

Progressive Criminal Law Politics Towards Corruption Eradication Strategies: Supply Chain Perspective

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Abstract-

The aim of this study is to investigate the relationship between dignity value, humanity value and unity value and corruption eradication strategies with the mediation effect of supply chain ISS. The idea of the criminal law renewal has been conducted for almost 35 years and some concepts of the national criminal code born with its dynamic development are greatly appealing to study. A desire to make a better criminal law happen and to be able to satisfy the people's aspirations is an ideal criminal law politics. The national criminal law should possess characteristics which are original, authentic and typical for Indonesia covering customary laws, value and belief systems, special characteristics of a modern state and international values. Therefore, Pancasila (Five Basic Principles) as the source for all legal sources, that has not been given an adequate attention, should be used as the basis for the paradigm of the criminal law renewal. At least, Pancasila should own some major principles that must be implemented in all formulations of criminal law regulations. The principles are among others those based on the sources of the values of religion (Divinity/Ilahiyah), humanism, unity and peace, democracy and the values of social justice. As a result, an Indonesian criminal law should own a value system with the basis of Pancasila either in the formulation of its legal norm (addreaat norm), types of acts regulated (straatbar), the forms of the threat of punishment/sanctions (straatmaat), or in the aspects of the regulation and the implementation of its legal enforcement (its formal law).

Keywords; Corruption eradication, information Sharing, Divinity Value, Humanity Value, Unity Value

1. Introduction

Possessing a Criminal Law Code in the national legal system is a dream that has not come true yet so far. A long journey taken by some generations of the intellects of the criminal law code has not been able to embody an ideal to free Indonesian people from the grip of the nails of the legal product of the colonialism. It is caused by the politics of law applied by the state officials who have not been inconsistent with some commitment to complete it since the Old Order, New Order or the present Reformation Order regimes.

The history of the establishment of the draft of the Criminal Law Code up to the 2012 cannot be separated from the efforts to renew the Criminal Law Code as a whole. The attempts had begun since the recommendation of the results of the National Law Seminar I held from 11-16 March 1963 in Jakarta calling for that the draft of the national criminal law codification would soon be completed. Then in 1964, the first draft of the Criminal Law Code was issued and then it continued up to 2012. Therefore, it can be concluded that the endeavors to renew the criminal law universally/globally/wholly are still a *rechsidee* (an ideal of a law) or *iuscontituendum*, since it has not been legalized as a regulation (*ius contututum*).

Many countries have conclusive measures for the prevention of corruption, while some policies and procedures are the effective means to prevent corruption. Every crime has a significant link towards its blockage via certain laws, where criminal law is one of the most effective measures to prevent it. The forceful implementation also requires some modes for its effectiveness to meet the challenges of corruption. The supply chain ISS is found to be a conclusive mode for the prompt prevention of such corrupt means. The law is implemented but unable to be forceful until it entails to be provided to the correct service area, therefore information sharing channel has significantly enforced the means of embarking measures, though such supply chain ISS results in the accuracy of implementations. The chain has not only provided the effective mean of providing several sources to achieve effectiveness but also endorsed some effective measures to help such enforcing elements[1].

The efforts to renew the criminal law as a whole may be considered as the implementation of the mandate of the founding fathers of this nation as implicitly stated in the Article II of the Transitional Rule.

If so, the implementation of the ideals of the founding fathers of this nation could just begin after 19 years of the independence of this country. It can be understood that the endeavor in making the new Criminal Law Code could start in 1964 because during the period of 19 years (1945-1964), the political condition and the Indonesian state administration were unstable. The draft of the 1964 Criminal Law Code was followed by the next drafts namely the drafts of the 1968 Criminal Law Code, the 1971/1972 Criminal Law Code, the 1977 Basaroeidin's Criminal Law Code, the 1979 Criminal Law Code, 1982/1983 Criminal Law Code, 1984/1984 Criminal Law Code, 1986/1987 Criminal Law Code, 1987/1988 Criminal Law Code, 1989/1990 Criminal Law Code, the 1991/1992 Criminal Law Code which was revised until 1997/1998, and the draft of the 1999/2000 Criminal Law Code. Then in 2004, the Department of Law and Human Rights of the Republic of Indonesia had issued the draft of the Criminal Law Code in 2004 as the revision of the 1999/2000 draft of the Criminal Law Code. Then the 2012 draft of the Criminal Law Code was published as the further development of the draft of the 2004 Criminal Law Code. Consequently, it can be seen that the legal experts in Indonesia at least have made 14 drafts of the Criminal Law Code (including the revision) during 49 years (from 1964 to 2013). It is a long journey and a great struggle of thinking that have been waited for by the nation as one of the great works[2].

This present article will try to describe a small thought of the renewal of the criminal law based on the Pancasila as the base of the nation. Although it is considered to be late, but at least it can be used as an evaluation. Since the Proclamation of the Indonesian independence on August 17, 1945, the spirit to free the Indonesian people from colonialism has been surging in the physical struggle either physically or psychologically, morally or materially. However, the struggle in terms of the laws and regulations inherited from the colonialist, is still going on. This effort, however, has not been given any priority from politicians acting as the legislators. The legal products that have been out of date are still being used under the jargon of "they are still relevant with the present needs" and "they are urgent to be replaced." The results of studies from the doctors and professors in law in all law faculties throughout this country are still neatly wrapped in a Pandora's Box of the "ivory tower of science."

This article will present an outlook dealing with two problems: (1) what characteristics of the Criminal Law renewal are appropriate with the Indonesian people legal needs? And (2) How is to translate the principles of Pancasila as the national basis and the source from all legal sources into the renewal of the national criminal law?

2. Literature Review

Since the proclamation of the Independence of the Republic of Indonesia, the desire to realize the "national legal system" is one of the main agenda in the national development, as shown by the state official document. The National Criminal law politics, although it is meant as the national aspiration to create a criminal law suitable with the aspiration and the value system with the source from the Indonesian people themselves, may also play roles in contributing to the realization of the objective of the establishment of the state (the ideals of the independence) namely the embodiment of the state which is just and welfare based on Pancasila[3].

Dealing with the Criminal law politics, the followings will be presented opinions and thoughts of the nature and concept of the Criminal law politics. Sudarto states that the Criminal law politics means as any rational (logical) efforts to prevent and hinder any crimes with the tool of the Criminal Law and the criminal justice system, to choose the laws and regulations which are appropriate, the best and which fulfill its requirements of justice and functions. It means that the Criminal law politics should consider the socio-legal aspects and reach the future condition.

According to Salman Luthan and Muladi, there are some factors that are reasons to renew the criminal law;

1. The existing Criminal Law has not been appropriate anymore with the social development and the needs of the concerned society. The Laws and Regulations are irrelevant anymore with the social condition of the people they regulate, for example, due to the emergence of new crimes;
2. Parts of the provisions in the existing Criminal Law are not in line with the ideas of renewal/reformation bringing impacts on values of the human rights, independence, justice, and the moral values developed in the society;

3. The implementation of the existing law enforcement results in injustice and even destroys human rights;
4. The existing Criminal Laws and Regulations cannot guard and control the people's security and orderliness. Then, Muladi also states that the Criminal law politics and the renewal of the Criminal Law should still be based on the three essences and main substance of the Criminal Laws; *firstly*, they should formulate and determine any acts called as crimes; *secondly*, they should determine the forms of the elements of criminals acts and their responsibilities; and *thirdly*, they should determine the forms of the types of punishment given to anyone conducting crimes. Referring to [4] once stated in a modern criminal science, there are three main components in the study of a criminal law: "*Criminology*", "*Criminal Law*" and "*Penal Policy*". Therefore, to embody a good, developed and realistic criminal law, it needs an integrated cooperation between the scholars and the practitioners, and also between the criminologists and the lawyers. This kind of cooperation may unite any ideas in preventing any crimes and the technical ideas of legislation in the process of drafting the criminal law. For that reason, Marc Ancel also explained the term "*penal policy*" as a science and also an art with the aim of enabling the regulations in the criminal law to be formulated in a better and developed (progressive) way so that it not only give a guide to the legal formers, but also to the law enforcers who implement the concerned legislation [5]. In the same vein, Sudarto once also presented three meanings about the criminal law politics (criminal policy):

In the narrow sense, it is the whole principles/foundations becoming the basis of the reactions towards any violations of law in the form of judgment; In the broad sense, it is the whole functions of the law enforcers, including the ways of working of the justice and the police parties; In the broadest sense, (taken from the Jorgen Jepsen's view), it is the whole policies conducted through the regulations and official bodies with the aim of enforcing the norms central from the society [6].

Hence, in brief it can be stated that the penal policy/criminal policy/*strafrechtspolitik* may mean as any endeavors to realize criminal law regulations which are in line with the present condition and which are intended to improve the future regulations in accordance with the principles and justice and the values of benefits for the society and the state.

In the same vein, Peter Hoefnagels states that "criminal policy is the rational organization of the social reaction to crimes", and some other terms are as follows:

1. Criminal policy is the science of responses;
2. Criminal policy is the science of crime prevention;
3. Criminal policy is a policy of designating human behavior as crimes; and
4. Criminal policy is a whole and all rational responses to crimes.

While, A Mulder stated that the criminal law politics as "*strafrechtspoliitiek*" is meant to be a guide in determining; (1) how the prevailing criminal provisions are changed or renewed; (2) what may be done to prevent any crimes; and (3) what procedures are used in any judgments and in implementing punishment made by judges [7]. Then Ifdal Kasim defines a criminal law politics as a policy either to evaluate one's any proper or improper conducts either called criminalization or decriminalization of a conduct or an act. In this matter, any choice of a conduct is equally determined as a misconduct or not and any choice among various alternatives on what becomes the intent of the criminal law system in the future. Consequently, the state is given some powers to formulate or determine any conducts interpreted and categorized as misconducts and to determine the forms of acts of judgment that may be given to anyone whose conducts fulfill the stipulations of the concerned legislation. (The head of the national team of the draft of the Criminal Law Code year of 1987-1993) stated that the approach adopted by the workgroup to the implementation of criminalization and decriminalization is to look for a synthesis among the three rights namely civil liberties, communal rights, and state's policy. The problem is that whether it is easy to balance the three concerned domains. As a result, any failure in keeping the balance of the three interests (individual, society, and state) will abrade the basic legislation made and it has a great potency to do some "over-criminalization" in one of the three domains.

Although the eradication of corruption is essentially helped by certain legal measures, the enforcing of such criminal legal aspects were hindered due to ineffective means of transporting such legal measures to the exact place from where it is to be enforced. Therefore, chain management though put a quality aspect of supply chain ISS through which such legal aspects of criminal laws can be shared with such a place of enforcement.

The political progressiveness of criminal laws is usually considered the important element through which the elimination of corruption can be significant, therefore such politics of criminal law is appraised by some supply chain ISS which efficiently help the justice channel. A proper mediation role is chain management can be significantly helpful for the criminal legal system. Law is enforced through proper administration of legal channels and such legal channels usually use some sharing ways which eventually are interpreted by the providers of such supply chain ISS to the relevant departments from where the legalization is done[8].

From the descriptions above, it can be understood that the criminal law politics possesses a different meaning from “the renewal of the criminal law regulation.” However, the term criminal law politics also covers concepts of the criminal regulation renewal. It should be confirmed that a criminal regulation is one of the parts of the legal system of a state. But, the criminal law politics possesses a broad meaning, covering any renewals of the written and substantive regulations (laws, regulation, regional regulation, and other regulations), the renewal of the administrative of the law reinforcement, and also the people’s culture in implementing laws and regulations[9].

In brief, the basis of the criminal law is presented in the two following pictures:

The moral and ethical values and also the people’s interest existing in the social facts should still become the legal source as idealized that will continuously control and bear new positive laws through the process of changes, corrections, and formations of new legislations, although the government officials have different political schools. The national criminal law renewal cannot be separated from the influence of the value system developed by the International society[10]. It is a fact that Indonesia has actively involved itself to become a party in each vital international convention. For instance, Indonesia has become a state that has ratified the Human Rights Convention, the anti-violence convention, the anti-corruption convention, the convention on the prevention of drugs/psychotropic, the convention on children and women prevention and so on. As a state that has ratified the conventions, Indonesia is bound to implement the conventions by entering the international values and norms into the legal products and the related legislations although sometimes the government asks to be given exceptions (reservations) in certain norms. In line with the above descriptions, Muladi suggests five characteristics of the Indonesian criminal law in the future. Firstly, the future national criminal law will be formed merely because of sociological, political, and practical reasons but it should be intentionally organized under the frame of the national ideology, Pancasila. Secondly, the national criminal law should not ignore any aspects of human, natural, and traditional conditions of Indonesian people. Thirdly, the future criminal law should be able to adjust itself with the universal tendency growing in the international society. The article 29 verse (1) of the 1945 Constitution states that “The State shall be based upon the belief in the One and Only God.” From the stipulation, it means that Indonesia is a state that intends and recognizes its citizens to believe in God in a wide sense, meaning that the state protects and accepts the value system living and coming from the source of various types of different religions. Although the majority of the people are Islam but it does not mean that the state merely protect the majority religion, it is clearly regulated and confirmed in the Article 29 verse (2) “The State guarantees all persons the freedom of worship, each according to his/her own religion or belief.” The provision in the Constitution proves that Pancasila is accepted as the basis of the state and the national ideology of the Indonesian people. This brings about a logical consequence that the values of the national ideology are made as the main basis, the fundamental foundation for organizing Indonesia. Pancasila contains five principles that naturally possessing five basic values. The basic values of Pancasila are the values of the One and Only God, just and civilized humanity, unity of Indonesia, democratic life lead by wisdom of thoughts in deliberation amongst representative of the people and the values of achieving social justice for all the people of Indonesia. In brief, it can be stated that the basic value of Pancasila is the divinity value, the humanity value, the unity value, the democracy value, and social justice value. The following is described one by one. The divinity value means that the Indonesian people are the people possessing values based on those coming from religious teachings. The acceptance of the religious belief system and the religious system has long rooted from the people’s traditions[11]. It is the potency of the Indonesian people that should always be dug up and developed towards the national values through the process of crystallization in each regulation. The religious values Indonesian people believe in serving as the guide to formulate each policy, each action. The Divinity value also means that there is some recognition of some tolerance in adhering religions, respecting religious freedoms, no coercion and no discrimination occurring among religious communities. This means that

Pancasila becomes a binding tool for the people's lives. The Humanity Value: This value means that the self-existence of the Indonesian people should place themselves as whole human beings, they should respect themselves as human beings and also value others like they regard themselves. Requirements existing in the principles of the universal humanity are realized in the realm of just and civilized independence. These principles mean that one should have some awareness of attitudes and behavior in line with the moral values required in living together on the basis of the demand of conscience by treating something as it should be. In the legal formation context, law is placed as a means of organizing human protection (law for human beings), instead of human beings creating the law as a tool to suppress others (instead of human beings for law). The Unity Value: The unity value of Indonesia means that any diversity should be accepted as the national reality that cannot be refused by Indonesian people. Indonesian nationalism is moved by diversity. The attitudes of the majority to oppress the minority are not allowed to grow. Equality of rights and obligations arising in the nationality and state life in the Indonesian people's determination to grow the sense of nationalisms under the Unitary State of the Republic of Indonesia should always be maintained. This value also means that the diversity should be melted into national values Indonesian people possess. The Democracy Value: The value in the fourth principle "democratic life led by wisdom of thoughts in deliberation amongst representatives of the people" confirms that the unity of the Indonesian people should be managed using the democratic system with the Indonesian style. The value system of the Indonesian democracy gives a priority to deliberation through the representatives elected in a democratic way. The people are given opportunities to involve themselves openly in the democratic nature under the guidance of the Indonesian value system. This means that the government from the people, by the people and for the people is implemented by deliberation through the House of Representatives[12]. The Justice Value: The social justice value for all Indonesian people means that justice serves as the basis and also the goal. The divinity value, the humanity value, the unity value and the democracy value become the guide to create the social justice system. The social justice value is the goal to reach by implementing the previous values. By attaining the value, the national goal may be reached: the attainment of the just and welfare Indonesian people physically or mentally. The concept epistemologically is as follows. The value of the first principle "a belief in the One and Only God" is symbolized as the light at the middle part of the shield of the Pancasila in the form of a five-pointed star. At the constitutional law level, namely at the constitutional science, in the semiotic reality, the law is realized/described as the "principle of balance, match and harmony" (Explanation of the Article 6 Verse (1) letter j of the Law No. 12 year 2011) that each material in the contents of the rules should reflect the principles of balance, match and harmony among the interests of individuals, society, and nation and state and this principle still becomes the central basis. Therefore, in the semiotic view, the first principle is located in the middle of the red and white shield and it has black color as the natural color and the first principle is symbolized as a light in the middle part of the five-pointed star illuminating all other four values namely the second, third, fourth and fifth principles or it becomes the "guiding star" for other principles[13]. Theoretically or conceptually, it can be explained that the construction of the legal semiotic model is that the first principle becomes the light of the second principle "just and civilized humanity" symbolized using the chain rope consisting of materials with round and square shapes at the left and lower part of the Shield of Pancasila. It means that the progressive law reflects human rights or obeys to the humanity principle (Explanation of the Article 6 Verse (1) letter b of the Law No. 12 year 2011) that each material in the contents of the rules should reflect the protection and the respect to the human rights and dignity of each citizen and Indonesian population proportionally and should obey the principle of Unity and Diversity (Explanation of the Article 6 Verse (1) letter f of the Law No. 12 year 2011). From the explanation it is clearly stated that each material of the contents of the rules is not allowed to contain anything that distinguishes one another on the basis of the background such as religion, ethnic group, race, group, gender, or social status and each material should mirror balance, match and harmony between the interests of individuals and society and the interests of the nation and the state and should obey the principle of the equality position in law and government ((Explanation of the Article 6 Verse (1) letter h of the Law No. 12 year 2011). This means that each material of the contents of the Rules should pay attention to the diversity of population, religion, ethnic group and group, specific condition and culture of a local area especially those dealing with sensitive problems in the life of the society, the nation and the state[14]. Then the first principle serves as the light for the third principle "the Unity of Indonesia" represented by the Banyan tree located at the upper left of the shield of Pancasila, meaning that the

progressive law obeys the principle of Nationality (Explanation of the Article 6 Verse (1) letter c of the Law No. 12 year 2011). Therefore, each material of the contents of the rule should reflect the nature and character of the pluralistic Indonesian people by keeping the principle of the Unitary State of the Republic of Indonesia[15].

Then the first principle becomes the light of the fourth principle “democratic life led by wisdom of thoughts in deliberation amongst representatives of the people” signified by the bull head at the upper right of the shield of Pancasila because the products of law namely the rules are the results from a wisdom of thoughts in deliberation as the realization of the essence of the spirit of democracy to translate the people’s voice without neglecting the voice of the government (state)’s voice, meaning that the progressive law should comply with the principle of Family (Explanation of the Article 6 Verse (1) letter d of the Law No. 12 year 2011). This means that each material in the contents of the rules should reflect a discussion to reach an agreement for each decision making and it should obey the principle of Protection ((Explanation of the Article 6 Verse (1) letter a of the Law No. 12 year 2011). Each material in the contents of the rules should serve to give some protections in order to attain the order of the people. The first principle serves as the light for the fifth principle, “Social justice for all the people of Indonesia,” is denoted with the cotton and paddy located in the lower right of the shield of Pancasila. It means that the progressive law should realize the sense of community justice or it should obey the principle of Justice (Explanation of the Article 6 Verse (1) letter g of the Law No. 12 year 2011). In this matter, each material of the contents of the rules should reflect indicate the justice proportionally for each citizen without exception and it should obey the principle of Nationality (Explanation of the Article 6 Verse (1) letter e of the Law No. 12 year 2011). Each material of the contents of the rules should notice the interest of the whole areas of Indonesia and any material of the contents of the rules made in regional areas is a part of the national legal system on the basis of Pancasila and it should comply with the principle of the order and the certainty of law (Explanation of the Article 6 Verse (1) letter i of the Law No. 12 year 2011). Each material in the contents of the rules should be able to result in the order in the society through the assurance of the certainty of law.

H1: These is positive association among divinity value and corruption eradication strategies.

H2: These is positive association among humanity value and corruption eradication strategies.

H3: These is positive association among unity value and corruption eradication strategies.

H4: Supply chain ISShas positive mediation among the links of divinity value and corruption eradication strategies.

H5:Supply chain ISShas positive mediation among the links of humanity value and corruption eradication strategies.

H6:Supply chain ISShas positive mediation among the links of unity value and corruption eradication strategies.

3. Research Methods

This study takes the questionnaire method to collect the data from the respondents and analyzed the data by using the Smart-PLS. The divinity value (DV) has 18 items, humanity value (HV) has 15 items, unity value (UV) has 4 items, supply chain ISS(SCISS) has 7 items and corruption eradication strategies (CES) has 4 items. These are shown in Figure 1 given below:

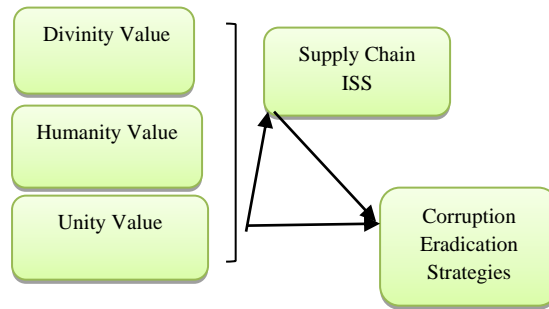


Figure 1: Theoretical Framework

4. Findings

The convergent validity show that items are strongly linked with each other and valid the convergent validity because Alpha and CR more than 0.70 and loadings and AVE are larger than 0.50 and these statistics are shown in Table 1.

Table 1: Convergent Validity

Items	Loadings	Alpha	CR	AVE
CES1	0.738	0.798	0.868	0.623
CES2	0.752			
CES3	0.838			
CES4	0.824			
DV1	0.681	0.936	0.944	0.528
DV10	0.729			
DV11	0.668			
DV12	0.691			
DV13	0.709			
DV14	0.800			
DV15	0.775			
DV2	0.719			
DV3	0.727			
DV4	0.749			
DV5	0.717			
DV6	0.724			
DV7	0.683			
DV8	0.761			
DV9	0.753			
HV1	0.702	0.920	0.930	0.528
HV10	0.651			
HV11	0.745			
HV12	0.723			
HV2	0.751			
HV3	0.786			
HV4	0.714			
HV5	0.696			

HV6	0.739			
HV7	0.735			
HV8	0.784			
HV9	0.683			
UV1	0.648	0.746	0.811	0.591
UV2	0.849			
UV4	0.795			
SCISS1	0.871	0.895	0.917	0.614
SCISS2	0.833			
SCISS3	0.784			
SCISS4	0.688			
SCISS5	0.733			
SCISS6	0.805			
SCISS7	0.755			

The discriminant validity show that constructs are not strongly linked with each other and valid the discriminant validity because Heterotrait Monotrait ratios are not larger than 0.90 and these statistics are shown in Table 2.

Table 2: Heterotrait Monotrait Ratio

	CES	DV	HV	SCISS	UV
CES					
DV	0.723				
HV	0.766	0.617			
SCISS	0.344	0.230	0.335		
UV	0.729	0.533	0.719	0.408	

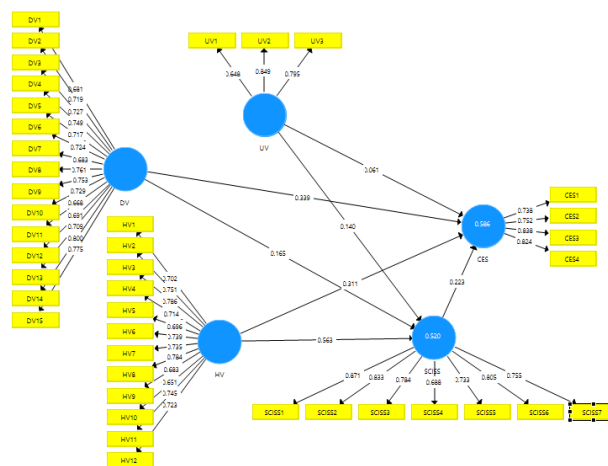


Figure 2: Measurement Model Assessment

The path analysis show that DV and UV have positive association with CES and accept the H1 and H3 while supply chain ISS has positive mediation among the links of DV and CES, HV and CES and UV and CES and accept H4, H5 and H6. These statistics are shown in Table 3.

Table 3: Path Analysis

	Beta	S.D.	t-values	p-values
DV -> CES	0.339	0.044	7.732	0.000

HV -> CES	0.311	0.052	5.935	0.000
SCISS -> CES	0.223	0.054	4.153	0.000
UV -> SCISS	0.140	0.045	3.103	0.002
DV -> SCISS -> CES	0.037	0.014	2.692	0.007
HV -> SCISS -> CES	0.126	0.034	3.674	0.000
UV -> SCISS -> CES	0.031	0.013	2.379	0.018

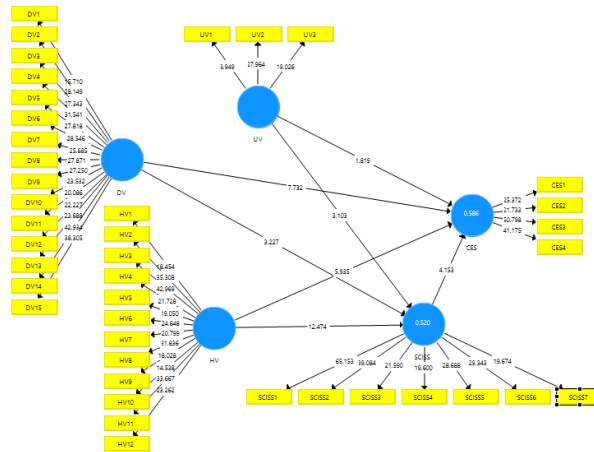


Figure 3: Structural Model Assessment

Therefore, at the level of the planning the draft of law in the national legislation program, a priority is given to the establishment of laws under the frame of the national legal system based on Pancasila and the 1945 Constitution of the Republic of Indonesia. Positioning Pancasila as a legal ideal means that it serves as the source for all laws and this is in line with the statement in the Preamble of 1945 Constitution in the fourth paragraph and this also places it as the state basis and ideology and also the state philosophical basis so that the material of the contents of the rules is not allowed to be in contradiction with the values contained in Pancasila where the concept of its reading is relevant with the legal semiotics of the reading of Pancasila as the symbol of the Republic of Indonesia (Article 48 verse (2) of Law No. 24 year of 2009 on the State Symbol) that the reading of Pancasila is the thawaf (enduring) logo-centrism. It is in this context that the Law no.11/2012 conditions that the establishment of the rules should also implement the principles of formation, as stipulated in Article 5 and Article 6 as described before.

5. Conclusion

Various channels are adapted for the implementation of legal administered rules which are supplied by the national legal bodies, the important thing concerns some aspects which are probable and cautious that includes the variety of shared criminal strategies from such legal bodies through the proper supply chain ISS. Various strategies mediate between the eradication of corruption and criminal laws, while supply chain has not only provided supportive means to various bodies in sense of ISS but also has endorsed significant relevance to the criminal legal system.

6. Discussion

Despite facts that have been covered in this study to analyze the progressiveness of criminal law, chain management has also positively mediated its role on the grounds of such criminal politics. The effectiveness of such eradication is only possible due to such supply chain ISS which has provided effective means of proper and prompt implementation in the legal system. Supply chain ISS in the eradicating strategies has effective results

with possible interventions though criminal laws, whereas the state laws with some possible and effective criminal addition have significantly linked with the chain of IS between the legal departments and progressive politics of criminal law.

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