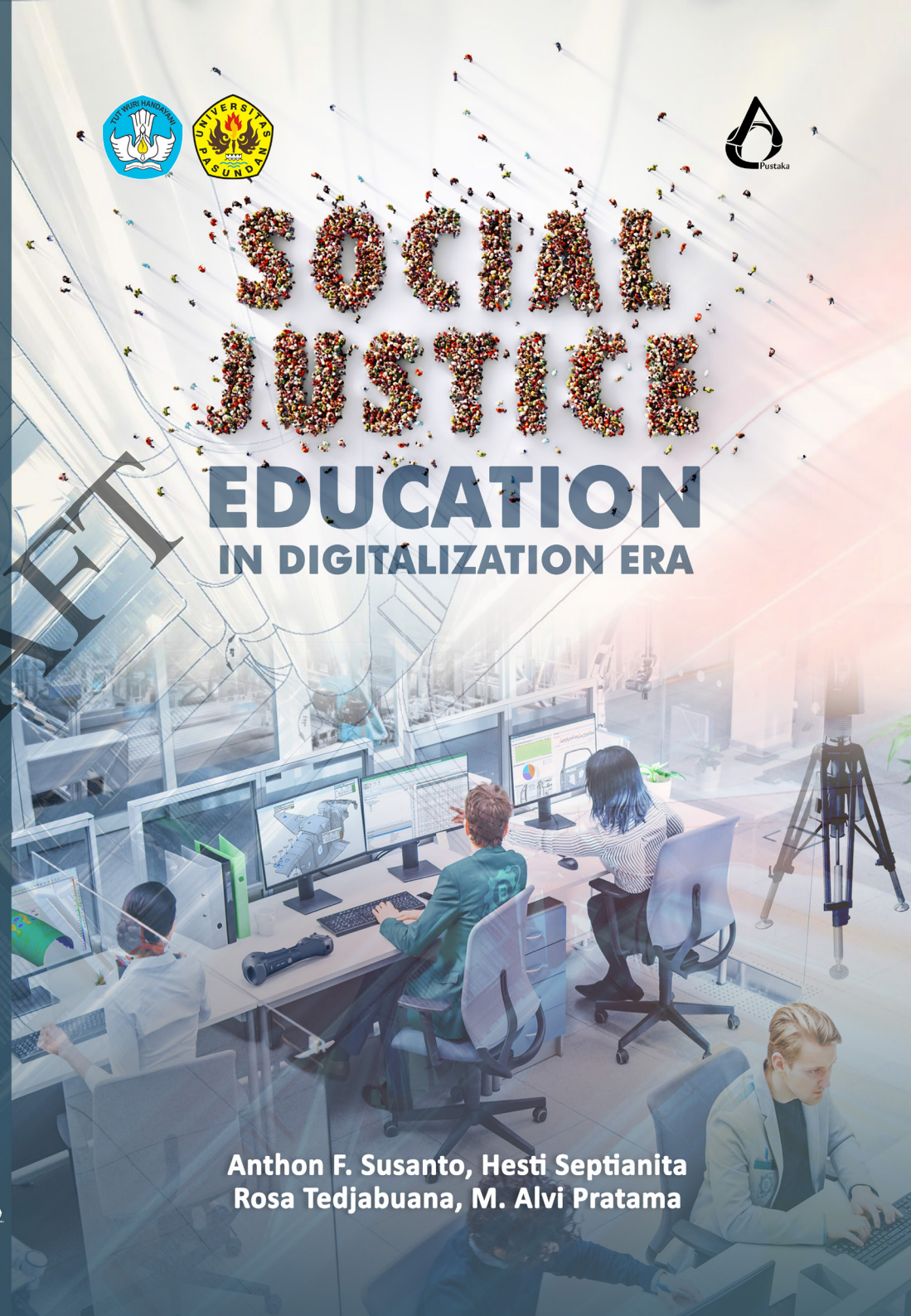# SOCIAL JUSTICE EDUCATION
IN DIGITALIZATION ERA

Legal education in today's global and digital era, is faced with very fast changes and is required to be able to adapt to the variety of extreme changes. Education must always update itself fundamentally and continuously in order to be able to play a dynamic, pro-active role, but still pay attention to aspects of its internal aspects, namely interests ranging from vision, mission, goals to be achieved, to curriculum updates. Amid massive information, business and industry expansion and the colonialization of sophisticated machinery, the spirit to look back at local values has always been key. On the one hand, globalization and digitalization provide many things, ranging from information disclosure and also acceleration, which is able to change the world, create a new culture of high-performance work, innovative companies, open families, high democratic participation and people connected through networks. Legal education based on local wisdom is a dynamic process that involves transformative relationships. Legal education must strengthen ethical reasoning, literacy reason, and strong scientific reasoning, and must instill the importance of ecological awareness/insight (ecological wisdom). The challenges of legal education in the future must take the positive side of the development of science, globalization and digitalization while avoiding its negative implications. Legal education must essentially be connected to the basic values of Pancasila, converging with technological developments and new thoughts that are integrated in legal education with the basis of wisdom.

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Pustaka

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Social Justice Education in Digitalization Era

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Hesti Septianita
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M. Alvi Pratama

Forewords

This book is a collaborative project done on the similar theme presented in each of authors' own fashion which completes one another. As a book born from a research project, this book contains two things: firstly, the theoretical aspect of the social justice education, concept of ideas, discourse, and the paradigm presented to support the foundation of the research; secondly, the technical application on how the theoretical concepts applied with students and counterpart's participations.

This book has its own strength about issues discussed and developed which displayed in an updated approach especially for legal education that needs an alternative model of education to produce qualified resources.

This book is written in English, even though it is not a book with international qualification, but the aim, none other, is to encourage the use of the foreign language. Hopefully, the book, even though only in few pages, can meet the expectation and hope for every one of us. We thank the Ministry of Education and Culture that has funded the project.

Team of Authors

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Introduction

Entering the era of change know as industrial revolution 4.0 or era of disruption whose machine is globalization, education business or industry comes into the most extreme stage with the development of education corporation under the (neo) liberalism ideology. Educational world is managed such a way following the law of the market (economic growth) with the high competition determined by the capital asset for the efficiency and productivity and is based on the acceleration principle (dromology). Education is like a huge mall or enterprise selling products sold. Even though education does not aim only profit, we have to admit that education has transformed into profitable business and promising tourism business and even is a strategic issue of economic growth of a country: expansion and colonization of ideology.

Education under the paradigm of acceleration loses their ideal form as described by our ancestor about Education. Digital acceleration has turned education into a-fast-food-like industry in which success is measured by speed, first come first served. Legal education cannot be separated from such condition. The concept of openness, equality, and success naturally is the jargon crushed by the acceleration. Globalization and digitalization are the machine of acceleration. Digitalization enables us to connect whenever and wherever. Learning process is the part that impacted most of developed technology. On one hand, education got facility especially when Covid-19 virus hit. All process of learning uses digital facility. Education shifts from material reality to artificial reality, however through the artificial reality, ideology developed in the Western World, especially liberalism and individualism easily erodes the values of togetherness, deliberation and collective works in education.

The main duty of education naturally educates the life of people, building critical thinking through open dan collaborative

learning. To accelerate the purpose, vision, mission, strategy, curriculum, and learning method should be adjusted to the needs and at the same time retaining idealism of academic freedom with morality of reformer. These two are important since education should protect itself from negative impact. Education should play in competition and become path finder or the agent of reformation to be able to make decision amid the competition. Educational corporation requires accumulation of the capital and power that can be combined and be more accelerative through digitalization. Therefore, education should play the main function as the medium to filter ideologies that may destroy the future of the nation.

Education should participate more in the construction of human resources who are more sensitive to the social problems and more focused on creating job opportunity and care more to the marginalized community. Legal education through social justice education is the step to achieve the objectives in which community is involved (collaborative) in learning process. Their involvement should be full in the activity to generate common concern, and the fulfillment of the better life. Social Justice education face a vital phase when the Covid-19 virus hit that ruined all aspects of life from the social, economic, political condition, and the dead of industry of goods and services. Social justice education is started to develop through online activities. However, in the course of the period, the learning activity faces obstacles, especially when is aimed to generate plural awareness, togetherness, empathy, sympathy, or care that is the essence of social justice learning process that cannot be running. X-Reality including metaverse if optimized can be one of the solutions to solve problems above. Writings in this book explain the issues even though still in early stage and development, they become alternative to consider.

The book consists of separate writings with similar theme of how to build and develop social justice based legal education by considering existing technology. X-reality based social education

is an option but an obligation at the same time that can give best alternative when community faces crisis. Through social justice education, the function of education as the medium to educate incorporating the digital equipment with the active involvement of the all students. These writings are the embryo of the process that continuously built and describe the phase showing that education will still be a challenge in the future and we still play the role as the creator that are able to turn challenge into opportunity.

The book consists of five main discussions, first is titled of **Identity Building of Indonesian Legal Education** describing the shifting in legal education in Indonesia, from liberal paradigm-based legal education into transgressive paradigm. This writing also explains about the development of future course of legal education in Indonesia considering the rapid development and change. The second writing discusses about the social justice education with basis of x-reality in a legal-meta education. The title of the writing is **X Reality Based Social Justice Education in Legal Meta Education**. It discussed about the three distinguished characteristics of social justice education. Each of which holds significance, strength, and weakness. The writing also talked about social justice education and the combination concept of online and x-reality can give a significant advantage.

The third chapter talked about the relation between social justice and local wisdom. This writing is titled of Construction Local Wisdom- Based Characters of Social Justice as fundamental part in shaping law school Graduates, which mainly viewed that Indonesian local wisdom can be the basis or foundation in developing social justice education especially when related to the development of logic of sense: empathy, sympathy, and plural awareness developed in the learning process.

Fourth, Hermeneutics of Virtual Legal Education in 360 Reality talked about the interpretation and meaning of virtual legal education where games and technology can easily be included into

learning process. Fifth, the last chapter discussed about how review on literatures can contribute to the development of social justice character in legal education.

At last, this collection of writings can be published under the Ministry of Education and Culture fund through the national competitive scheme of research. Hopefully these short writings can be the enlightment for us all. Happy reading! (Afs, Hs, Rt, Ma).

DRAFT

Contents

CHAPTER ONE

Identity Building of Indonesian Legal Education

(From Progressive Liberalism to Transgresive Religious Cosmic)

IDENTITY BUILDING OF INDONESIAN LEGAL EDUCATION

(From Progressive Liberalism to Transgresive Religious Cosmic)[1]

Abstract

Legal Education naturally is education of human and humanity viewing man in his "earthly existence" to appreciate his human nature or will make the humanity humane as such the vital relation is that world will be more humane, managed and maintain according to the relation between he himself and the creator. Legal education encourages man to understand dan be able to interact with reality of the world surrounding; legal education, therefore, should be able to develop human soul, in this case, is the entire creativity, passion and creation. Legal education is closely related to the development of morality of the law enforcement to be able to improve the performance and professional skill in the law enforcement. To support the concept, legal education should always improve the quality of human's life.

Method used was multi-method such as philosophical method using hermeneutic-deconstructive approach; conceptual approach by developing creative ideas through heuristic analysis; method of critique on text to see the new possibilities that can raise in the

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[1] Ditulis oleh Anthon F. Susanto dan telah di muat dalam *International Journal of multiculturaland multireligious Understanding*, Vol 8. No. 2. 2021.

development made. Philosophical approach can help us to enter into the most essential/fundamental area of the issue developed.

Transgressive legal education is human education in the context of Indonesia with the soul of Pancasila. Transgressive legal education is an education to develop moral or conscious to underline the enforcement of the law upon society so that man will aware of the existence of the creator and is able to encourage the development of persons to be critical, tolerant, open, sensitive, and care towards the social problems and law enforcement.

Keywords: *Legal education, Transgressive, human education*

A. Introduction

Legal education has been one of the main issues since mentioned by Mochtar Kusumaatmadja (1986), that at the beginning of independence, legal education was merely a training to memorize statutes (textual) as a necessary for the job market. Consequently, the graduates were only labors of law. Along the emerge of new understanding, gradually legal education shifted to focus on the benefit for the society. The education, therefore, developed to have a clear orientation. The 1993 curriculum, for example, was formulated to fix the course and purpose of the legal education by providing standards and guidelines (Mochtar Kusumaatmadja, 1994). Legal education that are able to adjust to the changes at the time. Has the spirit and aims been realized today? Parts of the purpose has already been achieved but other parts are still an on-going process. However, the ultimate essence of education still needs more attention.

To what course is the Indonesian legal education is heading after these 50 years? Entering the 21th century, the second century of the paradigm shifting that was mentioned by Reinald Khasali as disruptive (Rhenald Khasali, 2017, p. 301).

Is there the blue print or model that can be held on to? What contribution that legal education provides to response to an acute legal and social problem? Is the education directly correlated with the (quality) of law enforcement? Is legal education freeing and educating? Is legal education adaptive to the changes? Does legal education has sensitivity towards the environment? Is this and that? In short, should legal education responsible for all above problems?

Since rationalism firstly introduced by Descartes (modern philosopher), legal education has been strongly influenced by this paradigm. Modern legal knowledge with human reason as the center is the main support of legal positivism that is a school of thought separating moral from law, as the strong influence from the domination in way of thinking of Descartes who was dualistic and reductionist. The segregation of human and nature, where man is treated as the master of the universe has degraded the truth. It is blamed for putting the earth in crisis, the decline of water resources, deforestation, the extinction of thousands of species, the thinning of the air resulting of long-term effect on health. All are the result of uncontrolled human acts. A theologist, Daniel Maguire, urged that if the trend continuous, we will not survive and this is qualitatively new and epochal (Audrey R. Chapman, 20017, p. 21). These all were so accumulated that was causing permanent damage (Audrey R. Chapman, Rodney L. Petersen, Barbara Smith Moran, 2007), therefore the life in the future (is predicted) earth is unworthy (David Wallace Well, 2019). The theory of Descartes received great deals of criticism and rejection in his later theories, mainly from those who integrated the relation of man, God, and the universe. Among them are Paul Davies (2002, 2006, 2012), Fritjof Capra (2001, 2010) and Gary Zukaf (2003), Bruce Lipton (2019), Greeg Braden (2018) and more others.

From this moment on, we will be in web/internet era generation-5 marked with early artificial intelligence technology (Ian Parson, 2018,p.xiv-xv). Changes of behavior, culture, the work pattern of organization/company/bureaucrat are other phases explaining that the change cannot be understood through old paradigm but through the new paradigm (Onno W. Purbo.2003;p.15). The wonderful life of scientific findings and technology (Carl Sagan, 2016) along with the economic development was portrayed dynamically with the emerging of the new power in Asia (Kishore Mahbubani, 2011). All are out of man's control.

Higher learning (University/law faculty) whose unlimited financial source and wide access of power is easy to optimize the advance of technology for the learning; however, most are still in darkness. Some even have no clue about the nature of the change itself. Problems often dealt with by law school who's busy to calculate the ratio of teaching staff, the benefit of the lecturers, almost collapse building, spotlighting accreditation and continuing disputes over the ownership of the university or the school.

There is correlation between legal education and law enforcement. It is said that legal education is the upstream of law enforcement (Judicial Commission, 2012). Outlooking the performance of law enforcement, it is consciously upsetting that every information displayed on media shows the problems of moral and conduct. Law enforcement crisis in Indonesia is due to some factors: dominance of the power in judicial system, economic yearning, and bureaucrat pathology (administration) of judicial service. Education cannot be running well and the nature of education becomes the part of legal system supporting the law enforcement.

Most of the expertise, about 50%, of law enforcement are molded in university. It can be said that the quality of the graduates with the technical skill possessed can stand in the same line with any skill training in Indonesia. Most of the higher learning succeeded to create professional independency for their graduates. However, it can be the pitfall of the law enforcement in Indonesia. Is it because it so focuses on the development of skill that the aspect of moral and conduct is abandoned? Might law school be a culprit of the moral crisis? Moral crisis occurred when rapid changes are not balanced with the ability to adapt and modify. A gap between the advance of technology and affordability; the development of science and the life necessities, and many more is created. This moral crisis can generate crisis on trust, authority, economy and also law. People do not trust law and its law enforcement. Moral crisis, naturally, creates various crisis in a domino effect way. It flows and end up in identity crisis. It is the most severe crisis of the century of which, moral crisis generates "mass delusion" in law enforcement which Simon Blackburn called as false consciousness (Simon Blackburn, 2004, p. 50-51). Law enforcement operates behind mask and plays parody to cover the truth and justice.

Legal education policy in Indonesia, can be seen gradually by, for example, paying attention to the ideal goals stated in the National Education Act: educating the life of people including to fix morality and behavior. This policy, later on, is interpreted into more practical regimes, from implementing regulation to technical circular on how to manage legal education, and even to the curriculum to implement by universities that naturally is not separated from the policy of education in general.

From our understanding, education of moral and conduct is still the homework many universities and law school have to do. Problems with internal of the universities are still not manage sacrificed the morality aspect. Some universities and

faculties gradually reduced some of their non-legal subjects and added more lawyering skill training. If there was, the percentage is miniscule and limited. Law school more focuses on dispute settlement technique, case analysis, legal opinion, and legal drafting. Structure of reasoning is more on syllogism, or deductive and inductive logic and legal reasoning and legal construction. Important but it is not enough.

In a large scale, people agree that the best way to improve people's quality is through legal education. The process, however, is not that simple. We may agree with the policy on legal education, but the problem is that some people are against legal education producing (side effect) lawyers or graduates reflective to the life of public (Gregory Leyh, 1992; 2008), something considered uncritical towards the relation between the legal learning and public learning (James O Freedman, 1885, p.741). This writing raised some crucial issues such as (1) the position of legal education amid the liberalism and new capitalism; (2) Course and the development of legal education in the relation with Indonesian identity and personality; (3) The construction of transgressive religious cosmic of legal education.

B. Methodology

Method used in this writing (1) philosophical method using hermeneutic-deconstructive approach (2) conceptual approach through development of creative ideas with heuristic analysis. (3) critique analysis on text to find any new possibility that can occur in the development. Philosophical approach can help us to enter into the most essential/fundamental of the issue. Philosophy always concern about the nature of thing. In this research, method of philosophy through hermeneutic deconstructive approach analyzed basic ontology of legal education to consider reason/logic behind legal education (Anthon F. Susanto, 2010, p.

120-123). What becomes the idea and hope for the future legal education, and other essential aspects and other intertwining aspects. From the wide range of reference, it then is compiled and interpreted through analysis.

Conceptual method presents relevant doctrines to be integrated, combined into relevant model with targeted purpose. This method, naturally conceptualizes various ideas combined or convergent into the new idea (heuristic method). Critique analysis on text is used as dissecting knife to exam the weakness and strength of the concept/model/idea proposed to understand the relation between legal education and law enforcement. Consilience model of three merged approaches and triangulation (Anthon F. Susanto, 2015, p. 213), common leap when the three approaches are used (Anthon F. Susanto, 2007, p. 67; 95), and some other approaches as well.

The approach used is described in below figure.

Figure 1
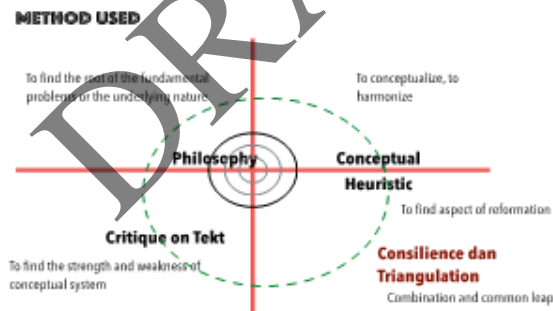
C. Findings and Discussion

C.1. Legal Education amid Contemporary Ideology

Historically, the mark of changes happened today was predicted long before with regard to history and

the spread of ideology that follows global development. Invention on internet, followed by the development of cloud space created people addiction to digital ware or gadget, high-speed computerized system controlled by intelligent robot. It gave hint to what will happen to future education. Dominance of artificial intelligence has entered the field of education including legal education, consequently innovations in education world and incredible acceleration on data presentation/learning materials occurred because everyone can access data easily everywhere: a concept of "Freedom Learning". Deco or digital ecosystem will be a new ecosystem of the world, therefore gadget such as tablet and laptop are two of must have gadgets. It can be claimed, thanks to the hard work of science, that development of education through technology which has not yet accomplished since thousands of year ago has finally achieved. Everything is sophisticated, luxurious, complete and fast.

Addiction to digital technology triggered by the accelerating machines leads to significant changes in method of data finding and the ability to re-compiling. Learners learn more effectively as data are displayed and presented before them by smart machine. This phase explains that education is entering into the life of DECO or digital ecosystem. The space of education is open because everything is inclusive and we are motivated to be ready at all time for silence means death. However, digital world also provides room for new crime, sophisticated crime motive, and other offense (Agus Sudibyo, 2019, p.1-3). This is paradox of reality that technology, on one hand, is highly relied on while on the other hand, all private data are easy target of cybercrime.

Acceleration is a new machine operating in digital world of fast, efficient and effective. First come first served, those who slow will be left behind. Those with more access

to information will survive for in this era, information determines the level of intelligence. McDonald's chain stores developed in the 90s are now the heart of (legal) education system in almost all part of the world. Capitalism and liberalism are reborn inside new package and stronger power. Ideology of competition in education, liberalism, and capitalism develops into new power (Agus Nuryatno, 2008, p. 66-dst). Through globalization (with acceleration machines), neo-capitalism and neoliberalism run down all who tries to fight against.

Higher learning is shifting into business corporates, education inside Malls, education institution owns Mall promoting malls owned by the institution. Some universities openly explained that they were under or sponsored by a business corporation. While, foundation that initially was considered as non-profit organization, is now becoming an institution managing profit-oriented education. This business corporation succeeded to exploit intelligence by conducting brainwash. Nationalism fades away, people now are easily divided and infiltrated with any ideology. This is a new imperialism when the partition is lifted, all locals become global and the survival ability is determined by how far is our commitment. But in the end, aware or not, all will be crushed down by the new form of capitalism and liberalism. Worse, erosion of moral-spiritual is in all aspects of life. (Mark Slouka, 1999, p. 14)

Human faced their turning point of their spiritual reality that took over the spiritual, religion, and believe. Holy text will be replaced with texts and pictures on Tweeter, Facebook, or Instagram. Believing mystics is then changed to unimaginable game simulation, imaginative superhero, and fantastic pictures. People spends long time on computer to satisfy their passions instead of going to churches. Education

will become a ritual game: a game to play the game. The players are each one of use, the agent of change of the giant corporations such as Microsoft, Google, Apple, Samsung, and many others (Jeffry L. Cruikshank 2008. David A. Vise, 2006). When the game is playing on, in the end it creates or forms consciousness of digital universe (Jeff Zaleski, 1999).

People are persuaded with entertainment and luxury. Big-scale economy is mostly run by giant corporation and digital technology, digitalism will become consciousness (Jamie Notter & Maddie Grant, 2018, p. 9) (Yuswohady, 2019). In this position, optimism is raised, but at the same time life and values on humanity fading away is being a concern. Alec Cross explained (this we can apply to the reality of education) that development of organization or industry in the future is a challenge. The question is whether they can adapt or become extinct (Alec Ros, 2018).

Acceleration is a machine working in this century. Generation Z and millennials with jargon digitalism spirit of openness, and the believe in flexibility has encouraged massively the used of social media as the main space for interaction. Since the bang of printing machine era in 16th century lifting the spirit to read books and even causing the explosion of publication (Asa Briggs, & Peter Burke, 2006), a new blast triggered by the spirit of William Gibson in his novel "Neuromancer", that there is no more paper and books and the letter e- (bike, book, shop) is attached to almost everything. Life (reality) is convergent and social media is the new model of life changing all aspects of our life (Nicholas A. Christakis, & James H. Flower, 2010, p. 19).

The future of Indonesian legal education is not easy to predict; however, it is not impossible if we want to detect the symptoms today. It is possible that future will

run for about 30 or 40 more years. But what will happen to the world of education today predicted from the symptoms is that "education is often related to the development and the progress of "education developmentalism" community has created a big illusion as in reality it is not walk side by side. Construction of ideology behind the education often change the course and even break the development chain that should be run parallel with the reality of necessity. This is paradox. On one hand, more and more universities are at world rank in are at high place. On the other hand, education seems having no correlation with the effort to fix morality of people especially when related to problems of economy, politics, and social. But does education want or get prescription/remedy as the balancer in the middle of the attack of various ideologies manifest or laten (William F. O'Neil, 2008).

It is described that the asset of education is lessen. The stock of education is now owned by other people, consequently the poor is struggling to get facilities. Educators are buried in their research projects in all forms as such only few are for the sake of the marginal community. Perhaps, it is only about 20% of the research can be beneficial for the poor. The rests are kept and piled up in library book racks of the universities. The policy on education is a dilemma when the purpose of the regulation is difficult to realize. The education management is facing hyperregulated where many rules are overlapped, corruption committed, tension continues to occur between bureaucrat and politician

C.2. Education in the middle of Liberal Law and Positivism

Liberal law, naturally, is the pulse of today legal education. Almost all law schools, universities, faculties, and higher learning (law) teach liberal legal system as

legacy of history and global development. Historically, there were fundamental difference throughout the course of the history of legal education in liberal countries. However, there are similar problems that is multiple personality of legal education. On one hand, law school offers professional training enabling their graduates to carry out their work in the society. On the hand, however, the professional mission always walks side by side with rhetoric that law is liberating study. The two that did not work well. Legal education, on one hand, produces professionals with orientation to fill the job market in the society. Learning process aims to produce graduates with skills and technical expertise (Satjipto Rahardjo, 2009, p. 20), of which are, in general, so bound with rules and regulations that they carry out their profession under the rules that binding. On the other hand, education teaches about freedom rejecting the hegemony of positive law/the regulation.

If we trace to the root of liberal legal education in the West, we can refer to Langdell for the leading actor through his approach in professional in legal study. Langdell applied classic orthodox approach (Thomas Gray,1983p.1) where law as a scientific conception set aside non-legal perspectives discussing law, including sociological, historical, and economic legal phenomenon as developed by his mentor, Hans Kelsen. Classic Orthodoxy is an approach to understand and teach law and the system from within. This teaching was developed in America and changed the curriculum and legal education into professional education in 1900 (Robert B. Steven, 1983, p.39) whose influence are still strong in Indonesia today.

The desire to repair and reform legal education to be more functional and hold a clear identify had been done long before the independence of Indonesia. Paul Scholten, one of scholars concerned about this tried to compile a guideline (in

1924) containing (a) independency, and identity of Indonesia, and (b) its application with the orientation to the needs of Indonesian people itself. However, in fact, the application still follows the education policy of the Dutch with European-Continental type of legal system. The policy is top down since education is centered in Universities and Faculty under the statute-based legal system. This is difference from its counterpart, the common law system that (at that time) was more bottom-up. Legal education in Common Law countries are mostly taught outside the campus, at the professional institutions through internship and externship.

At the next stage, legal education began to breath the new air and was directed to make a new re-orientation particularly post-independence era marked with the raise and emerging seminars and study centers in the universities and faculties. The influence of common law system began to sink in, for example the model developed by America of which was marked with graduates from ivy-league universities in the United States of America and made it as comparison. It is recorded that Indonesian scholars such as Mochtar Kusumaatmadja, Satjipto Rahardjo, Soerjono Soekanto were graduated from such reputable universities in USA. However, education in Indonesia dominantly direct the skill to apply the positive law (statutes) (Satjipto Rahardjo, 2009, p.28). For this, Satjipto Rahardjo threw a critique that legal education had not yet if not at all been humanity oriented. Even though gradually, in later years, science-based legal education emerged as the complement to practice-oriented education at postgraduate and doctoral level, however the heart of learning process is still under the hegemony of liberal legal system that contains more doctrines in hollowness.

Recently, legal education enters crucial moment that is the co-optation of corporation in education (with the

spirit of liberal law). Then, business on education era begins through jargon of globalization and ideology of neo-liberalism and neo-capitalism. Education becomes money machine while university/faculty is the brand name. Higher learning (law) is part of business unit at the foundation level or certain corporation. This is naturally that education is always at the center of power (HAR Tilaar, 2009).

There are three impact from the domination of capitalism over education (1) education practice supports more the economic control and the elite; (2) science merely aims for profit rather that creating better quality of life; (3) the victim is the values of social justice and human dignity (Anthon F Susanto, 2015, p. 36). Through globalization, corporation, system of capitalism, and liberal individual, legal education became hegemonic over all aspects of social life of society for general principles, norms, doctrines, theories and all are always deconstructed through the Western perception. Global trading cooperation started to enter AFTA, NAFTA, WTO creating *"Global Intellectual hegemony".*

Legal education under liberal legal system which principally is legal positivism, finally establishing the culture of positivism that is technocratic-rational culture with two main characteristics: conformity and uniformity (M. Agus Nuryatno, 2008). Conformity directs the learners to be passive and adaptive to text (book) and context (reality of life). This is potential to degrade the critical thought. Simple learning process and one without critique and production of knowledge will be linier or one way. The learning of positivism holds characteristic of uniformity that takes part in creating one dimension of human and society.

Positivism-based education with foundation of liberal law is not oriented to the goal of ethic-humanity since in this

tradition, values and interest should always be separated from law. Consequently, the consciousness aspect of critical historical of people in legal education does not only affect the building of subjectivity of the learners, curriculum designer, learning process, adjudication, and perspective on (legal) knowledge. Even at the end, when they are graduated, they dominate the system of law enforcement. Learning based on positivistic approach with model of rational-positivistic paradigm regards law from limited perspective which is rules and logic. The values only serve the pragmatic-technical interest. Law is deemed as the region of norms that is value-free, objective, and universally valid. Positivistic-based legal education puts educator as know-everything individual while learner is an empty glass.

This problem is because learning process is more of a process of how to possess and accumulate knowledge rather than of how to understand, criticize, produce, and apply the knowledge as the tool to change the reality (Paul Alman, 1998; M. Agus Nuryanto, 2008, p. 60). No doubt that this type of learning model has an investment to degenerate critical subjectivity since legal education is orienting their students to legitimate and strengthen the knowledge and social system without providing critical vision necessary to articulate their voice and to shape their own history and destiny; Positivistic legal education provides contribution in making the reflective critical reasoning needed by man to participate in their social life shallow. Principally, positivistic legal education has indeed encouraged a pretty progressive development generating liberalism and capitalism of the education and making the law enforcement individual, liberal and capital.

C.3. Understanding The Philosophical Root of Legal Education

Naturally, legal education is education on human and humanity. Discussing legal education as education on human, we are entering into the understanding of personalistic human philosophy. That man holds basic structure and what determining the structure are: (Alex Lanur, 2000.p.84). 1. Man as physical-spiritual creature; 2. Man is a creature of social-individual; 3. Man is a free being; 4. Man is historical animal. Meaning that a man at least should include all the above aspects. Legal education should perceive man in its existence, its existence in the earth because world is naturally an extension of human corporal (physical) to comprehend the humanity or to make human humane. Therefore, the essential relation is that the world will be more humanized, processed, managed and maintained according to the relation of itself and the creator. Legal education, then, encourages man to know and able to interact with the reality of the world surrounded; legal education, therefore, should be able to develop the human spirit in a sense that the entire imagination, feeling, creation.

Legal education is related to cultural transformation that culture and education are two vital issue intertwining in order to improve the quality of life. On one side, the development and preservation of culture is taking place in the process of education or requiring educational engineering, while on the other side, education demands the system of culture as the root and support of the existence of the culture. Development of culture requires the freedom of creativity while education needs firmed stability of culture (Baharuddin & Moh Makin,2011, p. 13). By realizing this, man can aware, understand and love each other and bow in front of God. In this stage, this leads to education model that is expected to be a real humanistic.

When discussing education in *stato sentris* where state determines every aspect, education will fall down and be indoctrination. Therefore, if education pays attention to the individuality of human, gives room and role to the creativity, talent, and the needs of learners, education will be able to stimulate source, creation, and imagination and their creativity. In other perspective, relation of individual with their surroundings, learners will adapt themselves to the environment and help to develop independent and responsible persons that can encourage novel researches and breakthroughs in law field that has great implication on law enforcement. On its social corner, legal education will be able to encourage learners to communicate with others. This will become a nurturing process for them to able to recognize local law, moral values, unique values so that they will be able to always be positive and, at the same time, critical.

Legal education can encourage its learner to be an individual who can take role, determine, decide, and control upon negative influences. This places legal education no only to train skills and expertise, but also to build characteristic and life skills and encourage learners to be able to embrace their life and to be responsible so that they will not be follower but smart in deciding their choice instead.

Man is flexible in the process of its development either of biological or psychological. In this stage, it is important for learners to identify their national identity, historical background, and of course, the main principles. Legal education will, therefore, holds a clear identity that can be recognized from the ability of learners to creatively guard, preserve, pass on the tradition they inherit. In this part, we have two points of view that is crucial to combine: digital universe intelligence, a body of intelligence that is united and combined by technology. It is a super intelligence that is a

combination of men using high speed internet and education of humanity trying to glide inside the identity of the man to rediscover the nature of Indonesia legal education.

C.4. Transgressive Religious Cosmic in Legal Education

Crisis of Indonesian education needs a serious attention, particularly in reconstructing the idea of the predecessor of Indonesian education so that it can adapt to the development and utilize it as the power to change and to compete at the same time. This option is inside us trying to explore possibilities for the unique and complex spirit and ideas of Indonesia (R.E. Elson, 2009). This idea is not implemented in a romantic-ideological way but rather by showing discourse or narration living in society in Indonesia to re-build optimism. We all are responsible and naturally, education should be responsible to at least shaping the character of Indonesian. Education should provide solution to so many ideas that should be advocated because naturally, education is essential for the process of humanity in a civilized society.

To emphasize the above mentioned, this writing showcases the more reasonable paradigm on the endeavour to re-construct legal education. A new pathway called Transgressive Religious Cosmic Legal Education is required whose characteristics as follows:

Concept of Transgressive. This concept is used by adopting the doctrine of Gordon Rixon in his book *Derrida and the Lonergan on Human Development*. The meaning of Transgressive can be articulated as beyond progressive (Anthon F. Susanto, 2019, p.59-62). The concept is adopted and modified from that of Gordon Rixon (Anthon F. Susanto, 2017, p. 21) that is a strategy to reveal the process of interpretation as such it does no longer depend on the

original text, but rather is out and beyond the meaning of the text. The concept of transgressive, naturally, was derived from the word transgress meaning a process beyond logic or binding rules. If the concept is adopted in reality of education, logically, it is a paradigmatic way in which legal education should be free from the bondage of liberal model of legal education that is positivistic.

Transgressive concept of education, principally, tries to plant the seeds to understand the values of anti-stagnation so that education in universities and faculties can be the agent of change and benefial for the society. Transgressive concept differs from progressive concept. However, both contains meaning of development process. The word progressive means structured progress or a progress that is based on set structure (Anthon F. Susanto, 2019. P 59-60). Progressive is a gradual development that is on the track of the development therefore the concept of progressive, actually, is a process of development in a controlled process. Progressive means that the progress is not linear but rather accelerative. However, the meaning is the accelerative development is still in a set corridor; a progress that occurs inside a structure or shell covering as illustrated below.

Figure 2

Progressive and Transgressive

Definition of Progressive

Gushef development structural movement, movement-and-stage order.

Free flow, beyond structure-keeping the structure, within and out of structure, Disorder

Definition of transgressive

Figure 3

Illustration of Definition of Progressive

Changes in the progressive meaning is that there is no liberating aspect but rather a change under a non-liberating principle

Changes within the structure and is limited by structure

Structure

Transgressive concept is different. The development meant here is a bound trying to leap out of the shell or structure that is holding it which then may create the structure cracked. However, the broken structure means that the development is entering a new structure that is different from the old one. Then it creates its own structure or gets out from the old structure to create the new one. If then a confinement occurs by the new structure, the development will again jump out and find the other structure or create a new other one. It goes on and on and process repeats unlimitedly as showed in below figure.

Figure 4

Illustration on the definition of Transgressive

leaping to be out of one structure to be into another structure; leaping pithing structure as such with out permanent or dominant structure.

Structure

Liberating concept enables to be out of the confining structure
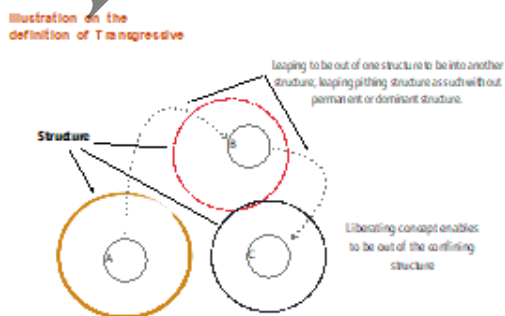
Cosmic Religious. The term religious refers to the concept of a strong religiousness, a bondage between one and his believe, also a tie between one and his ancestry/tradition and the ecosystem or area where he lives. Cosmic, in general, is defined as universe/cosmos. In this part, religion is a relation between man and his creator and the cosmos. Cosmic should be understood as the universe while religious is the relation/bond; the relation of human and the universe/cosmic; interaction generating meaning. The concept of Satjiko Murata on the marriage of the macro cosmic (heaven) and the micro cosmic (earth) implemented in the marriage of human, between man and woman, between Yang and Yin is the form showcasing the concept of cosmic religious (Satjiko Murata, 1998.p. 197).

The reality of man's spirit, the awareness bound by the universe. The concept of cosmic religious can be described as the believe of traditional community or local wisdom that later on becomes the guidance and the conduct in their life. Local wisdom always expresses the bond of individual, community with the ecosystem sourrounding; the bound with the Creator that we can still find in the tribal community such as Sunda, Atjeh, Padang, and others. Indeed, this concept specifically refers to the reality or context of Indonesia on the plural awareness, care and sensitivity, the love of the homeland, the value of unity, justice and ultimately the relation to the Creator. These values are manifested in Pancasila as the soul and the idea of the nation of Indonesia.

The bond generates believe. When our behavior is inappropriate, universe will make a restoration to keep the value balanced. This is a relation of cosmic religious. The concept of cosmic religious is the concept of biological, anthropological, ecological and even spiritual concept. Bruce Lipton, a cell biologist discovered an amazing life of cell that

gen, cell and organ are always related to the environment; that the cell attentiveness towards environment does determine the mechanism of life (Bruce Lipton, 2019.p. 18). The research developed led him to enter into a new science of life and the nature of humanity; empowering society to control their life and taking part as the creature of harmonious future earth. The same thing was argued by Gregg Braden that the attentiveness played an important role in the existence of universe. Man is an artist and its creation at the same time (Gredd Braden, 2018. p. 11)

This concept was applied in legal education to view the strong relation of how man and his selfness, and man and his creator become the guide in living the life. Morality and ethic become important for us to hold consciousness. This is the main concept that should be established by legal education: human education. Transgressive legal education is human education that is education on conduct; of how man interacts with other human and with his God, and with the environment. This kind of legal education will bring us to some crucial thing. Legal education is a moral-based education that can encourage the students to be sensitive and hold consciousness. The concept of morality in education, no other, is a fundamental concept in which scientific and professional education are parts of some specificity; however, the essence to be build is the academic and professional ability can be guided by morality. The concept of cosmic religious, indeed is the morality of human towards Allah and the environment, as the Prophet Muhammad was the messenger of that "We have sent you forth as nothing but mercy to people of the whole world" (QS. Al-Anbiya:107).

The leap of intelligent. The leap of intelligent underlies the paradigm of transgressive legal education.

Legal education of positivism culture is more oriented to the single intelligent that is reason/logic in which ratio become the parameter of the truth of everything on law. The process of reasoning on both text and legal context will be correct if the parameters are rules and logic. The scientific truth in law is measured with rational parameter and can be proved empirically where law at all time is understood as a system of rules where logic is the structure.

In the concept of transgressive legal education, there are other intelligents can be used other that IQ-Intellectual Quotient such as Emotional Intelligence (Daniel Goleman, 1993; 1999) and Spiritual Intelligence (Danah Zohar, Ian Marshall, 2000). If we see what has been developed during these 20 years, the concept of single intelligence called IQ has no longer dominated the model of intelligence in legal education or even the practice of law enforcement. The domination of IQ as the sole intelligence was criticized and denied from its existence considering that man is given so much intelligence inherent inside himself. Man is not merely a rational animal, but rather is a thinking and imaginative one; a creature of race and meaning (Agus Efendi, 2005, p. 3-12). If we take some findings of research done by, for example, Gay Hendrick and Kate Ludemean, or narration conveyed by Bob Galvin, there are other forms of intelligence such as spiritual non dogmaties and "the care for others" (Agus Nggermanto, 2015, p. 13-14). Howard Gardner suggested that intelligence as what he called multiple intelligence, requires instruments to evaluate the various intelligence in education, not only linguistic and logical intelligence as the dominant parameter today (Howard, Gardner, 2003, p. 26-dst).

Long before Descartes argued "cogito Ergo sum" (I am thinking, therefore I am) to hypnotize the world, Prophet Muhammad SAW had already suggested the center of

existence to determine the quality of selfness of man that is "Qalbu". Qalbu means a source of spiritual consciousness and equals to consciousness. With qalbu, man is able to think, understand, comprehend, and determine which is good and bad. This potential intelligence is called prophetic intelligence (Hamdani Bakran Adz-Dzakiey, 2005, p. xiii)

What defined as transgressive concept of intelligence is none other than to integrate the concept of all intelligences: IQ, EQ, SQ which Boobi DePorter called as quantum intelligence which every single person actually possesses brain potentially as big as Einstein's. It is up to how we manage it. The transgressive concept tries to go beyond that by making a leap to combine the intelligence of human as a whole with the intelligence of the universe that is super intelligence such as intelligence possessed by every individual integrated through high speed internet. This can be seen in below figure.

Figure 5
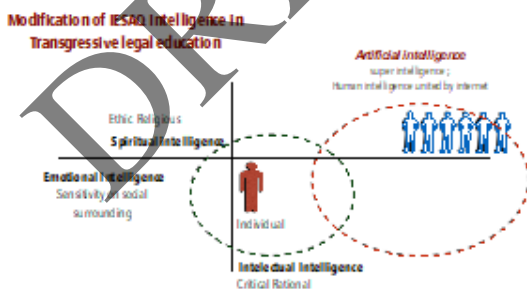
In a more detail legal education, it can be seen as follows:

Figure 6
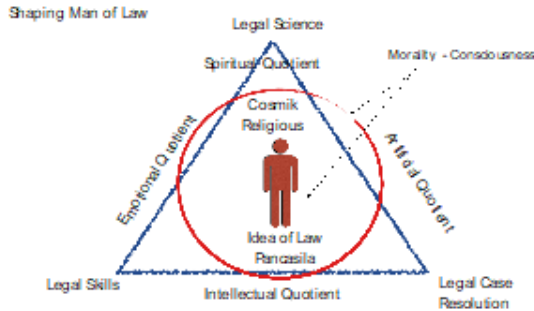
D. Conclusion

In the last part of this writing, it can be concluded that transgressive legal education is human education in the context of Indonesia with the soul of Pancasila. Transgressive legal education is an education to shape morality and consciousness to impose the law in the society as such they aware of the existence of the creator and are able to adapt it in law enforcement. Transgressive legal education, naturally, encourages the self-development of persons who are critical, tolerant, open, sensitive, and care about social problems and law enforcement. This education is none other than an education of behavior: moral and culture in the development of science, morality, and culture in the application of legal skills, morality and culture as the guidance to his own life. This can be achieved through the intelligence leap of IE, EQ, SQ, and AQ = IESAQ

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CHAPTER TWO

X-Reality Based Social Justice Education in Legal Meta-Education

Chapter

2

X-REALITY BASED SOCIAL JUSTICE EDUCATION IN LEGAL META-EDUCATION[1]

Abstract

Social justice in legal education is managed as a learning activity for law students and at the same time as a community service activity especially the poor and marginalized ones suffer from social injustice. This type of learning model aims to generate social-justice sensitivity in students in hope that the character of social justice warrior will be inherent so that law graduates will not only focus on handling profitable cases. When legal education 'was forced' to shift to an online learning, some objectives seem to not be achieved as expected. Sensitivity, in the form of empathy, willingness to help that should have been deeply planted becomes thin because the process of learning is barred with remote technology, therefore (even though) they are in the community, but they are not with people. The character of social justice warrior is not firmly embedded inherently in the law students, while the character is the basis to produce social justice warrior. Efforts should be made to design legal education especially the social justice education online that can provide the same learning experience with the offline learning through x-reality based virtual technology in a meta-education of law.

A. Introduction

Social justice in legal education is taught as learning activity for law students while at the same time it is managed as a community service mainly to poor and marginalized community suffers from social injustice. In this process of learning, law students with their legal knowledge will brought to communities to provide legal aid in the form of legal education of rights and access to justice and advocacy. They interact in close-range as a man with another human being to learn about the injustice in the community, understand the legal illiteracy in that community, recognize the condition of injustice, and to feel the crisis suffered by the people. Higher education bears this responsibility [2].

Conventional legal education applies an experiential learning method in a real setting to provide experience of professional skill and responsibility [3]. This is to expose the students with ethical and moral lessons by not only reading the book and legal texts. Social justice education is clinical that encourages students to engage with communities in order to empower people and at the same time develop students' soft skills and their social sensitivity. This learning activity can be adopted in an online setting but loses its value when direct and face-to-face engagement with the community mainly the marginalized community is absent. The heavy reliance on digital technology to ensure that the education process can be done is also a challenge if not a problem. The absence of real face-to-face setting between students and the community is a challenge for the online learning since digital technology screens the real and the digital cosmos even though the virtual universe does not always mean a falsity, illusion, or fiction of a reality [4].

One of the key points to produce strong and good lawyer

is to train the students with litigating skills and at the same time to sensitize them to be aware of social injustice. It is the duty of law schools to prepare their graduates to not only become successful lawyers litigating in profitable law firms with rich clients but also representing underprivileged people while at the same time empowering the communities, promoting legal literacy, and to be the agents of change.

This writing is to develop idea of social justice traits to be generated through online education (social justice); the formulation of social justice characters to be developed through social justice education; and the construction of online meta-education of law that can build the social justice character through x-reality-based virtual technology.

X-reality can be used in legal education to study how the nature of legal meaning take place, such as experiencing a simulated high-profile case trial in courtroom, joining heated debate in parliament chamber, or negotiating contracts with real lawyer. Designing these scenarios in virtual reality can help students to refine their skill and give socio-psychological experience necessary in meaning-giving process of legal world, on how justice or injustice is constructed. Although real direct interaction with the community is irreplaceable to instill social justice sensitivity in students, the use of X-Reality is an innovation and breakthrough in the world of social justice law education in a situation that does not allow law students to go to these communities because of the use of meta This teaching can generate engagement through high exposure to student through the process of building an immersive social justice character without being limited by space and time.

The design of social justice learning that can give a similar learning experience with one conducted offline through x-reality-based learning is necessary considering the gap in the

achievement of social justice learning deemed to be less optimal in constructing and developing the social justice characters that it needs a model of social justice characters through x-reality-based learning to calibrate the learning achievement of social justice online with the one conducted offline and at the same time as to respond the change and development of law in the society related to the change and development of technology 4.0.

B. Conventional Legal Education

Whereas most law schools focused to prepare their alumni to be expert in legal profession, to become those who understand law in formal-normativity [2], some law faculties develop and integrates social justice education in their curriculum for students to understand sensitivity of reality and social inequality. This kind of legal education applied experiential learning, a mode which provide real professional skills and responsibility. Most of student's activity is conducted in human relationship, a close distance between person-to-person approach, to get better understanding on client's issue and as well to raise the sense of crisis [3]. This education has been deploying experiential learning method in a real world-setting to provide students with professional skills training and professional responsibilities. This approach is to expose students to ethical and moral teachings not only through reading of law books or texts. Legal profession is a sector which requires skill and persons involve in this sector must always be ready to learn and develop their skills. Therefore, the students who study law have to gain such form of knowledge and skill since the beginning of their law school. A law student also needs to undergo internship as a requirement to submit final exam. These internships could be done under supervision of an advocate, under public institution, with an NGO, under the legal office of a company, etc. Legal

education should touch the condition of people and perceive the changes and reaction in the community [5][6]

Since 1970s, law schools and some legal institutions have been promoting and developing clinical legal education (CLE) model in teaching social justice. It is believed to be the most effective, so far, method to sensitize students to problems dealt with by people especially those who come from marginalized group of people and instill social justice character and to teach the students how to empower communities with legal literacy. Students are sent to poor and marginalized communities to offer advocacy or legal education. This is a best practice model to develop a social justice trait while at the same time contributes to the marginalized society.

C. The Concept of Social Justice Traits

According to Rawls, the concept of social justice is primary virtue of social institutions. The good for people should not eliminate or disturb the sense of fairness, especially the poor [7]. McKeown highlighted that social justice can be influential or be influenced in traditional teaching. Law schools can address broader issues of social justice in modules [8]. This notion is supported with Anna Cody and Frances Gibson arguing that law school can contribute to social justice by making their knowledge and research accessible to the community while at the same time emphasize the importance to delivering practical change and challenging inequalities and injustice. It has been argued that social justice is a value of the legal profession and therefore lawyers should seek to promote and attain social justice through their work [9].

Social Justice Warrior (SJW) provoke issue to awake those who are repressed by dominant power in culture, economy, and politics. This kind of activism try to bring emancipation in

society, not in a sense that SJW leads people into a better living condition, but in effort to reshape the way of thinking so that society can be more sensitive to injustice and do something about it. This emancipatory task is a part of woke culture arise as reaction to social inequality in women empowerment [10], sexual orientation, freedom of religion, ethnic and race [11], as well as environmental issues [12]. At this point, we can see that any social condition never occurs in natural way, instead it is a construction in power relation to force us to accept inequality as 'normal' state [13]. One of the traits to be developed in social justice education is about empathy. Empathy is an essential matter in social work, in this case a social justice. Despite it never be precisely articulated, empathy can be communicated and learned. In developing a skill, empathy must be defended in a strong heuristic tradition, either as a construction or experiential social justice education [14][15].

D. Online Legal Education

Social Justice education exposes students to the question of ethics and morality. Therefore, it strongly motivates students to physically interact with society to develop their soft skills. However, while this kind of activity can be converted to online learning during Covid-19 Pandemic, it lost its meaning when committed without actual interaction with the community. The absence of physical presence between students and clients in real setting is a challenge. By experience, many law schools who are able to setup online classes for students mostly conduct virtual conference meetings, seminars, or lectures. The class or community experience is shifted to screentime. Despite our description that this kind of reality doesn't mean fraud, illusion or fiction, virtual reality is a barrier to person-to-person interaction [4]. Our concern is that we are hardwired to be social, cultural, collaborative beings. We develop empathy and compassion for

one another by looking into each others' eyes, shaking hands, sharing a joke over coffee and just spending time together, all of those are taken away from us when we are forced to use virtual space in learning activity. By virtual we mean a video-conference teaching process where teacher and students participate in social applications such as zoom, google meet, etc. Taking into account, in legal education, it is crucial to understand that it is not about to develop logical skill to overcome fellow litigators in courtroom or to be able to compose a fine-structured legislation, but also to create empathy of moral and social justice. Another benefit on utilizing virtual technology if that we can reach more subjects that would be geographically difficult during conventional learning. There are many pitfalls that can take place due to the lack of face-to-face contact and other technical issues such as:

1. Law courses are based on experiential simulation in which students spend a great amount of time in collaborative activities which are nearly impossible to perform online.
2. Moot court, trial advocacy, practicums and other competitive exercises are a must in legal education which can only take place on-campus.
3. Physical interaction with fellows is very crucial in any field of studies and plays a key role in the development of a successful lawyer.

We understand that for the poor and marginalized community online technology is a luxury they cannot afford, and this is a problem. Furthermore, absence of real interaction hinders the students to obtain the trait of social justice.

E. Model of X-Reality Based Socio Legal in Meta Education

Development in virtual technology take us into a simulated physical environments where the process is approximated using scaled-down representations are usually used in education.

However, such physical simulations alone may not capture all the details of a real environment. Virtual reality (VR) technology nowadays allows for the creation of fully immersive environments, bringing simulations to the next level. This initial idea marking our research in developing a cutting-edge virtual reality-based experience in legal education. There are varieties in simulation video games ranging from driving to surgery, each can be used as leisure activity or as means to serious training. Our goal is to create an immersive environment, a copy of real-life situation learning, in virtual reality of legal education. Virtual reality can be used in legal education to study how the nature of legal meaning take place, such as experiencing a simulated high-profile case trial in courtroom, joining heated debate in parliament chamber, or negotiating contracts with real lawyer.

Designing these scenarios in virtual reality can help students to refine their skill and give socio-psychological experience and empathy necessary in meaning-giving process of legal world, on how justice or injustice is constructed. Non-biased empathy in social justice education is a compulsory for a person to be able to do the right things [16]. Empathy can be characterized as an emotional response caused or related to another emotional event. Empathy arises through understanding the situation from others (everything), which can bind humans to something meaningful, one of which is understanding and fighting injustice.

Empathy is understood as prosocial behavior that allows humans to feel and understand the experiences of others [17]. Historically and theoretically, the concept of empathy comes from the idea of Einfuhlung which is defined as expressed by the German philosopher Robert Vischer. In recent literature, empathy encompasses a wide range of complex ideas or concepts and experiences around trying to understand or understand another. Other ideas are that empathy is divided into three concepts

namely affective which relates to personality, cognitive which relates to understanding [18], somatic which relates to trying to understand the pain of others [19]. These processes are the latest studies by experts in the field of neuroscience to map how the human brain responds when processing empathic data.

Virtual Reality (VR) in a proposed meta-learning platform enable students to understand the non-biased concept of empathy through virtually cross-experience. The ability to understand horizon through someone else's perspective, or fell the pain, become other person, can be taken in immersive and embodiment with VR technology consisting of case-scenario learning. Virtual reality (VR) has become popular in the past few years, as the hardware and software associated with it has become cheaper, faster, and easier to use, both in the consumer market as well as for research purposes. As devices get more affordable, the market is filled with new and different types of games to utilize the hardware. From education to training and therapy, many applications were not possible to this extent previously[20]. In this project, the use of VR is dedicated to creating a richer and more immersive learning environment for the participants involved in the project [20].VR technology able to bring immersive experience in special cases such as in prison scenario or simulating experience of person with low visibility and even in the middle of natural disaster [21].

The user, students, will experience and reflect what happened to construct a non-biased empathy, thus the social justice character is embodied[22]. This character can be built under VR technology known as empathy machine, since no previous technology able to generate such higher level of empathy [23][24][25][26][27][28][29] through *immersion* (perfect representation of real world)*, presence* (sense or worldliness between virtual and physical realm)*,* and *embodiment* (process of subjectivity)*.* Empathy triggers our idea to understand others

through perspective and pain, so we feel an urge to help them. In VR, an individual can be other person according to a perspective-taking, named as embodiment or body ownership illusion[29]. A survey conducted by Roswell shared respondents optimism that VR is a technology necessary to improve sense of empathy[30]. VR has been used to understand the perspective of patients and people with disability [26][27][28][29][32], becoming person of different race or outsiders in a group (social, political, or religion) [30][33][34] etc. This not only bring experience of factual empathy but also has implication to alter attitude, point of view emotional value, interest, and engagement of user[35].

Although only a few explicitly explain the correlation between empathy and justice in the object of the paper. However, the entire text of the article emphasizes that the effort to increase empathy is to understand the situation of "the other" (the use of the word different from other people is because many use it not only in the context of understanding humans but also related to animals and the environment). Specifically, Slater [36] said that XR-empathy will bring users into a critical and ethical mindset. Dionysius [32] emphasized that XR-empathy brings more awareness to social and historical issues. Fox [38] asserts that XR-empathy brings more users into a pro-social character but the current content is not much towards the subject- marginalized but still reduces discrimination. This is in line with Hawes [39] who said that XR-empathy facilitates the relationship between two subjects to transfer knowledge, especially in changing mindsets. Marjan [40] made this effort by using XR-empathy to fight patriarchy. Adanin [41] and his students found that XR-empathy more easily leads students to behavior that is critical of environmental crises. In addition, a survey conducted by Bonime in large organizations and companies in the world that [42], XR-empathy provides a comprehensive-holistic picture to a person

to assist in making decisions so as to result in less conflict that occurs.

Direct physical interaction with society is irreplaceable to generate social justice sensitivity to students, however, the application of Virtual Reality is an innovation and breakthrough in legal education during social restriction period. This meta-learning is hoped to present social engagement by exposing students into immersive social justice character, unrestricted in space and time. The model can be constructed as following:
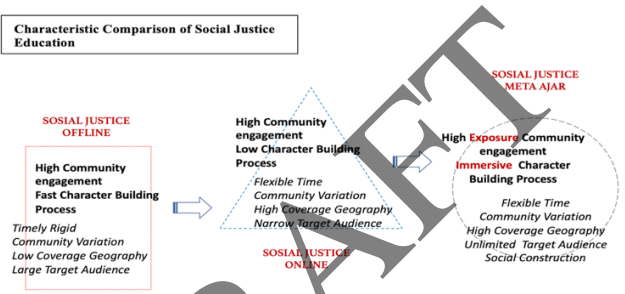
F. Conclusion

X-reality-based social justice education in legal meta-education, is an alternative model that can be developed especially in legal education amid the shifting in recent digitalism and the outbreak of the Covid-19 virus. Legal education, especially at undergraduate level, is aimed to create law graduates with professional skills in law, and thus curricula of traditional law school give students chances to develop this ability through internship and clinical courses. Consequently, there are concerns about whether online learning can provide us future litigators with same or better quality compared to conservative method. Therefore, the social justice education can be developed and applied conveniently without worrying the conditions existed.

X-reality based social justice education in legal meta-education can even give a new experience to pre-students to be immersed with technology and remain to have high social values (empathy, sympathy, plural conscious) as well as the local values developed in the community.

DRAFT

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CHAPTER THREE

Constructing Local Wisdom-Based Characters Of Social Justice As Fundamental Part In Shaping Law School Graduates

Chapter

3

CONSTRUCTING LOCAL WISDOM-BASED CHARACTERS OF SOCIAL JUSTICE AS FUNDAMENTAL PART IN SHAPING LAW SCHOOL GRADUATES

Abstract

One of the key points to produce strong and good lawyer is to train the students with lawyering skills, however, at the same time, the awareness of social injustice comes to the attention. This issue is to prepare law students to not only become successful lawyers litigating in profitable law firms, representing rich clients but also representing underprivileged people and at the same time empowering the communities. It is important to build the characters of social justice inherently among the students to sensitize them about the injustice suffered by the communities through exposure of engagement with the people, to have an experiential learning. Before exposing the students with those situational

experience however, the law school curriculum needs to identify characters to be built in. This writing aims to learn about characters to be built in to sensitize the students about the social injustice. The methods used in this research was conceptual research supported with empirical data. The findings show that some characters highlight the outcome of the social justice education through the exposure of

handling and empowering the communities such as empathy, pro-social behavior, and altruism. Local wisdom also plays a vital role in the construction of the character.

Keywords*: character, social justice, local wisdom*

A. Introduction

In many years even today, lawyers have been regarded as a noble profession as said in the *adagium*: *Officium Nobile* which means Legal profession is noble profession. However, most law students as lawyer candidates refer this *adagium* mostly in the context of financial earnings. They describe successful lawyers with those who litigate in a court room wearing nice and expensive suits, driving luxury cars, representing rich clients. In fact, the noble profession is not only the works portrayed earlier. Lawyers are engaged in very noble pursuit, which is the pursuit of justice, and the clients do not always come from the haves, but also from the poor.

One of the key points to produce strong and good lawyer is to train the students with litigating skills and at the same time to sensitize them to be aware of social injustice. It is the duty of law schools to prepare their graduates to not only become successful lawyers litigating in profitable law firms with rich clients but also representing underprivileged people while at the same time empowering the communities, promoting legal literacy, and to be the agents of change.

J.E. Sahetapy argued that every law school bears responsibility to do this, be responsible to take part in reforming the law enforcement, to revise the conduct of the law enforcement because law school is the sole producer of the law enforcement apparatus and legal education is the spear head of every endeavor to tackle moral crisis (Susanto, Anthon F.; Rahayu, Mella Ismelina Farma; Septianita, Hesti; Tedjabuwana, Rosa; Sukma, 2020) and

social injustice that mostly is suffered by the underprivileged communities who sadly fill up the larger part of the population of most countries.

Law school's curriculum should include social justice values and practice to build characters of their graduates. The values are of reflecting good moral and ethics that have been living in communities either as local values or universal language of wisdom in hope that these values will reflect in every gesture and decision they make in the course of their future career.

B. Social Justice Traits

Social justice is often used without definition when used within education for the definition is clear and obvious. Social justice, however has been defined as equality of rights for all peoples and the possibility for all human beings, without discrimination to benefit from the economic and social progress disseminated and secured through international cooperation. This definition holds common conceptions of social justice as in Principles of Justice that Rawls prescribed: Equal Liberties; Equal Opportunity and Difference Principle. While elements of social justice as described by Miller are Need (basic necessities), Desert (reward); and Equality (stating that citizens are equal)(McKeown, 2018).

Some researches documented that social justice always be a constant concerned of the world especially of some people attributed to as social justice warriors who make efforts to ensure others can enjoy their rights: economic, cultural, religious or legal. These people are those with the traits or some called justice sensitivity or, as we refer, social justice traits.

Social justice traits or justice sensitivity is described as a personality trait that influence reactions to injustice (Decety & Yoder, 2016) (Schmitt et al., 1995) It reflects an individual's

concern for justice, and is an important predictor of justice-related emotion and behavior. It plays an important part in predicting pro-social behavior, one of which is empathy and altruism (Decety & Yoder, 2016) (Edele et al., 2013).

Building empathy in one's trait requires interaction with others. Empathic interpersonal behavior helps to maintain ties and relation among people. It facilitates cooperative and mutually beneficial relation and the capacity to become aware and understand the distress of others (King Jr., 2011). Empathy can be seen as the ability to feel or imagine another person's emotional experience. The ability to empathize is an important part of social and emotional development, affecting an individual's behavior toward others and the quality of social relationships (Mcdonald & Messinger, 2011).

This trait is a necessity when dealing with social injustice because empathy is a complex idea used to account for the capacity to share and understand the thoughts and feelings of others. This construct generally includes several interacting components: 1) Affective sharing (also called emotional contagion), which reflects the capacity to share or become affectively aroused by others' emotional states at least in valency and intensity; 2) empathic concern, which corresponds to the motivation to care for another's welfare; and 3) perspective taking (or cognitive empathy), the ability to consciously put oneself into the mind of another person to understand what she is thinking or feeling (Decety & Yoder, 2016)(Decety, 2015)(Decety & Svetlova, 2012)(Shamay-Tsoory et al., 2009)(Batson et al., 2009).

Other research also showed that empathy is the ability to feel another's emotion while differentiating self from other (Berardi et al., 2020)(COPLAN, 2011)(Decety & Moriguichi, 2007). Being able to deeply connect with someone's emotions

as separate from one's own allows one to take action, which can lead to active empathy (Berardi et al., 2020).

C. Social Justice and Local Wisdom

Ubi societas, ibi cultura, ibi ius means that when there is a society there is culture and there will be law. The culture marks the existence of certain community. Abah Ruskawan (Ruskawan, 2021) argued that the idea developed in the society is that culture cannot contribute to the solution of problems in the society. It merely the decoration of the existence of the society.

In fact, it generated the knowledge of life that is passed on generations that can be duplicated, adopted and applied according to the needs of the society such as to maintain the balance of nature including the man.

Local wisdom refers to principles of life, which are passed through generations by the oral traditions, as in proverbs and fairy tale; it also existed throughout the written tradition, such as in ancient manuscripts. It was gained through experiences and experiments and then was implied within local culture and traditions (Nucifera & Hidayat, 2019). Local wisdom can also be used as an approach when dealing with various conflicts that occur within the community.

Even though local wisdom was born local, some values of virtue that were passed on generations are somewhat applied universally, such empathy, sympathy, and altruism, that become the foundation of social justice character. Some communities in the world especially those lie in eastern part of the world are still applying those values in addition to plural consciousness that has been preserved among rural and, not surprisingly, underprivileged communities comparing their western counterpart that adopts more individual values.

For instance, in Indonesia with numbers of ethnic-groups, local wisdom is applicable as trans-ethnical and trans-cultural wisdom, meaning that some values are adapted in several different ethnic-groups which are applicable across nation and passed through generations verbally as in proverbs or folklore. The values of local wisdom of ethics in Indonesia comprises the value of helping each other, tolerance, working ethic,(Nucifera & Hidayat, 2019) and also discipline, education, health, communal work, gender management, maintaining culture, awareness of environment, peace, politeness, honesty, social solidarity, harmony, resolution of conflict, commitment, positive mindset and gratitude (Sibarani, 2012)(Nucifera & Hidayat, 2019)

D. Social Justice in Legal Education: Why is it Important ?

There is no doubt that the legal profession, in common with other professions, does not represent the diverse society it serves (McKee et al., 2018) and as mentioned earlier that legal profession is *officium nobile* in a sense that legal profession and everyone associated with the field of law have a noble duty to make sure that people are not discriminated, not excluded from the process and services of law.

Therefore, it is important to include social justice in curriculum of law schools to teach and, as noted by George Grossman, to expose students to social justice issues and at the same time to instill the value and take it into their future career (Ashford & McKeown, 2018).

It is vital to understand that legal education is in the position to teach and shape human because teaching and studying law should not be done as if to a machine. Legal education that inclines toward academic only will plug it out from its social reality(Susanto et al., 2020). While social justice discussing about

equality of rights for all people, law plays role in how the rights can be enjoy equally by all people without any discrimination. In this sense, social justice and law are intertwined one another. To tackle inequalities and legal problems, raising public awareness and understanding of the law and social justice, legal system should arm and empower people (McQuoid-Mason, 2019) through legal literacy which has been a feature of legal aid and access to justice (Pandey, 2020).

Furthermore, McKeown highlighted that social justice can be influential or be influenced in traditional teaching. Law schools can address broader issues of social justice in modules (McKeown, 2018). This notion is supported with Anna Cody and Frances Gibson arguing that law school can contribute to social justice by making their knowledge and research accessible to the community while at the same time emphasize the importance to delivering practical change and challenging inequalities and injustice. It has been argued that social justice is a value of the legal profession and therefore lawyers should seek to promote and attain social justice through their work. (Ashford & McKeown, 2018).

E. Teaching Social Justice in legal Education

Learning in legal education is a process beyond mastering the lesson, idea or technical skills. It is a process of shaping the human's character to be able to interact with other human beings and to build social sensitivity. Satjipto Rahardjo depicted legal education as (Septianita et al., 2021):
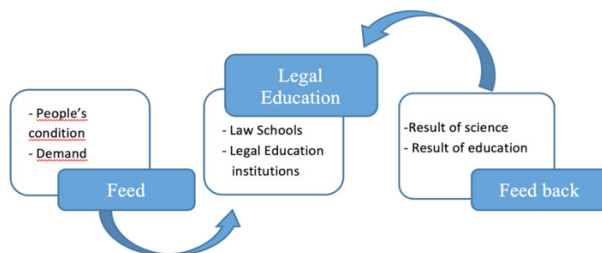
Figure 1. The interaction process of legal education

Legal education should touch the condition of people and perceive the changes and reaction in the community (Septianita et al., 2021)(Rahardjo, 2009). Since 1970s, law schools and some legal institutions have been promoting and developing clinical legal education (CLE) model in teaching social justice. It is believed to be the most effective, so far, method to sensitize students to problems dealt with by people especially those who come from marginalized group of people and instill social justice character and to teach the students how to empower communities with legal literacy.

CLE as a method of teaching and learning law does not only focus on training lawyering skills, among others are research, problem-solving, communication, drafting, and teamwork (Grimes, 2011) to law students as its objectives but also securing social justice as the larger objective. Those objectives can be achieved by applying the experiential learning methodology which requires effective access of students and the law school to apply law to real situations and clients (Pandey, 2020) who in this case are the marginalized people. With this method of learning, students are brought to underprivileged communities, teaching the communities about access to justice and their constitutional rights engaging with them.

Engaging students with the community and exposing students with the condition faced by community have been proven effective to construct social justice character in order to shape the law graduates and in this case is to mainstream the social justice. This approach is regarded to able to incorporate all forms of intelligence such as IQ, EQ, SQ and even AQ. The concept tries to make a leap by integrating all forms of the intelligence above to develop individual personalities that are critical, tolerant, open, sensitive, empathic and attentive to the social problems and law enforcement (Susanto et al., 2020). CLE can help legal education prepare and accommodate students for such roles. Through these roles, law students can engage in addressing larger concerns such as of governance deficit, ethical deficit, environment, malnutrition, violence against women, inequalities etc. and help law in reaching its central goal of justice while ensuring dignity and self-reliance of the common person (Pandey, 2020).

Discussing practice, to produce the best practice model, we must begin with quality. Teaching tools such as manual and handbooks and form of evaluation should be prepared to achieve and ensure quality assurance through supervision and ongoing monitoring. Clinical Legal Education as learning methodology helps both law students and target audiences, which in this case is the community to understand what the law is (Grimes, 2011).

F. Constructing Local Wiusdom-Based Character of Social Justice in Legal Education

As discussed above, Clinical Legal Education is considered to be the effective approach when teaching social justice and instigating the social justice traits to law students. The question coming up is what trait or value should be instilled?

Berardi (Berardi et al., 2020) proposed a conceptual model of how the traits, in this case, empathy can influence the resilience of a community, how small act of empathy for someone with whom we engage, may inspire collective action that has the potential to impact and influence our communities and empower us.
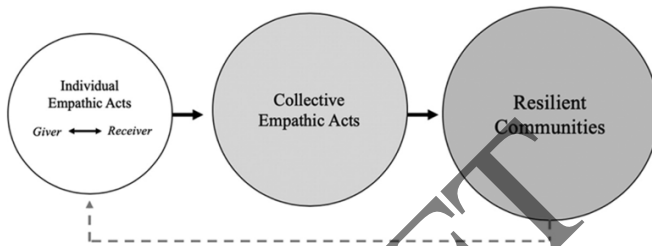
Figure 2. Conceptual model of empathic act and resilient communities

Is empathy enough?

This writing proposes the values of local wisdom to be incorporated in the social justice traits when shaping the personality and character of the law graduates in order to produce law graduates that are justice sensitive, to make the law graduates the agents of change.

To make the law students and graduates to be more adapted with the communities, it is best to also instill local values such as plural conscious, mutual cooperation, etc., in addition to the universal psychological traits of social justice mentioned earlier. Therefore, hopefully, the values will reflect in every gesture and decision they make in the course of their future career.

G. Conclusion

One of the key points to produce strong and good lawyer is to train the students with lawyering skills, however, at the same time, the awareness of social injustice comes to the attention. This issue is to prepare law students to not only become successful lawyers litigating in profitable law firms, representing rich clients but also representing underprivileged people and at the same time empowering the communities. Clinical Legal Education is considered the most effective way in teaching social justice. It is important to build the characters of social justice inherently among the students to sensitize them about the injustice suffered by the communities through exposure of engagement with the people, to have an experiential learning. Before exposing the students with those situational experience however, the law school curriculum needs to identify characters to be built in. Some characters highlight the outcome of the social justice education through the exposure of handling and empowering the communities such as empathy, pro-social behavior, and altruism. Local wisdom also plays a vital role in the construction of the character because students or law graduates who incorporate values of virtue passed on generations can be more adaptable with the situation of the community when trying to resolve conflict or social injustice.

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CHAPTER FOUR

Hermeneutics of Virtual Legal Education in 360º Reality

Hermeneutics of Virtual Legal Education in 360° Reality

Abstract

The use of virtual reality in education and professional field is highly promoted in the past two years. The so called 360-degree virtual technology enable us to simulate space and conditions that either rare or unexplorable in real physical world. Medical practice has applied this technology to provide a patient a presentation of her current state of brain by turning her head and moving joystick, as well as her doctor to perform any possible scenario before taking brain surgery. Pilots able to practice their flight skill using virtual technology without flying real planes, geologist can simulate and calculate the effect of tectonic shift prior to actual events. Recent use of cutting-edge virtual reality can bring near real-life sensations to subjects who can feel actual presence of mood, sounds, vibration, or touches. Our thoughts are to provoke whether legal education can also be enhanced towards same direction, the utilization of 360-degree Virtual Reality. Legal hermeneutics is a study of symbolism manifested in interpretation of texts, actions, sayings, and behaviour of people. Virtual reality can be used in legal education to study how the nature of legal meaning take place, such as experiencing a simulated highprofile case trial in courtroom, joining heated debate in parliament chamber, or negotiating contracts with real lawyer.

Designing these scenarios in virtual reality can help students to refine their skill and give socio-psychological experience necessary in meaning-giving process of legal world, on how justice or injustice is constructed

A. Introduction

Our experience in past two years, during covid-19 Pandemic, has brought attention to development of online education in a rapid sense, either as carefully constructed adaptation method of delivery or barely as panic means to deliver teaching material due to physical restriction. In both cases, we understand each provides different reaction to its subjects and there are varies of success [1]. Legal education is a transformative process aimed to shape the mind and attitude of students, and at different level the teachers also[2]. Innovations and new technique in delivering legal education is an important factors.

Before the pandemic, online learning could only be considered as a supplementary option comparing to face-to-face learning[3]. In order to survive this challenging period teachers and students are left with no choice but to rely on technology for distant learning. Legal education is quite different from other types of education in terms of its contents. Law students are required to work on their interpersonal skills like communication more than the students of other fields [4]. However, not everything can be covered with online learning. Some of those are learning atmosphere, social engagement, or abilities and skills that are commonly recognized for lawyers, students must have the competencies to interact with authorities that have also shifted to a digital mode for communication with citizens and legal entities [5] (Rhyzenkov & Inzhieva, 2021).

Development in virtual technology take us into a simulated physical environments where the process is approximated using

scaled-down representations are usually used in education [6] [7]. However, such physical simulations alone may not capture all the details of a real environment. Virtual reality (VR) technology nowadays allows for the creation of fully immersive environments, bringing simulations to the next level. This initial idea marking our research in developing a cutting-edge virtual reality-based experience in legal education. There are varieties in simulation video games ranging from driving to surgery, each can be used as leisure activity or as means to serious training. Our goal is to create an immersive environment, a copy of real-life situation learning, in virtual reality of legal education.

B. Virtual Reality in Online Learning

The term "virtual reality" is credited to Jaron Lanier, who was the founder of VPL Research. The term cyberspace was coined by William Gibson in his 1984 science fiction novel, Neuromancer. Cyperspace is thought of as the ultimate virtual reality environment. It is an alternative computer universe where data exists like cities of light. Information workers use a special virtual reality system to enter cyberspace and to travel its data highways. This gives them the experience of being physically free to go anywhere [8].

Virtual reality (VR) has become popular in the past few years, as the hardware and software associated with it has become cheaper, faster, and easier to use, both in the consumer market as well as for research purposes. As devices get more affordable, the market is filled with new and different types of games to utilize the hardware. From education to training and therapy, many applications were not possible to this extent previously[7]. In this project, the use of VR is dedicated to creating a richer and more immersive learning environment for the participants involved in the project [7].

We see this can be an alternative in experiencing virtual online learning. Our concern is that we are hardwired to be social, cultural, collaborative beings. We develop empathy and compassion for one another by looking into each others' eyes, shaking hands, sharing a joke over coffee and just spending time together, all of those are taken away from us when we are forced to use virtual space in learning activity. By virtual we mean a video-conference teaching process where teacher and students participate in social applications such as zoom, google meet, etc. Taking into account, in legal education, it is crucial to understand that it is not about to develop logical skill to overcome fellow litigators in courtroom or to be able to compose a fine-structured legislation, but also to create empathy of moral and social justice[9].

Social interaction is carried out not only through verbal communication but also through as well as understanding of other nonverbal gestures such as facial expressions, tone of voice and eye contact. These signs provide important information when interacting with others. Verily, those who understand well these instructions tend to have better social success and have stronger relationships with peers. People learn to understand these signs through experiences throughout his childhood and slowly integrated into every social interaction, and this missing aspects at our current style of virtual learning caused dissatisfaction for both students and tearchers[9] [10]. There are many pitfalls that can take place due to the lack of face-to-face contact and other technical issues such as[4]:

1. Law courses are based on experiential simulation in which students spend a great amount of time in collaborative activities which are nearly impossible to perform online.

2. Moot court, trial advocacy, practicums and other competitive exercises are a must in legal education which can only take place on-campus.

3. Physical interaction with fellows is very crucial in any field of studies and plays a key role in the development of a successful lawyer.

VR technology brings immersion and presence in virtual environments to the next level by allowing a user to experience fully a completely different world apart from their own[6]. While a VR experience today is most often a single-user experience, one study demonstrated that having an interactive partner in VR could reduce the feeling of loneliness and that having a partner in VR who does not cooperate as expected would instead increase loneliness[7].

This significant attention to the transition to digital technologies in the higher education system is explained by the fact that the modern state and society, both in the Russian Federation and in other countries, are at the stage of transition to a new technological order, which is an unprecedented level of technological equipment of a modern person [5]. However, before the pandemic, large-scale digital innovations were used in practice only in a few universities in a limited range of educational courses, in another word it is supplemental or optional mode of teaching[5] [3]. We understand that our challenge in constructing the VR-based legal education is the availability of technology for users and by some extent universities also, however this is another issue not to be answered in this paper.

Sundquist [1] pointed several prospect or prediction for the future model of legal education, those are:
1. Engage in high-level critical analysis. This will involve focusing on students' ability to develop, understand, and articulate policy arguments, engage in complex oral and written advocacy, and appreciate theoretical explications of the law.
2. Exercise independent judgment in the analysis of legal problems. This may involve intentionality with respect

to providing students with multiple opportunities to independently make decisions during law school (such as through motion exercises, simulations, and clientcounseling).
3. Provide creative solutions to complicated multidisciplinary problems. This may involve preparing students to provide individualized advice to clients and engaging in interdisciplinary group problem-solving activities.
4. Provide emotive client-focused representation. This involves supporting the development of students' emotional intelligence, and may involve expanding clinical and experiential opportunities in order to help students to further promote their professional, client and negotiation skills
5. Advocate on behalf of clients in virtual and online judicial and administrative tribunals. This may entail restructuring law teaching methodologies to provide students with practical experiences
6. Interact with a diverse range of persons with a deep understanding of systemic bias and inequality. This would involve a renewed focus on developing the cultural competencies of students by intentionally incorporating race and inequality

In his analysis, Sandquist give emphasis that those skills and abilities are cannot be replaced by technology anytime soon, or by some extent in also cannot be taught by recent technological approach provided to us.

We conduct experiment to 20 law students at our University and high school students in Bandung to experience in rough model of our 360 VR legal education model. First is a 360 VR video depicting an ongoing moot-court process where the subjects can move and follow the process in various angles. Second, its is a still image captured in 360 VR, in which information bar is popped up when the subject's visual focused to certain point area.

In the first model, the subjects are presented a courtroom situation with ongoing trial process. They can see panel of judges, defendant, defender, prosecutor, and the court audiences. In this video, subjects able to turn their view in 360 degree to experience the court setting. Moreover, they can move from one place to another within designated area to watch in different point of view (ie. Switching among Judges', defendants', prosecutors' point of view).

In the second model, almost the same setting with former one, but the difference is the existing semi-interactive option that pop up information bar providing description of the role of each person in this courtroom.

The test resulted that subjects felt engaged in this virtual situation, even though it is a rough sketch to the developed technology. It is important to notice that this sense of immersive and engagement with virtual-social world is crucial, because this technology is hoped to overcome limited prospect of current day virtual-conference based legal education.

G. Conclusion

Developing new technology may present challenge, however as effort to provide social environment character in legal education, 360 virtual reality has many potential. The pilot study was limited, but it helped us to understand how the simulation needed to be improved for future studies. Our initial application still provide one-way information, in which subject cannot interact with people in the environment and interaction between subject in the same setting is still in process. We hoped that this approach can be alternative way in utilizing technology to a better learning experience.

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CHAPTER FIVE

Building Social Justice Character Through X-Reality Technology : A Systematic Literature Review

Building Social Justice Character Through X-Reality Technology :
A Systematic Literature Review

Abstract

The use of XR Technology (Augmented & Virtual Reality) has begun to develop in various sectors, but the education sector has not been fully implemented. Moreover, in the field of social-humanities the application is still minimal. Meanwhile, the Immersive feature offered by XR Technology is very useful in the field of education-pedagogy because it can improve the psychological behavior of users.

This study investigates the unanswered psychological potential of user behavior, especially in building the character of social justice through XR Technology. So, the Systematic Literature Review method was carried out to provide a comprehensive synthesis of research results from the published literature related to the use of XR Technology's influence in building social-justice characters. Several finding variables that will be systematically searched for are 1) empathy, 2) social awareness, 3) social justice, 4) psycho-action, 5) the influence of local wisdom values in the use of XR Technology. The results of the identification mapping, a meta-analysis was carried out to find the efficacy (effectiveness) of XR Technology in building the character of social justice.

The latest developments of these literatures will be taken only from Google Scholar Database.

These findings will indicate great potential in building social justice character through x-reality technology and the challenges in technical, organizational, and economic considerations in the use of this technology. The accumulated insights from knowledge and actions in this research will be useful for academics and practitioners who are interested in the use of this technology in general for law students and specifically in the development of the character of social justice.

Keywords : Social Justice Character, XR Technology, Systematic Literature Review

A. Introduction

Empathy can be characterized as an emotional response caused or related to another emotional event. Empathy arises through understanding the situation from others (everything), which can bind humans to something meaningful, one of which is understanding and fighting injustice.

With various kinds of changes that occur so quickly, especially in the 2019 to 2022 period caused by the Pandemic. The development of research and application in the field of technology is increasingly real, various kinds of virtual efforts in that time span are becoming more real. One of them is the so-called "empathy machine" that human interaction with computers through simulations can create a sense of empathy for users (humans). The technology used is the technology in XR (extended reality) which allows users to understand other situations across space, time, situations, and others through real and immersive simulations.

B. Social Justice Character

John Rawls's conception of Social Justice is the main virtue of the presence of social institutions. Goodness for the whole community cannot override or interfere with the sense of justice of everyone who has obtained a sense of justice, especially the weak [1].

The social issues promoted by the Social Justice Warrior (SJW) Movement are unique as a form of enlightenment to groups that are generally repressed by the dominant power, culturally, economically, and politically. Social justice activists try to bring change towards an emancipatory society, in the understanding that it is not SJW that changes society so that they are awakened to live a better life, but rather change people's mindsets so that they become sensitive to everyday issues that often experience injustice, which in the end It is society that changes itself. This emancipatory task is part of Woke Culture which emerged as a reaction to social inequality in women's empowerment [2], sexual orientation, religious freedom, skin color, ethnicity, to the environment [3]. does not occur naturally, but is constructed by power relations that make social injustice 'normal' [4]. SJW is therefore closely related to this woke culture.

Some of the characters that are built through the conception of social justice learning, one of which is empathy. Empathy is an important ingredient in the success of a social work, in this case is social justice, although empathy is not always well articulated as a concept that can be communicated and taught. In addition, in developing skills, empathy must be explained through a strong heuristic tradition both as a construction and as an experience in social justice education [5].

EMPATHY

Empathy is understood as prosocial behavior that allows humans to feel and understand the experiences of others [6]. Historically and theoretically, the concept of empathy comes from the idea of Einfuhlung which is defined as "feeling into" expressed by the German philosopher Robert Vischer. In recent literature, empathy encompasses a wide range of complex ideas or concepts and experiences around trying to understand or understand another.

Other ideas are that empathy is divided into three concepts namely affective which relates to personality, cognitive which relates to understanding [7], somatic which relates to trying to understand the pain of others [8]. These processes are the latest studies by experts in the field of neuroscience to map how the human brain responds when processing empathic data.

This paper attempts to describe empathy in general terms – although it is difficult because empathy is closely related to behaviour, neurological, and cultural – which is a process of someone trying to "feeling into/with" another's experience. In this context, because empathy is an important part of prosocial behavior – social justice character – this paper aims to conduct a survey on how empathy can lead to these attitudes and behaviors, especially through XR technologies. So what is being sought is related to the effectiveness of the empathy machine itself through XR technology.

SOCIAL JUSTICE CHARACTER & EMPATHY IN XR

The virtual space referred to in this paper is a space created through computer technology in the form of 3D with immersive character. In a space like this, virtual objects can be in the form of a real virtual world such as virtual reality / VR or the real world that is integrated with virtual such as augmented

reality / AR [9]. In addition to these two things, it also includes a combination of the two, namely mixed reality / MR [10].

This virtual space is an empathy facilitator or what is popularly referred to as the ultimate empathy machine by Chris Milk [11]. VR can allow users to feel and understand things that are faced by others, while AR can bring out information from others. And when talking about both or MR then this is the initial concept of the metaverse that you want to build when both can provide more access for users. This virtual space can become the main space for users in the future.

The ability to see the world horizon from one's eyes/ perspective, or to feel the pain experienced by someone, to be someone else, can be done immersively & embodiment through VR technology and supported by the Meta-Ajar platform in scenarios special circumstances, such as in prison, or feeling blind/low visibility or

even experiencing natural disasters and others [12]. Users will experience and reflect on what happened so as to produce non-biased empathy.

In addition, the characters needed to become a Social Justice Warrior (hereinafter referred to as SJW), will emerge from the ability to feel empathy [12]. These characters can be supported by VR technology which is also known as Empathy Machine, because there is no previous technology that can increase a high sense of empathy [13] through immersion (a perfect replica of the real world), presence (a sense of equal presence between the real & virtual world) , embodiment (body subject self). Empathy activates our feelings to understand the other person through perspective and pain so that we can provide assistance to him or her. Through VR, individuals can become other people with their situation (perspective-taking), which is called embodiment or body ownership illusion [14].

Although real direct interaction with the community is irreplaceable to instill social justice sensitivity in students, the use of Virtual Reality is an innovation and breakthrough in the world of social justice law education in a situation that does not allow law students to go to these communities because of the use of meta This teaching can generate engagement through high exposure to students through the process of building an immersive social justice character without being limited by space and time.

PREVIOUS SURVEY

XR and empathy have been the subject of research from various previous survey literatures. However, no one has specifically looked at the improvement of social justice character. The latest survey "From Digital Media to Empathic Reality: A Systematic Review of Empathy Research in Extended Reality Environments"[15], seeks to map and seek insights regarding the relationship between empathy, spatiality and XR technology, especially in the context of spatiality.
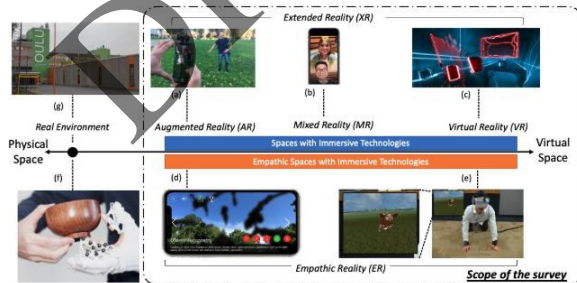
From 69 publications it was found that the implementation of the empathy tool (XR technology) has a limited impact on users, so further research is needed, especially in the practice of

creating the impact of long-term empathy. The keywords used in this survey are

Search string	("empathy" OR "sympathy" OR "pity" OR "compassion") AND ("social" OR "justice" OR "character" OR "behaviour") AND ("virtual" OR "mixed" OR "augmented" OR "extended") AND "reality"

In addition to the systematic literature review above, there are two manuscripts that conduct literature reviews but not in a systematic but traditional form, namely the thesis written by Western Bonime entitled "Superfuture: How global superminds can use immersive experiences to build a positive future" [16] and a research manuscript written by David O Dowling entitled "Interactive documentary and the reinvention of digital journalism, 2015-2020" [17].

Bonime [16] analyzed 16 cases which were divided into 4 clusters, namely 1) collective intelligence, 2) creativity building for positive change, 3) foresight and positive change, and 4) holistic thinking & positive change. The results found that the 16 cases from various organizations using XR created creativity for positive change. In general, the results obtained from the use of XR in this context produce resilience and predict responses to conflicts and crises. It was concluded that immersive experiences can help facilitate empathy, collective intelligence, creativity, foresight and holistic decision making. In this context in accordance with the needs of the characteristics of social justice character.

In contrast to Bonime, Dowling [17] conducted a literature review on digital journalism, especially i-docs (interactive documentary) for a period of 5 years between 2015 and 2020. That Dowling is optimistic that this media will become an

alternative to traditional news, especially those that emphasize immersive empathy.

This is because it can provide more explanations for social problems than the traditional one, this is because of the eye-witness role feature.

SCOPE OF THE PRESENT SURVEY

This survey reviews publications for the period 2019 to 2022 (August 2022) regarding how social justice character, empathy and XR Technologies together enable new forms of experimentation and research on social justice characters.

We present the current situation regarding social justice character research based on empathy using XR technology. As a result of this survey, our contribution is to build a research roadmap that identifies related research.

We attempt to answer the following questions in the context of social justice character using XR technology.
1. What tools or technology are used?
2. What perspective is taken in growing Empathy
3. Can empathy through XR technology improve Social Justice?

The second section describes our systematic review and data extraction process. In the third section, we describe the various themes that emerged through the synthesis of data extraction. The fourth section describes the research opportunities that have been identified and discussed in the related issues. In the fifth part, we create a roadmap research framework for improving social justice character using xr technology. Finally, in the sixth section is the conclusion.

We conducted a systematic literature review research, so we applied the PRISMA methodology based on the Covidence

Web-based tool used to work on the collaborative process with the authors.

C. Planning

Kerangka Kerja	Deskripsi	Pertanyaan
PICO	• Population • Intervention • Comparison • Outcome	Is the use of XR Technology (I) more effective (O) than Non-XR (C) in social justice character building education (P)
PEO	• Population • Exposure • Outcome	In a pandemic situation(P), does the use of XRTechnology (E) affect social justice character development indicators(O)

D. Searching Strategy

1. Keywords. Keywords chosen are based on the association of social justice, empathy, and XR Technologies.

2. Database. We use google scholar as a single database. We do this because this is our initial survey.

Main Keywords
1. Social Justice Character
2. Empathy
3. XR Technology (Extended Reality Technology)

4. VR Technology (Virtual Reality Technology)
5. AR Technology (Augmented Reality Technology)

Additional Keywords
1. Behaviour (Outcome measures)
2. Personality (Outcome measures)
3. Social Awareness (Outcome measures)
4. Empathy (Outcome measures)
5. Metaverse (Comparison Intervention)
6. Online (Comparison Intervention)
7. Students (Population).

Boolean Operator Google Scholar

2019-2022	("empathy" OR "sympathy" OR "pity" OR "compassion") AND ("social"OR "justice" OR "character" OR "behaviour") AND ("virtual" OR "mixed" OR "augmented" OR "extended") AND "reality"

E. Data Extraction

To extract relevant information, we developed a data extraction rubric after reading articles, the data rubric is based on aspects related to XR technologies, empathy and social justice character.

DE1-DE4 data extraction objects are used for general description of article manuscripts – study ID, title, publication type, keywords. The XR technologies in DE5 describe these types in general, namely AR, VR, VR-Video, and MR. DE6 is measuring empathy focused on scientific measurement methods based on qualitative, quantitative or mixed and also there is N/A where the measurement is found to be unclear. DE7 is a social justice character, which is to measure the impact of whether the empathy can issue a social justice character attitude. This is related to the sense of justice that arises for the user.

Tabel 1.

Rubrik ekstraksi data dari naskah-naskah final terpilih

ID	Data Extraction	Type
DE1	Study ID	Open Text
DE2	Title	Open Text
DE3	Publication Type	Conference paper, journal article, thesis and etc.
DE4	Keywords	Open text
DE5	Used XR Technologies	AR, VR, VR-Video, MR.
DE6	How empathy measured?	Qualitative, quantitative, campuran.
DE7	How empathy eliciting social justicecharacter?	Behaviour, Personalityand etc.

Screening Phase 1

73 studies imported for screening   2 duplicates removed

Screening Phase 2

71 studies screened   27 removed because fulltext is not available

Screening Phase 3

44 full text assessed   25 removed because it is irrelevantt
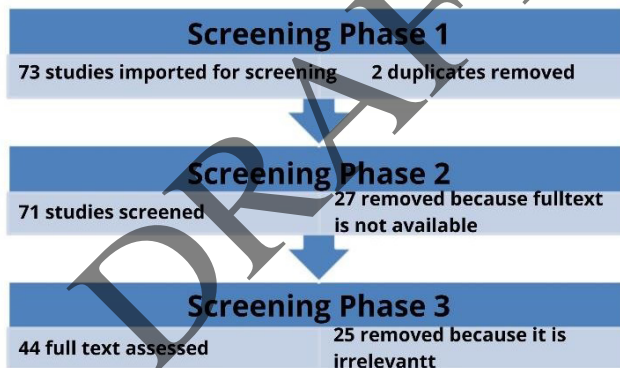
19 studies included

Systematic literature review process using PRISMA

F. SURVEY RESULT

The outline of our systematic literature review process uses PRISMA. After we completed the search, we started a

rigorous screening process of 73 article manuscripts which were then deleted due to duplication, then 27 were removed because the full-text was not available, then 25 articles were removed because they were not relevant so as to obtain 19 articles that were in accordance with this research plan. The justification for deleting 25 irrelevant articles was because (1) it was not a research paper, (2) duplication, (3) not an experiment, (4) not a framework, (5) not focusing on empathy, (6) not focusing on social problems. , (7) no full text. In the end, we got 19 final articles for which data extraction will be carried out.

G. ARTICLES DESCRIPTION

We extracted relevant data from 19 articles resulting from the screening process. This information is then analyzed and summarized statistically and graphically. Then, the insights from the qualitative analysis will be discussed in the discussion analysis section. All data on article manuscripts included in this literature review are given in Appendix 1. The articles are from 2019-2022, and the number of publications each year can be seen in Table 2. In general, studies on XR technology, especially in the area of empathy/behavior, are increasingly increasing every year. For the type of publication, we have about 8 articles from experimental research (42%) and 8 articles in the form of frameworks (42%) and 3 articles from surveys (16%).

The articles are obtained from various disciplines, from computer science, communication, education, journalism, social humanities that use XR technology for empathy. The keywords that appear the most are reality, virtual, and empathy.

Data Synthesis

19 Articles that became the object of a survey on various topics related to empathy research and XR. In particular, 8 articles in the form of experiments, apart from the field of computer science or (human computer interaction – HCI)[18][19][20] also exist from journalism[21], film[22], communication[23], education[24].][25], and psychological[19]. And 8 other articles in the form of papers related to ethical framework [26][27][28][29][30][31][32][33]. In addition, there are also 3 previous surveys that form the basis for this research[16][17][15]. Based on these data, we will describe three themes in the article which then lead us to a discussion regarding approaches to increasing empathy with XR.

XR Technologies

The use of XR to increase empathy is growing in popularity especially through the most widely used VR technology. 75% use VR technology, 12.5% use VR-360 video and 12.5% use XR. The choice of technology in VR is important because it is related to

the problem of immersion characteristics. The reason why VR is most widely used is because of the role of eye-witness roles that allow users to witness and experience events virtually, as real as possible and immersively.

H. Empathy

50% of the experiments used qualitative methods while 37.5% used quantitative methods and 12.5% used mixed methods. All experiments use humans as research subjects. The results that can be concluded are that (1) XR Technology is very influential on one's feelings of empathy (although in this context it not only increases but can also decrease empathy according to Jarani [34]), (2) The effect of empathy based on the context of the role of witnessing is the biggest. (3) Pixel quality does not affect the quantity and quality of empathy, but the type of content does [18].

Broadly speaking, empathy can be raised and enhanced through XR technology, but in the ethical framework proposed by Adomatis [29] that it is unethical to force empathy out of a human being assisted by technology.

I. Social Justice Character

Although only a few explicitly explain the correlation between empathy and justice in the object of the paper. However, the entire text of the article emphasizes that the effort to increase empathy is to understand the situation of "the other" (the use of the word different from other people is because many use it not only in the context of understanding humans but also related to animals and the environment). Specifically Slater [26] said that XR-empathy will bring users into a critical and ethical mindset. Dionysius [22] emphasized that XR-empathy brings more awareness to social and historical issues. Fox [28] asserts that XR-empathy brings more users into a pro-social character but the

current content is not much towards the subject- marginalized but still reduces discrimination. This is in line with Hawes [19] who said that XR-empathy facilitates the relationship between two subjects to transfer knowledge, especially in changing mindsets. Marjan [21] made this effort by using XR-empathy to fight patriarchy. Adanin [24] and his students found that XR-empathy more easily leads students to behavior that is critical of environmental crises. In addition, a survey conducted by Bonime in large organizations and companies in the world that [16], XR-empathy provides a comprehensive-holistic picture to a person to assist in making decisions so as to result in less conflict that occurs.

Based on these findings, XR-empathy is not only related to things around passive empathy but also fosters an active attitude (psycho-action). This becomes very important because the basis of the attitude of social justice character is not only passive but actively aims to eliminate injustice. Although it should be noted, that the growth of this attitude should not violate morality which will result in a pseudo or illusive social justice character because of that compulsion. However, this is an opportunity for further research in the future that the growth of empathy that leads to the formation and cultivation of social justice characters can be facilitated by using XR ethically.

In addition, contextually the experiments that have been carried out show that awareness of injustice can be accessed by all people together so that everyone knows, understands, the context of injustice that occurs in all parts of the world. So, the social justice character that is formed is not only in the local or national context but in a global direction. It is undeniable, nowadays there are so many problems in human life that are faced globally, we are no longer a local community but become a global society facing crises and challenges together. Thus, the use of XR technology can be a bridge in space, time, culture and

other aspects that limit mutual understanding so far regarding the situation of each country.

Limitation

This survey research based on systematic literature review has limited time so that the database is only based on Google Scholar. In addition, the variables for data extraction that are sought are also about methodology, use of technology, the impact of empathy and how it correlates with social justice character.

This research will be carried out more comprehensively in the future by enriching the database and data extraction variables.

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Title	Publication Type
The ethics of realism in virtual and augmented reality	Journal Paper
E3XR: An Analytical Framework for Ethical, Educational and Eudaimonic XR Design	Journal Paper
From Digital Media to Empathic Reality: A Systematic Review of Empathy Research in Extended Reality Environments	Journal Paper
Storytelling in a frameless screen: Screenwriting for VR and AR at Pentridge Heritage Precinct	Journal Paper
"DID THAT JUST HAPPEN?": INFLUENCE OF EMBODIMENT AND IMMERSION ON CHARACTER IDENTIFICATION IN VIRTUAL REALITY ENVIRONMENTS	Tesis
White Paper - The IEEE Global Initiative on Ethics of Extended Reality (XR) Report-- Extended Reality (XR) Ethics and Diversity, Inclusion, and Accessibility	Laporan Riset
Interactive documentary and the reinvention of digital journalism, 2015–2020	Journal Paper

Stumbling into Virtual Worlds. How Resolution Affects Users' Immersion in Virtual Reality and Implications for Virtual Reality in Therapeutic Applications B Martinson - 2022 - dc.etsu.edu	Undergraduate Theses
Students' Attitudes and Intentions of Using Technology Such as Virtual Reality for Learning about Climate Change and Protecting Endangered Environments	Dissertation
TechEthos D2.2: Identification and specification of potential ethical issues and impacts and analysis of ethical issues of digital extended reality, neurotechnologies, and climate engineering	Laporan Riset
Using Virtual Reality to Improve Learning Mindsets and Academic Performance in Post-Secondary Students	Dissertation
All Fun and (Mind) Games? Protecting Consumers from the Manipulative Harms of Interactive Virtual Reality	Journal Paper
Immersive Media and Child Development: Synthesis of a Cross-Sectoral Meeting on Virtual, Augmented, and Mixed Reality and Young Children. Future of Childhood.	Journal Paper
Superfuture: How global superminds can use immersive experiences to build a positive future	Master Theses
Virtual Empowerment	Master Theses

Finesse: Foundations for Immersive Non-Fiction Narrative as Embodied/Situated Simulation Experiences--A Conceptual Framework for Immersive Journalism …	Dissertation
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Exploring mechanisms in VR games to change attitudes towards outgroups: contact, cooperation and embodiment.	Master Theses
The story of immersive users	Laporan Riset

CHAPTER SIX

Legal Education Based On Local Wisdom – Religious Cosmic

Chapter

6

LEGAL EDUCATION BASED ON LOCAL WISDOM – RELIGIOUS COSMIC[1]

Abstract

Legal education in today's global and digital era, is faced with very fast changes and is required to be able to adapt to the variety of extreme changes. Education must always update itself fundamentally and continuously in order to be able to play a dynamic, pro-active role, but still pay attention to aspects of its internal aspects, namely interests ranging from vision, mission, goals to be achieved, to curriculum updates. Amid massive information, business and industry expansion and the colonialization of sophisticated machinery, the spirit to look back at local values has always been key. On the one hand, globalization and digitalization provide many things, ranging from information disclosure and also acceleration, which is able to change the world, create a new culture of high-performance work, innovative companies, open families, high democratic participation and people connected through networks. Legal education based on local wisdom is a dynamic process that involves transformative relationships. Legal education must strengthen ethical reasoning, literacy reason, and strong scientific reasoning, and must instill the importance of ecological awareness/insight (ecological wisdom). The

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[1] Di tulis Bersama dengan Mella Ismelina Farma Rahayu, Liya Sukma dan sudah diterbitkan di Jurnal Internasional, The Seybold Report Vol. 17(09), Hlm. 1145-1152.

challenges of legal education in the future must take the positive side of the development of science, globalization and digitalization while avoiding its negative implications. Legal education must essentially be connected to the basic values of Pancasila, converging with technological developments and new thoughts that are integrated in legal education with the basis of wisdom.

Keywords : *Local Wisdom, Religius Cosmis, Legal Education*

A. INTRODUCTION

The current development of legal education in Indonesia is influenced by at least two important things, namely first, the world is entering an era of leapfrog or Distruption [1], which has the concept that "distruption is about competitive response; it is not a theory of growth. It's adjacent to growth. But it's not about growth. The current world changes are happening with unusual laws, a transition, a displacement, a leap and also the birth of new techniques in various fields. Legal education is required to be able to adapt to the variety of changes that occur, when many unknown and even unknown companies suddenly appear and become big, not with big names but through great efforts. Uber, Gojek, Grab, shoope, Toko Pedia, and all the labels that are currently trending, are turning into industry and commerce giants, all fast-paced, lightning-fast-paced and limitless. Education inevitably has to participate in it, making updates, improvements and even fundamental changes, ranging from the Vision, Mission, Goals to be achieved, to curriculum updates, to updating learning approaches and methods. The birth of outcome-based learning, distance education, digital platform-based education, to independent education. In short, education entered what we know the Era. Revolution 4.0. [2] [3] [4].

Second, is the development of Science and Technology, which ultimately leads to progress known as "digitization", which

allows people to carry out activities at once, without depending on position, place and time. The world becomes borderless place. [5] Digitalization and globalization are distinguishable, but inseparable. Through digital platforms, the essence of globalization enters the most extreme stage of ongoing development. Talking about digitization essentially talks about artificial intelligence, which proceeds very quickly and exceeds the forecast/as imagined by humans [6]. Digitalization has provided a valuable lesson for human understanding, that there is nothing impossible for humans to do, Digital Life is not only sophisticated, but also humanist, because today's technology has been able to involve everyone[6], Even in a certain state technology is developing more and more intelligently and is claimed to have a heart with the emergence of empathic media, as Andrew McStay explained [7], through the following illustrations, the problem of how people will interact with Artificial Intelligence (AI) can be seen in the 2014 spike zone film, Her where the main character Theodore Twombly falls in love with the operating system samantha, the film is able to explain about the relationship between humans and machines with emotions, and how machines are able to interact with humans by displaying aspects of happiness, sadness and doubt, however the film can illustrate well the principle of living with a empathic medium

In the midst of digital developments, Indonesia is integrated in the landscape of global digitalization, so we must recognize Google, Facebook, Amazon, Microsoft, Apple, Ali Baba, Twitter, Netflix and others that are part of people's needs regarding whatever it is, ranging from goods with well-known brands, to food service and entertainment services. Their expansion in it still carries the interests of the state that developed it, which is recognized as having raised many issues at the level of information sovereignty, economic justice and of course political democracy. The easy target of the (neo)digital capitalism eco-nationalism

is that all forms of the latest information technology products and digital platform services (social media, games, e-commerce, e-money and so on) continue to flood society without being prevented. [8].

In the midst of such a devastating rush, the spirit to look back at local values will always be key. On the one hand, digitalization provides many things, ranging from information disclosure and acceleration, even as Don Tapscot said, it has created a group of young people whom he calls a "net generation" that can change the world, how they build a new culture of high-performance work, innovative companies, open families, high democratic participation and communities connected through networks [9]. However, the reality is that Digitalization and globalization are not only that, in it there is also about the accumulation of capital and unlimited power. [10] [11] [12]. This creates bad things for people's lives, in addition to some positive things that we can find, but globalization and digitalization are not as simple as imagined, this bad side has caused severe damage, especially regarding the relationship between man, God and his Environment. Human life is increasingly deteriorating and only oriented towards material interests and the attainment of abundant wealth by justifying all means. It is an accumulation of addictions about machines and an increasingly hedonistic lifestyle. In such a position, local wisdom, or local value values become very important as a balancing effort to continue to maintain value harmonization when there is a collision and tug of war between greed and better life achievements in the future.

Digitalization has provided many options for the world of education, including legal education. Digitalization and globalization, triggered by the birth of various findings and advances that have been achieved by modern science, become a fundation for the implementation and development of modern legal education whose core is the liberal legal system as well as

modern philosophy. Legal education with such a concept only directs its goal to create ready-made graduates ready to work and ready to become professional jurists. The orientation of legal education in the end is only to create humans with high skills, namely creating legal experts to solve pragmatic and technical problems. The more skilled and legally skilled, but the drier the value of cultural and spiritual nili. Experts apply positive law, but are getting farther and farther away from the value of consciousness , togetherness and mutual help.

But on the other hand and more than all of that, scientific developments in general have created opportunities about the possible birth of various bar studies. Expansion of scientific areas in various fields, expansion of territories to other regions with different studies, partly related because the needs of others are even mixed so that scientific approaches including legal science are always interdisciplinary, interdisciplinary, and even multi-disciplinary. A variety of emerging approaches offer new possibilities of fusion, mixing and combining of different disciplines, even the birth of a true new disciplinary name. The relationship of law with technology, has given birth to the disciplines of cyber Law, Technology Law, and telecommunications law. The fusion of Law with the World of medicine, the end of Health law, law and psychology gave birth to legal psychology. In short, legal education has encouraged the rampant disciplines, techniques, methods, and even the new legal learning system. Almost all law colleges require graduates to master the skills of digital technology, and social media applications.

Legal higher education continues to make various efforts to adopt scientific developments with the birth of various new disciplines, opening up opportunities for the development of more specialized studies, but open so that the education curriculum is more holistic. The curriculum in many (law) faculties has undergone significant changes that allow the learning system

to be more flexible and even open in the application of methods. This makes education a promising business that encourages law universities to open new study programs to respond to various pragmatic needs. The term competency-based curriculum, KKNI and also a more flexible independent learning curriculum reflects the ongoing dynamics. Not only that, legal higher education responds to advances, adapts to technological developments, but they still try to combine it with the value of wisdom, both ancient wisdom, religious wisdom, and of course local wisdom as a counterweight. Local wisdom is becoming an alternative to problem solving, when digital developments are increasingly unstoppable. Legal education again seeks identity by building their identity as a humanist, caring and based education based on a clear identity, namely an identity based on Islamic values and Indonesian identity. [13].

Indonesia (for a long time) has a distinctive value that lives and becomes the basic value / main value in society. This value is a characteristic of wealth that lives in the heartstrings of Indonesian society. It is local wisdom, which is considered indonesian philosophy as an original thought that can be abstracted into something uniquely Indonesian. By looking at the experience of the people, the story of the folk tale, we will find the heart of the nation [14]. Aryaning Arya Khresna [15], explained that the local Indonesian policy in question has a peculiarity that he called the way of thinking of Indonesian philosophy, as a way of pursuing knowledge that is based on "pre establish harmony" which is cosmic, integral and transcends human consciousness. Attempts to get into it can be made through "taste", and not "reason". This cosmic consciousness in humans (taste) on the one hand and in the other is the pre-establish harmony that is the object of consciousness. Both can be said to be universal, since speaking of cosmic consciousness we are talking about the universal. This concept reminds us of what gregg Braden [16]

calls it, with the Divine Matrix, that is, the existence of an energy field, which serves as a container as well as a bridge and mirror of everything that happens between humans. The world and within us, and the dui world outside our bodies in this Divine Matrix, consciousness plays an important role in the existence of the universe. Based on that understanding, we need to see how legal education if it is based on a cosmic religious understanding, even if it is able to adapt to digital developments and glolization.

B. PROBLEM IDENTIFICATION

Based on the description and explanation above, this paper explores how the cosmic religious education model is able to adapt to globalization and digitalization in creating a new order of legal education, and how the noble values contained in Pancasila can be a fund for the development of legal education in Indonesia.

C. RESULTS AND DISCUSSION

Legal education must always develop local wisdom, local wisdom is a form of environmental wisdom that exists in the life of the community in a place or in a region, so it refers to certain localities and communities. However, the concept of local wisdom does not necessarily stand still in a static sense and is partial in certain localities / regions, even though different communities they have peculiarities or something unique to their local philosophy, about community plurality, about unity, about glorifying sesame, about reconciliation, compassionate groups, about justice which are all owned by the Indonesian people in each region. [17]. If we want to look deeper into the nature of this local wisdom, it is actually incarnated in Pancasila as a crystallization of the value values that live in society. The local wisdom that exists in each diverse and different region essentially

has distinctive characteristics that if accumulated are incarnated in Pancasila. The value of local wisdom that lives in Pancasila appears in its form as a legal mind, and this should be an ideal foundation for the development of legal education, which is a kind of legal education with the legal mind of Pancasila.

The concept of a cosmic religious contains meaning, referring to the bond of himself with his environment the bond of himself with the beliefs he adheres to and also the ancestral ties or traditions in the region where he lives. Cosmic is defined as the universe, [18]. For Philosophy to Indonesia the concept of cosmic religion refers to what is called "pre establish harmony" as explained above.

Legal education is based on the concept of cosmic religion which is a fundation of values to Indonesia which is in the atmosphere of digitalization, globalization, transparency, community participation and the creation of justice. Legal education must play a more dynamic and proactive role so that it is able to bring changes and meaningful contributions to the improvement of people's lives, both at the intellectual, theoretical and practical levels. Cosmic religious law education must be able to combine the vision of globalization, digitalization with the concept of local wisdom, meaning that legal education must still be able to answer the challenges of globalization and digitalization by placing national interests in the frame of the values of Divinity, Humanity, Togetherness, Unity and Justice, as explained by Amartya Sen [19], that the disposition of education is very important in the framework of developing world peace. The world of education is expected to be able to develop a curriculum framework that is non-sectarian and non-parochial, which can develop not reduce, reasoning. Legal education must provide a vehicle for students and the public to be exposed to various ideas from various backgrounds and different perspectives and to be able to think and reason for themselves. Cosmic legal education

is essentially not only a learning that provides legal expertise, but also instills skills and appreciation of the world's diversity and integrity with the ability to care for the slashing, reasoning and awareness of a world society.

Cosmic religious law education must be able to provide provisions for students and society, namely high social skills so that they will be able to have initiatives in the midst of the complexity of globalization, as well as have the ability to filter destructive external idiologies, filter them for our needs, and be able to adapt to the Industrial Revolution 4.0. Legal Education in the digital era and the condition of people who experience paradox in various aspects of life, then legal education must pave the way for the creation of justice, especially legal justice, because there is a strong relationship between education and justice even though it is not identical. Justice is the need of society and legal education must begin to be open to cross-scientific thinking, and legal education as said by Sulistiyowati Irianto [20], this will not eliminate the paradigmatic character of legal science, because various other knowledge aids will enrich legal science.

In an effort to anticipate the negative side and development of technology, legal education must be able to ensure that people's crazy craze for technology (hi tech), in line with strengthening and touching values (hi-touch). The capabilities that must be grown in the educational process are not limited to, explicit knowledge related to mastery of technical skills (hard skills), but also implicit knowledge by strengthening soft skills, which is by cultivating character values. [21]

Another important position is, what if legal education is based on basic principles, between global and local, between logic and taste, then it is important to build the concept of character education. Thomas Lakona [22] explained the importance of paying attention to nine personal characters that must be grown,

namely: courage, justice, benevolence, gratitude, wisdom, reflection, respect, responsibility, and temperance.

Legal education that leads to the development of this culture of wisdom, will encourage the development of religious cosmic education that sees legal education through cultural transformation based on global development, digitalization and of course the value of wisdom that develops in society, in formulating this, especially the main values that must be included in legal education need the right measure, namely considering the value of Indonesian wisdom, namely religious wisdom, independence, mutual aid. These three things are important as an effort to build and create a fund for the development of legal education that is religiously cosmic. In dissoluting the nation's very plurality, these three values become very important, as the essence of the Pancasila Law Mind, namely as a value system, knowledge system and a common behavior system. The development of legal education must preserve the cultural heritage that exists in the legal mind of Pancasila, by developing it more broadly. In the concept of developing legal education that looks at the value of local wisdom, it must include the development of a culture of one-on-one, one-on-one and one-on-one foster care.

The development of the three things above must be the basis for the preparation of a legal education platform in Indonesia so that it makes it easier to actualize into the action agenda, namely the involvement of all elements and components of education for the community, as a form of collaborative and participatory. The approach carried out in the development of such a Legal Education model it is not enough just to take a vertical approach, but must also use a horizontal approach that involves participation / collaborative . Through such efforts, it is hoped that legal education can bring fundamental changes to the mental structure of people's beliefs. Legal education continues to create and the birth of many new study programs,

various new approaches to the cultivation of religious values derived from local wisdom, or Indonesian identity, both based on religion, ancient wisdom and local wisdom. Identity that continues to develop leads to efforts to maintain identity, as shown by the Muhammadiyah organization, NU, and even the Pasundan Paguyuban in West Java, as well as other community organizations, continue to strive to maintain the development of islamic and cultural vision in legal education, by combining or reconciling the concept of Western (Global) concepts with local concepts (Pancasila).

Legal education based on local wisdom of cosmic religion is a learning process that humanizes or creates cultured humans who have a dual orientation, namely understanding themselves, understanding themselves, understanding their environmental values and having a vision for a more open future. In legal education must provide a vehicle for students to recognize who they are (about the laws and the value of the values that surround them) this is a special embodiment of nature, as a special embodiment of nature, everyone has their own special features of intelligence. The educational process must help students rediscover the peculiarities of their potential as well as the ability to place self-privilege in the context of balance and sustainability of the great universe (cosmos).

The actualization of this consciousness is the fertilization of a person's typical reliability that allows him to have confidence, endurance and competitiveness in the struggle of life, while still having his sensitivity to the value of good, true and beautiful cultural values. It is the introduction to the peculiarities of self-potential and the commitment to the togetherness of cultural values that form the basis of character building in the sense of psychological tendencies that make up the moral personality. Legal education based on local wisdom of cosmic religion must provide a vehicle to recognize and develop culture as a system of

values, a system of knowledge and a system of common behavior, through thought sports, taste sports and karsa sports and sports.

This as a whole will form a social environmentwhich can determine the character. This is legal education based on local wisdom of cosmic religious that can be seen further as a national character crystallized in the Pancasila Legal Mind. Legal education based on local wisdom must be able to adapt to the torrents of globalization and digitization because we are currently living in the interpenetration of cultural experiences and the pluralization of the nature of life. Globalization and digitalization give birth to the tendency of "hybridization between traditions, shame on the concept of Pancasila wisdom, then we can reconcile the globalization movement and the digital wave with the zero local philosophical values crystallized in Pancasila.

D. CONCLUSION

The main essence of Legal Education as the lifeblood of moral development of society must have sufficient weapons to overcome the problem of bad problems that arise from the interests of the expansional interests of world corporations, the end of which is the colonialization of various lives, especially the freedom of society. Legal Education based on local wisdom is essentially an education based on the legal ideals of Pancasila which aims to interpret, and eliminate the root causes of violence in various structural and cultural forms with the aim of peace and humanity. Legal education based on local wisdom is a dynamic process that involves transformative relationships. The relationship between legal education and digitalization reason, then in essence Legal education must strengthen ethical reasoning, literacy reason, and strong scientific reasoning, and in relation to the expansion of industrialization, market economy on a global scale, legal education must instill awareness

of the importance of ecological insight (ecological wisdom). The challenges of legal education in the future must take the positive side of the development of science, globalization and digitalization while avoiding its negative implications. Legal education must essentially be connected to the basic values of Pancasila, converging with technological developments and new thoughts that are integrated in legal education with the basis of wisdom. (MIFR/AFS)

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