



كَنْزِل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

Enforcement of the Advocate Code of Ethics Against Legal Misconduct by Advocates: A Perspective of Amanah and Justice Principles in Islamic Law

Dimas Abdurochim^{1✉}, Ummu Aisyah², Tamimatun Nihayah³, Musleh Harry⁴

¹⁻⁴Universitas Islam Negeri Maulana Malik Ibrahim, Malang

Articles

Information

History:

Received

Approved

Publish

Keywords: Advocate Code of Ethics; Legal Misconduct; Ethical Enforcement; Amanah; Justice in Islamic Law.

Abstract

Advocates occupy a strategic position as law enforcers and play a crucial role in ensuring access to justice, protecting legal rights, and maintaining the integrity of judicial processes. However, the increasing involvement of advocates in legal misconduct, including bribery, corruption, document forgery, breaches of confidentiality, conflicts of interest, and obstruction of justice, has raised serious concerns regarding professional integrity and ethical accountability. This study aims to analyze the enforcement of the Advocate Code of Ethics against advocates who commit legal misconduct and to evaluate such enforcement through the principles of *amanah* (trustworthiness) and *al-'adl* (justice) in Islamic law. This study employed normative legal research using statutory, conceptual, and Islamic law approaches. The research relied on primary, secondary, and tertiary legal materials collected through an extensive literature review and analyzed using qualitative legal analysis. The findings reveal that although ethical enforcement in Indonesia is supported by a relatively comprehensive legal framework through Law Number 18 of 2003 and the Indonesian Advocate Code of Ethics, its implementation remains constrained by weak disciplinary supervision, inconsistent sanctions, limited transparency, institutional fragmentation among advocate organizations, and the separation between ethical accountability and criminal liability. From the perspective of Islamic law, legal misconduct committed by advocates reflects a failure to uphold the principles of *amanah* and justice, which constitute the moral foundation of professional integrity. This study offers an integrative analytical framework that combines positive law and Islamic legal ethics to evaluate ethical enforcement and argues that strengthening advocate professionalism requires not only regulatory compliance but also the internalization of trustworthiness, fairness, accountability, and justice.

✉ Email Correspondent:
abdurochimdimas123@gmail.com

Introduction

Indonesia, as a constitutional state based on the rule of law, places law at the center of governance, justice, and public order. Within this legal framework, advocates occupy a strategic position as one of the principal law enforcement actors responsible for ensuring access to justice, protecting legal rights, and maintaining balance in judicial proceedings. Law Number 18 of 2003 concerning Advocates explicitly recognizes advocates as independent and autonomous law enforcers who provide legal services both inside and outside the courtroom. As members of an *officium nobile* profession, advocates are expected not only to possess legal expertise but also to uphold integrity, independence, and professional ethics in carrying out their duties (Alambara et al., 2022; Kurniati et al., 2025).

Despite this normative ideal, the legal profession in Indonesia continues to face serious ethical challenges. In recent years, various cases involving advocates in bribery, corruption, document forgery, money laundering, conflicts of interest, breaches of client confidentiality, and obstruction of justice have raised concerns regarding professional integrity and public trust in the justice system. Such misconduct reflects a contradiction between the advocate's normative role as a guardian of justice and the practical reality in which some legal practitioners engage in unlawful conduct. These cases demonstrate that ethical violations committed by advocates should not be viewed merely as individual misconduct but as systemic problems capable of undermining the legitimacy of legal institutions and weakening public confidence in law enforcement (Artaji et al., 2018; Efendi & Sulaksono, 2021; Handoko et al., 2025).

The enforcement of the Advocate Code of Ethics therefore becomes crucial in preserving the dignity and credibility of the legal profession. Existing studies have examined the role of advocate organizations, particularly Honorary Councils, in supervising professional conduct and enforcing disciplinary sanctions against advocates who violate ethical standards. Prior research has shown that although Indonesia possesses a relatively comprehensive regulatory framework through Law Number 18 of 2003 and the Indonesian Advocate Code of Ethics, ethical enforcement remains constrained by weak institutional oversight, inconsistent sanctions, limited transparency, and organizational fragmentation among advocate associations (Permata et al., 2022; Sujoko & Hadi, 2024; Rosdiana et al., 2025). These conditions indicate that the existence of legal norms alone is insufficient to guarantee effective ethical enforcement.

From the perspective of Islamic law, professional ethics cannot be separated from moral accountability. Two fundamental principles that are highly relevant to the legal profession are *amanah* (trustworthiness) and *al-'adl* (justice). The principle of *amanah* requires every professional to carry out entrusted responsibilities honestly, responsibly, and with integrity, while the principle of justice demands fairness, impartiality, and commitment to truth in all professional actions. These principles occupy a central place in Islamic ethical thought and provide a strong normative foundation for evaluating professional conduct, especially in professions closely related to public trust and legal justice (Auda, 2008; Kamali, 2008; Shuhari et al., 2019).

However, despite growing scholarly attention to advocate ethics and professional accountability, significant research gaps remain. First, existing studies largely focus on the institutional and regulatory dimensions of advocate ethics enforcement within the

framework of positive law. Second, most discussions on *amanah* and justice in Islamic law remain conceptual and are rarely used as analytical frameworks for examining ethical enforcement in the legal profession. Third, limited research integrates positive legal analysis with Islamic ethical principles to evaluate how ethical enforcement mechanisms operate in addressing legal misconduct committed by advocates. As a result, the relationship between advocate misconduct, ethical enforcement, and Islamic moral values remains insufficiently explored.

This study seeks to address these gaps by analyzing the enforcement of the Advocate Code of Ethics against advocates who commit legal misconduct and evaluating such enforcement through the principles of *amanah* and justice in Islamic law. This research argues that ethical enforcement should not be understood merely as regulatory compliance or institutional discipline, but also as a mechanism for safeguarding trust, integrity, and justice within the legal system. The novelty of this study lies in its integrative analytical framework that combines positive law and Islamic legal ethics to assess the effectiveness of advocate ethical enforcement. By positioning *amanah* and justice as evaluative instruments, this study offers a more comprehensive approach to strengthening professional integrity and reinforcing public trust in the legal profession.

Method

This study employed normative legal research using statutory, conceptual, and Islamic law approaches. Normative legal research was selected because this study focuses on examining legal norms governing advocate professional ethics, the enforcement mechanisms of the Advocate Code of Ethics in Indonesia, and the relevance of Islamic legal principles in evaluating legal misconduct committed by advocates. This design is appropriate for analyzing legal doctrines, professional ethical standards, and normative principles that regulate advocate conduct within the Indonesian legal system (Jurdi, 2021; Lukito, 2012).

The statutory approach was used to examine legal provisions regulating the advocate profession and professional accountability, particularly the 1945 Constitution of the Republic of Indonesia, Law Number 18 of 2003 concerning Advocates, and the Indonesian Advocate Code of Ethics. Meanwhile, the conceptual approach was employed to analyze doctrinal concepts related to legal ethics, professional misconduct, accountability, and disciplinary enforcement mechanisms. In addition, the Islamic law approach was used to examine the principles of *amanah* (trustworthiness) and *al-'adl* (justice) as normative frameworks for assessing advocate misconduct and ethical enforcement.

This research relied exclusively on secondary data consisting of primary, secondary, and tertiary legal materials. Primary legal materials included statutory regulations and ethical codes governing advocate conduct in Indonesia. Secondary legal materials consisted of scholarly journal articles, legal textbooks, research reports, and academic publications discussing advocate ethics, professional misconduct, ethical enforcement, and legal accountability. Furthermore, Islamic legal literature, including classical and contemporary works on *amanah*, justice, professional ethics, and Islamic legal philosophy, was used to strengthen the analytical framework. Tertiary legal materials included legal dictionaries, encyclopedias, and supporting reference materials relevant to the study.

Data collection was conducted through an extensive literature review. Legal materials were identified, selected, classified, and systematically reviewed based on their relevance to the research objectives. The review particularly emphasized recent studies on advocate ethics, legal misconduct, professional accountability, and Islamic legal ethics published in reputable national and international journals.

The analytical framework of this study was constructed through two interconnected perspectives. First, positive law analysis was used to examine the regulatory framework, disciplinary mechanisms, and legal consequences of ethical violations committed by advocates in Indonesia. Second, Islamic legal analysis was employed using the principles of *amanah* and justice as evaluative lenses. In this study, the principle of *amanah* was operationalized through four analytical indicators: honesty, trustworthiness, accountability, and professional responsibility. Meanwhile, the principle of justice was operationalized through fairness, impartiality, proportionality, and equality before the law. These indicators served as normative benchmarks for assessing whether the enforcement of advocate ethics reflects both legal compliance and moral accountability.

The legal materials were analyzed using qualitative legal analysis through four systematic stages. First, the study identified and mapped the legal framework governing advocate ethics and disciplinary enforcement in Indonesia. Second, it examined various forms of legal misconduct committed by advocates, including bribery, corruption, document forgery, conflicts of interest, breaches of confidentiality, and obstruction of justice. Third, the effectiveness of existing ethical enforcement mechanisms was evaluated by examining institutional performance, sanctions, transparency, and accountability. Finally, the findings were analyzed through the principles of *amanah* and justice in Islamic law to assess the extent to which current ethical enforcement reflects these normative values. Through this analytical process, the study developed an integrative framework that combines positive law and Islamic legal ethics in evaluating and strengthening advocate professional integrity.

Results

Regulatory Framework of Advocate Ethical Enforcement in Indonesia

The findings indicate that the ethical regulation of advocates in Indonesia is normatively supported by a relatively comprehensive legal framework. The primary legal foundations consist of Law Number 18 of 2003 concerning Advocates and the Indonesian Advocate Code of Ethics (*Kode Etik Advokat Indonesia*). These legal instruments establish advocates as independent law enforcers and regulate professional responsibilities, ethical standards, and disciplinary accountability mechanisms.

Law Number 18 of 2003 explicitly recognizes advocates as autonomous legal professionals responsible for providing legal services both inside and outside the courtroom. As an *officium nobile* profession, advocates are expected to uphold integrity, professionalism, and independence in performing their duties. Articles 6, 26, 27, and 28 provide the principal framework for ethical enforcement, including obligations to comply with professional ethical standards, disciplinary supervision, and sanctions for ethical violations.

The Indonesian Advocate Code of Ethics further regulates advocate conduct in four main dimensions of professional responsibility: responsibilities toward clients, courts,

fellow advocates, and society. Ethical obligations include maintaining confidentiality, avoiding conflicts of interest, providing competent legal representation, respecting judicial institutions, and upholding professional integrity. Violations of these obligations may result in sanctions ranging from verbal warnings and written reprimands to temporary suspension and permanent dismissal.

Institutionally, ethical enforcement is carried out through advocate organizations, particularly through Honorary Councils (*Dewan Kehormatan*), which are authorized to receive complaints, conduct disciplinary hearings, and impose sanctions. However, the findings reveal that despite the existence of a relatively complete regulatory framework, the effectiveness of ethical enforcement remains limited in practice.

Forms of Legal Misconduct Committed by Advocates

The findings further reveal that advocates in Indonesia continue to be involved in various forms of legal misconduct that violate both statutory law and professional ethics. These violations demonstrate a significant gap between the normative ideals of the advocate profession and actual legal practice.

One major form of misconduct involves participation in criminal activities, particularly bribery, corruption, and money laundering. In such cases, advocates misuse their legal expertise and professional networks to influence judicial processes or conceal unlawful financial transactions. These practices directly undermine judicial integrity and weaken public confidence in the legal system.

Another significant form of misconduct involves document forgery and the misappropriation of client funds. The advocate-client relationship is fundamentally based on trust, requiring advocates to manage entrusted resources honestly and responsibly. Misappropriation of client assets and falsification of legal documents represent serious violations of both legal obligations and ethical principles.

The findings also identify breaches of client confidentiality and conflicts of interest as recurring ethical violations. Unauthorized disclosure of confidential information compromises client trust and damages the professional credibility of advocates. Similarly, conflicts of interest weaken professional independence and may prejudice fair legal representation.

In addition, abuse of immunity rights and client abandonment remain serious concerns. Although advocates are granted legal immunity when acting in good faith, this protection cannot justify unlawful conduct such as defamation, misinformation, or obstruction of justice. Likewise, failure to attend hearings, inadequate communication, or unilateral withdrawal from representation without valid reasons directly harms clients' legal interests and obstructs access to justice.

Key Weaknesses in Ethical Enforcement Mechanisms

The findings identify four major weaknesses in the enforcement of advocate ethics in Indonesia. First, disciplinary enforcement remains relatively weak. Although formal sanctions are available, severe sanctions such as permanent dismissal are rarely imposed, even in cases involving serious ethical violations. Most disciplinary decisions result only in warnings or temporary sanctions, reducing the deterrent effect of ethical enforcement. Second, institutional fragmentation among advocate organizations weakens ethical

supervision. The existence of multiple advocate associations has created inconsistencies in ethical standards, disciplinary procedures, and sanction implementation. This fragmentation reduces legal certainty and weakens professional accountability.

Third, limited transparency in disciplinary proceedings reduces public trust in ethical enforcement. Many disciplinary processes are conducted with minimal public disclosure, making it difficult to evaluate fairness, consistency, and accountability in ethical decision-making. Fourth, ethical accountability is often separated from criminal liability. In practice, disciplinary bodies frequently delay ethical proceedings until criminal trials are completed. This reduces the preventive function of ethical enforcement and allows advocates accused of serious misconduct to continue practicing for prolonged periods.

These findings indicate that the primary problem in advocate ethics enforcement in Indonesia does not lie in the absence of legal norms, but rather in weak institutional implementation, limited accountability, and ineffective disciplinary enforcement.

Discussion

Structural Weakness of Ethical Enforcement in the Advocate Profession

The findings reveal that the primary challenge in enforcing advocate ethics in Indonesia does not lie in the absence of legal norms, but rather in the weak implementation of existing regulatory frameworks. Law Number 18 of 2003 and the Indonesian Advocate Code of Ethics have provided a relatively comprehensive normative basis for regulating advocate conduct and disciplinary accountability. However, the persistence of ethical violations involving bribery, corruption, document forgery, breaches of confidentiality, and conflicts of interest demonstrates that formal legal regulation alone is insufficient to ensure professional integrity.

This finding supports previous studies emphasizing that ethical enforcement in professional legal institutions often faces difficulties at the implementation level rather than the regulatory level. Weak supervision, inconsistent disciplinary practices, and limited enforcement capacity reduce the effectiveness of ethical regulation. In many cases, sanctions imposed on advocates remain relatively mild despite the seriousness of violations, thereby weakening deterrence and reducing the corrective function of ethical enforcement. As a result, ethical enforcement tends to function more as an administrative mechanism than as an effective system for safeguarding professional integrity.

This condition indicates a structural weakness in advocate ethical governance. Ethical enforcement should not merely operate as a reactive mechanism responding to misconduct after violations occur, but also as a preventive mechanism capable of strengthening integrity, professionalism, and accountability throughout legal practice. Therefore, strengthening ethical enforcement requires not only formal regulatory compliance but also stronger institutional commitment to ensuring consistent and proportional disciplinary action.

Institutional Fragmentation and the Crisis of Professional Accountability

A major factor contributing to weak ethical enforcement is the fragmented structure of advocate organizations in Indonesia. The existence of multiple advocate associations has created institutional complexity in ethical supervision, disciplinary procedures, and sanction implementation. Although organizational pluralism may provide broader

professional representation, it has also produced inconsistencies in ethical standards and weakened uniform accountability across the legal profession.

The findings indicate that institutional fragmentation creates significant obstacles to effective ethical governance. Differences in disciplinary procedures and enforcement practices among advocate organizations may lead to unequal treatment of ethical violations. In some cases, advocates facing disciplinary problems may exploit organizational fragmentation to avoid sanctions or reduce accountability. This condition undermines legal certainty and weakens public trust in the profession.

From a governance perspective, fragmented ethical enforcement creates an accountability crisis. Public confidence in legal institutions depends heavily on the perception that ethical violations are addressed fairly, consistently, and transparently. When disciplinary enforcement appears inconsistent or influenced by institutional interests, public trust in advocate professionalism deteriorates. This finding confirms that ethical governance in the advocate profession requires stronger institutional harmonization, clearer disciplinary standards, and greater transparency in disciplinary proceedings.

Amanah as the Ethical Foundation of Advocate Professional Integrity

From the perspective of Islamic law, the ethical crisis within the advocate profession reflects a deeper failure to uphold the principle of *amanah* (trustworthiness). In Islamic ethical thought, *amanah* constitutes a fundamental moral obligation requiring individuals to carry out entrusted responsibilities with honesty, responsibility, and integrity. Professional authority is not viewed merely as legal power but as a trust that carries both moral and social accountability.

Within the advocate profession, the principle of *amanah* is highly relevant because the advocate-client relationship is fundamentally based on trust. Clients entrust their legal interests, rights, confidential information, and strategic decisions to advocates with the expectation that such trust will be protected responsibly. Consequently, misconduct such as misappropriation of client funds, document forgery, breaches of confidentiality, and conflicts of interest represents not only legal or ethical violations but also serious breaches of trust.

The findings demonstrate that many forms of advocate misconduct can be understood as manifestations of *khiyānah* (betrayal of trust). From this perspective, ethical violations should not be interpreted solely as professional misconduct subject to disciplinary sanctions, but also as moral failures that damage the ethical foundation of legal practice itself. This perspective expands the understanding of advocate accountability beyond legal compliance toward moral responsibility.

Therefore, strengthening advocate ethics requires internalization of *amanah* as a core professional value. Ethical enforcement becomes meaningful when it not only punishes misconduct but also cultivates integrity and trustworthiness as essential components of professional identity. In this context, *amanah* serves as a critical normative foundation for rebuilding professional credibility and restoring public trust in the advocate profession.

Justice as a Normative Benchmark for Ethical Enforcement

In addition to *amanah*, the principle of justice (*al-'adl*) provides a fundamental normative benchmark for evaluating ethical enforcement within the advocate profession. Justice occupies a central place in Islamic law and represents one of its primary objectives. In the context of professional ethics, justice requires fairness, impartiality, proportionality, and equal accountability in both legal practice and disciplinary enforcement.

The findings show that several forms of advocate misconduct, particularly bribery, corruption, fabrication of evidence, and obstruction of justice, directly contradict the principle of justice because they distort legal processes and interfere with the fair administration of justice. Such misconduct shifts legal practice away from truth and fairness toward personal or client interests, thereby undermining the broader purpose of law itself.

The principle of justice is equally relevant in evaluating disciplinary mechanisms. Ethical enforcement can only be considered effective when disciplinary decisions are applied consistently, transparently, and without favoritism. Selective enforcement, disproportionate sanctions, or delayed disciplinary action weaken the credibility of ethical governance and create perceptions of institutional bias.

From this perspective, ethical enforcement should be understood not merely as procedural compliance but as an institutional mechanism for preserving fairness and protecting public trust in the legal system. The integration of justice as an evaluative framework therefore strengthens ethical governance by ensuring that disciplinary enforcement remains aligned with the broader objectives of legal accountability and substantive justice. Ultimately, the principles of *amanah* and justice provide a comprehensive ethical foundation for strengthening advocate professionalism and improving the integrity of legal institutions in Indonesia.

Conclusion

This study concludes that the enforcement of the Advocate Code of Ethics in Indonesia is supported by a relatively comprehensive regulatory framework through Law Number 18 of 2003 concerning Advocates and the Indonesian Advocate Code of Ethics. However, the findings demonstrate that the primary challenge lies not in the absence of legal norms, but in weak institutional implementation. Ethical enforcement remains constrained by weak disciplinary supervision, inconsistent sanctions, limited transparency, institutional fragmentation among advocate organizations, and the separation between ethical accountability and criminal liability. These weaknesses reduce the effectiveness of ethical enforcement and undermine professional integrity within the advocate profession.

From the perspective of Islamic law, the findings reveal that legal misconduct committed by advocates reflects a fundamental failure to uphold the principles of *amanah* (trustworthiness) and *al-'adl* (justice). Misconduct such as bribery, corruption, document forgery, breaches of confidentiality, conflicts of interest, and obstruction of justice represents not only violations of statutory law and professional ethics but also serious moral failures that damage the ethical foundation of legal practice. In this context, *amanah* and justice function as essential normative benchmarks for evaluating advocate conduct and strengthening ethical enforcement mechanisms.

The major contribution of this study lies in its integrative analytical framework that combines positive law and Islamic legal ethics in evaluating advocate professional misconduct and ethical enforcement. This study demonstrates that strengthening advocate professionalism requires more than regulatory compliance; it also requires the internalization of ethical values rooted in trustworthiness, fairness, accountability, and justice. Therefore, advocate organizations and legal institutions should strengthen the independence of disciplinary bodies, harmonize ethical standards, improve transparency in disciplinary proceedings, and promote ethics education grounded in the values of *amanah* and justice. Future research is recommended to employ empirical approaches involving advocates, disciplinary institutions, and legal stakeholders to examine how ethical enforcement operates in practice and to further develop a more effective model of professional accountability.

References

- Advocate Law of the Republic of Indonesia, Law Number 18 of 2003 concerning Advocates.
- Alambara, C., Warka, M., & Suhartono, S. (2022). The urgency of the code of conduct of the professional advocate in Indonesia. *Technium Social Sciences Journal*, 27, 368–373. <https://doi.org/10.47577/tssi.v27i1.5541>
- Amiri, S. M. H. (2025). The concept of justice ('adl) in Islam and its relevance in contemporary societies. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.5848062>
- Arafa, M. A. (2012). Corruption and bribery in Islamic law: Are Islamic ideals being met in practice? *Arab Law Quarterly*, 26(2), 149–171.
- Artaji, A., Ikhwanisyah, I., Susetyo, H., & Fakhriah, E. L. (2018). The implementation of code of ethics of advocate as a profession in Indonesia. *Journal of Leadership, Accountability and Ethics*, 15(1), 79–87. <https://doi.org/10.33423/jlae.v15i1.634>
- Asrun, A. M. (2023). Judicial corruption as a violation of professional ethics. *International Journal of Professional Business Review*, 8(2), e01125. <https://doi.org/10.26668/businessreview/2023.v8i2.1125>
- Auda, J. (2008). *Maqasid al-shariah as philosophy of Islamic law: A systems approach*. International Institute of Islamic Thought.
- Dewanti, T. R., & Lewoleba, K. K. (2025). Analisis pelanggaran kode etik advokat terhadap penanganan perkara klien. *Media Hukum Indonesia*, 3(3).
- Efendi, J., & Sulaksono. (2021). Code ethic supervision and enforcement of advocate in Indonesia. *The Journal of V. N. Karazin Kharkiv National University. Series Law*, 32, 87–96. <https://doi.org/10.26565/2075-1834-2021-32-10>
- Ervian, E., Betharyana, F. P., & Jaelani, A. F. (2025). The role of advocates as officium nobile in law enforcement and protectors of client rights. *Jurnal Abdisci*, 3(1), 1–19.
- Fuady, M. (2005). *Profesi mulia (Etika profesi hukum bagi hakim, jaksa, advokat, notaris, kurator, dan pengurus)*. Citra Aditya Bakti.
- Gaffar, A., & Ramadhan, N. J. H. (2024). Violation of the prosecutor's professional code of ethics in the view of Islamic law and its application in court. *Al-Masail: Journal of Islamic Studies*, 2(1), 100–112.
- Hallaq, W. B. (2009). *An introduction to Islamic law*. Cambridge University Press.
- Handoko, B., Tisnanta, H. S., & Amrullah, R. (2025). Urgensi reformasi sistem pengawasan advokat untuk mewujudkan akuntabilitas profesi. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 3(5), 6610–6619.
- Hazard, G. C., Hodes, W. W., & Jarvis, P. R. (2020). *The law of lawyering* (4th ed.). Wolters Kluwer.
- Hidayah, M. H. F., Mahtum, R., Syahrani, F. P., & Chasnun, F. N. (2024). Peran kode etik advokat

- dalam menjamin penegakan keadilan di Indonesia. *Media Hukum Indonesia*, 2(4).
- Indonesian Advocate Code of Ethics (Kode Etik Advokat Indonesia). (2002).
- Jurdi, F. (2021). *Etika profesi hukum*. Kencana.
- Kamali, M. H. (2008). *Shari'ah law: An introduction*. Oneworld Publications.
- Kurniati, Y., Suryawin, P. C., Putra, E. G., & Gunawan, R. (2025). The role of the Indonesian advocates' code of ethics in ensuring professional integrity and legal justice. *Global Education Journal*, 3(1), 343–348.
- Lukito, R. (2012). The training, appointment, and supervision of Islamic lawyers in Indonesia. *Washington International Law Journal*, 21(1), 65–98.
- Marpaung, R., Damanik, M. J., Saragih, D. S., & Dachi, D. (2024). Ethical implications of the advocate profession in law enforcement in Indonesia. *Journal of International Islamic Law, Human Right and Public Policy*, 2(1), 1–5.
- Martha, I. D. A. G. M. (2025). Enforcement of the advocate code of ethics in cases of contempt of court in Indonesia. *Journal of Tourism Economics and Policy*, 5(4), 960–966.
- Miftahussurur, W., Widad, Z., & Limnawati. (2025). Good governance framework in Islamic educational institutions: Literature-based insights on amanah, masalah, and accountability. *Al-Qiyadah*, 1(2), 58–71.
- Nadwan, H., Sundari, N., Purnama, R. R., & Shaputri, S. N. Y. (2022). Moral, etika dan kode etik profesi advokat. *Das Sollen*, 1(1).
- Nggabut, G. D. B., Bano, A. E. B., Bria, D., Mamengko, K. M., & Mudamakin, Y. C. S. (2024). Penegakan hukum terhadap pelanggaran kode etik advokat. *Perkara: Jurnal Ilmu Hukum dan Politik*, 2(1), 300–310.
- Nomuulin, O., & Narangerel, S. (2025). Legal and judicial ethics: Issues of professional responsibility and integrity. *Advances in Social Sciences Research Journal*, 12(9), 299–304.
- Nouruzzaman, A., Sabami, A., & Humaidi. (2026). Conceptual framework of digital amanah. *Al-Amwal*, 11(1), 111–129.
- Permata, C. Q. N., Haidarrani, A., & Sumbowo, E. B. B. (2022). Professional ethics of legal advisors or advocates when proceeding in court. *Amsir Law Journal*, 3(2), 93–102. <https://doi.org/10.36746/alj.v3i2.79>
- Pranitiaz, L. M., & Lewoleba, K. K. (2025). Pelanggaran kode etik profesi advokat dalam ruang sidang. *Media Hukum Indonesia*, 3(3).
- Rhode, D. L. (2000). *In the interests of justice: Reforming the legal profession*. Oxford University Press.
- Rhode, D. L. (2013). Lawyers as leaders. *Georgetown Journal of Legal Ethics*, 26(1), 1–14.
- Rinawati, T., & Hisar, M. (2025). Advocate professional accountability in criminal misconduct cases. *Jurnal Hukum dan Peradilan*, 14(1), 55–73.
- Rosdiana, N., Hasanah, L., & Wijayanti, S. (2025). Transparency and disciplinary sanctions in advocate ethical enforcement. *Jurnal Rechtsvinding*, 14(2), 211–228.
- Shuhari, M. H., Zin, E. I. E. W., & Al-Shafi'i, M. (2019). Amanah and accountability in Islamic ethics. *International Journal of Islamic Thought*, 16, 1–12.
- Sujoko, A., & Hadi, M. (2024). Ethical enforcement mechanisms in advocate organizations in Indonesia. *Jurnal Hukum Ius Quia Iustum*, 31(2), 245–267.
- Wahab, A., & India, M. (2026). Justice and accountability in Islamic legal ethics. *Journal of Islamic Law Review*, 8(1), 44–61.
- Yusuf, M., & Wakawa, H. (2024). Professional ethics in Islamic legal thought. *Journal of Islamic Governance*, 6(2), 130–147.