Dari segi bentuknya hukum dapat berupa hukum tertulis dan dapat juga hukum yang tidak tertulis. Tujuan dari penelitian ini adalah untuk menganalisis mengenai pengaruh aspek sosial budaya terhadap perubahan hukum di Indonesia. Metode penelitian yang digunakan adalah penelitian hukum normatif. Hasil penelitian menunjukkan bahwa berbicara tentang budaya hukum sama dengan berbicara tentang kesadaran hukum secara umum. Kedua hal ini tidak dapat dipisahkan, karena berkaitan erat dengan penerapan hukum dalam masyarakat. Dengan demikian, budaya hukum kesadaran hukum adalah dua hal yang dapat diintegrasikan dengan baik agar reformasi hukum yang dilaksanakan oleh masyarakat dapat diterima sebagai pedoman perilaku yang harus diikuti.

Kata Kunci: *Sosial Budaya; Sosiologi Hukum; Perubahan Hukum; Budaya Hukum.*

A. Introduction

Hans Wehr said that law comes from Arabic, where the word “hukum” has the plural “ahkam”, which means a decision (judgment, verdict, decision), provision (provision, command)¹. According to Vinogradoff, the law is a set of rules held and implemented by a society concerning policies and power over every human being and property².

¹ Amran Suadi, *Penyelesaian Sengketa Ekonomi Syariah Teori Dan Praktik* (Jakarta: Kencana, 2017).

² Arif Hidayat, “Dialektika Fungsional Antara Hukum Dan Otoritas Kekuasaan Negara,” *Masalah-Masalah Hukum* 42, no. 4 (2013): 565–75.

Based on this definition, it can be concluded that law is a series of regulations that control specific behaviours and actions of humans in social life³. In the sense that the law has a fixed characteristic, namely, the law is an organ of abstract regulations; the law aims to regulate human interests, whoever violates will get sanctions by what has been determined⁴.

In terms of its form, the law can be in the form of written law and can also be unwritten law⁵. In terms of its form, the law can be in the form of written law and can also be unwritten law. Written law can be made by an authorized institution or agency in a country or practice; it can be called statutory regulations. In addition, there are unwritten laws, namely laws that live in society. Even though it is not written, it still applies in society as written law. In the legal world, written law applies to the continental legal system (civil law), while unwritten law usually applies to the common law system. In Indonesia, unwritten law is often referred to as customary law⁶.

B. Research Method

This research uses normative legal research methods. *Normative legal research* is a legal study that applies norms or library materials as a basis for arguing⁷. As a legal force in normative research by applying legal principles, applying in research using a systematic law, research that will synchronize regulations vertically and horizontally, and by making comparisons with applicable laws and using legal history⁸.

C. Result and Discussion

In principle, both written and unwritten laws have the same functions, including: first, as a standard of conduct, namely, a measure of behaviour that everyone must obey in dealing with others. Second, as a tool of social engineering, namely as a means or tool to change society for

³ Go Christian Bryan Goni, "Perbuatan Menyimpan Dan Memperdagangkan Bahan Petasan Yang Mengakibatkan Hancurnya Rumah Penduduk Ditinjau Dari Kitab Undang-Undang Hukum Pidana Dan Undang-Undang Darurat Republik Indonesia Nomor 12 Tahun 195," *Calypra: Jurnal Ilmiah Mahasiswa Universitas Surabaya* 8, no. 1 (2019): 1629–41.

⁴ Sonya Arini Batubara, Monica Agrianti Tanwin, and Yosephine Florentina, "Transplantasi Organ Tubuh Pada Mayat Perspektif Hukum Positif Indonesia," *Diversi Jurnal Hukum* 7, no. 1 (2021): 129–50.

⁵ Erlina Sinaga, "Politik Legislasi Hukum Tidak Tertulis Dalam Pembangunan Hukum Nasional," *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 8, no. 1 (May 15, 2019): 1–18, doi:10.33331/rechtsvinding.v8i1.306.

⁶ Fajar Nurhardianto, "Sistem Hukum Dan Posisi Hukum Indonesia," *Jurnal TAPIS* 11, no. 1 (2015): 34–45.

⁷ Soerjono Soekanto, *Pengantar Penelitian Hukum* (Jakarta: Universitas Indonesia, 1989).

⁸ Yati Nurhayati, Ifrani Ifrani, and M. Yasir Said, "Metodologi Normatif dan Empiris dalam Perspektif Ilmu Hukum," *Jurnal Penegakan Hukum Indonesia* 2, no. 1 (January 17, 2021): 1–20, doi:10.51749/jphi.v2i1.14.

the better personally and in people's lives; Third, as a tool of social control, namely as a means of controlling human behaviour so as not to commit acts that are against legal, religious, and ethical norms.⁹ Fourth, it functions as a facility on human interaction, namely the law functions not only to create order but also to create community change by facilitating the process of social interaction and is expected to be a driving force to cause changes in people's lives¹⁰.

Based on these functions, the law cannot be static but must always be dynamic; there are always changes in line with the times and the dynamics of people's lives¹¹. I was quoting what was mentioned by Ahmad Mustafa al-Maraghi that laws are made and promulgated for the benefit of humans, while human interests are not the same as one another due to differences in conditions and situations, time and place. Therefore, if the existing law is due to meet a need and that need no longer exists, it would be wise if the law was changed and adapted to the needs of the times¹².

If the law is to be replaced with a new law, several conditions must be needed for the law to be effective. These conditions, among others, are first, the law must be permanent and not ad hoc. Second, it must be known by the public. It is better if the law is applied to the community: 1) It is socialised to make the community ready to accept it; 2) The new law does not conflict with one another, especially with the current positive law; 3) It must not be retroactive; 4) The law made must contain philosophical, juridical, and sociological values; 5) It should be avoided to frequently change a law because it will cause the community to lose a measure and guideline in interacting in society; 6) The application of the new law should pay attention to the legal culture of the community; and, 7) The authorised institution should make the new law in writing.

About legal changes implemented in Indonesia, these changes should be directed at creating more stable conditions so that every citizen can enjoy an atmosphere and climate of order and legal certainty with a core of justice and must also provide support and security for development efforts to achieve prosperity using codification and unification of specific fields by taking into account the growing legal awareness in society. Quoting the opinion of Teuku Mohammad Radhi, legal reforms implemented in Indonesia must be within the framework of

⁹ H Yacob Djasmani, "Hukum Sebagai Alat Rekayasa Sosial Dalam Praktek Berhukum Di Indonesia," *Masalah-Masalah Hukum* 40, no. 3 (2011): 365–74.

¹⁰ Suyanto Sidik, "Dampak Undang-Undang Informasi Dan Transaksi Elektronik (UU ITE) Terhadap Perubahan Hukum Dan Sosial Dalam Masyarakat," *Jurnal Ilmiah WIDYA* 1, no. 1 (2013): 1–7.

¹¹ Septa Chandra, "Politik Hukum Pengadopsian Restorative Justice Dalam Pembaharuan Hukum Pidana," *FIAT JUSTISIA: Jurnal Ilmu Hukum* 8, no. 2 (August 13, 2015): 255–77, doi:10.25041/fiatjustisia.v8no2.301.

¹² Suadi, *Penyelesaian Sengketa Ekonomi Syariah Teori Dan Praktik*.

national legal development¹³. What is meant by fostering national law here is codification efforts in all fields of law, whether civil, criminal, procedural law and other necessary laws. So, the reform is comprehensive in establishing a national legal system as the identity of the Indonesian nation¹⁴.

Regarding changes to the laws that apply in people's lives in a country, two views are mutually attractive between the two and have their respective justifications; the two views are as follows:

The traditional view states that society changes first, then the law later regulates it¹⁵. Usually, this change occurs in technological changes in people's lives, followed by changes in economic activities, and after these activities run, the law enters to ratify the existing conditions. Here the legal position justifies what has happened or is called the function of service (*dienende functie*). This is where the law develops following the events that occur and is always behind the events that occur.

The modern view states that the law must always be the same time as the events that occur. Law should not only function to justify or ratify all things that happened after society changed but must appear simultaneously with events that occur; even if necessary, the law must appear first before events follow it¹⁶.

About the legal changes implemented in Indonesia, Abdul Manan quoted Satjipto Raharjo's opinion, who stated that the application of legal changes should be distinguished between legal development and activities simply changing the current law. If the legal development activity is referred to as planning a new legal system, then changing a law is changing existing law¹⁷.

Therefore, the legal change activities implemented in Indonesia have their characteristics and are independent (stand-alone). These changes are not merely carried out because the law is felt inadequate to regulate people's lives, but the Indonesian people themselves are currently experiencing changes, and the changes are fundamental to create a new Indonesian society by the laws that live in society.

¹³ Hasnul Arifin Melayu et al., "Syariat Islam Dan Budaya Hukum Masyarakat Di Aceh," *MEDIA SYARI'AH: Wahana Kajian Hukum Islam dan Pranata Sosial* 23, no. 1 (2021): 55–71.

¹⁴ Muhammad Noor, "Unifikasi Hukum Perdata Dalam Pluralitas Sistem Hukum Indonesia," *Mazahib* 13, no. 2 (2014): 115–24.

¹⁵ Rina Septiani, "Keadilan Jender dan Sanksi atas Istri dalam Hukum Formal Keluarga Islam," *Khazanah: Jurnal Studi Islam dan Humaniora* 12, no. 2 (September 5, 2015): 69–99, doi:10.18592/khazanah.v13i1.516.

¹⁶ Yuddin Chandra Nan Arif, "Dimensi Perubahan Hukum Dalam Perspektif Sistem Hukum Terbuka," *Jurnal IUS: Kajian Hukum dan Keadilan* 1, no. 1 (2013): 113–27.

¹⁷ Abdul Manan, *Aspek-Aspek Perubahan Hukum* (Jakarta: Kencana, 2005).

Legal changes that are implemented either through the concept of the community changing first before the law comes to regulate and those implemented through the concept of law as a social engineering tool aim to establish and function a national legal system that is rooted in Pancasila and the 1945 Constitution. In addition, legal changes must seriously pay attention to the plurality of the applicable legal system to realise order and peace, guarantee legal certainty and protect a society that has the core of justice and truth. Therefore, legal changes must be comprehensive, covering legal institutions legal regulations, and must also consider the community's legal awareness.

I am quoting Ismail Saleh's opinion that in reforming and developing national law, three dimensions must be implemented: First, the maintenance dimension, which is a dimension to maintain the existing legal order even though it is no longer by the current developments. Second is the reform dimension, which is a dimension that is an effort to enhance further and perfect national development. In order to change a statutory rule, it is not necessary to disassemble all of them as a whole, but only the parts that are no longer suitable for the current situation. Third, the dimension of creation, which is the result of rapid developments in all fields of science and technology, which has a considerable impact on the life of the nation and state, especially in the economic field, which gives birth to various new ideas, new institutions that require new regulations¹⁸.

In addition to this, according to Abdul Manan, several legal theories are closely related to legal changes, including¹⁹:

1. Theory of Utilitarianism

The theory put forward by Jeremi Bentham states that humans will act to get the greatest happiness and reduce suffering. The measure of whether an action is good or bad depends on whether it brings happiness or not. With this principle, legislation should provide the greatest happiness for the community. Therefore, to get the greatest happiness, it is necessary to order so that everyone gets the opportunity to realise the greatest happiness or everyone is of the total value, and no one is worth more. More simply, the law must realise something useful or by (effective) efficiency.

¹⁸ H A Khisni, *Transformasi Hukum Islam Ke Dalam Hukum Nasional* (Semarang: Unissula Press, 2011).

¹⁹ Manan, *Aspek-Aspek Perubahan Hukum*.

2. Theory of Sociological Jurisprudence

This theory was put forward by Eugen Ehrlich, who argues that there is a difference between positive law on the one hand and the law that lives in society on the other. New positive law can be effective if it contains or is in harmony with the laws that live in society. Therefore, Eugen Ehrlich recommends a balance between the desire to carry out legal reform through legislation and the awareness to pay attention to the reality in society, also known as living law and just law.

3. Pragmatic Legal Realism Theory

Law must be seen from its function, which can act to change society (law as a tool of social engineering). Law can play a role in front of leading changes in people's lives by facilitating community interactions, creating peace and order and realising justice for the whole community.

4. Development Law Theory

Mochtar Kusumaatmaja put forward this theory; for the law to function as a means of community reform, state power should be legalised. This is by the adage he put forward "law without power is wishful thinking and power without law is tyranny", and so that the law has certainty, the law must be made in writing by the provisions and determined by the state.

5. Theory of Social Change

Soleman B. Toneko put forward this theory. According to him, the law only works if it creates certain societal situations. The new law is effective if it causes change, which can be categorized as social change. According to Soerjono Soekanto, several factors encourage change, including contact with other cultures or communities, an advanced education system, tolerance for positive deviant acts, an open stratification system, heterogeneous population, community dissatisfaction with specific areas of life and orientation towards change think to the future.

6. Functional Sociological Theory

According to Thomas T. O'Dea, religion has provided the basics of peace of life and a stronger identity to humans in their lives, sometimes shaky and full of rapid changes. In this regard, in preparing the legal system in Indonesia, it is necessary to pay attention to the religious values that grow in society. In addition, Indonesian cultural values still need to be explored and developed in many ways.

As a result of globalization, there have been many changes, both regional, national and international levels. This change has also brought new direct or indirect trends to the law. The law must provide legality to all changes so that the traffic of human interaction in facing the current of globalization is not disturbed and does not collide with each other. Therefore, legal reform in various fields of life due to globalization in Indonesia is fundamental in implementing the national reform agenda. As a result of changes in various people's lives, legal changes are very urgent to be carried out at the national and regional levels. Changes in the law include reforms in thinking, behaving, and living by the demands of the times.

As a result of globalization that has hit the world today, there have been changes in all aspects of human life, especially in developing countries, including Indonesia. Changes that occur naturally also occur in legal changes because people's needs will change quantitatively and qualitatively. The problems that arise in legal changes are how the law can adapt to these changes and how changes in society do not leave behind the legal order. In addition, the extent to which the community can bind themselves in the development of the law so that there is harmony between the community and the law to give birth to the expected order and peace.

The current globalization that is sweeping the world today is a change in values in people's lives that causes various problems so that it needs to be regulated by the rule of law as law-making and law enforcement is needed as law enforcement. This is important to implement because changes in the value system will continue to occur and is a reality that cannot be denied²⁰.

Concerning this current globalization, the idea that the law should follow from the events that occurred, not lead, should be abandoned. There must be an attitude that states that the law must be a determining factor in creating new norms in people's lives²¹.

If related to the condition of Indonesia since the reform era was launched in 1997, there have been many laws and regulations that have been issued and refined by the development of the current globalization; it is hoped that the laws and regulations that have been issued can bring people to a better life than before²².

²⁰ Ulrich Sieber, "Legal Order in a Global World – The Development of a Fragmented System of National, International, and Private Norms –," *Max Planck Yearbook of United Nations Law Online* 14, no. 1 (2010): 1–49, doi:10.1163/18757413-90000048.

²¹ Mark Olssen, John A. Codd, and Anne-Marie O'Neill, *Education Policy: Globalization, Citizenship and Democracy* (London ; Thousand Oaks, Calif: Sage Publications, 2004).

²² Sidik, "Dampak Undang-Undang Informasi Dan Transaksi Elektronik (UU ITE) Terhadap Perubahan Hukum Dan Sosial Dalam Masyarakat."

Changes and developments in society anywhere in the world are usual symptoms; this is a consequence of the consequences of advancing globalization, especially advances in science and technology²³. These discoveries in various fields led to the modernization of education, modernization in the fields of economy and trade, changes in political developments, etc²⁴. These changes give birth to new values that occur in a society that are very different from those that prevailed before. Conditions like this make people have to change the law by the demands of the times. The laws that are made must make people live in an atmosphere of order and peace in a better social atmosphere before.

According to Arnold M. Rose, as Soerjono Soekanto, there are three general theories regarding social changes related to law. First is the progressive communication of technological discoveries. Second, contact and conflict between cultures. The third is the occurrence of social movements²⁵. Based on these three theories, the law is more a result of the factors that cause social change due to the speeding flow of globalization in various fields of life, which ultimately produces a new culture due to the work, taste, and creativity of a society.

Every human being has their own culture that is different from one another, but every culture has characteristics and properties that are generally applicable to all cultures that exist in this world. As for the generally accepted nature and nature, among others, culture is manifested and transmitted from human behaviour; second, culture has existed before the birth of a particular generation and will not die with the expiration of a particular generation. Third, culture is needed by humans and is manifested in their behaviour; fourth, that culture includes rules that contain the obligations of accepted and rejected actions, prohibited actions and permitted actions.

Based on that, it can be understood that the nature and nature of culture is the attitude and behaviour of humans who are always dynamic, moving, and doing activities to fulfil their life needs by making relationships with other humans. This is why every legal product made to provide order and comfort in people's lives must see and follow the culture of the community where the law will be applied. The law will not be effective if it is forced to apply to the community, even though it is contrary to the culture in that society.

²³ Stacey Knobler, *The Impact of Globalization on Infectious Disease Emergence and Control: Exploring the Consequences and Opportunities, Workshop Summary - Forum on Microbial Threats* (Washington, D.C.: National Academies Press, 2006), doi:10.17226/11588.

²⁴ S. N. Eisenstadt, "Social Change and Modernization in African Societies South of the Sahara," *Cahiers d'études Africaines* 5, no. 19 (1965): 453–71, doi:10.3406/cea.1965.3044.

²⁵ Ellya Rosana, "Modernisasi Dalam Perspektif Perubahan Sosial," *Al-AdYaN* 10, no. 1 (2015): 67–82.

If there is a gap between the law and the situation, the current law is no longer effective. Therefore changes must be made immediately. According to Hugo Sinzheimer, change is always felt necessary since there are gaps between the state of events and relations in society and the laws that govern it. However, the rule of law cannot be separated from the things that it regulates, so that when the things that should have been regulated have changed in such a way, of course, a legal change is required to adapt so that the law can be effective in its regulation.

What is called legal culture is nothing but the overall attitude of the community and the value system that exists in society which will determine how the law should apply in society. This legal culture by Friedmann is referred to as the motor of justice.²⁶

D. Conclusion and Recommendation

Thus, legal culture and legal awareness are two things that can be developed well in an integrated manner so that the community can accept the legal reform that is implemented as a guideline of behaviour that must be followed. Although the law made meets the requirements determined philosophically and juridically, if the legal awareness of society does not have the responsibility to obey and comply with the rules of law does not exist, then the rules of law made will not be effective in the life of society.

REFERENCES

- Arif, Yuddin Chandra Nan. "Dimensi Perubahan Hukum Dalam Perspektif Sistem Hukum Terbuka." *Jurnal IUS: Kajian Hukum dan Keadilan* 1, no. 1 (2013): 113–27.
- Batubara, Sonya Arini, Monica Agrianti Tanwin, and Yosephine Florentina. "Transplantasi Organ Tubuh Pada Mayat Perspektif Hukum Positif Indonesia." *Diversi Jurnal Hukum* 7, no. 1 (2021): 129–50.
- Bresser-Pereira, Luiz Carlos. "Globalization, Nation-State and Catching Up." *Revista de Economia Política* 28, no. 4 (December 2008): 557–76. doi:10.1590/S0101-31572008000400002.
- Chandra, Septa. "Politik Hukum Pengadopsian Restorative Justice Dalam Pembaharuan Hukum Pidana." *FIAT JUSTISIA: Jurnal Ilmu Hukum* 8, no. 2 (August 13, 2015): 255–77. doi:10.25041/fiatjustisia.v8no2.301.
- Djasmani, H Yacob. "Hukum Sebagai Alat Rekayasa Sosial Dalam Praktek Berhukum Di

²⁶ Muh Sudirman Sesse, "Budaya Hukum Dan Implikasinya Terhadap Pembangunan Hukum Nasional," *Jurnal Hukum Diktum* 11, no. 2 (2013): 171–79.

- Indonesia.” *Masalah-Masalah Hukum* 40, no. 3 (2011): 365–74.
- Eisenstadt, S. N. “Social Change and Modernization in African Societies South of the Sahara.” *Cahiers d’études Africaines* 5, no. 19 (1965): 453–71. doi:10.3406/cea.1965.3044.
- Goni, Go Christian Bryan. “Perbuatan Menyimpan Dan Memperdagangkan Bahan Petasan Yang Mengakibatkan Hancurnya Rumah Penduduk Ditinjau Dari Kitab Undang-Undang Hukum Pidana Dan Undang-Undang Darurat Republik Indonesia Nomor 12 Tahun 195.” *Calyptra: Jurnal Ilmiah Mahasiswa Universitas Surabaya* 8, no. 1 (2019): 1629–41.
- Hidayat, Arif. “Dialektika Fungsional Antara Hukum Dan Otoritas Kekuasaan Negara.” *Masalah-Masalah Hukum* 42, no. 4 (2013): 565–75.
- Khisni, H A. *Transformasi Hukum Islam Ke Dalam Hukum Nasional*. Semarang: Unissula Press, 2011.
- Knobler, Stacey. *The Impact of Globalization on Infectious Disease Emergence and Control: Exploring the Consequences and Opportunities, Workshop Summary - Forum on Microbial Threats*. Washington, D.C.: National Academies Press, 2006. doi:10.17226/11588.
- Manan, Abdul. *Aspek-Aspek Perubahan Hukum*. Jakarta: Kencana, 2005.
- Melayu, Hasnul Arifin, Rusjdi Ali Muhammad, Zawawi Abu Bakar, Ihdi Karim Makinara, and Abdul Jalil Salam. “Syariat Islam Dan Budaya Hukum Masyarakat Di Aceh.” *MEDIA SYARI’AH: Wahana Kajian Hukum Islam dan Pranata Sosial* 23, no. 1 (2021): 55–71.
- Noor, Muhammad. “Unifikasi Hukum Perdata Dalam Pluralitas Sistem Hukum Indonesia.” *Mazahib* 13, no. 2 (2014): 115–24.
- Nurhardianto, Fajar. “Sistem Hukum Dan Posisi Hukum Indonesia.” *Jurnal TAPIS* 11, no. 1 (2015): 34–45.
- Nurhayati, Yati, Ifrani Ifrani, and M. Yasir Said. “Metodologi Normatif dan Empiris dalam Perspektif Ilmu Hukum.” *Jurnal Penegakan Hukum Indonesia* 2, no. 1 (January 17, 2021): 1–20. doi:10.51749/jphi.v2i1.14.
- Olssen, Mark, John A. Codd, and Anne-Marie O’Neill. *Education Policy: Globalization, Citizenship and Democracy*. London ; Thousand Oaks, Calif: Sage Publications, 2004.
- Rosana, Ellya. “Modernisasi Dalam Perspektif Perubahan Sosial.” *Al-AdYaN* 10, no. 1 (2015): 67–82.
- Septiani, Rina. “Keadilan Jender dan Sanksi atas Istri dalam Hukum Formal Keluarga Islam.” *Khazanah: Jurnal Studi Islam dan Humaniora* 12, no. 2 (September 5, 2015): 69–99. doi:10.18592/khazanah.v13i1.516.
- Sesse, Muh Sudirman. “Budaya Hukum Dan Implikasinya Terhadap Pembangunan Hukum Nasional.” *Jurnal Hukum Diktum* 11, no. 2 (2013): 171–79.
- Sidik, Suyanto. “Dampak Undang-Undang Informasi Dan Transaksi Elektronik (UU ITE) Terhadap Perubahan Hukum Dan Sosial Dalam Masyarakat.” *Jurnal Ilmiah WIDYA* 1, no. 1 (2013): 1–7.

- Sieber, Ulrich. "Legal Order in a Global World – The Development of a Fragmented System of National, International, and Private Norms –." *Max Planck Yearbook of United Nations Law Online* 14, no. 1 (2010): 1–49. doi:10.1163/18757413-90000048.
- Sinaga, Erlina. "Politik Legislasi Hukum Tidak Tertulis Dalam Pembangunan Hukum Nasional." *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 8, no. 1 (May 15, 2019): 1–18. doi:10.33331/rechtsvinding.v8i1.306.
- Soekanto, Soerjono. *Pengantar Penelitian Hukum*. Jakarta: Universitas Indonesia, 1989.
- Suadi, Amran. *Penyelesaian Sengketa Ekonomi Syariah Teori Dan Praktik*. Jakarta: Kencana, 2017.