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The Existence of Polri Regulation Number 15 Of 2013 in Realizing Polri Precision Concept

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Abstract

This article aims to examine the existence of on Head of Indonesian Police's Regulation Number 15 of 2013 about the Procedure of Managing Traffic Accident. Traffic accident problem is very important to solve, occurring in many states. It is related to the attempts of reducing accident rate and of solving the accident case occurring. The high resolution rate conducted through reconciliation is based on Head of Indonesian Police's Regulation Number15 of 2013. Head of Indonesian Police's Regulation No.15 of 2013, governs not only the procedure of managing but also the procedure of resolving traffic accident, so that this Perkap goes beyond Law Number 22 of 2009 about Traffic and Road Transportation. The appearance of three traffic accident case resolving patterns leads to law uncertainty, contradictory to the Indonesian Police (Polri)'s attempt of realizing a "presisi (precise)" institution, particularly an attempt of realizing a just transparency. This study recommends the revocation of Head of Indonesian Police's Regulation Number 15 of 2013 as it leads to law uncertainty within society. Indonesian Police (Polri) can publish new Perkap corresponding to an attempt of embodying the 'precise' Indonesian Police.

Keywords: Head of Indonesian Police's Regulation, Law Uncertainty, Precise

Introduction

One of the problems faced by all countries is traffic accidents, even in terms of quantity traffic accidents have increased from year to year. According to Article 1 paragraph 24 of Law no. 22 of 2009 (UULAJ), a traffic accident according to Article 1 paragraph (24) of Law Number 22 of 2009 (hereinafter referred to as UULAJ) is an incident on the road that is unexpected and accidentally involves a vehicle with or without other road users who resulting in human casualties and/or property loss. UULAJ views accidents as crimes, not as violations.

Traffic accidents are seen as a crime, an evil act in the sense of criminal law (*strafrechtelijke misdaadsbegrip*), namely as manifested *in abstracto* in criminal regulations. According to Sudarto, this is different from evil acts as a symptom of society that is seen concretely as manifested in society (*social vershijnsel*, *Erecheinung*, phenomena), namely human actions that violate/violate the basic norms of society in *concrete terms*.

In 2004 the United Nations (UN) issued a program called the *Decade of Actions for Road Safety* 2011 – 2020. This program was a continuation of the declaration of road traffic accidents as a public health problem. India, as reported by the World Health Organization (WHO), is the country with the highest number of deaths due to traffic accidents, while Indonesia ranks fifth in terms of the number of deaths due to traffic accidents. However,

in terms of an increase in accidents according to data from the *Global Status Report on Road Safety* issued by WHO in 2014, Indonesia ranks first. This can be seen from the number of traffic accidents in Indonesia where in a day the death toll reaches 120 people. This means that traffic accidents in Indonesia have increased by more than 80 percent. Motorcycles were the highest contributor to the number of traffic accidents, amounting to 5,036 out of a total of 9,002 accidents or 56%. Human and vehicle factors are the biggest factors in an accident, in addition to road conditions and the environment.

According to data released by the Central Statistics Agency (BPS), from 1992 to 2018, the number of fatalities due to traffic accidents reached nearly 475,537 (four hundred seventy five hundred thirty seven) people. This data does not take into account accident data that has not been officially reported. Law Number 22 of 2009 concerning Road Traffic and Transportation (hereinafter referred to as UULAJ) mandates that only the Police have the right to record accident data in Indonesia. Since 2014, IRSMS (*Integrated Road Safety Management System*) is an information system owned by the police that records traffic accidents. This system can provide accurate information, including the coordinates of the incident location, number of victims, type of vehicle, and other data, which can be obtained *online.*

Polri, as the leading institution dealing with traffic accidents, has issued the Chief of Police Regulation Number 15 of 2013 concerning Procedures for Handling Traffic Accidents (hereinafter referred to as Perkap No. 15 of 2013, Mosbah et al., 2018). Handling traffic accidents according to this Perkap is a series of activities carried out by Police officers in the field of traffic after a traffic accident occurs on the road which includes activities to visit the scene of the case immediately, help the victim, take the first action at the scene of the case, process the scene of the case , regulate the smooth flow of traffic, secure evidence, and conduct traffic accident investigations.

National Police Chief Listyo Sigit Prabowo during his fit and proper test presentation before the DPR as a candidate for National Police Chief, offered a new concept that Polri would implement in the future. The concept is called Precision (predictive, responsible and transparent justice). Referring to the description above, the formulation of the problem in this article is as follows:

1. What is the existence of the Chief of Police Regulation Number 15 of 2013 in the perspective of laws and regulations in Indonesia?
2. How is the existence of the Chief of Police Regulation Number 15 of 2013 in realizing a Precision Police?

Research Method

The type of research used in this article is *non-doctrinal*. In *non-doctrinal,* according to Soetandyo Wignjosoebroto, law is conceptualized as an institutionalized pattern of social behavior, existing as an empirical social variable, including in the study of the sociology of law, studying *law as it is in society*; This means that law is conceptualized sociologically as an empirical phenomenon that can be observed in life. Law is not conceptualized

philosophically-morally as norm *ius constituendum* or *law as what ought to be*, nor positivistly as norm *ius constitutum* or *law as what it is the books*, but empirically observed in the realm of experience. Law is no longer interpreted as norms that exist exclusively in a formal legitimacy system. In terms of its substance, law is now seen as a social force whose form is empirical, but which is seen legally and works to pattern the actual behavior of citizens. In terms of its structure, law is seen as a judicial institution whose job is to transform inputs (*in abstracto*, namely the product of the political system) into outputs (*in concreto*), which tries to influence and direct the forms and processes of social interaction that take place in society.

This study uses a qualitative research approach. Qualitative approaches are methods for exploring and understanding meanings ascribed to social or humanitarian issues. The final report for this research has a flexible structure or framework.

Finding and Discussion

The Existence of the Chief of Police Regulation Number 15 of 2013 in the System of Laws and Regulations in Indonesia

Article 228 UULAJ governing procedures for handling traffic accidents is the legal basis for the birth of Perkap No. 15 of 2013. Perkap No. 15 of 2013 is a technical policy regarding procedures for handling traffic accidents. Perkap No. 15 of 2013 as regulated in Chapter IX also regulates the settlement of traffic accident cases. Police technical policies related to procedures for handling traffic accidents are strengthened by the Chief of Police's Telegram Letter No. ST/2981/XII/2017 concerning Guidelines for Settlement of Traffic Cases using *Alternative Dispute Resolution* (ADR) Methods. However, this Regulation of the Chief of Police has exceeded the mandate given by Article 228 of Law no. 22 of 2009.

Perkap No. 15 of 2013 is also not in accordance with the principles of the formation of laws and regulations as stipulated in Article 5 of Law no. 12 of 2011 concerning Formation of Legislation. The principles are:

a. Clarity of purpose.
b. Appropriate forming official or institution.
c. Conformity between types, hierarchies and contents of laws and regulations.
d. Executable.
e. Usability and usability.
f. clear formulation,
g. Openness.

Based on the above principles, the substance of Perkap No. 15 of 2013 with Article 228 of Law no. 22 of 2009 is mainly related to the suitability of the content material. This discrepancy can be seen in Chapter XI of Perkap No. 15 of 2013 also regulates the settlement of traffic accident cases not only regulates the procedures for handling traffic accidents. Even though in Article

228 of Law no. 22 of 2009 only instructs regarding procedures for handling traffic accidents.

The principle of forming laws and regulations in Law Number 12 of 2011 concerning the Formation of Legislation is in accordance with principles *of legality* Lon L. Fuller'sAccording to Fuller, there is a measure to see the existence of a legal system. This measure is placed on eight principles called the *principles of legality*, viz. a. The legal system

must contain rules. This means that the legal system may not contain merely ad hoc decisions.

b. These regulations must be announced.
c. These regulations cannot be retroactive. If a regulation applies retroactively, it will damage the integrity of the regulations that apply in the future. Thus, if the regulation applies retroactively and there is no objection, then the regulation cannot be used as a guideline for behavior. Allowing regulations to apply retroactively means undermining the integrity of regulations intended to apply in the future.

d. These regulations must be arranged in a formula that is easy to understand.
e. Regulations in a legal system may not conflict with one another.
f. In a legal system, regulations may not contain demands that exceed what can be done.
g. A rule should not be changed frequently by a habit, so that it can cause a person to lose orientation.
h. Regulations that are promulgated must be compatible with day-to-day implementation.

There are eight requirements put forward by Fuller so that a norm can be said to be a legal norm. These requirements are what Lon Fuller calls the inner morality of law or internal moral law. In the inner morality of law, the purpose of legal norms is the achievement of peace in interactions between humans. This peace can be achieved by creating harmony between inner tranquility and external order, which Lon Fuller calls the moral requirements of internal law (*inner morality of law*).

Lon Fuller further said that one of the conditions for becoming a good rule is that there should be no contradictions between rules. Perkap No. 15 of 2013 based on Lon Fuller's theory, substantially contradicts Article 228 UULAJ. In the opinion of the author, the conflict is due to the fact that the Chief of Police Regulation cannot regulate a rule that has been expressly regulated in Law no. 22 of 2009 in this case the regulation regarding procedures for traffic accident cases. Police Chief Regulations may only regulate procedures for handling traffic accidents. *The Federal Constitutional Court* (German Constitutional Court) in a decision (BVerFGE 23 [1968]) ruled that legislators can make laws that are not in accordance with the law (*unrecht*/*lawlessness*).

Judging from the theory of *Stufenbautheorie*, Hans Kelsen, Position of Perkap No. 15 of 2013 against UULAJ is also contradictory. According to Hans Kelsen in *stufenbautheorie* it is stated that the formation of lower norms is determined by higher norms, the formation of higher norms is determined by other, higher norms and *regressus* (a series of legal formation processes) ends by a highest basic norm (*Grundnorm*) which the highest basis for the validity of the entire legal order. So according to Stuffenbautheorie , lower regulations may not conflict with higher regulations.

The Existence of the Chief of Police Regulation Number 15 of 2013 in Creating a Precise Police (Predictive, Responsible and Fair Transparency) The concept of Precision is present in the work program offered by the National Police Chief Listyo Sigit Prabowo which was presented in a *fit and proper test* before the DPR. Precision can be described as predictive, responsible and fair transparency. Predictive is a model of predictive policing or *predictive policing* that emphasizes the ability to be able to predict situations and conditions that become issues and problems as well as potential disruption to security and order. The predictive policing approach model is expected to build clarity on every security issue in creating social order in society.

The concept of predictive, responsible and fair transparency offered by Polri is the concept of *good corporate governance* in general. Responsibility and transparency are concepts in *good corporate governance*. The principles of *good corporate governance* include:

a. Fairness*equal*treatment of shareholders, especially minority shareholders and foreign shareholders, with the disclosure of important information and prohibiting distribution to private parties and trading in shares by insiders.
b. Transparency or Openness (*Transparency*) . This principle is an important principle to prevent acts of fraud (*fraud*). According to Barry AK Rider, "*more disclosure will inevitably discourage wrongdoing and abuse*". By providing information based on the principle of openness, it can be anticipated that the possibility of shareholders, investors or *stakeholders* not obtaining information or material facts exists.
c. Accountability (*Accountability*). This principle states that the corporate governance framework should ensure a company's strategic guidance, effective oversight of management of the board of accountability to the company and its shareholders.
d. Responsibility (*Responsibility*). The principle of responsibility includes matters related to the fulfillment of corporate social obligations as part of society. Companies in fulfilling their responsibilities to shareholders and *stakeholders* must comply with applicable laws and regulations

Based on the study conducted by the author, it was found that traffic accident cases were resolved at the Sragen Police, Boyolali Police, and Ciamis Police, which were resolved peacefully outside the court or criminal mediation

occupied the highest position. The settlement rate through criminal mediation was 95.4% at the Sragen Police, 95.3% at the Boyolali Police, and 49.3% at the Ciamis Police. *penal* , impure *penal mediation* , and *penal*, are three models of solving traffic accident cases. The three models will be explained as follows: *First*, *penal mediation* is similar to the *Community Panels or Courts*model, where this model is a program to divert criminal cases from prosecution or justice to peace procedures that are more flexible and informal and often involve elements of mediation. or negotiation. The peace agreement occurred at the investigative stage as outlined in the Quick Minutes (BAC). This BAC is different from what is regulated in the Criminal Procedure Code which is called the Quick Examination Procedure, contained in Article 205 Paragraph 1 concerning the Procedure for Investigation of Minor Crimes. Examination with BAC refers to Article 61 of Perkap No. 15 of 2013.

The examination is carried out by looking at the development of the situation and condition of the victim or his family and the perpetrator. These situations and conditions are related to the efforts of the perpetrators to resolve it amicably or peacefully. The termination of the traffic accident case process occurs if a peace agreement has been reached between the perpetrator and the victim or his family, as evidenced by the existence of a statement not to prosecute criminally. Stopping the examination of cases by Polri investigators is only considered complete, which in the monthly report made by the Satlantas at each Polres is referred to as BAC. did not issue SP-3 in traffic accident cases because Polri investigators had indeed not issued an Investigation Commencement Order (SPDP) sent to the public prosecutor. The SPDP will be issued by Polri investigators if there is no peace agreement between the perpetrator and the victim or his family. According to van Vollenhoven, this is referred to as *gedrag regels*, namely actions that are regularly performed and become patterned as customs, will be felt and accepted in his concept as something normative.

In Indonesian positive law, in principle criminal cases cannot be settled out of court,

although in certain cases it is possible to settle cases out of court. However, in practice it is often the case that criminal cases are resolved out of court through various law enforcers' discretion, or through a deliberation/conciliation mechanism, or forgiving institutions in society (family deliberations, village deliberations, customary deliberations).model *penal mediation* in Indonesia, in

Law Number 11 of 2012 concerning the Juvenile Criminal Justice System, known as *Restorative justice* with a diversion system.

The goal of restorative justice is to restore relationships damaged by criminal behavior. The foundation of restorative justice, its guiding principle, can be found in its fourth principle, which encourages careful consideration before acting. The goal of restorative justice is to restore relationships damaged by criminal behavior. The guiding ideology of restorative justice is the fourth principle, which promotes intentional thinking. By reshaping the traditional relationship between communities and their governments in response to crime—from

one characterized by the imposition of criminal sanctions on perpetrators to one characterized by cooperative policing and community reintegration—restorative justice practices reflect their goal of responding to criminal law. According to Brathwaite, the notion *of Shaming and Reintegrative*, also known as *Reintegrative Shaming*, is the most important part of *restorative justice*. Through the use of *reintegrative shaming*, perpetrators learn to take ownership of their mistakes and work to make apologies (reintegration) with their victims and society at large. The perpetrator owes an apology to the victim and other members of society.

The high number of settlements with *penal mediation* is in line with Anthony Allotts' theory, which views law as a system as a communication process, therefore law is subject to the same problems in transferring and receiving messages, as with other communication systems. The number of agreements reached through penal mediation is directly correlated with the rampant communication in solving cases involving traffic accidents. The perpetrator made contact with the victim or the victim's family to express regret for his actions and express regret. However, the social status of the individuals involved also plays a role in the apology process. According to Livesey, individuals with power in society are inherently more privileged than those without power.

*Second*model *penal mediation* impureThe settlement with the *penal mediation* is not purely in accordance with the textual sound of UULAJ, but the drawback is that peace is only achieved between the perpetrator and the victim, but reconciliation has not been achieved. Forgiveness in deliberations between the perpetrator and the victim does not result in reconciliation between the two parties. Forgiveness that is not accompanied by reconciliation will have an impact on the perpetrator. The perpetrator had made efforts to negotiate with the victim's family and a peace agreement had been reached.

Reconciliation is an attempt to improve a relationship between two parties that is caused by a dispute or conflict, while forgiveness is a moral action carried out by only one party as a personal initiative. The success of a reconciliation if there has been an agreement for forgiveness between the two warring parties. Both parties must be able to build an atmosphere of mutual trust and be willing to create a relationship with a new spirit, even though it is indeed more difficult to create, because often the disputing parties are not willing to take the path of forgiveness. According to Barda Nawawi, the practices of resolving criminal cases outside the court have no formal basis, so it often happens that a case where an informal agreement has been reached is still being processed in court in accordance with applicable law.

*Third*model *penal*, is carried out because there is no peace agreement between the perpetrator and the victim. No peace agreement contains two possibilities, namely 1) no peace agreement is reached, or 2) no peace efforts are made by the perpetrators. The advantage of this model is that it is in accordance with the textual sound of the law. While

the drawback is that forgiveness has not occurred between the perpetrator and the victim, so that recovery has not been achieved from the traffic accident that occurred. Legal certainty in this settlement model is very strong.

Settlement with *penal mediation* cannot provide legal certainty, because it can provide two possibilities, namely *penal* and impure mediation. *Penal mediation* so far has not been able to fulfill the principles of *good* governance namely *bureaucratic reform (corruption and transparency),* so it cannot be controlled. Peace that is not reached will provide a *penal*. This is where a shift in values occurs from*theories of legal system*to*theories of legal disorder*. Soedikno Mertokusumo stated that legal certainty is *justifiable* against arbitrary actions, which means that someone will be able to obtain something that is expected in certain circumstances. In law enforcement, legal certainty is a requirement that must be met.

Legal uncertainty is a mystery in law enforcement itself. Legal uncertainty will give birth to a phenomenon, namely the *legal gap*. This is due to the duality caused by the offensive movement of the central power with its national law on the one hand and the "endurable" defensive position of the local *rechtsgemeenschappen* with its informal law on the other. The emergence of double standards in the handling of traffic accident cases is a manifestation of a *chaotic* in society, where this situation causes the law to be full of irregularities.situations *Chaos* occur because the use of forces in society can cause clashes. Sarat and Grossman said, "*Third parties will often play a critical role in transforming disputes; they will be able to define the categories in which a particular dispute is framed, especially if they have more power or authority than the disputes*".

Charles Sampford stated, that departing from the *melee* of society, basically society is always in unpredictable and unsystematic relationships. Society grows in a complex and fluid situation, which makes the law very complex and fluid and tends to be asymmetrical. Law is a micro part of that society. The asymmetrical nature of public relations can be seen in the settlement of *penal mediation*. Relationships that exist in society are not systematic, unpredictable, and seem very fluid. The rules that have been agreed upon can be easily overruled. Liquid relations in society provide various alternative truths. The condition of the community that so far appeared to be orderly, turned out to be inversely proportional when conflicts occurred within it.

One of the factors driving this legal uncertainty is based on Article 18 (1) of Law no. 2 of 2002 which investigators interpreted to exercise discretion but set aside paragraph (2). Discretionary instruments are attached to positions and are used to address issues that have no law. The implementation of discretion by the police has the potential to deviate from a positive meaning, because there is no control from external agencies over the actions of police investigators. In theory of State Administrative Law, the implementation of

discretion can lead to the manifestation of arbitrary actions by the government or disgraceful acts or so-called *willekeurs*. Discretion by the police is included in *onwetmatige*, which is an act against the law, because the law already regulates the mechanism for solving traffic accident cases. The existing mechanism does not recognize peace, so existing cases must be resolved before the court. According to Punch, it can be classified as *straightforward*

corruption, one of the categories of *Police corruption*, namely something is done or not done depending on what is to be received or obtained.

This is different from Japan, which recognizes *Suspended Prosecution*, namely a legal authority that belongs to the public prosecutor (not the Attorney General's prerogative) to postpone prosecution even though there is sufficient evidence of guilt. The use of *Suspended Prosecution* by prosecutors in Japan is mainly aimed at cases where it is expected that their attitude and behavior will improve without going through punishment.

In the positivism paradigm, legal consistency lies in closing the possibility for discretion to occur. The law will be consistent if and only if it is not interpreted. Discretion contradicts the opinion put forward by Groenhuijsen regarding the four meanings of the principle of legality, especially the third meaning, namely that judges are prohibited from stating that a defendant has committed a criminal act based on unwritten law or customary law. Discretion places investigators as if they were judges. Problems that arise are approached in a fragmentary or sectoral way. This kind of fragmentary approach to the problem is like thinking backwards in the time of John Locke, namely in *the status of a naturalist*. *Naturalist status* illustrates that everyone has the power to implement the law and impose punishment on lawbreakers in their own way, even though it is commensurate with the violations they have committed.

A number of empirical studies show that there are differences in *access to justice*, which is referred to as *discriminative treatment* , which often determines status socioeconomic status of a person (both suspects, defendants and victims). Access to power and financial resources is identified as the most determining factor in the form of treatment one receives. The principle

of legal certainty is important because it will guarantee the clarity of an existing positive legal product, which has similarities (*similarity*) with the main ideas that exist in the construction of legal positivism reasoning, namely clarity (*certainty*).

The application of obsolete and outdated laws is one of the factors in the failure of law enforcement in Indonesia. *The punishment should be* adapted *according to the people's tolerance and acceptance*. The emergence of three styles of resolving traffic accident cases which give rise to legal uncertainty is contradictory to the efforts of the National Police to create 'precise' institutions. Article 61 to Article 65 of Perkap No. 15 of 2013,

rules *latent*. According to Sampford, rules that are *latent* in reality, as a lowly rule, often have no connection at all with the legal structure that is above it. Such a law will give birth to law enforcement that is fragmentary, so that it is only

a pile of types of regulations, and not a system. Soetandyo states that law is no longer interpreted as norms that exist exclusively within a formal legitimacy system. In terms of its substance, law is now seen as a social force whose form is empirical, but which is seen legally and works to pattern

the actual behavior of citizens. In terms of its structure, law is seen as a judicial institution whose job is to transform inputs (*in abstracto*, namely the product of the political system) into outputs (*in concreto*), which tries to influence and direct the forms and processes of social interaction that take place in society.

In the report of the VI/1980 UN Congress, it was emphasized about inconsistencies in terms of law enforcement, which stated "*Often, lack of consistency between laws and reality*

was criminogenic, the farther the law was removed from the feeling and the values shared by the community, the greater was the lack of confidence and trust in the efficacy of the legal system". That is, often the lack of consistency between law and reality is a criminogenic factor, the further the law shifts from the feelings and values that live in society, the greater the distrust of the effectiveness of the system Legal Constitution. *Second*, the use of Perkap as a basis for settling cases with *penal mediation* is contrary to UULAJ which is a norm of a higher position. Arrangements for settlement of traffic accident cases in Perkap No. 15 of 2013 is not in accordance with UUALJ, because UULAJ does not recognize the settlement of traffic accident cases out of court. All cases of traffic accidents are resolved until trial, because they are traffic crimes. *Lex superior derogat legi inferiori*, that is, if there is a conflict between high and low laws and regulations, the higher must take precedence. *Third*, there is a double standard in solving traffic accident cases. The use of this Perkap is certainly not in line with the concept of Polri's Precision. The Precision Policy emphasizes aspects of leadership, especially when dealing with situations *of volatility, uncertainty , complexity ,* and *ambiguity ,* which is often abbreviated as VUCA. Investigators have double standards in handling traffic accident cases. The imposition of this double standard is one of the biggest contributors to the emergence of three possible solutions to traffic accident cases.

Criminal law reforms that can be carried out by the National Police can start with criminal law politics or criminal law policies that can provide direction for criminal law regulations to always be consistent in accordance with the values contained in Pancasila and the 1945 Constitution.

said that, criminal law politics and criminal politics must be the foundation of criminal law reform efforts so that they can reflect national aspirations, current and future community needs. In the Draft Criminal Code it has been decided to include a philosophy of punishment which briefly stipulates that the purpose of punishment is prevention, rehabilitation, conflict resolution, restoring balance and bringing a sense of security,

and cultivate a sense of remorse and repentance. The development of national law must be based on Pancasila which is excavated, discovered and developed from the values that live in the soul of the Indonesian nation (volkgeist). The importance of Pancasila as the basis for legal development in Indonesia is intended to avoid conflicts between laws and regulations due to the implementation of pluralism in the field of law.

Conclusion

Perkap No. 15 of 2013 is contradictory to Law No. 22 of 2009. This is because the substance of the Regulation of the National Police Chief has exceeded the mandate of Article 228 of Law no. 22 of 2009, which mandates the regulation of procedures for handling traffic accidents. In addition to regulating procedures for handling traffic accidents, the National Police Chief Regulation also regulates the settlement of traffic accident cases. The settlement of traffic accident cases has been regulated in Law no. 22 of 2009. The emergence of obstacles to the efforts of the Police in realizing transparent and fair institutions is one of them influenced by legal uncertainty in the enforcement of traffic accident cases.

The development of law is a concept that does not only stop at the issue of law enforcement and justice, public compliance with the law, but also requires continuity in the dimensions of time and the situation in which the law is enacted. The way out of the gap between das sollen and das sein in solving traffic accident cases is by reconstructing the law. The recommendation in this research is to revoke Perkap No. 15 of 2013 because it creates

legal uncertainty in society. It is also recommended that UULAJ be revised, especially Article 310 and Article 311, in order to adapt to the development of society and the values of Pancasila which accommodate deliberation and consensus.

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