

LEGAL EDUCATION BASED ON LOCAL WISDOM - RELIGIOUS COSMIS

by Mella Ismelina Farma Rahayu, Anthon F. Susanto And Liya Sukma
Muliya

Submission date: 31-Dec-2022 04:23PM (UTC+0700)

Submission ID: 1987609360

File name: LEGAL_EDUCATION_BASED_ON_LOCAL_WISDOM.pdf (355.2K)

Word count: 4186

Character count: 23138

LEGAL EDUCATION BASED ON LOCAL WISDOM - RELIGIOUS COSMIS

¹MELLA ISMELINA FARMA RAHAYU, ²ANTHON F. SUSANTO and ³LIYA SUKMA MULIYA

¹Tarumanagara University. Email: mellaismelina@yahoo.com

²Pasundan University. Email: anthon.susanto@unpas.ac.id

³Bandung Islamic University. Email: liyamuliya59@gmail.com

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 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, Religious 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 Disruption [1], which has the concept that "disruption 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 "next 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 foundation 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, interdisciplinarity, 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.

D. 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 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 foundation 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 ideologies, 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 dissolution 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 environment which 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.

E. 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 expansion 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)

REFERENCE

- 1) Rhenald Khasali, (2017), *Distrupction*, Kompas Gramedia, Jakarta.
- 2) Ade Saptomo et al, (2019), *Bunga Rampai Pendidikan Tinggi Hukum in Indonesia*, Rajawali Press, Jakarta.
- 3) *Mix Marketing & Communication*, (2019). *Industry. 4.0, When the World Is In Hand*, Asoka Aksara, Jakarta.
- 4) Hermawan Kertajaya, (2019). *Citizen 4.0, Tracing the Principles of Humanist Marketing in the Digital Era*, Kompas Gramedia, Jakarta.
- 5) Satrio Soemantri Brodjonegoro, (2019). *Revolution 4.0 and Education, in the Potpourri of Higher Education of Law in Indonesia Era. 4.0* Editor, Ade Saptomo, Rajawali Press, Jakarta
- 6) Chris Skinner, (2019), *Digital Man, Revolution 4.0 Involving Everyone*, Elek media Komputindo, Jakarta.
- 7) [7] Andrew McStay, (2020), *Emotional AI, the Emergence of Empathic Media*, Student Library, Jogjakarta.
- 8) Sony Subrata (2022), in Agus Sudibyo, *Digital Dialectics; Collaboration and Competition between Mass Media and Digital Platforms*, Gramedia Popular Literature, Jakarta.
- 9) Don Tapscot, (2013), *Grown Up Digital; the Young One Who Changed the World*, Gramedia Jakarta.

- 10) David Harvey, 2010. *New Imperialism, Genealogy and the Logic of Contemporary Capitalism*, Resist Book, Sleman Yogyakarta,
- 11) Anthon F. Susanto, (2021) *Legal Education and Local Wisdom, Towards Paradima Akal Budi*, Logoz Bandung.
- 12) Anthon F. Susanto, (2019), *Sundanese Local Law, Amidst the Acceleration of Technology*, ijicc, Volume 8 Issue 5.
- 13) Anthon F. Susanto, (2021) *Identity Building of Indonesian Legal Education; From Progressive Liberalism to Transgressive Religious Cosmic*, *International Journal of MultiCultural & Multi Religious Understanding*, ISSN, 2364-5369, Vol. 8. No.2.
- 14) A. Setyo Wibowo, (2019) *Local Policy, Paradox, Anti Dialectics and Blank Subjects*, Philosophy Books in Indonesia, Local policy. Results of the international symposium on Indonesian Philosophy, Kompas, Jakarta.
- 15) A. Setyo Wibowo, (2019) *Local Policy, Paradox, Anti Dialectics and Blank Subjects*, Philosophy Books in Indonesia, Local policies. Results of the international symposium on Indonesian Philosophy, Kompas, Jakarta.
- 16) Gregg Braden, 2018. *The Divine Matrix; unveiling the Secrets of the Universe*, Javanica, Serpong.
- 17) Armada Riyanto et al – editors, (2015), *Local Wisdom of Pancasila; Items of Indonesian Philosophical*, Kanisius Jakarta.
- 18) Anthon F. Susanto, Mella Ismelina Farma Rahayu, (2020) *establishing the identity of Indonesian legal education*, in Anthon F. Susanto, *Legal Education and Local Wisdom*, Logoz Publishing, Bandung.
- 19) Amartya Sen, (2003), *The Important of Education*, Commonwealth Education Conference, di Edinburgh, Skotlandia, 28 Oktober.
- 20) Sulistiyowati Irianto, 2019. *Challenges of Legal Higher Education in the Era. 4.0*, Potpourri Of High Law Education in Indonesia Era. 4.0 Editor, Ade Saptomo, Rajawali Press, Jakarta
- 21) Yudi Latif (2020), *Cultured Education; History, Conception and Actualization of Transformative Education*. Gramedia Jakarta.
- 22) Thomas Lickona, (2011), *Introduction in K Ryan et al (eds) happiness and Virtue, Beyond East and West; Toward A New Global Responsibility*. Tokto Tuttle Publishing.

LEGAL EDUCATION BASED ON LOCAL WISDOM - RELIGIOUS COSMIS

ORIGINALITY REPORT

4%

SIMILARITY INDEX

3%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

ijmmu.com

Internet Source

1%

2

download.atlantis-press.com

Internet Source

1%

3

Submitted to University of Northumbria at Newcastle

Student Paper

1%

4

Mark A. Pike, Peter Hart, Shirley-Anne S. Paul, Thomas Lickona, Paula Clarke. "Character development through the curriculum: teaching and assessing the understanding and practice of virtue", *Journal of Curriculum Studies*, 2020

Publication

<1%

5

theconversation.com

Internet Source

<1%

6

repository.unpas.ac.id

Internet Source

<1%

7

www.schweitzer-online.de

Internet Source

<1 %

8

Althien John Pesurnay. "Local Wisdom in a New Paradigm: Applying System Theory to the Study of Local Culture in Indonesia", IOP Conference Series: Earth and Environmental Science, 2018

Publication

<1 %

9

H Thamrin, H Ridho, R P K Sinaga, F U Ritonga, F A Nasution, C P Purwanto. "Local wisdom in natural resources management of freshwater fish In Lau Teba", IOP Conference Series: Earth and Environmental Science, 2022

Publication

<1 %

10

theartsjournal.org

Internet Source

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off

LEGAL EDUCATION BASED ON LOCAL WISDOM - RELIGIOUS COSMIS

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8
