



## Pancasila and Islamic Religious Education as Legal Culture Foundations: Building Legal Awareness and Compliance Through Islamic Sociological Jurisprudence Theory

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**Abstract.** *This study aims to investigate the role of Pancasila and Islamic Religious Education (PAI) as a foundation for cultivating a legal culture within Indonesian society through the lens of Islamic Sociological Jurisprudence Theory. The motivation for this research arises from the low levels of legal awareness and compliance, which reveal a gap between existing legal norms and the social behaviors of the populace. The research employs a qualitative method with both conceptual and sociological approaches, which examines the fusion of Pancasila values and Islamic teachings in fostering internal and collective legal awareness. The findings indicate that Pancasila, as the foundational state philosophy, holds normative values that align with the principles of Islamic teachings in PAI, particularly in promoting social ethics and legal responsibility. Within the framework of Islamic Sociological Jurisprudence Theory, law is perceived not only as normative rules but also as a sociocultural phenomenon shaped by religious values and traditions. This integration can lead to a deeper legal consciousness, thereby encouraging compliance with the law that stems not from coercion but from the moral and religious awareness of the community. Hence, the collaboration between Pancasila, PAI, and the sociological approach of Islam proves to be an effective strategy for establishing a lasting legal culture in Indonesia.*

**Keyword :** *Islamic Religious Education; Legal Awareness; Legal Compliance; Legal Culture; Pancasila.*

### 1. INTRODUCTION

Indonesia is a nation governed by law, distinguished by its unique characteristic of using Pancasila as both its philosophical foundation and the source of all legal principles. Pancasila serves not only as a fundamental guideline for the state but also embodies the national spirit that should influence every legal behavior within the community. In this regard, law should not merely be viewed as formal and coercive regulations; instead, it reflects the moral and social values that are present in society. Nevertheless, in practical sociological terms, the effectiveness of national law still faces significant challenges, particularly due to the low levels of legal awareness and compliance among the populace, which tends to be instrumental following the law out of fear of penalties rather than a genuine understanding of its values.

This situation indicates that the legal culture among the Indonesian population has yet to be adequately developed. A robust legal culture is fundamentally shaped by the internalization of substantial values, not just by formal adherence. Here, Ahmad Muhamad Mustain Nasoha emphasizes the strategic role of Pancasila as the foundation of the state in shaping legal ethics and social conduct, as it encompasses universal moral, justice, and

humanitarian values (Nasoha et al. , 2024). Therefore, Pancasila can be positioned as a source of legal culture that fosters a deeper legal consciousness.

On another note, the predominantly Islamic Indonesian community has a strong connection to religious values imparted through Islamic Education (PAI). From this viewpoint, religious education functions not only as a means of knowledge transfer but also as a way to develop individual character and moral awareness. Nasoha (2025) highlights that religiosity plays a crucial role in fostering citizenship awareness, allowing faith-based values to encourage intrinsic legal compliance. Thus, the integration of Pancasila values and Islamic Education emerges as a strategic necessity for cultivating a legal culture that is both rational and transcendent.

Furthermore, through the lens of Islamic Sociological Jurisprudence Theory, Nasoha (2026) proposes a new approach to understanding law as a product of the dialectical relationship between Sharia norms and social realities. This theory asserts that law cannot be separated from the religious values existing within the community and must adapt to the evolving social dynamics. Within this framework, law is no longer seen as a mere coercive tool but as a living system of values that is internalized in the collective consciousness of society.

The integration of Pancasila with Islamic Education then leads to the concept of “Islamic Nationalism” (Nasoha, 2025), which signifies an awareness that adherence to national law is an integral part of one's faith responsibilities.

Additionally, through the concept of Harmonization of Islamic and National Law, Nasoha et al. (2024) positions Pancasila as a pivotal point that can mutually enhance Islamic law and national law inclusively. This approach is vital in the context of Indonesia's pluralistic society, as it has the potential to create a legal system that is not only normatively just but also socially accepted. Consequently, developing legal awareness and compliance should not rely solely on repressive methods, but rather on the internalization of values derived from Pancasila and Islamic teachings.

Based on the explanation provided, this research centers on two main issues: the integration of Pancasila values and Islamic Education in shaping the legal culture of Indonesian society, and the perspective of Islamic Sociological Jurisprudence according to Ahmad Muhamad Mustain Nasoha in examining the connection between religious education and national law compliance. In line with this, the study aims to analyze the strategic role of Pancasila and Islamic Education as a foundation for internalizing legal cultural values, as well as to explore the construction of legal compliance within society through the lens of Islamic Sociological Jurisprudence to achieve social justice rooted in religious and national values.

Theoretically, this research is anticipated to contribute to the development of legal science, specifically within the realm of sociological legal studies that incorporate Pancasila values and Islamic law. Additionally, it is expected to enrich the academic discourse regarding the relationship between religion and law in the context of a plural modern state. Practically, the findings are intended to serve as a reference for educators, scholars, and policymakers in formulating more effective strategies for legal education and communication aimed at enhancing societal awareness and compliance with laws that are grounded in religious values (Nasoha et al. , 2025).

The novelty of this study lies in the application of the Islamic Sociological Jurisprudence Theory, which was developed by Nasoha (2026), as the primary analytical framework. Unlike prior research that often separates national law from Islamic law, this study presents a synthetical approach through the concept of Harmonization of Islamic and National Law (Nasoha et al. , 2024). This method yields a legal culture model that is not only normative and formal but also inclusive, contextual, and rooted in religious and national values, thereby encouraging the development of a more substantial awareness and legal compliance in Indonesian society.

## **2. RESEARCH METHODS**

This study employs a qualitative approach that combines normative legal research with a sociological perspective. This method is chosen because the research does not solely focus on a textual analysis of legal norms, but also examines how these values are ingrained in the social lives of individuals. In this framework, law is perceived as a living system of values, as highlighted in the Islamic Sociological Jurisprudence Theory developed by Ahmad Muhamad Mustain Nasoha in 2026, which merges the normative aspects of law with social-religious realities. Therefore, the research also adopts a conceptual approach to analyze ideas about Pancasila as a cultural legal source, Islamic Education as a tool for character development, as well as themes of legal awareness and compliance, incorporating a philosophical approach to explore the fundamental values of Pancasila and a theological-normative perspective to understand the impact of religiosity on legal behaviors within society.

The data sources for this research include primary, secondary, and tertiary legal materials. Primary legal materials consist of Pancasila as the foundation of the state and the 1945 Constitution of the Republic of Indonesia as the constitutional basis. Secondary legal materials encompass various scholarly works such as journals, books, and articles relevant to the research topic, particularly the writings of Ahmad Muhamad Mustain Nasoha, which

address Pancasila as a source of legal ethics, Islamic nationalism as the foundation of legal awareness, and Islamic Sociological Jurisprudence Theory. Meanwhile, tertiary legal materials such as dictionaries, encyclopedias, and other supportive sources are utilized to enhance conceptual understanding.

Data collection methods involve library research, which entails exploring, reviewing, and classifying various literature sources associated with the research focus. The data gathered is then analyzed qualitatively using descriptive-analytical methods, through a process of data reduction, thematic classification, interpretation, and conclusion drawing. In the interpretation phase, this research employs a hermeneutic approach to grasp the meanings of legal and religious values contextually, while a deductive method is applied to link general concepts with empirical realities in society.

The analysis framework for this study is based on Islamic Sociological Jurisprudence Theory, which is utilized to illustrate that law is not only normative but also sociological and influenced by the living religious values within society. In this context, Pancasila is positioned as a mediator harmonizing Islamic law and national law, while Islamic Education serves as a means of internalizing moral and spiritual values. With this framework, the research aims to investigate the formation of an integrative legal culture, where legal awareness and compliance emerge not from coercion but from profound moral and religious consciousness.

### **3. RESULTS AND DISCUSSION**

#### **Pancasila as the Foundation of Legal Culture in the Indonesian Legal System**

Pancasila, as the foundational principle of the state, plays a key role in shaping the national legal culture. From a legal viewpoint, Pancasila serves not only as a formal legal source but also as a source of values that define the legal characteristics of Indonesian society. Principles such as social justice, humanity, and divinity serve as the core bases for creating a substantive legal awareness, rather than merely procedural (Nasoha et al. , 2024).

Furthermore, the inclusion of Pancasila values within the constitutional legal framework indicates that the law in Indonesia is intricately connected to the social and cultural contexts of its community. This is evident in the legal protections afforded to indigenous peoples as part of the social justice principles rooted in Pancasila (Nasoha et al. , 2024). Thus, the legal culture is shaped not only by written laws but also by the internalization of ideological values that are alive within the community.

In the context of global development, Pancasila also remains significant in the evolution of international law that focuses on justice and humanity. This approach illustrates

how local values can enrich the global legal framework, particularly when addressing modern challenges such as social inequality and ethical crises (Nasoha et al. , 2024).

In addition, in the digital age, Pancasila serves as an ethical foundation for engaging with technological advancements, including artificial intelligence. The principles of humanity and justice are crucial to ensure that technological progress does not overlook moral and legal considerations (Nasoha et al. , 2025). Therefore, Pancasila remains significant as a cultural legal source across different temporal contexts.

### **Islamic Education as a Tool for Legal Awareness Development**

Islamic Education (PAI) plays a critical role in cultivating legal consciousness through the internalization of Islamic values. In the Islamic perspective, law is not merely viewed as external regulations, but also as an integral part of an individual's spiritual and moral awareness. As a result, PAI acts as a medium for instilling values such as justice, honesty, and responsibility, which underpin legal compliance (Nasoha et al. , 2025).

In the realm of modern education, PAI also contributes to the development of civic competence, including critical thinking skills, social participation, and legal awareness. This is evident in the growth of civic tech skills that empower individuals to engage actively in digital democratic processes (Nasoha et al. , 2025).

Moreover, PAI is significant in addressing the challenges posed by the post-truth era and misinformation. Through the teaching of values and ethics, PAI can serve as a tool to enhance the public's critical awareness regarding information, helping them resist narratives that conflict with legal and moral guidelines (Nasoha et al. , 2025).

In the view of society 5. 0, Islamic Education (PAI) also plays a role in nurturing individuals who possess not only intellectual intelligence but also a high level of moral and legal awareness. Thus, PAI is considered one of the key pillars in the establishment of a legal culture grounded in values (Nasoha et al. , 2025).

### **The Integration of Pancasila and PAI in the Context of Islamic Sociological Jurisprudence**

Islamic Sociological Jurisprudence highlights that law should be viewed as a social phenomenon intertwined with values, culture, and the societal framework. In Indonesia's context, intertwining Pancasila with Islamic values is essential for developing a legal system that is both contextual and adaptable.

Ahmad Muhamad Mustain Nasoha's ideas suggest that there is a harmonious connection between the constitution and Islamic law, where both can complement each other to create a fair and civilized legal framework (Akhsani et al. , 2025). This indicates that law

cannot be seen purely as normative but must also take into account social realities and community values.

This approach also underscores the significance of legal communication within society. Strategies that revolve around the values of Pancasila and Islam can enhance the internalization of laws through social media and digital platforms (Nasoha et al. , 2025). Therefore, the message of law is conveyed not only formally but also through a culturally relatable method that is more impactful.

Moreover, this integration is also evident in legal practices that are based on human rights values and Islamic law. This approach demonstrates that law can serve as a tool for achieving social justice while honoring religious values (Nasoha et al. , 2025).

### **Legal Culture as a Foundation for Community Law Compliance**

Legal culture plays a crucial role in influencing the level of law compliance within the community. From a sociological perspective, adherence to the law is shaped not solely by penalties but also through the values, norms, and collective consciousness of the society.

In the case of Indonesia, the frequent low levels of law compliance can often be attributed to the insufficient internalization of legal values among the populace. As a result, there is a need for approaches that are not just punitive but also educational and culturally oriented (Nasoha et al. , 2025).

Political and legal ethics are also significant in fostering a robust legal culture. For instance, corruption is more than just a legal infraction; it also highlights a moral and cultural crisis within the legal framework (Nasoha et al. , 2025). Thus, reinforcing ethical and moral values is vital in enhancing law compliance.

By integrating Pancasila and Islamic teachings, a more resilient and sustainable legal culture can be established. The principles of justice, honesty, and responsibility found in Pancasila and Islam could serve as a foundation for nurturing intrinsic legal awareness. Consequently, law compliance transforms from being an obligation to becoming an integral part of both individual and collective societal consciousness.

### **Constitutional Education and Pancasila in Strengthening Legal Awareness**

The legal awareness of society is inherently connected to constitutional education rooted in Pancasila values. This type of education acts as a means to internalize the principles of law and nationalism, enabling individuals to grasp legal concepts not just in a normative sense but also in a substantive manner (Gumilar, 2024).

In this regard, the ideas of Ahmad Muhamad Mustain Nasoha highlight the necessity of incorporating Pancasila within the legal and educational frameworks as a primary source of

values. This perspective is further validated by research indicating that Indonesia's legal system is fundamentally linked to Pancasila as the philosophical and ideological foundation of the state (Djonae et al. , 2024).

Moreover, Pancasila-based constitutional education has the potential to cultivate citizens who possess legal awareness and social responsibility. This aligns with the belief that a legal culture must be developed through ongoing education that is grounded in values (Nasoha et al. , 2024).

### **The Integration of Islamic Education and Legal Science in Shaping Legal Culture**

The combination of Islamic Education (PAI) and legal studies serves as a key strategy for developing a comprehensive legal awareness. Recent research indicates that this integration effectively cultivates legal consciousness among students that encompasses not only legal norms but also the moral and spiritual values of Islam (Maslawani et al. , 2026).

From the viewpoint of Islamic Sociological Jurisprudence, law is seen as a social phenomenon shaped by religious and cultural values. Hence, the merging of PAI and legal principles is crucial for fostering a legal culture that is relevant and applicable to Indonesian society (Nasoha et al. , 2025).

Furthermore, Islamic education plays a significant role in promoting social harmony and justice within a multicultural community. Core values such as tolerance, justice, and brotherhood are essential foundations for creating an inclusive legal awareness (Ananda et al. , 2025).

### **The Role of Legal and Citizenship Education in Fostering Compliance with the Law**

Legal education related to citizenship plays a crucial role in shaping the legal culture within society. This type of education aims not just to enhance knowledge of the law but also to cultivate attitudes and behaviors that respect legal norms (Kurniyawan and Moeslim, 2024).

According to Nasoha, citizenship education grounded in Pancasila and Islam can serve as an effective tool for raising legal awareness in the digital age. This idea is further supported by the notion of civic literacy, which highlights the necessity of understanding legal principles in social and political contexts (Nasoha et al. , 2025).

Moreover, legal compliance is influenced not only by external factors like penalties but also by an individual's internal awareness. Studies indicate that a strong legal culture fosters voluntary adherence to the law (Ramadhan, 2024).

## **Application of Pancasila Values and Islamic Education in Islamic Educational Institutions**

Islamic educational institutions, such as boarding schools and madrasahs, play a crucial role in merging Pancasila values with Islamic teachings. This implementation highlights that Pancasila and Islam are not opposing forces, but rather complement each other in shaping a legal culture (Syarifatuzzahra et al. , 2025).

Furthermore, the inclusion of Pancasila education in boarding schools enhances legal awareness rooted in national and religious values at the same time (Pasya et al. , 2025).

This approach aligns with Nasoha's ideas, which emphasize the necessity of blending state law with Islamic values to create a fair and sustainable legal system.

### **Challenges and Prospects of Legal Culture Based on Pancasila and PAI**

Even though the combination of Pancasila and PAI has significant potential to shape legal culture, there are still numerous obstacles to its implementation. A primary challenge is the gap between legal norms and social practices, which includes religious discrimination (Bimasakti, 2025).

In addition, advancements in technology and the digital age present new challenges for developing legal culture. Thus, innovative approaches in legal and religious education are needed to adapt to the changing times.

Nevertheless, the potential for advancing a legal culture rooted in Pancasila and PAI remains substantial. Through the lens of Islamic Sociological Jurisprudence, law can be seen as an integral aspect of dynamic and contextual social life. This perspective facilitates the development of a stronger and more sustainable legal awareness within society.

## **4. CONCLUSION**

Based on the discussions presented, it can be concluded that Pancasila plays a crucial role as a cultural and legal foundation within the Indonesian legal system. It serves not merely as a normative basis but also as a source of values that shape the character and legal consciousness of the community. The values embedded in Pancasila, such as justice, humanity, and divinity, are essential in fostering a substantive legal awareness, allowing for a broader understanding of law that transcends mere formal regulations, reflecting living values within society.

On another note, Islamic Religious Education (PAI) plays a key role in instilling moral and spiritual values that serve as the foundation for developing intrinsic legal awareness and compliance. PAI functions not only as a means of knowledge transfer but also as a medium for

internalizing values like honesty, responsibility, and justice, which are vital for cultivating a robust legal culture. In a modern context, PAI also aids in developing a society's critical awareness, including addressing the challenges of the digital era and misinformation.

The integration of Pancasila and Islamic Religious Education through the lens of Islamic Sociological Jurisprudence illustrates that law should be seen as a social phenomenon inseparable from the cultural and religious values of society. Ahmad Muhamad Mustain Nasoha's thoughts highlight a harmonious relationship between national law and Islamic law, indicating that both can complement each other in creating a fair, contextual, and adaptable legal system. This approach shifts the understanding of law from a coercive force to a part of the collective conscience of the community.

Furthermore, legal culture has proven to be a key determinant of the level of legal compliance within society. Low levels of legal adherence are often linked to inadequate internalization of legal values, which calls for approaches that are not solely repressive but also educational and value-based. By merging the values of Pancasila with Islamic teachings, a deeper legal consciousness can be formed, where legal compliance arises from moral awareness and social responsibility rather than fear of sanctions.

Pancasila-based constitutional education, the union of legal education with Islamic Religious Education, and the role of citizenship education are crucial tools in enhancing the legal consciousness of the community. Islamic educational institutions, such as pesantren and madrasah, also play a significant role in simultaneously internalizing these values, helping produce a generation that possesses a comprehensive legal awareness on both national and religious levels.

Nonetheless, the implementation of a legal culture rooted in Pancasila and Islamic Religious Education continues to face challenges, such as the gap between norms and social practices as well as the dynamic technological advancements in the digital era. However, through the approach of Islamic Sociological Jurisprudence, there exists a significant opportunity to cultivate a more inclusive, contextual, and sustainable legal culture. Therefore, the integration of Pancasila and Islamic Religious Education can serve as a fundamental basis for fostering a stronger and more principled legal awareness and compliance within Indonesian society.

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