

The Role of *Aswaja* Values in Enhancing the Professional Ethics of Notaries in Indonesia

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Introduction

Indonesia is one of the largest multicultural countries in the world. This fact can be observed through its highly diverse and expansive socio-cultural and geographical conditions, a multicultural Indonesian nation means a society with rich cultural diversity (Harto, 2012). The ancestors of this nation have long introduced the motto *Bhinneka Tunggal Ika* (Unity in Diversity), which means that despite differences, the nation remains one. This motto is highly relevant to Indonesia's real condition, as the country has an extremely high level of diversity. However, in recent years, Indonesia's unique religious landscape has faced significant challenges due to the emergence of religious radicalism, which has become increasingly prevalent. Religion should ideally serve as a driving force for humanity to uphold peace and enhance the well-being of all people on earth. However, in some cases, religion has instead become a source of conflict when its followers perceive it as an absolute truth that must be imposed on others outside their group.

Nahdlatul Ulama (NU) is an organization active in education, politics, and social affairs. NU adheres to the teachings of *Ahlussunnah Wal Jama'ah* (*Aswaja*), which is based on five sources of Islamic law, Al-Qur'an, Hadith, *fiqh* (Islamic jurisprudence), *ijma'* (consensus of scholars), and *qiyas* (analogical reasoning) (Abrori et al., 2022). Additionally, *Aswaja* refers to "*followers of the Sunnah of the Prophet and his companions*". In the field of *fiqh* (Islamic jurisprudence), it adheres to one of the four Sunni schools of thought, Imam Syafi'i, Imam Malik, Imam Abu Hanifah, and Imam Ahmad bin Hanbali. Founded in 1926 in Jombang, NU has continued to grow and spread across all regions of Indonesia.

NU communities exist in every province of Indonesia, encompassing individuals from various professions, including notaries. *Aswaja* values play a crucial role in the lives of notaries, helping them maintain ethical conduct in their profession, avoid violations of religious norms, and uphold professional stability. Notaries is a profession that also holds the status of a public official. As a legal professional, notaries plays a role in ensuring legal certainty for the public and supporting the enforcement of law. The notaries profession emerged indirectly through social interactions and evolved to meet the legal needs of society (Adjie, 2009). The role of notaries in the preventive legal domain is to help prevent legal disputes by issuing authentic deeds (*akta otentik*), which serve as written evidence with full probative value. These deeds play a crucial role in ensuring legal certainty and can make a significant contribution to the resolution of disputes should they arise in the future (Arisaputra, 2012). The position of notaries in Indonesia is regulated by a specific law, namely Law Number 2

of 2014, which amends Law Number 30 of 2004 on the Office of a Notaries (hereinafter referred to as UUJN).

A public official is an individual who holds an official position, appointed and dismissed by the state, and granted the authority and responsibility to serve the legal interests of society in civil law matters. Therefore, notaries is considered a state organ, as the state grants them authority through the provisions of UUJN to create authentic deeds (*akta otentik*). As a public official authorized to carry out certain state functions, notaries does not work solely for personal interests. Instead, they are required to responsibly fulfill public needs by providing legal services related to civil law matters. Therefore, in performing their duties, notaries must maintain independence, remain unbiased, and act impartially, regardless of a person's social status or rank. Notaries must also uphold professional autonomy (impartiality and independence) to ensure fairness and legal certainty for all parties involved (Budiono, 2007).

Notaries are granted authority by the state on an attributive basis, which obligates them to serve the public by addressing their needs in regulating legal relationships between one another. These relationships are then recorded in written form as deeds that serve as official documents with full evidentiary power (Punarbawa & Sarjana, 2014). With the authority granted to them, notaries must be able to ensure legal certainty for the community in need of their services (HS et al., 2007). An authentic deed prepared by notaries essentially contains information that reflects the intentions or wishes of the parties, representing a formal truth. Once the notaries has completed the deed, they are obligated to read its contents aloud in the presence of the attendees or clients, who must be accompanied by two witnesses. The deed must then be signed by the parties or clients, the witnesses, and the notaries themselves (Suwignyo, 2009). The existence of notarial deeds is considered extremely important for the community in fulfilling their needs. Therefore, notaries is expected to guarantee legal certainty to the public through the issuance of authentic deeds, which serve as evidence with full probative force (Rahma, 2018).

The definition of an authentic deed is further stipulated in Article 1868 of the Civil Code. According to this provision, three essential elements must be met for a deed to be declared authentic its form must be prescribed by law, its preparation must be carried out by an authorized official and it must be executed within the jurisdiction of the official who prepared it (Budiono, 2007). Based on the elements, an authentic deed is considered a written instrument with full probative value before the courts, should a dispute arise in the future. If any one of these essential requirements is not met, the authenticity of the deed is lost. In other words, the deed cannot be regarded as evidence with full legal force, rather, it is only considered a private deed.

In addition to having authority, notaries also has certain duties and prohibitions that must be strictly followed. The authority of notaries in carrying out their duties and responsibilities is regulated in Article 15 paragraphs (1) to (3) of UUJN, while the duties of notaries are stipulated in Article 16 paragraph (1) of UUJN (Diana et al., 2017). Furthermore, the prohibitions for notaries are outlined in Article 17 paragraph (1) of UUJN. According to Article 16 paragraph (1), notaries is required to act fairly, independently, honestly, and responsibly, and to work professionally without favoritism or influence from anyone (Asmara, 2006). With these regulations in place, notaries can earn greater trust from the community, and that trust is reinforced by the public's assurance of guaranteed legal certainty for their interests. Moreover, these regulations also serve as a means of social control within society (Prayojana et al., 2017).

As notaries, one must pay careful attention to professional behavior. The key elements include having strong moral integrity, with the performance of notarial duties being grounded in moral considerations. Even if high fees are offered, any action that deviates from proper moral standards should be avoided. Furthermore, notaries must act honestly with every client who comes before them and with themselves (demonstrating intellectual honesty), while being fully aware of their own capacity. They must refrain from making promises solely to please clients for the sake of retaining their business. In carrying out their duties and responsibilities, notaries is required to be responsive, perceptive, and sharp in thinking, and must provide sound analysis of legal phenomena within society. This enables a notaries to have the courage to take appropriate actions and make the right decisions in performing their duties in accordance with applicable laws and regulations through the products they produce, namely, authentic deeds. Additionally, notaries must have the resolve to firmly refuse to prepare any deed that contains elements contrary to law, ethics, and morals (Setiawan, 2004).

Notaries play a very important role in creating legal certainty and assisting the public in various civil legal matters. They are expected to carry out their duties with integrity, sound morals, and adherence to the Professional Code of Ethics. The Notaries Code of Ethics serves as a behavioral guideline that notaries must follow in executing their duties and responsibilities. Its enforcement is carried out through an oversight structure involving the Supervisory Council and the Honorary Board of the Indonesian Notaries Association. The supervisory council is responsible for imposing sanctions on violations of the code, including the possibility of revoking the operational license of a non-compliant notaries. These sanctions can range from verbal

or written reprimands, temporary suspension, to even dismissal in an unhonorable manner.

Notaries awareness of the importance of upholding code of ethics is very relevant. The code is not only a set of formal regulations but also reflects a notaries integrity, morality, and social responsibility towards the public. Violations of the code of ethics can negatively impact public trust in notaries profession and result in serious legal consequences for the notary involved.

Regarding violations of the Notaries Code of Ethics, the resulting sanctions include verbal or written reprimands, temporary suspension, and even dismissal in an unhonorable manner. Therefore, notaries must understand the consequences of violating the code of ethics and commit to performing their duties in accordance with the established ethical standards. In general, this research indicates that the existence of the Notaries Code of Ethics and its oversight mechanisms are crucial for maintaining the integrity and professionalism of the notaries profession. By adhering to the code of ethics, notaries can effectively create legal certainty, prevent disputes, and provide high-quality legal services to the community.

Notaries profession is a reflection of public trust in the work produced by notaries, particularly the deeds they create. In this context, the notary position is often referred to as a position of trust. Notaries are required to provide legal services in civil law to those in need. This service is broadly defined, encompassing not only the creation of deeds, the legalization of private documents, and legal consultations or guidance related to notarial matters, but also extending to various aspects such as facilitating public access to information regarding the requirements for creating authentic deeds and ensuring the courteous service provided by notaries and their staff. All these activities constitute the full spectrum of a notaries professional duties.

Methodology

This research utilizes a normative legal approach, which emphasizes the analysis of literature and secondary data, including both primary and secondary legal materials. Through this approach, the research explores and analyzes legal principles, legal certainty, and the laws and regulations related to *Aswaja* values and notaries ethics. The normative legal method aims to test and apply the legal principles and general norms that are relevant to the application of *Aswaja* values in the notaries profession. This research employs three main approaches, namely the statute approach, the conceptual approach, and the comparative approach. Unlike empirical research that uses primary data, normative legal research utilizes primary and secondary legal materials to address legal issues and provide explanations regarding

the needs that should be met within the legal context. As a literature-based research, the legal material was collected through library research and documentary studies. This process involved exploring the *Aswaja* values that influence notaries ethics and conducting an in-depth analysis to address the formulated research questions. This research is descriptive, meaning it presents the phenomena comprehensively in the aspects examined to provide a clear picture of the conditions and situations. The analysis was carried out by identifying similarities and differences in the observed phenomena, measuring their dimensions, establishing standards, determining the relationships among the phenomena, and employing other analytical steps (Hamzani et al., 2023).

Results and Discussion

The term ethics originates from ancient Greek. It comes from the word *ethos* (singular), which has various meanings, including a place of residence, a pasture, a pen, a habit, custom, character, sentiment, attitude, and way of thinking. The plural form, *ta etha*, means customs or traditions. In the Indonesian dictionary, ethics is defined as the study of what is good and what is bad, as well as the rights and moral obligations (*akhlak*) (Sup, 2020). Ethics is the science of the principles of morality, it is the study of morality or human behavior as it relates to moral values. Ethics can be explained in three ways, as the study of what is good and what is bad, and of moral rights and obligations, as a set of principles or values related to morality, and as the moral judgments about right and wrong that are held by a group or society. Therefore, the term "*ethics*" is also often interpreted as etiquette, courtesy, moral guidelines, and social norms.

Notaries, in performing their duties, are required to always base their actions on the laws and regulations applicable in Indonesia. Moreover, notaries is obligated to carry out their responsibilities in accordance with the agreed-upon ethical standards as defined in the code of ethics. This code of ethics restricts the behavior of notaries to ensure that they do not act arbitrarily in their practice (Koesoemawati & Rijan, 2009).

Professional ethics is a prescriptive branch of ethics and forms part of a specific system within the science of ethics. In a broader sense, ethics can be defined as the study of intentional human behavior in relation to norms. This perspective helps us understand that professional ethics is the study of deliberate human behavior as it relates to norms in professional interactions. It not only addresses the prescriptive norms within a profession, but also investigates the overall conduct and norms of notarial professionals in a comprehensive manner.

Notarial ethics in Indonesia play a crucial role in performing duties as public officials who provide legal services. The Indonesian Notaries Code of Ethics, developed by the Indonesian Notaries Association (INI), contains the core values that notaries must adhere to in their professional practice. Several key aspects of notarial ethics in Indonesia include the ethical obligations of notaries, who are expected to observe professional ethics in delivering legal services to clients. They must comply with the provisions of the Notaries Office Law (UJUN) and the notaries code of ethics. Notaries have a code of ethics because the notaries profession is one of the professions recognized in Indonesia under Law Number 2 of 2014 concerning the Notaries Office. The Indonesian Notaries Association (INI) maintains a code of ethics with a dual purpose, to regulate the behavior of its members, preventing any misuse of the specialized knowledge or advantages inherent in the profession, and to uphold the dignity of the profession (Mangesti & Tanya, 2014).

In Indonesia, the notaries code of ethics serves as a fundamental pillar to ensure that the notaries profession is executed with the highest standards of professionalism and integrity. This code is not merely a set of formal regulations, it embodies the commitment to high moral values, intellectual rigor, and a rational, critical approach to professional duties. Notaries are expected to operate with diligence, honesty, and impartiality, adhering strictly to all applicable laws and regulations. The framework provided by the Notaries Office Law outlines the responsibilities and authority of notaries, emphasizing the need for careful and conscientious practice, given their role as public officials entrusted with significant legal responsibilities.

The Indonesian Notaries Association plays an essential role in upholding these ethical standards. By enforcing the code of ethics, the association ensures that notaries maintain the trust of the public and that any deviations from the prescribed ethical conduct are addressed through appropriate sanctions. The code of ethics comprehensively addresses various aspects of the notarial practice, including the proper execution of duties, the fulfillment of professional obligations, and the management of relationships with both clients and fellow notaries. It also clearly defines the prohibitions that help prevent misconduct and the misuse of the specialized knowledge inherent in the profession.

By following these ethical guidelines, notaries contribute to creating legal certainty and providing high-quality legal services, which in turn reinforces public confidence in the notary profession. The careful observance of ethical standards is crucial, not only for the individual notary's reputation but also for the overall integrity of the legal system in Indonesia (Handayani et al., 2018).

The guidelines for notaries in performing their duties must adhere strictly to the Notaries Code of Ethics, which encompasses all moral principles. According to Article 2 of the Notaries Code of Ethics of the Indonesian Notaries Association (INI), the scope of the code applies to all members of the organization as well as any individuals who hold or execute the role of a notaries, both in their professional activities and in their personal lives. The performance of notaries has been regulated since the *Reglement op Het Notaris Ambt* in Indonesia, or the Notaries Office Regulations in Indonesia (*Staatsblad* 1860 Number 3 of 1860), which was later amended by Law Number 30 of 2004 concerning the Notaries Office, and subsequently revised again by Law Number 2 of 2014 concerning the Notaries Office (hereinafter referred to as the Notaries Office Law). All aspects related to the performance of the office, the jurisdiction, and the requirements for the appointment of notaries are clearly stipulated in these laws.

The Indonesian Notaries Code of Ethics embodies fundamental values such as honesty, justice, legal certainty, trust, equality, caution, and professionalism. Notaries is expected to maintain good moral character and uphold these principles in the performance of their duties. Failure to adhere to these professional ethical standards may result in sanctions, which can range from legal actions to the revocation of rights and, ultimately, dismissal, whether in a dignified or undignified manner.

The Honorary Board of Notaries, composed of members of the notaries professional organization, is tasked with mentoring, guiding, supervising, and correcting its members. This Honorary Board functions as a means of social control, ensuring that notaries carry out their duties with the highest ethical standards. Under Law Number 2 of 2014 concerning Amendments to Law Number 30 of 2004 on the Notaries Office, specific provisions regarding the supervision of notaries have been established, as outlined in Article 67, "*Supervision of notaries is carried out by the minister. In executing this supervisory function, the minister establishes a supervisory council. This council consists of nine members, drawn equally from three groups, three representatives from the government, three from the notary organization, and three experts or academicians*".

Supervision and examination of notaries are carried out by the supervisory council, which includes notaries members to ensure that the oversight is partly conducted internally by those with in-depth knowledge of the notaries field. The inclusion of notaries in the council means that some of the supervision is performed by peers who understand the intricacies of the profession, while the remaining members represent external perspectives from academia, government, and society. As the sole authority empowered to supervise, examine, and impose sanctions on notaries, the supervisory council is structured into three levels, each with its own authority, the Regional Supervisory Council (MPD), the Area Supervisory Council

(MPW), and the Central Supervisory Council (MPP) (Darus, 2016). Professional ethics for notaries is extremely important in enhancing the professionalism and dignity of the profession. This ethical framework ensures that notaries provide services in accordance with applicable regulations, thereby protecting the reputation of the notaries profession. *Aswaja* values are essential in everyday life, every profession is founded on a basis of responsibility and ethics that must be continuously upheld. *Aswaja*, with its social values, life norms, and humanitarian principles, plays a crucial role in the practice of notarial duties.

The foundational principles of NU religious doctrine instill a community-oriented attitude that reflects the core teachings of *Aswaja*. In its approach to society, *Khittah* NU explains four fundamental principles of *Aswaja* values, which consist of the attitude of *tasamuh* (tolerance). *Tasamuh* originates from a word that means tolerance. It refers to an attitude of empathy, mutual respect, and appreciation among people to exercise their rights. Essentially, this quality is inherent in human beings from childhood, although it still requires guidance and nurturing (Ibrahim & Darsono, 2002). This attitude of *tasamuh* involves being tolerant of differing views, both in religious matters, especially regarding secondary issues and areas of disagreement, and in social and cultural contexts (Harits, 2010). *Tasamuh* is an attitude cultivated within the values of NU to demonstrate mutual respect and appreciation for the activities of others. Fundamentally, the essence of humanity is natural disposition. A tolerant community is one that, in everyday life, eagerly seeks a broad and inclusive truth, remains open-minded, avoids fanaticism, and is unburdened in spirit. In other words, tolerance fosters an inclusive perspective and steers clear of exclusive, closed truth claims (Rouf, 2010). A tolerant attitude towards differing views is essential in all areas, including religious matters, particularly those concerning secondary issues or disputed interpretations, as well as in social and cultural matters. *Tasamuh* is an attitude of tolerance, that is, it involves valuing differences and respecting those who hold different life principles. However, this does not mean accepting or endorsing those different beliefs in order to affirm one's own convictions.

Second, amar ma'ruf nahi munkar means to enjoin what is good and to forbid what is evil. Etymologically, "*ma'ruf*" refers to what is known, while "*munkar*" denotes what is not recognized. *Ma'ruf* is defined as that which is acknowledged as good by sound reason and conscience, whereas *munkar* is something that is not considered good by either reason or conscience. *Amar ma'ruf* refers to instructing others to uphold the oneness of Allah Swt., to obey Him, to draw near to Him, and to do good to fellow human beings, in accordance with their natural disposition and for the sake of common benefit (Iwadh, 2006). In its literal and technical sense, *munkar* refers to

everything that is rejected, forbidden, and condemned by sharia, including acts of sin and innovations (*bid'ah*). It encompasses all that is considered evil, with the gravest of these being *syirik*, associating partners with Allah Swt., denying His oneness in worship or divinity, or rejecting His names and attributes (Ash-Shiddieqy, 2001).

Third, tawasuth and i'tidal. *Tawasuth* is the act of choosing a middle path between two extreme poles of thought (*tatharruf*), for example, between Qadariyyah and Jabariyyah, between orthodox conceptualism and Mu'tazilah rationalism, and between Salafi sufism and Falsafi sufism. In adopting this middle course, it is also accompanied by the attitude of *al-iqtishad* (moderation), which still allows room for dialogue among diverse thinkers (Zuhri, 2010). *Tawasuth* is an attitude of moderation, avoiding both the extreme left and the extreme right. *I'tidal* refers to the attitude of being upright or acting justly.

Fourth, tawazun, is the attitude of maintaining balance in service. It involves harmonizing service to Allah Swt., to fellow human beings, and to the environment, aligning the interests of the past, present, and future. In making various decisions, NU consistently bases its approach on *syura* (consultation). This concept takes into account aspects of balance and the common good (*al-mashalih al-'ammah*) when there is a difference of opinion, what should be prioritized is a rational debate oriented towards the common good (*al mujadalah billatihya ahsan*). *Tawazun* is the balanced attitude in all matters, including the use of *'aqli* evidence (derived from rational thought) and *naqli* evidence (derived from Al- Qur'an and Hadith).

Notaries must possess exemplary morals, strong character, and a personality that not only honors but also upholds the dignity of their office. They are expected to respect the esteemed status of the notaries position, adhere strictly to the laws governing their office, including their oath and the regulations of the Indonesian Notaries Association, and consistently exhibit professional conduct. Moreover, notaries should continuously seek to enhance their knowledge, extending beyond the realm of notarial practice to broader intellectual pursuits. In doing so, these values become the cornerstone for the ethical implementation in the profession, ensuring that notaries maintain public trust and contribute to the integrity of the legal system. *First,* this honest attitude endows a notaries with a high level of integrity. *Second,* justice, which entails equality and equal rights within the legal sphere, built on the concept of absolute and perfect justice that transcends both law and morality. A judge's fairness influences other qualities as well. When a notaries is capable of acting justly, he will also be wise and prudent. This wise demeanor fosters humility and upholds self-respect. *Third,* free will, although notaries are bound by established norms, Islam provides for free will in professional ethics, allowing them to decide whether to honor

or breach the agreements they enter into. A Muslim who truly believes in Allah Swt. will fulfill his promises and oaths in his professional practice. *Fourth*, accountability, which is a requirement stemming from free will. It means that notaries must be held accountable for their actions, serving as a check on what they do. Every individual will be held responsible in this world and in the hereafter by Allah Swt.

These values serve as the normative foundation for the ethical implementation of a notaries duties. In practice, notaries are expected to act with honesty, independence, impartiality, and a strong sense of responsibility. They must conduct their work from a single office located at their designated place of business, and this office should be the only one used for carrying out their daily responsibilities. It is also required that they display a nameplate at the entrance of their office in accordance with the applicable standards.

Notaries are expected to perform their duties, especially the execution, reading, and signing of deeds, within their office, except for situations that are legitimately justified. Furthermore, they are prohibited from promoting their services through any form of print or electronic media, and they must refrain from collaborating with agencies, individuals, or legal entities that act as intermediaries in client acquisition.

The first aspect is a caring and helpful attitude, which instills in a notaries a deep sense of compassion. For instance, notaries should prioritize service to society and the nation, treating every client with kindness regardless of their economic or social status. Moreover, notaries are expected to offer notarial services, such as the preparation of deeds and other legal documents, to those who cannot afford to pay a fee. This commitment to serving others is supported by the teachings of Allah Swt.

The second aspect is the attitude of *wara'*, which involves always being cautious and maintaining a high level of vigilance and dignity in one's profession. This means that a notaries must consistently guard the integrity of their office by adhering to strict procedures. For example, a notaries is prohibited from signing a deed when the preparation of the minutes has been carried out by someone else, and they are not allowed to send the minutes to clients for signing. Such precautions ensure that the notaries work remains free from any irregularities that could compromise the authenticity and credibility of the documents produced. *Wara'* is the act of abstaining from every doubtful matter (those that remain ambiguous), including avoiding things that are not beneficial to you, in other words, it means leaving behind an excessive engagement in matters that are otherwise permissible.

The third aspect is to avoid envy, an attitude that fosters a professional spirit and reflects well on notaries as exemplary public officials. This means that notaries must refrain from any actions aimed at persuading clients to leave other notaries for their

own services, and they are strictly prohibited from coercing clients by withholding documents that have been submitted, with the intention of forcing the client to use their services for the preparation of deeds.

The role of *Aswaja* values in promoting ethical relationships among notaries is multifaceted. An attitude of mutual assistance and respect fosters a spirit of solidarity and care among colleagues. Notaries are encouraged to actively participate in notaries organizations, thereby strengthening the bonds within the professional community. This environment of mutual support and respect ensures that notaries collaborate harmoniously, maintaining a familial atmosphere that benefits both their professional practice and the integrity of their services.

Avoiding envy and jealousy is another crucial aspect, as this attitude fosters professionalism among notaries and reinforces their standing as commendable public officials. Notaries are expected to protect and defend the honor and reputation of the entire notaries corps, while refraining from engaging in competition that harms their peers, whether in a moral or internal sense.

They must also avoid disparaging or placing blame on fellow notaries or on the deeds they prepare. If a notaries encounters a deed prepared by a colleague that contains significant errors or poses a risk to the client, it is their duty to report these issues in a respectful manner, ensuring that neither the client nor the colleague is adversely affected. Furthermore, notaries are prohibited from forming exclusive groups among themselves for the benefit of any particular institution, as this could prevent other notaries from participating, and they must refrain from improperly enticing employees from other notaries.

In the application of *Aswaja* values to notarial ethics, there are several factors that lead to the code of ethics being disregarded by notaries in the execution of their duties. This is due to both internal factors, which lie within the individual notaries, and external factors, which are the result of the cultural environment surrounding the notaries. There are several negative influences that can affect the implementation of the code of ethics. One of them is the influence of familial ties. In a family-oriented mindset, fairness is often perceived as treating all members equally, which can lead to favoritism and compromise ethical standards. Another factor is the influence of position, where the power and authority associated with a notaries role may sometimes lead to ethical disregard in professional conduct. Consumerism also plays a significant role, as a materialistic lifestyle can negatively impact a notaries decisions and actions. Additionally, the perception of the profession as a business rather than a noble calling can undermine the ethical foundations of notarial work. A notaries must understand that their role differs from commercial enterprises, as it requires integrity

and adherence to professional responsibilities. Finally, weak faith can also pose a challenge. One of the fundamental principles of professionalism is devotion to God Almighty, which includes fulfilling His commands and avoiding His prohibitions. Faith and moral consciousness serve as guiding principles that ensure notaries uphold ethical standards in their practice (Handayani et al., 2018).

Conclusion

This discussion underscores the critical role of professional ethics in the notaries profession in Indonesia. Ethics, derived from the Greek ethos, involves understanding what is right and wrong as well as moral rights and obligations. In this context, notaries are guided by a code of ethics, established by the Indonesian Notaries Association (INI), which ensures they act with high integrity and morality. This code covers professional duties, relationships with clients and peers, and specific prohibitions, and its enforcement through the supervisory council and honorary board helps maintain public trust and prevent abuse of authority. Moreover, *Aswaja* values from NU, such as *tasamuh* (tolerance), *amar ma'ruf nahi munkar* (enjoining what is right and forbidding what is wrong), *tawasuth* and *i'tidal* (moderation and justice), and *tawazun* (balance), further bolster the moral foundation of notaries. These values promote fairness and ethical behavior, ensuring notaries deliver equitable legal services. Ongoing education and periodic training on both the code of ethics and *Aswaja* values are essential for deepening notaries understanding of their moral and professional obligations. Consistent enforcement of the code through strict oversight and appropriate sanctions is vital to prevent ethical breaches. Additionally, collaboration among INI, educational institutions, government bodies, and other stakeholders can lead to more effective programs that promote high ethical standards. By integrating these measures, the notaries profession in Indonesia can continue to uphold high ethical standards, enhance public trust, and contribute positively to the enforcement of law and justice, thereby strengthening a just and civilized legal system for society and the nation.

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