



# Legal Philosophy Values in the Law Formation in Indonesia

Ria Agustina<sup>1</sup>, Kamal Anas<sup>2</sup>, Jalaluddin<sup>3</sup>, Ahmad Ma'mun Fikri<sup>4</sup>

<sup>1,2,3,4</sup>Universitas Islam Nusantara, Indonesia.

**Abstract:** The most significant influence on the development of Indonesian law is legal philosophy. The term "Pancasila" refers to the entirety of regulations and laws, beginning with our constitution. All regulations that are not based on our constitution must establish Pancasila as the basis and foundation of the law. Indonesia's legal framework is known as Pancasila. Consequently, Pancasila is recognized as both a philosophy and a written law in Indonesia that encompasses living law. The issue is the extent to which legal philosophy influences the development of the legal system in Indonesia. Certainly, it is crucial to address this issue. The legal method was implemented by the authors to evaluate this issue with normative law. The authors' methodology was derived from numerous books that address comparable issues. The results of this research show that Legal philosophy is a critical component of Indonesian law, serving as both a guide for its development and a necessity. Legal philosophy contributes to the elucidation of the philosophical foundation of legal values, capable of achieving the ideals of justice and order in society in accordance with the reality of the applicable law.

**Keywords:** Pancasila; Legal Formation; Legal System

## 1. Introduction

A republic is a form of government that is based on the sovereignty of the people and is governed by applicable regulations (law) or not based on control. The Republic of Indonesia is a single country. According to Rannu et al. (2023), the Republic of Indonesia is aimed at a country that is not a federal state. In this instance, the country is one that, if interpreted, does not consist of states or countries that can be divided. Legal philosophy provides a conceptual framework for assessing and criticizing applicable law (*ius constitutum*), especially when the law does not reflect the values of justice, humanity, and Indonesian culture. In the context of Indonesia's multicultural and pluralistic society, approaches such as legal hermeneutics, responsive law (Philippe Nonet & Philip Selznick), and progressive legal conceptions (Satjipto Rahardjo) attempt to accommodate the needs of social change and demands for substantive justice. Legal philosophy also contributes to the formulation of national legal policy, namely the direction and basis of legislative policy.

The central government's authority over the powers below it is also a fundamental principle of the Indonesian state. It can be asserted that power is the most powerful position in our nation for making decisions. Development must be conducted in accordance with the law and accountable in accordance with the law for the Indonesian state, which is founded on the rule of law (Nazriyah, 2002). The Indonesian state is founded on Article 1, Paragraph 3 of the 1945 Constitution, which mandates that all

### Correspondence:

Nama: Dhira Taramadia Westiartika

Nama: dhirawestiartika@gmail.com

Received: May 03, 2025;

Revised: May 07 2025;

Accepted: May 17, 2025;

Published: Jun 30, 2025;



**Copyright:** © 2025 by the authors.

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY-NC 4.0) license (

<https://creativecommons.org/licenses/by-nc/4.0/>).

elements of society, government, and organs in our nation adhere to Indonesian laws. This can be observed or assessed through one's character, actions, and ethics; therefore, it is imperative to adhere to the regulations. This is consistent with the degree of conscious comprehension among the populace. Modern times can be accommodated by our nation, which adheres to positive law. The binding rules are intended to restore order in all aspects of our nation, provided that they are observed and implemented. The primary objective is to facilitate the review of the social order through the drafting of laws.

Philosophy is a scientific discipline that regulates social order and offers distinctive solutions to issues. Philosophical scientists resolve the most fundamental issues that arise from the existence of these issues. The true nature of humans, the ability of thought patterns or methods of how we understand the existing reality, and various issues that are made into one that are related to each other are all included in this (Ginting et al., 2022).

Science and technology, which are being developed by scientists and experts, can solve issues. For instance, the existence of science and technology that are constantly evolving can be employed to resolve issues on Earth, thereby enabling the development of advanced technology. Nevertheless, there are numerous issues associated with the inquiries that cannot be addressed by human knowledge on this planet. Philosophy serves as an alternative method of resolving issues such as these. To comprehend the truth of law from the perspective of legal philosophy, it is necessary to first comprehend the meaning and purpose of law itself (Harefa, 2016).

Philosophy investigates specific issues in a particular manner. These issues encompass the most significant and profound that philosophers have identified. Among them are the true nature of humans, our cognitive processes, the nature of reality, our capacity to comprehend it, and several associated issues (Gibson, 2020). The urgency of strengthening the legal philosophy of Pancasila in facing the plurality of legal systems (customary law, Islamic law, and Western law) in Indonesia is very important because Pancasila plays a role as a unifying axis in the context of a pluralistic and multicultural legal state.

Science and technology that are increasingly developing that humans have been able to solve many issues. For instance, the advancement of science has solved numerous issues in the universe, leading to the development of a series of remarkable technologies. However, human science often finds itself unable to answer many questions. That is why philosophy is here: to be able to answer that (Prasetyo & Barkatullah, 2017).

Legal philosophy is a branch of philosophy that uses a systematic and in-depth approach in examining the nature and fundamental and marginal aspects of law in all its dimensions. Studies in legal philosophy focus on fundamental issues that are at the core of the existence of law itself. Thus, legal philosophy can be understood as a science that studies law from a philosophical perspective, where law as an object of study is studied in depth until it touches on the root of the problem.

Including the formation of law in Indonesia will also be studied by the philosophy of law. Law is made by considering justice (*Gerechtigkeit*), legal certainty

(Rechtssicherheit), and benefit (Zweckmassigkeit). If we discuss the control, benefit, and certainty provided by the law, it will not be far from the name of human rights (HAM). It is so important that before forming or building a law that will be fair to regulate society, the philosophy of law must be studied more deeply in order to realize real justice for every group in Indonesia (Bakir, 2017). Based on the explanation above, this study examines the role of philosophy in law in the formation of law in Indonesia and how big the role of philosophy of law is in the formation of law in Indonesia.

## **2. Materials and Methods**

This study employed the normative legal research method, which involved the examination of secondary data or library sources through literature reviews or online library observations. The use of normative methods in studying the influence of legal philosophy in the formation of law is methodologically valid in the context of legal research, especially in the doctrinal or legal research tradition which focuses on the study of positive legal norms. One of the legal research methods was the examination of primary and secondary legal materials, specifically primary legal sources that encompass a variety of interrelated laws. Furthermore, secondary legal sources were written and unwritten legal materials that had been documented in relation to the subject matter that the authors discussed. To be more precise, this investigation was conducted by presenting a factual account that was accompanied by a thorough examination of legal theories, positive laws, and regulations that were pertinent to the subject matter. To distinguish normative and positivistic values in legal sources, the natural law approach and legal positivism become two main poles. Natural law views law from the perspective of what should be (*das sollen*), while legal positivism views law from what is (*das sein*). In modern legal practice, an integrative approach is often needed so that the law is not only formally valid, but also substantively just.

## **3. Results and Discussion**

### **3.1. The Message of Legal Philosophy in the Formation of Law in Indonesia**

The philosophy of law is responsible for elucidating the philosophical underpinnings of legal values that are capable of achieving the ideals of justice and order in society, which are associated with the existence of existing laws. Consequently, the philosophy of law is deemed appropriate for the development of a more favorable legal environment. In terms of the function of the philosophy of law, it is contended that philosophers endeavor to resolve the concept of creating a perfect law and subsequently demonstrating to society that the law that has been established is unquestionably powerful. To ensure the continuity of the law in the future, the philosophy of law offers a logical explanation regarding its development. The philosophy of law prioritizes the philosophical aspect of law, which is more focused on the issue of function, to achieve a sense of justice in accordance with abstract and concrete legal rules. The philosophy of law also makes modifications to the rules to facilitate the resolution of disputes and to implement more effective changes. Legal philosophy has a highly beneficial effect due to its broad and comprehensive scope, which allows it to conduct a thorough analysis of all legal issues that frequently arise in society or to conduct theoretical studies on the development of legal science (Hermoyo, 2010).

State laws are consistently developed with a specific objective in mind. We are aware that the Indonesian nation's thought is founded on the principles of Pancasila,

which must be the foundation of a legal system. Legal formation is the process of identifying the fundamental regulations that govern society. The hierarchy of legal formation in Indonesia is regulated by Law No. 12 of 2011, which pertains to the formation of laws and regulations. Furthermore, it is crucial to analyze the mechanisms that govern the formation and compilation of laws and regulations (Romdoni, 2022). The theory of legal philosophy is one of the topics that are addressed during the legislative process (Khambali, 2014).

The new way of organizing the laws and regulations is seen as suitable because, during the New Order era, there was an effort to clarify the philosophy of Pancasila and the 1945 Constitution by rearranging the legal sources and laws, but for 32 years, this did not lead to a legal system that could effectively guide future decisions. (Hutapea, 2016).

The development of a national legal philosophy is essential for the establishment of a legal philosophy rooted in *Pancasila*. As the foundational ideology of the state, *Pancasila* serves as the normative basis and imperative guide for shaping a national legal philosophy that aligns with and reflects its core values. Each of the fundamental principles embodied in *Pancasila* must be integrated into Indonesia's legal system and should influence the direction of national legal development (Ismayawati, 2018).

In the context of lawmaking in Indonesia, legal philosophy plays a crucial role in ensuring that the creation of laws meets the needs of the Indonesian people. Moreover, it has influenced the transformation of the legal framework in the country. Legal philosophy has contributed to the revision and replacement of various legal norms, beginning with the enactment of Tap XX/MPRS/1966 and continuing through to the current regulatory framework established under Law No. 12 of 2011. As a guiding framework, legal philosophy enables the law to adapt to the dynamic progress across all sectors of national development. Therefore, a deeper understanding of legal philosophy is necessary, particularly among those in positions of power and influence. In Indonesia, legal philosophy is embedded within legal theory and plays a significant role in directing legal formation towards democratic ideals (Dedi Irwan & Romainur, 2023). By advancing this understanding, the nation will be better equipped to comprehend the substance and impact of legal philosophy, both in terms of legal doctrine and its broader implications for national life.

The application of the Pancasila legal philosophy in the formation of Law Number 12 of 2011 concerning the Formation of Legislation (as last amended by Law No. 13 of 2022), is reflected in various substantial and procedural aspects. Pancasila, as the foundation of the state, outlook on life, and source of all sources of national law, provides a normative foundation as well as ethical guidelines for the legislative process in Indonesia.

### **3.2. The Big Role of Legal Philosophy in the Formation of Law in Indonesia**

Philosophy examines all philosophical values of law. Then the law is all norms or rules or regulations, written or not, consisting of commands or prohibitions and sanctions for those who violate them. In other words, law can be a tool or guideline in living in society. Law was created to create several important values in society, such as justice, happiness, and welfare (Handayani et al., 2018).

Philosophy is called a science because philosophy has an object of study. The object of study of legal science itself is the norm. Understanding law as a rule must also recognize the law as a science. If the law is recognized as a norm, then the law must be obeyed. Legal theory teaches that law is a set of principles or rules that make society maintain its order and freedom (Suteki, 2015).

Indonesia has Pancasila as a philosophical basis that serves as a guideline for national life. Pancasila can be said to be a legal philosophy because it meets the qualifications to be called a philosophical system that includes several things, namely the existence of the value of unity, the order of the relationship and dependence between the principles, the existence of a common goal between Pancasila and the 1945 Constitution, and so on (Imran, 2017). Laws and regulations in Indonesia must be based on Pancasila, the state's foundation. Legal philosophy serves as a guiding principle for the formation of laws in Indonesia and is also essential for the country's legal framework.

Legal philosophy also influences changing aspects of the formation of laws and regulations in Indonesia. Law No. 12 of 2011 concerning the hierarchy of statutory regulations explains several things about all written regulations that apply in Indonesia. In its definition, most experts define law in a broader and more extensive scope. It is important to understand which school of legal philosophy the Indonesian people consider the best and why this school is significant for them (Rahmawaty, 2020). Indonesia has a legal system that applies to all its citizens without exception. This is because it has been mandated in our constitution, which states that Indonesia is a country of law. Therefore, everyone who is an Indonesian citizen must comply with the laws that apply and are made in Indonesia.

All laws enacted in Indonesia must adhere to the state ideology and the 1945 Constitution. *Pancasila*, as the foundational principle and philosophical basis of the state, serves as the key determinant in the establishment and implementation of Indonesia's legal order. It embodies a set of normative principles, comprising binding legal norms that possess a positive character. In this context, positive law refers to codified legal instruments such as the 1945 Constitution, statutes (laws), government regulations in lieu of law (*Perppu*), government regulations (*PP*), presidential regulations, and regional regulations, as stipulated in Article 7 paragraph (1) of Law Number 12 of 2011 concerning the Formation of Legislation.

*Pancasila* is recognized as the ultimate source of all legal norms, implying that every legal regulation—from the Constitution down to regional bylaws—must be grounded in its values. As a legal philosophy, *Pancasila* holds significant influence and plays a central role in shaping the Indonesian legal system. It functions as a cornerstone in maintaining legal coherence and integrity within a state governed by the rule of law. The absence of *Pancasila* as a guiding principle in legal formation may result in legal inconsistencies and a fragmented legal structure. The Indonesian legal system is inherently a *Pancasila*-based legal system. Therefore, *Pancasila* should not only be regarded as the state's ideology and philosophical foundation but also as a source of *living law*—a reflection of the values and aspirations of the Indonesian people (Suadi, 2019). These include recognition of divinity, humanity, national unity, democracy, and social justice for all Indonesians.

### 3.3. The Role of Law as a Norm of Life in Society

The term "norm" is derived from the Greek word "nomos," which translates to "model" in English. As a result, each individual is obligated to forsake their culture, which is shaped by moral principles or collective practices, and adopt the public culture. Norms serve as a benchmark for determining the legitimacy and acceptability of an activity. Members employ norms as standards to guide their actions. Norms enable individuals to organize and

regulate their conduct in accordance with specific ideals. Consequently, we primarily refer to standards that should exist (*das Sollen*) rather than those that exist (*das Sein*). In general, the quality of *das Sollen* is also part of the law. Laws serve as guidelines for the manner in which members of society interact with one another, obligating individuals to fulfill legal obligations, which are also known as juridical obligations. The laws of a country that have failed to align with the interests of society and frequently lag behind the development of society are detrimental to society (Permatasari & Idris, 2023).

Character is the foundation of moral norms, not legal standards. Prison or other forms of punishment that are deemed appropriate in accordance with the severity of the violation are the standard consequences for anyone who violates the law. Encouragement of the subject to be cognizant of these norms is the primary motivation for adhering to moral standards. Nevertheless, one is compelled to accept the penalty upon being found guilty. The behavior is not even necessary for the violators to comprehend. Crimes are prohibited by law, and those who commit them will be subject to legal repercussions. Norms and laws have different binding powers, but both have the same obligations. This standard encompasses two categories that establish the boundaries of responsibility for the actions that the legal subject is permitted to take. Nevertheless, the binding power of the two is distinct; the real keys to the binding power of normative morals are the subject's independence and knowledge. Consequently, morality and norms are legally binding, and moral responsibility is a personal responsibility that cannot be delegated; these attributes originate within the individual and cannot be compelled from without. The state is responsible for undermining the binding power of legal rules, while legal coercion has a specific nature, which means it will take firm action in response to any violations. The guarantee of implementation is the distinguishing characteristic of legal norms that are imposed from outside a country. The transformation of Indonesian national law that is directly influenced by the study of legal philosophy can be seen in a number of policies and legal reforms that contain dimensions of moral values, substantive justice, and social ethics. Legal philosophy—in this case especially Pancasila philosophy, progressive law, and social justice thinking—has given direction to legal changes to be more in favor of humans, society, and substantive justice, not just in formal legal texts or procedures. Furthermore, the law does not permit choice, as it is a standard (Hutapea, 2016).

Laws must serve as social control to meet societal demands, which society interprets as oversight of government operations. Therefore, the purpose of social control is to achieve a balance between stability and development of society. Social control creates a scenario in which a person is forced to follow or change his attitude, which indirectly leads to propriety. Social control functions to build new rules that replace old rules. Subconscious standards or values that attack. Every social control carried out by society will be based on norms. In terms of laws and written regulations governing human behavior, the invitation is the official, documented, and legally binding decision-making body. Formal social control, or norms, maintained by parties with formal authority and power are the source of these written standards. Legal knowledge is disseminated through education, religion, seminars, and education, all of which contribute to informal social control. The actual lawmaking process is longer and more

complex. This means that the level of development of each person will determine how well he or she meets the demands of society until societal norms are not only institutionalized but also internalized in society.

Judging from its form, legislation seems to be a norm contained therein. Legal regulations can be written or unwritten. Written law is a regulation made by internal authorities. The government responsible for making laws, also called positive law, is called the state context. It should be noted that the term "ruler" does not refer to the head or traditional ruler. The Latin phrase "ius positum" (which means "positive law") can be freely translated as positive law, which means law established by an authorized official. The two categories of law discussed previously differ mainly in their perspective and not just in their form. It should be noted that the law always refers to a positive law established by the legitimate government of a country, as Indonesia refers to the 1945 Constitution as its own (Romdoni et al., 2022). On the other hand, if viewed from the perspective of society, it means that society is a seeker of law, which indicates that society wants to live in a society that is regulated fairly and that state actions must adhere to rules that are higher than law. Social justice is reflected in the rules that form positive law (Widowati, 2015).

Justice is the equalization and defense of human interests in society. Humans live in society to protect their interests and fulfill their demands; this can only be done if individuals live side by side peacefully in a social environment. Law, with its nature and character, among others, has a binding power both physically and psychologically (Mukhlis & Zaini, 2021). Humans need to live side by side peacefully, so rules that regulate the needs and interests of society must be established to ensure that justice is upheld in the distribution and defense of these needs. However, if possible, this must achieve a balance between protecting the interests of society and the interests of society. Therefore, legal standards are one of the things that need to be considered; social rules that regulate society provide rights in addition to carrying out obligations. To provide legal protection for society, adjustments are needed to legal regulations; this has become a necessity (Kalbu & Idris, 2023).

Legal rules, in addition to other standards, consistently govern social relations. The same conventions that regulate social interaction are also present to preserve it. Thus, legal norms can be interpreted as social norms, namely a social phenomenon or as something that is part of community life. Legal norms and other social standards cannot be separated, although both can be distinguished from each other. Legal norms and non-legal norms share similarities. together control social interaction.

#### 4. Conclusions

Legal philosophy is a critical component of Indonesian law, serving as both a guide for its development and a necessity. Legal philosophy contributes to the elucidation of the philosophical foundation of legal values, capable of achieving the ideals of justice and order in society in accordance with the reality of the applicable law. Legal philosophy is instrumental in the development of Indonesian law, which is of enormous importance to the Indonesian populace. Changing aspects of the formation of law and legislation in In-

Indonesia are also influenced by legal philosophy. The legal philosophy of Pancasila is highly influential and plays a significant role in the development of Indonesian law. Such influence is due to the fact that Pancasila is a cornerstone of significant accomplishment in a country of law such as Indonesia. The Indonesian legal system is known as the Pancasila legal system. Pancasila is a spiritual principle that serves as the philosophical foundation of the Indonesian state and is a component of the legal system's development. The main challenges in the application of legal philosophy in pragmatic and political legislative practice are very complex and multidimensional. In general, these challenges reflect the gap between normative idealism (legal philosophy) and the reality of legal politics. To strengthen the internalization of the values of legal philosophy in legislative and executive institutions, concrete steps are needed that are structural, cultural, and operational. The goal is that the process of making and implementing laws is not merely legal-formal and technocratic, but also full of moral values, public ethics, substantive justice, and the spirit of Pancasila as a national legal philosophy.

## References

- Bakir. (2017). Peran Filsafat Hukum Dalam Pembentukan Hukum Di Indonesia. *AT-TURAS: Jurnal Studi Keislaman*, 4(1), 88.
- Dedi Irwan, & Rumainur. (2023). Peran Filsafat Hukum dalam Pembentukan Peraturan Daerah di Indonesia. *Rampai Jurnal Hukum (RJH)*, 2(1). <https://doi.org/10.35473/rjh.v2i1.2256>
- Gibson, P. (2020). *Segala Sesuatu Yang Perlu Anda Ketahui Tentang Filsafat*. Gramedia Pustaka Utama.
- Ginting, V. A. B., Khairunnisa, K., & Andriati, S. L. (2022). IMPLEMENTASI NILAI-NILAI FILSAFAT HUKUM DALAM PEMBENTUKAN HUKUM DI INDONESIA. *CREPIDO*, 4(1). <https://doi.org/10.14710/crepido.4.1.23-29>
- Handayani, H., Pirma, J. S., & Kiki, K. (2018). PERANAN FILSAFAT HUKUM DALAM MEWUJUDKAN KEADILAN. *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*, 2(2). <https://doi.org/10.24912/jmishumsen.v2i2.2572>
- Harefa, B. (2016). KEBENARAN HUKUM PERSPEKTIF FILSAFAT HUKUM. *Jurnal Komunikasi Hukum (JKH)*, 2(1). <https://doi.org/10.23887/jkh.v2i1.7277>
- Hermoyo, B. (2010). Peranan Filsafat Hukum Dalam Mewujudkan Keadilan. *Jurnal Wacana Hukum*, 9(2).
- Hutapea, K. P. (2016). Peranan Filsafat Hukum Dalam Pembentukan Hukum Di Indonesia. *Jurnal Ilmiah Dunia Ilmu*, 2(4).
- Imran, A. (2017). *Pendidikan Pancasila Di Perguruan Tinggi*. Rajawali Pers.
- Ismayawati, A. (2018). Pancasila sebagai Dasar Pembangunan Hukum Di Indonesia. *YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam*, 8(1). <https://doi.org/10.21043/yudisia.v8i1.3231>
- Kalbu, G. B., & Idris, I. (2023). PERAN NILAI-NILAI FILSAFAT HUKUM DALAM PEMBENTUKAN HUKUM DALAM ERA TRANSFORMASI DIGITAL PADA INDUSTRI 5.0 DI INDONESIA. *Civilia: Jurnal Kajian Hukum Dan Pendidikan Kewarganegaraan*, 2(7), 75–84.
- Khambali, M. (2014). Fungsi Filsafat Hukum dalam Pembentukan Hukum di Indonesia. *Supremasi Hukum: Jurnal Kajian Ilmu Hukum*, 3(1). <https://doi.org/10.14421/sh.v3i1.1943>
- Mukhlis, M., & Zaini, Z. (2021). Fungsi Hukum Perspektif Filsafat Hukum. *Jurnal Fundamental Justice*. <https://doi.org/10.30812/fundamental.v2i2.1438>
- Nazriyah, R. (2002). Peranah Cita Hukum dalam Pembentukan Hukum Nasional. *Jurnal Hukum IUS QUIA IUSTUM*, 19(20). <https://doi.org/10.20885/iustum.vol9.iss20.art11>
- Permatasari, A. M., & Idris, I. (2023). Filsafat Hukum Sosiologis (Sociological Jurisprudence) pada Era Ekonomi Digital di Indonesia. *Sanskara Hukum Dan HAM*, 2(02). <https://doi.org/10.58812/shh.v2i02.287>
- Prasetyo, T., & Barkatullah, A. H. (2017). *Filsafat, Teori, & Ilmu Hukum: Pemikiran Menuju Masyarakat Yang Berkeadilan Dan Bermartabat*. Raja Grafindo Persada.



- Rahmawaty, C. (2020). Philosophy Law Hukum Indoensia Dewasa Ini Ditinjau Aliran Aliran Filsafat Hukum. *Esensi Hukum*, 2(1).  
<https://doi.org/10.35586/esensihukum.v2i1.3>
- Rannu, D. A., Santoso, E., & Rasji. (2023). Peran Filsafat Hukum dalam Membentuk Landasan Etika Hukum di Indonesia. *INNOVATIVE: Journal Of Social Science Research*, 3(5).
- Romdoni, M. (2022). A LITERATURE REVIEW OF COERCIVE ISOMORPHISM ON CORPORATE LEGAL RESPONSIBILITY IN INDONESIA. 17(2), 121. <https://doi.org/https://doi.org/10.36448/pranatahukum.v17i2.286>
- Romdoni, M., WN, S. F., & Nurdiansyah, R. (2022). Impact Of Political Policy On The Implementation Of Law Enforcement. *Mediation: Journal of Law*, 1(2), 67–74.
- Suadi, A. (2019). *Filsafat Hukum: Refleksi Filsafat Pancasila, Hak Asasi Manusia, Dan Etika*. Kencana.
- Suteki, S. (2015). *Masa Depan Hukum Progresif*. Thafa Media.
- Widowati, C. (2015). HUKUM SEBAGAI NORMA SOSIAL MEMILIKI SIFAT MEWAJIBKAN. *ADIL: Jurnal Hukum*, 4(1).  
<https://doi.org/10.33476/ajl.v4i1.31>