The Crisis of Criminal Justice Legitimacy in Indonesia: A Criminological Analysis of Vigilantism and Public Distrust

Walim
Department of Law, Universitas 17 Agustus Cirebon, Cirebon, Indonesia

Abstract: Vigilantism, or main hakim sendiri in Indonesia, has implications for the public's confidence in the institutions of criminal justice and the application of punishment outside of the legal procedures. The present study examines the phenomenon from normative legal research and criminological perspectives, with a focus on legal cynicism, anomie, cultural criminology, and individual criminal responsibility. We conducted an analysis of the applicable legal materials in Indonesia in 2024, as well as relevant literature, using statutory and conceptual approaches. The analysis indicates that the use of vigilante violence cannot be explained merely by public discontent with law enforcement. Collective interpretations of wrongdoing, perceptions of institutional effectiveness, and social expectations of order may also help explain how extrajudicial punishment is justified. But public distrust does not automatically lead to violence, and public approval cannot replace the legal assessment of each participant's conduct. This study highlights the need for accountable institutions, accessible legal procedures and lawful responses to suspected offenses. Further empirical studies are needed to study these relationships in specific Indonesian communities.

Keywords: vigilantism, public distrust, legal cynicism, criminal justice legitimacy, criminal responsibility.

Introduction

Maintaining public order, guaranteeing compliance with the law and maintaining confidence in the rule of law are important to legitimize the criminal justice system. In a constitutional state the power to investigate, prosecute, adjudicate and punish criminal conduct belongs to legally established institutions and not to individuals or groups acting in their own behalf. But

Correspondents Author:
Walim, Department of Law, Universitas 17 Agustus Cirebon, Cirebon, Indonesia
Email: walimshmh77@gmail.com

Received August 25, 2024; Revised September 26, 2024; Accepted October 31, 2024; Published November 18, 2024.

the question will be whether the public sees them as fair, accountable, consistent and protecting, apart from the legal authority these institutions will have. When these expectations are challenged, the relationship between the citizens and the criminal justice system can be tested. One manifestation of this tension is vigilantism, literally, self-judge as it is popularly known in Indonesia, where individuals or groups take enforcement or punitive action against alleged offenders outside the established legal procedures (A & Menon, 2024; van Hall et al., 2023).

Vigilantism is a serious socio-legal concern because it challenges the formal institutional authority and it exposes the individuals to violence without the protection of the due process. Illustrations of the dangers of informal punishment in Indonesia include collective assault, public humiliation and mob violence against alleged offenders. This is particularly disturbing when allegations of wrongdoing are seen as enough justification for immediate retaliation, without any proper investigation or legal proceedings (Hamm et al., 2022; Tyler, 2023). Public anger, fear of crime and demands for instant justice may go some way to explaining why such incidents occur but they do not prove that vigilantism is necessarily caused by public distrust. What calls for thorough criminological scrutiny is the link between institutional legitimacy, perceptions of legal performance and collective violence. It is important to understand this relationship, as vigilantism can be both a reflection of dissatisfaction with formal justice and a reproduction of the insecurity and arbitrariness that the criminal justice system is supposed to prevent.

Several complementary criminological perspectives can explain this phenomenon. Legal cynicism provides a theoretical explanation for how law and legal authorities can be perceived as ineffective, unresponsive, or unworthy of public trust, and thus erode the normative power of formal legal rules. Anomie-based approaches provide a broader perspective on the consequences of weakened normative regulation and institutional dysfunction. Cultural criminology is concerned with meanings, emotions, identities and symbolic practices through which violence is represented and justified in social settings. From this point of view, vigilantism is not to be understood merely as the spontaneous reaction of an irrational mob. It can also encompass shared narratives of moral responsibility, retribution and community safety, that frame violence as a justified response to perceived injustice. But these views describe different aspects of the problem and are not to be confused with one another or taken as evidence for a single causal mechanism (Camp, 2022; Hayward & Ilan, 2018).

However, there is one important analytical challenge that still remains. How can we study the relationship between public distrust, perceptions of institutional failure and moral justification of collective violence within one socio-legal framework (Ferrell, 2013; Zoppei, 2017). An analysis that does not go as far as public distrust may miss the cultural processes

through which punitive action becomes socially acceptable. An explanation in terms of crowd behavior or collective emotions, in contrast, may not consider the institutional conditions that shape citizens' expectations of legal protection. Another problem is the difference between explaining vigilantism and passing legal judgment on it. Even if the perpetrators believe they are acting in the name of community justice, moral approval within a group does not give them legal authority to punish another person. The analysis thus needs to connect institutional legitimacy and social construction of justice with legal notions of criminal responsibility without presuming that all cases of vigilantism are necessarily the consequence of the same institutional or cultural conditions.

These questions are particularly relevant to the developing criminal law regime in Indonesia, especially the Criminal Code Law No. 1 of 2023. The legal response to collective violence must address two simultaneous concerns: the need to investigate and prosecute unlawful acts and the need to ascertain the responsibility of each participant based on legally established evidence. The presence of one person in a crowd does not suffice to prove that all in that crowd did the same criminal act, or that all have the same degree of culpability. Thus, vigilante justice needs study with an eye to the interplay of collective action, individual behavior, and relevant rules of criminal liability. The evaluation of the legal framework must be grounded on the respective provisions and their authoritative construction, and not on general assumptions about collective criminal liability. It is important that the legal dimension is used to ensure that the efforts to combat vigilantism are not met with arbitrary or indiscriminate punishments (Anwary, 2022; Butt, 2023).

In this context, this article discusses the crisis of legitimacy of criminal justice in Indonesia by criminologically analyzing vigilantism and public distrust. It has three aims. First, it considers the degree to which legal cynicism, institutional dysfunction, and the social construction of moral justice might contribute to an understanding of vigilantism. Second, it explores the ways that views of the criminal justice system might intersect with collective rationales for extrajudicial punishment. Finally, the article distinguishes between theoretical explanations and relationships that require empirical validation. Third, it considers the implications of this analysis for criminal responsibility and policy responses aimed at preventing collective violence and enhancing public confidence in formal justice institutions. The article adopts an interdisciplinary socio-legal approach, using critical criminology, sociology of law, cultural criminology and statutory analysis (Hermanto, 2021; Santoso, 2015).

The article contributes to the development of an integrated analytical framework that links three dimensions of vigilantism: institutional legitimacy, collective moral justification and individual criminal accountability. The framework does not posit that public distrust results in street justice, but rather that distrust is an institutional and cultural condition, which is

given meaning through citizens' understanding of legal authority, their responses to what they see as failures of protection, and their rationalizations for punishing action. This approach provides a framework for studying the social conditions under which vigilantism can become acceptable and the legal principles necessary to address it. The article advocates for a policy direction that includes uniform law enforcement, accessible and equitable criminal justice institutions, community-led crime prevention and public legal education and remedies. It is a response not only to incidents of vigilanteism, but also an approach to strengthening the institutional and social conditions required for lawful, accountable and trusted criminal justice.

Research Method

Research Design

The research used a qualitative normative legal method. The approach used in the analysis is criminology. The research studies vigilantism, or main hakim sendiri as it is called in Indonesia, as a phenomenon at the intersection of legitimacy of criminal justice, public distrust, collective moral justification, and individual criminal responsibility. This paper offers a conceptual and legal analysis of the potential connection between perceived institutional failure and social justification of extrajudicial punishment (Hamzani et al., 2023; Vogler, 2023). It does not try to determine the prevalence of vigilantism nor to build causal relationships using statistical testing. The article uses the normative-legal method to study the principles of criminal responsibility, the prohibition of private punishment, the function of state institutions in the administration of justice (Borodina et al., 2022; Koff et al., 2023). In turn, the criminological framework complements it in discussing the concepts of legal cynicism, anomie and cultural criminology. These perspectives are used as an analytical lens, rather than as an empirical explanation for each case of vigilantism in Indonesia. Figure 1 depicts the research design and the analytical procedures applied in this study. The sequence of research activities starts with the identification of the research problem, followed by the collection of legal and scholarly materials, statutory, conceptual and criminological analysis, and ends with the synthesis of findings and formulation of policy implications as shown in the figure.

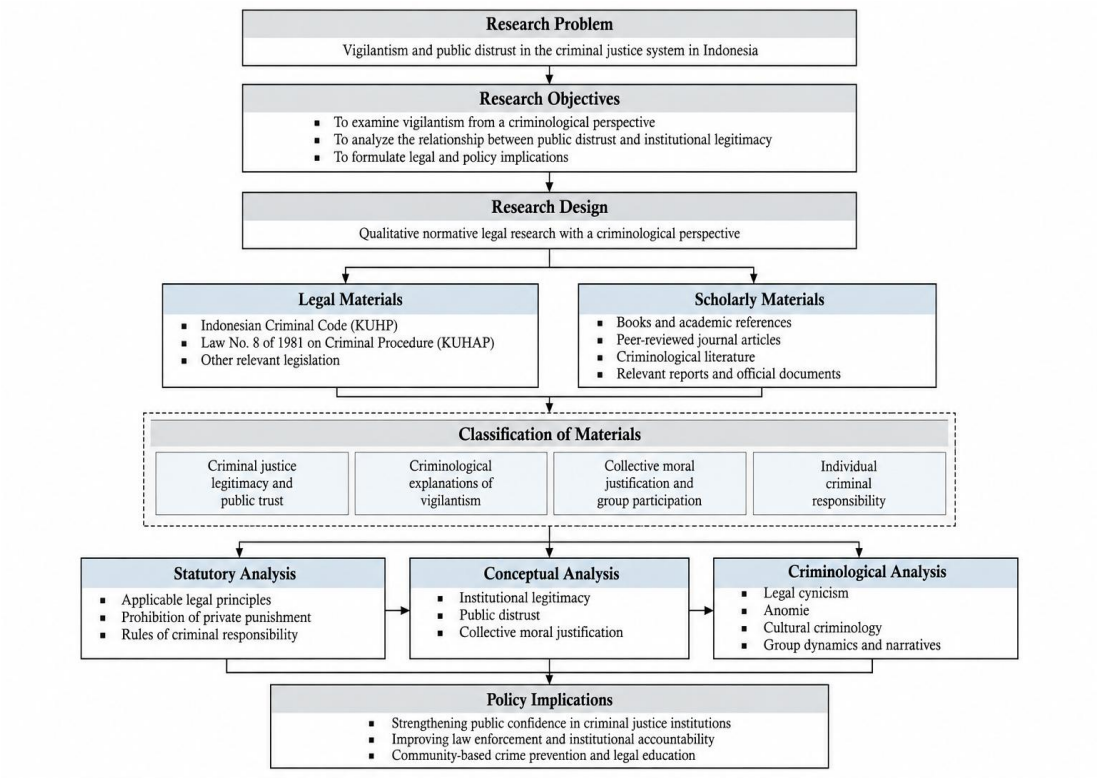


Figure 1 Research Design and Analytical Procedure

As illustrated in Figure 1, the research follows the path of reviewing the legal materials and criminological literature. The materials are classified according to the main problems tackled in the study and are analyzed from the statutory, conceptual and criminological approaches. The discussion concerns the understanding of public suspicion, social legitimization of vigilantism, and the legal doctrines of individual criminal liability. The results of these analyzes provide the basis for the discussion of implications for criminal justice institutions and the prevention of extrajudicial violence.

Research Materials

The research is based on secondary legal materials, which are primary and secondary sources (Martín-Llaguno et al., 2022). The main legal materials are Indonesian Criminal Code, which is applicable in the research period of 2024, Indonesian Criminal Code based on Law No. 8 of 1981, and other relevant legislations concerning criminal responsibility and law enforcement. Secondary materials consisted of scholarly books, peer-reviewed journal articles, and criminological research on criminal justice legitimacy, public distrust, legal cynicism, anomie, and collective violence (Hermanto, 2021; Wicaksono & Chariansyah, 2026). The materials are chosen purposefully according to their relevance to the research questions and their contribution to the legal and criminological analysis. The study prefers sources that address

the difference between due process in criminal justice and punishments conducted by individuals or groups outside the formal legal system.

Data Collection

The research materials were collected by documentary study and literature review. This procedure consists of identifying relevant legal provisions, reviewing academic discussions and classifying materials according to four themes: (1) legitimacy of criminal justice and public trust; (2) criminological explanations of vigilantism; (3) collective moral justification and group participation; and (4) individual criminal responsibility.

Data Analysis

The materials are qualitatively analyzed with the application of statutory, conceptual, criminological approaches. Statutory analysis is the application of legal principles to criminal responsibility and the prohibition of private punishment. Conceptual analysis clarifies what is meant by institutional legitimacy, public distrust, and collective moral justification. The criminological analysis includes legal cynicism, anomie and cultural criminology in understanding the perception of institutional failure and group-based narratives that may be related to vigilantism. The analysis integrates these perspectives into a framework linking institutional legitimacy, collective moral justification and individual criminal accountability. The framework provides a basis for developing legal and policy implications to strengthen public confidence in formal justice institutions and prevent extrajudicial violence. The study is based on normative legal materials and criminological literature. Nor does it attempt to measure the extent of vigilantism or to empirically establish a causal relationship between public distrust and collective violence. Its findings are thus restricted to legal interpretation, conceptual analysis and policy implications.

Result and Discussion

Vigilantism as a Challenge to Criminal Justice Legitimacy

The phenomenon of vigilantism, or main hakim sendiri, poses a fundamental question regarding the relationship between the public and the formal criminal justice system. The People or groups are assuming a role that is legally the preserve of established institutions, by punishing those they deem wrongdoing. The question is not whether the accused may have committed an offense but whether an allegation may rightly be a foundation for punishment beyond the process of law. The normative analysis shows an irreconcilable conflict between the public demand for justice and the legal processes required to establish criminal responsibility. People get angry if they think something bad has happened, or if they are

unhappy with the police, or if they want something done right away. But these considerations, in themselves, do not prove guilt, or justify private punishment. What matters legally is the difference between an allegation and an offense legally constituted. It is critical to the protection of individual rights and the functioning of the criminal justice system.

Vigilantism can also be understood from a criminological perspective as a challenge to institutional legitimacy. Legitimacy is the extent to which the public authorities are seen to have a right to exercise power and decisions are accepted as appropriate. The points out the importance of procedural justice in shaping people's perceptions of legal authority. Even if people don't like institutional decisions, they can be influenced by them, through ideas of fairness, neutrality and the opportunity to be heard. In the Indonesian context, this view shows the response of criminal justice institutions to public concerns. In some people's eyes, informal punishment may seem more immediate than legal remedies if formal processes are seen as inaccessible, inconsistent or ineffective. This interpretation, however, does not demonstrate that institutional distrust directly leads to vigilantism in each case. The relationship would have to be established based on data from specific incidents or from systematic empirical research. Our main analytic finding is that vigilantism presents two linked but distinct problems: the use of violence against a person suspected of misconduct and the potential undermining of faith in formal processes. Evaluation of wrongful acts and individual criminal liability. The second is an evaluation of the performance of institutions and public perception of justice. Such a difference in the handling of such matters prevents the confusion between social explanations and legal justifications.

Public Distrust and Legal Cynicism

In addition to being related, public distrust and legal cynicism are conceptually distinct reasons why people may respond to criminal justice institutions. Public distrust usually refers to questions about institutional competence, fairness or integrity. Legal cynicism is a deeper belief that legal authorities and formal rules are ineffective, unresponsive, or not competent enough to regulate social life. This distinction is important because disagreeing with a particular law enforcement decision is not the same as rejecting the legal system as a whole. Someone who opposes an investigation may still endorse formal adjudication and lawful sanction. The analytical concept of legal cynicism is more relevant where the distrust extends to the perceived value or authority of legal rules themselves. Examined legal cynicism within the framework of a neighborhood and attitudes toward deviance. Their work offers a useful theoretical framework for thinking about how social environments might affect perceptions of law and authority. On its own it does not demonstrate that legal cynicism generates vigilantism in Indonesia. Instead, it is instructive to pose a question for the present analysis: under what

circumstances might a loss of confidence in formal authority make extra-legal responses acceptable.

The analysis suggests the relationship is best understood in terms of conditions rather than as automatic. Distrust can exist alongside legitimate protest, formal complaint, calls for accountability or continued recourse to the courts. The second is vigilantism. This is different because there is a private punishment associated with the rejection of formal procedures. Thus, to successfully move from distrust to violence, other factors such as group interaction, threat perception and moral interpretation of the alleged offense have to be taken into consideration. There are also public policy implications of this distinction. Building public trust cannot be limited to public communication campaigns or calls for citizens to respect the law. The credibility of institutions rests on the consistency of official conduct, the availability of legal remedies, and the perceived fairness of procedures. Simultaneously the social acceptability of vigilantism should be separately considered as public dissatisfaction does not make violence legitimate.

Anomie and the Perceived Breakdown of Legal Order

Anomie provides another theoretical perspective on the analysis of circumstances in which, it appears, established norms are not able to sufficiently control expectations and behavior. A starting point to understand this concept can be found in Durkheim's work addressing the relationship between social regulation and disorder. Merton's formulation looks at how social structures and culturally prescribed goals can generate conditions associated with norm breaking. These approaches are related but are not to be seen as interchangeable. Anomie is a useful interpretative concept in the analysis of vigilantism when people feel that formal procedures are unable to adequately respond to wrongdoing. In these circumstances the desire to reestablish order may be manifested in activity that contradicts the legal principles the community claims to uphold. There may be a perception of a need to punish immediately which can preclude the consideration of evidence, procedural safeguards and that the accused person may have been wrongly identified. This interpretation does not mean that every case of main hakim sendiri is the result of anomi or the whole society of Indonesia rejects the legal norms. Rather, the concept offers a means to pose a narrower question regarding the relationship between perceived institutional inadequacy and competing conceptions of justice.

Another problem is when violence is seen as a sufficient justification for the restoration of order. The means used are lawful, and not a question of an intention to protect a community. A community protection act, purportedly, may still be harmful, infringe rights or hinder the administration of justice. The declared moral purposes of the participants must therefore be distinguished from the legal analysis. The anomie perspective's contribution is to point to the

tension between the demand for immediate social order and the procedural requirements of criminal justice. This helps to explain the possible context in which private punishment makes sense to those who undertake it, while legal analysis determines the legal significance of their conduct.

Collective Moral Justification and Group Participation

When violence is shown as a communal reaction to wrong-doing, vigilantism can become socially acceptable to those involved. Cultural criminology is a useful lens through which to examine how emotions, collective narratives, public representations and group interaction shape the meaning of crime and deviance. In a collective setting, an allegation can be repeated and accepted as proof of guilt before it is examined through formal procedures. Anger and fear can lead to the common belief that punishment is needed right away. Once a group has adopted such an interpretation, group members may become less sensitive to the rights of the individual who is the target of their actions, or to the consequences of their own actions.

The purpose of collective moral justification in the analytical sense is to distinguish the perceived legitimacy of an act within a group from its legality within the formal criminal justice system. Participants may believe they are protecting community values, but this belief does not make their conduct lawful. Collective approval cannot replace the legal evaluation of an alleged offense. Participation of a group must also be distinguished from individual criminal responsibility. The people present at an incident may be involved and do different things. Some may commit violence. Some may encourage violence. Some may assist or instigate violence. Some may be present for violence but not engage in a legally relevant act. These differences cannot be settled by seeing the crowd as one actor. Thus, cultural criminology helps explain how vigilantism can gain social meaning and collective support, while normative legal analysis determines how individual behavior should be judged. Neither view should supplant the other. The purely sociological explanation may ignore the legal consequences of violence, and the purely legal description may fail to consider the social processes through which extrajudicial punishment becomes acceptable to participants.

Individual Criminal Responsibility and the Limits of Private Punishment

The criminal law in force at the relevant time shall govern the legal consequences of vigilantism, if this research was conducted in 2024, then the analysis must refer to the laws that apply in this year, that is the Criminal Code and Law No. 8 of 1981 concerning Criminal Procedure that applies at the time. Do not apply subsequent legislation as if it were in force at the time of the research. The first principle of law is that suspicion does not give you the power

to punish. A person suspected of committing an offense shall be subjected to due legal process and any violence against the person should be viewed separately under the relevant law. The perpetration of misconduct by a victim does not in itself deprive the latter of legal protection.

To establish individual criminal liability, the applicable statutes and the evidence relating to the conduct of everyone must be reviewed. The collective incident, direct participation, aid or other form of involvement shall be evaluated according to the relevant legal requirements. Mere presence at or association with a crowd at the scene of a crime does not establish criminal responsibility absent other legally relevant evidence. The line of reasoning illustrates a fundamental distinction between collective moral justification and legal responsibility. A group might think its behavior is fair, but the law demands an individual judgment, not an unthinking acceptance of the group's opinion. In like manner, the fact that an incident may have been collective should not prevent investigation of individuals whose conduct may meet the elements of an offense. The legal analysis, therefore, complements the criminological discussion. The latter examines the social conditions and group processes that may explain vigilantism; the former defines the boundaries within which behavior can be judged under criminal law. It is that distinction as it still stands that saves the analysis from becoming an excuse for violence in explaining violence.

Synthesis of the Criminological Perspectives

The three criminological perspectives and the normative legal approach offer different but complementary lenses for the study of vigilantism. Legal cynicism is about perceptions of legal authority and institutional effectiveness. Anomie is about the perceived breakdown of normative regulation and the stresses on social order. Cultural criminology, for its part, studies how emotions, shared stories and group interactions may form the social justification of extrajudicial punishment. The normative legal analysis is another story. It relates to the relevant provisions of the law and the conditions for establishing individual criminal responsibility. Table I compares the main analytical focus, relevance to vigilantism and explanatory boundaries in an effort to clarify the contribution and limitations of these approaches. This comparison also serves to distinguish the social reading of collective violence from the legal assessment of individual conduct, without presupposing that public mistrust necessarily leads to vigilantism.

Tabel 1 Synthesis of criminological perspectives on vigilantism

Perspective	Main analytical focus	Relevance to vigilantism	Limitation
Legal cynicism	Perceptions of legal authority and institutional effectiveness	Helps examine why formal procedures may be viewed as ineffective	Does not establish that distrust necessarily leads to violence

Anomie	Normative regulation and perceived disorder	Helps interpret tensions between the demand for order and formal legal procedures	Does not explain every incident or establish a direct cause
Cultural criminology	Emotions, shared meanings, narratives, and group interaction	Helps examine how collective punishment may be morally justified	Does not determine the legal responsibility of individual participants
Normative legal analysis	Statutory requirements and individual criminal responsibility	Establishes the legal framework for assessing conduct	Cannot, by itself, establish the social causes or prevalence of vigilantism

The synthesis indicates that vigilantism cannot be explained enough by one theoretical explanation. Institutional distrust may be part of the context, perceived normative disorder may influence the interpretation of events, and collective narratives may influence the justification of participants' conduct. These elements should be regarded as different analytical dimensions rather than as a proven linear causal sequence. The main contribution of the framework is that it disentangles three questions that are often conflated: how formal institutions are perceived, how collective punishment is socially justified, and how individual conduct should be assessed under criminal law. This enables the analysis to connect a criminological interpretation with legal accountability without claiming causal relationships that the research design cannot establish.

Implications for Criminal Justice Policy

The analysis has implications for institutional practice and the prevention of extrajudicial violence. First, criminal justice institutions need to have procedures that are accessible, intelligible and accountable. Clear discourse on complaint handling, on progress in investigations where law allows disclosure, and on the availability of legal remedies can assist perceptions of unresponsiveness in formal institutions. The measures are meant to be interpreted as policy directions arising from the analysis and not as interventions tested for their effectiveness by this study. Second, responses to collective violence should be distinguished from the social dynamics of the crowd and the legal responsibility of each individual involved. Investigations should be based on evidence and on relevant legal provisions and not on the assumption that all persons present play the same role. This approach is consistent with the need to address unlawful violence, while respecting individual legal safeguards. Third, community participation should be oriented toward lawful forms of crime prevention. People can contribute to public safety by reporting suspected offenses, providing information to authorities, and assisting those at risk, without delegating to private individuals the power to decide guilt and administer punishment. Law school may reinforce the difference between protecting the community and extrajudicial punishment. Ultimately,

institutional accountability and public participation should be seen as complementary. Credible institutional conduct is to meet public distrust, and lawful investigation and assessment of individual responsibility is to meet vigilance. Institutional failures and social moral acquiescence cannot be the sole basis for private violence. The implications are drawn from the normative and conceptual analysis. This study does not measure the prevalence of vigilantism in Indonesia or evaluate the effectiveness of interventions. Further empirical research using documented case study analysis, interviews, surveys or other appropriate methods would be needed to evaluate the use of the proposed framework in specific contexts.

Conclusions

The present study addresses vigilantism or main hakim sendiri as a legal and criminological problem of public distrust, perception of institutional effectiveness, collective moral justification, and individual criminal responsibility. The analysis suggests that vigilantism should not be viewed simply as a response to alleged criminal activity. It also questions the legitimacy of formal institutions of criminal justice and the tendency to regard private punishment as an appropriate response to perceived wrongdoing. Legal cynicism, Anomie and cultural criminology provide complementary perspectives to understand this phenomenon. Legal cynicism is one way to understand how negative perceptions of legal authority might influence attitudes toward formal procedures. Anomie provides a way of examining tensions between the demand for social order and the perceived effectiveness of normative regulation. Cultural criminology emphasizes the role of emotions, collective narratives and group interaction in the social legitimation of collective punishment. However, these perspectives do not show that public suspicion always leads to vigilantism. Their contribution is to emphasize the significance of social and institutional dimensions that deserve more investigation. The perceived need to restore order, however, does not confer upon individuals or groups the right to impose punishment outside the established legal process. Accusations of misconduct do not equal legally determined criminal liability and the conduct of each participant must be evaluated under the applicable law. When considering 2024, this assessment shall refer to the applicable provisions of criminal law and criminal procedure at that time. The collective approval or moral sanction cannot take the place of the legal requirements of establishing individual culpability.

The findings highlight the need for strengthening institutional accountability, enabling legal processes, building public knowledge on legal responses to suspected offenses and responding to acts of extra-judicial violence with evidence-based legal processes. These are implications that emerge from the analysis and not interventions empirically proven to be effective in this

study. The normative and conceptual design are limitations of this research. It does not measure the incidence of vigilantism, nor does it establish a direct causal link between institutional distrust and collective violence. Future research might explore the interaction of public perceptions, group dynamics, and institutional responses in specific Indonesian contexts through documented cases and interviews, surveys or other empirical data. This kind of work would help to show whether the analytic relationships found in this study are supported by empirical evidence in other social and legal settings.

References

A, K., & Menon, R. B. (2024, 28 Feb.-1 March 2024). A Systematic Literature Review of Cause-Related Marketing: An Innovative Marketing Strategy. 2024 11th International Conference on Computing for Sustainable Global Development (INDIACom),

Anwary, I. (2022). Evaluation of the effectiveness of public administration policies in the development of stringent legal framework: An analysis of the criminal justice system in Indonesia. *International Journal of Criminal Justice Sciences*, *17*(2), 312-323.

Borodina, S., Deakin, S., & Hamilton, J. (2022). The Rule of Law as an Emergent Social Norm: Evidence from Qualitative Research in Russia. *Law & Dev. Rev.*, *15*, 1.

Butt, S. (2023). Indonesia's new Criminal Code: indigenising and democratising Indonesian criminal law? *Griffith Law Review*, *32*(2), 190-214.

Camp, A. R. (2022). From experiencing abuse to seeking protection: Examining the shame of intimate partner violence. *UC Irvine L. Rev.*, *13*, 103.

Ferrell, J. (2013). Cultural criminology and the politics of meaning. *Critical Criminology*, *21*(3), 257-271.

Hamm, J. A., Wolfe, S. E., Cavanagh, C., & Lee, S. (2022). (Re) Organizing legitimacy theory. *Legal and Criminological Psychology*, *27*(2), 129-146.

Hamzani, A. I., Widyastuti, T. V., Khasanah, N., & Rusli, M. H. M. (2023). Legal research method: Theoretical and implementative review. *International Journal of Membrane Science and Technology*, *10*(2), 3610-3619.

Hayward, K., & Ilan, J. (2018). Cultural criminology. In *The routledge companion to criminological theory and concepts* (pp. 262-266). Routledge.

Hermanto, B. (2021). Discover future prospect of Indonesia criminal law reform: Questioning adat criminal law existence, Material and Formal Legislation, and Constitutional Court Decision Frameworks. Paper was presented at International Seminar Udayana University and University of Melbourne,

Koff, H., Challenger, A., Ros Cuellar, J., Aguilar Orea, R., & Lara Lopez, M. d. S. (2023). How green are our laws? Presenting a normative coherence for sustainable development methodology. *Environmental policy and governance*, *33*(1), 90-109.

Martín-Llaguno, M., Ballestar, M. T., Cuerdo-Mir, M., & Sainz, J. (2022). From ignorance to distrust: The public "Discovery" of COVID-19 around International Women's day in Spain. *International Journal of Communication*, *16*, 28-28.

Santoso, S. (2015). implementation balancing idea in the development of criminal law in Indonesia. *QIJIS (Qudus International Journal of Islamic Studies)*, *3*(1), 1-22.

Tyler, T. R. (2023). Whither legitimacy? Legal authority in the twenty-first century. *Annual Review of Law and Social Science*, *19*(1), 1-17.

van Hall, M., Dirkzwager, A. J., Van der Laan, P. H., & Nieuwbeerta, P. (2023). Procedural justice, perceived legitimacy, and reoffending behavior: In police and court setting. *Criminal Justice and Behavior*, *50*(12), 1874-1892.

Vogler, R. (2023). Rules of interpretation–qualitative research in tourism by incorporating legal science canons. *Current Issues in Tourism*, *26*(8), 1214-1223.

Wicaksono, M. B., & Chariansyah, H. (2026). Concept of Corporate Criminal Liability in Law Number 1 of 2023 in Indonesia. *Requisitoire Law Enforcement*, *18*(1), 11-20.

Zoppei, V. (2017). The Socio-Legal Framework. In *Anti-money Laundering Law: Socio-legal Perspectives on the Effectiveness of German Practices* (pp. 9-30). Springer.