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 Kaligawe Rd KM 4, Central java

THE 2ND INTERNATIONAL CONFERENCE AND CALL FOR PAPER



Our Speaker



Prof. Henning Glasser
 Thammasat University



Prof. Yuzuru Shimada
 Nagoya University



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 UNSW Australia



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 Utrecht University



Assoc. Prof. Dr. Hj. Sri Kusriyah
 Sultan Agung Islamic University

*Democracy In Digital Era : Law,
 Governance, Sosial And Economic
 Perspective In Asia, Australia And
 Dutch*



September 23-24, 2020
 Imam Assafel Buiding, Faculty of Law, Unissula
 Kaligawe Rd KM 4 Semarang, Central Java

THE 2ND INTERNATIONAL CONFERENCE AND CALL FOR PAPER

THEME : DEMOCRACY IN DIGITAL ERA: LAW, GOVERNANCE, SOCIAL AND ECONOMIC PERSPECTIVE IN ASIA, AUSTRALIA AND DUTCH

Keywords: *Digital Media, Political and Governance Institutions, Electoral Processes, People Representation, Digital Disinformation, Democracy, Digital Economic, Social issue*



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Melissa Crouch
UNSW Australia



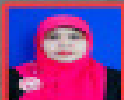
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1. Seminars will be conducted using the Zoom application
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This agenda aims to provide insights in theory and practice:

1. To exchange and discuss views on the most important issues on Democracy in Digital Era: Law, Governance, Social and Economic Perspective in Asia, Australia and Dutch and its consequences to Law in countries.
2. To discuss the challenges and practical aspect of Democracy and Governance in a Digital Era.

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- **Abstract:** (150-word limit). This abstract will appear in the conference program.

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- Abstract Submission August 10th- Sept 05th 2020
- Announcement September, 06th 2020
- Full Paper Submission and Transfer September, 07-22 2020
- Conference and Presentations September 24th 2020

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Criminal Law Enforcement Fraud Money Duplication

Sumaryono

MIH Unissula

Abstract

One form of crime that is currently rampant in society is fraud with the mode of multiplying money. For individuals, the criminal act of fraud is not that difficult to do. Deception can be carried out simply by having good communication skills so that someone can convince others, either through a series of lies or fictitious words. The approach method used in this research is sociological juridical. This research specification is descriptive analytical. The data sources used are primary data and secondary data. Based on the results of the study, it can be concluded that the regulation that can ensnare the perpetrator of the fraud uses the money multiplying mode which also looks at the elements that are carried out in the practice of multiplying money. These rules include Article 374 of the Criminal Code and 378 of the Criminal Code, Article 2 paragraph 1 of Law Number 8 of 2010 concerning the Prevention and Eradication of the Crime of Money Laundering, and Article 24 paragraph 2 of Law Number 7 of 2011 concerning Currency, Constraints in the judicial process for shamanic actors with the money multiplication mode which is fundamental to three factors that influence law enforcement, namely the legal structure, legal substance, and legal culture.

Keywords: *Criminal Law Enforcement, Fraud, Money Duplication*

A. Introduction

Article 1 Paragraph (3) of the 1945 Constitution of the Republic of Indonesia clearly states that the State of Indonesia is a constitutional state. The definition of a rule of law actually implies that a State adheres to the teachings and principles of the rule of law where the law is upheld as new and determines the direction of policy in carrying out the principles of the life of the nation and state.¹

Law in general is the whole set of rules or rules in a common life, the whole of the behavior that applies in a common life, which can be enforced with a sanction.² Legal methods are aimed primarily at concrete perpetrators, namely perpetrators of violations who have actually committed acts, and are also aimed at public order so that they do not fall victim of crime, and so that crime does not occur.³

But lately, there have been various changes in Indonesian society which have become known as the moral crisis. The increase in unemployment and crime rates reflects the impact of increased crime. One form of crime that is currently rampant in society is fraud with the mode of multiplying money. For individuals, the criminal act of fraud is not that difficult to do. Deception can be carried out simply by having good communication skills so that someone can convince others, either through a series of lies or fictitious words. Nowadays, there are a lot of fraud crimes with various modes. This development shows that the intellectual

1. Darmoko Yuti Witanto dan Arya Putra Negara Kutawaringin, 2013, *Diskresi Hakim Sebuah Instrumen Menegakkan Keadilan Substantif dalam Perkara-Perkara Pidana*, Alfabeta, Bandung, P.1.

2. Sudikno Mertokusumo, 2007, *Mengenal Hukum*, Liberty, Yogyakarta, P.40.

3. *Ibid*, P.12.

level of the perpetrators of fraud is increasingly rampant.

In the case of multiplying money in the Criminal Code, it is not regulated more clearly because Bank Indonesia has the right to duplicate money as a legal means of payment. Doubling means multiplying several times or multiplying the number from before. So, the existing money will multiply after being multiplied. Scientifically, the occult multiplication of money is only a mode of crime to get people to collect as much money as possible, which is actually absent.⁴

Based on the theory of crime, according to Paul Mudigdo Moeliono (Topo Santoso and Eva Achjani Zulfa), he explains that crime is a human act, which is a violation of norms, which is perceived as detrimental, annoying, so it should not be tolerated. Crime always refers to human actions and also the limitations or views of society about what is permissible and prohibited, what is good and bad, all of which are contained in laws, customs, and customs.⁵ Fraud is a crime against property. The criminal act of fraud is regulated in Book II of the Criminal Code (KUHP) in Chapter XXV which contains various forms of fraud as formulated in 20 Articles⁶, where the crime of fraud in its main form is regulated in Article 378 of the Criminal Code.

The criminal acts of fraud that have been regulated in the Criminal Code (KUHP) with various modes, one of which is fraud by shamans using the money-multiplying mode, which has made law enforcers increasingly have to rack their brains to prove it. The law tries to accommodate all forms of crime in Indonesia, but such as the crime of fraud with the mode of multiplying money, one of them is, however, there are still many new crimes that have emerged and required a criminological analysis of these crimes. The criminal policy in determining the elements in the case of multiplying money requires a careful observation from the judges in trying the perpetrators of multiplying money.

This case of fraud with the money collection mode occurs as a form of fraud with the shamanism mode which generally occurs due to the lack of knowledge and education that the community has and the public's trust in a dukun who is considered to have the power to help the difficulties the community faces. Even though not all shamans or psychics can help with these difficulties, even some of them only pretend to help but actually can't do anything. As a result, many people are deceived and it is not the ease they get but the material or material losses suffered by the victims.

The purpose of this study is to analyze in depth the criminal policy in cases of multiplying money by shamans as a phenomenon that still occurs in the community where the invisible influence is still a strong belief in its existence to change human life in essence.

B. Research Methods

This study the author uses the sociological juridical method (social legal research) to study and discuss the problems raised. Juridical is an approach that uses legal principles and principles derived from written regulations, sociology is an approach that aims to clarify the real situation that exists and appears in society regarding the problem being researched or gives importance to observation steps.⁷

4. Umar Anwar, Tindak Pidana Penggandaan Uang Dalam Kitab Undang-Undang Hukum Pidana (Tinjauan Kasus Penggandaan Uang Dimas Kanjeng Taat Pribadi), Kantor Wilayah Kemenkumham DKI Jakarta, Jurnal Legislasi Indonesia Vol.13 No.04, Desember 2016, P.370.

5. Ibid, P.371.

6. Ismu Gunadi dan Jonaedi Efendi, Cepat dan Mudah Memahami Hukum Pidana, Prenadamedia Group, Jakarta, P.144.

7. Rony Hanitijo Soemitro, 1990, Metodologi Penelitian Hukum dan Jurimetri, Ghalia Indonesia, Jakarta, P.34

C. Results and Discussion

1. Criminal Fraud Using the Multiplication Mode of Money in Criminal Law

A criminal act is an act that has elements and two related characteristics, elements that can be divided into two types, namely subjective, is related to the perpetrator and includes everything that is contained in his heart. Whereas objective is the elements that are attached to the doer or which have something to do with his circumstances, namely in which circumstances the actions of the doer must be carried out.⁸ In the case of fraud, as a form of action that has elements that are included in the criminal element in the provisions of the criminal code. In the Indonesian Dictionary, it is stated that trickery means deceit, method, deeds or dishonest words (lies, fake, etc.), with the intention of misleading, outsmarting, or seeking profit. Fraud means a process, an act, a way of cheating, a case of cheating (outwitting). In other words, fraud is two parties, namely cheating, called a con artist and the person being deceived. So fraud can be interpreted as an act or making, the words of someone who is dishonest or lies with the intention of misleading or tricking others for the benefit of himself or the group.⁹

There are various ways to commit a criminal act of fraud. One of them is by means of shamanism in the form of multiplying money. However, basically the criminal act of fraud by means of shamanism is still a criminal act of fraud regardless of the mode. This is because the criminal act of fraud with the practice of shamanism with the mode of multiplying money is considered by the legislators not yet a crime that endangers the interests of the state and the state has not felt the need to form a law regulating the criminal act of fraud using the mode of witchcraft

Doubling money can be defined as increasing the amount of money from before by means and methods that have been regulated in the provisions of law. If the multiplication of money can be done magically by bringing money that does not exist into existence in an unseen way and cannot be seen by humans from the printing process unless someone is able to reproduce the money itself. But things like this are not regulated in the regulations and laws because the procurement of money by magic cannot be seen and proven by the process of printing and creating the money. The process of creating money in an occult manner is also not regulated in the law.

In this case, based on the results of an interview with Aipda, Sulistiyawan Doni, an investigator from the Blora Police stated that, there were several arrangements that could ensnare the perpetrators of fraud using the money-multiplying mode which also saw the elements involved in the practice of multiplying the money. These rules, among others:¹⁰

1. Indonesian Criminal Code

If viewed from the mode practiced by shamanism practitioners with the mode of multiplying money, the mode carried out is fraud and the embezzlement of the victim's money is termed as dowry money which can be multiplied into more. Even though this is a form of fraud and embezzlement of money, because any money deposited as a dowry does not return as promised by the perpetrator. His actions can be punished with embezzlement and fraud which can be charged under Article 374 of the Criminal Code with a maximum threat of 4 (four) years in prison and 378 KUHP with a maximum threat of 4 (three) years in prison for each act committed.

As for the explanation of the contents of these Articles, namely:

8. Moeljatno, 1993, *Asas-Asas Hukum Pidana*, Edisi Revisi, Rineka Cipta, Jakarta, P.69

9. R Sugandhi, 1980, *Kitab Undang-undang Hukum Pidana dan Penjasannya*, Usaha Nasional, Surabaya, P.396-397

10. Results of Interviews with Aipda Resource Personsulistiyawan Doni Ardiyanto, SH., Blora Police Investigator, on January 3, 2020

1. Embezzlement

Regarding the criminal act of embezzlement is regulated in Chapter XXIV, Article 372 of the Criminal Code to Article 377 of the Criminal Code, in its main form, it is stated in Article 372 of the Criminal Code. Whoever deliberately and illegally owns something that belongs entirely or partly to someone else, but which is in his control not because the crime was threatened for embezzlement, with a maximum imprisonment of four years or a maximum fine of nine hundred rupiahs.

The meaning of embezzlement is basically the same as the description of Article 372 of the Criminal Code. According to Lamintang, the criminal act of embezzlement is the abuse of rights or the abuse of trust by someone whose trust is obtained without any element of being against the law.¹¹

2. Fraud

Fraud is a crime against property as regulated in Book II of the Criminal Code in Chapter XXV from Article 378 to Article 395. Each of these articles has different forms of fraud. However, in its main form the crime of fraud is regulated in Article 378 of the Criminal Code. Anyone who with the intention of benefiting himself or another person unlawfully uses a false name or dignity (hoedanigheid); by deception, or a series of lies, stirring up another person to hand over something to him, or to give a debt or write off a debt, shall be threatened, for fraud, by a maximum imprisonment of four years.

With the following elements:

1. Whoever;

That which is meant by whosoever is any legal subject who commits a criminal act.

2. With the intention of benefiting yourself or others against the law;

What is meant by benefiting oneself or others here is any improvement in the position or fate of life that is obtained or that will be achieved by the actor which is contrary to the decency prevailing in society which is obtained by using a false name, false circumstances, a series of lies or tricks.

3. By using a false name or false circumstances, with intrigue and trickery or fabrications of lies;

What is meant by a false name is a name that is not his own name, while what is meant by a false state is a statement from a person that he is in a certain condition, which gives the person who is in that situation the rights. And what is meant by deception is a trick that is so cunning that a normal minded person can be deceived, while what is meant by falsehoods is a number of lying words that are pronounced in an orderly manner so that it is a story that can be accepted as something logical and true.

4. Persuading people to give something, create a debt or write off accounts receivable.

What is meant by persuading is exercising cunning influence on a person, so that that person obeys him doing something which, if he knows what the real case is, will not do so. In this case it is intended to provide something, create a debt or write off receivables.

2. Act Number 8 Year 2010 concerning the Prevention and Eradication of Money Laundering

The crime of money laundering is a new punishment in Indonesian positive law. Money Laundering is any act that fulfills the elements of a criminal act in accordance with

11. P.A.F Lamintang, 1984, KUHAP Dengan Pembahasan Secara Yuridis Menurut Yurisprudensi Dan Ilmu Pengetahuan Hukum Pidana, Sinar Baru, Bandung, P.95

the provisions of this Law. The crime of money laundering can be carried out for every act of suspicious financial transactions as a result of a crime committed by the perpetrator at the time of obtaining the money.

According to Article 2 paragraph (1) of Law of the Republic of Indonesia Number 8 of 2010 concerning the Prevention and Eradication of the Crime of Money Laundering, the proceeds of crime are assets obtained from criminal acts in letter q fraud and letter r embezzlement. Of the two types of crimes that are unfairly obtained, the perpetrators of shamanism motive with the money-doubling mode can be punished with money laundering because they have deceived the victim by depositing an amount of money with the perpetrator.

Based on Article 2 paragraph (1) letter q and letter r above, money resulting from fraud and embezzlement can be punished with money laundering (Money Loundry). Criminalization of money laundering, including cases of fraud and embezzlement in accordance with Article 2 paragraph (1) letter q and letter r above, which is committed by the perpetrators of shamanism in the money multiplying mode, can be punished with Article 4 stating that:

Anyone who conceals or disguises the origin, source, location, designation, transfer of rights, or actual ownership of Assets which he knows or should suspect is the result of a crime as referred to in Article 2 paragraph (1) shall be sentenced for laundering. Money with a maximum imprisonment of 20 (twenty) years and a maximum fine of Rp. 5,000,000,000.00 (five billion rupiah).

Criminalization of money laundering can be imposed on the shaman in the money-multiplying mode with cases of fraud and embezzlement of the patient's money which is deemed to be duplicated by magic. The mode used is generally a mode based on religious arguments and carries the belief that any money deposited can magically double. It is impossible for a human to do this unless it is multiplied in real terms through an Indonesian bank in cooperation with a State-Owned Enterprise that prints money legally and in real terms as regulated in the prevailing laws and regulations.¹²

3. Act Number 7 of 2011 concerning Currency

The doubling of money is the authority of Bank Indonesia which is regulated by law. The doubling of money is done by a person, a non-governmental organization which is not regulated by law is a criminal act. Article 34 paragraph (2) explains that Every person distributing or circulating Counterfeit Rupiahs as referred to in Article 24 paragraph (2) shall be subject to imprisonment for a maximum of 1 (one) year and a maximum fine of Rp.200,000,000.00 (two hundred. million rupiah).¹³

Whereas in this case, the act of multiplying money can be charged under this Article if the perpetrator distributes counterfeit money in order to provide the results of the practice of multiplying the money to deceive the victim and convince the victim. The act of the perpetrator of duplicating money by circulating counterfeit money which was given to the victim was a criminal act. Although the counterfeit money was not used before the money was turned into real money by the perpetrator, one example of a certain ritual mode was as a mode to convince his students that the money would become authentic by being touched and performed a special ritual by him. But in reality this does not become a reality. This act constituted a criminal act with the mode of multiplying money and circulating the counterfeit

12. Results of Interviews with Aipda Resource Personsulistiyawan Doni Ardiyanto, SH., Blora Police Investigator, on January 3, 2020

13. Article 34 paragraph (2), Law Number 7 of 2011 concerning Currency

money to other people. The victims did not use the money before it became real money but the perpetrator could be subject to the criminal act of circulating counterfeit money to other people under the threat of Article 34 paragraph (2) of Law Number 7 Year 2011 concerning the Currency above.¹⁴

As one of the objectives of the law of certainty, there is certainly a part that is no less important than other legal goals, namely justice and benefit. Moreover, talking about positive law in this case legislation. Where legal certainty is also closely related to legal protection, especially in cases of fraud with this mode of doubling money in terms of legal protection for victims. Certainty itself is defined as a matter (condition) which is certain, provisions or provisions. Whereas law is a collection of rules or rules in a life. Together, the whole rules regarding behavior that apply in a life together, which can be enforced with a sanction.¹⁵

Legal certainty is an element that cannot be separated from law, especially for written legal norms. Law without certainty values will lose its meaning because it can no longer be used as a code of conduct for everyone. *Ubi jus incertum, ibi jus nullum* (where there is no legal certainty, there is no law).¹⁶

2. Influencing Factors in Law Enforcement In Money Multiplying Fraud

Money is a vital tool that is needed by everyone to carry out legal exchange and payment transactions. The main need to make ends meet, everyone needs money as a medium of exchange for goods and necessities. The authority to multiply, print and reproduce money in this element is the authority of the government through Bank Indonesia (BI). Bank Indonesia, through the State Money Printing Company of the Republic of Indonesia (Peruri), authorized the printing of money in accordance with the prevailing rules and regulations. BI's authority to circulate money is the authority obtained from Act Number 23 of 1999 concerning Bank Indonesia (UUBI). The UUBI regulates several BI authorities, including issuing and circulating money as a legal means of payment.

The multiplication of money in the practice of shamanism is the phenomenon of occult knowledge, the phenomenon of a magic person who can multiply multiplying money may indeed exist. Because Indonesian society, especially the Javanese, is still thick with the mystical world. In this modern era, there are still many cultures, traditions, and ritual events that are still carried out by many people. In the large Indonesian dictionary the meaning of the word doubling is the process, the way, the act of doubling. The word multiply can be interpreted, the effort to reproduce or multiply several times or work materials that can be duplicated or reproduced. In the case of work, work that can be duplicated or reproduced includes reproducing manuscripts or documents as work material.

Meanwhile, money in a traditional economy is defined as any generally accepted medium of exchange. The medium of exchange can be any object that can be accepted by everyone in society in the process of exchanging goods and services. Money like this is called Goods Money. Meanwhile, in modern economics, money is defined as something that is available and generally accepted as a means of payment for the purchase of goods and services as well as other valuable assets even for debt payments.

The factors that influence law enforcement, namely the legal structure, legal substance, legal culture.

1. Legal Structure

The obstacle in law enforcement against paranormal practice as a criminal act lies in

14. Results of Interviews with Aipda Resource Personsulistiyawan Doni Ardiyanto, SH., Blora Police Investigator, on January 3, 2020

15. . Salim HS, 2010, *Perkembangan Teori Dalam Ilmu Hukum*, PT. Rajagrafindo Persada, Jakarta, P.24

16. *Ibid*, P.2

the legal structure as intended by Lawrence M. Friedman The system is constantly changing, but parts of it change at different speeds, and not every part changes as fast as certain other parts. There are persistent, long-term patterns-aspects of the system that were here yesterday (or even in the last century) and will be around for a long time to come. This is the structure of legal system its skeleton or framework. The durable part, which given a kind of shape and definition to the whole. Structure also means how the legislature is organized, how many members sit on the federal trade commission, what a president can (legally) do or not do, what procedures the police department follows, and so on.¹⁷

This sentence means that institutions in Indonesia starting from the Legislative, Executive and Judiciary bodies will carry out their duties in accordance with the existing legal structure, institutional structure and performance or the rights and obligations of each institution. Law enforcement is carried out by state equipment or law enforcement officials, including police, judges, prosecutors, lawyers and prisons or prisons.¹⁸

According to Judge Yunita, SH, that the criminal act of fraud with the mode of multiplying money in the practice of shamanism if it is only associated with criminal acts related to paranormal activities in the Criminal Code including only minor crimes (tipiring), the case must be preceded by a police report. Firstly, apart from that, the case of the criminal act of fraud with the motive of doubling money can be released from the prosecutor's office, because the police, as the investigator, have the power of the public prosecutor, the case is transferred to the court. In addition, while being a judge, Yunita, S.H., Never encountered a criminal case involving paranormal activities. However, if there is a case that is investigated by the police and prosecuted by the prosecutor and then the case is transferred to the court, the judge will automatically continue hearing the case, because in principle the judge may not reject the case. This means that if this case is still handled by the judge, as part of the chess dynasty, it must still be handled and examined in the proving stage both witnesses and evidence, so the point depends on the evidence, whether it has fulfilled the elements or not.¹⁹

Evidence intends to seek and obtain or at least approach material truth, so that the judge can apply the provisions of the criminal procedure law honestly and accurately, with the aim of finding out who the perpetrator can be accused of committing a violation of the law, and then giving a decision from the court to determine whether it is proven. that a criminal act was committed and whether the person accused can be blamed.²⁰

Obstacles to paranormal practice and their implications for law enforcement authority, according to Yunita, S.H., That the substance of the article in the Criminal Code which regulates acts related to paranormal practice is a form of minor crime (Tipiring). Referring to Article 545 for example, the interpretation of actions tends to be broad. Even if in the end the prosecutor handled the paranormal practice case the prosecutor saw from the point of view of the fraud only, so that in its implementation it would be easier for the prosecutor to prove the elements of the crime as outlined in the indictment against the perpetrator. Even if there are cases like this, it is likely that they will be directed to a form of fraud because the punishment is more reasonable, such as fraud that is suspected as a fake shaman.²¹

17. Lawrence M Friedman, 1984, American Law, The Maple-Vail Book, New York, P.5-6.

18. Sudarto, 2010, Kapita Selektta Hukum Pidana, cetakan ke-4, PT Alumni, Bandung, P.112

19. Interview Results with Yunita S.H., Blora District Court Judge, on January 3, 2020

20. Lilik Mulyadi, 2007, Hukum Acara Pidana: Normatif, Teoretik, Praktik dan Permasalahannya, Cetakan ke-3, Alumni Bandung, P.10

21. Interview Results with Yunita S.H., Blora District Court Judge, on January 3, 2020

2. Legal Substance

As stated by Lawrence M Friedman, that one of the constituent elements of a good law is substance, which has meaning: “*Substance by this is meant the actual rules, norms and behavior patterns of people inside the system. Substance also means the product that people within the legal system manufacture- the decisions they turn out, the new rules they contrive.*”²²

In this case, the substance of law is understood as rules, norms and patterns of community behavior. The first factor that becomes an obstacle to the implementation of law enforcement against paranormal practice is the order of the legal factors itself. Yunita, S.H, argues that legislation is one of the obstacles to law enforcement, namely the unclear meaning of words in the law which results in confusion in the interpretation and application.

Law enforcement, namely the unclear meaning of words in the law which results in confusion in the interpretation and application. In Articles 545 and 546 of the Criminal Code, if it is seen from the evidentiary procedure that it is not explained in the Criminal Procedure Code, causing difficulties in law enforcement, the rule of law becomes dysfunctional. This is despite the fact that the objectives of criminal procedure law are emphasized in the Guidelines for the Implementation of the Criminal Procedure Code. Articles 545 and 546 of the Criminal Code that are to be proven are that the essence of the magical power of a person is essentially impossible to do, and clearly contradicts the objectives of criminal procedure law in Indonesia.

3. legal culture

The most important element in good law as it obeys Lawrence M Friedman is a legal culture, which is interpreted: “People attitudes toward law and the legal system-their beliefs, values, ideas and expectations, in the other words it is that part of the general culture which concerns the legal system.... Also the legal culture is the climate of social thought and social force which determines how law is used, avoided or abused. Without legal culture the legal system is inert-a dead fish lying in a basket not living fish swimming in its sea.”²³

Law and culture have causality as a function of control over society. This means that law is strongly influenced by non-legal factors such as: values, attitudes and views of society which are commonly referred to as legal culture / culture. The existence of this legal culture / culture causes differences in law enforcement between one society and another.

Basically, a good legal culture produces the best works. A person uses or does not use the law, and obeying or not obeying the law really depends on the components that exist in his legal culture because no matter how good the law is made, in the end the success of the law is determined by the legal culture of the community concerned. So that in terms of cultural law enforcement also affects its effectiveness.²⁴

D. CONCLUSION

The regulation that can ensnare the perpetrator of the fraud uses the money multiplying mode which also looks at the elements that are carried out in the practice of multiplying money. These rules include Article 374 of the Criminal Code and 378 of the Criminal Code, Article 2 paragraph 1 of Law Number 8 of 2010 concerning the Prevention and Eradication of the Crime of Money Laundering, and Article 24 paragraph 2 of Law Number 7 of 2011 concerning Currency, Constraints in the judicial process for shamanic actors with the money multiplication mode which is fundamental to three factors that influence law enforcement,

22. Lawrence M Friedman, Op.Cit, P.6

23. Lawrence M Friedman, Op.Cit, P.6-7.

24. Interview Results with Yunita S.H., Blora District Court Judge, on January 3, 2020

namely the legal structure, legal substance, and legal culture.

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