



ISLAMIC LEGAL THINKING ON THE FIDYAH TRADITION OF DEATH IN THE BARUMUN COMMUNITY

Abdul Aziz Harahap

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia
abdulaziz@uinsyahada.ac.id

ABSTRACT

The practice of fidyah is generally performed during the month of Ramadan according to the views of the scholars of the school of thought, but it can also be performed after the month of Ramadan. The criteria for those who fulfill fidyah also have stipulations, namely: the elderly, the severely ill, and pregnant and nursing mothers. The uniqueness that occurs in Barumun society is that fidyah is fulfilled by the heirs when the deceased passes away. This research discusses the practice of fidyah carried out by the Barumun community using the field research method and a descriptive-analytical approach. The results of this study indicate that the practice of fidyah among the Barumun community historically originates from Sheikh Ahmad Zein Hasibuan, who propagated this practice in his teachings. However, what Ahmad Zein explained was the practice of fidyah for fasting, not fidyah for prayer. Therefore, according to Islamic law, this practice is considered permissible by some muallim in Barumun sub-district. This research confirms that the practice of Islamic law can experience theoretical and practical developments along with the development of the literacy construction of Muslim religiosity.

Keyword: Tradition, Barumun Community, Death, Islamic Law, Fidyah

A. Introduction

Fidyah is an act of worship in Islam that is generally done as a substitute for fasting Ramadan that a person cannot fulfill because he has a legitimate excuse (Az-Zuhaili, 2011, p. 130). The scholars suggest that fidyah can be done in the month of Ramadan and can also be done in an ordinary month for those who are unable to fast. Such as the elderly, the seriously ill and pregnant or breastfeeding mothers.

The evidence related to the provision of fidyah can be found in QS. Al-Baqarah verse 184 which means: *[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.* Then the hadith that prescribes fidyah can be found in the hadith narrated by Bukhari and Abu Daud.

The hadith is as follows:

"Ibn Abbas said: It is not waived for elderly men or women who are unable to fast, so they must feed (as a penalty for not fasting) one poor person for each day. (HR. Bukhari). Then the hadith narrated by Abud Daud is as follows: "from Salamah bin al-Akwa' he said: when verse 184 of al-Baqarah was revealed, there used to be among us who wanted to break the fast by paying only the fidyah, so they did until the next verse was revealed then such provisions were abolished." (HR. Abu Daud).

The above shar'i proofs make it clear that paying the fidyah is a ruling of Islamic law, but not everyone has the right to it; it is only permissible for those people for whom it is prescribed (Al-Asfahani, 2018, p. 22). This is because in the last evidence narrated by Abu Daud, there is the phrase "those of us who want to break the fast by paying the fidyah", then the verse comes out about fasting and the concession in the form of making it up for the sick and those who are traveling.

The more correct view is that of 'Aa'ishah, narrated by al-Bukhari, which reads as follows: "Whoever dies and owes a fast, then his heirs must fast on his behalf". (HR. Bukhari). Some scholars also said that fidyah is permissible when there is a will from the deceased (Hulaify, Zakiyah, & Syahrani, 2017, p. 28).

The practice of paying fidyah or not on the death of a person who dies is due to two conditions: first, because he left fasting due to a shar'i excuse, such as illness and then recovered, then he had the opportunity to replace it but did not do it until he died; second, he left fasting also due to a shar'i excuse but until the completion of the month of Ramadan he had not recovered so it was not possible to fast until his death came (Panduan Lengkap Membayar Fidyah Puasa: Cara, Niat, Takaran, Hingga Penyaluran, 2023).

These are the conditions under which it is permissible for a person to make a fidyah. But what about those who are outside of the two conditions mentioned above, whether or not when the heirs make fidyah to those who have passed away,

it is justified by shar'i. Here there is still a difference between the muallim, especially those in the Barumun sub-district.

Based on the many previous studies that examine fidyah for people who have died in various regions with different approaches. Differences in the views of scholars related to fidyah and qada prayer indicate a variation in the interpretation of Islamic law at the local level. Sofwan (2018), provides an in-depth perspective on fidyah in Indramayu, while Syaugi Mubarak Seff shows how hiyal is used as a strategy in Banjar worship (Seff, & Makiah, 2016). Miftkhussyarif's research adds the dimension of qada prayer in the family as a form of obedience to adat and religion (Ahmad, 2023). However, it is different with similar practices carried out by the Acehnese community who say the tradition is a concern, especially if it is understood by the cloud community, because the tradition is considered to be able to cause the permissive nature of the Acehnese community (Hakim, & Long, 2021). It emphasizes the importance of understanding the role of custom, tradition and religious doctrine in practicing worship, which provides insight into the variations in the application of Islamic law in Indonesia. Based on the results of these studies, the researcher found a new space related to fidyah which will specifically be studied based on the aspects of the phenomenon and its history. So in detail the themes that researchers will discuss are: "Islamic legal thinking on the Fidyah Tradition of death in the Barumun Community".

This research uses field research method with descriptive analysis approach. This research was conducted by direct observation and face-to-face interviews with religious leaders or muallim in Barumun District, Padang Lawas Regency. This research was conducted in three villages and one village out of 16 villages in Barumun District, Padang Lawas Regency. These four villages were chosen because they have the largest and longest population and are the central centers of religion and government in Barumun sub-district. Religious leaders were used as resource persons because they are in direct contact with people who apply the practice of fidyah. The results of the interviews were then described and then analyzed. This research was conducted to understand and understand the practice of fidyah and to explore the views of local scholars regarding the legality and historical reasons for this tradition, as well as its relation to historical Islamic law in Barumun Subdistrict.

B. Religious Literacy on the Fidyah Tradition

Sheikh Ahmad Zein Hasibuan's childhood name was Thahalim Hasibuan, he was the son of Siak Mudo Hasibuan and Jamilah Nasution (Hasibuan, 2021, p. 9). The birthplace of Sheikh Ahmad Zein was in the small village of Malea called Pintu Padang Julu Kenegerian Panyabungan Tonga Siabu District in 1846. His father was a nobleman who came from Tanjung Village Kenegerian Paringgonan Barumun Subdistrict, while his mother was from a middle-class family.

Sheikh Ahmad Zein in his childhood was only raised by his mother because his father had died. Because his mother was not a wealthy person, then Mandailing was just controlled by the Dutch, causing him not to get elementary school education, especially junior high and high school. Even at this time, which was approximately 1839, Islamic boarding schools had not yet been found. Based on this situation and with the encouragement of responsibility for his younger siblings Ahmad Zein went trading across Bukit Barisan which crossed between Barumun and Mandailing Natal (Hasibuan, 2021).

For twelve years Sheikh Ahmad Zein studied in Makkah until on his return in 1901 he established Pondok Pintu Pandang Julu. The students were scattered in Padang Bolak, Central Barumun, Barumun, Angkola Jae, Angkola Julu, Mandailing Godang, Mandailing Julu, Air Bangis etc. After Tuan Guru Sheikh Ahmad Zein Hasibuan, another Barumun cleric was Tuan Guru Sheikh H. Muhammad Dahlan Hasibuan founder of Aek Hayuara Islamic Boarding School (Harahap, 2013). Muhammad Dahlan taught the science of fiqh by opening a recitation after finishing the evening congregational prayer in his house. Then he changed the way of learning from the halaqoh system to the classical system, namely using chairs and tables. Muhammad Dahlan's students included Sheikh Mukhtar Muda Nasution, founder of Pesantren Al-Mukhlisin Sibuhuan, Sheikh Muhammad Ridwan Harahap, and Sheikh Muhammad Jakfar Hasibuan (Hasibuan, 2021, p. 14).

With the arrival of the ulama to Padang Lawas, the customs of jahiliyah which contradict the Islamic Sharia, especially those that apply to marriage (Siregar, 2020, p. 60) and death ceremonies at that time, began to be abandoned by the Barumun community. Tuan Guru Sheikh Ahmad Zein Hasibuan was a cleric who strongly opposed the customary practices of the jahiliyyah in marriage and death ceremonies (Hasibuan, 2021, p. 9). So, it is strongly suspected that he was the one who invited the community to pay fidyah, because it is better to make more positive things than to make rituals of jahiliyah customs because they are essentially haram. For example, if someone dies, it is better to pay alms than to perform the rituals of the jahiliyyah, which are against the Shari'ah of Islam (Hasibuan, 2021, p. 14).

The continuity of the social facts about the ongoing fidyah is something that makes a justification (Longhofer, & Winchester, 2023, p. 9–15) brought by someone influential because it has a good tendency because it is social where the community will be able to develop the tradition and this becomes a phenomenon that was once a jahiliyah society into a society that obeys religious teachings (Orrante, 2008, p. 40).

C. Fidyah Practices in the Barumun Community

Assuming that every legal product as a social phenomenon emerges in history, regardless of its culture and social environment, fidyah, as a product of Islamic law, must certainly be associated with the sociocultural context of Muslim societies that support the practice of fidyah. Fidyah is a provision for someone who abandons fasting. This fidyah payment is one mud equivalent to 675 grams or $\frac{3}{4}$ liter per day. This provision is a general provision implemented by the community when leaving the fast every day (Arifin, Aqsha, & Lubis, 2020, p. 27). The basis of 1 mud per day is also used as a provision by the Barumun community to pay fidyah for someone who has died which is carried out by his relatives.

The first fidyah practice carried out by the Barumun community is by paying off debts first. The amount of payment depends on how long the simayit lived minus fifteen years (the age of puberty). So that causes how much tulakan is done depending on how long the mayyit lives. The longer the age of the deceased, the more tulakan is done, and in this Sibuhuan market environment they pay with 3 cans of rice.

The tulakan in question is the handover and receipt of rice which is the intention of the mushibah expert to pay fidyah mayyit. So if calculated, we can see it as the following picture (Lawas, 2020, p.48):

Bimbingan Motivasi Kampung

JADWAL FIDIYAH PUASA DAN SHALAT					
FIDIYAH PUASA			FIDIYAH SHALAT		
JUMLAH TAHUN PUASA YANG HENDAK DIHITUNG	JUMLAH BERAS		JUMLAH TAHUN SHALAT YANG HENDAK DIHITUNG	JUMLAH BERAS	
	60 Kg	90 Kg		60 Kg	90 Kg
5 Tahun	6 Tolakan	4 Tolakan	5 Tahun	113 Tolakan	75 Tolakan
10 Tahun	21 Tolakan	14 Tolakan	10 Tahun	225 Tolakan	150 Tolakan
15 Tahun	45 Tolakan	30 Tolakan	15 Tahun	335 Tolakan	225 Tolakan
20 Tahun	79 Tolakan	53 Tolakan	20 Tahun	450 Tolakan	300 Tolakan
25 Tahun	122 Tolakan	82 Tolakan	25 Tahun	563 Tolakan	375 Tolakan
30 Tahun	175 Tolakan	117 Tolakan	30 Tahun	675 Tolakan	450 Tolakan
35 Tahun	237 Tolakan	158 Tolakan	35 Tahun	788 Tolakan	525 Tolakan
40 Tahun	304 Tolakan	205 Tolakan	40 Tahun	900 Tolakan	600 Tolakan
45 Tahun	389 Tolakan	259 Tolakan	45 Tahun	1.013 Tolakan	675 Tolakan
50 Tahun	479 Tolakan	319 Tolakan	50 Tahun	1.113 Tolakan	755 Tolakan
55 Tahun	578 Tolakan	385 Tolakan	55 Tahun	1.238 Tolakan	825 Tolakan

KETERANGAN:

1. Dalam menentukan tahun puasa/shalat yang tinggal, terlebih dahulu dipotong tahun umur sebelum dewasa
2. Setelah dipotong umur kanak-kanak, seterusnya ditinjau per amalan dan karakter simait selama hidupnya, apakah orang yang taat atau tidak, kemudian ditebak kira-kira berapa tahun seluruh ketinggalan puasa/shalatnya kalau dikumpulkan semuanya, sebenarnya dicocokkan dengan tabel diatas.
3. Tabel ini dibuat berdasar perhitungan sebagai berikut:

~ 48 ~

DEWAN PIMPINAN MAJELIS ULAMA INDONESIA KABUPATEN PADANG LAMU

Figure 1. Literacy Guidelines on Fidyah for Fasting and Prayers

Tulakan is done by a minimum of 2 people, this is because each region has many muallim who are located, which causes the number of muallim who participate cannot be determined in numbers. Muallim in each region also receive a share of the tulakan proceeds (Nasution, 2024).

The practice of fidyah carried out by some Barumun people based on the results of interviews conducted by the author is fidyah which is intended for part of the obligatory worship. The practice of fidyah that they do is believed to be able

to erase the sins of the deceased in its implementation. The majority of scholars, including Shaykh Zainuddin al-Malibari, are of the opinion that if a deceased person owes a Fard prayer, there is no need to make it up or pay the fidyah. However, some scholars, such as as-Subki and Ibn Burhan, are of the view that if the deceased left property (tirkah), then the fidyah must be paid.

Based on historical records and existing references, here the author can conclude that the practice of paying fidyah for people who died was originally presented by Mr. Guru Sheikh Ahmad Zein Hasibuan. Given that he was a student of Sheikh A. Jabbar who came from Mompang Mandailing. Because of which, the tradition of paying fidyah for people who have died has also become a culture for the Mandailing Panyabungan community until now (Hasibuan, 2021, p. 5).

Responding to the practice of Fidyah in the Barumun community where in practice paying fidyah for people who have died is a traditional activity, as if if not carrying out this practice will make shame, especially for the mushibah expert. This has a tendency to have a negative impact if the mushibah expert is from the lower class. Moreover, many Barumun people do not have permanent jobs. This was recognized by a muallim who was in Bulu Sonik and Tanjung Botung, the muallim stated that there had been a case where the mushibah expert was unable to pay the amount of fidyah available. Which caused the mushibah to borrow from his relatives. However, the muallim of Janji Lobi stated that if the deceased is unable to pay, the fidyah will be borne jointly by the line of kahanggi, anak boru and mora. This is based on the fact that it will not be burdensome for the mushibah if they are from a family that cannot afford it.

The weakness of this practice that has developed in the community is that the community sometimes agrees to the predetermined dose of 2 cans at the minimum and 4 cans at the maximum. If the kilograms are calculated, 1 can is equal to 15 kg, 2 cans are equal to 30 kg and 4 cans are equal to 60 kg. Based on the calculation of Rupiah, generally the Barumun community determines that 2 cans are 500 thousand. So that those who are burdened to pay 4 cans sometimes from the community there are unable to pay it. This is the problem with the fidyah tradition.

D. Islamic Law Perspective on the Practice of Fidyah in Barumun Sub-District

Imam al-Shafi'i's legal approach changed greatly when he moved from Egypt to Baghdad. Basically, the Qaul Qadim approach in Egypt centered on the hadith as the main source, while the Qaul Jadid approach in Baghdad included the application of new ideas in interpreting Islamic law. This shows how Imam al-Shafi'i's thought developed during his lifetime and how the intellectual environment influenced him in different places (Yasid, 2010).

In fact, not everyone who embraces rationalism necessarily ignores the formality of the text; conversely, people who embrace traditionalism do not mean they do not consider the aspect of reason in viewing reality. In fact, the difference between the two patterns of thought above lies in the dominant division in appreciating the text and transforming the values of the teachings into real-world contexts. Traditionalism pays attention to the existence of the text in a more formal and metaphysical way, while rationalism pays attention to the physical aspects of reality.

The Barumun community is a community that is fixated on the Syafii school of thought. So methodologically, the books of ushul fiqh used by this community are the books of ushul shafi'iyah. This does not have an argument, researchers can see based on an interview with one of the muallim named Ali Warda. Ali wardana revealed that the pesantren in Barumun Subdistrict are pesantren that use the Shafi'i school of thought. The evidence is proven by the teaching of only the Shafi'iyah mazhab books that they study in dormitory-based education. The books they study are: Fathu Qoribu al-Mujib fi Syarhi al-Fazhi al-Taqrir by Sheikh Muhammad Qasim al-Ghozzi and I'anatu al-Thalibin by al-Sayyid Abu Bakr 'Uthman bin Muhammad Syatho al-Dimyathi al-Bakri.

The village muallim in the Barumun sub-district stated emphatically that the people of the Barumun sub-district are people who partly follow the scholars who are in the area. It is not uncommon for this community to follow without sufficient knowledge, especially from the practice of fidyah that they have carried out so far.

Allah says in the Qur'an about those who do not fast in the month of Ramadan then they are obliged to pay the lag or pay fidyah for those who have been determined to him. The word of Allah reads:

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew (Departemen Agama RI, 2005, p. 28).

This fidyah practice can be said to be a form of bermazhab Traditionalism (Auda, 2015, p. 212), where clearly the practice carried out by this community they recognize comes from Subuki. Imam Subuki or Taqiyuddin As-Subuki (d. 1355 CE). He was a highly respected scholar of fiqh, hadith and theology among the scholars of Ahlus-Sunnah wal Jama'ah. As-Subuki came from a well-known family of scholars from the Subuk area of Egypt, and is widely recognized for his contributions in various branches of Islamic science, especially in the fiqh of the Shafi'i Mazhab.

E. Conclusion

The historical occurrence of the fidyah tradition in the Barumun community can be strongly suspected to have originated from Sheikh Ahmad Zein Hasibuan, this is certainly reasonable because the teachers where he studied were from the Shafi'i school of thought, and so did what happened in Mandailing because Sheikh Ahmad Zein and Sheikh Musthafa Husein had the same teacher, namely Sheikh Abdul Jabbar. Although there are some circles of the Shafi'i school of thought that do not agree on this fidyah practice. The author also believes that this practice was made because it changed the bad habits of the Barumun community from things that violated the Sharia, because Sheikh Ahmad Zein strongly opposed it, especially death and marriage events.

Fidyah carried out by the Barumun community is a tradition which, according to Islamic law, is a tradition that does not contradict as a whole based on the verses of the Qur'an and Sunnah, but in the case of Fidyah Fasting, although there are hadiths that state the existence of fidyah prayers and all other fard demands, it is a weak argument that in its application is not permitted or rather the law on Fidyah Prayers is Makruh. And based on this, the author concludes that as long as the intention of the mushibah expert is only to issue fidyah for fasting, then this action is not a makrooh action or an activity that is punished as a Mubah thing. This research confirms that the practice of Islamic law can experience theoretical and practical developments along with the development of the literacy construction of Muslim religiosity. However, this research has not examined the differences in Islamic legal thinking among religious leaders in the Barumun community regarding the application of fidyah upon death.

References

- Ahmad, Miftakhussyarif. (2023). Tinjauan Hukum Islam Terhadap Praktik Qada Shalat Oleh Anak Kepada Orang Tua (Studi Di Desa Srikaton Adiluwih Kabupaten Pringsewu). PhD Thesis, UIN Raden Intan Lampung. <http://repository.radenintan.ac.id/28963>
- Al-Asfahani, Qadhi Abu Syujak Ahmad bin Al-Husain bin Ahmad. (2018). *Matan Al-Ghayah Wa At-Taqrīb (Zakat – Puasa – Haji) Ter: Galih Maulana, Lc.* Jakarta Selatan: Rumah Fiqih Publishing
- Arifin, Zainal, Muhammad Aqsha, & Muhammad Fauzi Lubis. (2020). The Implementation of Fasting Fidyah According to Imam Syafi'i I In Paya Geli Village of Sunggal District Deli Serdang. *Dharmawangsa: International Journal of the Social Sciences, Education and Humanitis* 1 (2): 19–27
- Auda, Jasser. (2015). *Membumikan Hukum Islam Melalui Maqasid Syariah, terj Rosidin dan Ali abd el-Mun'im.* 15. Bandung: Mizan Pustaka

- Az-Zuhaili, Wahbah. (2011). *Fiqih Islam Wa Adillatuhu, Terj.* Jakarta: Gema Insani
- Departemen Agama Republik Indonesia. (2005). *Al-Qur'an Dan Terjemahan*. 5. Jakarta: Syamil Cipta Media
- Hakim, Lukman, & Ahmad Sunawari Long. (2021). The Tradition of Tulak Breuh as a Fidyah of Prayer in Aceh Besar Society: A Study of Law Theology. *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam* 5 (1). https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=Hakim%2C+L.%2C+%26+Long%2C+A.+S.+%282021%29.+The+tradition+of+tulak+breuh+as+a+fidyah+of+prayer+in+Aceh+Besar+Society%3A+A+study+of+law+theology.&btnG=
- Harahap, Rizka Khairani. (2013). Pondok Pesantren Syekh Muhammad Dahlan Aek Hayuara Di Sibuhuan Padang Lawas (1990-2013). PhD Thesis, UNIMED. <https://digilib.unimed.ac.id/id/eprint/17980/>
- Hasibuan, Rohyan; Hamdan. (2021). *Mengawal warisan ulama Padang Lawas*. Ayuri Media Karya. [//katalog.uinsyahada.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D12825%26keywords%3D](http://katalog.uinsyahada.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D12825%26keywords%3D)
- Hasibuan, Rohyan, and Hamdan Hasibuan. (2021). *Mengawal warisan ulama Padang Lawas*. Ayuri Media Karya. [//katalog.uinsyahada.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D12825%26keywords%3D](http://katalog.uinsyahada.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D12825%26keywords%3D)
- Hulaify, Akhmad, Zakiyah Zakiyah, & Syahrani Syahrani. (2017). Mekanisme Pembayaran Fidyah Dengan Emas Untuk Orang Yang Sudah Meninggal Di Desa Gambah Luar Kecamatan Kandangan. *Al-Iqtishadiyah: Ekonomi Syariah Dan Hukum Ekonomi Syariah* 3 (1): 25–35
- Lawas, Dewan Pimpinan Majelis Ulama Indonesia Kabupaten Padang. (2020). Materi Bimbingan Malim Kampung. Sibuhuan: Mesjid Agung Al-Munawwarah
- Longhofer, Wesley, and Daniel Winchester, eds. (2023). *Social Theory Re-Wired: New Connections to Classical and Contemporary Perspectives*. 3rd ed. New York: Routledge. <https://doi.org/10.4324/9781003320609>
- Nasution, Ismail. (2024). Fidyah Bagi orang yang meninggal Dunia
- Orrante, Johanna. (2008). "Religion Generates Individual and Social Control: Focusing On Values, Beliefs, Morals, Sex, and Marriage." *California Sociology Forum* 1 (1): 40–43
- Panduan Lengkap Membayar Fidyah Puasa: Cara, Niat, Takaran, Hingga Penyaluran. (2023). August 5, 2023. <https://baznas.banjarmasinkota.go.id/2021/05/panduan-lengkap-membayar-fidyah-puasa.html>
- Seff, Syaugi Mubarak, Badrian H, & Zulpa Makiah. (2016). Praktik Hiyal Di Bidang Fikih Ibadah, Muamalah Dan Hukum Keluarga Di Kabupaten Banjar Dan Hulu Sungai Utara (Studi Eksploratif Mengenai Motivasi, Bentuk Dan Tata Cara). *Tashwir*, June. <https://idr.uin-antasari.ac.id/5108/>

- Siregar, Dedi Iskandar. (2020). Horja Godang Dalam Pernikahan Adat Tapanuli Selatan Menurut Ulama Paluta (Studi Kasus Di Kec. Ujung Batu Kab. Padang Lawas Utara)." PhD Thesis, Universitas Islam Negeri Sumatera Utara Medan. <http://repository.uinsu.ac.id/id/eprint/11728>
- Sofwan, Nurkholis. (2018). Living Hadis: Studi Atas Fenomena Tradisi Fidyah Salat Dan Puasa Bagi Orang Meninggal Di Indramayu. Thesis, Jakarta: Universitas Islam Negeri Syarif Hidayatullah Jakarta
- Yasid, Abu. (2010). Paradigma Tradisionalisme Dan Rasionalisme Hukum Dalam Perspektif Filsafat Ilmu." *Jurnal Hukum IUS QUIA IUSTUM* 17 (4): 589–614. <https://doi.org/10.20885/iustum.vol17.iss4.art5>