



## **The Arrangement of Urban Slum Area to Provide Liveable Housing and Settlements for a Poor Community in Pancasila Justice Perspective**

**Joko Suhendro**

Faculty of Law, Universitas Sebelas Maret, Surakarta, Indonesia

Corresponding Author: Email: [Jokendro@student.uns.ac.id](mailto:Jokendro@student.uns.ac.id)

**I Gusti Ayu Ketut Rachmi Handayani**

Faculty of Law, Universitas Sebelas Maret, Surakarta, Indonesia

**Lego Karjoko**

Faculty of Law, Universitas Sebelas Maret, Surakarta, Indonesia

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### **Abstract**

The right to obtain adequate housing and settlement is a constitutional right of every citizen guaranteed by the Act, Namely the 1945 Constitution of the Republic of Indonesia, and Law no. 1 of 2011 concerning the implementation of housing and residential areas. To fulfill the citizens' constitutional rights, through the Ministry of Public Works and Public Housing, the Government is implementing the arrangement of urban slums through the "city without slums" program. The program is carried out humanely with the principle of humanizing human beings within Pancasila justice. The research method used is normative legal research that is research that has the object of studying the rules or rules of law. Normative legal research examines the rules or regulations of law as a building system associated with a legal event. Structuring urban slums through the "city without slums" program aims to provide housing and livable housing for the poor who live in urban slums. The process of structuring this slum starts from the socialization, data collection, the provision of temporary shelter, the arrangement of the parcels of land, the construction of his house with the concept of habitable housing and housing until the certificate of land rights is given as a guarantee of legal certainty of land rights to them.

### **Keyword**

Justice, Pancasila, Poor, Settlement, Slums

## Introduction

Development in Indonesia, which includes development in the physical field (structure, infrastructure) and human resource development, cannot be separated from the accompanying social problems. One of the social problems that are prominent in the current development is the problem associated with space or land for shelter, especially in crowded cities like Surakarta.<sup>1</sup> Limited space and land ownership in the city cause people who do not own land are forced to stay and occupy vacant land, which they think is safe to occupy. In the end, they built a makeshift shelter, at first only a few people but over time as more and more residents occupied the land so that eventually it became the cause of the emergence of unsettled, unclean, no sanitation, no access to roads, which in the end into slums.<sup>2</sup>

The root of the problem from the emergence of this slum environment is the imbalance of land ownership, especially in big cities, including Surakarta. The land has an essential meaning for the Indonesian people, the mandate of the 1945 Constitution of the Republic of Indonesia.<sup>3</sup> Article 33 paragraph 3 as the source of the birth of Law number 5 of 1960 concerning Agrarian Principles in article 1 states that agrarian resources are a gift of God Almighty and have relations which are eternal for the entire Indonesian nation. "This means that in every agrarian source, always involved in it very complex agrarian relations. The agrarian relationship is meant not only in the form of human relations with agrarian objects, but especially land also (which in agrarian countries are generally seen as being "religio-magis"/"magisch-religieus").<sup>4</sup>

Agrarian resources, especially land, are national wealth that can bring enormous benefits. On the other hand, it is also a cause of many serious problems such as land disputes and conflicts. The source of agrarian conflict lies in the presence of some inequality, incompatibility, or incompatibilities. In Indonesia, there are at least two kinds of inequality. Such imbalances become the forerunner of poverty and the impact on the emergence of slums. Economic development, which tends to lead to industrialization as a means of entering the era of globalization in creating investment opportunities, requires land on a large scale. With a significant capital strength and support from several laws and regulations, the owners of capital are free in control of the vast productive land. That factor has become one of the stimuli of land ownership imbalance between the community

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<sup>1</sup>Muchamad Ali Safa'at, 'The Roles of the Indonesian Constitutional Court in Determining State-Religion Relations', *Constitutional Review*, 8.1 (2022), 113-50 <<https://doi.org/10.31078/consrev815>>.

<sup>2</sup>Silaas Oghenemaro Emovwodo, 'Indonesia as Legal Welfare State: The Policy of Indonesian National Economic Law', *Journal of Human Rights, Culture and Legal System Vol.*, 2.1 (2022), 1-13 <<https://doi.org/https://doi.org/10.53955/jhcls.v2i1.21>>.

<sup>3</sup>Muhammad Ridwansyah and Asron Orsantinutsakul, 'The Strengthening of Guardian Institutions in Nanggroe Aceh During the Autonomy Era', *Journal of Human Rights, Culture and Legal System Vol.*, 2.1 (2022), 55-65 <<https://doi.org/https://doi.org/10.53955/jhcls.v2i1.27>>.

<sup>4</sup>Sri Wahyuni, Dian Luthviati, and Muhhamd Hayat, 'The Registration Policy of Interfaith Marriage Overseas for Indonesian Citizen', *Bestuur*, 10.1 (2022), 12-21.

and the capital owners.<sup>5</sup>

Inequality in land ownership due to the difficulty of finding land and unreachable land prices is the cause of the emergence of slums, especially in urban areas. The emergence of urban slums is a central problem and is experienced in almost all cities globally, and there must be a serious effort to overcome this situation through the implementation of development programs. In order to carry out a comprehensive development, the choice is a human development which is justly fair, primarily what is handled, is human, so it requires a humanist touch in making a change to them, it needs to be careful in its handling to avoid conflicts that are very likely to occur, although this development is for their good.<sup>6</sup>

The study on human development, the Government through the Ministry of Public Works and Public Housing, has a development program namely urban slum structuring through the "City without Slums" program, a development program for people who live in slums to be built into habitable, orderly, clean and meet excellent environmental management standards, and have legal certainty. One of the locations of the implementation of the "City without Slums" program is in the City of Surakarta, which is the "most urban" area compared to the surrounding regions.<sup>7</sup> There are many slum areas compared to other regions. The "City without slums" program itself is one of several strategic efforts by the Ministry of Public Works and Public Housing through the Regional Government to accelerate the handling of slums in Indonesia and support the "100-0-100 Movement" which is 100 percent universal access to drinking water, 0 percent slums, and 100 percent access to proper sanitation. The "City without slums" program will build or deal with slums by building collaborative platforms through increasing the role of local government and community participation.<sup>8</sup>

Law Number 1 of 2011 concerning Housing and Settlement Areas mandates that the State is responsible for protecting the entire nation of Indonesia through the administration of housing and residential areas so that people can live and inhabit decent, affordable housing in a healthy, safe, harmonious and sustainable environment in all regions of Indonesia. In realizing the function of settlements, prevention and improvement of quality and quality functions of the slum environment are carried out in order to improve the quality of life and livelihoods of residents who occupy and maintain and improve the quality and function of housing and livable settlements that have legal certainty and certainty of their land rights according to the provisions of the applicable regulations.<sup>9</sup>

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5Awaludin Marwan and Fiammetta Bonfigli, 'Detection of Digital Law Issues and Implication for Good Governance Policy in Indonesia', *Bestuur*, 10.1 (2022), 22-32 <<https://doi.org/https://doi.org/10.20961/bestuur.v10i1.59143>>.

6Towards Good Governance, 'Reduce Corruption in Public Procurement: The Effort Towards Good Governance', *Bestuur*, 10.1 (2022), 33-42.

7Anom Wahyu Asmorojati and others, 'The Impact of COVID-19 on Challenges and Protection Practices of Migrant Workers' Rights', *Bestuur*, 10.1 (2022), 43 <<https://doi.org/10.20961/bestuur.v10i1.60179>>.

8Nabiyla Risfa Izzati, Mas Muhammad, and Gibran Sesunan, "'Misclassified Partnership" and the Impact of Legal Loophole on Workers', *Bestuur*, 10.1 (2022), 57-67.

<sup>9</sup>Zainal Arifin Mochtar and Kardiansyah Afkar, 'President's Power, Transition, and Good Governance', *Bestuur*, 10.1 (2022), 68-83 <<https://doi.org/https://dx.doi.org/10.20961/bestuur.v10i1.59098>>.

The existence of slums is a portrait of the community's reality that the Government has not been able to provide housing and livable housing for urban communities. For this reason, the Government of Surakarta City, through Surakarta Mayor Decree No. 413.21/38.3/1/2016, establishes a slum neighborhood and residential environment in Surakarta, with an area of 359.5 hectares of slums, which is spread across various villages in the Surakarta city area. Based on the view of justice theory, this research will examine and describe the Government's approach to the implementation of urban slum structuring in the "City without Slums" program in Surakarta in the perspective of Pancasila justice.<sup>10</sup>

### **Research Method**

This paper's research method is a type of normative research because it is legal research that is always normative. Just as normative juridical is unknown in legal research, it is clear that the research is normative.<sup>11</sup> Normative legal research is research that has the object of study of the rules or rules of law. Normative legal research examines the rules or regulations of law as a building system associated with a legal event. This research was conducted to provide legal arguments to determine whether an event was right or wrong and how it should be according to law.<sup>12</sup>

### **Results and Discussion**

The theory of justice can be called a philosophy. Philosophy aims to gather as much human knowledge as possible, submit criticisms, assess knowledge, discover its nature, and publish and arrange everything systematically. Philosophy leads to understanding and understanding leads to more appropriate actions. According to Jhon Rawls, different views on the theory of justice have an ideological dimension, basing oneself on the ideals of an ideal democratic state.<sup>13</sup> The classical theory of justice is dignified because it does not seek the roots of western thought, but is excavated in the Indonesian land, namely from the Pancasila as the source of all law sources. Law is built from philosophy, which in that philosophy, there are noble values of a nation that is believed to be accurate. So that justice in the law is based on or based on that philosophy.<sup>14</sup>

Justice, based on Pancasila, is a fundamental principle used to obtain justice

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<sup>10</sup>Abdul Kadir Jaelani, 'The Standardization of Halal Tourism Management in West Nusa Tenggara', *Pena Justisia: Media Komunikasi Dan Kajian Hukum*, 20.2 (2021), 74–87.

<sup>11</sup>Syahlan Syahlan, 'Effective and Efficient Synchronization in Harmonization of Regulations Indonesia', *Journal of Human Rights, Culture and Legal System*, 1.1 (2021), 2807–12 <<https://doi.org/10.53955/jhcls.v1i1.7>>.

<sup>12</sup>Redi Res, 'Implementation of Parate Executie Object of Liability', *Journal of Human Rights, Culture and Legal System*, 1.1 (2021), 2807–12 <<https://doi.org/10.53955/jhcls.v1i1.6>>.

<sup>13</sup>Abdul Kadir Jaelani and Resti Dian Luthviati, 'The Crime Of Damage After the Constitutional Court's Decision Number 76/PUU-XV/2017', *Journal of Human Rights, Culture and Legal System*, 1.1 (2021), 2807–12 <<https://doi.org/10.53955/jhcls.v1i1.5>>.

<sup>14</sup>Arifin Maruf, 'Legal Aspects of Environment in Indonesia: An Efforts to Prevent Environmental Damage and Pollution', *Journal of Human Rights, Culture and Legal System*, 1.1 (2021), 2807–12 <<https://doi.org/10.53955/jhcls.v1i1.4>>.

in law. Justice based on Pancasila arises from the five principles, namely the principles of Pancasila. The characteristics of justice Pancasila emphasizes human rights and provides equal rights in obtaining justice. The characteristics of justice based on Pancasila are the basic principles of justice adopted from Pancasila's principles. Justice based on the Almighty's divinity reflects the unity and integrity of the nation, justice that prioritizes human rights, justice that arises from the democratic state process, and equal justice in the sense of equality. Indonesian people in obtaining justice.<sup>15</sup> The concept of justice in Indonesia is based on the two precepts of Pancasila, namely the second principle, namely fair and civilized humanity and the fifth principle, namely social justice. Pancasila, as the philosophy of the nation from a legal perspective, means that Pancasila as the basis for judging justice, because, in principle, the philosophy of law is to judge fairness. Legal justice in the perspective of the Pancasila is justice based on the second principle, which is fair and civilized. At the same time, economic justice in the perspective of the Pancasila is based on the fifth precepts, namely social justice.<sup>16</sup>

Justice is the goal that every legal system wants to achieve. Some people think that justice to be achieved is economic justice, material in nature. This view is very utilitarian. On the contrary, the theory of justice that is dignified stated that every legal system must provide a justice of a spiritual dimension, which is in the depths of the concept of independence.<sup>17</sup> Independence is the mainstay of the world's legal system. If God had not given his blessings to the Indonesian nation, namely independence as the right of all nations, there would never have been a sense of justice. Likewise, a positive legal system from the perspective of the theory of justice, Indonesia's positive law is a system that is not being awaited, but a system that exists here, now and every day the engine is spinning, the system already exists and will continue to work and regulate public order. The Indonesian legal system is seen as a unit consisting of elements that interact with one another and work together to achieve the objectives of the mentioned unity.<sup>18</sup>

Although in principle, the answer to every problem that arises in the legal system lies within the legal system itself, it can be understood that the legal system is an open and tolerant system. Meant that an open system is a unity of elements in the system also affects elements outside the legal system. The rule of law in the form of rules and principles in the system is open to interpreting the system to adjust to developments outside the legal system.<sup>19</sup> With an open and tolerant character, a legal system always develops, does not seem static and changes without leaving its main characteristics as a legal

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<sup>15</sup> Iswantoro Iswantoro, 'Strategy and Management of Dispute Resolution, Land Conflicts at the Land Office of Sleman Regency', *Journal of Human Rights, Culture and Legal System*, 1.1 (2021), 1-17.

<sup>16</sup> Femmy Silaswaty Faried, Hadi Mahmud, and Suparwi Suparwi, 'Mainstreaming Restorative Justice in Termination of Prosecution in Indonesia', *Journal of Human Rights, Culture and Legal System*, 2.1 (2022), 66-77 <<https://doi.org/10.53955/jhcls.v2i1.31>>.

<sup>17</sup> Ridwansyah and Orsantinutsakul.

<sup>18</sup> Emovwodo.

<sup>19</sup> Nurfaika Ishak, Romalina Ranaivo, and Mikea Manitra, 'Constitutional Religious Tolerance in Realizing the Protection of Human Rights in Indonesia', *Journal of Human Rights, Culture and Legal System*, 2.1 (2022), 31-44 <<https://doi.org/https://doi.org/10.53955/jhcls.v2i1.24>>.

system. Although the legal system is an open system, it does not rule out the possibility of sterile individual parts in the legal system. Meant by sterile is sovereign. Elements that freely accept influence cannot be suppressed or forced by elements outside the legal system itself. The legal system, as proposed by Harold J. Berman, is overall specific rules and procedures. Therefore, the legal system can distinguish its characteristics from the system of rules and social norms in general.<sup>20</sup>

The rule of law system's identity, which can be distinguished from the rule system in general, the legal system is relatively consistently applied by a professional authority structure to exercise control over the social processes that occur in society. Speaking of legal philosophy in the minds of thinkers, lecturers, and student references are always to the west. Indeed, the west has given birth to famous philosophers named Plato, Aristotle, Socrates, and others. This condition is not wrong, because justice is the mind of the Creator.<sup>21</sup> According to the philosophers' conceptions, justice approached God's mind, even though it was not perfect. The concept of justice in question is very different from justice from the western concept. The concept of justice, according to the west, is more on property and more material or materialistic. According to his rights, according to his services, according to his achievements, those are material calculations. The measure of justice comes from the Pancasila, especially the second principle, fair and civilized humanity. Fair in the sense that human contain material aspects. Then, the second precepts were imbued with the first precepts, namely Deity.<sup>22</sup>

A country is categorized as a state of law when the state has given appreciation and guarantees human rights protection. Thus, as a country of law, the Indonesian nation recognizes and protects all individuals' human rights. The nation's recognition of individual rights is based on equality before the law for all people. Against equality before the law, it must be equated with the equality of treatment. The law must be positioned as the commander in the running the entire nation's and State's wheels of life. Therefore, in addition to functioning for certainty and justice, the law must also be able to function to enrich human life. It can be said that law is a field and human struggle in the context of finding happiness in life. The current problem of poverty in Indonesia is closely related to the law enforcement process, or in other words, the poverty that a person suffers has a considerable impact, especially about trying to defend what is their right, while the poor as a society cannot always be in victims of injustice and far from legal

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<sup>20</sup> Ahmad Siboy and others, 'The Effectiveness of Administrative Efforts in Reducing State Administration Disputes', *Journal of Human Rights, Culture and Legal System*, 2.1 (2022), 14–30 <<https://doi.org/https://doi.org/10.53955/jhcls.v2i1.23>>.

<sup>21</sup> Muhamad Hasan Muaziz, Andi Tri Haryono, and Abdul Kadir Jaelani, 'Analysis of Urban Agglomeration in Economic and Legal Perspectives (A Study on the Development of Industrial Agglomeration Areas in Semarang City)', *Pena Justisia: Media Komunikasi Dan Kajian Hukum*, 20.1 (2022), 1–22 <<https://doi.org/10.31941/pj.v20i1.1714>>.

<sup>22</sup> Alba Martínez-López and others, 'Environmental Assessment Model for Scrubbers versus Alternative Mitigation Systems for Feeder Vessels in Liner Shipping', *Journal of Environmental Management*, 321.August (2022) <<https://doi.org/10.1016/j.jenvman.2022.115954>>.



protection.<sup>23</sup>

The presence of slum area structuring activities through the "City without Slums" Program is a means of access to justice as part of constitutional rights as a form of equality before the law against disadvantaged people must receive serious attention. At present, justice for the poor is still far behind justice for those who are able. However, justice is the right of every person or citizen. Van Apeldoorn mentions that "rights" have the meaning of something that is regulated by law, which is based on power, but that power is not a right. The only power is justified by law as a basis for justifying the right to rule by the State.<sup>24</sup> The term "rights" becomes a matter of debate, both in the legal context and in the political context, as well as the kinds of terms used, which some call it "natural" or "basic," but it is a "claim" or demand.<sup>25</sup> Rights are interests protected by law, while interests are demands of individuals or groups that are expected to be fulfilled. Interests contain the powers guaranteed and protected by law in carrying them out. The so-called "rights" are legal because the legal system protects them.<sup>26</sup> Rights are the legal relationship between the subject of rights and the object of rights in which the relationship receives legal protection. Sudikno Mertokusumo concluded that rights are a legal relationship between a subject and an object or a legal relationship between a subject and another subject protected by law.

Getting a decent life and livelihood, including getting adequate housing and housing, is a constitutional right of all citizens relating to the guarantee of legal protection and equality before the law and a means of recognition and enforcement of Human Rights (HAM). The right to obtain settlements and decent housing is a right that everyone has as individuals, especially people who cannot get justice. The right to adequate housing and settlement is part of a due process of law so that it is a manifestation of the protection of human rights contained in national and international legal standards as a form of fulfillment of fundamental rights that have been universally recognized.

The concept of structuring urban slums through the "City without slums" program is the concept of building without displacing, how development continues to run well, affected people can continue to live their lives and even become better is the noble goal of the program "Cities without slums" "This. The data shows that the residents who occupy the land and become slums are all low-income residents, with the majority of their livelihood being day laborers or casual laborers who cannot buy land in the city. All of the strategic issues mentioned above, of course, also have legal implications that must be addressed based on the provisions and applicable legal rules. The problem of urban slums settlements is often the main

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<sup>23</sup> Zach Raff and Dietrich Earnhart, 'Employment and Environmental Protection: The Role of Regulatory Stringency', *Journal of Environmental Management*, 321.April (2022), 115896 <<https://doi.org/10.1016/j.jenvman.2022.115896>>.

<sup>24</sup> Van Apeldoorn, L.J., translated by Oetarid Sadino, *Pengantar Ilmu Hukum*, Jakarta, Pradnyan Paramita, 1980, p.99.

<sup>25</sup> Philipus M.Hadjon, *Perlindungan Hukum Bagi Rakyat Indonesia*, Surabaya, Bina Ilmu, 1987, p.39-40.

<sup>26</sup> Sudikno Mertokusumo, *Mengenal Hukum, Edisi III*, Yogyakarta, Liberty, 1991, p.40-41.

issue as if it had never been completed, so as if it had never been touched by development. Problems that arise are very complex related to legal, social, cultural, political, and economic problems.

Law Number 1 of 2011 concerning Housing and Settlement Areas mandates that the State is responsible for protecting the entire nation of Indonesia through the administration of housing and residential areas so that people can live and inhabit decent, affordable housing in a healthy, safe, harmonious, and sustainable environment in all regions of Indonesia. In realizing the function of settlements, prevention and improvement of quality and quality functions of the slum environment are carried out in order to improve the quality of life and livelihoods of residents who occupy and maintain and improve the quality and function of housing and settlements based on legal certainty of settlements and certainty of their land rights according to the provisions of the applicable regulations.

The 1945 Constitution Article 28 H states, "the state is obliged to help provide a decent home for the people of Indonesia." Law Number 25 of 2000 concerning National Development Program and Law Number 28 of 2002 concerning Buildings Article 43 paragraph (4) requires the Government to empower the poor who do not have access to housing. All of these constitutional directives aim to provide accessibility to homes for the people of Indonesia, especially for lower-income people (Handa. S. Abidin, Law Library of Congress).<sup>27</sup>

The existence of slums is a portrait of the community's reality that the Government has not been able to provide settlements and livable housing for low-income people in urban areas. For this reason, the Government of Surakarta City, through Surakarta Mayor Decree No. 413.21/38.3/1/2016, establishes a slum neighborhood and residential environment in Surakarta, with an area of 359.5 hectares of slums, which is spread across various villages in the Surakarta city area. To achieve 0% slum, involvement, and integration of handling from various stakeholders, including the participation of non-governmental groups as mandated by Law No. 1 of 2011 concerning Housing and Settlement Areas. There is a need for an excellent and humanist approach in implementing the arrangement of urban slums through this "city without slums" program considering this is very socially vulnerable. Thus, excellent and comprehensive preparation and planning covering legal, social, cultural, economic, environmental, and political aspects are needed. The plan is outlined in the Document for the Prevention and Improvement of the Quality of Urban Slums Settlements (RP2KPKP). The next stage is socialization to residents who live in slums, in addition to the socialization, and getting input suggestions and proposals from the community members, so the residents are concerned about their desires. After the socialization process and input suggestions, there is a mutual agreement so the arrangement of urban slums through the "city without slums" program can be done. The Government will not evict but will organize the slums to be better. When the program began, the

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<sup>27</sup> Dora Kusumastuti, *Kajian Terhadap Kebijakan Pemerintah Dalam Pemberian Subsidi di Sektor Perumahan. Yustisia Jurnal hukum UNS. Vol. 4 No. 3 September – Desember 2015*



residents who inhabited the slums moved first and their homes to temporary shelters provided by the Government, then they dismantled their own houses in the slums.<sup>28</sup>

The Government provides temporary shelters complete with their utilities for residents who are in the location of slums' arrangement through the "City without slums" program for free until the program is finished. For the demolition of buildings, the Government provides the cost of dismantling the building, and even provides transportation costs. Thus, in this case, the Government is facilitating them. Besides, they will also be built permanent homes for each family. Not entirely up to here, the Government also made necessary facilities such as roads, sanitation channels, fields, places of worship, meeting halls, offices, and other facilities to create well-ordered, clean residential areas, meeting excellent settlement standards, and livable. Concerning legal arrangements in the Pancasila justice concept, these arrangements are carried out through legal arrangements that protect the nation. Pancasila justice protects people passively (negatively) by preventing arbitrary actions, and actively (positively) by creating conditions that are humane and possible. The social process takes place somewhat so that every human being has the broadest opportunity to develop his full human potential. In this case, protection means that the sense of justice in Indonesia's human conscience must be fulfilled.<sup>29</sup>

The point is that the policy of structuring urban slums through the "City without slums" program is really humanizing human beings, respecting people, not even reaching here, at the end of the city without slums program, the Government will provide a certificate of land rights through the Land Office as proof of legal ownership land that guarantees the legal strength of his land rights. After that, the Government will facilitate capital for their businesses through the guarantee of certificates of land rights that they obtain from the Bank, and it is hoped that the money obtained from lending in the Bank will be used for business capital to increase their income and improve their standard of living towards a prosperous society.<sup>30</sup> To complete the activities of structuring slums through the "city without slums" program accompanying and facilitating from start to finish, from upstream to downstream from the base to the ends, is a government policy that applies the Pancasila Justice theory. Values of justice manifest in every stage of the implementation of urban slum structuring activities through this "city without slums" program.<sup>31</sup>

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<sup>28</sup> Stephen Nyabire Akanyange and others, 'A Holistic Assessment of Microplastic Ubiquitousness: Pathway for Source Identification in the Environment', *Sustainable Production and Consumption*, 33 (2022), 113–45 <<https://doi.org/10.1016/j.spc.2022.06.020>>.

<sup>29</sup> Bahder Johan Nasution, *Kajian Filosofis Tentang Konsep Keadilan dari Pemikiran Klasik sampai Pemikiran Modern*, *Yustisia Jurnal hukum UNS Vol. 3 No.2 May-August 2014*

<sup>30</sup> Wayan G. Santika and others, 'Implications of the Sustainable Development Goals on National Energy Demand: The Case of Indonesia', *Energy*, 196 (2020) <<https://doi.org/10.1016/j.energy.2020.117100>>.

<sup>31</sup> Sitti Rahma Ma'Mun, Adam Loch, and Michael D. Young, 'Sustainable Irrigation in Indonesia: A Case Study of Southeast Sulawesi Province', *Land Use Policy*, 111.October 2019 (2021), 105707 <<https://doi.org/10.1016/j.landusepol.2021.105707>>.

## Conclusion

Based on the description above, conclusions can be drawn as follows, that the structuring of urban slums through the "my city" program - cities without slums as an effort by the Government to provide settlements and decent housing for low-income people is included in the most basic human rights as a form of government commitment to fulfill the constitutional rights of its citizens, as mandated by the Act of 1945 Constitution, Law No. 1 of 2011 concerning Settlements and Housing Areas, and Law Number 25 of 2000 concerning the National Development Program and Law Number 28 of 2002 concerning Buildings. That the Pancasila Justice perspective is manifested in every stage of the implementation of the arrangement of urban slums through the "city without slums" program, from preparation, planning, socialization and deliberation, operations in the field, provision of facilities, housing development, construction of infrastructure structures, to the construction of infrastructure. Strengthen land rights law, which will ultimately increase income to achieve the welfare of people in the area that was once a slum.

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