
The Implementation of Legal Practicum for Students of the Faculty of Sharia and Law to Improve their Competence

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ABSTRACT: Students of Sharia and law faculties must have theoretical and practical skills in legal development. For this reason, besides getting theory in class, students can practice outside the classroom to develop their abilities and competencies in law. This article discusses the implementation of practicum for the Faculty of Sharia and law students in developing their competencies. The research was conducted at the Faculty of Sharia and Law Sunan Ampel State Islamic University Surabaya Indonesia. The data was collected from observation, interviews, and documentation and then analysed in descriptive. The study results showed that the Faculty of Sharia and Law practised practicums following the existing curriculum of study programs. Some of these practices are mandatory and not mandatory. Compulsory practices are religious justice practice, legal proficiency practice, and study program-based practice: Banking practice for students of Sharia Economic Law (HES) study program, religious affairs office (KUA) practice for students of Islamic Family Law (HKI) study program, general justice practice for students of Islamic Criminal Law (HPI) study program and students of the law study program, state administrative justice practice for students of Constitutional Law (HTN) study program and students of the law study program, and Falak practice for Falak study program students. Non-mandatory practices are yellow book proficiency (turats book), BNSP certification practice, and Ethics and Advocacy Clinical Practice. This practice is proven to develop student's academic abilities, but there are less than optimal practice time and activity budget problems.

KEYWORDS: practicum, sharia, law, student, competence, college.

I. INTRODUCTION

Education is an essential need for human beings. Education should be directed to produce an eligible human with good competence corresponding to its scientific field. The four pillars of higher education are (1) learning to know, (2) learning to do, (3) learning to be, and (4) learning to live together. Internships/practices are essential for college students to have adequate skills. Students are prepared to face professional challenges when graduating (Kholidah & Sarjono, 2020, p. 42).

The primary task of education is to prepare students for the life of the future, as a great way to reach the very broad jobs offered. The primary task of education is to prepare students for the life of the future as a great way to reach the comprehensive jobs offered by society. Such a perspective suggests a tendency to think that the output produced by the college is more practically oriented. That is, his graduation was carefully prepared to fill the labour market. Legal education on S-1 is currently a blend of knowledge and practice. Still, more portion is needed for legal practice, so S-1 graduates can not be expected to be able to work directly in various fields of work. Several governmental and private institutions carry out advanced skills education tailored to the workplace to bridge the need for professional personnel or to have proficient skills in the field of employment (Pancasilawati, 2015, p. 78).

The existence of a legal practitioner as a graduate of higher education law, especially in the era of industrialization 4.0 today, is highly strategic and the expectations of all parties. Various ways have been done to improve the quality of legal higher education graduates to become reliable practitioners. Competence training in various specializations is also carried out to help one become a skilled legal practitioner (Panjaitan & Suhardiman, 2020, p. v).

Competence training in various fields of science is essential in realizing the defined profile of graduates, as well as with the profiles of legal practitioners in the graduates of higher education law is highly needed training competence to strengthen and help in the realization of the practical shape of regulation in higher education graduates.

The future is the future generation, which at all times must be able to adapt to the conditions of the progress of the time. As time progresses, individuals must always get up-to-date information and seek existing knowledge through formal and informal activities. To prepare and consolidate the staff of experts with academic and/or professional capabilities in law, the Faculty of Sharia and Law has a mission to implement all courses included in the curriculum, both in theory and practice. (Laboratorium,

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2022b, p. 1). Students are equipped with legal practice knowledge after developing legal theory in the lecture room. In connection with this, this article discusses the application of law practices of students of the Faculty of Shariah and Law, State Islamic University of Sunan Ampel Surabaya, Indonesia to develop their abilities in law.

II. LITERATURE REVIEW

Neneng Rika Jazilatul Kholidah and Sarjono presented their research results on the practice of citizenship by observing the trial process in Bojonegoro State Court. As a student with an educational background, understanding the law is a new activity before students practice teaching in schools that the institute has already exposed. Based on the results of research on the analysis of student problems of the Pancasila Education and Citizenship Studies Program is incomplete in providing supplies, less clear information related to the time of the artist, preparation of proposals for practices of legal understanding, remaining in the middle of the covid-19, the role of instructor lecturer is less than the maximum, the distance of distance is far and prepare reports of practices legal understanding (Kholidah & Sarjono, 2020, p. 46).

Yeni Santi conducted another research on Ceremonial Experience Practice (PPB), a course on the Curriculum of the Law Studies Program, Faculty of Law, Social Sciences and Political Science (FHISIP) UT. The results of his research show that the Court Institute plays a significant role in improving the practical competence of students by providing guidance and experience. Law students can then reapply for their practical experience before they become legal apparatus (Santi & Nurlaeli, 2023, p. 3911).

The court's duty in resolving a case is to apply the positive rule of law and, more than that, to enforce justice and provide solutions to society's legal problems. The practice of justice must be studied and practised, especially in universities. In this way, references to best practices will emerge, inspiring the design of other judicial institutions. It will establish the mutual relationship between theory and practice in the academic world (Konstitusi, 2010, p. xi).

Pancasilawati showed that the quality of law faculty alums can be seen from the results of their work when facing a particular case or matter. Facts prove that for many law graduates who become law enforcement officers, the results of their work are disappointing, especially in disrupting or resolving issues faced by small people or poor people and corruptors. Such results are separate from the classroom learning process that is only oriented to providing legal material skills (hard skills) without being equipped to develop social sensitivity or use conscience in completing a job (soft skills). The establishment of the KBK by the government as a type of curriculum that the college and the KKN must apply as a level of qualification that the alums of the law faculty should hold makes the faculty an obligation to provide the ability or expertise of a particular field (law) as a hard skill, as well as the capacity or expertise related to the psychological aspect as a soft skill. It is expected that if this is done correctly, the quality of legal higher education graduates will have good academic and practical capabilities while at the same time being conscientious (Pancasilawati, 2015).

III. METHODOLOGY

The research was conducted at the Faculty of Sharia and Law Sunan Ampel State Islamic University Surabaya Indonesia. The data was collected from observations, interviews, and documentation. Observations were conducted in the Sharia and Law Faculty and other practical places such as in religious courts, state courts, state business courts, Sharia financial institutions and falak laboratories. Interviews are conducted with the manager of the study program, students and judges. At the same time, the documentation was carried out through the study of documents on reports of activities and guidelines of practical exercises at the Faculty of Shariah and Law, the State Islamic University of Sunan Ampel Surabaya. The data collected is analyzed descriptively.

IV. RESULT

Practices conducted at the Sharia and Law Faculty are carried out based on the curriculum of the study program that exists at the Sharia and Law faculties. Some are mandatory, and some are not mandatory. Banking practice for students of the Islamic Criminal Law (HPI) study program and students of the law study program, administrative court practice for students of the Constitutional Law study program and students of the law study program, and Falak practice for Falak study program students. Non-mandatory practices are yellow book proficiency (*turats* book), BNSP certification practice and Ethics and Advocacy Clinical Practice.

A. Mandatory Practices for All Students of the Faculty of Sharia and Law, Sunan Ampel State Islamic University, Surabaya

1. The Practice of Religious Courts

Judicial practice is a subject in the curriculum of all study programs at the Faculty of Sharia and Law UIN Sunan Ampel Surabaya. Judicial practice courses are experiential learning activities for students to apply various knowledge, attitudes and skills in learning and integrating with real situations. Judicial institutions in the implementation of practice are one of the essential aspects of supporting the learning system. The existing instruments include the availability of Human Resources and the facilities

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and infrastructure owned to strengthen these aspects of practical competence to achieve the objectives of implementing practices (Santi & Nurlaeli, 2023, p. 3911).

Judicial practices certainly need to be studied and explored, especially in universities. In this way, references in the form of best practices will appear, likely to become inspirations for the arrangement of other judicial institutions. It will create a mutualistic relationship between theory and practice in the academic world (Konstitusi, 2010, p. 11).

Religious Court Practicum is essential to integrating theory and practices through the media of justice and trial. Students can study administrative procedures, proceedings, and litigation at the Religious Courts. The Religious Court practicum is held after students have taken six semesters of lectures at the Faculty of Sharia and Law UIN Sunan Ampel Surabaya (Laboratorium, 2022d, p. i).

Theoretically, the Religious Courts Practicum is an essential means of integrating theory and practice through the media of justice and trials. The theme of integration will be translated, both in the form of compiling decisions and resolving an ongoing civil law case. Thus, students will gain much real experience and insight beyond mere knowledge in the form of Islamic legal theories in various references in the library. Practically, the Religious Courts Practicum is expected to be able to present how theories regarding administrative procedures, proceedings and litigation in the Religious Courts can be accommodated. Therefore, the lecturers' guidance, direction, advice, and willingness to deliver our students to be theoretically and practically proficient became the starting point of the Religious Courts Practicum activities at the Sharia and Law Faculty of UIN Sunan Ampel Surabaya (Laboratorium, 2022d, p. 1).

2. Legal Proficiency Practice

The Sharia and Law Faculty of UIN Sunan Ampel Surabaya consistently organizes Legal Proficiency education in collaboration with several law offices, including the Anggat Fatah Priyono Law Firm law office, the Indonesian Conflict Mediation Institute and the Legal and Cooperation Section of the City of Surabaya.

In clinical legal education, this is designed as part of practicum activities, which include the preparation of case theories and legal opinions, preparing legal documents, demonstrating case settlement practices, and simulations of law offices and pre-professional practice. Legal Proficiency Education This time, several things need to be considered so that this activity can continue to run effectively and comfortably. The need for adjustments includes: 1. Learning media and proficiency modules. 2. Learning contracts while following the practice of legal proficiency. 3. The learning materials and assignments should have innovative methods and ways of delivering the material to make it easier for students to understand (Laboratorium, 2022c). There is a legal proficiency module to facilitate practice. This module includes practical material covering strategies for handling criminal cases, civil cases for state administration cases, designs for handling cases through alternative resolution disputes, skills to study cases and formulate legal opinions, procedural law in constitutional courts, journalism and press disputes, and registration and transfer land rights (Fatah, 2021, p.3).

Implementing lectures on legal proficiency practice is carried out through several models: 1) Learning theory and practice about handling criminal and civil cases and making legal opinions. 2) Assignments. Students must create legal documents produced by individuals and groups that will be submitted by students in the link prepared by the teaching team. 3) Visitation to the law office. In this meeting, students can visit a law office to conduct a law office simulation and pre-professional practice. 4) Evaluation At the end of the meeting, students will be evaluated. The method will be used to give assignments to students to review all learning activities during legal proficiency education, which is guided by the practice coordinator (Laboratorium, 2022c, p. 4).

In the practice of legal proficiency in 2023, there are two activities: on and off campus. Activities on campus were attended by 363 students from all study programs at the Faculty of Sharia and Law UIN Sunan Ampel Surabaya. Materials in this activity include legal aid, mediation and preparation of legal products. Based on the results of the post-test, it was found that this activity was running effectively (Laboratorium of Faculty Sharia and Law, 2023).

B. Practices that are Compulsory Followed by Study Program-based Students at the Faculty of Sharia and Law

1. General Court Practice

Criminal Justice Practice is a proficiency course in Legal Proficiency Education and Training (PLKH). The higher education curriculum with the Competency-Based Curriculum (KBK) system, which refers to the Indonesian National Qualifications Framework (KKNI) as mandated by Government Regulation Number 8 of 2012 concerning the Indonesian National Qualifications Framework, is a course directly related to graduate profiles. , in particular, to make graduates become legal practitioners in law enforcement, attorneys, advocates and judges (Panjaitan & Suhardiman, 2020, p. ix).

General Judicial Practice at the Faculty of Sharia and Law is carried out so that students can know and understand judicial techniques, trial procedures, and trial stages in criminal and civil cases and situations in the courtroom at the District Court. (Islam, 2022, p. 5). The practice of general justice at the District Court is mandatory for students of the Islamic Criminal Law Study program and the Law Study Program (Junaidy et al., 2022, p. 1; Rencana Strategi Dan Rencana Operasional Program Studi Hukum Fakultas Syari'ah Dan Hukum, 2019).

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The implementation of judicial practice activities has three stages, namely:

- a. Preparatory stage: This stage includes dividing student groups and determining Supervisors from Sharia and Law Faculty Lecturers and District Court Judges. Next, communicate with the District Court regarding the General Judiciary Practice mechanism.
- b. The implementation stage includes practical debriefing from judges and lecturers to students. This training is carried out on campus. After the debriefing, students practice at the District Court, which has been determined for three weeks. During the course, students study the administration of the PN clerkship, PN trial procedures, unique cases in PN during the pandemic, and case analysis.
- c. Activity reporting stage: Activity reports are prepared after the entire series of activities has been completed. The information includes activity documentation and decision/case study articles.

Following the rationale above, the objectives of the Judicial Practice program are 1) Increasing insight, vocation, and practical skills for students in court case administration, case administration trial procedures, and proof and determination of verdicts by the panel of judges in Court. 2) Improving students' ability to understand court procedures, for example, court proceedings which include theoretical, non-judicial and pragmatic empirical aspects in organizational, administrative and financial governance. 3) Improving students' ability to practice concrete actions to make lawsuits, letters of application for litigation in Court, and actions in advocating for other judicial and non-judicial cases. It is done so that the correct legal and procedural litigation efforts are by administrative, statutory and constitutional procedures (Hukum, 2022).

Based on interviews with the Study Program and several students, it is known that this practice is essential because students get hands-on practical experience in court. Still, the practice time is considered insufficient because it is only 15 days (3 weeks).

2. Administration Court Practice

Students of the Constitutional Law Study Program and the Law Study Program must follow the practice of Administrative Justice. This practice is carried out to equip students to become prospective experts with academic and professional skills in constitutional law. In the study program curriculum at the Faculty of Sharia and Law, the courses that are required for all students are not only theoretical, but there are also several practical courses. It is necessary to test and strengthen the theory they have learned in college and observe its practice in court (Program Studi Hukum Tata Negara, 2017).

3. Hisab and Rukyah Practice

The practice of Hisab and Rukyah is mandatory for students of the astronomy study program. The purpose of holding Hisab and Rukyah Practices is to:

- a. Increasing students' awareness, ability and skills in finding and analyzing problems of reckoning *rukayah* during a pandemic and providing solutions related to these problems.
- b. Applying the theory of reckoning for rukyah that students have acquired in college, as well as providing understanding to the public regarding the problem of reckoning for rukyah (especially in measuring the Qibla direction).
- c. Enrich students' insights about the profile, role and function of the place of reckoning and rukyah practice (Imah Noong Observatory), carry out remote observations, process and analyze data that has been obtained from the observations (Program Studi Ilmu Falak, 2020, p. 2).

Hisab and Rukyah Practice Material will be delivered online by a team from the Imah Noong Observatory. The material that will be presented includes measuring the Qibla direction, programming, remote telescope observation, rukyatul hilal practice, image processing, Sky Quality Meter (SQM) remote observation and data processing, as well as unique cases related to astronomical observations during a pandemic. This practice lasts four weeks (Program Studi Ilmu Falak, 2020, p. 4).

4. The Office of Religious Affairs Practice (KUA)

In the 2016 curriculum based on the KKNI (Indonesian National Qualifications Framework), the Islamic Family Law Study Program (Ahwal Al-Syakhshiyah) Faculty of Sharia and Law UIN Sunan Ampel Surabaya stipulates the Office Administrator of Religious Affairs as one of the graduate profiles. With this profile, students are expected to have competence in Marriage Management and Administration at the Office of Religious Affairs. KUA practice is a series of practical activities carried out by students of the Islamic Family Law Study Program (Ahwal Al-Shakhshiyah) at KUA under the guidance and direction of lecturers, both the Supervisor and the Coordinator of Practice Places and Pamong, to obtain information regarding statutory provisions regarding registration of marriages and their application, duties, roles and functions of the KUA as well as marital problems that occur in society (Program Studi Hukum Keluarga Islam, 2022, p. 6). KUA practice is carried out for two weeks with a weight of 2 credits. This practice is mandatory for students of the Islamic Family Law Study Program (Ahwal Al-Syakhshiyah) of the Shari'ah and Law Faculty of UIN Sunan Ampel Surabaya, semester VII. It passes the Marriage Management and Administration course.

The KUA practice aims, among others:

- a. Developing students' practical skills on marriage registration theories obtained during college.

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- b. Enrich students' practical insights about the statutory provisions in marriage registration and their application, duties, roles and functions of the KUA.
- c. To hone students' sensitivity and ability to identify and solve societal marital problems (Program Studi Hukum Keluarga Islam, 2022, p. 8).

5. Islamic Financial Institutions Practice

From the perspective of modern management, human capital is an essential and decisive element in achieving an organisation's vision and competitive advantage. Awareness regarding the importance of developing human capital to reach the idea of national Islamic banking is listed in the National Islamic Banking Blueprint 2010-2015. In the Blueprint, the development of human capital is one of the essential pillars of the seven strategic pillars for the development of national Sharia banking. In addition, the rapid growth of the Islamic financial institution industry in terms of the number of banks or non-banks, office networks, and the increasing business volume and variety of products of Islamic financial institutions demand the availability of human resources to a growing number and quality.

In terms of quantity, banks need human resources to meet the needs of various positions and positions. This increase in business complexity and competition demands higher qualifications and expertise in areas included in strategic jobs in Islamic financial institutions, such as risk management, treasury, product development, marketing, IT and other LKS operations.

The shortage of human resources has been perceived as a critical factor in the growth of the national Islamic financial institution industry in recent times, mainly due to the development of new banks and non-banks. Among other things, it is reflected in the supply shortage of LKS branch leaders, candidates for BPRS directors and several strategic job positions at national Islamic financial institutions that are fit and proper to qualify for essential functions at Islamic Financial Institutions (LKS). All parties, including the world of education, should understand this and participate in making efforts to provide competent human resources (HR). The Sharia Economics Law study program at the Faculty of Sharia and Law at UIN Sunan Ampel Surabaya, with all its efforts, has responded to efforts to prepare the human resources (HR) needed as a form of moral and professional responsibility for the improvement and development of Islamic Financial Institutions. Because of this, the curriculum content of the Faculty's Islamic Economics Law Study Program does not only focus on normative economic concepts/theories and Sharia business law but also has direct contact with the reality of the needs of the industrial world in the form of the Sharia Financial Institution Practicum course program (Program Studi Hukum Ekonomi Syariah, 2021, pp. 1–2).

The practice of Islamic Financial Institutions (LKS) is an implementation that bridges theories and practices within Islamic Financial Institutions (LKS) and correlates them so that perfect experience and insight can later be obtained, thanks to the comparative results between theory and practice in the field. Theoretically, the Practice of Islamic Financial Institutions (LKS) is a series of curricular activities carried out by students in the Islamic Economics Law Study Program (Muamalah) Department of Islamic Civil Law, which begins with theoretical debriefing, followed by a natural learning process in Islamic Institutions. Islamic Financial institutions in East Java under the guidance of Pamong Lecturers, Practice Place Coordinators and Supervisors and ending with the submission of a written report. The practice of Islamic Financial Institutions (LKS) in this period was in collaboration with 2 Islamic banks, which had collaborated with UIN Sunan Ampel Surabaya through the signing of an MoU by the Chancellor with the heads of related institutions. These Islamic Financial Institutions are Islamic banking institutions such as Bank Syariah Indonesia (BSI) and Bank Jatim Syariah (BJS) within the scope of the East Java region (Program Studi Hukum Ekonomi Syariah, 2022b). This practice is mandatory for 7th-semester students who have passed the Sharia Banking Law course. The training was carried out for 15 days (3 weeks).

6. Contemporary Fatwa Practice

Contemporary Fatwa Practice is part of lectures that strategically integrate the realm of education between theory and practice so that students' scientific insights and knowledge grow and develop. In implementing the Contemporary Fatwa, students are allowed to learn and practice directly at Fatwa institutions, such as the Indonesian Ulema Council (MUI) and the NU Bahtsul Masail Institute (LBM), experiencing several adjustments regarding their implementation (Program Studi Perbandihan Mazhab, 2022, p. 2).

The purpose of holding the Contemporary Fatwa Practicum is to:

- a. To synergize the potential and knowledge possessed by students with the knowledge and reality currently being faced by society, especially about contemporary problems after the Covid-19 pandemic;
- b. Enrich students' practical insights about the flow of making fatwas on contemporary issues, especially during the post-covid-19 pandemic; And
- c. Develop students' skills in analyzing various fatwa products.

This Contemporary Fatwa Practicum activity is carried out for approximately four weeks with the following debriefing materials:

- a. Tips for success in becoming an expert in Islamic Law;
- b. Contemporary Fatwa Making Mechanisms;

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- c. Legal Istinbath Method; and
- d. Analysis of legal cases/fatwas (Program studi Perbandingan Mazhab, 2022, p5).

C. Practices Not Obligatory to Follow by All Students of the Faculty of Sharia and Law

In addition to practices that are mandatory for students of the Faculty of Sharia and Law, some courses are not mandatory. These practices are the practice of reading proficiency in the yellow book, BNSP-certified entrepreneurship practices, and ethics and law clinics. This practice is optional because it is not included in the course, and the participants are limited to only 30-50 students in each practice.

1. Practice of Proficiency in Reading the Yellow Book

The Practice of Proficiency in Reading the Yellow Book is an activity to strengthen the intellectual insights of Islamic law through the Yellow Book (Kitab in Arabic). This practice aims to enable students to read and understand legal books in Arabic fluently (Laboratorium, 2022a). Two methods of learning the yellow book are taught in this proficiency practice: the *tatbiqi* and al Fatih (Holilur Rohman, 2020; Khozin, 2020).

2. Ethics and Advocacy Clinical Practice

The Judge Ethics and Advocacy Clinic is a partnership program between the Indonesian Judicial Commission and the Sharia and Law Faculty of UIN Sunan Ampel Surabaya. The Judge Ethics and Advocacy Clinic Program does not only aim to campaign for the prevention of PMKH or contempt of justice, but in a broader sense, the Judge Ethics and Advocacy Clinic program can be said to be a place of guidance for law students who are interested in working in the justice sector, namely to become enforcement officers. Law, be it judges, prosecutors, police, or lawyers. In the future, it is hoped that law enforcers with integrity who have ethical and legal credibility will be born. In this context, the Judge Ethics and Advocacy Clinic program is very relevant to implement to instil ethical and legal values as early as possible, namely for students who are future law enforcement candidates (Tim Klinik Etik dan Advokasi, 2021, p. 7). Ethics clinic participants are recruited through registration and are limited to only 30 students. The material presented was legal writing in the mass media, hoping to encourage students to carry out PMKH prevention campaigns through writing in the mass media that a broad audience can read. After that, it was continued with activities with the basic concepts of ethics, professionalism of judges, KEPPH and potential violations, PMKH including definitions and theories about PMKH, PMKH prevention campaigns through social media (Tim Klinik Etik dan Advokasi, 2021, p. 13).

One of the objectives of the Ethics and Advocacy Clinic (KEA) program initiated by the Judicial Commission is to educate the public about the importance of ethics in court to respect the dignity of judges and judicial institutions. One of the elements of society targeted in this judicial education is the academic community in tertiary institutions. The hope is that students, as agents of change, can become catalysts in providing change, especially education about PMKH, to the public. The Faculty of Sharia and Law as a collaborator of the Indonesian Judicial Commission in organizing the Ethics and Advocacy Clinic program, has carried out a campaign from 2018 to 2022. Various dynamics occurred in the implementation of the campaign in these five years.

In 2018 the campaign was carried out by students both internally and externally. Campaign activities during this period were carried out in several Religious Courts, District Courts, and State Administrative Courts in the gerbangkertasusila (east Java province) area. Apart from the court, the campaign was also carried out at the Liaison Office of the East Java Judicial Commission. Meanwhile, anti-PMKH education, which is carried out with a more in-depth method, is carried out by the extension method. This legal counselling activity was carried out with a target of 3 elements: the community, campus and school. The three elements are detailed at (1) Candi Village, Sidoarjo District, Sidoarjo Regency, (2) at the Faculty of Sharia and Law and the Faculty of Islamic Economics and Business, UIN Sunan Ampel, and (3) at the school (Madrasah Aliyah Nahdhatul Ulama Walisongo, Sidoarjo). For 2018, the campaign is focused on some aspects of society and is limited to specific institutions. So that the range of campaign objects is also limited to the three elements above. In addition, there has yet to be a thorough evaluation of the analysis after the campaign was carried out, such as the benefits for the participants and the impacts after the campaign.

In 2019, the target object of the campaign was carried out on the same elements, namely elements of higher education and in the court environment where students carry out Field Experience Practice (PPL). In 2019, the methods and media used to conduct anti-PMKH education were more varied. This year's no-PMKH counselling also involved several legal professionals such as judges, journalists, advocates, prosecutor staff and students in Focus Group Discussions (FGD). The Ethics and Advocacy Clinic Program 2019 started to include media campaigns through social media. However, the campaign was limited to making posters with the launch of the slogan "30-day movement, Wani Stop CoC" with the jargon "SUROBOYO WANI SAY NO TO CoC. The campaign movement in the 2019 period has yet to be monitored for every uploaded content, so the same content is still found between students and even repeated. This campaign also still prioritizes offline campaigns with campaign object segmentation. From this explanation, in this period, it is also not possible to measure the extent of the success of the campaign that has been carried out.

After 2019, the Covid 19 pandemic has infected people not only in Indonesia but also throughout the world. This pandemic disaster ultimately also impacted the continuity of the Ethics and Advocacy Clinic Program. Therefore, in 2020, at the peak of the

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outbreak, the Clinical Ethics and Advocacy Program will be temporarily abolished. Strategic efforts are being taken by the Judicial Commission in 2021 so that the PMKH prevention campaign will continue during a pandemic. So the Ethics and Advocacy Clinic Program was held again. However, initially carried out offline, the implementation process was substituted entirely with online media.

The program policy for organizing the Ethics and Advocacy Clinic in 2021 has also changed the campaign strategy. Initially carried out offline in 2021, the campaign will change to full online. Campaign activities in this period carried the jargon "30 Days of Campaign on Social Media". During the 30-day activity process for the 2021 Ethics and Advocacy Clinic (KEA) online campaign, students uploaded educational content Anti Humiliation to the Dignity of the Noble Judge (PMKH) on the Instagram Feed (IG). This activity has a drawback; namely, the educational content of Anti PMKH still needs to attract the attention of Instagram residents as a whole because the form of media used is only one-way, using posters. In addition, campaign posts between students are still the same in one group. Because the media used is a poster, the interaction space still needs to be improved.

Optimization is still needed based on the dynamics of the anti-PMKH campaign for the Ethics and Advocacy Clinic at the Faculty of Sharia and Law UIN Sunan Ampel Surabaya above. So, in the 2022 syllabus, an anti-PMKH campaign is launched through 3 approaches, first, by providing training and assignments to participants about writing popular scientific articles. Popular articles by students are then published online, both on mainstream and other social media. Second, by holding a social media campaign entitled "30 Days of Anti PMKH Campaign" with an interactive approach. This approach uses two campaign tools: infographic post media and mini webinars in the Instagram live streaming feature. Third, students also make other educational media in making films with the theme of PMKH. This student-made film is also used for offline counselling and debriefing on the practice of Religious Courts for all 7th-semester students at the Faculty of Sharia and Law UIN Sunan Ampel Surabaya (Ilmiah et al., 2022).

3. BNSP Certified Entrepreneurship Practices

In addition to law-based practice, the Faculty of Sharia and Law conducts entrepreneurship training to obtain professional competency certificates that can support student careers—implementing this training Faculty of Sharia and Law in collaboration with LSP Nusantara (Laboratorium, 2022b, p. 1). Training participants are recruited through registration selection for active students who already have a business. Entrepreneurship training includes business registration, company manuals, SOPs on entrepreneurship, business analysis and business practices. After the training, students must take a competency test to obtain a BNSP certificate (Laboratorium, 2022b).

In addition, there is an Entrepreneurial Competency Practice on "The Importance of Distribution Permits for Processed Food Products & Product Packaging Design" in other practices. This practice is carried out so that students can do business well, create jobs that benefit the surrounding community, and help increase community competitiveness in entrepreneurship (Program Studi Hukum Ekonomi Syariah, 2022a).

Based on the practice data carried out at FSH UINSA, it can be described in the following table:

Table 1. The name of the practicum in the Faculty of Sharia and Law

Name of Practicum	Place of Practicum	Study Program Students	Time	Responsible
Legal Proficiency Practice	Legal Institutions	All Study Program Students	Three weeks	Laboratory
Practice Reading Proficiency in the Yellow Book	Campus	Who registered	Two weeks	Laboratory
Religious Court Practice	Religious Court	All Study Program Students	Three weeks	Laboratory
District Court Practice	District Court	HPI and Law Students	Three weeks	HPI and Law study program
Practice of the State Administrative Court	State Administrative Court	HTN and Law Students	Two weeks	HTN and Law study program
Practices of Islamic Financial Institutions	Islamic Financial Institutions (Banks, LAZIZ and others)	HES Students	Three weeks	HES study program
The Practice of Hisab and Rukyah	Observatorium	Falak Students	Three weeks	Falak study program
Upstream Practices	Office of Religious Affairs	HKI Students	two weeks	HKI study program

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V. DISCUSSION

Scholars who graduate from higher education in law, including higher education in Islamic law (Sharia), are expected to be able to apply their legal knowledge and knowledge for the benefit of law enforcement and community justice for the sake of justice. For this reason, the quality of law graduates needs to be continuously improved with educational teaching techniques that are more oriented towards combining theoretical and practical skills. High demands for the quality of graduates are also highly expected for law graduates who have high morality and uphold the values of justice by applying law that is not based solely on normative juridical, but also considering the other side of law enforcement to distribute justice in a balanced manner.

The pattern of education and teaching oriented towards students' ability to practice law combines the understanding of theory and real law practice, namely with education oriented towards training in solving legal problems in society. This method will bring students closer to the real problems that exist in society so that the achievement of producing law graduates who can help solve societal problems will be realized. A law scholar is a doctor for healing or eradicating society through recommendations for solving problems in various ways.

Legal higher education is currently dominated by a one-way or lecture pattern. However, it has been combined with directed discussion methods in various tertiary institutions, such as the Faculty of Sharia and Law at the Sunan Ampel State Islamic University (UIN) Surabaya. For this reason, practicum-based education is needed to produce graduates ready to work and compete in the legal world.

The presence of UIN Sunan Ampel Surabaya in the world of higher education, which has an image, a symbol of Islam, has a long history. This history series can be closely related to political and non-political aspects, especially for joint efforts to increase the lagging behind Muslims in the fields of science and technology (IPTEK), both religious and non-religious knowledge. There is an excellent need for planned efforts and institutional work in studying knowledge/science and religion. Thus, the background of the existence of UIN is not merely a symbol of Muslims. However, further than that sense of pride, the institution's function has a specific purpose which is expected to shape the character of the nation's next generations, who have excelled in the dimension of morality that originates from Islamic religious values. It cannot be denied that the existence of the Faculty of Sharia and Law has contributed quite a lot to the journey of Islamic law and legislation - for example, changes in the absolute competence of the Religious Courts in Indonesia.

The spread of alums of the Faculty of Sharia and Law in various judiciary institutions, especially the Religious Courts and High Religious Courts, private and government agencies or their activities amid community life, such as LBH Surabaya, East Java Liaison Judicial Commission, Mass Organizations, and MUI has more or less positioned This faculty is better known to the public and the position of this faculty is identical to the UIN Sunan Ampel institution. Such historicity means paying attention to other faculties' roles in forming Islamic intellectual character in society. Realizing scientific integration between Sharia science and pure legal science requires collaboration with stakeholders within the Faculty of Law, both those with the Anglo-Saxon and Continental schools; normativity of law in the curriculum of the Faculty of Sharia and Law by strengthening the institutional science of Sharia and its derivation by strengthening legal materials from classical Islamic treasures and judicial practice in the modern Islamic world or Al Qanun al Wadh'i. Interdisciplinary and multidisciplinary methods are one way to pattern learning law science that is empirical–normative (Tim FSH UINSA, 2019, pp. 5–6).

VI. CONCLUSIONS

The study results showed that the Faculty of Sharia and Law practised practicums following the existing curriculum of study programs. Some of these practices are mandatory and not mandatory. Mandatory practices are religious justice practice, legal proficiency practice, and study program-based practice: Banking practice for students of Sharia Economic Law (HES) study program, religious affairs office (KUA) practice for students of Islamic Family Law (HKI) study program, general justice practice for students of Islamic Criminal Law (HPI) study program and students of the law study program, state administrative justice practice for students of Constitutional Law (HTN) study program and students of the law study program, and Falak practice for Falak study program students. Non-mandatory practices are yellow book proficiency (*turats* book), BNSP certification practice, and Ethics and Advocacy Clinical Practice. This practice is proven to develop student's academic abilities, but there are less than optimal practice time and activity budget problems.

ACKNOWLEDGMENT

Thanks to the committee of Law Practicum in Faculty of Sharia and Law UIN Sunan Ampel, Surabaya, Indonesia.

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