

## Convergence Epistemology of Legal Studies Based on Revelation

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**ABSTRACT:** *The demand for truth between the epistemology of normative legal science and the epistemology of legal sociology in Indonesia needs to develop positively. It can be said to be experiencing stagnation. Therefore, it is necessary to reform the epistemology of fiqh from other discourses, such as those contained in natural law based on religious revelation which touches on substantial aspects of the spiritual moral values of humans as creatures of God. This research aims to analyze the epistemology of revelation-based legal science convergence. The basis for using scientific epistemology based on revelation is developments in the times when people are experiencing a multi-dimensional crisis due to the wrong way of thinking of themselves because they have ignored the role of God in regulating human life. This research is library research. Based on the theories and concepts used, the primary data source is literature study material which discusses the theory and concept of the convergence of jurisprudence epistemology from Khudzaifah Dimiyati regarding Thinking & theorizing jurisprudence. The data analysis was carried out using an interpretive descriptive method. The study results show that in the holy books and the values of religious teachings, legal science, the truth values contained therein are recognized by rational logic and empirical reality, but can also be recognized as valid and eternal. The epistemology of God-based revealed law as in the science of prophetic law has dimensions of humanization, liberation and tridentity that can guide and guide humans to achieve a better and more authentic life.*

Tuntutan kebenaran yang terjadi antara epistemologi ilmu hukum normatif dengan epistemologi sosiologi hukum di Indonesia tidak berkembang secara positif atau dapat dikatakan mengalami stagnasi. Oleh karena itu, perlu dilakukan reformasi epistemologi fiqh dari wacana lain, seperti yang terdapat dalam hukum alam berdasarkan wahyu agama yang menyentuh aspek substansial dari nilai moral spiritual manusia sebagai makhluk Tuhan. Penelitian ini bertujuan menganalisis epistemologi konvergensi ilmu hukum berbasis wahyu. Dasar penggunaan epistemologi ilmu pengetahuan berdasarkan wahyu sesuai dengan

perkembangan zaman yang sedang mengalami krisis multi dimensional akibat cara berpikir yang salah dari manusia itu sendiri, karena telah mengabaikan peran Tuhan dalam mengatur kehidupan manusia. Penelitian ini merupakan penelitian kepustakaan (*library research*). Berdasarkan teori dan konsep yang digunakan, sumber data utama adalah bahan studi kepustakaan yang membahas teori dan konsep konvergensi epistemologi fiqh dari Khudzaifah Dimiyati tentang Thinking & theorizing fiqh. Adapun analisis data dilakukan dengan metode deskriptif interpretatif. Hasil analisis menunjukkan dalam kitab suci dan nilai-nilai ajaran agama, ilmu hukum dengan demikian, nilai kebenaran yang terkandung di dalamnya tidak hanya diakui oleh logika rasional dan realitas empiris, tetapi juga dapat diakui secara benar dan abadi. Epistemologi hukum wahyu berbasis Tuhan sebagaimana dalam ilmu hukum kenabian memiliki dimensi humanisasi, pembebasan dan tridentitas yang dapat membimbing dan membimbing manusia untuk mencapai kehidupan yang lebih baik dan hakiki.

**Keywords:** *Epistemology, Legal Studies, Revelation.*

## I. INTRODUCTION

According to Harvey Cox, as cited from SyamsuddnArif, globalization and the modern era affect secularism (Sulbi, 2021). Therefore, it is commonly seen that people are more religious only when they are praying but acting like atheists on some occasions. Corruptors are an example of what is mentioned before, and they are highly educated. Indonesia has the most Muslims, so secularism contradicts Islamic values. This fact results in severe problems in society. According to Islam, science is given to students through comprehensible education since science is only from Allah Swt. Therefore, the concept of secularism divides humans from Allah.

Science is seen as an independent and unarguable thing. It is like a railway, looks like the same but they take us into different places, so there is no convergent point. It results in creating an exclusive human with some dilemmatic and straight dogmatic. Secularism tries to move or even despise the role of religion in education. It results from global politics, which the liberals lead. The concept of independence and human rights has initiated the liberal ideology. It focuses on the way people rule the world. In other words, a human can do anything without God. Secularism makes every science relative. Therefore, scientists, academicians, and students agree that value does not affect science because it is absolute. Humans are free to find and keep looking for "truth" based on their perception. Secularism says that life is independent without God will because God does not exist in the world. If something good happens to them, it is all because of themselves. Secularism understood something pragmatically. It is understanding the world with no things such as the afterlife. It is very narrow and wrong (Prasetyo, 2015).

Besides the senses, mind and conscience as the basis of the epistemology of jurisprudence, in Indonesia, people also recently understood the revelation in the form of religion and scripture as a source of law. This is due to the reality that the majority of the Indonesian population is Muslim, so the revelation (Al-Quran) becomes part of the law to

regulate the community's life. Making revelations about the basis of law epistemology that can be used in general is not easy because there is an objective and subjective perspective, so it is susceptible to particular sentiments that are deliberate or do not become a specific problem in life. Law thoughts based on religion align with the postmodern era, a wave of changes in human civilization (Brennan, 2013). The incompetence of humans in regulating life finally restores the various problems that exist to God the Almighty over everything (Smith Lee et al., 2020). The absoluteness of God's law that is often refracted by the postulates of artificial law shows its truth. As it has been explained in the revelation that God knows something best for the people, it has become a necessity that humans must believe and piety to Him (Schwartzman, 2014). The existence and benefit of revelation-based law have become Indonesia's study of ontology and axiology law.

In contrast, revelation-based law as an epistemology of law can be understood by a specific methodology that suits its characteristics and peculiarities not to maintain the basic principle of its value and its acceptableness. This differs from what is meant in the Islamic law praxis (sharia) (Jehle, 2016) that has been formalized in Indonesia to organize certain things for the Muslim population. However, jurisprudence epistemology based on revelation takes the values or meaning contained in the disclosure (Al-Quran) as the basis of common jurisprudence epistemology (general) that can be generally accepted.

The science of law based on revelation in Indonesia can be seen from the science of prophetic law, which has three essential values as its fundamental principle, namely humanization, liberation and transcendence as its pillars. According to Kuntowijoyo, transcendence taken from the understanding of Al-Quran Surah Al Imron verse 110 is the basis of humanization and freedom in the epistemology of prophetic law. The dominance and role of religious revelation (al-Quran) as the value of transcendence in prophetic jurisprudence is extreme when associated with elements of humanization and liberation. The prophetic jurisprudence based on revelation is studied by jurists in Indonesia such as (Ash-shidiqqi, 2020), in their writings mentioned the object of prophetic law, namely all human activities that occur in life and also the usefulness of studying the jurisprudence that comes from God. The prophetic jurisprudence is also expressed by (Absori et al., 2019), the science of predictive law is presented as an alternative legal science, besides being theological, it tries to give a critical correction to the existing law, primarily normative positivistic (Absori et al., 2019). There is also criticism of jurisprudence that is not supported by religious bases, such as criticism of non-systematic law, so the prophetic jurisprudence appears more firmly on the main floor of the revelation of the Al-Qur'an.

Furthermore, Kelik Wardiono explicitly discusses the epistemology of prophetic jurisprudence using the concept of Kuntowijoyo. In his view, Al-Qur'an is a revelation that can be transformed into jurisprudence. There is a need to understand the divine values whose truths can be objectified and explained scientifically (Wardiono, 2016) if tracing the prophetic jurisprudence based on revelation (al-Quran) in Indonesia has inspiration from Islamic thoughts abroad, such as Danah Zohar and Ian Marshal on the importance of spiritual intelligence (Ashley-Brown, 2023; Zohar & Marshal, 2000), M. Abed al-Jabiri

about bayani-burhani-irfani as a typical Islamic reason in Arab (Al-Jabiri, 1986), and Syed Muhammad Naquib al-Attas about the Islamization of science (Al-Attas, 1985).

The central prophetic jurisprudence based on the Qur'an with the concept of humanization, liberation and transcendence should make the human a good servant of God, which means having an attitude of unity to a strong God. As described in Al-Quran Surah al-Fatihah verses 1-7,

*"In the name Allah, the most gracious, the most merciful. Praise be to Allah, the Lord of the Worlds. The most gracious again, the most merciful. The master of the day of vengeance. Only You are the one we worship, and only to You do we ask for help. Point us up a straight path. That is the way of those whom You have given them a favour; Not their way of wrath and not their way of being astray."* (Q.S. al-Fatihah 1: 1-7).

God has created man as the perfect and best being, and then man should have achieved the good thing by trying and praying to God. With faith and devotion to God, man will receive the guidance of righteousness, a path that does not contain sin and mistake. Suggesting that religious duties might be ontologically superior to personal conclusions about right and wrong (Fárek & Boháč, 2023). All is the will of God. Man is obliged to obey and submit to the provisions of God described in Al-Qur'an. The goodness of the earth happens because people follow the laws of God, and the damage on the ground occurs because people violate God's laws.

## II. METHOD

This research is the research of library research (library research). Library study is a series of activities related to library data collection methods, reading and recording and processing research materials. This study uses the philosophy of science approach, so in this research, there are three essential elements, namely the object of study in the form of legal reasoning epistemology (ontology), procedures, processes and means used by reason to explore and obtain the truth of law (epistemology) and usefulness The science of law (axiology).

This study's sources and types of data were derived from literature study materials, such as; books, journals, dissertations and other scientific works related to the research. Based on the theories and concepts used, the primary data source is literature study materials that discuss the theory and concepts of epistemological convergence of jurisprudence from Khudzaifah Dimiyati about Thinking & theorizing of jurisprudence (Ikhwan, 2021).

The data in this study were collected through a literature study in the early stages of library studies conducted through an inventory of various library materials related to the research. Library data collected through the inventory process matches the research theme performed in multiple libraries. The data were collected and studied intensively and deeply for a more detailed description and explanation. From the library, data collection can give each other information that can dialectical knowledge of the truth so that collected data can be complementary. Data analysis was done using the descriptive interpretative method. Descriptive is done to obtain a description of the explanation of

the data in the form of convergence epistemology and science of some characters. Then the data is interpreted to find the actual meaning or other significant meaning contained in the data, so that obtained the information is clear.

### III. RESULT AND DISCUSSION

Positivism rejects anything related to transcendence because they believe that God exists. As stated by B.M Oliver, "Here comes the time when science destroyed religious basis and norms, it offers new logical reasons for human behaviour, an ethic which is suitable with human need here and now, not beyond." Positivism rejects mathematics, sacredness, and things beyond human experience. They think metaphysics is nothing for science because it pulls its way from any effort of verification, truth, or wrong perception with no evidence. Therefore, positivism differs from Philosophy because it is considered irrational and speculative. It does not make sense. Positivism focuses only on the social aspects without taking values and social norms seriously. It can recognize real things that affect human life. The feelings of fairness, happiness, and joy are not real, but their existences are put in educational science. From the positivist point of view, the disadvantages of education are hedonism and materialism. Instruction is focused on things that are real. It sweeps away the essence of education, the existence and the non-existence. Science should be neutral and free from the value of judging attitude, feeling, and soul. Science limits itself to metaphysical and religious aspects.

Jurisprudence epistemology based on revelation has the same understanding as the law of nature theory of Nature law. The primary reason for using the law of nature theory is that philosophically, Nature law has aspects of ontology law that come from God, not the law in the sense of empirical understanding in society nor the direction in a formal logical norm system. The epistemology often manifested in the reasoning method uses the law of nature, which is not reached by mind reasoning methods and objective empirical, thus having more closeness to the irrational way in the principle of religious values. The use of revelation as a trustworthy source of knowledge in the law has been felt by humans from ancient times until now, although it is recognized that there is a need for transformative development. The problematic issues resolved in empirical law and the positive norm system can be decomposed and settled with the religious values in the revelation.

The object of the epistemology of the study of revelation-based law has similarities to the description in the theory of natural law, as described in the previous view. The study of natural law theory includes revelation as the basis of the philosophical epistemology of jurisprudence. It can be understood by ontology aspects of natural law theory that has a law object in the form of revelation of scripture that contains the religious values. Revelation regulates all areas of human life so that the truth of revelation can study almost all legal issues that occurred. Epistemologically clear that revelation as the source of law derived from God and the conscience, morals, and sense becomes the specific characteristic of natural law theory. Natural law, which understands law beyond the empiric and rational range, proves a more significant source of law and unmatched value. To reinforce it, the intuition of conscience and morals still cannot touch it. However, the reasoning of conscience is close to God, but not all things can be understood by humans,

even about conscience, namely the absolute truth of God's revelation. The axiological aspect of natural law theory also has role and usefulness similarities of acknowledgement in human life, i.e., as guidance of life for a human to carry out the command and stay away from God's prohibition (Laborde, 2014).

As the oldest law theory, the theory of natural law has an ability that has never been immersed in the development era and global modernity that the stronger waves hit human life. The ability to survive from the natural law is inseparable from the base of faithful epistemology to support it all the time. Epistemology based on God's revelation of the natural law is strategically positioned as the highest source of law and has the absolute value of truth. Although in its development, the natural law has basic moral epistemology, conscience and sense, so the natural law becomes law concepts that cover various legal theories. Revelation as the source of natural law serves all law problems and their development in human life. It can be seen when the senses and minds cannot understand the truth well, and the conscience has been distracted by substantial interest so that the ultimate truth of God appears as the only grip for a human that does not need to doubt and verify. Such an understanding as proposed by Albericus Gentilis, he stated that to the natural law as a law that has structurally higher position becomes the basis of the policy of a king in the past. Positive law formed by the kings is an incarnation of natural law and should not be contrary to natural law.

Nature is a manifestation of God's existence in a natural context. Nature law understands the law formed from God's creation as the ruler of the universe that produces endless and absolute justice. The natural law as God's justice is the highest level of law that cannot be reached by human ability. This understanding is suitable to the theory of modern natural law, which patterned theology as proposed by the natural law theory of neo-scholastic flow by Le Fur. He describes that the concept of natural law is essential, which relates to the idea of God's justice as a natural law that relies on the human position as the best creation whose desire and higher intelligence, namely God's intelligence (Guinnane & Schneebacher, 2020). God as the source of law is described in the revelation in the form of the holy book as the guidance of human life. The spiritual dimension in the social and legal study which associated with capitalism spirit has also been described by Max Weber through the "Protestant ethic", whose main point is that hard work is a necessity to achieve spiritual welfare (Gioia, 2014; Weber, 1992).

Thomas Aquinas, in the middle-ages states, that the natural law is understood as the law comes from God. Moreover, he mentioned four kinds of natural law (Aquinas, 1985). First, *lex aeterna* or eternal law is a form of God's power that cannot be captured by human ability. Secondly, *lex divina* or divine law is specific guidance from God on how people should live as it is written in the scriptures. Thirdly, *lex naturalis* or natural law is the most basic public instruction in human life. For example, a good thing must be done, whereas an awful something must be abandoned. This law is the embodiment of *lex aeterna* into human ability. Fourth, *lex positivum*, or applicable law, consists of God's positive law, found in the holy books and favourable artificial laws. Positive law implements natural law based on specific requirements needed globally (Darmawan et al., 2022). According to Thomas Aquinas, there are two main principles in natural law: primary and secondary. The primary principle is the principle associated with the



fundamental human right, which is universal without limitation and time and attached to every human being. At the same time, the second principle is specific principles described from primary focus by using the human mind. The enforcement and binding of the secondary code are based on the policy established and given by the country's positive law. The enforcement and binding of the second principle are based on the policy set and provided by the country's positive law. In elaborating these secondary principles often occur irregularities and abuses committed by humans towards the law for a particular interest.

Revelation is the base of epistemology in legal studies. Some Islamic jurists, such as Thomas Aquinas in the western and al Syafi'i in the eastern, understand that the law is derived from the revelation of God in the form of the holy book of the Quran. According to Syafi'i, based on the Islam religion, the natural law is the revelation of God delivered through the Prophet Muhammad for his people. The primary source of law in Islam is Al-Quran and Hadis, which contains some guidance of life reflected from the life of the Prophet Muhammad. Islamic law sourced on the Al-Quran is another form of natural law. Al-Quran has a close relationship with God as the absolute authority-holder of the revelation, so the truth is guaranteed and no doubt or tested again. Shafi'i states that the law must be adapted to the will of God through the revelation of the Qur'an. As a religion of revelation, Islam is a form of human recognition to believe, convince, and completely surrender to God because God has established the law for people to manage life to be better.

As the basis of epistemology in legal studies, Revelation has all legal issues related to disclosure as a source of law, such as the holy book and Sunnah in Islam. Because revelation is a source of the external direction of people its existence can influence other internal people to the start of sense, mind, and conscience. Many legal issues related to religion's education in justification assessment become the object of revelation-based jurisprudence. This jurisprudence will emerge when it happens inappropriately to understand the truth of the law so that the object of jurisprudence based on sense, mind, and conscience can metamorphose into revelation-based jurisprudence. The globalization era and emerging several conflicts are legal issues, not only contravening society's legislation and social system and hurting the conscience but also ignoring God's role in arranging human life. It can be seen in some legal cases, such as the cases of student abuse by her teacher, religious conflict, simultaneous corruption conducted by some officers and various other topics (Mcclain, 2014).

Revelation as the review object of epistemology in legal studies is not only about the understanding of law as the social reality of society and law as the system of positive norms and law sense of conscience, but it also continues in taking the object of law into revelation based on the value of religion's education enclosed in the holy book and *sunnah rasul*. Studying the law with revelation epistemology to a particular case is not enough to look at the empirical evidence of law, legislation, and sense of conscience. Furthermore, the law issue will be assessed using the standard measurement from transforming the revelation value in religion's education to get a truth of revelation-based jurisprudence. Intentionally or unintentionally, the reason for doing the legal issue impacts others. Therefore, the legal case is understood to find out the real truth, the

absolute truth of God. Understanding the object of law can reinforce specific characters from the reasoning of revelation in the epistemology of law study.

The object of revelation-based law has conformity to the reasoning method in natural law theory. This statement is described by Thomas Aquinas, who understands God as the source of direction. The revelation as the source of direction has had the absolute and endless truth because it sources God, who controls everything. Based on the understanding and belief, the reality of revelation can be developed into scientific knowledge and responsibility. The primary disclosure in the form of the holy book has had absolute truth so that legal problems can be examined using the value of whole truth. The scope of revelation objects can arrange all aspects of human life; it makes it difficult to understand things. Here, it is caused by the inability of man to transform revelation into human understanding limited ability (Chemerinsky & Goodwin, 2016).

The epistemology legal study of revelation-based used secondary data from literature, such as the holy book and sunnah rasul. However, primary data obtained from society directly and the study of conscience and morals of law are needed to complete the analysis of revelation. The use of these data results from the revelation-based unlimited epistemology in rational logic in reason and reality of empiric facts. All these data were used together to understand the legal issues faced. The use of these data was expected that understanding the law could bring the people into absolute knowledge of the law and uncontested through some revelation-based hypothesis. It should be remembered that the use of primary and secondary data and data containing the study of conscience doesn't mean merging or integrating mind, senses and conscience as in the legal theory of integral law (law integration). The data were only used to construct new data capable of transforming the value of religion's education into human reason.

There are three techniques in collecting data to capture legal study of revelation-based. The first technique was conducting a literature study by reading, watching, listening, writing all documents in the library and searching all records online. Second, exploring all information about law growing in society by interviewing, observing, and delivering questionnaires as the epistemology of sense-based jurisprudence relies on empirical data in the field. Third, a sense of conscience in law can be obtained from practical reality in society and legislation. The data must be proven by adapting other data. Data validity must be examined critically and carefully before being applied to advanced law studies since the data obtained are complex and can reach several legal issues from various backgrounds. The processing of primary data, i.e. legal reality in the society, a system of positive norms as the secondary data and the data explored from the conscience were conducted to get validated and organized data. The primary, secondary and obtained data from the study of conscience were born in this research as the processing data technique.

Moreover, the next step was classifying the data based on the classification of raw materials and arranging the systematic data objectively and logically. The use of systems arranged objectively and logically considers religion's education as the main principle in revelation-based jurisprudence and can be found in the reasoning of natural law theory. The revelation-based reason was done to analyze the relationship of one legal entity to



others to understand law generally so that it is appropriate to the value of religion's education in the revelation. Although the technique of processing data was conducted by having a procedure and mechanism, i.e., deductive and inductive reasoning methods, the dimension of the legal assessment standard should be believed and confirmed well before being explained scientifically. However, it does not mean that the resulting truth of the epistemology of revelation-based jurisprudence cannot be accepted and assured. Nowadays, many study findings admit the truth of revelation rather than objective and rational truth. After collecting and processing the data, it was analyzed by reviewing the result of processing data supported by the theory of natural law, which is more likely to have a common epistemological revelation-based. Analysis data is an activity providing a supported review, opposing or giving justification of legal issues and ending by concluding the values of revelation in religion's education.

The epistemology study of revelation-based has higher reasoning than sense-based, brain-based, and conscience-based epistemology. Reasoning methods of sense, brain, and intuition to revelation are used after having faith in the truth. The feelings, brain, and conscience only play instruments to prove the truths that have been believed and convinced or called hypotheses. The fact obtained by revelation-based epistemology is the absolute or the real truth because it comes directly from God. There are legal issues that the mind of the senses cannot handle at a specific time, and human conscience, so revelation is needed to understand the truth. Revelation has a vital role as the base of epistemology since it can affect the epistemological base of the senses, mind, and conscience. The values of religion's education in revelation can be the primary orientation of truth created by the senses, mind, and conscience. In Islam, disclosure is understood as the worldview of Islam as the basis for all aspects of human life. This understanding, as argued by al-Jabiri about the trilogy of Islamic reasoning methods: first, Bayani is the epistemology emphasizing the authority of direct and indirect text through inference (*still*); second, Burhani is the epistemology creating knowledge through the basic principle of logic based on the previous believed-knowledge axiomatically (*bodhi*). Burhani is defined as a thinking activity to decide the truth of proposition (*qadliyah*) through deductive approach (*al-istintaj*); third, Irfani as the epistemology based on the experience of conscience intuition as a method of knowledge expression obtained through the exposure of God to his servant after having mentally and spiritually (*riyadlah*).

Using the inference method to sum up deductively as in logic reasoning caused the position of the principal value of natural law of revelation-based epistemology on the lower level. The understanding started from the conformity of the reality of empirical behaviour to the system of positive law norms. The next step was examining the agreement of the system of positive law norms to the value of universal law truth obtained from the importance of religion's education of revelation. The process of exploring the reality of law did not cease in the mind, but it was ended by a higher reasoning method than the mind as the source of the direction. Natural law has two main reasoning methods for comprehending the law's truth. First, on the highest level has absolute belief and confidence in God written in Al-Quran and explained more in Al Hadis. Second, on the lower level, there is inference by concluding deductively or

inductively. It is not a reliable reasoning method for understanding natural law, as Shidarta and Khudzaifah Dimyati.

The epistemology legal study of revelation-based has a vital role in human life. Based on the absolute and tangible benefit, epistemology legal study of revelation-based has the advantage. First, as the highest level of the source of law, it can be used as the primary and principal basis for the lower law. Second, it is the solution of legal issues for the most challenging problems humans cannot solve because of limited human ability. Third, having belief and confidence can draw hypotheses to describe more about the truth through the epistemology of senses, mind, and conscience. Fourth, revelation as a holy book can be used directly and indirectly as a positive law. Fifth, religiously, the use of revelation as the source of law is a form of human faith and devotion to God (tauhid), so there is a relationship between law and religion and following, it is used as the main framework in developing integral legal study or integrated law and religion (Waldron, 2014).

The disability of the epistemology of legal study in Indonesia in responding to various legal problems worries some legal experts, such as Khudzaifah Dimyati. She argues about the concept of convergence legal study. The main point of convergence in legal study is the convergence of the legal study to the revelation as the basis of epistemology (Dimyati, 2014). Convergence legal study is more inclined to use the analysis of disclosure as the basis of epistemology and subsequently develop another cause of the epistemology. In understanding the truth of convergence, the legal study uses inductive-deductive reasoning to clarify the revelation objectively. Integrative legal study based on ontology, epistemology, and axiology progresses between natural law, historical law, and pragmatic legal realism. Next, it is combined with critical theory argued by Jurgen Habermas, the hermeneutic circle paradigm claimed by a freedom theologian, J.L. Sugendo, and the idea of textual inference historically coherent by Louay Safi. The framework of convergence legal study is always based on positive legal thinking as its primary foundation.

As a part of convergence legal study, Revelation needs reconstruction in legal research. The reconstruction is done to solve the roof of the problems, stating that it separates revelation as the source of knowledge in the legal area. Then it proves that revelation can be part of the epistemology of legal study. In this case, the concept of Louay Safi is relevant and appropriate since it can establish the characteristics of rational revelation. The refusal of revelation as the source of knowledge, according to Louay Safi, is only based on unnatural causes and the conflict of revelation to study. It is not an imperative conflict that occurs in all fields of study, but it is assumed that it affects the type of Western thinking that is absurd and artificial. According to Louay Safi, the conflict between revelation and study in Islam is caused by a desire to walk on other cultural bases that have been assumed appropriate to their idealism (Safi, 2001). To formulate the basic framework and methodology, an effort is needed to integrate revelation with rational thinking. It has three steps, they are.

The first stage is implementing a textual inference procedure: (1) identifying the relevant revelatory text to the issues, including analysis and thematic linguistic study. (2)

Understanding or interpreting the meaning of the statement of revelatory text adequately and relevantly, either lexically or contextually. (3) Clarifying or ta'lil text revelation by identifying the cause of authority or legal in-text revelation. It aims to identify the general characteristics of different objects that justify using the same terms as the first step in determining the universal principle in organizing Islamic laws. (4) Formulating a concept of a rule derived from revelation text which the process of continuous abstraction can gain. The concept of the general rule of derivation results from the revelation text can be integrated into another higher-level abstraction rule. It is essential to realize that the system of rule concepts successfully derived from the text revelation can never be sufficient to inspire specific actions since the system itself consists of the general rule. The application to particular cases requires considerations and specifications. It can be done by including information related to action character and individual or collective interaction. The application of universal rule needs the knowledge of existing requisites. The application completed by rules is possible when the academic action requirements suit the actual condition. Therefore, a prior study on the action and human interaction is needed before the rules of revelation text are applied.

The second stage is the procedures of historical inference, they are: (1) analyzing an action of an individual including social phenomena being discussed to identify the purpose that is entire object argued by the actor, the motive is psychological encouragement of actor and rules of technical procedures of social law should be followed to achieve the purpose of action. (2) Classifies various action types based on the similarity or difference of components consisting of purposes, motives, and rules. A similar purpose will build a homogeneous group, and different actions will be divided into heterogeneous populations. (3) Identify the universal rules that build interaction between various groups identified in the previous step. To take the universal rules of interaction law, the model of cooperation and conflict, domination and submission, and social growth and deterioration must be studied extensively beyond time and area boundaries. (4) Systematization of universal rules was gained to eliminate internal inconsistencies in the system of rules obtained.

The third stage is the procedure of textual inference and firm historical analysis, which is conducted by (1) analysing the revelatory text and phenomena into essential components, such as statements and actions. (2) Group similar statements or actions into one category. (3) Identifying the rules connecting various categories. (4) Identify the general rules and purposes of interaction or interrelation of various categories. (5) Systematization of rules obtained through the previous procedures. The textual and historical inference pattern is not limited to a similarity of the textual and historical procedure. Still, it can be broadened to the structure of action and statement since action and statement have rules and purposes of motive that enable unity and coherence. Besides, it can be compared among them. Using this concept, the relationship pattern between the revelation, citizen, and empirical is expected to be achieved in advance.

The normative theological approach that has been hegemonic in understanding revelation must be renewed into an empirical factual approach in society. The text of revelation as the primary orientation should be changed into an observed accurate

system in social life using objectivism methodology. The integrative legal study admits subjective awareness as the structure super of thinking of realism legal pragmatism and the reality of based-material objective factual as the structure of feeling of sociological jurisprudence and historical law. Both of these emerge because of dialectics in social relationship patterns internally, externally, and objectively. Integrative legal study based on firmly Islamic values. Therefore, it contains elements of non-neutral criticism that agree with the emancipator's practice interest. Consequently, the concept of law has close to the theory of criticism of Frankfurt and Max Horkheimer. Criticism as an adaptation process of context occurs in the text of revelation and vice versa. Describing the reality of empirical facts requires an interpretation of text revelation using the method of hermeneutic circumference argued by J.L. Sugendo so that it asks the process of the performance of revelation text continuously to the reality of empirical facts in the society. As a result, new ways to comprehend all of the legal issues will be found in the form of context and text.

Epistemology reconstruction should provide methodological foundations to absorb revelation into the legal study. Convergence legal study is a basic framework to unify the epistemology of legal study, which has been dispersed into its features and character without foreword. By comprehending law as one of the integrated systems of human thinking, convergence legal study has areas for improvement. In other words, some limitations were also found in this convergence legal study. So, according to the initiator of the concept of convergence legal study as the basic framework in building an ideal concept of the epistemology of Indonesian legal study context, continuing on this concept by using another legal study which gives a complete and comprehensive understanding of the concept of legal study in Indonesia. The problems with the concept of convergence in legal study are probably an acquisition process of revelation as the main principle. Hence, it will be like understanding the concept of prophetic legal study based on the disclosure of Al-Quran. Therefore, according to Khudzaifah Dimiyati as the initiator of convergence legal study, a wise attitude is needed to understand the epistemology of legal study by not being tempted to take side one of the epistemology of legal study.

#### IV. CONCLUSION

The effort to explore and obtain an excellent legal science is not enough to be based on the science of normative law in the legislation and legal sociology contained in the empirical reality of the law in society, it also requires epistemology of science based on God's revelation contained in the scriptures and values -the value of religious teachings. Thus, the value of truth in legal science is recognized by rational logic and empirical reality and can be recognized truthfully and eternally. Epistemology of God-based law of revelation, as in the science of prophetic law, has the dimension of humanization, liberation and tridentidity that can guide people to achieve a better and ultimate life. The epistemology of the science of revelation-based law shows the position of the human race as the best of God's creation.

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