Adab Paradigm in Legal Education (Case In Indonesia)

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**Abstract**

Law violations committed by law enforcers cannot be separated from the paradigm and legal teaching system applied by law faculties that produce law graduates. This paper discusses the adab paradigm in law teaching in law faculties in Indonesia. The method used in this paper is qualitative by describing the data obtained through interviews, observations, and readings of the existing literature. The study results indicate that the teaching of law in Indonesia is positivistic. The education of law is more about teaching the law that applies in a country that is contained in the legislation and its derivatives. This can be seen from the structure of the course and the content of the course syllabus where there are only six (6) courses that are directly related to etiquette. The factors that influence the shift in values in the teaching of law include educators and the learning system. While the model of inculcating values for law students can be done by inculcating character at the beginning of the lecture, exploring and elaborating on philosophy and legal principles in each course, incorporating ethical values in each course, drawing grades through cases (Project Base), inculcating values through ideal legal figures, creating separate courses related to etiquette, and incorporating customary values into courses. Of the seven models above, incorporating ethical values in each course is the most ideal model to be applied.
I. Introduction

In 2022, several cases of law enforcers such as prosecutors and judges being involved in corruption. Attorney Pinangki's law enforcers, for example, were proven to have accepted bribes related to processing the application for a free fatwa from the Supreme Court (MA) to free Djoko Tjandra in connection with the Bank Bali collection rights corruption case. Likewise the case Supreme Court Justice Sudrajad Dimyati has been named a suspect in the alleged bribery case in the Supreme Court. The two cases above are examples of a list of legal violations committed by law enforcers themselves.

Other data shows that allegations of ethical violations by judges as law enforcers often occur. In 2021 as many as 2,465 judges were reported to the Judicial Commission. 1,473 of the reports of alleged ethical violations were reported to the Judicial Commission (KY), meanwhile, 992 reports were copies to KY. After going through the results of the examination, it was proven that 97 judges were given light sanctions, 71 judges were given moderate sanctions, 18 judges were given heavy sanctions (Kompas.com, 2022). Previously, data showed that from 2003-2017 there were 18 judges and 9 other judicial officers arrested by the authorities for corruption cases. (Kompas.com, 2017).

This condition makes people distrust law enforcement officials. Kompas Daily opinion poll data shows that the integrity and honesty of judges is considered by 42.5 percent of respondents to hinder reform in judicial institutions. Three (3) out of five (5) respondents (63.9 percent) believe that poor mental health is the factor that most causes law officers to practice bribery (Kompas.com, 2016). For the prosecutor's office, 62.2 percent of respondents stated that the image of the prosecutor's office was bad. Kompas daily poll data also shows that two (2) out of five (5) respondents (40.6 percent) stated that what hinders prosecutorial reform is the integrity and honesty of prosecutors. (Kompas.com, 2016).

In fact, efforts to improve the judiciary, judicial supervision system, prosecution and prevention of corruption continue to be pursued and carried out. In the judicial system, for example, the Supreme Court has made efforts to improve the system, from the judge recruitment system to creating an internal judicial supervision system. Apart from that, external supervision of the judiciary is also carried out by the Judicial Commission (KY). The question arises, why do violations always occur in law enforcement?

There are multiple factors that cause corruption in the law enforcement environment. Corrupt environmental factors are one of the important factors causing this to happen. A corrupt environment is also caused by many factors, one of which is power intervention in the judiciary. Likewise, hedonistic lifestyles, materialistic law enforcement and other factors. However, it cannot be helped that the chronic disease of corruption that occurs in the law enforcement environment has a strong correlation with the legal education paradigm.

All law enforcers such as judges, prosecutors, advocates, clerks are law faculty alumni. The law faculty is the "mother that carries and gives birth" to law enforcers. The knowledge, skills and values of legal knowledge obtained by law enforcers are partly the result of the teaching and learning process at law faculties. Therefore, at least morally, law faculties have a big responsibility to deal with the disease of corruption.

The law faculty curriculum contains knowledge and skills from a series of subjects studied. The
lecture material is not only theoretical, such as introductory legal courses, introduction to Indonesian law, but also practical, such as courses that are legal techniques such as procedural law, contract making, legal drafting and so on. All of these courses are a preparation for students when they later become law enforcers.

At this point, there is a gap between law and morality (read: adab). Law seems to only exist in statutory regulations at the level of laws, government regulations, regional regulations and so on. A student or lecturer feels like a jurist when he is able to use article by article or principle by principle of law. This condition has an impact on the rigor of teaching, research and legal discussions. This paradigm model of legal learning causes law faculty lecturers and students to be "very obedient" to laws and articles. This condition gives rise to the adage that there is a "law faculty" not a law faculty.

It is at this point that legal teaching is paradigmatically problematic, where there is a separation of legal knowledge from morals. This secularist paradigm of science has existed since the end of the 20th century. Advanced science and the achievement of high technical results by humans are only intended to accumulate material wealth. Therefore, there is a condition of chaos, cruelty, greed.

The root of the problem is the strong flow of legal positivism which always marginalizes the noble values of law. The law is only a tool that can justify and blame the parties through articles. In short, law is law, regardless of whether it is fair or not, unjust or not. Therefore, it is not surprising that law teaching at law faculties competes to make students able to memorize and apply articles to be applied to legal cases that occur in society.

This has an impact on legal teaching which prioritizes legal skills rather than instilling values and the nature of the law itself. Teaching legal values is only found in certain courses. For example, mandatory courses include introduction to legal science, legal philosophy, legal professional ethics, Islamic law and customary law.

In answering this problem, scientists have proposed various science integration paradigms, such as several terms include interdisciplinary integration, multidisciplinary integration, science interconnection, cross-discipline and a number of other integration terms (Lubis, 2014). The various terms above have their own characteristics, specificities and emphasis, so they have advantages and disadvantages apart from having many similarities.

Likewise, philosophical discourse and legal theory in Indonesia are colored by a number of terms. Some of them include the term progressive legal theory coined by Prof. Satjipto Rahardjo wants law as a tool that experiences exchange with forces outside the law so that law becomes a means of social engineering. Romli Attasamita (2012) coined an integrative legal theory that understands law as unifying and strengthening community solidarity in the dynamics of life. Several legal science paradigm terms were written by several experts, such as non-systemic legal science coined by (Syamsudin, et al., 2013), as well as the theory of convergence law by (Budhijanto, 2014).

Whereas Research on education with a character approach was carried out by Sri Winarni with the title research on the integration of character education in lectures. Research conducted at Yogyakarta State University (UNY) has a vision of character and dignity which means integrating character education in all life (activities). The strategy for implementing character education at UNY should involve the entire academic community, students, lecturers and staff through lectures,
student activities and management. Integrating character education in lectures can be done by including character values in planning (syllabus), teaching materials and media, implementation in class, assessment, monitoring and overall evaluation. Therefore, the question arises, What is the concept of an ethical approach in teaching Law to create moral law graduates?

2. Research Methods
This paper uses qualitative research methods by conceptualizing the character of adab in legal science. Reconceptualization of the character of adab in legal scholarship can be done by collecting various literature related to the theme. Next, this article analyzes the syllabus of law courses at several universities in Indonesia to further formulate civilized values in each course and legal teaching system.

There are universities that are assumed to have their own character, whether religious or socio-cultural based, namely the Faculty of Law, Indonesian Islamic University (UII) Yogyakarta, the Faculty of Law, Diponegoro University, Semarang, which is based on social values, and the Andalas Faculty of Law, Padang. Meanwhile for religious universities, data was taken from the Faculty of Sharia and Law, UIN North Sumatra, UIN Yogyakarta, UIN Sunan Gungung Djati, Bandung and UIN Imam Bonjol, Padang. The six of them are considered law faculties that are based on traditional and religious values. Meanwhile, data analysis is carried out by identifying, analyzing, comparing and studying in depth the concepts of adab in legal science.
3. Results and Discussion
Law and Civility

Civility, comes from the word adab أدَب with the addition of the prefix "to" and the suffix "an". Adab comes from Arabic which means civilized, polite, doing good (Munawwir, 1984). Civilization also means a high level of inner and outer intelligence, good character (ethical manners and so on). The word civility is a representation of intelligence that is not only external, but also internal.

When related to law, civility means law that combines civilized conditions. Meanwhile, ethical standards come from divine values. The divine values contained in revelation are moral standards that must be believed without leaving objective conditions in a community. In Islamic law, moral standards are found in the Koran and Sunnah. Standards of etiquette are derived and dialectical in certain societal conditions and situations.

In a broader scope, legal and moral discussions have long been discussed by philosophers, both Islamic and western philosophy. Natural law philosophers, for example, state that the two (law and morals) are two inseparable things. Various variants of the relationship between the two emerged as legal science itself continued to develop. Kant said that morality can be achieved if we obey external laws. Obedience to external laws does not create fear of power but rather brings awareness that the law is an obligation. This concept of Kant’s thinking is known as the ethical theory of deontology (Shidarta, Natural Law School, 2007).

Strictly speaking, the natural law school views law as morality. There is a saying of St. Augustine An just law is really no law at all. Right and wrong are rational considerations while good and bad are moral considerations. All forms of law must follow these two considerations simultaneously. Reasonable considerations must be based on moral considerations, not vice versa. Therefore, lex naturalis (natural law) is the benchmark for the validity of lex humana (positive law). Morality interprets law as the principles of justice and human reason interprets the principles of truth (Shidarta, Natural Law School, 2007).

In contrast to the natural law school, most positivist philosophers state that law is separate from morals, as is the opinion of figures in this school such as John Austin, Hans Kelsen, Hart. Legal and moral discussions continue with contemporary philosophers such as Ronald Dworkin, Fuller and so on. In fact, this conversation may never follow along the way social dynamics occur in society. Legal positivism firmly states that law is not a reproduction or fulfillment of moral provisions. Thus, law can conflict with morals, because law is always related to existing legal conditions (what the law is) not what the law should be (what the law should be), so that what law should be is no longer in the realm of law but in the realm of morality.

Hans Kelsen with the pure norm theory of law revealed that law must be free from elements of ethics, politics, sociology, history, anthropology. According to Kelsen, law is a norm produced by the authorities, whereas law does not look at behavior or facts that occur. Even though they both adhere to positivism, Austin is different from Kelsen.

Austin views norms as expressions of the will of society. The law that was formed came from exploring the will of the community. When this will has become law then everyone must obey the law. If all aspirations are accommodated in full, or the desires are completely united (unity of will), then the unity of will guarantees unity in its implementation (unity of enforcement) or with the term
unity of enforcement entails unity of will (Shidarta, Legal Positivism, 2007). Up to this point, Austin's opinion about law is still "close" to morality, that is, it captures the will of society, which of course constitutes society's morality before it becomes law. Meanwhile, positive morality can come from laws created by ordinary humans and laws that are the result of analogies (laws by analogy) which Austin calls unreal laws. This type of law is created and enforced through public opinion (laws set or imposed by general opinion).

In fact, the development of law in various places and times is greatly influenced by conventional morals (Hart, 1979). The legal system must refer to morality and justice, or be closely integrated with the moral obligation to obey the law. However, another view also states that the validity of certain laws does not mean that they must refer to morality and justice.

Ronald Dworkin, a contemporary legal thinker, stated that the presence of jurisprudence in the legal system is the clearest evidence to prove that the earliest legal matters were not based on facts or legal strategy but rather moral issues. Therefore, according to Dworkin, if we want jurisprudence to bring results or benefit society, then jurisprudence must be able to uncover legal problems and then use moral theory to criticize them. When a judge is faced with a legal case and is deadlocked in finding a solution to the problem, that is the time to apply jurisprudence. Judges are justified in seeking solutions to problems guided by rational moral argumentation (Dworkin, 1977).

Kelsen said that norms are considered correct not because their content is objectively correct, but rather there is an authority that says that the norm is correct. Norms originate hierarchically up to the highest which is called Grundnorm (transcendent-logical in nature). Grundnorm acts as a logical node of the legal order which functions as a regulative function (guaranteeing the value of justice) and constitutive (ensuring that norms do not contradict each other). (Kelsen, 1991).

Positive law, no matter how complete, is still limited. The existence of natural limitations in human abilities means that humans will never make perfect laws. Even positive law tends to be reactive. So the moral law becomes very important in order to control humans from within themselves. (Even though this is a polemic because the existence of law is only hypothetical). By including morals as the minimum content of law, Hart is different from some positivists regarding law. On the other hand, Hart is also different from Aquinas, because for Hart the inclusion of morality does not rule out the possibility of bad or unjust laws.

The inclusion of morality as the minimum content of law departs from the assumption that living with other people is one of human goals. Therefore, humans as members of society have the ability not to harm other people or at least always take other parties into account when pursuing their interests.

Legal and moral discussions are still ambiguous because they are only based on consensus in a particular society. Not only that, legal and moral teaching has not been systematically integrated in legal teaching. In this case, religious standards become relevant in relation to what is called adab.

The word adab includes and is more comprehensive than just morals. Therefore, teaching adab is based on cognitive and affective teaching. Civilized legal learning enters the psychomotor level. Therefore, civilized legal learning will squeeze the virtues of each course into ideal values. In fact, it's not just about courses, there is also a discussion of the syllabus for each course. Civilized legal learning makes all knowledge a tool of analysis and approach in resolving every legal problem in civilized ways.
The civility paradigm is that the process must be carried out from beginning to end in the legal teaching system. In other words, adab is the initial process to the output to be achieved from an education system. This concept was implemented by the Prophet Muhammad Saw. in creating legal civilization and in a short time and is sustainable until now. In other words, law is not only related to social reality but also related to absolute divine teachings.

Findings and Discussion

Teaching at the Positivistic Law Faculty

There is a strong impression that legal teaching in Indonesia is positive. Teaching law is more about teaching about applicable law (*ius constitutum*) in a country which is found in laws and their derivatives. Positivistic legal teaching suggests that law is only the rules contained in the law, not the morals contained in the law. At this point it seems as if there is a separation of law and morals.

This can be seen from the structure of the courses at the law faculty. In general, the number of undergraduate level courses is seventy (70) with a Semester Credit System (SKS) of around 150. Of the seventy courses, most of the courses given are legal skills and only a few courses are directly related to values. Moral values are only found in university courses such as Pancasila and Citizenship. Meanwhile, moral values are in law only taught in certain courses such as introduction to legal science, legal philosophy, legal theory and responsibility and ethics of the legal profession, customary law, Islamic law and sociology and legal anthropology.

The moral values contained in introductory legal courses are related to a broad understanding of law, rights and obligations, legal characteristics. Meanwhile, in legal philosophy courses, morality is found in the discussion of the nature of law, the nature of values in law, legal principles and attitudes in law. In the legal professional responsibility and ethics course, the ideal responsibilities of a person in the legal profession are taught. In fact, in certain matters discussed in this course, the discussion about legal professional skills is more in-depth than the moral aspect. Legal sociology and anthropology courses teach legal values found in social and human reality. In Islamic law courses, moral values are found in the legal sources of the Koran and Al-Hadith as well as the principles of Islamic law. Meanwhile, in customary law courses, the value of adab is found in the values that live in indigenous communities.

<table>
<thead>
<tr>
<th>No</th>
<th>Subject</th>
<th>Contained value</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Introduction to Legal Science</td>
<td>Legal understanding of Rights and Obligations,</td>
</tr>
<tr>
<td>02</td>
<td>Philosophy of law</td>
<td>The nature of values, legal principles, attitudes, nature of law</td>
</tr>
<tr>
<td>03</td>
<td>Responsibility &amp; Ethics of the Legal Profession</td>
<td>The ideal responsibilities of a person in the legal profession</td>
</tr>
<tr>
<td>04</td>
<td>Sociology and Anthropology of Law</td>
<td>Human and social values in society</td>
</tr>
<tr>
<td>05</td>
<td>Islamic Law (Religion)</td>
<td>Islamic values contained in Islamic Law</td>
</tr>
<tr>
<td>06</td>
<td>Customary law</td>
<td>Traditional values are usually closely related to the values in a society.</td>
</tr>
</tbody>
</table>

At the law faculty at Padjadjaran University, Bandung, for example, there is no specific syllabus
containing legal etiquette for students. Knowledge of etiquette or character building is only carried out at the beginning of lectures by holding an orientation period for new students. Apart from that, character education is found in the curriculum at university level, such as religion courses, where religion courses are adapted to the nature of the faculty, such as religion in a legal context. Special character education is carried out through student activities called Jawara 5.0. This character education combines the values of the Sundanese tribe, where the original inhabitants of Bandung City are Sundanese, with contemporary conditions known as 5.0. (Padjajaran, 2022).

Mark-Ethical values will usually only be discussed in certain courses such as legal philosophy courses. In teaching law at law faculties, legal philosophy courses are usually studied in the final semester where it is hoped that they can combine all the law courses that have been previously studied tied to philosophy. Therefore, legal philosophy courses are also called "round law", where all courses studied must return to the nature of legal science or the nature of legal science itself. (Padjajaran, 2022).

Based on these findings, there is secularism in legal science where legal science can be divided into two fields, namely legal science in the value sense and legal science in the practical sense. The impression is that the division of legal science into the two (2) dimensions above makes law students separate law from legal morals. It is as if values and applied science are two separate entities. In the view of law teachers, legal science's emphasis on values makes students lack skills to apply the law in the world of work. Meanwhile, emphasizing application makes students have less value in applying the law.

Even though the two are a unified whole that cannot be separated. Law is not separated from morals (Shidarta, Natural Law, 2007). Therefore, teaching legal science should combine these two things (values and applied science) in one unified whole. Legal learning should not only transfer knowledge but also transfer value. The law itself consists of the ethical values contained in it. In fact, the essence of law itself is ethical values. If ethics is understood and applied in society then that is the essence of law.

**Discussion II** (Third Subtitle, written in bold with the first letter of capital)

**Factors that influence the shift in values in legal teaching**

1. Educators

The most influential factor in teaching law is the teaching staff (UINSU, 2022). In other words, the subject in which law is taught is the most important factor. The character of a legal educator faculty is determined by two (2) things, namely knowledge and personal character. The civility of students is not only determined by the depth and breadth of knowledge taught, but also the extent to which educators can be role models for students, therefore the behavior of educators greatly determines the character of students.

At UIN North Sumatra where senior lecturers such as Prof. Dr. Nur A. Fadhil Lubis, Prof. Dr. HM Yasir Nasution, Dr. Lahmuddin Nasution contributed to alumni character, including behavior. As stated by the respondent, the lecturers at that time taught with strong character and were serious. Being serious means teaching on time, teaching systematically without being burdened by semester credit system (SKS) targets.

A major shift occurred in the environment after the change from IAIN to UIN, the consequence of
which was that lecturers at the Faculty of Sharia and Law began to vary in terms of university origin. The most noticeable thing is the influx of lecturers who come from law faculties where the religious basis and religious knowledge is different from the sharia faculty. Up to this point, there has been a very pronounced cultural shift. In daily discussions, for example, sharia terms can no longer be understood by all lecturers. When lecturers use sharia terms, lecturers who come from pure law state that they do not understand. This has more or less influenced the culture and manners in the faculty (Djati, 2022).

At the Faculty of Sharia and Law, UIN Bandung, there is a dynamic teaching staff and it has an impact on students related to scientific traditions and of course character. From the start, the scientific character and character of FSH UIN Bandung alumni were influenced by teachers from the Indonesian Islamic University (UII) Yogyakarta. This was because one of the lecturers from UII became a reference and patron for students who eventually became lecturers. At that time, his adab character was still very much felt. In 1990 there was a shift in the paradigm of sharia and law which was more directed towards legal sociology (Djati, 2022).

Character or manners are found in the sociological aspect. This is found in the terms used in the case of punishment of someone who is found guilty, not criminal but rather correctional. Correction is more about manners, because the essence of punishment is to make the condemned person civilized. Likewise, the rule that states “changes in law are caused by changes in place, time and conditions” has become the cornerstone of the legal teaching paradigm. In the post-university era, law teaching refers to the paradigm of UIN Sunan Gunung Djati Bandung with the term "Wahyu Menandu Ilmu (Djati, 2022).

This teaching condition is due to the competence of law teachers. The teaching system in universities, including sharia and law faculties, is not well structured, where the courses taught are not taught by competent teachers. This is because the competence of lecturers does not match the scientific field and the system of assistance and umbrella lecturers does not work well. For example, when the ushul fiqh course is taught by not sharia alumni but Arabic language alumni, even though they are able to read books, they cannot teach the essence of the law. Likewise, when courses are filled by senior lecturers with experience, students will receive good lecture material. However, when teaching is carried out by assistants, the lecture content cannot fulfill competencies and ethical values.

2. Learning system

The shift in teaching that contains ethical values is due to the learning system in higher education which requires teachers and students to complete a number of materials that have been prepared. The learning system using the Semester Credit System (SKS) with predetermined material makes lecturers and students chase to complete a very large amount of material. Such a learning system means that lecturers do not have time to insert ethical values in legal learning.

Likewise with the Independent Learning and Independent Campus (MBKM) learning system where students may take a number of courses outside the faculty and college where they study. This is a new challenge to monitor students' ethical values, including lecture material taught at universities or elsewhere.

This is different from lectures with a non-SKS system where each lecturer has greater authority to improvise and strengthen ethical values in teaching. Legal ethics is an applied science, not a theoretical science. Therefore, every course should include civility or moral values.
In Indonesia, law teaching in universities refers to the Indonesian National Competency Qualifications (KKNI) and the 2014 National Higher Education Standards (SNPT). The legal basis for the KKNI is Presidential Regulation Number 8 of 2012 concerning the Indonesian National Qualifications Framework (KKNI), followed by Regulations Minister of Education and Culture Number 73 of 2013 concerning Implementation of the Indonesian National Qualifications Framework (KKNI) in the field of higher education as well as Minister of Education and Culture Regulation Number 3 of 2020 concerning National Higher Education Standards. KKNI is a learning system that integrates the fields of education and work training as well as work experience in order to provide recognition of work competency in accordance with the work structure in various sectors. KKNI provides nine levels of qualifications.

The KKNI concept is more oriented towards student abilities, because the competency qualification grading framework is expected to be able to match, equalize and integrate the fields of education, job training and work experience in order to provide recognition of work competencies in accordance with the job structure in various sectors. (Presidential Decree, 2012).

Of course there is nothing wrong if legal education is directed at the world of work, because higher education is required to prepare students to enter the world of work. Problems arise when skills Legal science reduces the values of legal science. At this level the law has lost its “spirit”. So far, the general view is that legal science can be divided into two fields, namely legal science in the value sense and legal science in the practical sense.

In these regulations there are ethical values. The KKNI elements consist of attitudes and values, work abilities, authority and responsibility, mastery of knowledge. However, in the system and its application, the skill aspect is prioritized, while lecturers must complete a number of learning targets.

Therefore, the ideal pattern in implementing law student etiquette is that the attitude elements must contain meaning that is in accordance with the details of the attitude elements stipulated in the National Higher Education System. The addition of attitude elements is possible for study programs to add college characteristics to graduates or for study programs whose graduates require special attitudes to carry out certain professions.

Meanwhile, components of learning outcomes can be included in the attitude aspect (for all profiles). In mandatory courses related to material, reasoning methods and legal ethics are important materials emphasized. Elective courses must pay attention to factual needs and legal problems. Meanwhile, the adab material must be well designed in the Semester Learning Plan in accordance with the vision and mission and learning achievements of the study program. Meanwhile, in terms of methods, teaching staff must choose a learning model that is more oriented towards ethical values. In other words, legal teaching must prioritize from text to contextual understanding, from legal material to basic legal principles, from casuistry to legal objectives.

C. Model of Instilling Values in Law Students

1. Character Cultivation Model at the beginning of Lectures

Instilling ethical values in students can be done at the beginning of college. Indeed, this model has been used by universities for a long time. However, the problem is the method and content of the values you want to instill. To this end, each university and faculty has its own policies and systems
for cultivating character. At the Faculty of Law, Diponegoro University, Semarang, there is character building at the start of lectures for new students. At the Faculty of Sharia and Law, UIN Sunan Kalijaga Yogyakarta, there is a learning outreach for new students. In addition to the learning model, the socialization material also contains the instillation of 18 cultural and character education such as religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curious, national spirit, love of the country, respecting achievements, friendly/communicative, loves peace, likes reading, cares about the environment, cares about social affairs, responsibility.

2. Explore and elaborate on philosophy and legal principles in each course

Instilling legal ethical values in students can be done by strengthening the philosophy and legal principles contained in each course studied. The regulations contained in the law and the articles therein originate from legal principles. Legal principles contain ethical values that animate the articles contained in the law. More than that, legal principles originate from legal philosophy which is the aim of statutory regulations. Of course, the teaching of legal principles and philosophy is highly emphasized in the legal teaching process at the master's and doctoral levels. However, of course the teaching of principles and philosophy must also exist at undergraduate level.

3. Incorporate ethical values in each course

One model of civilized law is to include the ethical values contained in it. Ethical values can be included in every course, because the essence of law itself is ethical values as a guide for human behavior. For example, in business competition law courses.
Table 2
Civilized Legal Approach in Business Competition Law Learning Materials

<table>
<thead>
<tr>
<th>No</th>
<th>Material</th>
<th>Principle do something by heart</th>
<th>Principle of: doing justice</th>
<th>Principle of equality in law</th>
<th>Principle of prohibition of causing harm</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><strong>INTRODUCTION TO MONOPOLISTIC PRACTICES AND UNFAIR BUSINESS COMPETITION:</strong> History of Business Competition Law, Benefits of Competition, Perfect Competition, Monopoly and Oligopoly, Monopoly Practices and Unfair Business Competition, Background and Objectives of the Birth of Business Competition Law, Regulation of Business Competition Before Law no. 5 of 1999</td>
<td>Business competition law was created to create shared prosperity in accordance with conscience.</td>
<td>Everyone has the right to justice in their efforts</td>
<td>Everyone has the same right to try</td>
<td>Don't destroy other people's business</td>
</tr>
<tr>
<td>2</td>
<td><strong>PROHIBITED AGREEMENTS:</strong> Oligopoly agreements, price fixing agreements, price fixing agreements, Islamic law views on the above practices, price discrimination agreements, predatory pricing, resale price determination, marketing area or market location division agreements, agreements Boycotts, Cartel Agreements, Trust Agreements, Islamic Law Views on the above practices, Oligopsony Agreements, Vertical Integration Agreements, Closed Agreements, Agreements with Foreign Parties,</td>
<td>Every person who enters into an agreement with another person must take care of the feelings of the person who suffers losses and goes bankrupt in business. The heart feels anxious when other people have to go bankrupt due to unfair efforts.</td>
<td>Everyone wants to achieve economic justice</td>
<td>Everyone has the same right to obtain business opportunities</td>
<td>You must not carry out actions that cause other people to suffer losses or become bankrupt</td>
</tr>
<tr>
<td>3</td>
<td><strong>PROHIBITED ACTIVITIES:</strong> Monopoly Activities, Monopsony Activities, Control of Market Share, Islamic Law Views on the above practices, Selling at a Loss</td>
<td>Everyone who carries out business activities must take care of the feelings of people who</td>
<td>Everyone wants to achieve economic justice</td>
<td>Everyone has the same right to obtain business opportunities</td>
<td>Each person does not destroy the market</td>
</tr>
</tbody>
</table>
### 4. ABUSE OF DOMINANT POSITION (Abuse Of Dominant Position): Multiple Positions, Share Ownership, Mergers, Acquisitions and Consolidations

A person's heart does not feel at ease when other people/business entities can no longer try because of our dominant position. Everyone wants to achieve economic justice. Everyone has the same right to obtain business opportunities. Don't destroy other people's business.

### 5. EXCEPTIONS FOR MONOPOLISTIC ACTS AND AGREEMENTS: Scope of Exclusion from Law no. 5 of 1999, Patent Rights as an Exception, Agreements Relating to Franchising, Protection of Small Business Actors in Business Competition

A person's heart does not feel at ease when other people/business entities can no longer try because we are in a strong position and have advantages in business. Everyone wants to achieve economic justice. Everyone has the same right to obtain business opportunities.

### 6. ENFORCEMENT OF BUSINESS COMPETITION LAWS: Legal Basis, Status, Establishment of KPPU, Duties and Authorities of KPPU, Case Handling Procedures at KPPU (Procedural Law), Sanctions

A person's heart does not feel at ease when other people/business entities can no longer try because we are in a strong position so that our hearts are strong enough to uphold the law. Everyone wants to achieve economic justice in practice. Law enforcement should be carried out at all levels and levels. Don't destroy other people's business.

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### 3. Value Deduction Model Through Cases (Project Base)

Model The case approach is an effective method for including adab in it. As an example case, Case Number 6/KPPU-L/2004 ABC Battery Products. This case began with a KPPU report which stated that
there were allegations of anti-competitive behavior in ABC's promotional program entitled "Competitor Shift Program (PGK)" during the period March-June 2004. With the existence of PGK, several wholesale/semi-wholesale shops in traditional markets in the region Java and Bali are tied to ABC by giving a 2% discount if they are willing to display ABC battery products, and will give another 2% if willing not to sell Panasonic batteries. Discounts are given during the PGK period.

In connection with this violation, the Commission Council canceled the Competitor Shift Agreement that ABC made with wholesale and semi-wholesale stores and ordered ABC to stop and not repeat promotional activities in the form of the Competitor Shift Program or other forms. KPromotional activities in the form of PGK which contain provisions or requirements that prohibit wholesale or semi-wholesale stores from selling Panasonic batteries are an effort to eliminate or at least make things difficult for competing businesses. In this case PT PGI, to carry out the same business activities in the relevant market so that the element of "refusing and/or preventing certain business actors from carrying out the same business activities in the relevant market" in this article has been fulfilled.

This matter can be dissected by looking at the ethical values in life. That the law contains the ethical value of not being jealous and hating to see other people's luck. Because of his hatred, a person commits a disgraceful act. Things that can be included are project bases in business competition law courses.

3. Instilling Values Through Ideal Legal Figures

One model of instilling ethical values in law is through legal figures who are honest in carrying out their profession. Honest legal figures can inspire law students to do the same. Law students need role models for civilized law enforcement.

In Indonesia, for example, one of the legends of an honest policeman is Hoegeng. He is an example of an honest policeman whose story and actions can be a moral strength for law enforcement. Several stories and the progress of the Hoegeng police since starting their career as a police officer, as director general of immigration until culminating in their career as National Police Chief, have become a model for cultivating the law.

His story can be an example of how as an officer, Hoegeng lived a simple life. That's why Hoegeng's wife opened a flower shop. The flower shop is quite popular and continues to grow. However, the day before Hoegeng was appointed Head of the Immigration Bureau (now this position is called director general of immigration) in 1960, Hoegeng asked his wife to close the flower shop. Of course, this was a question for his wife about the relationship between being appointed head of the immigration department and closing the flower shop. "Later, everyone dealing with immigration will order flowers from flower shops and this is not fair to other flower shops," explained Hoegeng. Interestingly, Hoegeng's wife, who always supports her husband to live an honest and clean life, understands the meaning of Hoegeng's request. He was willing to close the flower shop which was already developed and large.

When he was National Police Chief, Hoegeng experienced the temptation of bribery. He was once seduced by a beautiful businessman of Makassarese-Chinese descent who was involved in a smuggling case. The woman asked Hoegeng not to take the case to court. Hoegeng is very aggressive in fighting smuggling and doesn't care who helps smugglers. This woman also tried to invite peace to Hoegeng. Various luxury gifts were sent to Hoegeng's address. Hoegeng flatly refused and Hoegeng returned this gift.

Hoegeng also really cares about the community and his subordinates. When he became National
Police Chief with the rank of four-star general, Hoegeng still intervened to regulate traffic on the roads. Hoegeng believes that a police officer is a public servant. From the lowest rank to the highest, their job is to protect the community. In such a social position, a subordinate policeman was the same as a general.

Hoegeng exemplifies discipline. Before arriving at the office, he chose a different route and turned around from his house first. This is intended to monitor the traffic situation and the preparedness of police officers on the road. When the atmosphere is busy, such as New Year's Eve, Christmas or Eid, Hoegeng also always goes directly to check the readiness of the officers in the field.

Hoegeng also refused a car and house for Hoegeng as gifts from businessmen. Hoegeng politely refused. He chose to stay at the Hotel De Boer to wait until his official residence was available. About two months later, he refused luxury goods delivered to his house. Hoegeng asked that the luxury items be removed from his house. Until the appointed time, the envoy did not move the luxury items, Hoegeng ordered the police to remove these items from his house. The stories of figures like the example above can be a model for instilling values for prospective law enforcers.

5. Create separate courses (basic sociology and culture and law and society courses).

To emphasize the ethical aspects of law, several universities create special courses that are unique to the law faculty itself. The Faculty of Law, Diponegoro University, Semarang, has its own courses, namely, basic sociology and culture courses given in the second semester. This course is a mandatory faculty course. This course is followed by a law and society course in the third semester.

If included in certain courses, aspects of civility can be included in several course offerings, for example Study of civilized legal theory: Integration of ushul fiqh and legal theory, principles of civilized law, verses and Hadith of Civilized Law, Judicial jurisprudence: civilized decisions.

6. Incorporate traditional values in courses

Teaching legal etiquette in Indonesia can basically be done by incorporating traditional values in the local community. Traditional values contain manners of noble value. Apart from that, culture and customs in Indonesia are also very close to religious values, and some customs even originate from religious values. Several law faculties in Indonesia have also accommodated traditional values in their respective regions, such as Sundanese, Minang, Javanese customs and so on.

In Padjadjaran University Bandung, for example, incorporates Sundanese values with the term Jawara 5.0, which combines customs with the current conditions of modernity. This teaching is in the form of university-wide student activities. However, in practice it is not easy to incorporate Sundanese traditional values into students, apart from the input of students who are not from Sundanese, students who come from Sundanese land also do not understand Sundanese customs so it is difficult to implement them.

4. Conclusion

Legal teaching in Indonesia is positive in nature, where legal teaching is more emphasized on teaching the law that applies in a country which is found in legislation and its derivatives which are usually called positive law. This can be seen from the course structure and syllabus content. There
are more values of adab in six (6) courses that are directly related to adab, namely the courses Introduction to legal science, legal philosophy, Islamic law, customary law and legal professional ethics.

As for factors that influence the shift in values in law teaching include legal teaching staff and the learning system implemented by the faculty. To instill ethical values in law students, it is necessary to instill character at the beginning of lectures with various forms of activities, exploring and elaborating on philosophy and legal principles in each course taught, include ethical values in each course, withdrawal of value through cases (Project Base), planting values through ideal legal figures, create separate courses that contain adab values and include traditional values in the courses.

This article has implications for further research, namely the ethical values that must be presented to law enforcers such as the police, prosecutor’s office and judiciary. Meanwhile, for the government, the value of etiquette should be one of the instruments that is a requirement for prospective law enforcers who take the exam to become law enforcers.

References


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