

The Existence of the Indonesian National Police Professional Code of Ethics to Create Law Enforcement Officers with Integrity

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Abstract

Introduction: The dishonorable discharge (PTDH) of seven members of the Indonesian National Police (Polri) who violated the Indonesian National Police's professional code of ethics is a firm action taken by the institution, increasing the awareness of police officers regarding the importance of maintaining discipline and responsibility as law enforcement officers. Compliance with regulations is not only to avoid sanctions but also to build public trust in the police institution.

Purposes of the Research: The purpose of this paper is to examine and analyze the factors causing the increase in code of ethics hearings for members of the Indonesian National Police (Polri) who commit crimes and to examine and analyze efforts to realize the Indonesian National Police (Polri) as a law enforcement agency with integrity.

Methods of the Research: The research method used is empirical juridical, with primary and secondary data sources. Data collection techniques include observation, interviews, and literature review. Data analysis techniques are qualitative.

Findings of the Research: The research results indicate that the factors contributing to the increase in code of ethics hearings for members of the Indonesian National Police (Polri) who commit crimes include: a lack of understanding of the Indonesian National Police Professional Code of Ethics; work pressure; corruption and abuse of power; an organizational culture that does not support ethics; a lack of oversight and accountability; environmental influences; a lack of training and education; and personal motivation. Efforts to realize the Indonesian National Police (Polri) as a law enforcement agency with integrity include: increasing faith and devotion to God Almighty; improving human resources (HR) who uphold the values of integrity in their attitudes and behavior; strengthening internal and external oversight; bureaucratic reform to increase transparency and accountability; and imposing strict sanctions on Polri members who violate the KEPP.

Keywords: Indonesian National Police Professional Code of Ethics; Law Enforcement; Integrity.

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INTRODUCTION

The police are the gatekeepers of the criminal justice system.¹ Law Number 2 of 2002 concerning the Indonesian National Police (hereinafter referred to as the Police Law) in Article 1 number (1) stipulates that: Police are all matters relating to the functions and institutions of the police in accordance with statutory regulations. The term "police" in this law has two meanings: the function of the police and the police institution. Article 2 of the Police Law explains that: The function of the police is one of the functions of state government in the areas of maintaining public security and order, enforcing the law, protecting, protecting, and serving the community. Law Number 2 of 2002 also regulates the maintenance of the police profession and code of ethics, as stipulated in Article 34 of the

¹ Badan Pembinaan Hukum Nasional (BPHN), Independensi Kepolisian RI Dalam Penegakan Hukum, dokumen, https://bphn.go.id/data/documents/independensi_kepolisian_dlm_penegakan_hkm.pdf

Police Law. The Code of Professional Ethics and the Indonesian National Police Code of Ethics Commission are regulated in National Police Regulation Number 7 of 2022. The Indonesian National Police Code of Professional Ethics (KEPP) is a guideline for behavior, attitudes, and actions for the development of police functions, based on written and unwritten norms and morals, in carrying out police duties.

The police play a crucial role in creating an orderly and modern society. However, there are numerous cases where police violate the police code of ethics in carrying out their duties and responsibilities, leading to a multifaceted public crisis in viewing the police as part of the law enforcement process.² The police institution, however, has a professional code of ethics that serves as a guideline for each member in carrying out their functions and duties. Violating the code of professional ethics by a police officer is tantamount to violating the law, which falls within their authority and duty as a police officer to protect and serve the public.³ The application of ethics and morals of a police officer and law enforcer has been instilled in every member of the Indonesian National Police during their education and formation period from Bintara, SPN and officer school.⁴

Cases of violations committed by certain members of the Indonesian National Police (Polda) have increased, leading to ethical code hearings. In February 2025, the Maluku Regional Police (Polda Maluku) decided to dishonorably discharge seven police officers (dishonorable discharge/PTDH) after they were found guilty of violating the code of ethics. This decision was made in a coordination meeting chaired by the Deputy Chief of Maluku Police, Brigadier General Samudi, in the Main Office of the Maluku Regional Police Headquarters. Of the seven individuals discharged, four served in the Maluku Regional Police, two in the Tanimbar Police, and two in the South Buru Police.

These dismissals followed a professional ethics hearing, which found the seven officers guilty of violating the code of ethics in carrying out their police duties. The PTDH represents a firm action taken by the institution, increasing police awareness of the importance of maintaining discipline and responsibility as law enforcement officers. Compliance with the rules is not only to avoid sanctions, but also to build public trust in the police institution.

METHODS OF THE RESEARCH

The type of research used in this study is empirical juridical research. The empirical juridical research method is a legal research method that aims to examine law in a concrete sense and examine how it operates in society.⁵ Empirical legal research is more focused on social research. Therefore, through empirical juridical research, the author can examine and analyze the factors causing the increase in code of ethics hearings against individual police officers and the efforts that can be taken to minimize or even prevent the increase in code of ethics violations by individual police officers. The types of data used in this study are Primary Data and Secondary Data. According to Ronny Hanitijo Soemitro, empirical legal research is legal research that obtains its data from primary data or data obtained directly from the community.⁶ Primary data sources are obtained through field studies and

² Muhammad Nur Fathoni, "Implementasi Kode Etik Profesi Kepolisian Negara Republik Indonesia", *SIYASAH: Jurnal Hukum Tata Negara* 03, no. 1 (2023), p. 51-60

³ Viswandro, Maria Matilda, Bayu Saputra, *Mengenal Profesi Penegak Hukum*, (Yogyakarta Medpress: Digital, 2015), 19

⁴ Dinners Suripatty, E. R. M. Toule, Yanti Amelia Lewerissa, *Penyelesaian Pelanggaran Kode Etik Profesi Bagi Anggota Kepolisian Yang Melakukan Tindak Pidana Penganiayaan (Studi Kasus Pada Polda Maluku)*, *TATOHI Jurnal Ilmu Hukum* 3, no 8 (2023): 810 -815

⁵ Irwansyah, *Penelitian Hukum Pilihan Metode dan Praktik Penulisan Artikel*, (Yogyakarta: Mira Buana Media, 2020), p. 174

⁶ Mukti Fajar & Yulianto Achmad, *Dualisme Penelitian Hukum Normatif & Empiris*, (Yogyakarta: Pustaka Pelajar, 2010), p. 154.

interviews, while secondary data sources are obtained through library research. Therefore, the author will conduct in-depth interviews with several respondents, namely members of the Indonesian National Police (Polri) who serve in the Professional and Security Division of the Maluku Regional Police, as well as in the Professional and Security Section of the Ambon Island Police and PP Lease. Secondary data in this study consists of: 1) Primary legal materials: Law No. 2 of 2002 concerning the Indonesian National Police; Regulation of the Chief of Police No. 7 of 2022 concerning the Indonesian National Police Professional Code of Ethics; 2) Secondary legal materials: various literature (books and journals) related to this paper; 3) Tertiary legal materials: legal dictionaries. The data collection techniques used in this study were primary data obtained through field studies (observation) and in-depth interviews with parties related to the issues raised. Secondary data collection techniques included literature review to supplement the existing primary data. These were then analyzed qualitatively.

RESULTS AND DISCUSSION

A. Violations Committed by Members of the Indonesian National Police

Various cases committed by members of the Maluku Regional Police will soon be resolved by the Maluku Regional Police Professional Code of Ethics Commission, which is under the auspices of the Maluku Regional Police's Professional and Security Division. The various violations committed over the past three years (2023 – June 2025) are explained in the table below.

Table 1. Data on Violations of the Indonesian National Police's Code of Professional Ethics Throughout 2023 – June 2025

No	Case Type	Years			Total
		2023	2024	2025	
1	LGBT	0	4	1	5
2	Immoral	15	8	5	28
3	Unprofessionalism in Carrying Out Duties	20	7	6	33
4	Illegal Levies	10	6	2	18
5	Infidelity & Adultery	12	7	13	32
6	Drugs	2	16	2	20
7	Desertion	15	24	7	46
8	Persecution	7	7	2	16
9	Fraud & Embezzlement	5	0	2	7
10	Family Neglect	3	3	0	6
11	Practical Politics	0	2	0	2
12	Domestic Violence	5	3	0	8
13	Murder	1	0	0	1
TOTAL		95	87	40	222

Source: Maluku Regional Police Propam Division, 2025

Based on the data above, there are various types of violations of the Indonesian National Police's code of ethics that require them to face ethics hearings. Cases frequently committed by Indonesian National Police members include: sexual deviation (LGBT), immorality, unprofessionalism in carrying out duties, extortion, infidelity and adultery, drug use,

desertion, assault, fraud and embezzlement, family neglect, practical politics, domestic violence, and murder.

Based on data from 2023 to June 2025, the highest number of desertion cases was 46, followed by 33 cases of unprofessionalism in carrying out duties, followed by 32 cases of infidelity and adultery. Furthermore, there were 28 cases of immorality, followed by 20 cases of drug cases and 18 cases of extortion. Meanwhile, the cases with the least number of cases committed by Polri members were murder, with only 1 case, practical politics, with 2 cases, and sexual deviation, with 5 cases. The remaining cases ranged from 5 to 10 cases that occurred throughout the last 3 years. 2023 was the year with the highest number of code of ethics violations because the number of violations reached 95 cases, followed by 87 cases in 2024 and decreased in 2025 to 40 cases.

Table 2. Data on Dishonorable Dismissal (PTDH) Sanctions Throughout 2023 – June 2025

NO	SANCTIONS	Years			Total
		2023	2024	2025	
1	Dishonorable Discharge	13	26	24	63

Source: Maluku Regional Police Propam Division, 2025

Based on the data above, there were 63 cases of dishonorable discharge (PTDH) for Polri members undergoing code of ethics hearings between 2023 and June 2025. In 2023, PTDH sanctions were imposed for 13 cases, in 2024 they were imposed for 26 cases, and in 2025, PTDH sanctions were imposed for 24 cases. It is clear that in 2024, PTDH sanctions were very numerous due to the various cases carried out by certain Polri members. There is no specific reason why there was an increase in cases in 2024. This is purely due to the various variants of cases that occurred in 2024 itself. Members of the Indonesian National Police (Polri) are dishonorably discharged if they commit a crime, commit a violation, abandon their duties, or otherwise commit other offenses. This is regulated in Article 11 of Regulation Nomor 7 of 2022.

Members of the Indonesian National Police shall be dishonorably discharged from the service of the Indonesian National Police if a. they are sentenced to prison based on a court decision that has permanent legal force and according to the consideration of the authorized official cannot be retained to remain in the service of the Indonesian National Police; b. they are later found to have provided false and/or incorrect information when registering as a candidate for member of the Indonesian National Police; c. they undertake efforts or activities that are clearly aimed at changing Pancasila, are involved in movements, or carry out activities that oppose the state and/or the Government of the Republic of Indonesia illegally.

Meanwhile, members of the Indonesian National Police may be dishonorably discharged from the service of the Indonesian National Police for violating the oath/pledge of office, the oath/pledge of office, and/or the Indonesian National Police Professional Code of Ethics. Dismissal is carried out after a hearing by the Indonesian National Police Professional Code of Ethics Commission. Members of the Indonesian National Police are dishonorably discharged from the service of the Indonesian National Police if: a. they leave their duties unlawfully for more than 30 (thirty) consecutive working days; b. they commit acts and behave in a way that could be detrimental to the Police service; c. they commit

suicide with the intention of avoiding investigation and/or legal prosecution or die as a result of a crime they have committed; or d. they become members and/or administrators of a political party. Dismissal is carried out after a hearing of the Indonesian National Police Professional Code of Ethics Commission.

B. Causes of the Increase in Code of Ethics Hearings

The integration of the Indonesian National Police (Polri) into the Indonesian Armed Forces (ABRI) initially aimed to align their fighting spirit. The integration process between the Indonesian National Police (Polri) and the Indonesian National Armed Forces (ABRI) at that time was centered on the Department of Defense and Security and the ABRI Headquarters. This led to the decline of the Polri's independence in the field of basic operational guidance.⁷ Since the issuance of Police Law Number 2 of 2002, the status of the Indonesian National Police (Polri) is no longer part of the ABRI. This is due to a paradigm shift in the state system that emphasizes the institutional separation of the Indonesian National Armed Forces (TNI) and the Indonesian National Police (Polri) according to their respective roles and functions. In their duties, taking action against violations and apprehending criminals, they must adhere to the law and not disregard human rights (HAM) and refrain from using violence.⁸

The negative public stigma against law enforcement officers in Indonesia today is a deeply distressing situation for all parties. Indonesian law seems to have reached its nadir, receiving extraordinary scrutiny, both domestically and internationally. The law enforcement process is often viewed as discriminatory, inconsistent, and prioritizing the interests of certain groups.⁹ Law enforcement always involves humans and their behavior. The law cannot be enforced by itself, meaning it cannot fulfill the promises and intentions contained in legal regulations. These promises and intentions include, for example, granting rights, providing protection, imposing penalties on individuals who meet certain requirements, and so on.¹⁰

A good understanding of legal values is expected to enable proper law enforcement, without being distracted by various particular interests, except for the interests of truth and justice, so that the law in its enforcement brings benefits to the wider community. Therefore, reliable human resources (criminal law enforcement officers) are needed, who are not only intelligent but also moral.¹¹ Thus, law enforcement officers with integrity are urgently needed. Integrity is a character that has become an integral part of a person's life and is used to achieve all virtues and happiness.¹²

According to Abdullah, integrity is a person's mindset, attitude, and conscience which is manifested in speech, actions, and behavior: honest, consistent, committed, objective, brave in taking action and ready to accept risks, as well as disciplined and responsible.¹³ Police Regulation Number 7 of 2022 concerning the Code of Professional Ethics and the Indonesian National Police Code of Ethics Commission is the legal basis for conducting code of ethics

⁷ Suyono, *Paradigma Kemitraan Kunci Sukses Profesionalisme Polri*, (Jakarta: Indomedia Global, 2007), p. 30

⁸ Aulia Nur Wihdlatil Aini, et. al. "Dinamika Integrasi dan Pemisah POLRI dari ABRI Tahun 1961-2002", *Journal of Indonesian History* 8, no. 2 (2019): 105-112.

⁹ Muladi, *Hak Asasi Manusia, Hakekat, Konsep dan Implikasinya dalam Perspektif Hukum dan Masyarakat*. (Bandung: Refika Aditama, 2005), p. 35.

¹⁰ Satjipto Rahardjo, *Penegakan hukum: Suatu Tinjauan Sosiologis*, (Yogyakarta: Genta Publishing, 2009), p. 7.

¹¹ Rodwan, "Membangun Integritas Penegak Hukum Bagi Terciptanya Pegehakan Hukum Pidana Yang Berwibawa", *Jurnal Media Hukum* 19, no. 1 (2019), p. 91-91.

¹² Sugih Wijayati, *Integritas dan Nilai-Nilai Anti Korupsi*, (Denpasar: Media Sains Indonesia, 2020), p. 296.

¹³ Abdullah, H, *Integritas Menyemai Kejujuran, Menuai Kesuksesan & Kebahagiaan*. (Yogyakarta: The Phinisi Pers, 2019), p. 15.

hearings for individual members of the Indonesian National Police (Polri). This regulation aims to implement the Tribrata and Catur Prasetya values in the implementation of general police duties and authorities; strengthen the professionalism, integrity, and accountability of Polri members; align the mindset, attitudes, and actions of Polri members; implement Polri professional standards in the implementation of Polri duties; and honor the Polri profession by enforcing the Polri Code of Professional Ethics (KEPP).

Article 1, number 1 of Police Regulation No. 7 of 2022 states: "The Code of Professional Ethics of the Republic of Indonesia National Police, hereinafter abbreviated as KEPP, is a written or unwritten moral norm or rule that serves as a guideline for the attitudes, behavior, and actions of state officials of the Republic of Indonesia in carrying out their duties, authorities, responsibilities, and daily life". Furthermore, number 2 states: "The Code of Ethics Commission of the Republic of Indonesia National Police, hereinafter abbreviated as KKEP, is a commission that formed within the Republic of Indonesia National Police to enforce KEPP".

Based on the data on code of ethics violations as previously explained, in 2023 there were 95 cases, in 2024 there were 87 cases and in mid-2025 there were 40 cases, so that a total of 222 cases of code of ethics violations by Polri members. Based on the results of interviews with members of the Maluku Regional Police KKEP and several Polri officers who committed violations, it can be concluded that the reasons for the increase in code of ethics hearings for Polri members within the Maluku Regional Police are as follows: 1) Lack of understanding of the Indonesian National Police Code of Professional Ethics: Indonesian National Police officers sometimes act or behave without understanding that their actions constitute a violation of the Police Code of Professional Ethics. They lack a clear understanding of the applicable police code of ethics; 2) Work pressure: The high level of work difficulty can cause Indonesian National Police officers to experience stress, fatigue, and work pressure, which can sometimes lead them to make unethical decisions; 3) Corruption and abuse of power: The human desire for more and never feeling satisfied with what is available can tempt police officers to use their power for personal gain, leading to a culture of corruption and abuse of power becoming unavoidable; 4) Lack of oversight and accountability: The lack of oversight and accountability within each work unit creates opportunities for certain members of the Indonesian National Police to engage in various acts that violate the code of ethics without considering the consequences; 5) Organizational culture that does not support ethics: An organizational culture that does not support ethics and integrity can influence the behavior of police officers; 6) Environmental influences: Environmental influences, such as those from friends or family, can influence police officers to engage in behavior that violates the professional code of ethics; 7) Lack of training and education: Lack of training and education on ethics and integrity can lead to police officers not understanding the importance of the code of ethics; 8) Personal motivation: Personal motivations, such as the desire for money or power, can lead police officers to violate the code of ethics.

From the various causes above, it can be concluded that there are two important factors contributing to the increase in code of ethics hearings for certain members of the Indonesian National Police (Polri): internal factors and external factors. Internal factors are those that arise from within the perpetrators, such as a lack of understanding of the KEPP (Indonesian National Police Regulations), which sometimes leads to behavior that is not realized in violation of the KEPP. Furthermore, corruption, abuse of power, and personal motivations

such as the desire for self-enrichment are also causes that arise from within the perpetrators. Meanwhile, external factors that cause members of the Indonesian National Police to commit violations of the code of ethics are due to external pressure from the perpetrator, such as work pressure, lack of supervision and accountability, a work organizational culture that does not support ethics, environmental influences and lack of education and training are a number of factors causing an increase in violations of the KEPP, resulting in an increase in code of ethics hearings.

C. Efforts to Realize the Indonesian National Police as a Law Enforcement Apparatus with Integrity

Efforts to establish the Indonesian National Police (Polri) as a law enforcement agency with integrity can begin by addressing and correcting several contributing factors, as previously explained. The true goal of establishing a Polri with integrity is not to conduct numerous KEPP hearings and PTDH (Suspension Implementation Order) decisions against violating police officers. To resolve a violation or crime, we must first understand the underlying causes. This allows us to provide solutions that address the root causes or contributing factors. By addressing and correcting the factors contributing to the increase in KEPP violations, the Polri can automatically become a law enforcement agency with integrity.

The increase in KEPP hearings is due to internal and external factors influencing the behavior of Polri members, leading to violations of KEPP. To realize a Polri with integrity, it is necessary to: 1) Increase faith and devotion to God Almighty. By drawing closer to the Creator and carrying out religious commands and teachings according to one's beliefs, this will be reflected in the conduct of Polri members. This is the primary foundation that must be instilled; 2) Improve Human Resources (HR) that uphold the values of integrity in their attitudes and behavior. HR development can be achieved through professional ethics education and training. These integrity values can be learned by Polri members in the KEPP (Regional Regulations), which serve as guidelines for Polri members in carrying out their duties and functions; 3) Strengthen internal and external oversight. Internal oversight can be carried out by strengthening the role of the Internal Supervisory Agency (Propam) in supervising Polri members, including handling violations of the code of ethics and criminal acts. Meanwhile, increasing external oversight by the public and independent institutions to ensure Polri's transparency and accountability in law enforcement; 4) Bureaucratic reform to increase transparency and accountability in the case handling process, including the publication of investigation results and public involvement; 5) Firm and fair sanctions for police officers found guilty of violations, including dismissal.

As previously explained, the scope of the KEPP material includes state ethics, institutional ethics, social ethics, and personal ethics. If these four ethics are upheld by Polri members in carrying out their duties and functions as law enforcement officers, the Polri will become a law enforcement agency with integrity. State ethics contains guidelines for the behavior of Polri members in relation to the foundations of our state. Polri members with integrity are required to behave in a manner that does not conflict with Pancasila, the 1945 Constitution, have an attitude of *Bhinneka Tunggal Ika* and a sense of unity/love for the homeland. Meanwhile, institutional ethics contains guidelines for the behavior of Polri members in relation to the Polri institution itself. Polri with integrity are required to behave in a manner that does not conflict with *Tribrata* as a guideline for life; *Catur Prasetya* as a

guideline for work; the oath/promise of Polri members; the oath/promise of office; and ten moral commitments and changes in mindset.

The Community Ethics contains guidelines for the behavior of Polri members in relation to their interactions within society. Polri members with integrity are required to maintain public security and order; play an active role in law enforcement; be protectors, guardians, and servants of the community; and possess local wisdom, including mutual cooperation, solidarity, and tolerance. Meanwhile, the Personality Ethics contains guidelines for the behavior of Polri members in relation to religious life, obedience and adherence to the law, and politeness in family life, as well as in society, nation, and state.

As the vanguard of the (criminal) law enforcement process, the Indonesian National Police (Polri) in carrying out its duties and functions as protectors and advocates of the community, requires guidelines for attitudes and behavior, which can be obtained from the KEPP (Regional Regulations) so that in carrying out their roles, they can become law enforcement officers with integrity. Furthermore, to establish a Polri with integrity, every Polri member is required to understand and comply with all obligations and prohibitions in carrying out their duties and functions. Guidelines regarding the obligations and prohibitions of Polri members are regulated in Chapter III, Articles 6 to 16 of Perpol Number 7 of 2022.

CONCLUSION

Factors contributing to the increase in code of ethics hearings for members of the Indonesian National Police (Polri) who commit crimes include: a lack of understanding of the Indonesian National Police Professional Code of Ethics; work pressure; corruption and abuse of power; an organizational culture that does not support ethics; a lack of oversight and accountability; environmental influences; a lack of training and education; and personal motivation. Efforts to realize the Indonesian National Police as a law enforcement apparatus with integrity are: Increasing faith and devotion to God Almighty; Increasing human resources (HR) who uphold the values of integrity in their attitudes and behavior; Strengthening internal and external supervision; Bureaucratic reform to increase transparency and accountability; Strict sanctions for members of the Indonesian National Police who violate the KEPP

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