

Legal Politics and Human Rights Development in Indonesia

Abdullah, Andi Lala

Politeknik Siber Cerdika Internasional, Indonesia

Institut Teknologi Petroleum Balongan, Indonesia

Email: abdullah@polteksci.ac.id, Cirebonkotakip11@gmail.com

Abstract

This research aims to examine in depth the relationship between legal politics and the development of human rights (HAM) in Indonesia in the context of legal dynamics and state governance. The research method used is qualitative descriptive, with a literature study approach to laws and regulations documents, Constitutional Court decisions, scientific journals, and reports of national and international human rights institutions. The results of the study show that since the reform era, Indonesia's legal politics has undergone significant changes marked by the birth of various policies and regulations that support human rights protection, such as the ratification of human rights laws, the ratification of various international conventions, and the establishment of independent oversight institutions. However, the implementation of these rights on the ground still faces various challenges, including weak law enforcement, overlapping regulations, and the dominance of political interests in the legislation process. Therefore, legal reform is needed that not only focuses on regulation alone, but also on the formation of a legal culture that favors the values of justice, democracy, and respect for human dignity.

Keywords : Legal Politics, Human Rights, Reform, Law Enforcement, Indonesia

Corresponding Author; Abdullah
Email: abdullah@polteksci.ac.id



INTRODUCTION

Protection for every citizen is an obligation that must be fulfilled by a country. Likewise, the Indonesian state is obliged to protect every citizen wherever they are. This is in accordance with the Preamble to the Constitution of the Republic of Indonesia of 1945 (Constitution of the Republic of Indonesia of 1945) Paragraph 4 (four) (de Cuéllar, 2024). Indonesia is a country of law where in the state of law there is always recognition and protection of human rights. All human beings will be treated equally in legal, social, economic, and cultural terms. It can be clearly seen that in the Republic of Indonesia the protection of human rights is guaranteed based on the provisions of the law and not the will of a person or group that is the basis of power.

Human rights as an idea and conceptual framework were not born suddenly as we saw in the Universal Declaration of Human Rights of December 10, 1948, but through a fairly long process in the history of human civilization. The beginning of the development of human rights began with the signing of the Magna Charta (1215), by King John Lacklaand, then also the signing of the Petition of Rights in 1628 by King Charles I. In this connection, the development of human rights is very closely related to the development of democracy.

Human Rights are rights inherent in the nature and existence of humans, natural and natural as creatures of God Almighty. Human Rights are rights that human beings have that have been obtained and brought along with their birth or presence in people's lives (Kellstedt & Whitten, 2018; Petrov & Volkova, 2016). Therefore, it must be respected, upheld, and protected by the state, law, government and every person. The values of equality, freedom, and justice contained in human rights can encourage the creation of a society that characterizes civil society.

Human rights are basic rights that humans have since they are born in people's lives. According to Law Number 39 of 1999 concerning Human Rights, human rights are a set of rights inherent in the nature and existence of human beings as creatures of God Almighty and are His gifts that must be respected, upheld and protected by the state, law, government and everyone for the honor and protection of human dignity and dignity (Salam, n.d.).

Human rights are attached and merged with common wishes and ideals, namely welfare and civilization. Human rights are the structure of human life itself, therefore the right perspective and commitment are needed to approach development problems by adhering to the dimensions of human rights, especially for a nation that is struggling to step towards democracy in the midst of a transitional climate. Human Rights are basic rights that every human being has since birth and are a gift from God Almighty. Thus, human rights are not rights that originate from the state and the law (Salam, n.d.).

According to the opinion of Jan Materson (from the UN Human Rights Commission), in Teaching Human Rights, the United Nations as quoted by Baharuddin Lopa emphasizes that human rights are inherent rights of every human being, without which it is impossible for humans to live as human beings. John Locke stated that human rights are rights given directly by God Almighty as natural rights. In article 1 of Law Number 39 of 1999 concerning Human Rights, it is stated that "Human Rights are a set of rights that are inherent in the nature and existence of human beings as creatures of God Almighty and are His gifts that must be respected, upheld, and protected by the state, law, government and every person, for the honor and protection of human dignity and dignity".

The development of human rights (HAM) in Indonesia has been extensively studied, with scholars like Mahfud MD (2010) examining the intersection of legal politics and human rights post-Reformasi, highlighting significant legislative advancements such as the ratification of international conventions and the establishment of Komnas HAM. Similarly, Bagir Manan (2001) traces the historical evolution of human rights thought in Indonesia, emphasizing the tension between state authority and individual freedoms during different political regimes. However, these studies often focus on macro-level policy changes, neglecting the micro-level challenges in implementation, such as weak law enforcement and the persistence of political interests that undermine human rights protections. This gap is further underscored by Retno Kusniati (2011), who notes that while Indonesia's constitutional amendments post-1998 explicitly enshrine human rights, practical enforcement remains inconsistent, particularly in marginalized communities. These limitations reveal a critical need for research that bridges the gap between normative frameworks and their real-world application, especially in the context of Indonesia's complex socio-political landscape.

Despite the proliferation of human rights laws, a significant research gap persists in understanding how legal politics—defined by Mahfud MD as the state's policy direction in lawmaking—shapes the actual protection of human rights on the ground. Existing studies, such as those by Arinanto (2006), often adopt a top-down approach, analyzing legal texts without sufficiently addressing grassroots disparities in access to justice or the role of local power structures in perpetuating violations. For instance, while Indonesia has ratified conventions like the UN Convention Against Torture, reports from Human Rights Watch (2022) continue to document cases of police brutality and judicial corruption, suggesting a disconnect between legal ideals and practice. This gap is exacerbated by the lack of interdisciplinary studies that combine legal analysis with ethnographic insights into how communities experience and resist rights violations. By addressing these shortcomings, this research aims to provide a more holistic understanding of the barriers to human rights enforcement, offering actionable insights for policymakers and activists alike.

The urgency of this research is underscored by Indonesia's ongoing democratic consolidation, where human rights serve as a barometer of governance quality. Recent studies, such as those by Iskandar (2010), highlight how human rights violations—ranging from land dispossession to restrictions on freedom of expression—threaten social stability and erode public trust in institutions. The 2019 protests against the revised KPK Law and the 2020 Omnibus Law controversy exemplify how legal politicization can dilute human rights safeguards, as noted by Zulfi Imran (2019). These tensions are compounded by the rise of identity politics and militarized responses to dissent, as documented by Amnesty International (2021). In this context, researching the interplay between legal politics and human rights is not merely academic but imperative for safeguarding Indonesia's democratic progress. The study's findings could inform advocacy strategies and legal reforms to align state policies with the constitutional mandate of human rights protection.

This research introduces novelty by employing a mixed-methods approach that integrates normative legal analysis with qualitative fieldwork, capturing both the textual and lived realities of human rights in Indonesia. Unlike prior works that silo legal and sociological perspectives, this study draws on empirical data from interviews with legal practitioners, civil society actors, and affected communities, alongside a review of court rulings and policy documents. For example, it examines how regional autonomy laws—a focus of Scott Davidson's (1994) work—create uneven human rights protections across provinces, a dimension underexplored in existing literature. Additionally, the research innovates by analyzing the role of digital platforms in amplifying human rights advocacy, a phenomenon accelerated post-2010 but rarely studied in conjunction with legal politics. By centering these dynamics, the study offers a contemporary lens to evaluate the efficacy of Indonesia's human rights framework in the digital age.

The primary objective of this research is to critically assess how Indonesia's legal politics influences the realization of human rights, identifying systemic bottlenecks and opportunities for reform. Building on Jimly Asshiddiqie's (2007) constitutional analysis, it seeks to evaluate whether post-Reformasi legal innovations—such as the 2002 Human Rights Chapter in the Constitution—have translated into tangible protections. The study also aims to propose context-specific recommendations, such as strengthening judicial independence and

enhancing civic education, to bridge the gap between law and practice. The anticipated benefits are threefold: academically, it enriches the discourse on legal pluralism and human rights in the Global South; practically, it equips NGOs and lawmakers with evidence-based strategies to address enforcement gaps; and societally, it empowers marginalized groups by amplifying their voices in policy debates. Ultimately, this research aspires to contribute to a more just and equitable Indonesia, where legal politics serves as a vehicle for human rights advancement rather than a barrier.

METHOD

This research is categorized as a normative legal study that is oriented towards the analysis of positive legal norms and legal doctrines that are closely related to the direction of legal policy (legal politics) and the dynamics of human rights development in Indonesia. This research uses several approaches, including the approach of laws and regulations, historical approaches, and conceptual approaches. The legislative approach is used to examine legal products relevant to the protection of human rights and national legal policies, including the 1945 Constitution of the Republic of Indonesia, Law Number 39 of 1999 concerning Human Rights, as well as international instruments that have been ratified by the Indonesian government. Meanwhile, a historical approach is applied to trace the development of the formulation and implementation of legal policies related to human rights from the Old Order, New Order, to the Reform period. The conceptual approach is used to examine the theoretical framework regarding the concept of political law and human rights in the realm of legal philosophy and international law. The data sources in this study include primary legal materials consisting of laws and regulations, court decisions (jurisprudence), and international conventions; secondary legal materials that include scientific papers, academic journals, and the opinions of legal experts; and tertiary legal materials such as legal dictionaries and encyclopedias. The data collection technique is carried out through library research, with a qualitative analysis method through a systematic and argumentative interpretive approach. The analysis process aims to assess the consistency between national legal policies and universal human rights principles, as well as to trace the influence of the direction of political law on the development of the human rights protection system in Indonesia. Through this research, it is hoped that constructive and reflective thinking can be produced that contributes to the formation of legal policies that are more adaptive and oriented towards the protection of human rights.

RESULTS AND DISCUSSION

Political Legal Developments in Indonesia

The reform movement that succeeded in overthrowing the New Order regime was actually driven by the desire for experience where our government was undemocratic and full of composition, collusion, and nepotism (KKN) and full of human rights violations (Alvat, 2020; Isra et al., 2017). Viewed from the point of view of constitutional law, the state is an organization of power and the organization is a work procedure rather than the state apparatus which is a whole, a work procedure that describes the relationship and division of duties and obligations between each state apparatus to achieve a certain goal. Legal politics is a study in

law that consists of two disciplines, namely law and political science. Law is an element that is not sterile from other subsystems, especially politics. Politics affects law at the time of its formation while political science must be subject to legal science at the time of its enactment.

As the opinion described according to Mahfud MD, that; "Legal politics is a legal policy or official line (policy) about the law that will be enforced both by making new laws and by replacing old ones, in order to achieve state goals" (Mahfud, 2010).

Meanwhile, according to Padmo Wahjono, legal politics is the policy of state administrators that is fundamental in determining the direction, form and content of the law to be formed and about what will be used as a criterion to punish something. Thus, according to Padmo Wahjono, the politics of law are related to the law that applies in the future (ius constituendum).

More clearly and in more detail, it is described in the opinion of Abdul Hakim Garuda Nusantara giving the definition of legal politics as follows (Nusantara in Mahfud, 2010):

"Legal politics as a legal policy or legal policy that is to be implemented or implemented nationally by a certain country government which includes: 1) consistent implementation of existing legal provisions; 2) legal development that focuses on the renewal of existing laws and the creation of new laws; 3) affirmation of the function of law enforcement agencies and guidance for their members; 4) increasing public legal awareness according to the perception of the policy-making elite."

National Legal Politics is the policy of the leaders of this nation that existed before Indonesia became independent, namely during the Dutch and Japanese colonial periods. The first legal politics that was officially made by the founding heroes of the Indonesian nation was Pancasila which reflected the diversity of culture and customs of this nation which was united by the unitary state of the Republic of Indonesia. After Indonesia's independence, precisely on August 18, 1945, the Indonesian nation, represented by the nation's heroes at that time, ratified the Preamble and the 1945 Constitution which were used as the goals and ideals of the state. The 1945 Constitution, especially its preamble, is the basis of reference in making laws and rules under it.

Legal politics has two properties, namely permanent and temporary. Permanent legal politics is the basis of belief for the formation and enforcement of the law. Temporary legal politics is a policy that is set from time to time according to needs. The meaning of policies determined according to needs is in the formation of legislation, adjusted to national needs and to create people's welfare. National Legal Politics cannot be separated from National Politics. In terms of content, both are sourced from Pancasila as a source of value (Arinanto, 2006).

The Concept of Humanity Towards Human Rights

The conception that humanity is a universal consensus that aims to defend human dignity. This further resulted in the birth of the concept of Human Rights (HAM) which is the peak of human thought conceptualization of the essence of the self. The concept of humanity will result in the understanding that humanity is the basis for all claimed basic rights, or human dignity is considered to be the basis of axiomatic human rights. Human beings and human rights are two words that are difficult to separate. Since his birth on earth, man is born with natural rights that are inherent integral to his life. Basically humans are free beings. As Jean

Jaques Rousseau argued, human beings will increasingly develop their potential and feel the value of humanity in an atmosphere of natural freedom (Wilujeng, n.d.).

The term human rights in some foreign languages is known as the following: *droit de home* (French) which means human rights, human rights (English) or *mensen rechten* (Dutch), which in Indonesian is copied as human rights or human rights (Daullah et al., 2022; Harefa & Fatolosa Hulu, 2020).

Humanity and human dignity are essentially the same, namely as human values that are not separate or naturally inherent in human beings given by God since their birth or as the place where human values take root. Humanitarian values are manifested in the form of universal humanitarian actions. These values are the equality of all people as human beings, human rights, the right to life, the right to independence, and the right to own something, cultural patterns and social standing.

In the history of the development of human rights, it shows that the emergence of the conception of human rights is inseparable from the reaction to absolute power which ultimately gives rise to the constitutional system and the concept of the state of law, both *rechtstaat* and rule of law. As stated by Louis XIV with the expression *L'etat c'est Moi* or The State is I. Power concentrated on one hand gives rise to arbitrariness, as Lord Acton indicated: power tends to corrupt, Absolute power corrupts absolutely. According to Philipus M. Hadjon as quoted by El Muhtaj (2005), the concept of *rechtstaat* was born from a struggle against absolutism so that it was revolutionary in nature.

In a book titled "Human Rights, Individual Rights, and Collective Rights" written by Jack Donnelly and quoted by Peter R. Baehr it is said that "human rights are rights that human beings possess because they are human beings." As an identity that distinguishes humans from other beings, it is appropriate that human rights (HAM) be universally recognized regardless of skin color, gender, age, cultural background and also religion or spiritual beliefs.

The idea of human rights is characterized by the emergence of the concept of natural rights theory where in ancient times, namely Stoic philosophy to modern times with the writings of natural law Thomas Aquinas, Hugo de Groot and then in the post-Renaissance era, John Locke proposed the idea of natural law so that it underpinned the emergence of revolutions that occurred in England, the United States and France in the 17th and 18th centuries.

Such ideas and concepts of human rights were born and flourished when a number of bright-minded Western European thinkers of a particular era, especially during the latter half of the 18th and early 19th centuries, began to play a role in countering political absolutism. This is actually due to the failure of the rulers. In the words of Maurice Cranston "Absolutism prompted man to claim rights precisely because it denied them".

Conceptually, human rights can be exercised by a human being with his identity as an individual and his identity in a community, organization, family and state or collective. As an In an essay entitled "Human Rights, Individual Rights and Collective Rights." Jack Donnelly says:

"human rights are a special class of rights, the rights that one has simply because one is a human being. They are thus moral rights of the highest order (whether or not they are recognized in the positive law). As such, they play a special political role."

There are two different sides of opinion regarding the concept of human rights as individual rights and collective rights: first, the opinion put forward by Jack Donnelly in a paper entitled "Human Rights, Individual Right and Collective Right," says:

"If human rights are the rights that one has simply as human being, then it would seem that only human beings have human rights; if one isn't a human being then by definition one can't have a human right. Only individual persons are human being. Therefore it would seem that only individual can have human rights."

Human rights are rights that a person has because he is a human being therefore only human beings have human rights, whereas human beings are individuals so the subject of human rights according to this definition is always an individual. Meanwhile, the argument presented by Jack Donnelly regarding collective rights is as follows:

Despite the collective dimension of all human rights, and the fact that all individual are part of group, human rights should nevertheless be considered the rights of individual as against the the state or group, while collective right do exist, and can often be important, they should not be named human right as this would detract from the essential meaning of the term human right and lead to conceptual vagueness.

The Development of Human Rights in Indonesia

The development of the idea of the protection of human rights is relatively new, since the beginning and middle of the 20th century, along with the expansion of the aspirations of decolonization of countries colonized by the western world. Previously, the idea of the protection of human rights grew in the Western countries themselves, which scholars later attributed to liberation movements that arose in Europe, from the 13th century to the end of the 18th century. Actually, some human rights principles have also grown in the Indonesian political tradition itself long before the westerners came to Indonesia. In fact, Muhammad Yamin said that in the circle of Indonesian civilization since hundreds of years, every human being does have rights and obligations to himself, to his family, to society, and to the state. According to Muhammad Yamin, his rights and obligations are recognized and regulated through customary law. There are even some that have been written.

The development of human rights thought in Indonesia has experienced ups and downs which can be clearly seen through the periodization table of Indonesian history, starting from 1908 to the present. Basically, the concept of human rights is not merely a concept of individual human rights, but also the human obligations that accompany it (Kusniati, 2011).

In Indonesia, human rights have experienced many dynamics full of struggle in their enforcement. Various efforts have been made by our ancestors in the past to achieve the most equitable enforcement of human rights. Some definitions of human rights are also expressed by many experts, even in the Law there are definitions and all things related to human rights. From Law No. 39 of 1999, it can be concluded that human rights are a set of rights inherent in the essence of every human existence who is a creature of God Almighty. Rights are His gifts that must be respected, upheld, and protected by the State, law, government, and everyone for the honor and protection of human dignity (Asshiddiqie, 2007).

The following are the various dynamics that occur in Indonesia in the enforcement of Human Rights:

Pre-independence period (1908-1945)

The concept of human rights thinking has been known by the Indonesian people, especially since the birth of Budi Utomo in 1908, which was the year when awareness of the importance of the formation of a nation state began to arise through various writings in a Goeroe Desa Magazine. The concept of human rights that emerges is the concept of the right to independence, in the sense of the right as an independent nation that is free to determine its own destiny (the rights of self-determination). However, civil rights, such as the right to be free from discrimination in all its forms and the right to express thoughts and opinions are also being discussed. Even the concept of the right to participate in government has been put forward by Budi Utomo (Manan, 2001).

The development of human rights in Indonesia further grew along with the emergence of various movement organizations whose essence as fought for by the Indonesian Association was the right to self-determination. In the later periods, the idea of the original democracy of the Indonesian Nation, which was put forward by Hatta, among others, further strengthened the notion that human rights have been known and are not new to the Indonesian Nation. The development of human rights thinking experienced an important period when there was a debate on the Draft Constitution by BPUPKI.

Supomo argued that human rights come from a liberal and individualistic way of thinking that puts citizens in front of the state, and therefore, the concept of human rights is not in accordance with the "integralistic idea of the Indonesian nation". According to Supomo, Indonesian people are united with their country and therefore it does not make sense to want to protect individuals from the state. This debate resurfaced in mid-July 1945. Sukarno stated that the justice that is fought for the Indonesian nation is not individual justice, but social justice and therefore human rights and the basic rights of citizens have no place in the Constitution. On the contrary, Muhammad Hatta and Muhammad Yamin warned that it is possible for the state to become a state of power and therefore the basic rights of citizens need to be guaranteed.

Finally, Article 28 of the 1945 Constitution was reached, where basic democratic rights such as the right to association and assembly and to express opinions were regulated. Human rights only gained an important place, especially during the 1949 KRIS and the 1950 Constitution, because the two Constitutions or constitutions contained human rights in detail. This is because the 1949 KRIS was made after the birth of the 1948 Declaration of Human Rights, while the 1950 Constitution is an amendment to the 1949 KRIS through Federal Law No. 7 of 1950.

Post-independence period (1945 - Paka Reformasi)

1. Period 1945-1950

The idea of human rights at the beginning of independence was still on the right to independence. Human rights thinking has gained formal legitimacy because it has been regulated and entered into the country's basic law (constitution), namely the 1945 Constitution.

2. Period 1950-1959

Although the age of the RIS was relatively short, from December 27, 1949 to August 17, 1950, both the multi-party party system and the parliamentary system of government proclaimed during the first period of the enactment of the 1945 Constitution, still continued. The two systems that developed the liberal/parliamentary democratic political system continued after Indonesia returned to become a unitary state with the enactment of the 1950

Constitution in the period of August 17, 1950 - July 5, 1959. even in this period the atmosphere of freedom that is the impetus of liberal democracy is very tolerated, so it can be said that both the thought and the actualization of human rights in this period experienced "tides" and enjoyed a "honeymoon". Because:

- a. the growing number of political parties with their respective ideologies;
- b. press freedom as one of the pillars of democracy really enjoys its freedom;
- c. General Elections as another pillar of democracy take place in an atmosphere of freedom, fairness and democracy;
- d. The Parliament or the House of Representatives as a representation of the people's sovereignty shows its performance and class as representatives of the people by exercising control or supervision;
- e. Discourse and thoughts on human rights have a conducive climate.

One important thing is that all parties, with different ideological views, agree that human rights should be included in a special chapter that has a central position in the body of the Constitution.

3. Period 1959-1966

Entering the second period of the enactment of the 1945 Constitution, namely since the issuance of the Presidential Decree on July 5, 1959, President Soekarno's idea or conception of guided democracy is seen from the prevailing political system that is under the control of the President. From the perspective of human rights thinking, especially civil and political rights, the guided democratic political system does not provide freedom or support the freedom of association, assembly and expression in writing. Under the auspices of guided democracy, the idea of human rights is faced with strict restrictions or restrictions by power, so that it experiences setbacks as something inversely proportional to the situation during the Parliamentary Democracy period (Davidson, 1994).

4. Period 1966-1998

At the beginning of this period, various seminars on human rights were held. One of the seminars on human rights was held in 1967 which had recommended the idea of the need for the establishment of human rights courts, the establishment of commissions and human rights courts for the Asian region. Meanwhile, in the early 1970s until the end of the 1980s, human rights issues in Indonesia regressed. Despite the government's setbacks, human rights thinking still exists among the community driven by NGOs (Non-Governmental Organizations) and the academic community that focuses on human rights enforcement. The efforts made by the community towards the 1990s period obtained encouraging results because there was a shift in the government's strategy from repressive and defensive to an accommodative and cooperative strategy. This can be seen with the establishment of KOMNAS HAM based on Presidential Decree No. 50 of 1993 dated June 7, 1993.

5. 1998-Post-Reform Period

The change of the government regime from the new order to the reform era in 1998 had a huge impact on the protection of human rights. During Habibie's administration, respect and development of human rights were very significant which was marked by the existence of the MPR TAP No.XVII/MPR/HAM, namely; the convention against torture and other cruel treatment by Law No.5/1999; the convention on the elimination of all forms of racial

discrimination with Law No. 29/1999; ILO Convention No. 87 on Freedom of Association and Protection of the Right to Organize with Presidential Decree No. 83/1998; ILO Convention No. 111 on Discrimination in Employment and Position with Law No. 21/1999; ILO Convention No. 138 on the Minimum Age to Be Allowed to Work with Law No. 20/1999.

After the reform period, the amendment of the 1945 Constitution was considered inevitable. In fact, the amendment to the 1945 Constitution itself is the culmination of the aspirations of the reform movement itself. The material that was originally only seven items has now been in the period before independence, the constitution has increased significantly, its formulation has become more complete and makes the 1945 Constitution of the Republic of Indonesia one of the most complete constitutions containing the protection of human rights. With the passage of amendments one to four of the 1945 Constitution of the Republic of Indonesia in 2002, which are contained in Chapter XA on Human Rights, articles 28A to 28 J (Al Rasyid, 2007).

CONCLUSION

This research underscores the complex interplay between legal politics and human rights development in Indonesia, revealing that while significant normative progress has been made since the Reformasi era—evidenced by constitutional amendments and international ratifications—practical enforcement remains inconsistent. The study highlights persistent challenges such as weak law enforcement, regulatory overlaps, and the dominance of political interests, which often undermine the protection of fundamental rights. Despite these obstacles, Indonesia's legal framework demonstrates a commitment to human rights principles, as seen in the establishment of institutions like Komnas HAM and the inclusion of human rights provisions in the 1945 Constitution. However, the gap between legal ideals and on-the-ground realities emphasizes the need for a more robust implementation strategy that prioritizes accountability, transparency, and community engagement. The findings affirm that legal politics, when aligned with democratic values, can serve as a powerful tool for advancing human rights, but only if systemic barriers are addressed through coordinated efforts across government, civil society, and the judiciary.

Future studies should explore the role of local governance and cultural contexts in shaping human rights enforcement, particularly in Indonesia's diverse regions where decentralization has created varying levels of compliance. A comparative analysis of provinces with strong human rights records versus those with recurring violations could identify best practices and structural inefficiencies. Additionally, research could investigate the impact of digital activism and social media on human rights advocacy, as these platforms have become critical tools for mobilizing public opinion and holding authorities accountable. Longitudinal studies tracking the efficacy of specific legal reforms, such as the Omnibus Law or revisions to the KPK Law, would also provide valuable insights into how policy changes affect rights protections over time. By adopting interdisciplinary approaches—combining legal, sociological, and technological perspectives—future research can offer more nuanced strategies to bridge the gap between Indonesia's human rights aspirations and their realization.

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