

The Crime of Trafficking in Persons in Indonesia: Applying Islamic Criminal Law to Develop a Victim Rehabilitation Framework

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|| Received: 14-06-2025

| Revised: 25-08-2025

|| Accepted: 10-09-2025

|| Published On: 11-09-2025

Abstract: Rehabilitation for victims of human trafficking must include physical, psychological, and social recovery, as well as the reintegration of victims into their families and communities. This research aims to analyze the rehabilitation of victims of human trafficking as a form of the application of Islamic criminal law. This research uses a qualitative approach with a juridical-empirical method. The research results emphasize that the urgency of rehabilitation for victims of human trafficking is very important considering the complex and multidimensional nature of the impact of this crime, which includes physical, psychological, and social aspects. Victims often experience prolonged trauma, health issues, and loss of rights and dignity due to exploitation. Comprehensive rehabilitation services not only help victims to function socially in a proper manner and restore their rights, but also prevent retraumatization during the recovery and law enforcement processes. The reform of Islamic criminal law in regulating the rehabilitation of victims of human trafficking crimes has become very important to address contemporary social and legal challenges. Based on the principles of maqashid sharia such as the preservation of life, intellect, and social welfare, this reform offers a humanistic and contextual approach, making Islamic criminal law not only a tool of punishment but also an instrument of rehabilitation and restorative justice.

Keywords: Islamic Criminal Law, Victims, Rehabilitation, Human Trafficking.

Abstrak: Rehabilitasi bagi korban tindak pidana perdagangan orang harus mencakup pemulihan fisik, psikologis, sosial, serta reintegrasi korban ke dalam keluarga dan masyarakat. Penelitian ini bertujuan menganalisis rehabilitasi bagi korban tindak pidana perdagangan orang sebagai bentuk penerapan hukum pidana Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode yuridis-empiris. Hasil penelitian menegaskan bahwa urgensi rehabilitasi bagi korban tindak pidana perdagangan orang sangat penting mengingat dampak kejahatan ini bersifat kompleks dan multidimensi, meliputi aspek fisik, psikologis, dan sosial. Korban sering mengalami trauma berkepanjangan, gangguan kesehatan, serta kehilangan hak dan martabat akibat eksploitasi. Pelayanan rehabilitasi yang komprehensif tidak hanya membantu korban menjalani fungsi sosialnya secara wajar dan mengembalikan hak-haknya, tetapi juga mencegah retraumatisasi selama proses pemulihan dan penegakan hukum. Pembaruan hukum pidana Islam dalam mengatur rehabilitasi korban tindak pidana perdagangan orang menjadi sangat penting untuk menjawab tantangan sosial dan hukum kontemporer. Dengan berlandaskan prinsip maqashid syariah seperti pemeliharaan jiwa, akal, dan kemaslahatan sosial, reformasi ini menawarkan pendekatan yang humanis dan kontekstual, menjadikan hukum pidana Islam tidak hanya sebagai alat hukuman, tetapi juga instrumen rehabilitasi dan keadilan restoratif.

Kata Kunci: Hukum Pidana Islam, Korban, Rehabilitasi, Tindak Pidana Perdagangan Orang.

How to cite this article:

Amilang and Others, The Crime of Trafficking in Persons in Indonesia: Applying Islamic Criminal Law to Develop a Victim Rehabilitation Framework, *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 12.2 (2025), 637-651

Doi: <http://dx.doi.org/10.29300/mzn.v12i2.8443>



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Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan

Published by Faculty of Sharia, State Islamic University of Fatmawati Sukarno Bengkulu

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Introduction

The role of the state in protecting its citizens or society is very important and is one of the main pillars in national life.¹ The state has a responsibility to ensure the security, order, and welfare of all citizens, which is realized through various policies, regulations, and the provision of fair and equitable public services.² The state is obliged to ensure that the basic rights of every citizen, such as the right to education, health, work and legal protection, can be accessed without discrimination.³ This protection is not only physical through law enforcement and security, but also includes social and economic protection, such as social security, access to health services, and the provision of decent work opportunities.⁴ Therefore, the state plays an active role in creating social justice and improving the people's standard of living.

The state is also tasked with upholding the law fairly and firmly to protect society from all forms of threat, both domestic and foreign.⁵ Effective law enforcement will provide a sense of security and legal certainty for all citizens, as well as encourage the

creation of social order.⁶ Furthermore, the state has an obligation to provide education to the public regarding their rights and obligations as citizens. With a good understanding, the public will be more active in participating in development and maintaining public order. Constitutionally, protection of citizens has been expressly regulated in the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945), which emphasizes that the state must protect all Indonesian people and all Indonesian territory, and realize social justice for all people.⁷ This emphasizes that the role of the state is not only administrative, but also a constitutional mandate and national ideal.⁸ Thus, the role of the state in protecting citizens is vital to creating a just, prosperous and harmonious society, and ensuring that every individual can live safely and with dignity within the framework of a state based on law.⁹ One aspect of legal protection provided by the state to its citizens is protection in cases of human trafficking.

Legal protection for citizens in relation to human trafficking is an important aspect specifically regulated in Indonesian legislation. The state, through Law Number 21 of 2007 concerning the Eradication of Human

¹ Pingkan Okta Via Dianti and others, 'Comparison of Indonesian and Norwegian Laws Regarding Criminal Responsibility of Perpetrators with Intellectual/Mental Disabilities', *Jurnal Suara Hukum*, 6.1 (2024), 68–90 <<https://doi.org/10.26740/jsh.v6n1.p68-90>>.

² Dicky Eko Prasetyo, 'Perlindungan Dan Pengakuan Hak Ulayat Masyarakat Adat Biak Papua', *Realism: Law Review*, 2.1 (2024), 54–82.

³ Nkechi Emmanuella Eneh and others, 'Modern Labor Law: A Review Of Current Trends In Employee Rights And Organizational Duties', *International Journal of Management & Entrepreneurship Research*, 6.3 (2024), 540–53 <<https://doi.org/10.51594/ijmer.v6i3.843>>.

⁴ Noviyanti Dicky Eko Prasetyo, Muh. Ali Masnun, Arinto Nugroho, Denial Ikram, 'Discrimination Related to Labour Age Limitation in Indonesia: A Human Rights and Comparative Law Perspective', *Suara Hukum*, 6.2 (2024), 228–54.

⁵ Fradhana Putra Disantara, Bayu Dwi Anggono, and A'An Efendi, 'Mendudukkan Norma Etika: Perspektif Teori Keadilan Bermartabat Terhadap Relasi Etika Dan Hukum', *Rechtsidee*, 10.2 (2022), 1–13 <<https://doi.org/10.21070/jihr.v10i0.773>>.

⁶ Ganiviantara Pratama, 'Construction of Restorative Justice Law Enforcement by The Prosecutor: Development Law Theory Perspective', *Pancasila And Law Review*, 3.2 (2022), 95–104.

⁷ Farkhani Farkhani and others, 'Legal Protection of Minority Rights: Study on the Implementation of Qanun Number 6 of 2014 Concerning the Jinayat Law in Langsa City, Aceh Special Region Province', *Al-Manahij: Jurnal Kajian Hukum Islam*, 17.2 (2023), 215–32 <<https://doi.org/10.24090/mnh.v17i2.7897>>.

⁸ Hamzah Halim Makkah HM, M. Syukri Akub, Andi Muhammad Sofyan, 'Human Rights Protection on Determination for the Suspect of Corruption Crimes', *Journal of Law, Policy and Globalization*, 87.1 (2019), 161 <<https://doi.org/https://doi:10.7176/JLPG>>.

⁹ Syarif Saddam Rivanie and others, 'Development of Theories of the Purpose of Punishment', *Halu Oleo Law Review*, 6.2 (2022), 176–88 <<https://doi.org/10.33561/holrev.v6i2.4>>.

Trafficking Crimes (UU PTPPO), reaffirms its commitment to providing legal protection not only to victims, but also to witnesses and reporters of human trafficking crimes.¹⁰ One aspect of legal protection provided by the state to its citizens is protection in cases of human trafficking. Legal protection for citizens in relation to human trafficking is an important aspect specifically regulated in Indonesian legislation. The state, through Law Number 21 of 2007 concerning the Eradication of Human Trafficking Crimes (UU PTPPO), reaffirms its commitment to providing legal protection not only to victims, but also to witnesses and reporters of human trafficking crimes.¹¹ The exploitation in question can take the form of sexual exploitation, forced labor, slavery, servitude, or removal of bodily organs.¹² Human trafficking is not limited to the sale of a person, but includes a variety of actions that result in exploitation and human rights violations.¹³ This crime is often committed by organized networks, both national and international, and is one of the fastest-growing forms of transnational crime in the world.¹⁴

Data on the number of human trafficking cases in Indonesia from 2022 to early 2025 shows a still worrying trend and is a serious concern for law enforcement agencies.¹⁵ During that period, East Java Police (Polda Jawa Timur) recorded the highest number of human trafficking cases, handling 229 cases with 133 victims from 2022 to February 27, 2025.¹⁶ The number of victims in East Java increased from 2022 to 2023, then decreased in 2024, but from January to February 2025, it reached 19 victims, representing 45.23% of the total victims throughout 2024.¹⁷ Nationally, in early 2025 until February 27, the National Police took action against 98 cases of human trafficking with 114 victims and 119 reported cases throughout Indonesia. The total number of reported cases of human trafficking handled by the East Java Regional Police during that period reached 283 people.¹⁸ A common *modus operandi* involves sending illegal migrant workers with promises of high salaries, but victims are often exploited or abandoned, with Malaysia being a primary destination. This case demonstrates that human trafficking remains a serious threat requiring intensive handling from various parties.

In reality, many cases continue to occur, and human trafficking remains a widespread

¹⁰ Abishek Bala and others, 'Advancing Equity for Immigrant Children Who Have Experienced Human Trafficking', *Academic Pediatrics*, 24.5 (2024), 63-64 <<https://doi.org/10.1016/j.acap.2023.05.020>>.

¹¹ Jessica Donohue-Dioh and others, 'Survivors' Conceptualizations of Human Trafficking Prevention; An Exploratory Study', *Evaluation and Program Planning*, 83.1 (2020), 101873 <<https://doi.org/10.1016/j.evalprogplan.2020.101873>>.

¹² Francesca Cimino and Paola Degani, 'Gendered Impacts of the War in Ukraine: Identifying Potential, Presumed or Actual Women Victims of Trafficking at the Italian Borders', *Frontiers in Human Dynamics*, 5.1 (2023), 3-5 <<https://doi.org/10.3389/fhumd.2023.1099208>>.

¹³ Roycke Harry Langie, 'The Policy of Combating Trafficking in Persons: Assessing the Global Political and the Current Economic Development', *Scholars International Journal of Law, Crime and Justice*, 7.05 (2024), 190-95 <<https://doi.org/10.36348/sijlcj.2024.v07i05.004>>.

¹⁴ Fairus Maria Novianti Prinelti, Tri Indah Wulandari, 'Juridical Analysis Of Human Trafficking In Batam City

Viewing From Human Rights', *Interdisciplinary Journal and Humanity*, 1.1 (2022), 20-28.

¹⁵ Tim Kompas, 'Perdagangan Orang Terus Berulang, Solusi Perlu Menyentuh Akar Masalah', 2025 <<https://www.kompas.id/artikel/perdagangan-orang-terus-berulang-solusi-perlu-menyentuh-akar-masalah>>.

¹⁶ Pusiknas Polri, 'Polda Jawa Timur Paling Banyak Tindak Kasus Perdagangan Manusia', 2025 <https://pusiknas.polri.go.id/detail_artikel/polda_jawa_timur_paling_banyak_tindak_kasus_perdagangan_manusia>.

¹⁷ Pusiknas Polri, 'Polda Jawa Timur Paling Banyak Tindak Kasus Perdagangan Manusia'.

¹⁸ Pusiknas Polri, 'Polri Bongkar Jaringan Internasional Perdagangan Orang Ke Bahrain', 2025 <https://pusiknas.polri.go.id/detail_artikel/polri_bongkar_jaringan_internasional_perdagangan_orang_ke_bahrain>.

problem. Specifically, in the South Sulawesi Regional Police (Polda Sulsel), data from the Recapitulation of Human Trafficking Crimes (TPPO) for the June-July 2023 period recorded 49 suspects from 40 police reports. Furthermore, 210 victims were identified through the uncovering of human trafficking networks. Additionally, the SIMFONI KPPPA report notes that 97% of victims in Indonesia between 2019 and 2023 were women and children.¹⁹ Data from the International Organization for Migration (IOM) shows that children, especially those from impoverished or disaster-prone areas, are at a higher risk of becoming victims of human trafficking, while women face a greater risk of gender-based violence during migration.

One provision imposing criminal sanctions on perpetrators of human trafficking, particularly involving women, is found in Article 297 of the Indonesian Criminal Code (KUHP). Beyond the KUHP, regulations governing human trafficking crimes are detailed in Article 83 of Law Number 23 of 2002 on Child Protection, further elaborated upon in Law Number 21 of 2007 on the Eradication of Human Trafficking Crimes (UU PTPPO).²⁰ The regulation of human trafficking offenses in Indonesia's new Criminal Code (KUHP), Law No. 1 of 2023, is detailed in Chapter XXI, Articles 555 to 570. These articles adopt and integrate provisions from Law Number 21 of 2007 on the Eradication of

Human Trafficking Crimes (UU PTPPO), providing a more comprehensive and structured legal basis for handling human trafficking cases.

Human trafficking is one of ten priority programs for the Indonesian National Police (Polri) from 2021-2045, focusing specifically on cases involving children, women, and vulnerable groups. The lack of dedicated rehabilitation centers, particularly in South Sulawesi, is a major issue. Currently, no specialized facilities provide protection and recovery specifically designed for human trafficking victims. Existing rehabilitation centers primarily handle drug rehabilitation, HIV/AIDS, and people living with HIV/AIDS (PLWHA) cases, all integrated into a single system. According to the Ministry of Social Affairs (Kemensos), only three rehabilitation centers exist in Indonesia: one in Ternate (North Maluku) for PLWHA in eastern Indonesia; one in Medan (North Sumatra) for Sumatra and Kalimantan; and the Kahuripan Rehabilitation Center in Bekasi (West Java) serving Java, West Nusa Tenggara (NTB), and Bali. This highlights that a major problem in human trafficking cases is the suboptimal and inadequate rehabilitation efforts.

The Islamic legal perspective on rehabilitation for victims of human trafficking emphasizes physical and psychological recovery and comprehensive legal protection. Islamic law mandates restitution or compensation to victims as part of additional punishment (diyat or fines) imposed on perpetrators, supplementing the main sentence (*ta'zīr*) handed down by the judge.²¹ This restitution aims to restore the rights lost by the victim as a result of the crime, as stipulated in Al-Quran Surah Al-Baqarah verse

¹⁹ IOM Indonesia, 'Hari Dunia Anti Perdagangan Orang 2024: Menciptakan Lingkungan Migrasi Yang Aman Untuk Melawan Perdagangan Orang', 2024 <<https://indonesia.iom.int/id/news/hari-dunia-anti-perdagangan-orang-2024-menciptakan-lingkungan-migrasi-yang-aman-untuk-melawan-perdagangan-orang>>.

²⁰ Luthvi Febryka Nola, 'Upaya Pemberantasan Tindak Pidana Perdagangan Orang Pada Pekerja Migran Indonesia (Eradication of Human Trafficking Crimes among Indonesian Migrant Workers)', *Negara Hukum: Membangun Hukum Untuk Keadilan Dan Kesejahteraan*, 14.2 (2024), 143-61 <<https://doi.org/10.22212/jnh.v14i2.4110>>.

²¹ Supardin and Abdul Syatar, 'Adultery Criminalization Spirit in Islamic Criminal Law: Alternatives in Indonesia's Positive Legal System Reform', *Samarah*, 5.2 (2021), 913-27 <<https://doi.org/10.22373/sjhk.v5i2.9353>>.

178 and supported by court decisions based on the principles of Islamic criminal law.²²

The above discussion further emphasizes that the Islamic legal perspective on rehabilitation for victims of human trafficking stresses rehabilitation as the most crucial aspect. Therefore, this research aims to analyze the rehabilitation of victims of human trafficking as a form of the application of Islamic criminal law. This research seeks to answer two legal issues: (i) the urgency of rehabilitation for victims of human trafficking and (ii) legal reform regarding the application of Islamic criminal law in regulating rehabilitation for victims of human trafficking.

Method

This research uses a qualitative approach with a juridical-empirical method, combining interviews, observation, and literature review.²³ Data analysis involves content analysis and several stages, including data reduction, presentation, and conclusion drawing. The aim of this research is to integrate support mechanisms for victims of human trafficking through rehabilitation homes in Indonesia, ensuring that every victim receives comprehensive psychological and physical recovery as an implementation of Islamic criminal law.

The data analysis in this study refers to the views of Miles and Huberman, which is an interactive process consisting of several main stages that occur simultaneously: data reduction, data presentation, and conclusion drawing/verification. The first stage, data reduction, is the process of simplifying,

selecting, and organizing raw data to make it easier to analyze and understand. Next, data presentation is done by organizing data systematically into tables, diagrams, or descriptive narratives to facilitate the identification of patterns and themes. The final stage is conclusion drawing and verification, where the researcher interprets the presented data to find meaning and ensure the validity of the findings through techniques such as triangulation. This process is iterative and reflective, allowing the researcher to return to previous stages to deepen the analysis as needed. Thus, Miles and Huberman's data analysis emphasizes a systematic, iterative, and contextual approach in processing qualitative data.

Result and Discussions

Urgency of Rehabilitation for Victims of Human Trafficking Crimes

Human trafficking is a very complex problem faced by various countries, involving various aspects such as social, economic, cultural, geographical, political, legal and health, so it requires a comprehensive and multidimensional approach to handling it.²⁴ Social factors such as poverty, lack of access to education, and gender inequality create vulnerable conditions that are often exploited by human traffickers. Economic inequality and limited job opportunities drive many people to seek work abroad without adequate protection.²⁵ In the context of criminal law enforcement, social and cultural values, including patriarchal traditions and discriminatory norms, worsen conditions

²² Krismiarsy Krismiarsy and Rayno Dwi Adityo, 'The Urgency of Community Service Imposed as Punishment on Juvenile Delinquents: A Study of Al- Shatibi's Maqhasid Al-Syariah Concept', *De Jure: Jurnal Hukum Dan Syar'iah*, 17.1 (2025), 132–48 <<https://doi.org/10.18860/j-fsh.v17i1.31246>>.

²³ Sugiyono, 'Metode Penelitian Kuantitatif, Kualitatif, Dan R&D', Bandung: CV. Alfabeta, 2019.

²⁴ T Heru Nurgiansah and Sigit Handoko, 'The Role of Cyber Crime Polda DIY in the Fight Against Online Prostitution', *Proceedings UPY International Conference on Applied Science and Education*, 2.1 (2021), 1–5.

²⁵ Beny Abukhaer Tatara, 'The Role of Law in Facing Asymmetric Warfare Through Illicit Drug Trafficking in Indonesia', *Journal of Law Science*, 5.1 (2024), 1–9 <<https://doi.org/10.18196/jls.2018.0096>>.

especially for women and children.²⁶

Geographically, remoteness and internal conflict hinder victims' access to legal protection and essential services. Furthermore, weaknesses in the legal and political systems, such as corruption and weak law enforcement, facilitate the continuation of human trafficking practices. Victims also suffer severe health consequences, including prolonged physical and psychological trauma. This human trafficking problem is expanding and becoming a serious concern. Human trafficking crimes encompass various types, classifiable by the purpose of exploitation and the perpetrator's modus operandi.

First, trafficking for sexual exploitation, such as forced prostitution and other sexual exploitation, where victims—primarily women and children—are forced into the sex industry through deception, threats, or violence.²⁷ Second, trafficking for forced labor exploitation, involving the recruitment of victims with promises of decent work but who are then forced to work in poor conditions, without freedom and fair wages, often accompanied by the seizure of identity documents. Third, trafficking for the purpose of illegal organ harvesting, where victims are recruited with certain enticements but their organs are harvested for sale on the black market. In addition, there are other forms such as child trafficking for forced labor, human smuggling, pressured migration, forced marriage, and illegal baby adoption. These methods also include the dispatch of labor without official documents, document

forgery, and the arrangement of contract marriages that result in exploitation. All these types demonstrate the complexity of human trafficking crimes, which involve not only criminal aspects but also interconnected social and economic ones.

Various international conventions governing human trafficking crimes include legal instruments designed to comprehensively prevent, suppress, and protect victims of human trafficking. One of the main conventions is the Palermo Protocol of 2000, which is part of the United Nations Convention Against Transnational Organized Crime (UNCATOC), specifically addressing the prevention, prosecution, and protection of victims of human trafficking, especially women and children.²⁸ Indonesia has ratified this protocol through Law Number 5 of 2009, making it the national legal basis for combating human trafficking crimes. Furthermore, at the Southeast Asian regional level, there is the ASEAN Convention Against Trafficking in Persons, Especially Women and Children (ACTIP), which came into force in 2017 and has been ratified in Indonesia through Law Number 12 of 2017.²⁹ This ASEAN Convention emphasizes regional cooperation in the prevention and handling of human trafficking, focusing on women and children, and regulates aspects of prevention, law enforcement, victim protection, and capacity building for law enforcement officers.³⁰

²⁶ Klea Ramaj, 'The Aftermath of Human Trafficking: Exploring the Albanian Victims' Return, Rehabilitation, and Reintegration Challenges', *Journal of Human Trafficking*, 9.3 (2023), 408–29 <<https://doi.org/10.1080/23322705.2021.1920823>>.

²⁷ Rifki Wahyudi Haris, 'Act Of Settlement By Investigators Against Alleged Adultery', *Estudiante Law Journal*, 3.2 (2021), 309–20 <<https://doi.org/10.33756/eslaj.v3i2.15822>>.

²⁸ Ni Nengah Adiyaryani and I Putu Rasmadi Arsha Putra, 'Transnational Smuggling of Migrant Workers from International Law Perspective', *Lampung Journal of International Law*, 5.1 (2023), 41–58 <<https://doi.org/10.25041/lajil.v5i1.2917>>.

²⁹ Yen Ne Foo, 'ASEAN Convention against Trafficking in Persons: A Regional Approach to Fighting Human Trafficking', in *Non-Traditional Security in the Asia-Pacific* (WORLD SCIENTIFIC, 2021), pp. 155–59 <https://doi.org/10.1142/9789811224430_0026>.

³⁰ Asfa Widiyanto, Siti Zumrotun, and Heru Saputra, 'The Prevention of Underage Marriage in Indonesia: State, Religious Authority and Human Rights', *Justicia Islamica*, 21.2 (2024), 401–22

In Indonesia, human trafficking crimes are specifically regulated in Law Number 21 of 2007 concerning the Eradication of Human Trafficking Crimes (UU PTPPO), which regulates various aspects ranging from definitions, actions categorized as human trafficking, to criminal threats against perpetrators. This law stipulates prison sentences of between 3 and 15 years and fines for those found guilty of human trafficking crimes, including sexual exploitation and forced labor. Indonesia also implements the Child Protection Law of 2014 and the Indonesian Migrant Worker Protection Law of 2017, which also serve as legal umbrellas in handling victims of human trafficking, especially in the context of migrant workers and child protection. The government has also issued implementing regulations such as Government Regulation No. 22 of 2022, which regulates the orientation and protection of fishing vessel crew (ABK) as part of efforts to prevent human trafficking in vulnerable sectors.

In addition to the specific regulations above, generally or *lex generalis*, the regulation of human trafficking crimes is also regulated in the Indonesian Criminal Code (KUHP) in several articles, with Article 297 of the KUHP as the main provision prohibiting the trafficking of women and underage boys and qualifying such acts as crimes. However, the regulations in the KUHP are considered inadequate and the sanctions are relatively light compared to the impact experienced by victims of human trafficking. These light sanctions fail to provide sufficient deterrence, making further criminal acts possible because the sanctions are considered inadequate.³¹

<<https://doi.org/10.21154/justicia.v21i2.9771>>.

³¹ Hijrah Adhyanti Mirzana Rusli, Anggraeni, Wiwie Heryani, 'Legal Protection for Victims of Body Image Insults (Body Shaming) Through Social Media', *Journal of Law and Notary Affairs*, 6.1 (2022), 31 <<https://doi.org/https://doi.org/10.33474/hukeno.v6i1.10>

The regulation of human trafficking crimes in the New Criminal Code, or Law Number 1 of 2023, is more detailed and comprehensive than the old Criminal Code. The main article regulating human trafficking crimes is Article 555, which states that anyone who recruits, transports, harbors, sends, moves, or receives a person using threats of violence, kidnapping, deception, abuse of power, or other means for the purpose of exploitation, can be punished with a prison sentence of at least 3 years and a maximum of 15 years and a fine of category III to IV. Furthermore, the New Criminal Code also regulates human trafficking crimes specifically in additional articles, including bringing people into Indonesian territory for trafficking (Article 556), removing people from Indonesian territory for trafficking (Article 557), trafficking resulting in serious injury or illness (Article 558), human trafficking by organized groups (Article 559), to the abuse of documents and power related to human trafficking (Articles 562 and 563). These articles serve as backup articles if Article 555 cannot be directly applied. Thus, the New Criminal Code provides a stronger and more detailed legal basis for prosecuting and preventing human trafficking crimes, while protecting victims through strict and layered sanctions.

The New Criminal Code, or Law Number 1 of 2023, acts as *lex generalis* in the Indonesian criminal justice system, meaning the New Criminal Code is a general rule that regulates crimes comprehensively. However, in law enforcement practice, the New Criminal Code still refers to special laws (*lex specialis*) that regulate certain crimes more specifically and in detail, such as Law Number 21 of 2007 concerning the Eradication of Human Trafficking Crimes. The principle of *lex*

971>.

specialis derogat legi generali, stipulated in Article 125 paragraph (2) of the New Criminal Code, states that if an act is regulated in both general criminal provisions and special criminal provisions, then the special criminal provisions shall apply, unless the law stipulates otherwise.³² Thus, the New Criminal Code as *lex generalis* provides a general legal framework, while specific laws serve as more appropriate and relevant references in handling specific cases, including the crime of human trafficking.³³ This principle ensures clarity, consistency, and effectiveness in law enforcement, allowing judges to select the most appropriate rule to deliver justice and deter future offenses.

Law Number 21 of 2007 concerning the Eradication of Human Trafficking Crimes (UU PTPPO) emphasizes the importance of rehabilitation as part of protecting the rights of victims of human trafficking crimes. According to Black's Law Dictionary, rehabilitation is defined as the restoration of rights, status, and honor previously held by an individual before legal action or a decision that harmed them.³⁴ This definition emphasizes the restoration of a person's reputation and dignity through official action by competent authorities, enabling the individual to return to their previous position or condition. In other words, rehabilitation is not merely physical or medical recovery, but also encompasses the restoration of the victim's legal and social status, including the

restoration of their inherent rights.³⁵ This concept aligns with the understanding of rehabilitation in the context of criminal law, which aims to restore the dignity and honor of a person who has been harmed by the legal process or a specific criminal act.

This rehabilitation includes the restoration of the victim's physical and psychological health, social rehabilitation, repatriation, and social reintegration into their family and community.³⁶ The goal of rehabilitation is to restore the victim's condition so they can fulfill their roles normally after suffering from exploitation.³⁷ The Law on the Protection of Victims of Trafficking in Persons (PTPPO) mandates that the government must provide such rehabilitation services within seven days of the application, including first aid if the victim suffers from trauma or life-threatening illnesses. Furthermore, social rehabilitation aims to restore mental health and restore the victim's social function, while social reintegration ensures the victim's return to a safe and supportive environment.³⁸ The importance of rehabilitation is also supported

³² Salim H.S. Rodliyah, *Pengantar Hukum Pidana Mengacu Pada KUHP Baru (UU NO.1 Tahun 2023)* (Jakarta: Sinar Grafika, 2024).

³³ Nurul Isnina Syawalia Arifah Nasution, 'Politik Hukum Pidana Kekerasan Seksual Dalam Rkuhp', *Khazanah Multidisiplin*, 2.1 (2021), 45–56 <<https://doi.org/10.15575/km.v2i1.11636>>.

³⁴ Henry Campbell Black Bryan A. Garner, *Black's Law Dictionary*, 11th edn (Minnesotta: West Publishing Co, St. Paull, 2019).

³⁵ Musbirah Arrahmania, Abd Asis, and Audyna Mayasari Muin, 'Effectiveness of Law Number 12 of 1995 Concerning Corrections Regarding the Rights of Inmates in the Class IIA Penitentiary of Palopo City', *Al-Qadau Journal: Islamic Family Justice and Law*, 8.2 (2021), 1–18 <<https://doi.org/10.24252/al-qadau.v8i2.19541>>.

³⁶ Islamiya Ramdani Amin, Amir Ilyas, and Hijrah Adhyanti Mirzana, 'Legal Effectiveness of Implementing the Right to Mental Health Services for Correctional Inmates (A Legal Psychology Analysis)', *Journal of Islamic Discourse*, 11.2 (2023), 114–27 <<https://doi.org/10.24252/jdi.v11i2.34157>>.

³⁷ Didik Purnomo, Prija Djatmika, and Nurini Aprilianda, 'Pidana Penjara Untuk Anak Pelaku Tindak Pidana Terorisme Dalam Perspektif Perlindungan Anak', *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan*, 7.1 (2022), 8 <<https://doi.org/10.17977/umo19v7i1p8-18>>.

³⁸ Laura Fátima Asensi Pérez, Elena Flores Fernández, and Kora Nevado Duarte, 'Psychological-Forensic Expert Assessment of Complex Post Traumatic Stress Disorder in Victims of Gender-Based Violence', *Spanish Journal of Legal Medicine*, 50.2 (2024), 76–81 <<https://doi.org/10.1016/j.remle.2023.09.001>>.

by a victim-centered approach that is sensitive to the needs and psychosocial conditions of victims, and ensures that retraumatization does not occur during the recovery and law enforcement process.³⁹ Therefore, rehabilitation under the PTPPO Law is not merely physical and mental restoration, but also a comprehensive effort to restore the rights, dignity, and independence of victims of human trafficking.

Rehabilitation for victims of human trafficking is closely linked to the concept of restorative justice, which emphasizes comprehensive victim recovery. In the restorative justice approach, the primary focus is not only on punishing the perpetrator but also on restoring the rights, dignity, and well-being of victims who have suffered physical, psychological, and social harm as a result of the crime.⁴⁰ Rehabilitation in this context encompasses the restoration of physical and mental health, social rehabilitation, and the reintegration of victims into their families and communities so that they can once again live dignified and decent lives. Law Number 21 of 2007 concerning the Eradication of Human Trafficking Crimes mandates comprehensive rehabilitation as part of victim protection, including first aid, healthcare services, psychosocial counseling, and safe repatriation. This approach aligns with the principles of restorative justice, which prioritizes justice focused on victim recovery and empowerment, not solely on the repressive aspect against the perpetrator. Thus, rehabilitation and restorative justice complement each other in providing substantive justice for victims of human trafficking, ensuring their rights are met and preventing retraumatization during the legal

process and recovery.

Rehabilitation centers play a crucial role for victims of human trafficking because they serve as a place for the comprehensive restoration of victims' physical, psychological, and social well-being.⁴¹ In rehabilitation centers, victims receive healthcare services to address injuries and trauma, psychosocial counseling for mental recovery, and social support to help them resume their social roles within their families and communities. Furthermore, rehabilitation centers provide a safe haven, protecting victims from threats or pressure from perpetrators during the recovery and legal processes. Through social rehabilitation programs at these shelters, victims receive assistance in overcoming the psychological and social impacts they have experienced, including economic empowerment to enable their self-sufficiency after reintegration into society. The government and non-governmental organizations (NGOs) provide rehabilitation centers as part of their obligation to protect victims, in accordance with Law Number 21 of 2007 concerning the Eradication of Human Trafficking Crimes. The existence of rehabilitation centers makes the victim's recovery process more structured and targeted, ensuring victims' rights are met and minimizing the risk of retraumatization. In addition, rehabilitation centers play a role in facilitating the safe and voluntary repatriation and social reintegration of victims, allowing them to return to supportive environments free from danger.

Legal Updates Regarding the Implementation of Islamic Criminal Law in Regulating Rehabilitation for Victims of Human Trafficking Crimes

Law Number 21 of 2007 concerning the Eradication of Criminal Acts of Human

³⁹ Ramaj.

⁴⁰ Fauziah Lubis, 'Implementation Of Restorative Justice, The Intent Of Punishment, And Legal Clarity In Indonesia', *Russian Law Journal*, 9:3 (2023), 813–23.

⁴¹ Adiyaryani and Arsha Putra.

Trafficking (UU PTPPO) is an important step in providing legal protection for victims of human trafficking in Indonesia. However, in practice, the implementation of this law faces various significant problems and obstacles, especially in efforts to rehabilitate victims. One of the main obstacles is limited resources and lack of special training for law enforcement officers, which results in suboptimal case handling and a lack of in-depth understanding of victim protection mechanisms.⁴² In addition, ineffective coordination between government agencies and non-governmental organizations hampers the provision of comprehensive rehabilitation services, leaving many victims with difficulty accessing legal aid, psychosocial support, and other recovery services.⁴³ Another obstacle that often arises is the absence of adequate implementing regulations to strengthen the implementation of the PTPPO Law comprehensively, as well as inconsistent law enforcement, including penalties that are considered less strict for perpetrators. In addition, the social stigma against victims, especially women who are victims of sexual exploitation, is also a barrier to their social reintegration process. All of these problems require increased resource allocation, intensive training for law enforcement officers, improved coordination between institutions, and efforts to educate the public so that awareness of human trafficking increases. Thus, the effectiveness of the PTPPO Law in providing protection and rehabilitation to victims can be realized more optimally.

Law Number 21 of 2007 concerning the Eradication of the Crime of Human Trafficking

⁴² Wendy M. Cavey, Stephanie Lewis, and Holly Carter, 'Health Care Professionals' Self-Efficacy in Identifying and Treating Human Trafficking Victims', *Nurse Education Today*, 129.1 (2023), 105900 <<https://doi.org/10.1016/j.nedt.2023.105900>>.

⁴³ Langie.

regulates the right to restitution as part of rehabilitation efforts for victims of human trafficking, namely the payment of compensation imposed on the perpetrator based on a court decision for material and immaterial losses suffered by the victim. From the perspective of Islamic criminal law, this concept of restitution is in line with the principle of diyat or fines (gharâmah), which is an additional punishment in the category of ta'zîr crimes.⁴⁴ Islamic criminal law gives judges the freedom to impose principal sentences accompanied by additional penalties in the form of diyat as a form of restoration of the victim's rights as well as sanctions for the perpetrator. Thus, victim rehabilitation in the context of Islamic criminal law does not only emphasize the punishment of the perpetrator, but also the fulfillment of the victim's rights through fair and comprehensive restitution. This approach reflects restorative justice that prioritizes the restoration of the victim and the responsibility of the perpetrator, which is in line with the objectives of Law Number 21 of 2007 in providing protection and restoration for victims of human trafficking.

Islamic criminal law is closely related to maqashid sharia, namely the objectives of sharia which aim to maintain the welfare of humanity as a whole.⁴⁵ Maqashid sharia consists of five main points, namely preserving religion (hifzh al-din), preserving the soul (hifzh al-nafs), preserving reason (hifzh al-'aql), preserving descendants (hifzh al-nasl), and preserving property (hifzh al-mal).⁴⁶ In the

⁴⁴ Wilda Lestari, 'Ta'zir Crimes in Islamic Criminal Law: Definition Legal Basis Types and Punishments', *Al-Qanun: Jurnal Kajian Sosial Dan Hukum Islam*, 5.1 (2024), 22 <<https://doi.org/10.58836/al-qanun.v5i1.21486>>.

⁴⁵ M. Khusnul Khuluq and Asmuni Asmuni, 'Hifz Al-Bi'ah as Part of Maqashid Al-Shari'ah and Its Relevance in the Context of Global Climate Change', *Indonesian Journal of Interdisciplinary Islamic Studies*, 7.2 (2025), 2-5 <<https://doi.org/10.20885/ijiis.vol7.iss2.art3>>.

⁴⁶ Muhammad Alwi, Al Maliki, and Asmawi Muslimin, J M,

context of Islamic criminal law, the application of sanctions and punishments is not only oriented towards repressive aspects, but also based on the principles of *maqashid* to realize justice, protection of human rights, and social welfare. For example, the punishment of *qisas* and *diyat* regulated in Islamic criminal law is not only aimed at providing an appropriate response to the crime, but also maintaining the safety of life and public order in accordance with the *maqashid sharia*.⁴⁷ This approach emphasizes restorative and preventative aspects, positioning Islamic criminal law as a means of maintaining a harmonious and just life while preventing greater harm. Thus, *maqāṣid al-sharī'ah* (the objectives of the Sharia) serves as a humanistic philosophical foundation for the reform and application of Islamic criminal law, making it not merely a tool of punishment but also a means of safeguarding the well-being of the entire community.

Law Number 21 of 2007 on the Eradication of Human Trafficking Crimes mandates rehabilitation for victims, encompassing health, social, repatriation, and social reintegration services to restore the victim's physical, psychological, and social condition, enabling them to resume normal roles within their families and communities. From an Islamic criminal law perspective, this rehabilitative effort aligns strongly with *maqāṣid al-sharī'ah*, which emphasizes the preservation of life (*hifẓ al-nafs*), intellect (*hifẓ*

al-'aql), and social well-being. Islamic criminal law focuses not only on punishing the perpetrator but also on restoring the victim's rights through the principle of restorative justice, such as *diyat* (blood money/compensation) which serves as compensation for the victim and demonstrates the perpetrator's accountability. This approach reflects the objectives of *maqāṣid al-sharī'ah* in safeguarding the well-being and honor of both individuals and society as a whole. Therefore, the rehabilitation of victims of human trafficking under Law No. 21 of 2007 can be seen as an implementation of the values of Islamic criminal law, prioritizing victim recovery and protection in accordance with the principles of *maqāṣid al-sharī'ah*.

Updating the law regarding the application of Islamic criminal law in regulating rehabilitation for victims of human trafficking is crucial to addressing modern social and legal challenges. Reform of Islamic criminal law, prioritizing the principles of *maqāṣid al-sharī'ah*—such as the preservation of life (*hifẓ al-nafs*), intellect, and social well-being—offers a humanistic and contextual framework for providing protection and recovery for victims. This approach requires flexible and rational legal interpretation, making Islamic criminal law not only a tool of punishment but also an instrument of rehabilitation and restorative justice that comprehensively restores victims' rights. In this context, *ta'zīr* law provides the judge with the flexibility to adjust penalties and rehabilitation efforts according to the circumstances of the victim and perpetrator, bridging Sharia values with the needs of modern society. However, this reform faces challenges such as resistance from traditionalist circles and the need to harmonize Islamic criminal law with human rights standards and the pluralistic national

'Equality of Rights and Courts: Constitutional-Based Arguments on the Fixed- Standard of Minimum Age for Marriage in Lights of Maq ā Shid Al-Syar ī Ah Introduction The Minimum Age of Marriage Is One of the Provisions of the Marriage Law , Which Is Anticip', *Mazahib*, 20.2 (2021), 285–320.

⁴⁷ Wahidah Ideham, 'Substitute Heirs in the Compilation of Islamic Law: An Overview from Gender Equality Perspective Case Study of the Religious Courts in Banjarmasin', *Samarah*, 6.2 (2022), 1046–64 <<https://doi.org/10.22373/sjkh.v6i2.12466>>.

legal system. Therefore, the active role of academics, educational institutions, and policymakers is essential to promoting a more adaptive and just reform of Islamic criminal law, particularly in providing protection and rehabilitation for victims of human trafficking, so that the objectives of *maqāṣid al-sharī'ah* can be optimally realized in contemporary legal practice.

Conclusion

The urgency of rehabilitation for victims of human trafficking is paramount due to the crime's complex and multifaceted impacts—physical, psychological, and social. Victims typically experience prolonged trauma, health problems, and the loss of rights and dignity as a result of exploitation. Therefore, Law Number 21 of 2007 emphasizes that rehabilitation extends beyond physical restoration to encompass psychological and social recovery, as well as reintegration into family and community life. Rehabilitation is crucial for victims to resume their social functions and reclaim their lost rights. Comprehensive rehabilitation services also prevent retraumatization during recovery and legal processes, ensuring victims are in safe and supportive environments. Thus, rehabilitation is an essential component of victim protection and the restoration of human dignity, serving as a strategic step in breaking the cycle of negative impacts of human trafficking in society.

Updating Islamic criminal law to address the rehabilitation of human trafficking victims is crucial for responding to contemporary social and legal dynamics. By prioritizing the principles of *maqāṣid al-sharī'ah* the preservation of life, intellect, and social well-being this reform offers a humanistic and contextual approach, transforming Islamic criminal law from a mere tool of punishment into an instrument of rehabilitation and

restorative justice. *Ta'zīr* law provides judges with the flexibility to tailor penalties and restorative measures to the circumstances of both victims and perpetrators, harmonizing Sharia values with the needs of modern society. While challenges remain, including resistance from traditionalist viewpoints and the need to align with human rights standards and the national legal system, the active roles of academics and policymakers are essential in driving adaptive and equitable reforms. This will ensure that the objectives of *maqāṣid al-sharī'ah* are optimally realized in contemporary legal practice.

Credit Authorship Contribution

Amilang conceptualised the research idea, designed the overall structure, and drafted the introduction and conclusion. Amir Ilyas developed the theoretical and legal framework, analysed relevant statutory provisions, and refined the main arguments. Hamzah Halim contributed to the methodological design, reviewed key references, and provided critical academic input to strengthen the analysis. Saharuddin supported the data collection, managed documentation, and assisted in integrating case-based discussions into the manuscript. Bazarova Dildora Baxadirovna contributed to the comparative legal analysis, provided insights from the Uzbekistan legal context, and reviewed the final draft to ensure international academic relevance. All authors contributed substantially to the research and writing process, participated in revising the manuscript, and approved the final version for publication.

Declaration of Competing Interest

The authors declare that they have no known financial, institutional, or personal conflicts of interest that could have influenced the findings, interpretations, or conclusions of

this research.

Acknowledgements

The authors would like to express their sincere appreciation to the **Faculty of Law, Universitas Hasanuddin, Makassar, Indonesia**, for providing academic and institutional support throughout the research process. Special gratitude is also extended to the **Tashkent State University of Law, Uzbekistan**, for its collaboration and valuable contributions to the comparative dimension of this study. The authors thank colleagues and peer reviewers for their insightful comments and constructive feedback, which significantly improved the quality of this work.

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