



THE URGENCY OF SHARIA AND LEGAL LABORATORY IN LEARNING LAW AT AN ISLAMIC HIGHER EDUCATION

Nurhasanah

¹ UIN Syarif Hidayatullah Jakarta (nurhasanah@uinjkt.ac.id)

Abstract: This article discusses the importance of Sharia and Legal Laboratories in studying law at Islamic Higher Education institutions. In Indonesia, legal education labs are categorized into two types: Legal Laboratories in General Higher Education and Sharia and Legal Laboratories in Islamic Higher Education. While Legal Laboratories in general higher education focus solely on educating and training students in legal skills through the Legal Proficiency Training course, the Sharia Faculty at Islamic institutions is expected to teach both legal and Sharia skills to graduate students as part of their education and training. The primary objective of these Sharia and Legal Laboratories is to develop legal clinics and legal aid institutions. Six key components are essential to effectively manage a Sharia and Legal Laboratory: students, lecturers, development staff, models and types of practicums integrated with the study program curriculum, modules, and facilities and infrastructure. These elements make Sharia and Legal Laboratories crucial to studying law at Islamic Higher Education institutions.

Keywords: Sharia Laboratory, Legal Laboratory, Higher Education.

1. INTRODUCTION

When Law Number 18 of 2003 on the Advocates was passed, the graduates of the Sharia faculty had demurely the opportunity to work as advocates. This provision has been stated in the explanation of Article 2 paragraph (1) that what is meant by graduates who have a higher education background in law are graduates of the law faculty, sharia faculty, military law college, and police science college.¹ In reality, Muslim Zainudin explained in his research that the graduate's opportunity for the Faculty of Sharia to become advocates is not directly proportional to the graduates produced. In 2007, out of 1137 prospective advocates in Indonesia, only 7 were graduates of the Sharia Faculty. The minimal absorption of graduates in the advocate profession is caused by two factors, namely internal and external factors. Internal factors include the mental readiness of graduates to take the oath of office as advocates and negative perceptions of graduates towards the advocate who tend to win a case even though they do not fulfil a sense of justice and do not have good legal communication and legal rhetoric. External factors such as the curriculum content of the Sharia faculty are insufficient to produce graduates ready to work as legal practitioners.²

For the next ten years, the bachelor of Law degrees for graduates of the Faculty of Sharia and Law mandated by the Minister of Religion Regulation Number 38 of 2017 on the Amendments to the Regulation of the Minister of Religion Number 33 of 2016 on the Academic Degrees for Religious Higher Education have opened up more excellent opportunities than before. It has required graduates to compete with law graduates from public universities. In addition, competition among graduates from Islamic Religious Colleges is no less critical.³

¹ Presiden Republik Indonesia, *Undang-Undang Republik Indonesia Nomor 18 Tahun 2003 Tentang Advokat* (Indonesia, 2003), <https://peraturan.bpk.go.id/Home/Details/43018/uu-no-18-tahun-2003>.

² Muslim Zainuddin, "Peluang Dan Tantangan Sarjana Syariah Dalam Menggeluti Profesi Advokat Pasca UU No. 18 Tahun 2003: Studi Kasus Di Banda Aceh Dan Aceh Besar," *PETITA: Jurnal Kajian Ilmu Hukum dan Syariah* 1, no. 1 (2016): 73, <https://peraturan.bpk.go.id/Home/Details/43018/uu-no-18-tahun-2003>.

³ Menteri Agama Republik Indonesia, *Peraturan Menteri Agama Republik Indonesia Nomor 38 Tahun 2017 Tentang Perubahan Atas Peraturan Menteri Agama Nomor 33 Tahun 2016 Tentang Gelar Akademik Perguruan Tinggi Keagamaan* (Indonesia, 2017), <https://peraturan.bpk.go.id/Home/Details/131279/peraturan-menag-no-38-tahun-2017>.



The rampant growth and development of the Islamic economy and finance industry in Indonesia are still leaving many legal issues that require the distribution of qualified Human Resources in the fields of General Law and Islamic Law. The stretching of the sharia finance and business industry has not been able to maximise the absorption of Sharia and Law Faculty graduates to work as legal officers and Sharia contract drafters. These two professions are still dominated by graduates of the Faculty of Law at General Higher Education. The Settlement of bankruptcy cases in Islamic financial institutions also does not provide legal certainty. Besides, no material law specifically regulates sharia bankruptcy, and the Human Resources of Judges and Curators who have a background in Sharia Economic Law are also still minimal.

There are still sharia contracts in Islamic financial institutions that are not yet sharia compliant. Before the Supreme Court issued the Supreme Court Circular Number 2 of 2019, the majority of sharia economic dispute cases examined in the Religious Courts, which started from the issue of default, were finally transferred by the defendant through his attorney to the point of tort under Indonesian Law (*onrechtmatige daad*).

To realise its mandate, legal competence that is theoretical and practical both in the field of general law and in the area of Islamic law becomes a top priority in achieving the learning system of the Faculty of Sharia and Law. At the undergraduate level, legal competence theoretically and practically requires a place to practice skills. The urgency of the Sharia and Law Laboratory can provide solutions to the problem of students' minimal practical abilities.

The discussions about the urgency of the Sharia and Law Laboratory rarely get the attention of academics and scientists in the study of sharia and legal education, even though the majority of the Faculty of Sharia and the Faculty of Sharia and Law in the Islamic Higher Education claims that the sharia laboratory has long existed along with the establishment of the sharia faculty. Even the terms sharia and law laboratory have not been found in legal education literature at the international level.

2. RESULT AND DISCUSS

2.1 Sharia and Legal Laboratory and Legal Education

Sharia and Legal Laboratory in the context of legal education are divided into two categories, namely: First, Legal Laboratory in General Higher Education, Second, Sharia and Legal Laboratory in Islamic Higher Education.

2.1.1 Legal Laboratory at the General Higher Education

Before describing the Sharia and Law laboratory, it is better to discuss the Law laboratory in the context of legal education at General Higher Education because the legal laboratory was born by transforming the legal knowledge, which is only theoretical to practical in General Higher Education. The journey of law in Indonesia from the colonial era to the post-reform age brought legal goals depending on the government's will.⁴ Political changes have created a legal paradigm from the order of justice to the order of laws and procedures with rationalisation, structuring, formulation, and legal bureaucracy.⁵ Legal education like this is based on professional philosophy.

The change in the curriculum for legal education in 1972, known as the minimum curriculum to become the 1983 curriculum, known as the core curriculum, was deemed not to have been able to produce professional graduates in the field of law. Graduates do not have legal skills and expertise, so they have difficulty becoming professional and fair law enforcers. Although Mochtar Kusumaatmaja had the idea to include several courses related to skills in the form of clinical legal education, which was included in the 1983 curriculum and even became a pilot project at the Faculty of Law, Padjadjaran University, and the Faculty of Law, Airlangga University, the results were not optimal and had not developed to all universities.

⁴ Hikmahanto Juwana, "Reformasi Pendidikan Hukum Di Indonesia," *Jurnal Hukum & Pembangunan* 35, no. 1 (2005): 3, <http://dx.doi.org/10.21143/jhp.vol35.no1.1458>.

⁵ Satjipto Rahardjo, "Pendidikan Hukum Sebagai Pendidikan Manusia," *Jurnal Law Reform* 1, no. 1 (2005): 1-10.



In the nineteen nineties, this idea developed by forming a Legal Science Consortium, which changed the curriculum to strengthen students' practical skills to link and match with employment and industry. Professional-based legal education is the background for the legal education curriculum, which is based on the Decree of the Minister of Education and Culture Number 17/D/O1993. It regulates about Education and Training of Legal Proficiency. The specific features of this curriculum include the nature and goal of legal education, ways of teaching and learning, division of national and local courses, multidisciplinary approach and methods in legal skills or proficiency.⁶

The Decree of the Minister of Education and Culture Number 325 of 1994 on the Nationally Applicable Curriculum for the Bachelor of Law Program has encouraged all Law Faculties in Indonesia to establish a law laboratory. Mardjono Reksodiputro, as the founder of the legal laboratory establishment, integrated it into the legal education curriculum. Efforts to formulate the Legal laboratory as one of the important and supporting instruments for the Three Dharmas of Higher Education have not developed enough.⁷ According to Topo Santoso, one of the main reasons for this was the campus autonomy policy in 2000, which resulted in a diverse curriculum in each law faculty. However, it must still be guided by the curriculum of the Faculty of Law of State Universities based on the agreement of the Cooperation Agency of the Dean of the Faculty of Law of State Universities.⁸

Amid the absence of standards and standard formulations of Law laboratories, several Law Faculties within the scope of State Universities were involved in project collaboration with the United States Agency for International Development (USAID) to develop legal clinics. Of course, this forces legal laboratories that do not yet have good governance to transform into legal clinics and are integrated into the legal education field.⁹

On the other hand, the concern of State Universities toward the underprivileged in the law enforcement process has been carried out as a form of community service through the campus's Legal Aid Institute. The existence of the campus Legal Aid Institute aims to protect and guarantee citizens' human rights to access justice and equality before the law. The ups and downs of the role and function of Legal Aid Institutions can be seen in several rules and regulations. The presence of Law Number 18 of 2003 on Advocates has limited the space for Legal Aid Institutions in State Universities with the existence of Article 31 related to the criminalisation of legal aid providers who do not have a lawyer's license. Finally, article 31 was judicially reviewed by the Constitutional Court Decision Number 06/PUU-II/2004. Then, the presence of Law Number 16 of 2011 on Legal Aid has repositioned Legal Aid Institutions in State Universities to provide legal assistance to the community.¹⁰ The notion of legal aid is not only advocated but is expanded to become lecturers and legal persons who take shelter there.

Conceptually, legal aid has two meanings: legal aid in the sense of pro-Bono and legal aid in the sense of legal aid. Advocates are the main stakeholders in providing pro-bono legal services because apart from being a strategic step for advocates as a respectable profession (official nobile), they are also to defend the public interest. While legal aid the definition of legal aid refers to the notion of state-subsidised, namely legal services financed or subsidised by the state

⁶ Mochtar Kusumaatmadja, "Pendidikan Hukum Di Indonesia: Penjelasan Tentang Kurikulum Tahun 1993," *Jurnal Hukum dan Pembangunan* 14, no. 6 (2017): 491-501.

⁷ To Hukumonline, the Head of the Law Laboratory and Legal Clinic, Faculty of Law, University of Indonesia, Febby Mutiara conveyed this after holding a Seminar on Development of a Law Laboratory in the Curriculum for Higher Education in Law in Indonesia, Monday, November 13, 2017.

⁸ M Dani Pratama Huzaini, "Membedah Perbedaan Laboratorium Dan Klinik Hukum," *HukumOnline.Com*, November 14, 2017, <https://www.hukumonline.com/berita/a/membedah-perbedaan-laboratorium-dan-klinik-hukum-lt5a0ab9b90d7b2?page=all>.

⁹ Humas FHUI, "Membedah Perbedaan Laboratorium Dan Klinik Hukum," *Fakultas Hukum Universitas Indonesia*, n.d., <https://law.ui.ac.id/membedah-perbedaan-laboratorium-dan-klinik-hukum/>.

¹⁰ Fachrizal Afandi, "Implementasi Pengabdian Masyarakat Berbasis Access To Justice Pada Lembaga Bantuan Hukum Kampus Negeri Pasca Pemberlakuan Undang-Undang Bantuan Hukum," *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 2, no. 1 (2013): 31-45.



(publicly funded), which was first discovered in England and America.¹¹ The law on legal aid in Indonesia adheres to the concept of legal aid, where the government, through the Ministry of Law and Human Rights, provides cost subsidy assistance to recipients of legal aid when litigation in court. The main requirement for Legal Aid Institutions, as described in Article 8 Paragraph (2) of Law Number 16 of 2011, is to be verified at the Ministry of Law and Human Rights after being accredited based on law.

The following is data on the acquisition of accreditation score of Legal Aid Institute with various existing nomenclatures:¹²

Number	Quantity	Accreditation Score
1	3 Legal Aid Institute	A
2	5 Legal Aid Institute	B
3	35 Legal Aid Institute	C
Total	43 Legal Aid Institute	

It can be understood that there are three places to train students' skills at the Faculty of Law of General Higher Education, namely: Legal Laboratories, Legal Clinics, and Legal Aid Institutes. A legal laboratory is a place for students to practice by carrying out simulations obtained after students have received theoretical law courses. In the legal laboratory, students are taught how to make lawsuits, make pleas, make exceptions, role play, and simulate trials. Meanwhile, the law clinic is also a place for students to practice after receiving courses in theoretical law in the classroom. However, the learning method has its peculiarities. Practising in the clinic is actual by confronting students directly with clients. They are taught how to deal with clients, receive consultations from clients, and treat a legal professional to the client's legal issues, and in the process, students are guided by the supervision of a professor. Examples of legal clinics are the Institution of Indonesian Judicial Monitoring Society (MaPPI) and the women's and children's legal clinic at the Faculty of Law at the University of Indonesia. MaPPI conducts research to 'influence' policies, convince the government, and provoke the government to change a regulation. While the Legal Aid Institute, although there is an element of training legal skills for students mentored directly by lecturers, is more oriented towards providing legal assistance to underprivileged communities who need legal protection. In addition, Legal Aid Institutions on campus are encouraged to be verified and accredited by the Ministry of Law and Human Rights to obtain subsidised funds as operational funds.

Topo Santoso added that the legal laboratory could be integrated with legal clinics and legal aid institutions. The legal laboratory, in addition to functioning as a forum for students to hone skills in proficiency courses usually incorporated in the Legal Proficiency Education and Training group, can also serve as an organiser and manager of student internships or as an integral part of the practicum. Legal laboratories can function as organisers and managers of legal clinics. Even legal clinics, because of their nature as lecturers collaborate with students on real cases, legal clinics can also join activities with Legal Aid Institutes to contribute to the community in terms of providing legal assistance and consultation.¹³

2.1.2 Sharia and Legal Laboratory at the Islamic Higher Education.

The journey of the Sharia and Legal Laboratory is in line with the development of the Faculty of Sharia and Law within the scope of Islamic Higher Education. Almost every Faculty of

¹¹ Siti Aminah, "Analisa Putusan Mahkamah Konstitusi No. 88/PUU-X/2012 Tentang Permohonan Pengujian Undang-Undang Nomor. 16 Tahun 2011 Tentang Bantuan Hukum," *Jurnal Keadilan Sosial Mempromosikan Hak Asasi Manusia dan Keadilan Sosial* 4 (2014): 61-78.

¹² Pemprov DKI Jakarta, "Data Lembaga Bantuan Hukum Periode 2016-2018," *Portal Data Terpadu Pemprov DKI Jakarta*, last modified 2017, accessed August 4, 2022, <https://data.jakarta.go.id/dataset/data-lembaga-bantuan-hukum/resource/b5f8033a-b33c-49df-aed3-d918881f3119>.

¹³ Humas FHUI, "Membedah Perbedaan Laboratorium Dan Klinik Hukum."



Sharia and Law in IAIN and UIN has laboratories with different nomenclatures such as laboratory, Integrated laboratories, Legal laboratory, sharia laboratory, Sharia and Legal laboratory, and Sharia Law and Economics Laboratory. There is even a Mini Bank laboratory during the Study Program Islamic Economics, and Sharia Banking is still affiliated with the Faculty of Sharia and Law.

The development of Sharia and Legal Laboratories in Islamic Higher Education is not the same as the Development of Legal Laboratories in the Law Faculty at General Higher Education. Suppose the Legal Laboratory as a forum to train students' legal skills at General Higher Education was initially formed as an essential organ or unit in the Faculty of Law and integrated into the Law Faculty curriculum. In that case, this is not the case with the Sharia and Law Laboratory at Islamic Religious Universities.

Although sharia and law faculties have practicum courses integrated with the curriculum of study programs such as Religious Courts, Civil Practicum, and Criminal Practicum courses, the management and implementation of practicums and internships have not been managed by the laboratory properly. Some are handed over directly to lecturers who are in charge of courses, some are directly connected to the study program, while the laboratory is only as administrative support, and even laboratory administrators are assigned to only take survey students to several institutions such as religious courts and others in large numbers without being guided by practice guidelines.

In General Higher Education, such as the Faculty of Law in Indonesia University, Brawijaya University, Sumatra Utama University, Air Langga University, Islamic University of Indonesia, and several other universities, the laboratory is one of the units of higher education governance. This policy is based on the Decree of the Minister of Education and Culture Number 325 of 1994 on the Nationally Applicable Curriculum for the Bachelor of Law Program. Mardjono Reksodiputro is known as the initial mover to socialise the policy. The legal laboratories are integrated into the legal education curriculum. At the same time, Islamic Higher Education is different. When the inauguration of the Management of the Sharia and Law Laboratory Association and the Work Meeting was held at the Faculty of Sharia and Law, UIN Palembang had been carried out to mapping on the 21 laboratories that were present. The mapping results show that nine laboratories, equivalent to 42.8 per cent of 21 Sharia and Law Laboratories, have not been included in the Organization and Work Procedures (ORTAKER) of its Higher Education.¹⁴ This means that about 8 per cent of per cent and Law Laboratories within the scope of Islamic Universities do not become university organs. Therefore, like the legal laboratories, Sharia and Law laboratories need the proper positioning to support the education system in Islamic Religious Higher education.

In terms of the legal clinics, in the learning process at Islamic Higher Education, there has been no transformation of the Sharia and legal laboratory into a legal clinic in the context of Legal Proficiency Education, community service and research. But in legal aid, the Faculty of Sharia and Law, even at the university and institute levels, have also established Legal Aid Institutes with different nomenclatures. There is a nomenclature of Legal Aid Institutions, Legal Consultation and Aid Institutions, Legal Aid and Consulting Laboratories and Institutions, and Sharia Laboratories but their activities are legal aid and others. The conditions of the Legal Aid Institutes are also different. Some operate solely as a community service forum; some work as legal aid because they have been verified and accredited by the Ministry of Law and Human Rights. Legal aid institutions such as the second one receive legal aid subsidies from the Ministry of Law and Human Rights based on the mandate of Law Number 16 of 2011. In addition, with the enactment of Supreme Court Regulation Number 1 of 2014 on to Guidelines for Providing Legal Services for Poor People in Courts, the majority of Courts Religion established a Legal Aid Post (Posbakum) in partnership with an internal campus Legal Aid Institute that has been verified and accredited.

¹⁴ Working meeting of the Association of Sharia and Law Laboratory at the Scope of Indonesian Islamic Higher Education in Palembang in 2021



Before the Regulation of the Minister of Religion Number 33 of 2016 on Academic Degrees for Religious Higher Education was ratified, the sharia and legal laboratory was not seen as urgent as a forum for training and educating students' legal skills as in General Higher Education. In addition to the curriculum building, the majority of the Faculty of Sharia and law do not have uniformity, and the orientation of the curriculum towards graduates has not entirely led to the competence of graduates in the aspect of legal proficiency even though the majority of the Faculties of Sharia and Law have the laboratories. Sometimes, a Faculty of Sharia and Law does not yet have a Legal Laboratory but already has a Legal Aid Institute.

The presence of Minister of Religion Regulation Number 33 of 2016, which was previously also preceded by the enactment of Presidential Regulation Number 8 of 2012 on the Indonesian National Qualifications Framework, equalises undergraduates with level 6 in the qualification ladder framework as technicians and analysts in the industry. If it correlates with the Faculty of Sharia and Law, level 6 is referred to as a legal practitioner. In addition to equalising qualifications from the aspect of graduate output, a change of degree from Bachelor of Sharia (SSy) to Bachelor of Islamic Law (SHI) and then to Bachelor of Law (SH) also occurred.

Regulation of Minister of Research, Technology and Higher Education Number 56 of 2018 on to Diplomas, Certificates of Competence, Professional Certificates, Degrees, and Procedures for Writing Degrees in Higher Education junto Regulation of Minister of Religion Number 2 of 2020 on to Diplomas, Certificates of Companion of Diplomas and Certificates of Competence reinforce the demand for the competence of graduates of Law Degree from the Faculty of Sharia and Law as legal practitioners. Technically, to realise and implement the achievement of the competencies in question, the government, through the Ministry of Research, Technology and Higher Education, has issued an Independent Learning Campus policy which is adjusted to the Regulation of the Minister of Education and Culture Number 3 of 2020 on to National Higher Education Standards. This momentum is a strategic opportunity to revitalise, reconstruct, develop and optimise the function of the Sharia and Legal laboratory.

2.2 Sharia and Legal Laboratory and Science Integration

The paradigm of science dichotomy of religion, as well as general science and religious science, has separated religious science from social sciences and humanities to give birth to religious experts who are less sensitive to social life and stutter to the development of the modern world. This condition describes if religion is separated from social reality.¹⁵ Amin Abdullah even explained that the bipolar-dichotomous mindset has resulted in humans being alienated from all aspects that support their lives, such as family, society, and social and cultural environment. This is the foundation of the massive dehumanisation process at the scientific and religious levels.¹⁶ Haugh sceptically claims that religion cannot unequivocally prove the truth of its teachings, while science can. For example, science can test all its hypotheses and theories based on experience, while faith cannot do the same thing to satisfy a neutral party.¹⁷ Therefore, it is necessary to unify scientific epistemology to anticipate developing and complex problems because the dualism of the dichotomy of education that separates religious science and science, religious education and general education are not in line with the nature of science in Islam.¹⁸

The efforts toward the unification of religion and science, or what is known as the integration of science, is a critical issue to catch up with Muslims in the field of science and technology. With a more extreme understanding, Naquib Al-Attas and Ismail Raji Al-Faruq propounded the Islamization of science in the nineties, and Kuntowijoyo¹⁹ echoed Islamic science in the two thousandth year. In the end, it did not develop. Ian G. Barbour defines integration as a typology of the relationship between religion and science. This means that integration means

¹⁵ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos, 1999).

¹⁶ Amin Abdullah, *Menyatukan Kembali Ilmu-Ilmu Agama Dan Umum: Upaya Mempertemukan Epistemologi Islam* (Yogyakarta: SUKA Press, 2003).

¹⁷ John F Haught, *Perjumpaan Sains Dan Agama: Dari Dialog Ke Konflik* (Jakarta: Mizan, 2005).

¹⁸ Abdullah, *Menyatukan Kembali Ilmu-Ilmu Agama Dan Umum: Upaya Mempertemukan Epistemologi Islam*.

¹⁹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika* (Jakarta: Teraju, 2005).



unity or the unification of religion and science and two truths that support each other and do not conflict because it starts from reading nature.²⁰

The Barbour Integration concept, formulated by several figures such as Amin Abdullah, Mulyadi Kartanegara, Abdul Karim Soroush, and Musa Asy'ari, was actually implemented to integrate various disciplines through educational institutions and research collaboration programs involving experts from multiple fields.²¹ Furthermore, this effort to integrate knowledge continues to be carried out by universities, such as the existence of several Islamic higher education institutions, such as the State Islamic Institute, which converted itself into a State Islamic University.

If it is related to the science of Law and Islamic Law developed at the Faculty of Sharia and Law within the scope of the State Islamic University, the curriculum is expected to fulfil these two compositions, namely by integrating Law and Islamic Law (sharia science). As a place to educate and train students, practical education systems such as laboratories must also incorporate General Law and Islamic Law skills because this characterises and distinguishes them from others. So, the nomenclature of the Sharia and Law Laboratory within the scope of Islamic Religious Universities can develop skills in these two fields, specifically the Practicum of Legal Proficiency Education and Training (PLKH) and the practicum of Sharia Proficiency Education and Training (PLKS).

2.3 Good University Governance of Sharia and Legal Laboratory

The Sharia and legal Laboratory, as a basic unit in the higher education system, should fulfil the elements of sound and accountable governance. The Good governance standards refer to the principles of Good management as conceptualised by the United Nations Development Program (UNDP), namely Community Participation, Upholding the Rule of Law, Transparency, Concern for Stakeholders, Consensus oriented, equality, effectiveness and efficiency, accountability, strategic vision.²²

Sarundajang explained that good governance refers to seeking improvements to public administration organisations as regulated in Law Number 25 of 2009 on Public Services. It contains two meanings: First, values that uphold the wishes or will of the people and discounts that can increase the people's ability to achieve goals, independence, sustainable development and social justice. Second, the functional aspects of an effective and efficient government in carrying out its duties to accomplish these goals.²³

Specifically, regarding organisational arrangements, the Sharia and Legal Laboratory refers to Good University Governance, which includes credibility, transparency, accountability, responsibility, and fairness as outlined in the higher education accreditation forms. Sharia and Law laboratories have good performance benchmarks and quality based on these principles. Quality learning refers to the embodiment of the Tri Dharma of Higher Education, namely Education (Teaching), Research, and Community Service.

Suppose the legal laboratory functions as a forum to educate and train students' skills, as released by Mardjono. In that case, the Sharia and Legal laboratory should also function as a forum to prepare students' skills in sharia and law. According to Mardjono, the laboratory has two main tasks: first, to provide skills education such as courses in the "Legal Proficiency Education and Training. Second, to foster legal education with an applied approach, for example, giving lecture materials, such as regulations and cases, as well as improving the skills of lecturers using an applied approach. At the same time, the work unit contains three characteristics: 1. Litigation skills training unit as a judge, prosecutor and legal advisor/advocate 2—non-litigation skills training units such as negotiating skills, drafting contracts and drafting laws and regulations 3. The team assists the poor.

²⁰ Ian G. Barbour, *When Science Meets Religion* (San Francisco: Harper San Francisco, 2000).

²¹ Abdullah, *Menyatukan Kembali Ilmu-Ilmu Agama Dan Umum: Upaya Mempertemukan Epistemologi Islam*.

²² United Nation Development Program, *Dokumen Prinsip-Prinsip Good Governance* (Jakarta: PT. Sinar Abadi, 1997).

²³ Sedarmayanti, *Pemerintahan Yang Efektif Dan Efisien* (Jakarta: PT. Gramedia, 2003).



In addition, Mardjono added that the Legal Laboratory requires staff development who can act as facilitators for students. For this reason, the deans of law faculties must be willing to invest in obtaining permanent and temporary staff, for example, from the legal profession. In addition, the Legal Laboratory also requires a moot court program as part of the Litigation Skills Training Unit to simulate the roles of judges, prosecutors and legal advisors. Some of these quasi-court activities can be carried out in conjunction with the Legal Aid Unit using completed cases from the legal aid. In this way, analysis and evaluation of legal aid cases handled by the legal aid unit can also be carried out in court.

The Association of Indonesian Legal Laboratory Chairman added that the Learning of Proficiency and Skills in the Sharia and Legal Laboratory uses the Experiential Learning method, which consists of 3 elements: Knowledge, Skills, and Values. They are intended to provide practical competencies for graduates in undergraduate programs so that when they get a law degree, they are expected to be able to deal with job opportunities as legal practitioners who not only have scientific abilities in the field of sharia and law but also have sharia and legal skills that uphold values. And professional ethics of a practitioner.²⁴

The formulation of Legal good Laboratory Governance that already exists in the Law Faculty of General Higher Education can undoubtedly be adapted into the Sharia and Legal good Laboratory Governance at the Sharia Faculty and Law within the scope of Islamic Religious Colleges. Therefore, the Sharia and Legal Laboratory require good laboratory governance consisting of six elements: Students, Lecturers, Staff, and Practicum Guidelines in the form of modules, facilities and infrastructure, including court attributes and a code of ethics.

In addition to carrying out well-managed and professional learning, the practicum learning process for students also requires the role and contribution of educators, in this case, lecturers, to strengthen research-based knowledge and community service. This approach opens up opportunities for the academic community of Higher Education to interact and collaborate with partners outside of Higher Education to develop and apply sharia and law in various legal cases that arise in the community.

3. CONCLUSION

The vast opportunities and prospects for Law graduates from the Faculty of Sharia and Law have not been directly proportional to the output produced. The process of transforming Islamic law into national law is accelerating; coupled with the growth and development of the Islamic economy and finance industry, it turns out that it does not necessarily create graduates whom the industry can directly absorb in applicable law. The existence of the Sharia and legal Laboratory is essential to minimise and close the gap.

The history of the legal Laboratory in general higher education, which began with a curriculum integration policy that combines theoretical legal with legal skills, has made the lawful Laboratory an essential part of the university organ. However, from the management aspect, it still needs to be addressed. It is different from the Sharia and Legal Laboratory in the Scope of Islamic Higher Education which was not preceded by the same policies as in General Higher Education, so they have not received serious attention from the majority of the Faculties of Sharia and Law.

The curriculum policy based on the Indonesian National Qualifications Framework and strengthened by the Merdeka Learning curriculum and Merdeka Campus requires the graduates to have competent competencies not only in the field of theoretical law but also in the field of proficiency to create a link and match. The Sharia Faculty must initiate efforts to revitalise and reconstruct the Sharia and Legal Laboratory by adapting the existing Legal laboratory management patterns. The distinction between sharia proficiency as central science and proficiency is continuously strengthened.

²⁴ Febby Mutiara Nelson, *Revitalisasi Dan Penguatan Fungsi Laboratorium Syariah Dan Hukum Dalam Rangka Pengaturan Menteri Agama Nomor 33 Tahun 2016 Menuju Kurikulum Kampus Merdeka* (Jakarta, 2020).



The author tries to offer a formulation of Sharia and Legal Laboratory Governance that meets the principles of Good University Governance. The function of the sharia and legal laboratory should be a learning centre to prepare and strengthen the competence of sharia and legal skills of graduates by using the Experience learning method. It contains three elements, namely knowledge, skills and values.

If the Legal Laboratory only educates and trains in legal skills incorporated in the Legal Proficiency Training Education course. Still, the Sharia Faculty is also expected to be able to teach the sharia skills of graduates who are included in the Course of education and training of Sharia. Based on the expected output, the Sharia and Legal Laboratory makes it possible to develop legal clinics and legal aid institutions. Six components must exist in the management of the Sharia and legal Laboratory: Students, Lecturers, Development Staff, Models and types of practicums that are integrated with the Study Program curriculum, modules, facilities and infrastructure.

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