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## Polemic cancellation of Indonesia as host for the U-20 Football World Cup organizer regarding the rejection of the Israeli Team

**Endro Tri Susdarwono**

University of Peradaban, Brebes, Middle Java, Indonesia

\* Corresponding Author: **Endro Tri Susdarwono**

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### Abstract

The presence of the Israeli U-20 soccer team is opposed by various parties in Indonesia, from the governor, political parties, to mass organizations. The rejection was based on political attitudes. This study intends to provide a description of the polemic regarding the cancellation of Indonesia as the host for the U-20 football world cup due to the rejection of the Israeli team. The research question to be tested is whether there is a correlation between Indonesia's existence as a country and public opinion regarding the acceptance or rejection of the Israeli team as U-20 world cup contestants. The research approach used in this research is descriptive quantitative. The sampling technique used random-sampling covering 200 respondents located in Batang Regency, Pekalongan Regency, Pekalongan City, and Pemalang Regency. The data collection technique uses a questionnaire which includes several questions related to the material. While the data analysis technique uses the Phi correlation method for dichotomous variables. This study concludes that public opinion or opinion in Indonesia regarding the acceptance or rejection of the Israeli team as a U-20 World Cup contestant has a correlation with Indonesia's existence as a country, that is, it can be independent or dependent. The correlation between the two is 78.05%.

**Keywords:** existence, Israeli team, sovereignty, u-20 world cup

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### Introduction

Foreign media highlighted Indonesia's condition regarding the 2023 U-20 World Cup after the International Football Federation (FIFA) canceled the draw which was supposed to be held on March 31. One of the media from the United States, TIME highlighted this news with an article entitled "Indonesia's Stance on Israel Overshadows International Soccer Tournament." In that article, TIME stated that the draw for the 2023 U-20 World Cup was postponed due to reactions from conservative Islamic groups in Indonesia. Uncertainty about the timing and location of the U-20 World Cup continued two days after Indonesian authorities postponed the official draw for the May 20-June 11 tournament (2023 U-20 World Cup) due to protests over Israel's qualifiers.

Israel's presence is opposed by various parties in Indonesia, from the governor, political parties, to mass organizations. The rejection was based on political attitudes. Bali Governor I Wayan Koster and Central Java Governor Ganjar Pranowo openly opposed Israel's presence in the 2023 U-20 World Cup. Even though two cities in the province (Solo and Gianyar) were supposed to be the venue for the match. Several political parties such as the PDI Perjuangan (PDIP), PPP and PKS have also refused to allow the Israeli national team to appear in the 2023 U-20 World Cup. Meanwhile, from mass organizations, there is the Islamic Defenders Front (FPI), the Greater Solo Alliance, the Medical Emergency Rescue Committee (MER-C), KNPI, Aqsa Working Group, to the Indonesian Committee for World Islamic Solidarity (KISDI). As a result of this rejection, FIFA had to cancel the drawing session which was supposed to be held in Bali at the end of March. And finally FIFA removed Indonesia from hosting the 2023 U-20 World Cup. This decision was taken by FIFA after a meeting with PSSI General Chair Erick Thohir in Qatar (Detiksumut, 2023) <sup>[6]</sup>.

Effendy in his capacity as the Coordinating Minister for Human Development and Culture (Menko PMK) as well as Plt. The Minister of Youth and Sports (Menpora) said that Indonesia had submitted requirements to FIFA regarding Israel's presence during the tournament, but there was no common ground.

According to Effendy, the problem is not just rejection or protest, but this is related to the Indonesian constitution, responding to a question about the leaders of the two provinces chosen as the tournament venues rejecting the hosting of the Israeli team.

Ideology is a term that is very familiar with the life of a nation, so that the color of a nation is largely determined by the ideology it adheres to. Ideology in a narrow sense can be understood as a set of ideas that contain explanations of the realistic, ideals, values to be achieved, and how to achieve these goals then become a guideline for a community to act, which is recognized and stated explicitly by the community. Ideology in a broad sense has the same meaning but is not explicitly stated as "ideology" (Aliyani & Desi, 2022) [2].

Nationalism as a form of meaningful expression of thoughts and feelings has in fact encouraged the emergence of new ideas in Indonesian society which are questioning the phenomenal dichotomy between the old and the new, between traditionality and modernity. Open, nationalism that provides opportunities and opportunities to adjust the principles in the 1945 Constitution as a constitutional basis and Pancasila in its ideal foundation.

The state should not succumb to the challenges that occur to its people. The existence of a state, as mentioned by Soltau, is an agent or authority that regulates or controls common issues on behalf of the community (Budiarjo, 2017) [3]. In this case, it is seen the importance of the state being present for the benefit of society (Kiswanto, 2005; Novenanto, 2016) [10, 14]. The role of the state is certainly represented by the government. The state is a continuation of the human desire to move between one person and another in order to perfect all the needs of his life, the wider the association of humans and the more needs, the greater the need for a state organization that will protect and maintain the safety of his life (Marpaung, 2018) [12]. The state is expected to be present in dealing with matters that are in the interests of all its citizens.

In its implementation, the state in this reform era, especially during the current government, tries to be present in responding to problems that occur in society. In many processes, the activities carried out by the government are following the procedures and mandates of the legislation. Its implementation is realized through the issuance of policies that can encourage a conducive and life-like atmosphere that makes people calm and can carry out their activities calmly without significant disturbance (Silitonga, 2020) [18].

The word sovereignty comes from the word sovereignty (English), *souverainete* (French), *soranus* (Italian). These foreign words are derived from the Latin word *superanus* which means "the highest" (supreme). Scholars from the Middle Ages commonly used meanings similar in meaning to the term *superanus*, namely *summa potestas* or *plenitudo potestatis* which means the highest authority of a political unit (Isjawara, 1992; Huda, 2017) [9, 8]. There are many definitions of the word but "the term always means governmental and legal authority" (Coker, 2013) [5]. Only in the 15th century did the word sovereignty appear as a political term which was widely used, especially by French scholars. It was these French scholars who then popularized the use of the word sovereignty (*souverainete*). According to Prof. Garner, *Beaumanoir* and *Loyseau* as legal scholars first used the word in the 15th century (Huda, 2017) [8]. In the literature on State Science, it is known that there are various theories of sovereignty, namely: Theory of God's

Sovereignty, State Sovereignty Theory, People's Sovereignty Theory and Law Sovereignty Theory.

Based on the background above, this study intends to provide a description regarding the polemic regarding the cancellation of Indonesia as the host for the U-20 soccer world cup due to the rejection of the Israeli team. The research question to be tested is whether there is a correlation between Indonesia's existence as a country and public opinion regarding the acceptance or rejection of the Israeli team as a U-20 world cup contestant.

### Materials and methods

In line with the developments that have occurred over the years in the international community, recognition institutions have become an important means of maintaining relations between countries. An unavoidable fact in international community relations is that countries always have relations with each other on the basis of the interests of their respective countries, where relations between countries will occur if these countries mutually acknowledge their existence. The state as a person of international law must have the following conditions: (a) permanent resident; (b) certain areas; (c) government; (d) the ability to establish relations with other countries (Starke, 2003) [19].

The research approach used in this research is descriptive quantitative. The sampling technique used random-sampling covering 200 respondents located in Batang Regency, Pekalongan Regency, Pekalongan City, and Pemalang Regency. The data collection technique uses a questionnaire which includes several questions related to the material. While the data analysis technique uses the Phi correlation method for dichotomous variables. This hypothesis testing is used as an analytical tool to ascertain the possibility of a relationship between two categorical data variables on a nominal value scale which indicates a dichotomous nature. Basically, the characteristics that are dichotomous are two things that are mutually contradictory. This contradiction can be semantic directly or on the basis of tracing the meaning it contains.

When associated with testing the hypothesis through the chi-square distribution assisted by the contingency table, the possibility of a relationship between the two dichotomous variables is analyzed through a tool in the form of a 2 x 2 contingency table. The general form of the contingency table is as shown below.

**Table 1:** 2 x 2 Contingency Table in the Phi Correlation Method

Variable of Y	Variable of X		Total
	0	1	
1	a	b	a + b
0	c	d	c + d
Total	a + c	b + d	n

The formulation of the final conclusion is based on a comparison between the calculated chi-squared value and the chi-squared value in the table. The chi-squared value calculated using the Phi coefficient method is determined through a formula

$$X^2 = \frac{n \times [(a \times d) - (b \times c) - (\frac{n}{2})^2]}{(a+b) \times (c+d) \times (a+c) \times (b+d)}$$

Where X<sup>2</sup> is the chi-squared value, n is the number of

frequencies or the total number of samples,  $a$  is the number of frequencies in cells (1,0),  $b$  is the number of frequencies in cells (1,1),  $c$  is the number of frequencies in cells (0, 0),  $d$  is the cell frequency (0,1), and 2 is a constant.

Furthermore, the value of the Phi correlation coefficient is calculated using the following formula to determine how strong the relationship between the two is.

$$\pi = \frac{[(a \times d) - (b \times c)]}{\sqrt{(a+b) \times (c+d) \times (a+c) \times (b+d)}}$$

Where  $\pi$  is the Phi correlation coefficient,  $a$  is the number of frequencies in the cell (1.0),  $b$  is the number of frequencies in the cell (1.1),  $c$  is the number of frequencies in the cell (0.0), and  $d$  is the frequency in the cell (0, 1).

## Results

The Governor of Central Java, Ganjar Pranowo appeared to be one of the leading figures who expressed his rejection of the arrival of the Israeli national team. As a cadre of the Indonesian Democratic Party of Struggle (PDIP), he said this was a form of commitment to support for Palestinian independence, according to the mandate of the First President of the Republic of Indonesia, Sukarno. The Governor of Bali, PDIP cadre I Wayan Koster, also refused the participation of the Israeli National Team. He sent a letter to the Minister of Youth and Sports (Menpora) rejecting the Israeli national team from competing in Bali in the U-20 World Cup. Meanwhile, according to the Chairman of the DPP PDIP for Religion and Belief in God, Hamka Haq said the rejection was based on the attitude of the first President of the Republic of Indonesia, Sukarno, who did not recognize Israel. The rejection of Israel was based on Bung Karno's principle, that Bung Karno would not recognize the state of Israel before liberating Palestine. Until now this principle has been held by the Indonesian state, including by the wider community. Meanwhile, PDIP DKI Jakarta alluded to the independent and active role of RI as the reason for the rejection. One of them is by abolishing diplomatic relations with countries that practice colonialism, such as Israel (CNN, 2023) <sup>[4]</sup>.

The rejection of the Israeli national team was also present from Bengkulu Mayor Helmi Hasan. Helmi sent an official letter to the *Menpora* and the President of FIFA on March 24, 2023. The letter contains three main points as to why the City of Bengkulu refuses to allow the Israeli football national team to play in Indonesia. First, according to him this is not in line with the preamble of the 1945 Constitution (Constitution of the Republic of Indonesia). Second, Israel's attitude towards Palestine is not in line with Indonesian political policies and Indonesia does not have diplomatic relations with Israel. While on the third point, Helmi emphasized that Bengkulu City as the birthplace of *Sang Saka Merah Putih* (The flag of Indonesia Republic) requested that the central government act as FIFA did not include Russia in the 2022 World Cup event in Qatar some time ago (CNN, 2023) <sup>[4]</sup>.

Rejection also came from the Indonesian Ulema Council (MUI) which stated that all Islamic organizations in Indonesia firmly rejected the presence of the Israeli national team in Indonesia. MUI chairman Sudarnoto Abdul Hakim explained there were four reasons for the refusal. First, related to the constitutional mandate contained in the Preamble to the 1945 Constitution. Second, related to diplomatic relations. In his opinion, it is clear that Indonesia does not have diplomatic relations with Israel and will never

open diplomatic relations as long as Palestine is not yet independent. The third reason has to do with solidarity. Islamic organizations and MUI continue to strengthen solidarity with the people and nation of Palestine. Finally, the unity and unity of the nation must be cared for, strengthened and protected from the threat of disintegration caused by the controversies and pros and cons that have been allowed around the Israeli national team. The Prosperous Justice Party (PKS) through the Chair of the Fraction in the Republic of Indonesia People's Representative Council (DPR RI) Jazuli Juwaini openly asked the Government and the All-Indonesian Football Association (PSSI) to reject the arrival of the U-20 Israeli national team. Moreover, the widespread rejection was voiced by various elements of the nation, starting from mass organizations such as the MUI, Muhammadiyah, DDII to the DPR. According to him, Indonesia rejected the presence of an colonial state in the sovereign territory of the Republic of Indonesia as mandated by the 1945 Constitution, the mandate of the Asian-African Conference, and the legacy of Indonesia's stance since the Bung Karno era. According to this Member of Commission I of the DPR, Indonesia must always echo its firm stance on rejecting all forms of relations and cooperative activities with Israel in any forum. There is no place for an occupying state that kills the Palestinian people and confiscates their land (CNN, 2023) <sup>[4]</sup>.

The following are the results of a community survey conducted on 200 respondents spread across the Pekalongan Regency, Pekalongan City, Pemalang Regency and Brebes Regency. The research survey was taken from March 25 to April 9 2023. The results are then presented in table 2.

**Table 2:** Survey Results of Community Opinions Regarding the Rejection of the Israeli Team

Community Opinion	Existence as a State		Total
	Dependent	Independent	
Acceptance	41	7	48
Rejection	4	48	52
<b>Total</b>	45	55	100

The description of the answers of respondents who gave answers refusing the presence of the Israeli national football team to compete in the U-20 football world cup which should be held in Indonesia, broadly divided into 3 as follows:

38 percent of respondents believed that the rejection was related to the anti-colonial constitution contained in the opening of the 1945 Constitution (Indonesian State Constitution) First Paragraph. Respondents argued that Indonesia's love for peace in Palestine should be a major consideration. 32 percent of respondents believed that the refusal was related to the absence of diplomatic relations between Indonesia and Israel. Since then until now there have been no diplomatic relations between Indonesia and Israel. Bung Karno (the first President of the Republic of Indonesia) has the principle of not recognizing Israel before liberating Palestine. If Indonesia opens the door for Israel's presence, it is the same as recognizing and agreeing with Israel's actions. 16 percent of respondents gave their opinion regarding their rejection of the presence of the Israeli team based on political reasons. Respondents think that Israel still colonizes Palestine. If the Israeli football team is present in Indonesia, then this will be an indirect form of recognition for Israel's existence and a form of support for Israel's occupation of the Palestinian people. Meanwhile, 14 percent of respondents thought that mentioning Indonesia must prove consistency in

defending Palestine and rejecting all colonialism as stipulated in the 1945 Constitution.

With respect to the survey results. Conclusions can be determined after several testing procedures are carried out. The steps to take for this are:

With regard to this problem, the null hypothesis essentially states that there is no correlation between Indonesia's existence as a country and public opinion regarding the acceptance or rejection of the Israeli team as a U-20 world cup contestant. Meanwhile, the alternative hypothesis states that there is a correlation between Indonesia's existence as a country with public opinion regarding the acceptance or rejection of the Israeli team as a U-20 world cup contestant. In summary, the formulation of the two hypotheses in this case is:

**H<sub>0</sub>:** There is no correlation between Indonesia's existence as a country and public opinion regarding the Israeli team

**H<sub>1</sub>:** There is a correlation between Indonesia's existence as a country and public opinion regarding the Israeli team

On the basis of considering the level of error that is considered tolerable in this case description, the significance level is determined at 5%. Then, the significance level is matched with a degree of freedom of 1. As shown in the table, the chi-squared value for a significance level of 5% and a degree of freedom of 1 is 3.841. The chi squared value of 3.841 is the basis for the formulation of the test criteria and the final conclusion. Thus, based on the chi-squared value in the table, the applicable test criterion is that the null hypothesis is accepted if

$$X^2 \leq 3,841$$

While the null hypothesis will be rejected if

$$X^2 > 3,841$$

The chi-squared value is calculated by applying the calculation as described in the method. The magnitude of the chi-squared value is:

$$X^2 = \frac{n \times \left[ (a \times d) - (b \times c) - \left( \frac{n}{2} \right) \right]^2}{(a+b) \times (c+d) \times (a+c) \times (b+d)}$$

$$X^2 = \frac{100 \times \left[ (41 \times 48) - (7 \times 4) - \left( \frac{100}{2} \right) \right]^2}{(48) \times (52) \times (45) \times (55)} = \frac{357210000}{6177600} = 57,8234$$

Through the calculations that have been done in the previous stage, the chi-squared value is 57.8234. This value is far greater than the chi-squared value in the table of 3.841. In accordance with the testing criteria applied to this case, the null hypothesis which states that there is no correlation between Indonesia's existence as a country and public opinion regarding the acceptance or rejection of the Israeli team as a U-20 world cup contestant is declared rejected. Meanwhile, the alternative hypothesis states that there is a correlation between Indonesia's existence as a country and public opinion regarding the acceptance or rejection of the Israeli team as a U-20 world cup contestant being declared accepted.

Furthermore, the value of the Phi correlation coefficient is

calculated using the following formula to determine how strong the relationship between the two is.

$$\pi = \frac{[(1968) - (28)]}{\sqrt{(48) \times (52) \times (45) \times (55)}} = \frac{1940}{2485,4778} = 0,7805 = 78,05\%$$

## Discussion

Indonesian people's rejection of the presence of the Israeli national football team to compete in the U-20 soccer world cup which should be held in Indonesia is more dominant in the political direction. Opinions or opinions that exist in society reflect that people in Indonesia do not accept or recognize the existence of Israel as a state. The reflection of this thinking is based on several things, first that the constitution of the Republic of Indonesia includes the existence of anti-colonialism which is manifested in the opening of the first paragraph of the 1945 Constitution that colonialism on earth must be abolished because it is not in accordance with humanity and justice. The love of the Indonesian people for peace in Palestine should have been the main consideration for their actions in refusing the presence of the Israeli national team to compete in the U-20 football world cup event which was supposed to be held in Indonesia May 20-June 11 (2023 U-20 World Cup). Indonesia must prove consistency in defending Palestine and rejecting all occupation as stipulated in the 1945 Constitution. Israel still occupies the Palestinian territories until now. If the Israeli football team is present in Indonesia, then this will be a form of support for Israel's occupation of the Palestinian people. The constitution is the basic law or the highest law in a country. The constitution can be in written form which is called the Basic Law (UUD) and can be in unwritten form which is called the Convention. All regulations that are under the constitution must be subject to the Constitution. In the Indonesian context, the 1945 Constitution ranks at the top of the Order of Legislation in Indonesia (Sari, 2018). The state must submit to the constitution because the position of the constitution is higher than the state and automatically every power must be subject to the constitution. So that the highest sovereignty in a country is legal sovereignty, not state sovereignty.

Second, the absence of Indonesia's recognition of Israel's independence or Israel's existence as a country automatically results in no diplomatic relations between Indonesia and Israel. Indonesia has the principle of not recognizing Israel as a state before liberating Palestine. If Indonesia opens the door for Israel's presence, it is the same as recognizing and agreeing with Israel's actions and indirectly becoming a form of recognition for Israel's existence as a state.

As said by an expert on International Law from the United States, MOORE, recognition is useful for guaranteeing that a new State can occupy its proper place as an independent and sovereign political organism in the midst of a family of nations so that it can enter into various relations with other countries as a whole. safe and perfect, without worrying that its position as a political unit will be disturbed by existing countries (Widagdo, 2008) [24].

Meanwhile recognition is a political act in which a State shows its willingness to acknowledge a factual situation and accept the legal consequences of that recognition (Mauna, 2000) [13]. Then in modern state practice recognition is not just knowing (cognition) (Starke, 2004) [20], or more than a statement knowing that a state or government fulfills the



requirements to be recognized. This is evidenced by the fact, among other things, that there may be delays before a State or government is recognized, even though the status of that State or government is no longer needed. The practical purpose of recognition is the establishment of official relations with other recognizing States. Once recognition is given, this action means eliminating the possibility of the recognizing state to question again the conditions for recognition of the relevant state or government (Sujadmiko, 2012) <sup>[23]</sup>.

In addition to this form of recognition, there is still recognition of a country such as rebels, national liberation organizations, recognition of territory, new treaties and so on. there are also open and secret confessions (O'Brien, 2001) <sup>[15]</sup>, and finally de jure and de facto confessions (Shearer, 1994) <sup>[17]</sup>.

The birth of a country like Israel in the international community will cause reactions from other countries which are reflected in statements of acceptance or recognition of the birth of a new country or conversely there are countries that reject or do not recognize the presence of the new country (Widagdo, 2008) <sup>[24]</sup>. Indonesia as a sovereign country has never recognized and accepted the birth of the state of Israel. This is reflected in what was revealed by the first president of the Republic of Indonesia, President Soekarno, that he has the principle of not recognizing Israel before liberating Palestine. Indonesia as the largest Muslim country in the world strongly rejects Israeli occupation of Palestine, this has always been shown by its support for Palestinian independence and sovereignty. In international law recognition is quite a complicated issue, because it involves legal and political issues.

According to J.B. Moore's meaning of recognition is as a guarantee given to a new country that the country is accepted as a member of the international community (Adolf, 1993) <sup>[1]</sup>. From the definition above, it can be interpreted that the function of this recognition is to provide a proper place for a new state or government as a member of the international community. In the legal literature there is an opinion stating that this recognition is a necessity or a legal obligation. This stems from the Lutherpacht and Chen doctrine which states that this recognition is a must for a state to be born (Effendi & Andri, 2011) <sup>[7]</sup>.

Recognition is a form of formal statement about the status of a sovereign state from one country to another. Recognition as a diplomatic act can be given unilaterally by one or more countries. The practical purpose of recognition is to initiate official relations between the recognizing state and the recognized state. Constitutive recognition can create statehood or complement the authority of a new government in the international environment (Starke, 2010) <sup>[21]</sup>.

In relations between countries, recognition functions to guarantee that a country can be considered to have independence and sovereignty in the international community, so that a recognized country can safely and perfectly enter into relations with other countries to achieve common interests. In other words, there is recognition from other countries for a country, making the status of the country that is recognized as a subject of international law cannot be doubted (Lengkong, 2018) <sup>[11]</sup>.

The legal consequence of recognition is that recognition is an attribute of state sovereignty, and recognition of a state also means recognition of the government of that state, because the government is the only organ that has the authority to act

on behalf of the state. Besides that, state recognition once given will continue to exist even though the form of the state changes and even though the government often changes.

## Conclusion

This research concluded that public opinion regarding the acceptance or rejection of the Israeli team as a U-20 World Cup contestant has a correlation with the existence of Indonesia as a country, that is, it can be independent or dependent. How strong the relationship to the correlation is seen from the calculation results, namely 78.05%.

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