



Implementation of Pancasila Values in the Formation of Law No. 1 of 2023 (New Criminal Code)

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ARTICLE INFO

Keywords: Pancasila, New Criminal Code, Criminal, 1945 Constitution

Received : 15, December

Revised : 29, December

Accepted: 12, January

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ABSTRACT

The historical journey of the Indonesian nation from the colonial era to independence can be understood as a paradigmatic journey. Politically, Indonesia underwent a transformation from a peripheral nation to an entity that took over the center of power through the proclamation of independence in August 1945, moving from the Dutch East Indies to the Republic of Indonesia. Not all nations that have achieved independence have tried to build a new life based on innovative principles. In this context, the role of Pancasila and the 1945 Constitution (1945 Constitution) has a very important significance to these fundamental changes. Pancasila, as a basic state norm (*staatsfundamentalnorm*), functions as a grand design for society and a new life in Indonesia. Similarly, the establishment of Law Number 1 of 2023 concerning the National Criminal Code (KUHP) still reflects the values of Pancasila as the country's basic norm which will come into effect in 2026. Law Number 1 of 2023 (New Criminal Code) introduces a number of new criminal concepts that are different from the previous Criminal Code. This renewal is expected to be able to answer the legal challenges faced today and replace colonial concepts that have become obsolete and no longer relevant in overcoming contemporary problems. This update covers three main issues in criminal law: first, the formulation of unlawful acts; second, criminal liability, both against individuals as perpetrators and against legal entities; and third, the type of crime and actions that can be applied. The change in the concept of penal in the National Criminal Code is influenced by the development of criminal theory, which shows a shift from a retributive approach to restorative justice. Therefore, the purpose of criminalization is not only to focus on punishment, but also to try to balance two aspects of community protection, namely the victim and the perpetrator.

INTRODUCTION

As a country based on Pancasila, Indonesia shows a strong commitment to realizing a fair and equitable legal system. Pancasila as the basis of the state provides direction and guidelines in the process of forming laws in Indonesia. In its capacity as a democratic country, Indonesia is determined to reform and improve the law in line with the development of the times and the demands of society. Thus, understanding the role of Pancasila in legal reform in Indonesia is very important. As a country based on Pancasila, Indonesia shows a strong commitment to realizing a fair and equitable legal system. Pancasila as the basis of the state provides direction and guidelines in the process of forming laws in Indonesia. In the context of being a democratic country, Indonesia is determined to reform and improve laws in accordance with the times and the demands of society. Therefore, understanding the role of Pancasila in legal reform in Indonesia is very important, especially to ensure justice for all people. The significance of Pancasila's role in this legal reform is the basis for the author to raise the topic in this paper.

The State of Indonesia is a country based on law, this affirmation is constitutionally stated in the 1945 Constitution which states: "The State of Indonesia is based on law, not based on power alone." In addition, it was stated that "The Government of Indonesia is based on a constitutional system, not absolute." The urgency of this affirmation prompted the holding of the third amendment to the 1945 Constitution in 2001, which reiterated the statement in Article 1 Paragraph 3: "The State of Indonesia is a state of law."

Law in Indonesia has a fundamental role in describing and explaining the legal situation in this country which is closely related to the 1945 Constitution of the Republic of Indonesia. In this context, there are a number of paradigms that can be recognized from the Constitution, such as: Almighty Godhead, Humanity, Unity, Democracy, Social Justice, Family, Harmony, and Deliberation. These paradigms serve as guidelines in the administration of the state of law, which includes law-making, law enforcement, and judicial processes.

There are four important conditions or characteristics that are interconnected in a state of law, namely: The first is the principle of legality, which shows that the government acts in accordance with existing laws; the second is the existence of freedom and independence in judicial power, especially in carrying out the functions of law enforcement and justice; the third is the guarantee of protection of human rights; and the fourth is the existence of clear regulations regarding the authority and responsibility of state institutions.

THEORETICAL REVIEW

Implementation of Pancasila Values in the Formation of Law Number 1 of 2023 concerning the Criminal Code (New Criminal Code)

The establishment of Law Number 1 of 2023 concerning the Criminal Code (New Criminal Code) is an important milestone in the Indonesian legal system that needs to be reviewed from the perspective of the basic theory of the state, especially Pancasila as the ideology of the Indonesian state. Pancasila as the nation's philosophy of life has a central role in the formation of public policies, including legal products such as the Criminal Code. Therefore, a theoretical

study of the implementation of Pancasila values in the process of forming the New Criminal Code is very important to provide an overview of the extent to which these values are reflected in the articles in the law.

1. Pancasila as a Legal Basis in the Formation of Laws

Pancasila, as the ideology of the state, not only functions as a moral and philosophical guide, but also as a foundation in the formation of laws and regulations. The precepts in Pancasila provide direction for legislation that aims to create social justice, respect human rights, and realize national unity. In the context of the New Criminal Code, every legal norm contained in it must consider the values of Pancasila as a reference in drafting articles related to criminal sanctions, human rights protection, and social justice.

According to legal theory, the formation of a law must be based on the principles of justice, utility, and legal certainty. Pancasila provides very relevant guidance in the application of these three principles in the Indonesian criminal law system. The application of Pancasila values in the formation of the New Criminal Code will be seen from how each precept in Pancasila can be translated into new articles of the Criminal Code to create a just, prosperous, and harmonious society.

2. Application of Human Values in Criminal Law (Second Precept of Pancasila)

The second precept of Pancasila, which reads "Fair and civilized humanity", contains the basic value of the protection of human rights. In the context of criminal law, this is related to how sanctions imposed by the state must pay attention to humanitarian aspects, not violate the basic rights of individuals, and uphold human dignity.

A relevant legal theory in this regard is the theory of the protection of human rights in criminal law. According to this theory, criminal law must be oriented towards the protection of individual rights, both in the judicial process and in the execution of criminal sanctions. Therefore, the establishment of the New Criminal Code must reflect the spirit of protecting individuals from acts that degrade their dignity, both through the prevention of abuse of authority by law enforcement and through arrangements that ensure more humane criminal sanctions.

3. Social Justice in the Formation of Criminal Law (Fifth Precept of Pancasila)

The fifth precept of Pancasila, namely "Social justice for all Indonesian people", underlines the importance of equitable distribution of justice for all levels of society. In social law theory, social justice entails the application of laws that are non-discriminatory and provide equal opportunities for all individuals, regardless of their social, economic, and political background.

In the context of the New Criminal Code, this can be seen from how this law can provide justice for all Indonesian people, including the

protection of marginalized and vulnerable groups. This study will focus on the analysis of whether the establishment of the New Criminal Code provides sufficient space for substantive justice, for example by regulating the reduction of sentences for offenders undergoing rehabilitation or through restorative justice mechanisms that emphasize more on rehabilitation and reconciliation than on mere punishment.

4. Deliberation for Consensus in Law Formation (Fourth Precept of Pancasila)

The fourth precept of Pancasila, "Democracy led by wisdom in deliberation/representation", emphasizes a democratic and inclusive decision-making process. In the formation of the New Criminal Code, the application of this precept requires wide public participation, both from the general public, academics, legal practitioners, and groups directly affected by criminal law policies.

The theory of deliberative democracy explains that good law-making must involve open dialogue between various parties, in order to produce legal products that not only reflect the interests of certain groups, but also consider the public interest. Therefore, this study is important to assess whether the New Criminal Code legislation process involves deliberations that take into account various perspectives and whether the results are acceptable to various groups of society.

5. Rehabilitation and Character Development in the Criminal Law System (First and Fourth Precepts of Pancasila)

The first precept of Pancasila, "The One Godhead", provides a moral foundation that leads to respect for spiritual and religious values in community life. In addition, the fourth precept of Pancasila also encourages deliberations that favor common welfare. In this case, the formation of the New Criminal Code not only aims to punish, but also to foster the character of criminal offenders.

Character development theory in criminal law emphasizes the importance of a more rehabilitative and restorative approach, not just retribution. Further research can analyze whether the New Criminal Code already includes a mechanism to provide opportunities for criminal offenders to improve themselves and return to contributing positively to society.

METHODOLOGY

This research aims to explore and explore the application of Pancasila values in legal regulations in Indonesia using a descriptive qualitative approach. Through in-depth analysis of qualitative data obtained from various sources such as journals, observations, and/or document analysis, this study seeks to provide a comprehensive description of the phenomenon being studied, understand the perspectives and experiences of the individuals involved, and identify patterns, themes, and emerging relationships. In addition, this research also aims to

produce a deeper understanding of the broader context related to the application of Pancasila values in legal regulations, with the hope of making a significant contribution to our understanding and enriching qualitative literature in this field of study.

RESULTS AND DISCUSSION

Pancasila is the basis of the Indonesian state as stated in the 1945 Constitution. Pancasila has a significant role in legal reform in Indonesia, as it serves as an ideological foundation for the formation of laws and public policies. In addition, Pancasila is also the basis of Indonesia's national legal system, which adheres to the principle of the state of law which ensures that the law applies equally to all citizens without exception. These principles are in line with the values contained in Pancasila, such as social justice and equality.

In the context of legal reform, Pancasila plays a role as a guide in drafting laws that are in favor of the interests of the Indonesian people as a whole. Pancasila values, such as mutual cooperation and social justice, are guidelines in the formulation of laws that regulate various aspects of people's lives, including education, health, and social protection. Therefore, Pancasila has a very important role in legal reform in Indonesia, providing ideological guidance in the formation of laws and public policies that are fair and beneficial for all people.

Pancasila also serves as the source of all legal sources, which means that all legal provisions, including in efforts to reform criminal law, must refer to Pancasila. This requires the reform of the criminal law to reflect and contain the values contained in each precept of Pancasila.

Legal provisions should reflect every precept in Pancasila as an effort to achieve justice and community welfare:

1. First Precept: Represents the principle of the one Godhead.
2. Second Precept: Focusing on human rights and obligations.
3. Third Precept: Strengthening the principle of Indonesian unity.
4. Fourth Precept: Affirming that sovereignty lies in the hands of the people.
5. Fifth Precept: Prioritizing the principle of justice.

The legal principles of Pancasila function as the philosophical foundation of the state contained in the Indonesian Constitution and are the source of various legal norms. Pancasila as the basis of the state has a higher position than the Constitution and cannot be changed through legal mechanisms, except in situations where the Republic of Indonesia collapses. Pancasila must also be the basis in every law and regulation.

As a fundamental norm, Pancasila serves as a guide in decision-making by the government, state institutions, and society as a whole. In the context of the Prismatic Conception, the principles of the Pancasila State of Law – such as deliberation for consensus, mutual cooperation, justice, and diversity – are used as a reference in making public policies that are consistent with Pancasila values. Pancasila has a crucial role in Indonesia's legal system and governance, is recognized as a state ideology, and is the main basis for drafting the constitution.

As an ideology that unites the Indonesian nation, Pancasila contributes to the achievement of the ideals of a just, prosperous, and sovereign country.

As a principle of Indonesian law, Pancasila provides a clear definition, instills enthusiasm, and becomes the foundation of the ideology of the state and nation. Pancasila also functions as the source of all sources of state law, regulated through various stages and processes by law. In addition, Pancasila serves as the foundation for the development of legal science within the framework of the country's legal system. In this context, Pancasila is the legal ideal (*rechtsidee*) that drives the administration of the state when it is applied in law-making. Therefore, Indonesian citizens need to actively supervise the administration of the state so that it remains in accordance with the values of Pancasila, which is the essence and spirit of state administration. In the context of the state of law, there are four important conditions or characteristics that are interrelated, namely: first, the principle of legality, which emphasizes that government actions must be based on applicable law; second, the independence and independence of judicial power, which is essential in law enforcement and justice; third, ensuring the protection of human rights; and fourth, clear arrangements regarding the authority of state institutions.

Currently, the Criminal Code (KUHP) in Indonesia still reflects the colonial legacy, which has the potential to cause abuse of power. This can be seen from judicial institutions that tend to be less responsive, often controversial decisions, and increasing legal mafia practices. This situation illustrates that the implementation of the concept of the state of law and Pancasila values in state practice and community life has not been optimal.

The meaning of the national Criminal Code has also undergone evolution, in line with the mission carried out. First, the mission of "decolonizing" the Criminal Code, which is reflected in the efforts to codify. Along with the development of the nation's history, this goal is getting broader, covering both national and international dynamics. Second, the mission of "democratization of criminal law," which can be seen by the accommodating of criminal acts against human rights and the elimination of the crime of sowing hostility, which is now formulated as a criminal act of insult. Third, the mission of "consolidation of criminal law," which is necessary because of the rapid growth of criminal law legislation since independence, both inside and outside the Criminal Code, so it is necessary to reorganize within the framework of the principles of criminal law regulated in Book I of the Criminal Code.

Thus, the transformation of criminal law in Indonesia is important to create a legal system that is fairer and responsive to the needs of the community. The legal politics that the new Criminal Code wants to realize is a new paradigm of criminal law and a modern criminal system, a *new paradigm of Criminal law* that explores Indonesian values to eliminate colonial nuances in the substance of the old Criminal Code, namely embodying corrective justice, rehabilitative justice, restorative justice in the 1st book as an operator of the second book and other criminal provisions outside the Criminal Code, the formulation of criminal objectives and guidelines, and contains alternative criminal sanctions other than prison sentences. The application of *restorative justice* in criminal cases is not

carried out automatically, especially at the investigation stage. Only cases with low severity and fines that do not exceed the provisions that have been stipulated in several Indonesian police regulations on *restorative justice* can apply this approach. In other words, this approach is more relevant for cases that are considered minor, where the main goal is to improve the relationship between the parties involved, not just punish the perpetrator (**Hosnah, 2024**). Restorative justice itself is not found in the new Criminal Code, but the regulation of restorative justice is implicitly contained in several updates to the principles of criminal law in the 1st book on general rules and adjustment of sanctions in the second book on criminal acts using the modified Delphi method.

There are at least 9 principles of reform in the principles of criminal law in the new Criminal Code that contain the values of restorative justice, including the following:

1. The enactment of a law that lives in a living law society in a certain area with all its local wisdom which in addition to being a criminal act (Article 12) can also function as a justification that negates the illegality (Article 35)
2. The regulation of criminal complaints for victims of criminal complaints who are not yet 16 years old who have the right to complain are their parents or guardians in Article 25 and the mechanism for withdrawing complaints within 3 months (Article 30).
3. The formulation of the objectives of criminalization, objectivity of sentencing, namely for the prevention of society, the resolution of conflicts due to criminal acts and murders, the sense of remorse and exemption from guilt for the perpetrators of criminal acts, and the punishment is not to degrade human dignity (Article 51) and (Article 52).
4. The formulation of the guidelines of sentences is that Judges, including investigators and public prosecutors, if they find a conflict between legal certainty and justice, must prioritize justice (Article 54 paragraph 1), the obligation of Judges, including investigators and public prosecutors, to pay attention to the mental attitude of the perpetrator, the influence of the criminal on the future, the influence of the perpetrator of the criminal act on the victim or his family, and forgiveness from the victim or the victim's family (Article 54 paragraph 1)
5. In the context of judicial pardon, there are elements that consider the severity or severity of the act, the personal condition of the perpetrator, as well as the situation when the criminal act was committed and the development afterwards, which can be the basis for not imposing a criminal sentence or not applying legal action, taking into account the aspects of justice and humanity (Article 54 paragraph 2).
6. Prison sentences should not be imposed if there are a number of circumstances regulated in Article 70, including: the victim's losses

and suffering are not too significant, the defendant or suspect has provided compensation to the victim, the application of imprisonment will cause great suffering for the defendant or his family, and coaching outside the penitentiary is expected to be successful for the defendant.

7. There is an arrangement regarding the obligation to diversion for children who commit criminal acts that are threatened with imprisonment for less than seven years and are not repeat offenses (Article 112).
8. The prosecutorial authority may be lost if the complaint is withdrawn for a criminal complaint or if there has been a settlement outside the judicial process, in accordance with the provisions stipulated in the law (Article 132 paragraph 1 letters f and g).

Perpetrators who commit acts that are considered to violate the legal norms applicable in the community can be subject to criminal penalties in the form of fulfilling local customary obligations, which is considered equivalent to a category II fine (Article 66 paragraph 1 letter f, Article 96, and Article 597).

CONCLUSION

Pancasila is the basis of the Indonesian state as stated in the 1945 Constitution. Pancasila has a significant role in legal reform in Indonesia, as it serves as an ideological foundation for the formation of laws and public policies. In addition, Pancasila is also the basis of Indonesia's national legal system, which adheres to the principle of the state of law which ensures that the law applies equally to all citizens without exception. These principles are in line with the values contained in Pancasila, such as social justice and equality.

1. First Precept: Represents the principle of the one Godhead.
2. Second Precept: Focusing on human rights and obligations.
3. Third Precept: Strengthening the principle of Indonesian unity.
4. Fourth Precept: Affirming that sovereignty lies in the hands of the people.
5. Fifth Precept: Prioritizing the principle of justice.

The legal principles of Pancasila function as the philosophical foundation of the state contained in the Indonesian Constitution and are the source of various legal norms. Pancasila as the basis of the state has a higher position than the Constitution and cannot be changed through legal mechanisms, except in situations where the Republic of Indonesia collapses. Pancasila must also be the basis in every law and regulation. As a fundamental norm, Pancasila serves as a guide in decision-making by the government, state institutions, and society as a whole.

In the context of Prismatic Conception, the principles of the Pancasila Law State such as deliberation for consensus, mutual cooperation, justice, and diversity are used as a reference in making public policies that are consistent with Pancasila values. Pancasila has a crucial role in Indonesia's legal system and

governance, is recognized as a state ideology, and is the main basis for drafting the constitution. As an ideology that unites the Indonesian nation, Pancasila contributes to the achievement of the ideals of a just, prosperous, and sovereign country. As a principle of Indonesian law, Pancasila provides a clear definition, instills enthusiasm, and becomes the foundation of the ideology of the state and nation. Pancasila also functions as the source of all sources of state law, regulated through various stages and processes by law. In addition, Pancasila serves as the foundation for the development of legal science within the framework of the country's legal system. In this context, Pancasila is the legal ideal that drives the administration of the state when applied in law-making. Therefore, Indonesian citizens need to actively supervise the administration of the state so that it remains in accordance with the values

Pancasila functions as the core and spirit in the administration of the state. There are four important conditions or characteristics that are interconnected in a country of law, namely: first, the existence of the principle of legality, which affirms that government actions must be based on applicable law; second, the independence and independence of the judiciary, which is crucial in the implementation of law enforcement and justice; third, ensuring the protection of human rights; and fourth, clear arrangements regarding the authority of state institutions.

Currently, the Criminal Code (KUHP) in Indonesia still reflects colonial influences, which have the potential to cause abuse of power. This can be seen from the lack of responsiveness of judicial institutions, often controversial decisions, and the increase in legal mafia cases. This situation shows that the application of the concept of the state of law and the noble values of Pancasila in state practice and community life has not gone according to the expected aspirations.

RECOMMENDATION

1. **Pancasila Education and Socialization:** Improving education about Pancasila at all levels of education to ensure a deep understanding of Pancasila values. This is important to build legal awareness among the public and public officials.
2. **Legal Reform:** Reforming the Criminal Code (KUHP) to better reflect the values of Pancasila, as well as eliminating elements that have the flavor of colonialism. This will help create a fairer legal system that is responsive to the needs of society.
3. **Strengthening the Independence of Judicial Power:** Ensuring the independence and independence of the judiciary in order to be able to enforce law and justice objectively. This includes the provision of sufficient budget and protection for judges in carrying out their duties.
4. **Application of the Principle of Legality:** Encourage the consistent application of the principle of legality at all levels of government to ensure that every government action is based on clear and transparent laws.

5. **Human Rights Protection:** Strengthen human rights protection mechanisms in law and public policy, and increase oversight of institutions tasked with enforcing these rights.
6. **Improving the Responsiveness of Judicial Institutions:** Improving the complaint system and transparency in the judiciary so that the public can supervise the legal process and ensure that there is no abuse of power.
7. **Community Involvement in Supervision:** Encourage active community participation in the supervision of state administration, including in the process of legislation and law enforcement, to ensure compliance with Pancasila values.

Open Dialogue and Deliberation: Prioritize dialogue and deliberation in public decision-making to ensure that all public voices are heard and accommodated.

FURTHER STUDY

Implementation of Pancasila Values in the Formation of Law Number 1 of 2023 concerning the Criminal Code (New Criminal Code)

Pancasila as the basis of the Indonesian state has noble values that guide various aspects of the life of the nation and state, including in the formation of legal products, such as laws. One of the important legal products that has just been passed is Law Number 1 of 2023 concerning the Criminal Code (New Criminal Code). Therefore, it is important to examine the extent to which the implementation of Pancasila values, which include human values, social justice, and respect for human rights, is reflected in the drafting and implementation of this new Criminal Code.

Further research can be focused on several aspects as follows:

1. **Application of Human Values (Second Precept of Pancasila)**

The New Criminal Code must ensure the protection of human rights and justice for all citizens. Further studies can analyze how the articles in the New Criminal Code guarantee individual rights, such as protection of personal freedom, fair treatment, and respect for human dignity. This can include a discussion of the decriminalization of several actions that have been considered violations that are not in accordance with the social and cultural development of Indonesian society.
2. **Social Justice in the Implementation of Criminal Law (Fifth Precept of Pancasila)**

Social justice is a very important value in every Indonesian legal product. The research can explore the extent to which the New Criminal Code reflects the spirit of social justice, for example by regulating criminal sanctions that are non-discriminatory and more oriented towards recovery and coaching. This includes an analysis of efforts to reduce inequalities in law enforcement and the application of punishments in accordance with the level of perpetrators' faults.

3. Respect for Tolerance and Pluralism (Third Precept of Pancasila)
In the context of a multicultural Indonesian society, the New Criminal Code must be able to reflect respect for differences in ethnicity, religion, and belief. The study can examine whether there is a tendency to discriminate in the regulation of the New Criminal Code or whether there are efforts to uphold the value of tolerance, both in the treatment of criminal offenders and in law enforcement.
4. Reform in the Criminal Law System (Fourth Precept of Pancasila)
Pancasila emphasizes deliberation for consensus as a way to solve problems. Therefore, the New Criminal Code should be able to reflect democratic values in the process of its formation and application. This research can analyze whether the legislative process of this law involves broad public participation and accommodates the aspirations of various groups in society, as well as how this law can ensure a more transparent and fair judicial process.
5. The Importance of Character Development in Criminal Law (First and Fourth Precepts of Pancasila)
One of the goals of criminal law is to foster the character of criminals to return to being a productive and respectable part of society. This study can see the extent to which the New Criminal Code supports the goal of rehabilitation of perpetrators of crimes and whether there is room for a restorative justice approach that focuses more on peace and reconciliation between victims and perpetrators.

Overall, this further research is expected to provide a deeper understanding of how Pancasila values are integrated in the formation of the New Criminal Code and how this law can function as an instrument that not only punishes but also fosters Indonesian society to be more dignified and prosperous.

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