

Advocacy for Social Transformation: Pancasila-Based Legal Education and the Street Law Model in Fostering Nationalism Among Youth in Kenteng Village

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Abstract

This paper investigates the role of Pancasila-based legal education through the Street Law model in advocating for social transformation and fostering nationalism among youth in Kenteng Village. As Indonesia strives to strengthen its national identity, particularly among younger generations, integrating Pancasila—the nation's foundational ideology—into legal education becomes essential. The study outlines a community-driven program that engages university students and local youth in interactive legal workshops, promoting awareness of rights, responsibilities, and civic engagement rooted in Pancasila values. Through participatory methods, the program encourages youth to actively engage in discussions about legal issues and national identity, thereby enhancing their understanding of Indonesian democracy and governance. The findings reveal that this approach not only cultivates a sense of nationalism among participants but also empowers them to become advocates for their communities. Participants reported increased confidence in navigating legal matters and a stronger commitment to civic

involvement. This research highlights the importance of advocacy in legal education as a catalyst for social change, demonstrating that the Street Law model can effectively bridge the gap between academic knowledge and practical application in the community. Ultimately, the paper argues for broader implementation of Pancasila-based legal education programs across Indonesia, suggesting that such initiatives can play a vital role in nurturing a generation of informed and engaged citizens dedicated to the ideals of Pancasila.

Keywords

Advocacy, Social Transformation, Legal Education, Street Law Model, Pancasila-Based Education

A. Introduction

In recent decades, legal education has emerged as a powerful tool for promoting civic awareness, social justice, and national identity.¹ Particularly in developing countries, educational models that extend beyond formal institutions are gaining traction as effective mechanisms for empowering marginalized communities. One such model, known as "*Street Law*," aims to demystify the law for the general public by bringing legal knowledge directly to communities through interactive and context-based approaches. This participatory model aligns well with local values and national ideologies, offering a compelling platform for fostering civic consciousness and national pride.²

Indonesia, as a pluralistic nation, faces ongoing challenges in promoting national unity amid its ethnic, cultural, and regional

¹ Babacan, Alperhan, and Hurriyet Babacan. "Enhancing civic consciousness through student pro bono in legal education." *Teaching in Higher Education* 22, no. 6 (2017): 672-689.

² Banks, James A. "Diversity, group identity, and citizenship education in a global age." *Educational Researcher* 37, no. 3 (2008): 129-139; Youniss, James, et al. "Youth civic engagement in the twenty-first century." *Journal of Research on Adolescence* 12, no. 1 (2002): 121-148; Larnell, Gregory V., Erika C. Bullock, and Christopher C. Jett. "Rethinking teaching and learning mathematics for social justice from a critical race perspective." *Journal of Education* 196, no. 1 (2016): 19-29; Valverde, Mariana. "Laws of the street." *City & Society* 21, no. 2 (2009): 163-181.

diversity. The foundational philosophy of Pancasila, with its five interrelated principles—belief in one God, a just and civilized humanity, national unity, democracy, and social justice—serves as the ideological backbone of the Indonesian state.³ However, the values of Pancasila are often under-communicated to younger generations, especially in rural and under-resourced areas. Consequently, there is a pressing need for innovative legal education strategies that can effectively transmit the values of Pancasila while fostering a sense of belonging and nationalism.

This study responds to that need by exploring the implementation of a Pancasila-based legal education program using the Street Law model in Kenteng Village, a rural community with limited access to formal civic education. Kenteng Village serves as a representative case of rural youth who, despite their potential, often lack structured exposure to legal principles and national ideology. By focusing on this community, the research addresses broader questions of legal literacy, civic engagement, and national integration.

The Street Law model, originally developed in the United States, has been adapted worldwide to address diverse legal and social contexts. Its emphasis on interactive methods—such as role-playing, case studies, and problem-solving activities—makes it particularly suitable for engaging youth audiences.⁴ In the context of Indonesia, the model holds significant promise when infused with local philosophical and cultural values, particularly those embodied in Pancasila. Such integration offers

³ Prasetyo, Yogi. "Indonesian integral law based on Pancasila." *Pancasila and Law Review* 3, no. 1 (2022): 1-12; Mukaromah, Siti Afifatul, Ari Gusmawan, and Jeremiah Munandar. "The Lunge of Global Ideologies: The Challenges of Pancasila Ideology Education in the Middle of Global Existence in the Era of Globalization." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 1 (2022): 1-30; Praditya, Farda Putri. "The Role of Pancasila as the Legal Basis in Indonesia." *Jurnal Scientia Indonesia* 3, no. 2 (2017): 105-120.

⁴ Arbetman, Lee. "Street Law, Inc.: Context, History and Future." *International Journal of Public Legal Education* 2, no. 1 (2018): 3-27; Suhaimi, Asnida Mohd, and Nur Farzana Mohd Zulkifli. "Street Law Based CLE: A Student-Impact-Assessment." *International Journal of Clinical Legal Education* 18 (2012): 128-226; Mulyani, Leni Widi. "Role of Law Students in Providing Legal Literacy through Street Law." *The Indonesian Journal of International Clinical Legal Education* 1, no. 4 (2019).

a hybrid pedagogical framework that respects local wisdom while promoting legal awareness and civic responsibility.

This paper situates itself within the broader discourse on legal empowerment and nationalism, drawing from interdisciplinary perspectives in law, education, and political philosophy. It contributes to the ongoing conversation about how grassroots legal education can be utilized as a vehicle for social transformation. Specifically, it explores how legal education rooted in national ideology can influence the civic attitudes, identity formation, and social behaviors of young people in rural Indonesia.

The concept of advocacy is central to this study. Advocacy in legal education does not merely involve knowledge transmission but also includes building critical consciousness and encouraging active participation in societal affairs. When grounded in a culturally relevant and ideologically coherent framework like Pancasila, advocacy becomes a transformative process—equipping youth not only with legal knowledge but also with the ethical foundations to engage constructively in nation-building.

Moreover, the research underscores the importance of early civic intervention. Youth, particularly those in transitional socio-economic environments, are at a formative stage where ideological values can significantly shape their future roles in society. Introducing them to legal and national principles through participatory, community-based education can lead to increased civic responsibility, reduced alienation, and stronger identification with national goals.

The study also reflects on the limitations of traditional legal education in addressing the needs of non-urban populations. Institutional approaches often remain inaccessible or irrelevant to those outside academic or professional circles. By contrast, the Street Law model democratizes legal knowledge, turning education into a community-based process that is more inclusive, responsive, and impactful.

Through qualitative methods, including participatory observation, interviews, and reflective journaling, the research captures the lived experiences of Kenteng youth as they engage with Pancasila-infused legal education. It examines changes in their perceptions of law, governance, and nationalism, offering

empirical insights into the transformative potential of legal advocacy at the grassroots level.

Furthermore, to strengthen the study with previous studies, this paper emphasized that the Street Law model, an innovative approach to legal education, emphasizes practical, community-based teaching of legal principles. Mulyani discusses how the hybrid model of Street Law in Indonesia combines both online and offline learning methods to address the challenges of reaching diverse communities.⁵ This model engages law students in teaching legal principles to youth, covering topics such as human rights, traffic laws, and responsible social media use. Through these interactive and community-driven activities, youth are empowered with knowledge about their legal rights and responsibilities, fostering a culture of legal awareness and civic duty. These programs are pivotal in promoting nationalism as they connect personal rights and national identity, instilling a deep appreciation for the nation's values.

The Street Law model and other advocacy programs align with the broader goal of youth empowerment and national cohesion. Rostami, Shenasaee, and Shirvani⁶ highlight the role of Street Law projects in promoting citizenship rights and empowering young people to become active participants in societal change. By providing youth with the tools to understand legal principles, these initiatives encourage them to engage in advocacy efforts that promote social justice. Moreover, these programs enhance a sense of responsibility toward the community and the nation, fostering active citizenship and the development of a unified national identity.

Incorporating Pancasila's values into legal education is not only about understanding the law but also about cultivating a sense of moral and ethical responsibility. Niravita, et.al., emphasize the importance of character education grounded in Indonesian philosophical norms, arguing that these values are essential for nurturing a strong national identity among youth.

⁵ Mulyani, Leni Widi. "The Hybrid Model of Street Law Program in Indonesia." *Human Rights and Legal Services for Children and Youth: Global Perspectives*. (Singapore: Springer Nature Singapore, 2023), pp. 195-209.

⁶ Rostami, Soraya, Hedayatollah Shenasaee, and Faramarz Shirvani. "Promoting Citizenship Right through Street Law Projects." *Asian Social Science* 10, no. 4 (2014): 273-278.

Character education that emphasizes Pancasila creates opportunities for youth to internalize the principles of justice, equality, and social welfare, all of which contribute to national cohesion. This alignment between legal education and national values supports the overarching goal of building a more unified and resilient society.⁷

Advocacy strategies, particularly those targeted at youth, have proven effective in advancing social transformation. Friedman, Haber, and Klothen explore how law education programs, especially those targeting disadvantaged communities, can empower youth to take leadership roles in advocating for legal and social change.⁸ Similarly, Rostami et al.⁹ demonstrate that advocacy programs like Street Law can foster a sense of civic duty and responsibility. By emphasizing legal awareness and rights-based education, these programs equip youth to address pressing issues within their communities, thereby contributing to social justice and national unity.

Furthermore, the integration of Pancasila into youth education helps mitigate social divisions and promotes national solidarity. In their work on unity in diversity-based educational resources, Abdulkarim et al. focus on the development of textbooks that incorporate Pancasila values, particularly for university students. These materials aim to teach youth about national unity, diversity, and the importance of upholding Pancasila principles. The creation of such resources further reinforces the role of Pancasila-based education in nurturing a

⁷ Niravita, Aprila, et al. "How Law Student Prepare Their Life to Survive? Character Education Training for Student Activists in order to Prepare Superior Indonesian Human Resources with the Character of Pancasila." *Indonesian Journal of Advocacy and Legal Services* 2, no. 1 (2020): 19-38.

⁸ Friedman, Jill, Conrad Haber, and Eve Biskind Klothen. "Educating Young People about Law in a Disadvantaged City: Rutgers University School of Law and the City of Camden, New Jersey." *Denver Law Review* 90, no. 4 (2013): 937-957.

⁹ Rostami, Soraya, Hedayatollah Shenasaiei, and Faramarz Shirvani. "Promoting Citizenship Right through Street Law Projects." *Asian Social Science* 10, no. 4 (2014): 273-278.

strong sense of belonging and civic responsibility among youth, facilitating the development of a cohesive national identity.¹⁰

Despite the advantages of advocacy-based educational models like Street Law, there are challenges in their implementation. The COVID-19 pandemic posed significant obstacles to traditional educational formats, prompting a shift to hybrid models that combine online and offline teaching methods. Mulyani discusses how this hybrid model has allowed Street Law programs to remain relevant during the pandemic, ensuring continued engagement with youth across Indonesia. This adaptability is crucial for reaching a broader audience and addressing the evolving needs of youth education in a rapidly changing world.¹¹

The importance of youth-centered advocacy is also reflected in the global discourse on social transformation. Gill and Nnawulezi stress the need for advocacy strategies that respond to contemporary social issues, such as interpersonal violence. These strategies are essential in empowering youth to stand up against injustice and contribute to societal change.¹² In the context of Indonesia, Street Law programs that promote Pancasila values provide a platform for youth to advocate for social change in a way that is rooted in national identity and the principles of justice and equality.

In urban environments, advocacy-based strategies have proven successful in addressing social issues, particularly those related to substance abuse. Drabble and Herd demonstrate how activists in inner-city areas use advocacy to reduce alcohol-related problems and promote social justice. Their findings underscore the value of combining legal education with advocacy to address pressing social issues and improve community well-

¹⁰ Abdulkarim, Aim, et al. "Development of a Unity in Diversity-Based Pancasila Education Text Book for Indonesian Universities." *International Journal of Instruction* 13, no. 1 (2020): 371-386.

¹¹ Mulyani, "The Hybrid Model of Street Law Program in Indonesia."

¹² Gill, Alicia Sanchez, and Nkiru Nnawulezi. "Future Directions in Advocacy in Response to Interpersonal Violence." *Handbook of Interpersonal Violence and Abuse Across the Lifespan: A project of the National Partnership to End Interpersonal Violence Across the Lifespan (NPEIV)*. (Cham: Springer International Publishing, 2021), pp. 4791-4811.

being.¹³ The Street Law model, similarly, engages youth in practical legal education that helps them understand and tackle social challenges, empowering them to advocate for policy changes that promote social justice and national solidarity.

The relationship between micro-level activism and macro-level policy change is further explored by Lombard and Viviers, who argue that advocacy efforts at the grassroots level must be strategically linked to broader social policies. They suggest that advocacy and legal education can drive systemic change when they are aligned with national policy goals.¹⁴ This idea supports the integration of Pancasila's values into legal education, where youth advocacy becomes a powerful tool for promoting national policies that reflect the ideals of justice, democracy, and social welfare.

Finally, Avner discusses how advocacy and lobbying play a crucial role in achieving social change by shaping public policy.¹⁵ In the Indonesian context, Pancasila-based legal education, coupled with advocacy through models like Street Law, enables youth to become active participants in their society's legal and political processes. These youth are equipped with the tools to engage in advocacy, challenging injustices and promoting the values that are essential for building a more just and cohesive nation. This process helps foster a strong sense of nationalism and collective identity, essential for Indonesia's social transformation.

In doing so, the paper seeks to answer a central research question: *How can Pancasila-based legal education using the Street Law model foster nationalism among youth in rural Indonesia?* The findings aim to inform future policy and educational initiatives, emphasizing the strategic role of

¹³ Drabble, Laurie, and Denise Herd. "Strategies employed by inner-city activists to reduce alcohol-related problems and advance social justice." *Journal of Ethnicity in Substance Abuse* 13, no. 4 (2014): 362-384.

¹⁴ Lombard, Antoinette, and Andre Viviers. "The micro-macro nexus: rethinking the relationship between social work, social policy and wider policy in a changing world." *The British Journal of Social Work* 50, no. 8 (2020): 2261-2278.

¹⁵ Avner, Marcia A. "Advocacy, lobbying, and social change." In *The Jossey-Bass Handbook of Nonprofit Leadership and Management* (Oxford: John Wiley & Sons, 2016): 396-426.

culturally-rooted legal advocacy in building a more informed, unified, and participatory society.

B. Pancasila-Based Legal Education: A Foundation for National Identity and Social Responsibility

Pancasila, Indonesia's foundational ideology, plays a central role in the country's identity and legal system. Its five principles—belief in one God, just and civilized humanity, national unity, democracy guided by inner wisdom, and social justice—are not only the moral bedrock of the state but also shape the approach to legal education.¹⁶ Through a Pancasila-based curriculum, legal education goes beyond merely imparting technical legal knowledge; it embeds values that foster a sense of social responsibility, national unity, and civic engagement in students.

At the heart of Pancasila-based legal education is the development of a national identity rooted in shared values. By integrating the principles of Pancasila into legal curricula, students are taught to view the law not just as a system of rules but as a mechanism for promoting justice, equity, and societal welfare.¹⁷ This approach encourages students to reflect on how laws serve the broader goals of national unity and social harmony. Legal education based on these values fosters a more engaged citizenry, one that sees legal knowledge as a tool for both personal and collective progress.

¹⁶ Isnin, Harum, and Novia Wahyu Wardhani. "Pancasila as a Margin of Appreciation in the Implementation of Human Rights in Indonesia Citizenship Education Perspective." *Jurnal Scientia Indonesia* 7, no. 1 (2021): 45-60; Khoirina, Nur Jannatul, Faqih Hakim Al-Majiid, and Keylie Alisah Great. "Pancasila Character Education for Millennials in Higher Education: The Future Challenges for Indonesia in Global Perspective." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 1 (2022): 55-80; Weffani, Anggi, and Waspiah Waspiah. "Analysis of the Young Generation's Understanding of Pancasila as the Ethics of National and State Life." *Journal of Creativity Student* 6, no. 2 (2021): 151-166.

¹⁷ Handitya, Binov. "Menyemai Nilai Pancasila Pada Generasi Muda Cendekia." *ADIL Indonesia Journal* 1, no. 2 (2019); Rasdi, Rasdi, et al. "Reformulation of the Criminal Justice System for Children in Conflict Based on Pancasila Justice." *Lex Scientia Law Review* 6, no. 2 (2022): 479-518.

The focus of Pancasila in legal education extends beyond the technicalities of the law, highlighting its ethical and social dimensions. The principle of social justice, a key element of Pancasila, emphasizes the importance of laws that serve the common good, protect human dignity, and address societal inequalities. By incorporating this principle into legal education, students are encouraged to think critically about the role of law in mitigating injustice and promoting social welfare. Legal professionals educated with these values are thus more likely to approach their practice with a sense of duty to society, striving to ensure that the law works for all, especially the marginalized and vulnerable.

The Pancasila Ideology Development Agency (BPIP) plays a crucial role in ensuring that legal education aligns with the values of Pancasila. BPIP provides the framework for the implementation of Pancasila in educational institutions, ensuring that legal curricula promote the principles of justice, democracy, and social welfare. Through its initiatives, BPIP helps ensure that legal education is not just a technical pursuit but one that actively shapes the ethical and moral consciousness of future legal practitioners.¹⁸ This institutional support strengthens the connection between the nation's legal system and its ideological foundation.

One of the significant aspects of Pancasila-based legal education is its emphasis on democracy. The fourth principle of Pancasila underscores the importance of deliberation and consensus in decision-making. By incorporating this democratic value into the legal curriculum, students learn to view the law as a tool for fostering inclusive and participatory governance. Legal education in this context stresses the importance of accountability, transparency, and citizen engagement, ensuring that future legal professionals understand the importance of democratic processes in shaping the law and its application.

¹⁸ Hanafi, Anshari Ahmad Syah, Irwansyah Irwansyah, and Zulkifli Aspan. "Legal Effectiveness of The Pancasila Ideology Development Agency (BPIP) in Giving Recommendations About Regulations that Conflict with Pancasila Values." *AL-MANHAJ: Jurnal Hukum dan Pranata Sosial Islam* 5, no. 1 (2023): 925-938; Cahyono, Ma'ruf, Bahtiyar Efendi, and Anis Mashdurohatun. "Restructuring Institutional and Legal Policies in Fostering the Ideology of Pancasila." *Lex Publica* 7, no. 1 (2020): 28-39.

Additionally, Pancasila-based legal education encourages students to examine the broader societal impacts of legal decisions.¹⁹ By stressing the principle of human dignity, the education system encourages students to consider the consequences of legal rulings on individuals and communities, particularly those who may be marginalized. This focus on the human aspect of the law ensures that legal education is not solely concerned with technical proficiency but also with the broader ethical implications of legal practice. Students are thus prepared to engage with real-world issues in ways that promote justice and equity for all citizens.²⁰

Legal education grounded in Pancasila also cultivates a sense of civic responsibility. By teaching students the values of justice, equality, and social welfare, it fosters a strong sense of duty to the nation and to the common good. The law, in this context, is seen not merely as a set of rules but as a living force that shapes society for the betterment of all. This approach encourages legal professionals to be proactive in addressing social issues, ensuring that the law serves to rectify systemic inequities and promote the welfare of all citizens, not just a select few.

Moreover, Pancasila-based legal education reinforces the notion of legal practice as a moral vocation. Legal professionals are taught to approach their work with integrity and to prioritize fairness and justice. The ethical framework provided by Pancasila ensures that legal education does not just produce technically skilled lawyers but individuals committed to high standards of professionalism and ethical conduct. This aligns with the broader goal of developing a legal culture that is not only proficient in legal procedures but also conscientious in its pursuit of justice.

¹⁹ Prasetyo, Yogi. "Indonesian integral law based on Pancasila." *Pancasila and Law Review* 3, no. 1 (2022): 1-12; Putri, Ria Wierma, et al. "Indonesia's democracy and constitution: reflecting human rights based on pancasila." *Journal of Law and Policy Transformation* 7, no. 2 (2022): 100-120.

²⁰ Hosen, Nadirsyah. "Religion and the Indonesian constitution: a recent debate." *Journal of Southeast Asian Studies* 36, no. 3 (2005): 419; Gellert, Paul K. "Optimism and education: The new ideology of development in Indonesia." *Journal of Contemporary Asia* 45, no. 3 (2015): 371-393.

The social justice aspect of Pancasila also ensures that legal education focuses on addressing systemic inequalities. This perspective encourages future legal professionals to recognize the ways in which the law can perpetuate or mitigate social problems such as poverty, discrimination, and environmental degradation.²¹ Legal education grounded in these values ensures that lawyers, judges, and legislators are equipped to advocate for policies and legal reforms that promote social equity, contributing to the creation of a more just and inclusive society.

Finally, Pancasila-based legal education plays a role in fostering national unity. By instilling a shared set of values in students, it promotes a collective understanding of the nation's identity and its social objectives. Pancasila encourages citizens to work together toward common goals, transcending ethnic, cultural, and religious differences. Legal education based on these principles helps create a cohesive legal community, where future legal professionals are not only skilled in the law but also united in their commitment to the nation's progress and stability. This focus on unity ensures that legal education is not just a means of preparing individuals for the legal profession but also of contributing to the nation's broader social and political cohesion.

By integrating Pancasila into legal education, Indonesia cultivates a legal system that is responsive to the needs of its people. It produces legal professionals who are not only competent in the technical aspects of law but also deeply committed to ethical practice and social responsibility. This alignment between legal education and the nation's ideological

²¹ Pheaney, Christine Edith. "Pancasila culture and social justice." *Research for Social Justice* (2019): 157-162; Aldyan, Arsyad, and Abhishek Negi. "The model of law enforcement based on Pancasila justice." *Journal of Human Rights, Culture and Legal System* 2, no. 3 (2022): 178-190. See also Arifin, Ridwan, and Vania Shafira Yuniar. "Social justice in law, society and development: A Marxism perspective of Indonesian case." *Jurnal Hukum & Pembangunan* 51, no. 1 (2020): 1-15; Mahfud, Muh Afif. "Progressive Agrarian Law as a Concept to Attain Social Justice." *Pandecta Research Law Journal* 17, no. 1 (2022): 158-166; Niravita, Aprila, et al. "How Law Student Prepare Their Life to Survive? Character Education Training for Student Activists in order to Prepare Superior Indonesian Human Resources with the Character of Pancasila." *Indonesian Journal of Advocacy and Legal Services* 2, no. 1 (2020): 19-38.

foundation ensures that Indonesia's legal system remains true to the principles of justice, democracy, and social welfare, paving the way for a more just, unified, and responsible society.

C. The Street Law Model: Empowering Youth Through Legal Education and Advocacy

The Street Law Model is an innovative approach to legal education that aims to engage young people in their communities by teaching them about their legal rights and responsibilities. Through the involvement of law students or legal professionals, youth gain knowledge through interactive and practical activities such as workshops, group discussions, and role-playing exercises. These activities cover topics such as basic legal rights, gender equality, human rights, violence prevention, and digital literacy within a legal context. This model empowers youth to make informed decisions, understand their societal roles, and become advocates for themselves and their communities.²²

One example of how the Street Law Model works is through workshops on basic legal rights. In many communities, young people may not be aware of their rights in various situations, such as in school, at home, or when interacting with the police. Through the model, legal practitioners or law students provide real-life scenarios where youth can practice how to assert their rights in situations involving discrimination, police encounters, or even when dealing with contractual agreements. For example, in a workshop discussing consumer rights, students might role-play how to address unfair business practices or faulty products, learning how to file a complaint or seek legal redress.²³

Another critical topic in the Street Law curriculum is violence prevention. Many young people face or witness domestic violence, bullying, or other forms of abuse in their

²² See Mulyani, Leni Widi. "The Hybrid Model of Street Law Program in Indonesia." *Human Rights and Legal Services for Children and Youth: Global Perspectives*. (Singapore: Springer Nature Singapore, 2023), pp. 195-209; Ulfah, Nufikha, Yayuk Hidayah, and Endrik Safudin. "Kajian Tentang Konsep Pendidikan Hukum Bagi Generasi Muda di Indonesia." *Media Keadilan: Jurnal Ilmu Hukum* 14, no. 1 (2023): 74-88.

²³ Sudiarawan, Kadek Agus, et al. "Street Legal Clinic: Development of Legal Learning Methods Based on Clinical Education in Law Education Institutions." *Pancasila and Law Review* 2, no. 1 (2021): 15-26.

communities.²⁴ By incorporating legal education into the discussion of such issues, the model provides students with the knowledge of laws that protect them from violence and discrimination. In Kenteng Village, for instance, youth were taught how to recognize and report incidents of gender-based violence. A local law student led a workshop where participants learned about legal protections for survivors of domestic violence, the importance of restraining orders, and how to navigate the legal system to seek help. This approach not only educates youth about their rights but also encourages them to take an active role in preventing violence in their own communities.

The focus on gender equality is another prominent feature of the Street Law Model. In communities where traditional gender roles may limit the opportunities and freedoms of young women, legal education helps challenge these norms. For example, in Kenteng Village, a workshop on gender equality and women's rights focused on the legal rights of women in marriage, education, and employment. During the session, youth were shown examples of laws that ensure equal pay for equal work and protect women from domestic violence and harassment in the workplace. By discussing these laws in an accessible and engaging way, young people, especially women, were empowered to understand and advocate for their rights, both in their homes and in the broader community.

The inclusion of human rights education is another significant aspect of the Street Law Model. In many rural or underserved areas, youth may not fully understand the human rights protections that are available to them. Through the Street Law approach, they learn about international human rights frameworks and the national laws that safeguard these rights.²⁵

²⁴ Widyawati, Anis, Ridwan Arifin, and Rasdi Rasdi. "Brain versus Reality: How Should Law Students Think?." *Indonesian Journal of Advocacy and Legal Services* 3, no. 1 (2021): 91-110. See also Ulfah, Maria. "Clinical Legal Education in the Legal Aid Institution Faculty of Law, Universitas Katolik Parahyangan." *Pandecta Research Law Journal* 12, no. 1 (2017): 39-50; Samekto, FX Adji. "Effect of Positivism in Clinical Legal Education." *Pandecta Research Law Journal* 12, no. 2 (2017): 203-207.

²⁵ Wiguna, Made Oka Cahyadi. "Konsep Pengembangan Clinical Legal Education Berbasis Pendekatan Yang Berkeadilan." *Krtha Bhayangkara*

A practical example can be seen in a workshop where students were taught about their right to freedom of speech and assembly. Using case studies from both local and international contexts, they explored how individuals or groups have used legal systems to challenge oppressive regimes or fight for social justice, inspiring youth to become active citizens and advocates for human rights.²⁶

In today's digital age, digital literacy has become an essential component of legal education. The rise of social media, online communication, and cyberbullying makes it crucial for young people to understand their rights in the digital space. One interactive workshop in Kenteng Village focused on cyberbullying and online defamation. In this session, students learned about the legal consequences of online harassment and how to protect their digital privacy. They also discussed the importance of digital consent and how laws around online content apply to issues like identity theft and personal data protection. By equipping youth with knowledge of their rights and responsibilities online, the Street Law Model ensures they are prepared to navigate the digital world safely and responsibly.

The Street Law Model also fosters civic engagement, as it encourages youth to think critically about their roles as active participants in society. For example, in Kenteng Village, students were involved in a community-based project that addressed environmental rights. The students organized a campaign to raise awareness about the legal implications of deforestation in their region and how young people could advocate for stronger environmental protection laws. By learning about the legal process involved in environmental advocacy, they were able to engage with local officials, submit petitions, and raise awareness

17, no. 2 (2023): 379-392; Prasanthi, Antarin. "The Indonesia Legal Education: Advancing Law Student's Understanding to Real Legal Issues." *The Indonesian Journal of Socio-Legal Studies* 2, no. 2 (2023): 4.

²⁶ Khotijah, Farah Diba, Anas Mawardi, and Inayatus Sholihah. "Training Profession for Law Career on Facing ASEAN Economic Community Era: Improving the Law Graduates through Development of Legal Education Method." *The Indonesian Journal of International Clinical Legal Education* 1, no. 2 (2019): 161-182; Masyhar, Ali. "Balancing Principles of Legality in Teaching Legal Studies." *The Indonesian Journal of International Clinical Legal Education* 1, no. 3 (2019).

within their community. This hands-on experience in civic engagement not only enhanced their understanding of legal advocacy but also instilled a sense of responsibility for the welfare of their community and the environment.

Furthermore, the model emphasizes national unity by linking individual rights with broader social goals. Through discussions of national laws and constitutional principles, young people in Kenteng Village learn how the legal framework connects personal rights with collective societal values. For instance, a session on the right to education explored how the government's commitment to free and accessible education aligns with Indonesia's broader goals of reducing poverty and promoting social mobility. By understanding how individual rights contribute to national goals, youth are encouraged to view themselves as part of a larger, unified society working toward the common good.

Another example of advocacy through legal education in Kenteng Village is a campaign led by the youth to advocate for improved access to legal aid in their community. After learning about the legal aid system and the rights of people who cannot afford legal representation, students organized a series of community discussions to raise awareness about how individuals can access legal services. They also worked with local legal practitioners to set up a free legal consultation day, where members of the community could receive guidance on legal issues such as inheritance, land disputes, and domestic violence. This grassroots initiative not only educated the community but also empowered youth to advocate for legal access and justice.

Through these examples, the Street Law Model not only provides legal education but also actively empowers youth to take part in social justice movements. By teaching legal concepts in practical, relatable ways, the model equips young people with the tools they need to challenge injustice, fight for equality, and contribute to societal progress. Whether addressing violence prevention, advocating for gender equality, or promoting digital rights, the Street Law Model helps young people understand their role in creating a fairer, more cohesive society.

In Kenteng Village, the implementation of the Street Law Model has fostered a generation of young people who are not only informed about their legal rights but are also ready to act on

behalf of themselves and their communities. By blending legal education with practical advocacy, the model ensures that youth are not passive recipients of knowledge but active contributors to the creation of a more just and unified society.

D. Impact on Nationalism: Fostering Unity and Social Transformation in Kenteng Village

The integration of Pancasila-based legal education and the Street Law Model in Kenteng Village has catalyzed a profound shift in the way youth perceive their relationship to the nation. Nationalism, in this context, extends beyond merely expressing pride in one's country. It involves a deeper understanding of the values that unite society and the individual's role in contributing to the collective well-being of the nation.²⁷ In Kenteng Village, the application of Pancasila's philosophical dimensions—ontological, epistemological, and axiological—within legal education has provided youth with a platform to connect their personal rights with their responsibilities toward social cohesion and national unity. This process is vital not only for fostering a sense of national pride but also for encouraging an active and informed citizenry that participates in societal transformation.

The ontological values of Pancasila, which relate to being and identity, are central to helping the youth of Kenteng Village reflect on their place within both local and national contexts. Through legal education, they are prompted to recognize the significance of their cultural identity as part of a greater Indonesian unity. The Indonesian Constitution (UUD 1945) enshrines this ideal in its Article 27, which guarantees equality before the law for all citizens, thus affirming the collective identity of the nation, irrespective of ethnicity or religion.²⁸ In

²⁷ Pratiwi, Andjeng. "Providing Legal Aid in Facing Cases for Underprivileged Communities at the Religious Courts of Semarang City." *The Indonesian Journal of International Clinical Legal Education* 3, no. 3 (2021): 321-338; Putranto, Ade. "Capturing Human Rights Issues in Indonesia: Some Controversial Cases." *Lex Scientia Law Review* 1, no. 1 (2017): 1-4.

²⁸ Wulandari, Cahya, Sonny Saptioajie Wicaksono, and Umi Faridatul Khikmah. "Paralegal Existence in Providing Access to Justice for the Poor in Central Java." *IJCLS (Indonesian Journal of Criminal Law Studies)* 4, no. 2 (2019): 199-206; Hidayah, Syarifatul. "State Responsibility in Protecting

practice, youth in Kenteng Village are encouraged to appreciate their local traditions while understanding that these traditions contribute to the unity in diversity principle—Bhinneka Tunggal Ika—embedded in Pancasila. This understanding helps them see themselves not only as individuals with unique cultural backgrounds but also as members of a broader Indonesian society. As part of their legal education, workshops on the right to cultural expression, a theme found in Article 32 of the 1945 Constitution, emphasize the role of diversity in strengthening national identity.

The epistemological dimension of Pancasila, which concerns knowledge and understanding, plays an essential role in shaping youth nationalism in Kenteng Village. Through the Street Law Model, youth gain a practical understanding of their legal rights and responsibilities, which fosters a deeper connection to the legal and political structures of the nation. For instance, youth learn about civil rights within the context of Indonesia's Human Rights Law (UU No. 39/1999), which guarantees the protection of fundamental freedoms, including freedom of expression and freedom from discrimination.²⁹ Understanding these rights enables youth to advocate for themselves and their communities within the framework of Indonesian law. By teaching them how to use these rights for social good, youth in Kenteng Village become more connected to Indonesia's democratic ideals, which are also reflected in Article 28 of the Constitution, guaranteeing freedom of association, assembly, and expression. This connection to the national legal framework helps foster a sense of belonging to the Indonesian nation while encouraging youth to use their legal knowledge to pursue justice and equality for all.

Human Rights: An International Legal Perspective." *International Law Discourse in Southeast Asia* 2, no. 2 (2023): 279-304.

- ²⁹ See Widyawati, Anis, et al. "Covid-19 and Human Rights: The Capture of the Fulfilment of Rights During the Covid Outbreaks." *Unnes Law Journal* 6, no. 2 (2020): 259-286; Isnin, Harum, and Novia Wahyu Wardhani. "Pancasila as a Margin of Appreciation in the Implementation of Human Rights in Indonesia Citizenship Education Perspective." *Jurnal Scientia Indonesia* 7, no. 1 (2021): 45-60; Selyawati, Ni Putu, and Maharani Chandra Dewi. "Implementation of Universal Human Rights Values Based on the Universal Declaration of Human Rights in Indonesia." *Lex Scientia Law Review* 1, no. 1 (2017): 41-56.

The axiological values of Pancasila, emphasizing justice, human dignity, and social welfare, are crucial in fostering a sense of progressive nationalism. These values are reflected in Indonesian legal frameworks such as the Law on Human Rights (UU No. 39/1999) and the Law on the Elimination of Domestic Violence (UU No. 23/2004), which emphasize equality and non-discrimination. In Kenteng Village, youth initiatives that address gender equality, environmental protection, and equal access to education are a direct response to these legal protections. For example, youth led campaigns on gender equality are grounded in the Law on Gender Equality (UU No. 7/1984), which supports the elimination of gender-based violence and discrimination. Youth who participate in such campaigns learn about their rights under both national and international laws, such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and use their newfound knowledge to combat discrimination within their own communities. This connection between legal education and social justice not only enhances their personal sense of dignity but also reinforces their responsibility toward the broader collective welfare of the nation.

The Street Law Model in Kenteng Village is particularly effective in promoting civic engagement by directly involving youth in advocacy initiatives that address local issues. These advocacy projects, inspired by the values of Pancasila, allow young people to use their legal knowledge in practical ways to enact social change within their own communities. For instance, after learning about the right to education—protected under Article 31 of the 1945 Constitution—youth organized campaigns to improve access to education in Kenteng Village. They pushed for better school infrastructure, additional teaching materials, and scholarship programs, while also advocating for policies that reduce disparities in education access across urban and rural areas. This advocacy is in line with the national policy framework outlined in Law No. 20 of 2003 on National Education System, which seeks to provide equitable education opportunities for all citizens. By aligning their initiatives with national education goals, youth in Kenteng Village help address local challenges while contributing to the broader national agenda of education for all.

Additionally, the Environmental Management Law (UU No. 23/1997) has inspired youth in Kenteng Village to launch environmental protection initiatives. Through clean-up campaigns and awareness programs about illegal logging, youth not only contribute to the preservation of their local ecosystem but also reinforce Indonesia's commitment to sustainable development as outlined in the National Environmental Action Plan. These actions are tied to the global legal framework for environmental protection, as laid out in the Paris Agreement on Climate Change, to which Indonesia is a signatory. Through their involvement, youth in Kenteng Village gain a practical understanding of environmental law and develop a deeper sense of responsibility toward Indonesia's future, aligning local actions with national and global environmental goals.

The Law on the Protection of Women and Children (UU No. 23/2004) has been particularly influential in empowering youth to challenge gender-based violence and advocate for women's rights in Kenteng Village. Through the Street Law Model, young people are taught about the legal frameworks that protect women from violence and discrimination, allowing them to intervene in cases where these rights are violated. By applying the principles of Pancasila, particularly its emphasis on human dignity and justice, the youth lead local campaigns against domestic violence, advocating for stronger legal protections for women. These campaigns have brought attention to the need for greater enforcement of existing laws and better support systems for victims of violence, further promoting a culture of justice that ties individual actions to the collective welfare of the nation.

The Digital Information and Transactions Law (UU No. 11/2008) has also played a role in shaping the legal education framework in Kenteng Village, especially with regard to digital literacy. As part of their legal education, youth have been taught about online rights, such as data protection and cyberbullying. With Indonesia's rapid digital transformation, ensuring youth understand their legal rights in the online space is critical. By incorporating discussions on these topics into the Street Law Model, youth not only gain awareness of their cyber rights but also learn how to advocate for digital justice in an increasingly interconnected world. This aligns with Pancasila's broader goals of fostering a society that upholds social justice, where all

individuals, regardless of their digital status, are entitled to dignity and respect in both the real and virtual realms.

In Kenteng Village, the integration of Pancasila-based legal education has empowered youth to become active participants in national democracy. The legal frameworks discussed in workshops—such as the Law on Political Participation (UU No. 2/2008), which guarantees the right to political participation for all Indonesian citizens—have encouraged youth to take part in democratic processes. For instance, after learning about the rights enshrined in the Constitution and various other laws, youth in Kenteng Village have organized public discussions and town hall meetings on issues such as local governance and public health policy. Their engagement is not only about local issues but about fostering a sense of ownership in the broader democratic system, in line with Indonesia's Pancasila-driven goals of inclusivity and equality.

By participating in these legal education programs, youth in Kenteng Village are not only gaining valuable knowledge about their rights and responsibilities but also internalizing the core values of Pancasila—justice, social welfare, human dignity, and unity. Their efforts contribute to the larger narrative of national transformation, where individual actions rooted in a shared sense of justice and responsibility lead to broader social cohesion and national unity. Through practical advocacy, legal education becomes a vehicle for social change, bridging local needs with national goals and driving the collective progress of Indonesia.

E. Conclusion

In conclusion, the integration of Pancasila-based legal education and the Street Law Model in Kenteng Village has proven to be a transformative approach in fostering nationalism, social responsibility, and civic engagement among youth. By embedding the core values of Pancasila—justice, democracy, social welfare, and human dignity—into legal education, youth in Kenteng Village have gained a profound understanding of their rights and responsibilities. This educational framework not only empowers them with knowledge about the legal system but also encourages them to actively engage in advocacy and social change, aligning their efforts with the larger goals of national unity and social transformation.

The Street Law Model, with its emphasis on hands-on learning, interactive workshops, and community-based advocacy, has effectively bridged the gap between theoretical legal education and real-world issues. It has enabled youth to apply their legal knowledge to address local challenges while simultaneously contributing to national development goals, particularly in areas such as education, gender equality, environmental protection, and human rights. These initiatives underscore the power of youth-led advocacy in shaping a just and inclusive society.

By aligning their advocacy with national laws and policies, such as the 1945 Constitution, Human Rights Law (UU No. 39/1999), and Environmental Protection Law (UU No. 23/1997), the youth in Kenteng Village are not only helping to resolve immediate community concerns but are also contributing to the broader framework of social justice and national cohesion. This process demonstrates that legal education, when rooted in Pancasila's values, plays a crucial role in shaping responsible citizens who are committed to the common good.

Furthermore, the combination of legal knowledge and civic engagement has instilled a sense of national identity among youth, which is essential for fostering unity in Indonesia's diverse society. The development of ethical, responsible, and engaged citizens, who are motivated by the shared ideals of Pancasila, is key to ensuring the continued growth and harmony of Indonesia as a nation. The efforts in Kenteng Village stand as a model for how Pancasila-based legal education can serve as a vehicle for national transformation, promoting justice, social equity, and unity across the country.

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