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The Death Penalty Against Narcotics Traffickers In the ...

## The Death Penalty Against Narcotics Traffickers In The Perspective Of Pancasila Justice

Satriadi

Hukum Pidana, Institut Agama Islam Negeri Bone, Sulawesi Selatan, Indonesia

Email: adisatriadi40@gmail.com

### Abstract

This study discusses the death penalty for narcotics traffickers from the perspective of Pancasila justice. The pros and cons of capital punishment continue to this day, especially narcotics traffickers. The purpose of this study is to determine the imposition of capital punishment on narcotics traffickers in terms of justice according to the views and values in Pancasila. To analyze and understand the death penalty against narcotics traffickers from the perspective of Pancasila justice, this study uses a normative legal research method whose data is obtained through a literature study using analytical descriptive. The results show that basically international law does not require the death penalty, but in Indonesia the death penalty is still allowed, especially for narcotics traffickers and does not conflict with Pancasila and the 1945 Constitution as the results of the judicial review in the Constitutional Court case Number 2/PUUV/2007 stated that the death penalty does not conflict with the Indonesian constitution if it is related to Article 28A and Article 28I paragraph (1) of the 1945 Constitution.

**Keywords:** Death Penalty; Narcotics Trafficker; Justice; Pancasila.

### Abstrak

Kajian ini membahas pidana mati terhadap pengedar narkoba ditinjau perspektif keadilan Pancasila. Pro dan kontra terhadap pidana mati terus terjadi sampai sekarang ini, khususnya pengedar narkoba. Kontra pidana mati mengatakan penjatuhan pidana mati tidak mengurangi tingkat kejahatan bertujuan memberikan efek jera justru melanggar konstitusi. Pro pidana mati mengatakan untuk memberikan prevensi umum kepada orang lain untuk tidak melakukan tindak pidana dan tidak melanggar konstitusi. Untuk menganalisa dan memahami pidana mati terhadap pengedar narkoba perspektif keadilan Pancasila penelitian ini menggunakan metode penelitian hukum normatif yang datanya diperoleh melalui studi kepustakaan. Hasil penelitian menunjukkan bahwa pada dasarnya hukum internasional tidak menghendaki pidana mati, tapi di Indonesia pidana mati tetap dibolehkan khususnya kepada pengedar narkoba dan tidak bertentangan dengan Pancasila dan Undang-Undang Dasar 1945 sebagaimana hasil uji materiil di Mahkamah konstitusi perkara Nomor 2/PUUV/2007 menyatakan bahwa pidana mati tidak bertentangan dengan konstitusi Indonesia jika dikaitkan dengan Pasal 28A dan Pasal 28I ayat (1) Undang-Undang Dasar 1945.

**Kata Kunci:** Pidana Mati; Narkotika; Pancasila.

## **A. Background**

Narcotics abuse and illegal trafficking in Indonesia from year to year shows a very sharp increase. In 2002, narcotics users in Indonesia were only 2.2 million people, in 2006 narcotics users doubled to four million, in 2015 5.8 million. The high number of narcotics users in Indonesia has increased from time to time. According to research data, the National Narcotics Agency (BNN) estimates that the number of narcotics users in Indonesia will continue to increase <sup>1</sup>.

Narcotics crime cases in Indonesia occur almost every day. The slogan "Indonesia free of narcotics 2015" which has now become an emergency for narcotics crime. This, of course, must immediately find the cause of why there are still many narcotics crimes, and what things must be done in acting against people who engage in narcotics crimes. Subjects involved in narcotics crimes can be classified as dealers, traffickers, and users (even state officials involved in this crime can be included in an additional category, namely as supporters of the subject of the crime). However, in the regulation of law enforcement, of course it must be seen from the existing conditions and circumstances, such as from the subject, namely who should receive the heaviest punishment. <sup>2</sup>.

The death penalty for narcotics traffickers is still a debate among legal experts, because some people think that capital punishment only pays attention to aspects of protecting the interests of the community but does not pay attention to aspects of the interests of the perpetrators. In addition, the death penalty against narcotics traffickers is not in line with Pancasila values which emphasize the idea of balance. In addition, capital punishment for narcotics traffickers does

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<sup>1</sup> F. Wenny Limbong, Eko Sopyono, and Umi Rozah, "Kebijakan Formulasi Hukum Pidana Dalam Upaya Penanggulangan Penyalahgunaan Narkotika Di Indonesia," *Diponegoro Law Review* 5, no. 3 (2016): 1–15.

<sup>2</sup> Fathur Rachman, "Implementasi Nilai Pancasila Terhadap Hukuman Mati Tindak Pidana Narkotika," *PRANATA HUKUM* 13, no. 2 (2018): 158–67, <http://files/109/Rachman - 2018 - Implementasi Nilai Pancasila Terhadap Hukuman Mati.pdf>.



not yet have clear rules in the form of special laws and regulations regarding capital punishment for narcotics traffickers. So it can be said that the implementation of the death penalty policy is not yet clear. This is very dangerous if there is an error in applying the criminal law without proper procedures that will violate human rights. Basically, serious crimes can be sentenced to death, although in some opinions classifying narcotics as a serious and extraordinary crime but imposing the death penalty cannot provide a guarantee that narcotics cases in Indonesia will decrease. In addition, the death penalty is a form of punishment that degrades human dignity and rights.

## **B. Research Method**

This type of research uses normative juridical research. Therefore, in this study, library materials are basic data which in research science is classified as primary data.<sup>3</sup> This research is also known as qualitative research.<sup>4</sup> This research is a research study that relies on primary and secondary law. This study uses descriptive analysis in explaining what criminal sanctions are appropriate for narcotics traffickers other than the death penalty from the Pancasila perspective. This research uses a conceptual approach, which is to examine all literature regarding criminal and criminal penalties against narcotics traffickers such as laws, journals, research reports, internet, newspapers, books, and scientific articles.

## **C. Discussion**

### **1. Death Penalty from Human Rights Perspective**

Historically, the emergence of Human Rights (HAM) is a process of defending the community for arbitrary actions carried out by the state and also because of the imbalance between the position of the state and society, in the

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<sup>3</sup> Soekanto dan Mamudji, *Penelitian Hukum Normatif Suatu Tinjauan Singkat*, (Jakarta: Rajawali, 2003), 23-24.

<sup>4</sup> R. Bogdan dan Steven Taylor, *Introduction to Qualitative Research Methods* (John Wiley & Sons, 1984), 42.

perspective of the Universal Declaration of Human Rights, a general declaration of human rights (UDHR) that the death penalty is prohibited.<sup>5</sup> Several international legal norms that relate to the issue of the death penalty:

- a. Universal Declaration of Human Rights (UDHR) 1948
- b. International Covenant on Civil and Political Rights (ICCPR)
- c. The Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of the death penalty
- d. Protocol No. 6 to the Convention for the Protection of Human Rights and Fundamental Freedoms (2002)
- e. Protocol No. 13 to the Convention for the Protection of Human Rights and Fundamental Freedoms (2002)

The death penalty is still a problem that has received sharp attention and has become the approach of legal experts and legal practitioners in this reform era. Although many countries use the death penalty as a punishment for serious crimes, nowadays there are several countries that do not apply the death penalty, for example countries that are members of the European Community. They consider the death penalty an act that violates human rights.<sup>6</sup> According to Prof. Roger Hood, Professor of Criminology at the University of Oxford in the United States: "It would be rash to accept the hypothesis that the death penalty produces a much greater deterrent effect than that of a lighter sentence, namely life imprisonment."<sup>7</sup>

The abolition of the death penalty is always related in the context of the right to life. Therefore, it is important to create a strong and direct international

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<sup>5</sup> Saharuddin Daming, 2016, Konfigurasi Pertarungan Abolisionisme Versus Retensionisme dalam Diskursus Keberadaan Lembaga Pidana Mati di Tingkat Global dan Nasional, *Yustisi*, 3(1), p. 40.

<sup>6</sup> Abdul Rokhim. 2015. Hukuman Mati Perspektif Relativisme Hak Asasi Manusia. *Jurnal Transisi*. No. 10: 4.

<sup>7</sup> Todung Mulya Lubis dan Alexander Lay. 2009. *Kontroversi Hukuman Mati*. Jakarta : Kompas Press. 106.



legal instrument in Indonesia to abolish the death penalty. Although there are many international legal instruments aimed at abolishing the practice of the death penalty, the main problem is the application of international law to the domestic context of each country, which often collides with domestic law. Historically, the emergence of Human Rights (HAM) is a process of defending the community for arbitrary actions conducted by the state and also because of the imbalance between the position of the state and society. In the perspective of the Universal Declaration of Human Rights (UDHR), the death penalty is prohibited. This is in accordance with the provisions of Article 3 of the Universal Declaration which reads: Everyone has the right to life, liberty, and security of person. The recognition of these human rights widely by the nations of the world is the existence of the United Nations Charter, namely the Universal Declaration of Human Rights. The Founders, such as the United States, France, the Soviet Union, and the United Kingdom, on December 10, 1948, have declared the enactment of human rights. This means that the member states of the United Nations are obliged to incorporate human rights into the constitution of their respective countries.<sup>8</sup>

## 2. Death Penalty from Pancasila Perspective

Pancasila as the basis of the state is the ideology of the nation that cannot be changed to be applied in all aspects of the life of the Indonesian people. The order is the pattern of attitude as a citizen, and the basis for the formation of a legal system that regulates the course of life among citizens. Therefore, Pancasila is something important in making a basis for consideration in the process of legal regulation, which is then in accordance with the rules of life of the Indonesian people both in the present and in the future. The position of Pancasila as the legal basis is stated in the preamble to the 1945 Constitution which has confirmed that

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<sup>8</sup> Syamsul Haling. 2018. Perlindungan Hak Asasi Anak Jalanan dalam Bidang Pendidikan Menurut Hukum Nasional dan Konvensi Internasional. *Jurnal Hukum & Pembangunan*. Volume 2: No. 48. 365.

the values contained in Pancasila are the source of all sources of national law. In its application, the values of Pancasila as contained in the Indonesian national constitution which is in the preamble to the 1945 Constitution must guarantee legal arrangements and correct and fair explanations for the Indonesian people.

Their struggle, for example, can be seen in the change in the status of the death penalty as stated in the draft of the new Criminal Code Draft, which will be submitted for adoption by the House of Representatives. Article 66 of the Draft Criminal Code states that the death penalty is a principal crime that is special and is threatened with alternatives to other basic crimes. This punishment is conducted by shooting the convict to death and is not conducted in public. The imposition of the death penalty is considered to take a person's right to life. Whereas everyone has the right to live and has the right to defend his life and life (Article 28A of the 1945 Constitution). Those who oppose the death penalty consider that the death penalty is no longer in line with the development of human rights. All countries have the concept of upholding human rights, and Indonesia as part of the countries in the world must participate in realizing human rights. According to them, the regulation of human rights in a formal legal manner in the Republic of Indonesia should have abandoned the death penalty. Human rights, especially the right to life, are stated as non-degradable rights. This is stated in Article 28 I paragraph (1) and Article 28J paragraph (2) of the 1945 Constitution, Article 4 of Law Number 39 of 1999 concerning Human Rights.<sup>9</sup>

In the value of Pancasila, which is contained in the first precept, namely "Belief in the One Supreme God", to find the philosophical basis for the application of the death penalty in the context of this first precept, it is necessary to first understand the notion of Belief in the One Supreme God. "Belief in the One Supreme God" in the description given by Mohammad Hatta can be concluded

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<sup>9</sup> Satrio Putra Kolopita, 2013, Penegakan Hukum Atas Pidana Mati Terhadap Pelaku Tindak Pidana Narkotika, *Lex Crimen*, 4(2), p. 67.



that it is the inspiration of the ideals of Indonesian law, thus in the regulation of law in Indonesia, the issue of the death penalty must also be rooted in the values of the One Supreme God. Besides having to be sourced from the values of God Almighty, it must also be sourced from other Pancasila values which include, First Human Values, Second National Values, Third Democracy, and Fourth Social Justice.

There are many pros and cons regarding the death penalty as well as against narcotics traffickers because of human rights issues, namely the right to life that the perpetrator has as a human since birth, which cannot be revoked or reduced. This is regulated in the 1945 Constitution Articles 28a and 28i paragraph (1). However, in the decision of the Constitutional Court of the Republic of Indonesia, the death penalty in the Narcotics Law does not conflict with the right to life guaranteed by the 1945 Constitution.<sup>10</sup> The contents of the decision of the Constitutional Court of the Republic of Indonesia Number 2-3/PUUV/2007 dated October 30, 2007 explained that the application of the death penalty for narcotics criminals does not violate human rights, because there are degradable rights, namely the rights of a person who can be limited, will but instead these perpetrators have violated other human rights, which have an impact on the destruction of the younger generation in the future. The death penalty has been regulated in Article 10 of the Criminal Code which is part of the national legal system. The implementation of the death penalty does not conflict with the 1945 Constitution.

### **3. Death Penalty Against Narcotics Trafficker**

Narcotics traffickers in legal terminology are categorized as doers, but users can be categorized as either perpetrators and/or victims. As victims, narcotics users are citizens whose rights must be protected, respected, and

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<sup>10</sup> Arief Barda Nawawi. 2011. Pembaharuan Hukum Pidana Dalam Perspektif Kajian Perbandingan. Bandung: Citra Aditya Bakti. 306.

respected both in the legal process as well as in the health and social dimensions. The purpose of punishment in the narcotics and psychotropic laws here, as the general purpose applicable in criminal law, is to impose a sentence on someone who has committed a crime. Specifically in the narcotics and psychotropic law, it is against the use of narcotics and psychotropic substances and is aimed at the illicit traffic of narcotics.<sup>11</sup>

Several institutions that oppose the death penalty for narcotics traffickers in Indonesia include ELSAM (Institute for Community Studies and Advocacy), Amnesty International for the Southeast Asia and Pacific Region, Coalition of Civil Society Against the Death Penalty, IKOHI (Indonesian Missing Persons Association/*Ikatan Orang Hilang Indonesia*) and the United Nations which all of these institutions state that the death penalty for narcotics traffickers is contrary to the international constitution, the 1945 Constitution, Law No. 99 of 1999 concerning Human Rights and the international human rights law which states that punishing a person to death is an inhumane act, degrading a person's degree and dignity and violating the right to life. somebody. These institutions also stated that the Indonesian government's policy of capital punishment against narcotics dealers would not have a deterrent effect and was a step backwards for the advancement of human rights in Indonesia. There are several institutions that support the death penalty for narcotics traffickers in Indonesia, including the Ministry of Religious Affairs of the Republic of Indonesia, the Ministry of Law and Human Rights, the National Narcotics Agency, the Attorney General Office, the House of Representatives, the National Commission for Human Rights and the Supreme Constitutional Court which some of these institutions state that the policy of capital punishment for narcotics traffickers by the Indonesian government is said to not violate the human rights of the 1945 Constitution, as

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<sup>11</sup> Satrio Putra Kolopita. 2013. Penegakan Hukum Atas Pidana Mati Terhadap Pelaku Tindak Pidana Narkotika. *Lex Crimen*. Volume 2: No. 4. 66.



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well as the UN convention because narcotics distribution activities can damage the Indonesian youth generation and disrupt the safety of the nation and state.<sup>12</sup>

In Indonesia, there are several risks that are feared as a result of the verdict handed down by judges, especially for the death penalty, namely the possibility of the execution of the wrong people (innocent people). As a filter for the implementation of the death penalty, in Indonesia there must be an execution order from the President in the form of granting clemency, even if the convict does not apply for clemency. A number of experts from both academics and practitioners as well as law enforcement officers were present at the trial of the Narcotics Law review. Various opinions were expressed, all of which were equally strong and logical. There are two currents of thought, namely, First, those who are against the death penalty consider that in the case of narcotics crime, imprisonment or capital punishment is more inefficient than the goal to be achieved, namely the emergence of a deterrent effect. This can be seen that although many have been sentenced to death sentences, the number of narcotics cases has not decreased, and has even increased. Meanwhile, those who are pro-death penalty, consider it necessary and must be maintained. The threat of the death penalty is still needed to provide a deterrent effect. To the perpetrators of crime and prevent more serious violations, especially in the case of narcotics. The only way to break the chain of narcotics is to impose the death penalty on narcotics perpetrators. This is to protect the interests of the state and society from the dangers of narcotics.<sup>13</sup>

Law enforcement of narcotics crime, starting from an investigation before an examination is conducted before a court session. Investigations are conducted by police investigators to obtain clarity about the truth of the crimes committed

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<sup>12</sup> Dina Maryana. 2017. Analisis Kebijakan Pidana Mati dalam Perspektif Hak Asasi Manusia di Indonesia. Jurnal Hukum. Volume 1: No. 1. 11.

<sup>13</sup> Auliah Andika Rukman. 2016. Pidana Mati Ditinjau dari Perspektif Sosiologis dan Penegakan HAM. Jurnal Equilibrium Pendidikan Sosiologi. Volume 4: No. 1. 122.

by the perpetrators. If in the investigation process convincing results have been obtained according to law, it will be continued at the level of prosecution which is the authority of the Prosecutor's Office. In relation to the investigation of criminal acts, the police investigators in performing their duties must pay attention to the principle of presumption of innocence. Investigations include search and confiscation activities, as well as investigations conducted on perpetrators of narcotics abuse which are overseen by police investigators. This confiscation is closely related to the authority of the police as investigators, often requiring confiscation even though it is temporary, especially if there is an allegation that a criminal act has occurred. Implementation of material criminal law enforcement means that violators of legal regulations must be punished, and for this purpose, formal criminal law in its implementation must continue to protect the human rights of suspects or defendants as required by law, one of which is the right to obtain legal assistance.

The handling of narcotics abuse cases conducted by foreigners remains through the procedures for handling criminal acts, based on the Criminal Procedure Code. The process of handling criminal cases begins with a preliminary examination where this stage is quite decisive, because at this stage the evidence is collected. If the evidence is complete for prosecution, the examination before the court will run smoothly. Appropriate criminal evidence is objects that can be confiscated according to law because they have a connection or involvement with a criminal act (for example, objects that are used directly to commit a crime that are used to hinder the investigation of a criminal act or other objects related to a crime). Regarding the procedure for implementing the death penalty itself, with due regard to the clause in Article 10 letter (a) jo. Article 11 of the Criminal Code jo. Law No.2/PNPS/1964 concerning procedures for implementing the death penalty imposed by the Court in the General and Military Courts jo. National Police Chief Regulation No. 12/2010 concerning procedures for implementing the death penalty. Decisions regarding the death penalty which already has permanent legal



force must be declared by a presidential decree (fiat execution), even though the convict refuses to ask for pardon (pardon) from the president, he is still authorized to grant clemency to overcome the possibility of a judge's error. In this case the intervention of the President, it can be interpreted that the death penalty is not arbitrary because it requires a series of thought processes and considerations that are quite deep, both at the level of the decision by the Judiciary and in its implementation, which is first approved by the President as the Executive.<sup>14</sup>

#### **D. Conclusion**

Several regulations in international conventions do not agree with the death penalty because it is considered contrary to human rights, a person's right to life as a degradable right or a right that cannot be revoked or reduced by anyone. However, in Indonesia, the pros and cons of capital punishment are considered not in accordance with the values of Pancasila and contrary to the 1945 Constitution but the death penalty is still applied according to the decision of the Constitutional Court which states that the death penalty does not conflict with a person's right to life because in its application, the death penalty is imposed in order to prioritize the interests of national security.

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<sup>14</sup> Amelia Arief. 2019. Problematika Penjatuhan Hukuman Pidana Mati dalam Perspektif Hak Asasi Manusia dan Hukum Pidana. *Jurnal Kosmik Hukum*. Volume 19: No. 1. 91.

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