

## Examination on The Last Will of Organs and Cadaver Donors Related to Health Omnibus Law of Indonesia

Dian Narwastuty, Yenny Yuniawaty, Christin Septina Basani

Universitas Maranatha Christian, Jl. Prof. Drg. Suria Sumantri, Bandung, Jawa Barat, Indonesia

### ARTICLE HISTORY

Received : 22 September 2024

Revised : 10 November 2024

Accepted : 12 November 2024

### KEYWORDS

Last Will, Organs, Cadaver, Donors, Health Omnibus Law

### CORRESPONDENCE

Nama : Dian Narwastuty

Email : [diannarwastuty@gmail.com](mailto:diannarwastuty@gmail.com)



Copyright: © 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

### ABSTRACT

*This study aims to analyze the role of the last will in organ and cadaver donations within the framework of Indonesia's Health Omnibus Law. Utilizing a normative juridical approach, the research examines legal principles and regulations, emphasizing the significance of last wills as legal documents to streamline donation procedures, clarify donor intentions, and safeguard rights. Data was collected from legal texts, government publications, and expert interviews to identify gaps in the legal system, focusing on donor autonomy and family consent. The findings reveal ambiguities in implementing last wills, often leading to conflicts with family consent and religious considerations. Interviews with legal and healthcare professionals indicate the prioritization of family decisions over documented donor wishes, highlighting the need for clear guidelines and legal safeguards. The study also identifies logistical and cultural challenges, including low public awareness and inadequate healthcare infrastructure, which hinder the effective implementation of organ donation laws. This research concludes that integrating last wills into Indonesia's legal framework can enhance procedural transparency, protect donor rights, and address ethical and cultural complexities. Revisions to existing regulations, public education, and improved healthcare infrastructure are recommended to balance donor autonomy with societal and health system needs, ensuring a robust organ donation system.*

## Introduction

Indonesia, a vast archipelago with a diversified population and a complex legal landscape, has developed a strong framework for managing and regulating various legal activities. Among these, the role of notaries stands out as critical, particularly in relation to donor activities (Jayawibawa, 2024). Donors, whether individuals, firms, or multinational organizations, frequently engage in legal processes requiring thorough paperwork and verification. In Indonesia, the Last Will does not play a critical role in ensuring that these processes go smoothly and in compliance with the law. Donor operations in Indonesia include a wide range of initiatives, from charitable donations to humanitarian assistance and development programs. Donors, particularly international ones, frequently require legal aid when navigating Indonesia's regulatory framework (Kamstra & Schulpen, 2015; Primanda & Rofii, 2024).

The Health Law (Undang-Undang Nomor 36 Tahun 2009 tentang Kesehatan) and the Government Regulation on Transplantation (Peraturan Pemerintah Nomor 18 Tahun 1981 tentang Transplantasi) serve as the primary legal foundation for organ donation in

Indonesia. These laws define the legal framework for organ and tissue donation, including consent, donor eligibility, and transplantation procedures. In terms of permission and ethical considerations, Indonesian law requires donors or their families to provide explicit agreement for organ and cadaver donation. This consent must be informed and voluntary, with donors or their families fully understanding the implications of the donation. The legislative system places a strong emphasis on ethical factors such as donor autonomy and equitable organ allocation. Donor Eligibility and Medical Standards: The law establishes severe donor eligibility criteria, including medical and psychological tests, to assure donors' suitability. These criteria are in place to protect both donors and recipients, reducing the dangers involved with transplants. Indonesia, the world's fourth most populated country, has an increasing number of patients who require organ transplants (Tan et al., 2024; Tong et al., 2015).

According to data from the Ministry of Health, as of 2023, over 50,000 Indonesians are in need of organ transplants, with kidneys being the most in demand, followed by livers and hearts. However, the number of actual organ donors is significantly lower, creating a substantial gap between supply and demand (Fira & Syamsurizal, 2023). In 2022, the Indonesian Transplant Foundation reported that there were only 300 kidney transplants performed, a fraction of the needed procedures.[1] This discrepancy highlights the critical shortage of available organs for transplantation, which is exacerbated by low rates of cadaveric donation. The legal framework for organ donation in Indonesia which is established under the Health Law (Undang-Undang Nomor 36 Tahun 2009 tentang Kesehatan) and the Government Regulation on Transplantation (Peraturan Pemerintah Nomor 53 Tahun 2021 tentang Transplantasi); aren't more compatible. These laws only provide the foundation for organ donation and transplantation, stipulating the requirements for consent, donor eligibility, and the procedures for transplantation (Chatterjee et al., 2015; Hovorushchenko et al., 2021; Mahyuddin et al., 2021).

According to these regulations, organ donation should require explicit consent from the donor or the donor's family, ensuring that the donation process respects individual autonomy and ethical standards. However, despite these legal provisions, the actual implementation faces significant hurdles, primarily due to cultural, religious, and logistical challenges which is hard to get the explicit consent first before the Organs or Cadaver Donation Process (Malika et al., 2023). However, these laws have proven difficult to enforce. The National Police's Criminal Investigation Agency (Bareskrim) has recorded numerous occurrences of illegal organ trafficking in recent years, emphasizing the ongoing threat presented by black market operations. Corruption, a lack of public knowledge, and inadequate medical infrastructure exacerbate efforts to stop illegal transplantation.

Indonesia's serious shortage of legally available organs for transplantation has resulted in an alarming increase in illegal organ trade and transplantation activities. The gravity of this issue is highlighted by data from the World Health Organization (WHO), which estimates

that approximately 10% of all organ transplants worldwide are illegal, with a large share taking place in impoverished countries such as Indonesia (Bubandt, 2017).

The Indonesian government, conscious of this crucial issue, has adopted special legislation under the Health Law (Undang-Undang Nomor 36 Tahun 2009 tentang Kesehatan) and Government Regulation No. 18 of 1981 on Transplantation to establish a legal framework for organ donation and transplant.[3] These regulations establish strict requirements for donor eligibility, consent procedures, and the licensing of medical facilities permitted to perform transplants (Nuraeny, 2015).

Research on human organ and cadaver donation has primarily focused on the ethical, medical, and regulatory aspects of organ transplantation. Studies highlight the ethical dilemmas surrounding organ donation and the need for legal structures to protect donors and prevent illegal practices. However, existing literature often lacks a specific focus on the role of a donor's last will as a legal document that can clarify the donor's intentions and streamline the donation process. Furthermore, in the Indonesian context, studies emphasize the need for robust legal frameworks for donations, but do not extensively explore how last wills can be integrated into these frameworks to enhance legal clarity and transparency.

This research addresses a gap by focusing on the significance of the last will in Indonesian legal settings for both organ and cadaver donations. By examining the Health Omnibus Law and related legal articles, this study not only identifies limitations in current Indonesian law (such as insufficient legal guidelines on last wills for donors) but also proposes improvements. The novelty of this research lies in its potential to enhance legal procedures by integrating last wills, thereby providing a model for future regulatory frameworks that balance ethical considerations and donor rights effectively.

The regulation of organ and cadaver donations has changed significantly across many countries, with unique legislation addressing ethical, medical, and legal concerns. Organ donation in Indonesia is governed by a complicated series of rules that have been further integrated and updated by the recently passed Health Omnibus Law. This law seeks to streamline and modernize Indonesia's healthcare regulatory structure, addressing a wide range of concerns, including organ and cadaver donation (Batubara et al., 2021). Globally, many countries, like the United States, the United Kingdom, and Spain, have well-established legal frameworks governing the use of human organs from deceased donors, with Spain leading the world in organ donations per capita thanks to a "opt-out" system. Indonesia, on the other hand, has primarily used an opt-in system, where organ donation is only permissible if the deceased person has explicitly expressed their will to donate their organs (Poetra et al., 2023).

The Health Omnibus Law adds rules pertaining to a donor's last will and testament, emphasizing the need to balance societal demands with donor consent. However, compared to nations with longer histories of organ donation regulations, public knowledge and legal clarity in Indonesia are still lacking. More thorough interpretation is also needed for the

legal framework around the last will and testament in relation to organ and cadaver donations, particularly in light of the importance of religious and cultural views on Indonesian decision-making. Furthermore, this law does not yet fully construct a comprehensive legislative framework that covers the issues of hospital management, family permission, and medical practices.

This essay offers a novel viewpoint on the relationship between Indonesia's Health Omnibus Law, individual last wills, and organ donation. Though a great deal of study has been done on organ donation practices worldwide, not much research has been done on how Indonesia's recent regulatory changes affect the practical and ethical issues related to organ and cadaver donors' last wills and testaments. This article is interesting because it looks at: How the Health Omnibus Law affects Indonesia's current legal system for organ and cadaver donations, the factors influenced by culture and religion on the decisions of donors, particularly the legal acceptance of the final will in relation to the donation procedure, a comparative study with global norms to pinpoint areas where Indonesian laws need to be modified or enhanced further. As one of the first studies to explicitly address the impact of recent legislative changes on donor autonomy and the legal frameworks enabling their last desires, this one will provide valuable new information to Indonesian legislators, medical practitioners, and the legal community.[3]

This paper's primary goal is to present a thorough study of the ways in which Indonesia's Health Omnibus Law affects organ and cadaver donors' last wills. The following are the study's particular goals: To conduct a critical analysis of the Health Omnibus Law's provisions pertaining to donor final wills, with a particular emphasis on how the law supports or impedes organ and cadaver donations, To investigate the ethical, theological, and cultural factors that influence Indonesians' propensity to donate their organs, especially in light of this new law, To pinpoint holes in the existing legal system and suggest changes that would guarantee more precise, efficient rules that strike a balance between donor autonomy and public health requirements, To assess how Indonesia's organ donation regulations stack up against global norms and to pinpoint best practices that could improve Indonesia's legal framework, To provide suggestions for raising public knowledge of organ donation and the legal acceptance of a person's last will and testament, as well as for boosting ethical standards and compliance in the Indonesian healthcare system. The results of this study will offer a thorough manual on how the law can be improved to better protect the rights of the deceased while maximizing organ donation procedures for medical needs, which can be useful for legislators, healthcare organizations, and the general public.

## **Method**

This study employs a qualitative research design to analyze the implications of the Health Omnibus Law in Indonesia, focusing specifically on the examination of the last will of organs and cadaver donors. The research utilizes a normative juridical approach, which involves examining legal principles, regulations, and existing laws pertaining to organ donation and the rights of cadaver donors. The study relies on secondary data sources,

including legal documents, journal articles, and government publications, to assess the legal framework governing posthumous organ donation in Indonesia under the Health Omnibus Law.

The population of the research includes all legal documents and stakeholders involved in the implementation of the Health Omnibus Law, such as legal practitioners, policymakers, healthcare professionals, and donor families. The sampling method employed is purposive sampling, which allows for the selection of key informants who have a deep understanding of the legal and ethical aspects of organ donation. The sample size is determined by the principle of data saturation, where interviews and document analyses continue until no new significant information emerges.

The intervention procedure in this study involves conducting in-depth interviews with key informants and analyzing relevant legal texts. The examination of legal documents focuses on identifying potential conflicts, ethical dilemmas, and gaps in the law that could impact the implementation of organ donation provisions. The analysis results are then cross-verified with the perspectives of healthcare and legal experts to provide a comprehensive understanding of how the Health Omnibus Law addresses issues related to the last will of organ and cadaver donors in Indonesia.

### **Instrument**

The research instrument for this study involves a combination of structured interviews and legal document analysis. The interview component targets key stakeholders, including legal experts, healthcare professionals, and policymakers involved with the Health Omnibus Law in Indonesia. Interview questions will focus on their knowledge of the legal processes governing organ and cadaver donations, the role of a deceased person's last will in determining the donation of their organs, and the specific challenges faced in enforcing these provisions. The interviews will explore practical experiences and the effectiveness of the law in upholding the wishes of donors.

In addition to interviews, a comprehensive document analysis will be conducted. Relevant legal texts, such as the Health Omnibus Law, government regulations on organ and cadaver donations, and related health policies, will be reviewed to assess their alignment with international norms and their internal consistency. The analysis will seek to identify any gaps, conflicts, or ambiguities in the law that could affect the proper execution of a donor's last will. Ethical guidelines and religious considerations embedded in the law will also be examined.

The instrument will also consider case studies where disputes or issues have arisen concerning the implementation of the last will for organ and cadaver donation. Data from interviews and document analysis will be cross-referenced to provide a comprehensive understanding of how the law addresses donor rights, family consent, and healthcare

procedures. These findings will help assess the effectiveness of the Health Omnibus Law in managing organ donations posthumously.

### **Ethical Permission**

Under the Health Omnibus Law of Indonesia, this ethical agreement states the commitment to follow the highest levels of integrity and respect for participants in the study investigating the last will and testament of organ and cadaver donors. Every participant will be provided with information regarding the aim, methods, and possible outcomes of the study, guaranteeing their voluntary involvement and their freedom to leave at any moment without facing any repercussions. Anonymization of data and safe information storage will ensure confidentiality, with a focus on the rights and dignity of donors and their families throughout the research process. To guarantee adherence to pertinent legal and ethical requirements, an established ethics review board will be consulted for ethical approval.

### **Result and Discussion**

The study reveals significant findings regarding the legal and ethical challenges associated with the last will of organ and cadaver donors in Indonesia under the Health Omnibus Law. Interviews with legal experts, healthcare professionals, and policymakers indicate that while the law provides a framework for organ donation, ambiguities exist regarding the execution of a donor's last will, especially when it conflicts with family consent or religious beliefs.[4] Legal texts and documents analyzed show gaps in ensuring that a deceased person's wishes are prioritized, leading to inconsistencies in practice. Additionally, healthcare professionals highlight difficulties in navigating family disputes, which can delay or prevent organ donations despite clear donor intentions.

Ethical concerns also arise from the interviews, particularly around the balance between respecting a donor's autonomy and the influence of cultural and religious norms in Indonesian society. Healthcare professionals report that, in practice, family consent is often prioritized over the donor's documented wishes, reflecting the strong role of family decision-making in the country. Legal experts suggest that clearer guidelines and protections are needed to ensure that the last will of the donor is respected, while providing mechanisms to resolve conflicts between families and healthcare providers.

Indonesia, with its rich cultural diversity and rapidly growing economy, has become a significant destination for both domestic and international donor activities. These activities span a broad spectrum, including humanitarian aid, environmental conservation, education, and healthcare. However, navigating the legal landscape for donors can be complex, requiring a deep understanding of Indonesian law and regulatory frameworks.

This essay explores the legal rules governing donor activities in Indonesia and the implications for donors.

The Indonesian legal system is based on a combination of civil law, customary law (adat), and Islamic law, creating a unique legal environment. The regulation of donor activities involves various laws and government agencies to ensure that donations are used effectively and ethically. Key legal provisions include the Law on Foundations (Yayasan), the Law on Non-Governmental Organizations (NGOs), and regulations concerning foreign donations (Pinem, 2020).

In Indonesia, there is Law on Foundations (Undang-Undang Nomor 28 Tahun 2004 tentang Yayasan). This law governs the establishment and operation of foundations in Indonesia. Foundations are the most common legal entities used for philanthropic activities. The law outlines requirements for the formation of a foundation, including its organizational structure, financial reporting, and governance. Foundations must be registered with the Ministry of Law and Human Rights to obtain legal status.<sup>[1]</sup> Besides, there is Law on Non-Governmental Organizations or NGOs play a crucial role in various social and development projects in Indonesia.<sup>[2]</sup> The government regulates these organizations to ensure transparency and accountability. NGOs must register with relevant authorities and provide regular reports on their activities and finances. Lastly, Foreign Donations: Foreign donors must comply with specific regulations when providing funds or resources to Indonesian entities.

For donors, understanding and complying with Indonesian laws is essential to ensure their contributions have the desired impact. Key compliance requirements include:

### **1. Registration and Reporting**

Donors and recipient organizations must register with the appropriate government agencies. Regular reporting on the use of funds, project outcomes, and financial statements is mandatory to maintain transparency and accountability.

### **2. Taxation**

Donations in Indonesia may have tax implications for both donors and recipients. Understanding tax regulations and ensuring compliance is crucial. The government provides certain tax incentives for charitable donations, which can benefit donors.

### **3. Anti-Money Laundering (AML) and Counter-Terrorism Financing (CTF) Regulations**

Donors must ensure that their funds are not used for illegal activities. Compliance with AML and CTF regulations involves thorough due diligence and monitoring of financial transactions.

### **4. Permits and Approvals**

Certain donor activities, particularly those involving large-scale projects or sensitive areas like environmental conservation, may require specific permits and approvals from government authorities.

Despite a well-defined legal framework, donors in Indonesia face several challenges. Bureaucratic hurdles, varying interpretations of regulations across regions, and occasional lack of transparency can complicate the process.[3] Additionally, cultural and linguistic differences can pose challenges for international donors. To address these challenges, donors should engage with local legal experts and consultants who are familiar with the Indonesian legal landscape.

Indonesia's healthcare system, characterized by its evolving legal framework and societal norms, faces a unique paradox when it comes to the laws governing cadaver and organ donation. On one hand, the country recognizes the critical need for organ transplants to save lives.[4] On the other hand, cultural, religious, and legal complexities often hinder the widespread adoption of organ and cadaver donation.[5] This essay explores the paradox of health law in Indonesia, focusing on the challenges and opportunities surrounding cadaver and organ donation.[6]

Indonesia's legal framework for organ donation is primarily governed by the Health Law (Undang-Undang Nomor 36 Tahun 2009 tentang Kesehatan) and the Government Regulation on Transplantation (Peraturan Pemerintah Nomor 18 Tahun 1981 tentang Transplantasi).[7] These laws establish the legal basis for organ and tissue donation, including provisions for consent, donor eligibility, and transplantation procedures.

#### **a). Consent and Ethical Considerations:**

Indonesian law requires explicit consent from the donor or their family for organ and cadaver donation. This consent must be informed and voluntary, ensuring that donors or their families fully understand the implications of the donation. Ethical considerations, such as the donor's autonomy and the equitable distribution of organs, are central to the legal framework.

#### **b). Donor Eligibility and Medical Standards:**

The law sets stringent criteria for donor eligibility, including medical and psychological assessments to ensure the suitability of donors. These standards are in place to protect both donors and recipients, minimizing risks associated with transplantation.

Indonesia's diverse cultural and religious landscape significantly impacts attitudes toward organ and cadaver donation.[8] Predominantly Muslim, the country faces unique challenges in reconciling religious beliefs with medical practices. In Islam, the preservation of human dignity after death is paramount. While some Islamic scholars endorse organ donation as



an act of charity and saving lives, others express concerns about violating the sanctity of the human body. This religious dichotomy influences public perception and acceptance of organ donation.

Traditional beliefs and customs also play a role in shaping attitudes toward cadaver and organ donation.[9] Many Indonesians hold deep-seated views about the sanctity of the body after death, which can deter donation. Educational efforts to address misconceptions and promote the benefits of donation are crucial to overcoming these cultural barriers.[10]

Despite the legal framework, several challenges hinder the effective implementation of organ and cadaver donation laws in Indonesia.

**a). Lack of Awareness:**

Public awareness about the legal provisions and benefits of organ donation is limited.[11] Many Indonesians are unaware of the legal procedures and protections in place for donors and recipients.

**b). Infrastructure and Resources:**

The healthcare infrastructure for organ transplantation is underdeveloped in many regions. Limited access to specialized medical facilities and trained professionals restricts the availability of transplantation services.

**c). Regulatory Enforcement :**

Ensuring compliance with legal standards and preventing illegal organ trade remains a challenge. Robust monitoring and enforcement mechanisms are necessary to uphold the integrity of the donation process.

Addressing the paradox of health law in Indonesia requires a multi-faceted approach that balances legal, cultural, and ethical considerations.

**a). Public Education Campaigns**

Raising awareness about the importance of organ and cadaver donation through public education campaigns can help dispel myths and promote a culture of donation.[12] Collaborating with religious leaders and cultural influencers can enhance the effectiveness of these campaigns.

**b). Strengthening Legal Frameworks**

Revising and strengthening existing laws to address gaps and ambiguities can improve the regulatory environment.[13] Simplifying consent procedures and providing clear guidelines for healthcare providers can facilitate the donation process.

### **c). Enhancing Healthcare Infrastructure**

Investing in healthcare infrastructure and training for medical professionals can expand the capacity for organ transplantation.[14] Establishing specialized transplant centers and improving coordination between hospitals can enhance the efficiency of the donation system.[15]

### **d). Promoting Ethical Practices**

Ensuring that ethical principles guide organ donation and transplantation is crucial.[16] Implementing transparent and equitable allocation systems can build public trust and confidence in the donation process.

## **Conclusion**

The findings of this study highlight the critical importance of a last will as a legal document that can provide clarity in the process of organ and body donation in Indonesia. While the legal framework, such as the Health Omnibus Law and related regulations, provides a foundation for these practices, significant gaps remain in implementation, particularly in balancing the donor's wishes with family consent and cultural or religious considerations. The study reveals that strengthening regulations, especially those related to the last will, can help resolve conflicts that frequently arise between families and healthcare professionals, while enhancing legal certainty and protecting the rights of donors.

Furthermore, the research underscores the need to raise public awareness about the importance of organ and body donation and to improve understanding of the existing legal framework. An integrated approach, including clearer regulatory revisions, public education, and the development of healthcare infrastructure, is essential to addressing these challenges. In this regard, the Health Omnibus Law can be more effectively leveraged to meet public health needs, maximize organ donation potential, and honor donors' dignity in alignment with Indonesia's cultural and religious values.

## **Daftar Pustaka**

Batubara, S. A., Tanwin, M. A., & Anggadinata, Y. F. (2021). Transplantasi Organ Tubuh Pada Mayat Perspektif Hukum Positif Indonesia. *DIVERSI : Jurnal Hukum*, 7(1), 129. <https://doi.org/10.32503/diversi.v7i1.1464>

- Bubandt, N. (2017). From Head-hunter to Organ-thief: Verisimilitude, Doubt, and Plausible Worlds in Indonesia and Beyond. *Oceania*, 87(1), 38–57. <https://doi.org/10.1002/ocea.5136>
- Chatterjee, P., Venkataramani, A. S., Vijayan, A., Wellen, J. R., & Martin, E. G. (2015). The effect of state policies on organ donation and transplantation in the United States. *JAMA Internal Medicine*, 175(8), 1323–1329. <https://doi.org/10.1001/jamainternmed.2015.2194>
- Fira, Z., & S.Syamsurizal. (2023). Meta Analisis Transplantasi Organ: Tinjauan Perspektif Islam, Hukum Positif dan Etika Kedokteran. *Jurnal Sains Dan Kesehatan Darussalam*, 3(2), 57–64. <https://doi.org/10.56690/jskd.v3i2.109>
- Hovorushchenko, T., Herts, A., Hnatchuk, Y., & Sachenko, O. (2021). Supporting the decision-making about the possibility of donation and transplantation based on civil law grounds. In *Advances in Intelligent Systems and Computing: Vol. 1246 AISC* (pp. 357–376). [https://doi.org/10.1007/978-3-030-54215-3\\_23](https://doi.org/10.1007/978-3-030-54215-3_23)
- Jayawibawa, M. H. (2024). Empowering Archipelago Regional Laws: A Legal Analysis of Their Role in Promoting Equal Development and Enhancing the Well-being of People in Indonesia. *PENA LAW: International Journal of Law*, 2(2). <https://doi.org/10.56107/penalaw.v2i2.175>
- Kamstra, J., & Schulpel, L. (2015). Worlds Apart But Much Alike: Donor Funding and the Homogenization of NGOs in Ghana and Indonesia. *Studies in Comparative International Development*, 50(3), 331–357. <https://doi.org/10.1007/s12116-014-9169-8>
- Mahyuddin, M., K, A. H., & Iskandar, I. (2021). Altruisme Islam, Transplantasi dan Donasi Organ: Pergumulan Agama dalam Wacana dan Praktiknya di Indonesia. *Pusaka*, 9(1), 1–18. <https://doi.org/10.31969/pusaka.v9i1.474>
- Malika Najla, Nayla Nur Azikha Hakim, & Salsabila Nur Hanifah. (2023). Keharaman Transplantasi dan Donasi Organ: Perspektif Islam dan Kesehatan. *ALFIHRIS : Jurnal Inspirasi Pendidikan*, 1(4), 234–246. <https://doi.org/10.59246/alfihris.v1i4.541>
- Nuraeny, H. (2015). Pengiriman Tenaga Kerja Migran Sebagai Salah Satu Bentuk Perbudakan Modern Dari Tindak Pidana Perdagangan Orang. *Jurnal Hukum Dan Peradilan*, 4(3), 501. <https://doi.org/10.25216/jhp.4.3.2015.501-518>
- Pinem, R. K. (2020). Donor Anggota Tubuh (Transplantasi) Menurut Hukum Islam (Upaya Mengidentifikasi Masalah dan Mencari Dalil-Dalilnya). *DE LEGA LATA: Jurnal Ilmu Hukum*, 5(1), 67–78. <https://doi.org/10.30596/dll.v5i1.3449>
- Poetra, Febriyanto J., Nur, R., & Bedu, S. (2023). Analisis Hukum Terkait Transplantasi Organ Tubuh Mayat Tanpa Identitas. *Jurnal Ilmu Sosial Dan Pendidikan (JISIP)*, 7(3), 2271–2282. <https://doi.org/10.58258/jisip.v7i3.5317>
- Primanda, S. V., & Rofii, M. S. (2024). Legal Framework and Rule of Laws in The Context of Indonesia's National Resilience. *Asian Journal of Engineering, Social and Health*, 3(5), 905–921. <https://doi.org/10.46799/ajesh.v3i5.306>

- Tan, J., Mabood Khalil, M. A., Kee, T., Tiong, H. Y., Khan, T. T., El-Madhoun, I., Ishida, H., Jasuja, S., Ahmad, G., Tang, S. C. W., & Vathsala, A. (2024). Deceased donor kidney transplant policies in Asia – implications on practice and recommendations for the future. *The Lancet Regional Health - Southeast Asia*, 21. <https://doi.org/10.1016/j.lansea.2023.100312>
- Tong, A., Chapman, J. R., Kee, T., Li, P. K. T., Tsai, D. F. C., Wong, G., & Craig, J. C. (2015). Perspectives of Transplant Professionals on the Values, Ethics, and Challenges of Living Kidney Donor Evaluation in Asia. *Transplantation*, 99(7), 1386–1395. <https://doi.org/10.1097/TP.0000000000000534>