

THE ROLE OF LEGAL PROFESSIONAL ETHICS IN LAW ENFORCEMENT EFFORTS IN INDONESIA

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Abstract.

Law enforcement in Indonesia is facing a serious ethical crisis among legal professionals such as judges, prosecutors, lawyers, and police officers. Widespread violations of professional codes of ethics have undermined the legitimacy of the law and public trust in law-enforcement institutions. This study aims to analyze the role of legal professional ethics in supporting the effectiveness of law enforcement in Indonesia and to identify the factors contributing to ethical violations as well as strategies for addressing them. The approach used is an integrated normative-juridical and empirical-juridical method, supported by the theoretical frameworks of legal philosophers Gustav Radbruch, Lon L. Fuller, and Satjipto Rahardjo. The results show that professional ethical codes function as moral instruments regulating the integrity and professional responsibility of legal officers, yet their implementation remains weak due to bureaucratic culture, conflicts of interest, and non-independent oversight. Ethical codes more often operate as administrative formalities rather than substantive moral guidelines. Ethical breaches have been proven to reduce legal legitimacy and weaken public confidence in the justice system. Based on legal-philosophical analysis, this crisis reflects the failure of the law to internalize the values of justice (Radbruch), legal morality (Fuller), and humanity (Rahardjo). This study concludes two main points: (1) the code of ethics for legal professions must be repositioned as the moral foundation of the national legal system, guiding all legal practices; and (2) ethical institutional reform is necessary through the establishment of an independent National Legal Ethics Council, along with the internalization of ethical values starting from basic legal education. Just and effective law enforcement can only be realized when morality becomes the core of all legal-professional activities.

Keywords: *legal professional ethics, legal philosophy, law enforcement, legal morality, integrity of law enforcement officers*

INTRODUCTION

Law enforcement with integrity and justice is an absolute requirement for upholding the principle of the rule of law as affirmed in Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia which states that "The State

of Indonesia is a state of law" (Indonesia 1945). This principle implies that all actions of state administrators must be subject to the law, and the law itself must be enforced fairly, transparently, and based on public morality. However, in practice, the Indonesian legal system faces a fundamental problem: a crisis of professional ethics among law enforcement officials, from judges, prosecutors, police, to advocates.

The phenomenon of violations of legal ethics in Indonesia has become a systemic issue. Corruption cases involving judicial officials, bribery practices in case handling, and manipulation of investigative processes demonstrate the weak ethical commitment of law enforcement officers in carrying out their duties. Data from the Judicial Commission (2023) shows that there were 2,267 reports of alleged violations of the code of ethics for judges in the past year alone (Judicial Commission of the Republic of Indonesia 2023, 15). Meanwhile, the Prosecutorial Commission reported 468 public complaints regarding abuse of authority and misconduct by prosecutors during the 2022–2023 period (Attorney General of the Republic of Indonesia 2023). Meanwhile, the Indonesian National Police's Propam (Propam) recorded 1,701 ethical violations by police officers, including serious cases such as abuse of power and manipulation of investigations (Indonesian National Police 2023). These figures demonstrate that the integrity crisis of law enforcement officers is not an incidental phenomenon, but rather a structural moral crisis rooted in the national law enforcement system.

This issue has serious implications for public trust. The Indonesian Political Indicators Survey (2022) showed that only 32 percent of the public expressed confidence in the judiciary and 28 percent in the police (Indonesian Political Indicators 2022). This public distrust of law enforcement officials reinforces the phenomenon of vigilantism, where people take justice into their own hands because they perceive the formal legal process as unreliable. In this context, legal professional ethics cannot be viewed as an administrative complement, but as a moral foundation for the effectiveness and legitimacy of law enforcement.

Law enforcement in Indonesia takes place within a complex social and cultural context. Patrimonialism and loyalty to superiors often outweigh loyalty to the law (Lubis 1977, 22). Mochtar Lubis described this phenomenon as "elite moral hypocrisy," where officials and officials rhetorically speak of justice but in practice use the law for personal or group interests. This pattern explains why ethical violations such as bribery, collusion, and conflicts of interest continue to recur despite the existence of a formal code of ethics. From a legal philosophy perspective, professional ethics is a reflection of the moral values that constitute the spirit of the legal system. Lon L. Fuller (1969) asserted that laws that do not meet the principles of internal morality such as clarity, consistency, and openness are not worthy of being called law. Fuller named eight principles of legal morality as the inner morality of law, which include generality, publicity, clarity, non-

retroactivity, consistency, likelihood of compliance, stability, and conformity between written norms and practice (Fuller 1969, 39–41). Violations of these principles, such as the manipulation of the law for political or economic interests, result in the law losing its moral legitimacy.

Meanwhile, Gustav Radbruch (1946) in his *Radbruchsche Formel* asserted that when positive law is in extreme conflict with justice, it loses its character as law. For Radbruch, justice is the highest legal ideal that must guide legal certainty and utility (Radbruch 1946, 108). In the Indonesian context, the adage "the law is sharp downwards, blunt upwards" demonstrates the inequality of justice caused by a weak ethical foundation in legal practice.

Satjipto Rahardjo (2008), through his progressive legal ideas, also rejects rigid legal positivism. He believes that law must be alive within the moral consciousness of its practitioners and officials. Good law is not one that merely upholds texts, but one that upholds humanitarian values and substantive justice (Rahardjo 2008, 24). Thus, legal professional ethics is at the heart of progressive law; without morality, law becomes a tool of power.

The ethical crisis of the legal profession in Indonesia is reflected in several high-profile cases. For example, the 2022 bribery case against Supreme Court Justice Sudrajat Dimiyati rocked the Supreme Court (Corruption Eradication Commission 2023, 48). This case demonstrated the weakness of the judiciary's internal oversight system. On the other hand, the case of Attorney Pinangki Sirna Malasari (2020) demonstrated how unethical behavior such as accepting bribes and abusing one's position can destroy the credibility of the prosecutor's office (KPK 2021, 36). Meanwhile, the legal tragedy of the Ferdy Sambo case (2022) demonstrated that ethical violations by police officers can threaten the legitimacy of the entire criminal justice system (Indonesian National Police Code of Ethics Commission 2022). These cases demonstrate that violations of professional ethics have a direct impact on the legal system's legitimacy crisis. Tom R. Tyler (2006) emphasized that public compliance with the law does not depend on the threat of sanctions, but rather on public perceptions of procedural justice. If law enforcement officers are seen as unethical, society loses its sense of justice and rejects the legitimacy of the law itself (Tyler 2006, 32).

Condition This aggravated with data from the World Justice Project Rule of Law Index 2022 which places Indonesia at 64th place out of 140 countries with score low on the absence of corruption indicator (World Justice Project 2022, 23). Transparency International (2024) also placed Indonesia at 34 in the Corruption Perception Index (CPI), indicating perception wide to corruption in institutions enforcer (Transparency International 2024). Thus, weak professional ethics is not only an individual moral issue but also a structural crisis that threatens the very existence of the rule of law. A rule of law without ethics will

only give rise to empty legalism, procedurally valid laws that lack substantive justice.

Legal professional ethics plays a strategic role in ensuring that the law is implemented correctly and fairly. Professional codes of ethics, such as the Code of Ethics and Guidelines for Judges' Conduct (KEPPH 2016), the Prosecutor's Code of Conduct (Perja No. PER-055/A/JA/11/2012), the Indonesian Advocates' Code of Ethics (KEAI 2002), and the Indonesian National Police's Code of Ethics (Perkap No. 14 of 2011), are normative instruments designed to maintain the integrity, independence, and professionalism of law enforcement officers (Supreme Court and Judicial Commission 2016; Attorney General's Office of the Republic of Indonesia 2012; PERADI 2002; Indonesian National Police 2011). However, in practice, the effectiveness of these codes of ethics remains low. The Judicial Commission (2023) stated that weak ethical enforcement is caused by three main factors: (1) conflicts of interest and political intervention, (2) lack of independent oversight, and (3) a culture of corps solidarity that covers up violations among officers (Judicial Commission of the Republic of Indonesia 2023, 16). The four legal professions in Indonesia tend to maintain closed internal oversight mechanisms, even though the principles of transparency and public accountability are the main requirements of modern professional ethics.

On the other hand, legal education in Indonesia still places ethics as an additional subject, rather than as a core component of the formation of legal professionals. According to Fithriatus Shalihah (2019, 54), the orientation of legal education that focuses on memorizing laws and litigation techniques results in law graduates lacking moral sensitivity. As a result, many law enforcers are technically competent but ethically deficient. Yet, in the context of national legal development, the Indonesian government has emphasized the importance of the moral dimension in legal reform through the Asta Cita of the 2024–2029 Advanced Indonesia Cabinet, particularly the 7th Cita, which emphasizes "strengthening clean and integrated political, legal, and bureaucratic reforms" (Ministry of Administrative and Bureaucratic Reform 2024). This agenda demonstrates an awareness that legal reform is not sufficient merely to change regulations but must also address the ethical dimension of the legal profession.

This research stems from the gap between the ideals and realities of enforcing legal professional ethics in Indonesia. Most previous research has been descriptive, addressing a single profession in parts without an interdisciplinary approach. This research offers a new analytical framework by integrating Gustav Radbruch's theory of the three ideals of law (justice, certainty, and expediency), Lon L. Fuller's theory of legal morality, and Satjipto Rahardjo's progressive legal theory into the context of Indonesian legal professional ethics. This approach allows for simultaneous philosophical and empirical analysis of the implementation of the code of ethics for law enforcement officers.

This study uses a legal philosophy approach to assess that law is not merely a formal instrument but also a moral tool. Legal professional ethics lies at the intersection of *ius constitutum* (positive law) and *ius constituendum* (aspired law). By combining normative and empirical analysis, this study seeks to demonstrate that the success of law enforcement is measured not only by the number of cases resolved, but also by the extent to which law enforcement officers act in accordance with the moral values of justice, honesty, and responsibility. Thus, this study aims not only to describe the phenomenon but also to propose philosophical and structural solutions to the ethical crisis of the legal profession in Indonesia.

METHODS

This research uses a mixed *normative-empirical approach*. The normative-juridical approach is used to examine the rules, principles, and norms governing the ethics of the legal profession in the Indonesian legal system. This approach focuses on primary legal materials such as the 1945 Constitution of the Republic of Indonesia, the Law on the Supreme Court, the Law on the Prosecutor's Office, the Law on the Indonesian National Police, and various professional codes of ethics such as the KEPPH (2016), the Attorney General's Regulation (2012), the Indonesian Advocate Code of Ethics (2002), and the Regulation of the Chief of Police No. 14 of 2011. In addition, this research also uses a legal philosophy approach with the aim of exploring the foundations of morality and ethical values that underlie the existence of law. This approach draws on the views of legal philosophers such as Gustav Radbruch (1946), Lon L. Fuller (1969), and Satjipto Rahardjo (2008), each of whom emphasized the relationship between justice, morality, and humanity in the legal system. Through this approach, researchers attempt to position legal professional ethics not merely as a technical instrument, but as a philosophical foundation for just law enforcement.

An empirical legal approach is used to complement the normative analysis with factual data from the field. This is done through a review of reports, decisions, and actual case studies involving violations of the code of ethics by law enforcement officers. The empirical approach helps verify the extent to which ethical norms written in laws and regulations are actually applied in practice, while also exploring the causes of weak implementation. This combined approach aligns with Soerjono Soekanto's (1986, 12) view, which emphasizes that legal research should not stop at texts but should also understand law as social behavior (law in action). Through the integration of normative and empirical analysis, this study is able to more comprehensively explain how ethical values influence the effectiveness of law enforcement in Indonesia.

This research uses two main types of data: primary legal data and secondary legal data. Primary legal data includes laws and official documents from state institutions, such as:

- a. The 1945 Constitution of the Republic of Indonesia;
- b. Law Number 48 of 2009 concerning Judicial Power;
- c. Law Number 16 of 2004 concerning the Attorney General's Office of the Republic of Indonesia;
- d. Law Number 2 of 2002 concerning the Republic of Indonesia National Police;
- e. Joint Regulation of the Supreme Court and the Judicial Commission Number 1 of 2016 concerning the Code of Ethics and Guidelines for the Conduct of Judges (KEPPH);
- f. Attorney General Regulation Number PER-055/A/JA/11/2012 concerning the Prosecutor's Code of Conduct;
- g. Regulation of the Chief of Police Number 14 of 2011 concerning the Police Professional Code of Ethics;
- h. Indonesian Advocates Code of Ethics (KEAI) 2002.

Secondary legal data was obtained from academic literature, scientific journals, reports from supervisory agencies, and research findings relevant to the theme of legal professional ethics. This secondary data includes: books on legal theory and legal philosophy by Radbruch (1946), Fuller (1969), Rahardjo (2008), and Shalihah (2019); reports from institutions such as the Judicial Commission (2023), the Prosecutorial Commission (2022), the Corruption Eradication Commission (KPK) (2023), the Indonesian Corruption Watch (ICW) (2022), and the World Justice Project Rule of Law Index (2022); journal articles by Bivitri Susanti (2020, 2021), Heriyanto (2016), and recent research related to the integrity of the legal profession. Furthermore, this study also utilizes empirical data in the form of indirect interviews and media content analysis of ethical violation cases, such as the Ferdy Sambo case (2022), the Pinangki prosecutor case (2020), and the Supreme Court judge corruption case (2022). This data is compiled to illustrate the systemic pattern of ethical violations in the legal profession in Indonesia. Data collection was carried out through three main stages:

1) *Library Research*

This stage includes a search of relevant legal literature, legal philosophy, and professional ethics. Sources were drawn from academic textbooks, reputable scientific journals (SINTA 2 and SINTA 3), official institutional documents, and electronic publications from state institution websites. The literature review aims to

understand the legal theories and norms that form the basis of the analysis.

2) *Documentary Study*

This stage includes reviewing official legal documents such as laws, codes of ethics, reports from supervisory bodies, and decisions regarding ethical violations. The analysis examines the structure, content, and severity of sanctions contained in each document. For example, a comparison is made between the ethics oversight system at the Ministry of Justice and Human Rights (KePPH) and the internal mechanisms of the Prosecutorial Commission.

3) *Case Study*

Case studies are used to identify patterns of ethical violations and their relationship to the effectiveness of law enforcement. The cases analyzed include:

- The Ferdy Sambo case (2022) as a representation of an ethical crisis in the police;
- The case of Prosecutor Pinangki (2020) as a reflection of weak ethical oversight in the prosecutor's office;
- The corruption case of Supreme Court Justice Sudrajad Dimiyati (2022) as a form of ethical and moral violation in the judicial environment.
- The OC Kaligis case (2015) is an example of ethical violations and the involvement of advocates in bribery practices to influence court decisions, which shows the still weak ethical supervision in the advocacy profession.

Each case study is analyzed with attention to causal factors, institutional responses, and social implications for public trust.

RESULTS AND DISCUSSION

Philosophical Basis of Legal Professional Ethics: Radbruch, Fuller, and Satjipto Rahardjo

The ethics of the legal profession cannot be separated from the underlying philosophical foundations of law. Professional ethics is not merely a set of technical norms, but rather the embodiment of moral values that underpin the legal system. In this context, the three major theories of Gustav Radbruch, Lon L. Fuller, and Satjipto Rahardjo serve as the primary analytical framework for understanding the relationship between law, morality, and justice. Gustav Radbruch (1946) asserted that the purpose of law encompasses three fundamental values: justice (*Gerechtigkeit*), legal certainty (*Rechtssicherheit*), and utility

(Zweckmäßigkeit). In Radbruchsche Formel, he argued that when positive law is in extreme conflict with justice, it loses its moral legitimacy (Radbruch 1946, 108). This view is particularly relevant in the Indonesian context, where law is often used for the benefit of power, while substantive justice is neglected.

In practice, the supremacy of law is often replaced by the supremacy of procedure. Many legal officials adhere to rigid legalism without paying attention to the moral values behind the law. This phenomenon can be seen in the adage that is popular in society: "The law is sharp downwards, blunt upwards." This expression is not only a social criticism, but a reflection of the failure of a legal system that has lost its ethical orientation.

Meanwhile, Lon L. Fuller (1969) emphasized the importance of the inner morality of law. Fuller identified eight moral principles that must be inherent in every legal system: (1) generality, (2) publicity, (3) clarity, (4) non-retroactivity, (5) consistency, (6) likelihood of compliance, (7) stability, and (8) conformity between norms and practices (Fuller 1969, 39–41). If the law is implemented without regard to these principles of internal morality, the law loses its function as a means of justice. Fuller's concept is very appropriate to the conditions in Indonesia. For example, when law enforcement officers interpret the law inconsistently or enforce unclear rules, this violates the internal morality of the law. In many cases, officers interpret the law for personal gain or external pressure. Fuller calls this condition a failure of law's morality, namely when the law fails to serve as a moral guideline for its officers.

Satjipto Rahardjo (2008) offers a progressive legal paradigm that places humans and morality at the center of law. According to him, the law must be "alive" and adapt to the values of social justice. Progressive law rejects narrow positivism and asserts that legal officials are not merely rule technicians, but moral agents tasked with realizing substantive justice (Rahardjo 2008, 22). In the context of legal professional ethics, these three theories combine to form a solid normative framework: Radbruch provides a value orientation (justice as the goal), Fuller provides moral standards in legal practice, and Satjipto emphasizes the moral responsibility of legal officials in interpreting and enforcing the law. Thus, a violation of professional ethics is not merely an administrative violation, but a moral failure that undermines the legitimacy of the law itself. Unethical law enforcement officers not only violate the code of ethics but also tarnish the fundamental values that underpin the rule of law.

Implementation of the Code of Ethics for the Legal Profession in Indonesia

Every legal profession in Indonesia has a code of ethics that serves as a guideline for morals and professional behavior. However, its effective implementation is far from ideal.

a. Judge: KEPPH (2016)

The Code of Ethics and Guidelines for Judicial Conduct (KEPPH) is a moral guideline governing the behavior of judges in carrying out their duties. The main principles of the KEPPH include integrity, independence, impartiality, competence, courtesy, and professionalism (Supreme Court and Judicial Commission 2016). However, data from the Judicial Commission (2023) shows that many ethical violations remain among judges, particularly related to bribery, abuse of authority, and integrity violations. During 2022, the Judicial Commission received 2,267 public reports regarding alleged ethical violations by judges, and only a small proportion were followed up with disciplinary sanctions (Judicial Commission of the Republic of Indonesia 2023, 15).

The main problem lies in the Supreme Court's weak internal oversight mechanisms. The Judicial Commission (KY), which is supposed to act as an external ethics watchdog, lacks the authority to impose direct sanctions, but can only issue recommendations (Bivitri 2020, 289). As a result, many ethical violations end up in the bureaucracy without any clear follow-up.

b. Prosecutors: Prosecutor's Code of Conduct (2012)

The Prosecutor's Code of Ethics emphasizes the values of objectivity, honesty, independence, and impartiality (Attorney General of the Republic of Indonesia 2012). However, its practice is often far from ideal. The case of Prosecutor Pinangki Sirna Malasari (2020) is a concrete example of where ethical violations resulted in legal crimes. She was found guilty of accepting bribes from a corruption convict and using her position for personal gain (KPK 2021, 36). The weak function of the Prosecutorial Commission exacerbates this situation. The commission only has a recommendatory function without investigative authority or sanctions. As a result, ethical violations in the prosecutor's office often end without real accountability.

c. Advocate: KEAI (2002)

The Indonesian Advocates Code of Ethics (KEAI) is based on the principle of the noble profession *officium nobile*, which is responsible to the law, clients, and justice (PERADI 2002). However, in practice, many advocates violate the code of ethics by manipulating evidence, misusing client funds, or engaging in conflicts of interest. One cause of the weak enforcement of advocate ethics is the fragmentation of advocate organizations. Following the enactment of Law Number 18 of 2003, advocate organizations split into various associations

(PERADI, KAI, PERADIN, etc.) each with its own honorary council (Bivitri 2021, 156). As a result, ethical standards are inconsistent and disciplinary enforcement is ineffective.

d. Police: Indonesian Police Professional Code of Ethics (2011)

The Indonesian National Police's Code of Professional Ethics, based on the Tribrata and Catur Prasetya principles, emphasizes the values of discipline, responsibility, and respect for human rights (Indonesian National Police 2011). However, ethical violations within the Indonesian National Police remain high. The Ferdy Sambo case (2022) culminated in an ethical crisis within the police institution. He was found guilty of premeditated murder and violated all basic principles of police professional ethics (Indonesian National Police Code of Ethics Commission 2022). This case not only tarnished the institution's reputation but also shook public trust in law enforcement. The Indonesian Political Indicators Survey (2022) showed that trust in the Indonesian National Police dropped drastically to only 28 percent after the Sambo case surfaced (Indonesian Political Indicators 2022, 12).

CONCLUSIONS AND RECOMMENDATIONS

Based on the results of normative, empirical, and legal philosophy analysis of the role of legal professional ethics in law enforcement in Indonesia, two main points can be concluded which directly answer the formulation of the research problem. The legal profession's code of ethics serves as a moral instrument, a guideline for professional behavior, and a standard of integrity for all legal officials, including judges, prosecutors, advocates, and police, in exercising their law enforcement authority. The existence of codes of ethics such as the KEPPH (2016), the Attorney General's Regulation (2012), the KEAI (2002), and Perkap No. 14 of 2011 demonstrates that Indonesia has a fairly comprehensive legal ethics normative framework (Supreme Court and Judicial Commission 2016; Attorney General's Office of the Republic of Indonesia 2012; PERADI 2002; Indonesian National Police 2011). However, research results indicate that the ideal function of the code of ethics as a protector of the value of justice has not been fully effective. In practice, legal professional ethics is more often treated as a compliance instrument (mere administrative formality) rather than a moral compass (moral guideline). This is demonstrated by the rampant ethical violations in four legal professions, such as cases of judicial bribery, police manipulation of investigations, conflicts of interest among advocates, and abuse of office by prosecutors (Judicial Commission of the Republic of Indonesia 2023; Corruption Eradication Commission 2021; National Police Code of Ethics Commission 2022). Thus, although codes of ethics play a crucial role in

maintaining the professionalism and integrity of legal institutions, their effectiveness in supporting law enforcement remains low. The primary causes are weak implementation, non-independent oversight, and minimal internalization of ethical values within institutional culture.

Conceptually, these findings align with Lon L. Fuller's (1969) theory of legal morality, which asserts that the success of law depends on the extent to which moral principles are internalized in the behavior of its officials. Laws that are not implemented with moral integrity will lose their legitimacy in the eyes of society. From Gustav Radbruch's (1946) perspective, this situation illustrates the imbalance between justice and legal certainty, where positive law is implemented without a spirit of justice. Meanwhile, according to Satjipto Rahardjo (2008), weak legal morality indicates a law that is "socially dead" because it has lost its spirit as a means of humanity. Thus, the role of the code of ethics in law enforcement in Indonesia only functions as symbolic ethics, not yet a substantive ethics that truly shapes the behavior of law enforcement officers consistently and sustainably.

This study found that violations of legal professional ethics were caused by three main factors: structural, cultural, and personal.

- 1) Structural factors include a non-independent oversight system. The Judicial Commission, the Prosecutorial Commission, and the Advocates' Honorary Council lack strong sanctioning authority, so ethics enforcement is administrative and lacks coercive power (Bivitri 2020, 289; Bivitri 2021, 156).
- 2) Cultural factors include a feudal culture and strong corps solidarity, where ethical violations are often covered up to maintain the "good name of the institution." This type of organizational culture hinders transparency and accountability (Lubis 1977, 22).
- 3) Personal factors include low moral awareness and weak legal ethics education in academic and professional environments (Shalihah 2019, 54).

Violations of legal professional ethics have a direct impact on declining public trust. The Indonesian Political Indicators Survey (2022, 12) shows that only 32 percent of the public trusts the judiciary and 28 percent trusts the police. This finding is reinforced by the 2023 Corruption Perceptions Index data, which gave Indonesia a score of 34, indicating a low perception of legal sector integrity (Transparency International 2024). Efforts to address violations of legal professional ethics must be carried out through systemic and sustainable reform. Based on research analysis, the following steps are necessary:

1. Strengthening the ethics supervisory institution to have investigative authority and final sanctions.
2. Increase transparency in the enforcement of the code of ethics by making the results of ethics hearings public.

3. Reforming national legal education to place ethics at the heart of the formation of legal professionals.
4. Cultivate a legal culture based on honesty and responsibility, not personal loyalty.

Thus, the causes of ethical violations in the legal profession in Indonesia are not merely individual but systemic. Therefore, the solution required is not simply enforcement, but rather comprehensive moral, institutional, and legal cultural reform. Recommendations for this research is:

1. To ensure Indonesia's legal system has a strong moral foundation, the government, along with legal education institutions and professional organizations, needs to reposition the code of ethics as the moral basis for the implementation of national law, not merely an administrative regulation. The code of ethics must serve as a morally and philosophically binding value guideline for all law enforcement officials in carrying out their authority and responsibilities. The government needs to integrate indicators of integrity and ethical compliance into the recruitment, promotion, and performance evaluation processes within the judiciary, prosecutors, advocates, and police. Furthermore, the Ministry of Education, Culture, Research, and Technology, along with law schools, needs to incorporate professional ethics and legal philosophy into the core curriculum to instill moral values, honesty, and justice in prospective law enforcement officers from an early age (Fuller 1969, 46). This approach will ensure the code of ethics becomes not merely a normative document but truly the living spirit of Indonesian legal practice, in line with Satjipto Rahardjo's view that moral law is law that favors humanity and substantive justice (Rahardjo 2008, 28).
2. To ensure that law enforcement in Indonesia operates with integrity and justice, the government, law enforcement agencies, and civil society need to work together to implement independent, integrated, and transparent institutional ethical reforms. The government needs to establish a National Legal Ethics Council with the authority to oversee the four legal professions of judges, prosecutors, advocates, and the police in a cross-sectoral and integrated manner (Judicial Commission of the Republic of Indonesia 2023, 20). This institution must be autonomous, free from political and structural influence, and have the authority to impose binding ethical sanctions. Furthermore, law enforcement officials are required to foster a culture of institutional ethics through ongoing moral training, a digital-based ethics reporting system, and whistleblower protection (OECD 2022). Furthermore, civil society and the media need to be actively involved in monitoring and reporting ethical violations to create healthy and constructive public oversight (ICW 2023). With

synergy between the government, law enforcement agencies, academics, and the public, it is hoped that institutional moral transformation will be realized, ensuring that the law is enforced based on substantive justice and noble human values.

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