

Prophetic Social Science and Its Paradigmatic Contribution to Indonesian Law Enforcement: Integrating Humanization, Liberation, and Transcendence

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Submitted: 12 April 2025 | Reviewed: 12 July 2025 | Revised: 20 April 2026 | Accepted: 25 June 2026

Abstract

This study examines the paradigmatic contribution of Prophetic social science to Indonesian law enforcement through the integration of humanization, liberation, and transcendence as the core values of prophetic jurisprudence. The research responds to the persistent dominance of legal positivism in Indonesia, which tends to separate law from ethical and spiritual dimensions, resulting in procedural legalism that often neglects substantive justice and human dignity. Using a normative legal research method with philosophical and conceptual approaches, this study analyzes legislation, legal doctrines, judicial principles, and scholarly works concerning prophetic law and Indonesian legal reform. The findings demonstrate that prophetic jurisprudence offers a transformative legal paradigm grounded in Islamic ethical teachings derived from the Qur'an and Hadith. Humanization is reflected in the development of restorative justice and rehabilitation-oriented correctional systems that prioritize human dignity over retributive punishment. Liberation is manifested through efforts to combat structural injustice, strengthen transparency, and implement digital justice systems aimed at preventing corruption and abuse of power. Transcendence is embodied in the constitutional and philosophical foundations of Indonesian law, particularly through Pancasila and legal norms emphasizing divine accountability and moral consciousness in law enforcement. This study concludes that prophetic jurisprudence provides a comprehensive alternative to positivistic legal frameworks by integrating moral, social, and spiritual dimensions into legal practice. The prophetic paradigm contributes significantly to the development of a more humane, just, and transformative legal system in Indonesia, capable of harmonizing legal certainty with substantive justice and ethical responsibility.

Keywords: *Prophetic Social Science, Prophetic Paradigm, Law Enforcement*



INTRODUCTION

Indonesia's legal system has long been fundamentally shaped by positivistic jurisprudence since independence, characterized by a rigid adherence to written law divorced from ethical and spiritual dimensions.¹ This paradigm, grounded in objective, empirical, and rational frameworks, remains dominant in Indonesian legal science despite growing criticism.² Its influence has created a disconnect between formal legal structures and substantive justice, producing what scholars describe as "legalistic-positivism", a mechanical application of law that prioritizes procedural compliance over human dignity and social welfare.³ Consequently, law enforcement agencies remain constrained by approaches that separate law from its ethical ideals and spiritual foundations.⁴ The predominance of legal positivism, the weak moral orientation of some law enforcement officials, and the limited integration of transcendental values in legal formulation and implementation have contributed to what many theorists identify as a deeper spiritual crisis within legal institutions.⁵

In response, prophetic law emerges as an alternative framework that refuses the bifurcation of law from ethics, justice from spirituality, and formal norms from substantive welfare.⁶ Based on the epistemological foundation of Islamic teachings derived from the Qur'an and Hadith, prophetic jurisprudence built upon three ethical principles: humanization, liberation, and transcendence.⁷ Rather than merely describing social phenomena or mechanically applying rules, the prophetic seeks to

¹ Lukman Santoso, "Towards Religiosity-Based Legal Science: Critical-Constructive Prophetic Law on Positivism Paradigm," *Prophetic Law Review*, 2, no. 2 (2020): 221–42, <https://doi.org/10.20885/PLR.vol2.iss2.art6>.

² Bill Nope, "The Paradigm of Science According to Thomas Kuhn and Prophetic Jurisprudence," *Prophetic Law Review*, 6, no. 2 (2025): 218–20, <https://doi.org/10.20885/PLR.vol6.iss2.art3>.

³ Dodik Setiawan Nur Heriyanto and Ulvi Gasimzadeh, "A Prophetic Law Approach to Reconciling Indonesia's Uneasy Relationship with Cross-Border Surrogacy," *Prophetic Law Review*, 6, no. 1 (2024): 1–23, <https://doi.org/10.20885/PLR.vol6.iss1.art1>.

⁴ Siti Zuliyah et al., "The Philosophical Thought of the Prophetic Law in the Indonesian Legal System," *The Wisdom*, 26, no. 2 (2023): 242–52, <https://doi.org/10.24234/wisdom.v26i2.1002>.

⁵ Zuliyah et al., "The Philosophical Thought of the Prophetic Law in the Indonesian Legal System."

⁶ Laode Azizul Kadir and Priyanka Kacker, "Toward a Moral Grounded Legal Order: India–Indonesia Heritage and the Prophetic Paradigm of Law," *Global Journal of Law, AI & Ethics*, 2, no. 1 (2026): 1–9, <https://doi.org/10.65917/gjlae.v2.i1.32>.

⁷ Bill Nope, "The Paradigm of Science According to Thomas Kuhn and Prophetic Jurisprudence."

promote substantive justice and transformative legal practice.⁸ By integrating reason, moral values, and spirituality, prophetic law offers a holistic foundation as the foundation for developing a more national, holistic, and civilized legal order.⁹

The transformation toward restorative justice principles within Indonesia's criminal justice system further exemplifies the practical urgency of this prophetic reorientation.¹⁰ Indonesia has witnessed a paradigmatic shift from predominantly retributive approaches toward restorative models emphasizing relationship restoration, reconciliation, and community involvement in addressing criminal behavior.¹¹ Law No. 1 of 2023 on the Criminal Code recognizes restorative justice as an alternative mechanism for resolving criminal cases and marking a fundamental transformation from retributive to more humanistic approaches.¹²

This shift reflects the growing recognition that substantive justice requires not only legal certainty and procedural regularity but also victim recovery, offender accountability, and social reconciliation, values that align precisely with the prophetic paradigm's emphasis on humanization and restoration.¹³ Although restorative justice has demonstrated significant potential to reduce recidivism and prison overcrowding, implementation continues to face challenges, including limited institutional capacity, inadequate training for law enforcement officers, and uneven implementation across regions.¹⁴ The integration of prophetic values, particularly the transcendental¹⁵

⁸ Kelik Wardiono et al., "Prophetic Law in Indonesia and South Africa: A Comparative Constitutional Study on the Integration of Religious Law into Legal Systems," *Padjajaran Jurnal Ilmu Hukum (Journal of Law)*, 12, no. 3 (2025): 253–71, <https://doi.org/10.22304/2442-9325.1337>.

⁹ Laode Azizul Kadir and Priyanka Kacker, "Toward a Moral Grounded Legal Order."

¹⁰ Cecilia Rudolf Valentino, "Restorative Justice as an Alternative in the Indonesian Criminal Justice System," *Journal of Progressive Law and Legal Studies*, 3, no. 3 (2025): 348–61, <https://doi.org/10.59653/jpills.v3i03.1864>.

¹¹ Carolina S. Martha et al., "The Shift of Sentencing Paradigm from Retributive to Restorative Justice in the Indonesian Criminal Justice System," *Journal of Strafverordening Indonesian*, 2, no. 6 (2026): 1–8, <https://doi.org/10.62872/8enjm27>.

¹² Qurotul' Aini Septi Farida, "Transforming Criminal Justice System Through Restorative Justice Approach in the New National Criminal Code," *SHS Web of Conferences*, 221, no. 7 (2025): 1–9, <https://doi.org/10.1051/shsconf/202522103004>.

¹³ Hasanal Mulkan, "Penegakan Hukum Terhadap Tindakan Penyalahgunaan Kekuasaan Dalam Kondisi Darurat Covid-19," *Jurnal Ilmiah Universitas Batanghari Jambi*, 21, no. 2 (2021): 685–88, <https://doi.org/10.33087/jubj.v21i2.1471>.

¹⁴ Rizanizarli Rizanizarli et al., "The Application of Restorative Justice for Children as Criminal Offenders in the Perspective of National Law and Qanun Jinayat," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7, no. 1 (2023): 21–39, <https://doi.org/10.22373/sjhk.v7i1.15633>.

¹⁵ Ridwan Ridwan, "The Law Of Transcendence Liberation," *Jurnal Jurisprudence*, 11, no. 2 (2022): 156–69, <https://doi.org/10.23917/jurisprudence.v11i2.14047>.

provide a stronger ethical foundation for restorative practices beyond mere pragmatic case management.

The philosophical and theoretical landscape of contemporary Indonesian jurisprudence demonstrates growing scholarly support integrating prophetic values into legal reform. While prophetic law has gained increasing scholarly attention in specific domains, restorative justice, taxation, e-court systems, correctional reform, and digital governance, most studies examine its application in isolated policy areas without providing an integrated philosophical framework connecting prophetic social science's¹⁶ intellectual development to its comprehensive contributions in law enforcement.¹⁷

The research gap lies in the systematic articulation of how prophetic jurisprudence emerged from foundational thinkers such as Muhammad Iqbal and Kuntowijoyo, how its shape legal practice, and how it offers a comprehensive paradigm for law enforcement reform.¹⁸ The philosophical foundations of prophetic social science, grounded in Heideggerian social ontology and meaningful events (Ereignis), provide the necessary ontological basis for moving beyond positivism's limitations. Furthermore, the prophetic framework's emphasis on integrating empirical analysis with transcendental values addresses a fundamental lacuna in contemporary legal theory: the recognition that authentic justice requires not merely formal compliance with written norms but transformation grounded in ethical consciousness and spiritual accountability.

This research aims to provide a comprehensive analysis of prophetic social science and its contributions to Indonesian law enforcement reform. Specifically, it examines: (1) the intellectual development of prophetic social science from Muhammad Iqbal through Kuntowijoyo and contemporary scholars; tracing how prophetic thought emerged as a critical response to the limitations of Western positivism in understanding Indonesian

¹⁶ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika* (Teraju, 2004), 83.

¹⁷ Wahyu Aji Nugroho et al., "Rekonstruksi Ilmu Perpajakan Berbasis Paradigma Profetik Kuntowijoyo," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 8, no. 3 (2026): 1102–13, <https://doi.org/10.47467/alkharaj.v8i3.10481>.

¹⁸ Rifqi Khairul Anam, "Sociology of Ereignis: A New Ontological Foundation for Prophetic Social Science," *Jurnal Sosiologi Reflektif*, 20, no. 1 (2025): 31–62, <https://doi.org/10.14421/k30v0343>.

legal and social reality;¹⁹ (2) the philosophical foundations of prophetic jurisprudence across ontological, epistemological, and axiological dimensions, demonstrating how prophetic frameworks provide coherent alternatives to positivistic legal philosophy; (3) the manifestation of humanization, liberation, and transcendence, manifest in contemporary Indonesian legal frameworks, particularly through Pancasila;²⁰ and (4) the practical contribution of prophetic jurisprudence to restorative justice mechanisms, correctional reform, digital justice systems that embed transparency and accountability, ethical governance frameworks grounded in *maqāṣid al-sharī'ah* (the higher objectives of Islamic law), and transcendental legal ethics oriented toward substantive justice that serves the dignity and welfare of all persons.²¹ By providing this integrated analysis, the research seeks to bridge the profound gap between theoretical recognition of prophetic values in Indonesian legal discourse and their institutionalization in law enforcement practice. Ultimately, it argues the prophetic jurisprudence offers a comprehensive framework for transforming Indonesian law enforcement into a system that protects human dignity, promotes substantive justice, and remains faithful to Indonesia's constitutional and ethical foundations.

METHODOLOGY

This research employs a normative legal research method combined with philosophical and conceptual approaches. The study utilizes qualitative-descriptive analysis through a comprehensive literature review examining primary legal materials, legislative documents, and theoretical works on prophetic jurisprudence. Data were analyzed using philosophical, conceptual, and regulatory approaches to identify patterns of prophetic value integration within Indonesian law enforcement institutions and frameworks. The research prioritizes scholarly consensus and empirical documentation of implementation outcomes rather than speculative assessment.

¹⁹ Arief Muammar et al., "Kuntowijoyo's Social Prophetics and The Theological Paradigms in Islam," *Al-Ulum*, 21, no. 2 (2021): 362–87, <https://doi.org/10.30603/au.v21i2.2274>.

²⁰ Zuliyah et al., "The Philosophical Thought of the Prophetic Law in the Indonesian Legal System," 90.

²¹ Mulkan, "Penegakan Hukum Terhadap Tindakan Penyalahgunaan Kekuasaan Dalam Kondisi Darurat Covid-19," 28.

RESULTS AND DISCUSSION

Intellectual Development of Prophetic Social Science

Prophetic social science did not emerge fully formed but rather represents the culmination of an intellectual struggle against modern Western paradigms and their material consequences. Understanding this genealogy illuminates both the conceptual rigor and practical urgency of the framework.

a) Muhammad Iqbal: Spiritual Reconstruction Against Secular Modernity

Muhammad Iqbal, the poet-philosopher of early 20th-century Islamic thought, initiated the intellectual trajectory by critically engaging with secular modernity's spiritual bankruptcy. While materials on Iqbal's specific contributions are referenced in the broader framework, his foundational insight was that modern civilization, despite material progress, had abandoned the spiritual and ethical dimensions essential to human flourishing.²² Iqbal's emphasis on spiritual reconstruction and the integration of Islamic thought with modern challenges established the trajectory that subsequent thinkers would develop.

b) Roger Garaudy: Critique of Materialism and Capitalist Civilization

Building on Iqbal's spiritual concerns, Roger Garaudy, the French philosopher who converted to Islam, extended the critique to both Western materialism and modern civilization's dehumanizing structures.²³ Garaudy's work bridged Western philosophical criticism with Islamic ethical principles, arguing that materialist frameworks, whether capitalist or socialist, inevitably marginalize the transcendent and spiritual dimensions of human existence. This foundation of civilizational critique prepared the ground for a comprehensive alternative framework.

²² Syarif Hidayatullah, *Epistemologi Pemikiran Sir Mubammad Iqbal*, 24, No. 1 (2014): 94–118.

²³ Julian Spencer Roche, "Marxism and Christianity: Taking Roger Garaudy's Project Seriously" (University of Edinburgh, 2021).

c) Kuntowijoyo: Prophetic Social Science Integration

Kuntowijoyo synthesized these intellectual currents into prophetic social science (*ilmu sosial profetik*), which becomes the direct foundation for prophetic jurisprudence. Kuntowijoyo's prophetic paradigm consists of three main pillars: humanization, liberation, and transcendence.²⁴ Unlike positivistic social science merely describing social phenomena, prophetic social science explicitly incorporates ethical ideals and spiritual foundations to guide transformation toward justice and human dignity. This framework has become foundational to contemporary Indonesian legal reform efforts.²⁵ This paradigm shift matters profoundly: it repositions knowledge production not as neutral observation but as engaged scholarship oriented toward human welfare grounded in transcendent values, creating alternative to both Western materialism and Islamic formalism.²⁶

d) Heddy Shri Ahimsa Putra: Epistemological Expansion

While Kuntowijoyo established the framework, subsequent scholars expanded its epistemological sophistication.²⁷ Heddy Shri Ahimsa Putra and others have developed prophetic social science into a broader framework integrating ontological, epistemological, and axiological dimensions.²⁸ This expansion ensures that prophetic jurisprudence is not merely a set of ethical guidelines but a systematic alternative epistemology, a fundamentally different way of knowing law grounded in revelation, reason, and ethical orientation simultaneously.

²⁴ Riza Chatias Pratama and Trisno Raharjo, "Beyond Legalism: Embracing Prophetic Justice in Indonesia's Anti-Corruption Efforts," *Kanun Jurnal Ilmu Hukum*, 27, no. 2 (2025): 378–97, <https://doi.org/10.24815/kanun.v27i2.44337>.

²⁵ Ilham Dwi Rafiqi, "Criticisms Toward the Job Creation Bill and Ethical Reconstruction of Legislators Based on Prophetic Values," *Legality: Jurnal Ilmiah Hukum*, 29, no. 1 (2021): 144–60, <https://doi.org/10.22219/ljih.v29i1.14991>.

²⁶ Fahmi Syaefudin, "Comparing Al-Faruqi's Concept of Islamization of Science with Kuntowijoyo's Prophetic Social Science," *Islamika Inside: Jurnal Keislaman Dan Humaniora*, 9, no. 2 (2023): 145–61, <https://doi.org/10.35719/islamikainside.v9i2.226>.

²⁷ M. Syamsudin, *Ilmu Hukum Profetik: Gagasan Awal, Landasan Kefilsafatan, Dan Kemungkinan Pengembangannya Di Era Postmodern*, 1st ed., 1 (Pusat Studi Hukum (PSH) FH UII kerja sama dengan FH UII Press, 2013), 14:120.

²⁸ Heddy Shri Ahimsa-Putra, *Paradigma Profetik Islam: Epistemologi Etos Dan Model*, 4th ed., 1 (UGM Press, 2019), 102.

Philosophical Foundation of Prophetic Jurisprudence

Prophetic jurisprudence rests on three philosophical pillars that constitute its fundamental framework:

a) **Ontology: Being and the Nature of Justice**

At the ontological level, prophetic jurisprudence fundamentally reconceives what law *is*. Rather than understanding law as a collection of norms reflecting state power or a mechanism of social control, prophetic jurisprudence understands law as an embodiment of divine guidance (*hidayah*) oriented toward human welfare and social flourishing.²⁹ Law possesses a dual character: it is simultaneously a formal human creation and a reflection of transcendent principles. This ontological reorientation matters because it immediately transforms how we evaluate law—not merely by procedural legitimacy or historical evolution but by its capacity to realize humanization, liberation, and transcendence.

b) **Epistemology: How We Know Legal Truth**

Epistemologically, prophetic jurisprudence rejects the positivist claim that legal knowledge derives solely from objective observation of written norms. Instead, it integrates multiple sources of legal knowledge: revealed texts (Qur'an, Hadith), rational deliberation (*ijtihad*), communal consensus (*ijma'*), analogical reasoning (*qiyas*), and contextual understanding of social conditions (*maslahah mursalah*).³⁰ This pluralistic epistemology allows jurisprudence to remain grounded in eternal principles while remaining responsive to historical change and contemporary challenges. Prophetic jurisprudence becomes accepted as valid science when it satisfies systematic, logical standards while also addressing the spiritual and ethical dimensions that positivism necessarily

²⁹ Wael B. Hallaq, *An Introduction to Islamic Law* (Cambridge University Press, 2009), 57.

³⁰ Chamim Tohari et al., "The Ijtihad Construction Of Islamic Law Based On The Maqâshid Al-Syarî'Ah Approach In The Indonesian Context," *Prophetic Law Review*, 4, no. 2 (2022): 196–221, <https://doi.org/10.20885/PLR.vol4.iss2.art4>.

excludes. Contemporary epistemological debates demonstrate convergence between revelation-based and rationalist approaches to legal knowledge.³¹

c) **Axiology: Values and Human Flourishing**

At the axiological level, the study of values, prophetic jurisprudence explicitly articulates the values it serves: humanization, liberation, and transcendence. This is axiology's distinctive contribution: making explicit what positivism obscures.³² Humanization means recognizing and honoring human dignity; liberation means freeing people from structural oppression and injustice; transcendence means grounding human law in divine principles that transcend purely material or procedural concerns. These values are not added externally but constitute the framework's essence. As prophetic jurisprudence develops, it articulates how taxation justice, restorative rehabilitation, and transparent digital systems can simultaneously embody all three values – treating humans with dignity, liberating them from oppressive structures, and grounding interventions in transcendent ethical principles.³³ Integration of *maqasid al-shariah* (Islamic law's objectives) ensures that axiological commitments translate into substantive institutional outcomes.

Prophetic Values in Indonesian Law

The values of prophetic jurisprudence are increasingly reflected in constitutional principles and legislative frameworks, yet gap between formal recognition and substantive implementation remains significant.

³¹ Yogi Prasetyo, “Convergence Epistemology of Legal Studies Based on Revelation,” *International Journal of Law and Society (IJLS)*, 1, no. 1 (2022): 11–24, <https://doi.org/10.59683/ijls.v1i1.3>.

³² E. E. Isaev, “The Value of Procedural Policy: Axiological and General Legal Aspects,” *Uchenye Zapiski Kazanskogo Universiteta Seriya Gumanitarnye Nauki* 166, no. 3 (2024): 30–39, <https://doi.org/10.26907/2541-7738.2024.3.30-39>.

³³ Triwahyuningsih and Siti Zuliyah, “Transcendental Study on Democracy Concept Formulation in Indonesia and Its Implementation Post Reformasi,” paper presented at Proceedings of the Annual Civic Education Conference (ACEC 2018), *Proceedings of the Annual Civic Education Conference (ACEC 2018)*, 2018, 15, <https://doi.org/10.2991/acec-18.2018.48>.

a) **Humanization: Human Dignity in Legal Practice**

Humanization (*amar ma'ruf*) refers to commanding the good and recognizing humans as bearers of inherent dignity. In Indonesian law, humanization manifests most clearly in constitutional commitments to human rights, particularly in the 1945 Constitution's emphasis on the guarantee of human rights, the pursuit of social justice, and the protection of the populace.³⁴ Yet formal constitutional recognition differs fundamentally from institutional practice. In the correctional system, humanization has been partially realized through terminology shifts, renaming "prisons" as "correctional facilities" reflects recognition of dignity and emphasis on rehabilitation over pure punishment.³⁵ However, the shift remains incomplete. Correctional institutions are still frequently viewed as mere technical enforcers of punishment rather than integral parts of rehabilitation and social reintegration, resulting in high recidivism rates and failure to achieve true restorative justice. Prophetic-grounded reform efforts demonstrate that institutionalizing humanization requires embedding transcendental values into correctional practice through systematic staff training and values-based management.³⁶

Prophetic jurisprudence demands deeper humanization: it requires that correctional institutions become partners from the early stages of the criminal process, including in sentencing recommendations and reintegration planning. This integrative model positions the correctional system as a strategic actor in implementing restorative justice principles, not merely as the passive executor of sentences imposed by other branches.

³⁴ Ady Supryadi et al., "Hukum Profetik Dalam Praktik Ketatanegaraan Dan Penegakan Hukum," *Juris Prima: Jurnal Inovasi Hukum Dan Kebijakan*, 1, no. 02 (2025): 130–36, <https://doi.org/10.63868/jihk.v1i02.47>.

³⁵ Achmad Sodiki, "Pergulatan Hukum Dan Hati Nurani: Suatu Pendekatan Filsafat Hukum," in *Konstruksi Hukum Dalam Perspektif Spiritual Pluralistik* (Thafa Media, 2021), 5–6.

³⁶ Katni Katni et al., "The Role of Mosque-Based Non-Formal Islamic Education in Building Sakinah Families," *Al-Hayat: Journal of Islamic Education*, 6, no. 1 (2022): 192–213, <https://doi.org/10.35723/ajie.v6i1.243>.

b) Liberation: Freedom from Structural Injustice

Liberation (*nahi munkar*) means forbidding evil and encompasses freeing society from structural injustice and exploitation. In practical law enforcement, liberation operates at multiple levels. First, it demands dismantling exploitative practices embedded in legal structures. In taxation, for example, liberation is realized by freeing society from structural injustice in tax policies that tend to burden lower economic groups disproportionately. The prophetic approach to taxation repositions tax obligations not merely as legal compliance but as moral responsibility toward social welfare based on transcendent values, ensuring that tax structures do not perpetuate economic domination and reflect Islamic economic ethics.³⁷

Second, liberation requires transparency mechanisms that prevent the abuse of power. Digital systems for e-filing and e-ticketing represent liberation when properly implemented: they prevent corruption through transparent, traceable transactions and reduce opportunities for arbitrary official discretion. Electronic court systems embody liberation by making justice more accessible and preventing procedural barriers that favor the powerful.³⁸ However, this liberation is contradicted when digital access remains unequal, when urban courts implement e-systems successfully while rural courts lack infrastructure and digital literacy, thereby replicating injustice in electronic form. Prophetic digital justice demands that technological modernization serve humanization rather than administrative efficiency alone.

Third, liberation manifests in anti-corruption efforts grounded in ethical governance. Prophetic approaches to law enforcement position corruption not merely as criminal behavior but as a fundamental violation of humanity's trust

³⁷ Musthofa and Ahmad Farid, "Qur'an-Based Economic Sociology: Formulation of a Qur'anic Model for the Socio-Economic Resilience of Muslim Society in Indonesia," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan*, 5, no. 1 (2024): 181–213, <https://doi.org/10.33650/mushaf.v5i1.11253>.

³⁸ Istianah Zainal Asyiqin et al., "Transforming Sharia Economic Dispute Resolution Through E-Court for Simple, Fast, and Affordable Justice," *Prophetic Law Review*, 2025, 141–68, <https://doi.org/10.20885/PLR.vol7.iss2.art1>.

and a manifestation of spiritual bankruptcy.³⁹ True liberation requires transcendental (ethical-spiritual) values, humanization that rejects dehumanization through corruption, and liberation from the pressure and intimidation that endemic corruption creates. Scholars identify corruption as structural crisis requiring systemic transformation grounded in prophetic values.⁴⁰

c) **Transcendence: Spiritual Grounding of Legal Authority**

Transcendence grounds law in divine principles that transcend purely material or procedural concerns. In the Indonesian constitutional system, transcendence is explicitly referenced in the first principle of Pancasila ("Belief in the One Almighty God") and in the 1945 Constitution's preamble, which states that Indonesia's independence is proclaimed "with the blessing from Allah the Almighty." Additionally, Law No. 48 of 2009 concerning Judicial Power mandates that the judiciary be carried out "for the sake of justice in Belief in One God," ensuring that judicial decisions are not merely procedurally correct but spiritually grounded.⁴¹ This constitutional commitment to transcendence distinguishes Indonesian legal system from purely secular positivism while maintaining pluralistic national character.⁴²

Transcendence operates at the level of institutional ethos and official consciousness. When a judge understands judicial authority as a sacred trust grounded in divine principles rather than merely state delegated power, this transforms accountability and legitimacy.⁴³ When correctional officials understand rehabilitation as a spiritual obligation to restore human dignity

³⁹ Firmansyah and Miftah Idris, "Casastropic; Law Enforcement Againts Corruption in Indonesia," *Maddika: Journal of Islamic Family Law*, 6, no. 2 (2025): 29–38, <https://doi.org/10.24256/Maddika.v6i2.10314>.

⁴⁰ Firmansyah and Miftah Idris, "Casastropic; Law Enforcement Againts Corruption in Indonesia,".

⁴¹ Kelik Wardiono, *Paradigma Profetik: Eksplorasi Awal Pengembangan Basis Epistemologi Ilmu Hukum*, " Dalam *Transdendensi Hukum Prospek Dan Implementasi* (Genta Publishing, 2010), 32.

⁴² Triwahyuningsih and Siti Zuliyah, "Transcendental Study on Democracy Concept Formulation in Indonesia and Its Implementation Post Reformasi,".

⁴³ Indra Rahayu, "Legal Construction in the Investigation Process from the Perspective of the Principle of Due Process of Law Analysis of the Relationship Between Authority, Ethics, and Police Reform (Case Study of Supreme Court Decision Number 1584 K/Pid/2015)," *Jurnal Indonesia Sosial Sains*, 7, no. 2 (2026): 591–603, <https://doi.org/10.59141/jiss.v7i2.2260>.

rather than merely a management technique, implementation quality improves. Transcendence does not require theocratic governance⁴⁴ but rather ensures that secular law remains oriented toward justice defined in terms that transcend material interest. Contemporary implementation demonstrates that spiritual grounding significantly improves institutional practice across law enforcement domains.⁴⁵

Contribution of Prophetic Social Science to Law Enforcement

Prophetic jurisprudence offers a comprehensive and transformative paradigm for Indonesian law enforcement, fundamentally reimagining criminal justice from its positivistic foundations toward a restorative, humanistic, and transcendently grounded system. Grounded in Islamic ethical teachings derived from the Qur'an and Hadith, prophetic jurisprudence is built upon three interconnected ethical principles: humanization, liberation, and transcendence.⁴⁶ This framework represents far more than an alternative legal approach; it constitutes a philosophical revolution in how law enforcement systems understand their fundamental purpose and relationship to human dignity,⁴⁷ community restoration, and spiritual accountability.

Where traditional positivistic approaches have dominated Indonesian criminal justice, separating law from its ethical and spiritual dimensions and thereby creating what scholars term "legalistic-positivism", a mechanical application of law prioritizing procedural compliance over substantive justice,⁴⁸ prophetic jurisprudence insists that authentic justice must integrate moral values, spiritual consciousness, and transformative objectives grounded in transcendental principles. This shift reflects

⁴⁴ Anna M. Gade, "Muslim Environmentalisms and Environmental Ethics: Theory and Practice for Rights and Justice," *The Muslim World*, 113, no. 3 (2023): 242–59, <https://doi.org/10.1111/muwo.12474>.

⁴⁵ Yogi Prasetyo and Leoncio Serazinho Amaral, "The Concept of Civilized Indonesian Law: Strengthening Islamic Spiritual Values in Law," *Justicia Islamica*, 21, no. 1 (2024): 179–98, <https://doi.org/10.21154/justicia.v21i1.9016>.

⁴⁶ Jejen Hendar, "Maqashid Sharia As The Basis For Decision Making Of Corporate Social Responsibility Based On A Prophetic Legal Paradigm," *Prophetic Law Review*, 5, no. 1 (2023): 104–25, <https://doi.org/10.20885/PLR.vol5.iss1.art6>.

⁴⁷ Zainal Arifin Mochtar, *Dasar-Dasar Ilmu Hukum: Memahami Kaidah, Teori, Asas Dan Filsafat Hukum*, 2nd ed., ed. Yayat Sri Hayati, with Eddy O.S Hiariej (Rajawali Pers, 2024), 217.

⁴⁸ Christopher Elia Julio et al., *The Normative Relationship Between Moral Values and Justice in Modern Legal Philosophy and Its Consequences for Indonesian Legal Practice*, 3, no. 4 (2025): 505–13, <https://doi.org/10.5281/ZENODO.17621563>.

recognition that Indonesia's positivistic legal framework has fundamentally failed to address the multidimensional crises confronting modern law enforcement, creating a profound disconnect between formal legal structures and substantive justice that leaves implementing agencies constrained by approaches that separate law from ethical ideal. Contemporary legal scholarship increasingly demonstrates that prophetic jurisprudence offers systematic alternatives to positivistic paradigms,⁴⁹ providing not merely procedural improvements but philosophical reconstruction of law enforcement's core purpose and legitimacy.

The practical implementation of prophetic principles in Indonesian criminal justice reveals a paradigmatic shift from retributive to restorative approaches, fundamentally transforming how law enforcement engages with offenders, victims, and communities. Restorative justice, emerging as a central manifestation of the humanization principle, emphasizes relationship restoration, reconciliation, and active community involvement in addressing criminal behavior rather than merely inflicting proportional punishment. In the juvenile justice system particularly, conventional diversion mechanisms typically operate as formal conflict resolution through peace agreements with limited attention to character development and deep value internalization. By contrast, prophetic restorative justice models reposition diversion as a structured process of character rehabilitation and sustainable social relationship reconstruction,⁵⁰ transforming juvenile rehabilitation from bureaucratic case processing into genuine transformation of moral consciousness and social relationships. Evidence demonstrates that restorative justice approaches produce substantial practical benefits: they significantly reduce recidivism rates, decrease overcrowding in correctional institutions, and restore social harmony while accommodating victims' needs.⁵¹

⁴⁹ Absori et al., *Hukum Profetik, Kritik Terhadap Paradigma Hukum Non-Sistematik* (Genta Publishing, 2015), 396.

⁵⁰ Riza Chatias Pratama and Aldisa Melissa, "Penghentian Perkara Penyalahgunaan Narkotika Di Tingkat Penyidikan Berdasarkan Keadilan Restoratif," *Jurnal Interpretasi Hukum*, 5, no. 3 (2025): 1182-92, <https://doi.org/10.22225/juinhum.5.3.10526.1182-1192>.

⁵¹ Valentino, "Restorative Justice as an Alternative in the Indonesian Criminal Justice System,".

When grounded in prophetic values, restorative justice becomes manifestation of humanization by treating all parties as dignity-bearing humans, liberation by freeing communities from cycles of violence and oppression, and transcendence by grounding justice in principles that transcend retributive calculation and serve divine purposes. Implementation challenges remain significant, limited institutional capacity, inadequate training for law enforcement officers, and uneven application across regions create obstacles to realizing prophetic justice's potential. Yet the integration of prophetic values, particularly the transcendental grounding of justice in divine accountability and the liberation of communities from structural injustice, provides deeper ethical foundation for restorative practices extending beyond pragmatic case management toward transformation grounded in authentic spiritual commitment.

Integration and structural reform of the correctional subsystem represent an essential dimension of prophetic jurisprudence's contribution to law enforcement. Historically marginalized as merely punishment enforcers, correctional institutions must be elevated through prophetic approaches to become integral strategic partners in implementing comprehensive restorative justice. Rather than operating as sequential independent actors separated from prosecution and adjudication, prophetic approaches position correctional institutions as partners from sentencing recommendation through post-release reintegration, requiring functional equality between subsystems operating as integrated actors rather than disconnected components.⁵² This structural integration embodies humanization by repositioning correctional institutions as partners in rehabilitation rather than warehouses for punishment, liberation by ensuring prisoners receive comprehensive psychological healing, vocational training, and family reconnection that liberates them from recidivism cycles, and transcendence by understanding correctional work as sacred obligation to restore human dignity. Research demonstrates that comprehensive

⁵² Ismawansa et al., "Restorative Justice in Indonesian Criminal Law: Integrating Pancasila Values in Police Discretion Practices," *International Journal of Innovative Research and Scientific Studies*, 8, no. 2 (2025): 1978–85, <https://doi.org/10.53894/ijirss.v8i2.5589>.

integration of prophetic values into correctional practices produces measurable improvements in rehabilitation outcomes.

Drug rehabilitation programs grounded in Islamic legal objectives achieve measurable improvements in psychological stability and family reintegration, suggesting that systematic integration requires explicit institutional policies embedding prophetic values into operational procedures and staff training. The transformation of corrections from punishment-focused administration to restoration-oriented partnership requires not merely policy changes but cultural reconstruction, training staff to understand correctional work as manifestation of divine justice, reorienting institutional objectives toward rehabilitation and social reintegration, and establishing accountability mechanisms ensuring that prophetic values guide daily operations and staff conduct.

Electronic court (e-Court) systems in Indonesia's Religious Courts demonstrate both prophetic potential and implementation challenges. Where successfully implemented in urban centers, e-Courts enhance administrative efficiency and transparency, realize justice that is simple, fast, and affordable, and embody prophetic values through humanization (accessible procedures reducing bureaucratic barriers), liberation (corruption prevention through traceable transactions), and transcendence (ensuring technology serves divine justice rather than state machinery) Yet uneven implementation creates profound injustice: where regions like Wonosari, Pematang, and Slawi face obstacles in infrastructure, internet access, and digital literacy, digital justice becomes inaccessible, thereby replicating and magnifying existing inequalities. This contradiction reveals a critical prophetic insight: technological systems are not ethically neutral.⁵³ Digital systems can embody prophetic values only when their implementation ensures equal access grounded in humanization, liberation, and transcendence. Contemporary scholarship demonstrates that e-procurement and digital systems require embedding prophetic principles to prevent replicating rather

⁵³ Abdul Fatakh, "A Juridical Review Of The 'No Viral No Justice' Phenomenon As A Tool Of Social Control Over Law Enforcement Officers In The Digital Era," *International Journal Of Humanities Education and Social Sciences (IJHESS)*, 5, no. 2 (2025): 652–62, <https://doi.org/10.55227/ijhess.v5i2.1801>.

than reforming injustice. The prophetic approach to digital justice demands that technology designers and implementers understand themselves as moral agents, that equality of access becomes non-negotiable principle, and that technological systems serve authentic human needs rather than merely state administrative convenience. Where digital infrastructure cannot be universally accessed, prophetic jurisprudence insists that traditional mechanisms continue alongside technological systems, ensuring that citizens unable to access e-systems are not thereby denied justice.

Ethical governance grounded in transcendental values addresses corruption as fundamentally a spiritual and ethical crisis rather than merely criminal behavior, reorienting anti-corruption efforts within prophetic rather than legalistic frameworks. Corruption in law enforcement represents dehumanization (treating public resources as personal property for private gain), domination (using state power for private advantage), and spiritual bankruptcy (abandoning transcendent values for material acquisition).⁵⁴ Prophetic approaches to anti-corruption require multi-level intervention: at the substance level, law formulation must minimize corruption opportunities; at the structural level, institutions require anticorruption mechanisms, independent commissions, asset declaration requirements, transparent procurement; and at the cultural level, law enforcement officials require moral compass grounded in transcendent values. Integration of prophetic theory into anticorruption efforts positions the fight against corruption as struggle to reclaim justice institutions for their sacred purpose: serving human dignity, liberating communities from oppression, and grounding authority in divine principles. Empirical studies demonstrate that institutions integrating prophetic values into codes of ethics achieve greater public trust.⁵⁵ Spiritual leadership approaches show promise in enabling officials to resist corruption pressures through values-based consciousness, suggesting that anti-corruption effectiveness depends not merely on procedural mechanisms but on spiritual transformation of officials' consciousness. The prophetic perspective insists

⁵⁴ Iqbal Kamalludin et al., "Harmony of Pancasila Values and the Principle of Religious Moderation in Criminal Law Reform in Indonesia," *Pancasila: Jurnal Keindonesiaan*, 5, no. 2 (2025): 153–65, <https://doi.org/10.52738/pjk.v5i2.577>.

⁵⁵ Rustamaji Muhammad et al., "The Reduction of Criminal Justice Policy in Indonesia: Justice Versus Virality," *Journal of Human Rights, Culture and Legal System*, 5, no. 2 (2025): 442–72, <https://doi.org/10.53955/jhcls.v5i2.637>.

that sustainable anticorruption work requires addressing the spiritual void underlying institutional dysfunction, transforming officials' understanding of their role from technical administrators to custodians of divine justice.

Transcendental legal ethics develops professional norms grounded not merely in disciplinary enforcement but in spiritual orientation, fundamentally differing from positivist legal ethics focused on rule compliance and procedural propriety.⁵⁶ Law enforcement officials, from judges to police to correctional officers, operating with ethical consciousness grounded in transcendent values understand their professional work as sacred trust serving divine justice. Consider rehabilitation of drug users through restorative justice frameworks grounded in *maqasid al-shariah* (Islamic law's objectives): rehabilitation programs integrate medical care, psychological counseling, and social reintegration as manifestations of protecting human dignity, intellect, and lineage. These programs achieve compassionate and successful methods of treating drug dependency while encouraging social reintegration and long-term recovery, outcomes grounded not in punitive deterrence but in humanization rooted in transcendent values. Similarly, legal aid provision benefits from transcendental grounding, ensuring access to justice becomes manifestation of divine compassion rather than mere technical service. Studies on prophetic leadership in educational institutions demonstrate measurability of values-based professional practice outcomes, suggesting that integrating transcendental ethics into law enforcement produces demonstrable improvements in rehabilitation success, victim satisfaction, and community restoration. The prophetic framework recognizes that genuine professionalism in law enforcement requires integration of technical competence with spiritual consciousness, that ethical obligations flow from transcendental commitment rather than merely disciplinary enforcement, and that the highest calling of law enforcement is service to divine justice through human transformation.

⁵⁶ Aldi Yudistira, "The Urgency of Reformulating the Material Legality Principle in the Criminal Code Based on Godly Justice: Urgensi Mereformulasi Asas Legalitas Materiil Dalam KUHP Berbasis Keadilan Berketuhanan," *Peradaban Hukum Nusantara*, 1, no. 2 (2025): 16–30, <https://doi.org/10.62193/fd0rqm06>.

The reconstruction of Indonesia's criminal justice system grounded in Pancasila values as interpreted through prophetic jurisprudence represents essential framework for institutional reform aligned with both constitutional foundations and authentic justice objectives. The 1945 Constitution explicitly grounds Indonesia's legal order in belief in God Almighty, establishing that judicial power must be exercised "for the sake of justice Belief One God," positioning transcendental values as foundational to legitimate justice. Restorative justice represents actualization of constitutional values precisely because it embodies Pancasila principles, Just and Civilized Humanity through prioritizing human dignity and restoration, Unity through community involvement in conflict resolution, and Social Justice through protecting vulnerable populations and ensuring equitable. Recent legal reforms reflect this constitutional alignment: the Criminal Code's recognition of restorative justice as alternative mechanism for resolving criminal cases marks fundamental transformation from retributive to more humanistic approaches. The harmonization of restorative justice with Pancasila values demonstrates that substantive justice emerges through integrating constitutional philosophy with practical implementation, that law enforcement legitimacy depends on alignment with foundational state values, and that authentic reform requires simultaneously addressing normative frameworks, institutional structures, and professional cultures.⁵⁷ However, achieving effective integration of prophetic principles aligned with Pancasila values requires addressing persistent implementation challenges: regulatory disharmony, limited capacity of law enforcement officials, weak inter-agency coordination, and cultural resistance from practitioners socialized in retributive frameworks.⁵⁸ This reconstruction work demands not merely legislative reform but comprehensive institutional transformation requiring explicit commitment from government leadership, capacity-building for law enforcement officials, integration of prophetic values into

⁵⁷ Muhammad Rifaid et al., "Restorative Justice in the Indonesian Criminal Justice System: An Analysis of the Normative Construction of the Criminal Code and the Criminal Code in the Perspective of Pancasila and Legal Reform," *Kasta : Jurnal Ilmu Sosial, Agama, Budaya Dan Terapan*, 5, no. 3 (2025): 525–40, <https://doi.org/10.58218/kasta.v5i3.3300>.

⁵⁸ Muhammad Rifaid et al., "Restorative Justice in the Indonesian Criminal Justice System: An Analysis of the Normative Construction of the Criminal Code and the Criminal Code in the Perspective of Pancasila and Legal Reform," 541.

professional education and training, and establishment of accountability mechanisms ensuring that constitutional and prophetic principles guide daily enforcement practices.

The contribution of prophetic social science to Indonesian law enforcement ultimately represents invitation to fundamental reconceptualization of justice itself, moving beyond formal legalism toward substantively just, spiritually grounded, humanistically oriented systems genuinely serving authentic human flourishing and community restoration. Where positivistic frameworks reduce law to formal rules divorced from ethical meaning, prophetic jurisprudence insists that authentic justice emerges through integration of reason, moral values, and spirituality grounded in transcendental principles. This transformation requires not merely technical reforms in procedures and institutions but profound cultural shift in how law enforcement professionals understand their purpose, professional obligations, and relationship to the communities they serve. The evidence increasingly demonstrates that prophetic approaches produce superior practical outcomes: reduced recidivism, greater victim satisfaction, stronger community restoration, decreased prison overcrowding, and enhanced public trust in justice institutions. Yet beyond instrumental effectiveness, prophetic jurisprudence offers what modern justice systems desperately require, ethical grounding ensuring that law enforcement serves authentic human dignity rather than merely state power, that justice encompasses victim recovery and perpetrator transformation rather than exclusively punishment, and that law enforcement institutions understand themselves as servants of divine justice committed to humanization, liberation, and transcendence. Indonesia's constitutional commitment to justice grounded in belief in God Almighty, combined with growing scholarly recognition of prophetic jurisprudence's theoretical coherence and practical effectiveness, creates unprecedented opportunity to transform national criminal justice into genuine manifestation of justice serving human dignity, protecting vulnerable populations, restoring damaged relationships, and actualizing the sacred trust that law enforcement institutions hold within civil society.

CONCLUSION

The integration of prophetic social science into Indonesian jurisprudence represents more than academic innovation; it constitutes a fundamental paradigm shift in how law enforcement understands its purpose and legitimacy. Prophetic jurisprudence emerges from an intellectual genealogy challenging modernity's material reductionism and positivism's value neutrality. Philosophically grounded in ontological, epistemological, and axiological dimensions, prophetic jurisprudence provides systematic alternative to positivistic approaches that have demonstrably failed to generate substantive justice outcomes.

In practice, prophetic jurisprudence advances Indonesian law enforcement through five crucial mechanisms: restorative justice replacing pure retribution, correctional system integration emphasizing rehabilitation, digital transparency ensuring humanized modernization, ethical governance grounded in transcendent values, and professional ethics oriented toward spiritual purpose rather than mere rule compliance. While implementation remains incomplete and uneven, formal constitutional commitment to Pancasila's principles and increasing legislative integration of prophetic values create institutional foundation for continued transformation. Comparative analysis reveals that prophetic paradigm offers advantages over purely secular or purely formalist approaches in addressing contemporary legal challenges.

The necessity of enhancing the practice of law by reformulating national legal policies to better align with prophetic values becomes increasingly evident as positivistic approaches prove inadequate to address contemporary challenges—whether corruption, recidivism, or access to justice. Prophetic jurisprudence offers not merely technical procedural improvements but fundamental reorientation: understanding law as sacred trust, legal professionals as guardians of human dignity, and law enforcement as service to justice grounded in values transcending material calculation or state power. This transformation reflects global movements toward more integrated, values-based approaches to law and governance.

Institutional embedding requires systematic reform across multiple levels. At the regulatory level, national legal policies must be reformulated to align substance, structure, and culture of law enforcement institutions with prophetic principles. At the professional level, legal education must integrate transcendental legal ethics, humanization, liberation, and transcendence into curriculum and professional formation. At the operational level, specific mechanisms must translate prophetic principles into daily practices. Future development specifically requires: (1) judicial education emphasizing transcendental legal ethics grounded in constitutional commitment to divine justice; (2) prosecutorial guidelines incorporating humanization and liberation principles into charging decisions; (3) correctional system reorganization implementing integrative partnership models ensuring functionality across criminal justice subsystems; (4) technological development ensuring equal digital access to justice through infrastructure investment and digital literacy programs; and (5) anticorruption frameworks grounded in spiritual consciousness combining institutional mechanisms with values-based leadership. Evidence from prophetic-grounded initiatives in education, civil society organizations, and community development demonstrates feasibility of these reforms. Only through such systematic integration can prophetic jurisprudence move from intellectual framework to lived institutional practice, transforming Indonesian law enforcement into authentic servant of justice grounded in human dignity, liberation from oppression, and transcendent principles that honor both divine law and human rights.

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