

The Existence of the Nature of Science in the View of Ontological Studies in the Context of Islamic Family Law

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ABSTRACT

The existence of the essence of knowledge is a human endeavor to explain various empirical phenomena occurring in this world. The aim is to obtain a true understanding of these phenomena. From an ontological perspective, knowledge is understood not only as an accumulation of information but also as an entity that has its own existence in a metaphysical context. This study highlights how the concept of knowledge has evolved from a traditional view that prioritizes objectivity to a more comprehensive understanding, including subjective and contextual dimensions in the formation of knowledge. This research paper aims to explore the existence of the essence of knowledge in ontological studies and its implications in Islamic Family Law. This research is a library research, and its nature is descriptive. Data collection was conducted using literature study techniques, using sources such as books, journals, and previous research related to the existence of the essence of knowledge in ontological studies and Islamic Family Law. The findings are presented descriptively and analyzed using deductive reasoning. In the context of Islamic Family Law, the understanding of knowledge's ontological essence plays a critical role in addressing complex legal issues, such as marital disputes, inheritance, and child custody. This study explores how the reinterpretation of knowledge as a dialectic between subject and object can offer new insights into the formulation of laws that are both maqāṣid-oriented (objective of Sharia) and responsive to contemporary societal needs. The results of this study show that the reinterpretation of the existence of knowledge as a result of the dialectic between subject and object offers new implications in understanding the boundaries, potential, and value of knowledge in modern life. Particularly in Islamic Family Law, this reinterpretation fosters a dynamic framework for addressing legal issues by integrating textual sources (nushūṣ) with contextual considerations. Therefore, this research opens new opportunities in the debate on the ontology of knowledge, especially regarding its role in the rapidly developing information era, and provides a fresh perspective on the adaptability and relevance of Islamic Family Law in a globalized and information-rich world.

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1. INTRODUCTION

Knowledge is a source that contains information and understanding to be used as a guide in solving problems and finding answers to questions about various matters. Allah SWT says in the Qur'an in Surah An-Nahl, verse 78:¹ "Allah brought you out from the wombs of your mothers while you knew nothing, and He made for you hearing, sight, and hearts that you might give thanks."²

Essentially, the existence of the essence of knowledge is rooted in a long history, parallel to the development of human knowledge. Since prehistoric times, humans have developed early forms of knowledge through observing nature, seeking patterns in natural events, and responding to basic life needs. The essence of knowledge encompasses historical, philosophical, and practical dimensions that form the basis of our understanding of science. Since ancient times, humans have had a natural drive to understand the world around them. Over time, this drive evolved into an organized system of knowledge, which we now call science.³

The development of knowledge is not only a matter of quality but also of quantity. The advancement of knowledge, which gives birth to technology, has led to new problems. Among these problems are issues related to the specification of knowledge, the collaboration of knowledge, and the application of knowledge. These issues are related to various complex dimensions of knowledge. On one hand, knowledge has contributed to human life, but on the other hand, knowledge, when it operates autonomously, can also pose a threat to humanity.⁴

Knowledge has always been the foundation for the development of human civilization. Through knowledge, humans can understand the world around them, improve their quality of life, and answer fundamental questions about existence. In the context of the philosophy of science, ontological studies of knowledge aim to understand the essence of knowledge, how it exists, and the role of the subject studying it.

This research paper will discuss the existence and essence of knowledge from the ontological perspective and its implications for the development of knowledge in the modern era. Based on the research conducted, this study differs from previous studies as it focuses more on the existence and essence of knowledge from an ontological perspective and its implications for the development of knowledge in the modern era.

In addition, this study extends the discussion by exploring the implications of ontological perspectives on knowledge for Islamic Family Law. The understanding of the existence and essence of knowledge provides a critical lens through which the foundational principles of Islamic Family Law can be re-examined and contextualized in modern society. This includes addressing evolving legal issues such as the

¹ Emil El Faisal Dkk, "*Buku Ajar Filsafat Ilmu*", (Palembang: Bening Media Publishing, 2021), h. 121

² Kementerian Agama RI, "*Al Qur'an Kemenag*", artikel diakses pada 08 Oktober 2024, dari <https://quran.kemenag.go.id/quran/per-ayat/surah/16?from=1&to=128>

³ Dian Cahyadi, "*Hakikat Ilmu: Sebuah Pengantar*", artikel diakses pada 08 Oktober 2024, dari <chrome-extension://kdpelmjpfafjppnhbloffcjpeomlnpah/https://eprints.unm.ac.id/34600/1/HAKIKAT%20ILMU%20-%20SEBUAH%20PENGANTAR.pdf>

⁴ Abu Umar, Hakeket Ilmu dan Ilmu Pengetahuan Dalam Prespektif Filsafat (Suatu Kajian Ontologis, Epistemologis, dan Aksiologis)". Artikel diakses pada 08 Oktober 2024, dari <file:///C:/Users/A%20s%20u%20s/Downloads/23-Article%20Text-303-1-10-20200325.pdf>

dynamics of marriage, divorce, inheritance, and child custody within the framework of *maqāṣid al-sharī‘ah* (the objectives of Sharia).

This integration highlights how ontological inquiries into knowledge can support the development of legal frameworks that are both rooted in Islamic traditions and responsive to contemporary societal changes, ensuring that Islamic Family Law remains relevant and effective in addressing the needs of Muslim families in the modern era.⁵

2. METHOD

This study is designed as library research, using various literary sources as data for the research. Library research or studies related to the thoughts of a figure, within a certain period, cultural conditions, and society at that time, is conducted with a methodological interpretive approach. The operational method consists of six steps: selecting the topic, exploration, determining the focus, collecting data, preparing the writing, and writing the article. The first step in writing this article is the selection of the topic, which is about the axiological perspective on the existence of the essence of knowledge.

In the context of Islamic Family Law, this research also explores the axiological dimension of knowledge, focusing on how the values embedded in Islamic teachings shape the understanding and application of family law. This study examines the role of values such as justice, equity, and compassion in determining the essence of family-related legal principles, including marriage, divorce, inheritance, and child custody.

The axiological perspective in this research offers a framework for evaluating the ethical dimensions of Islamic Family Law, highlighting how moral and spiritual values influence the formulation and interpretation of legal rulings. By exploring the axiological aspects of Islamic Family Law, this study provides insights into the deeper philosophical underpinnings of family laws in Islam and their relevance in addressing contemporary familial issues.⁶

3. RESULTS AND DISCUSSION

a. The Essence of Knowledge

When discussing the essence, what comes to mind is the central issue that includes everything related to the fundamental nature of what is to be known and solved. The essence is the core or fundamental reality of something.⁷ The term knowledge comes from the Arabic "alima," meaning "to know." In Arabic, the term knowledge (*ilm*) can refer to *ma'rifah* (knowledge), *fiqh* (understanding), *hikmah* (wisdom), and *syu'ur* (feeling).⁸ In the Indonesian dictionary, knowledge is defined as all knowledge that contains answers and solutions to questions in a particular

⁵ A Abdillah, "Aspek Ontologi dan Kosmologi Dalam Ajaran Tasawuf Martabat Tujuh Shaykh Abdul Muhyi Pamijahan," *ISLAM NUSANTARA: Journal for the Study of ...*, no. Query date: 2024-10-09 08:11:21 (2023), <https://journal.unusia.ac.id/index.php/ISLAMNUSANTARA/article/view/689>.

⁶ AN Harahap, "AKSIOLOGI ILMU DALAM PERSPEKTIF ISLAM DAN BARAT," *Journal Of Social Research*, no. Query date: 2024-10-09 08:11:21 (2022), <https://ijsr.internationaljournallabs.com/index.php/ijsr/article/view/143>.

⁷ Emil El Faisal Dkk, "Buku Ajar Filsafat Ilmu", h. 104

⁸ S Sakirman, "Metodologi Qiyas Dalam Istinbathukum Islam." *YUDISIA: Jurnal Pemikiran Hukum dan Hukum ...*, no. Query date: 2023-08-24 21:33:18 (2018), <http://journal.iainkudus.ac.id/index.php/Yudisia/article/download/3672/2558>.

field, organized systematically according to methods that can be used to explain specific phenomena in that field of knowledge.⁹

According to Koento Wibisono, the essence of knowledge involves ontological beliefs that must be chosen by the scholar in answering questions, so that the understanding of the essence of knowledge becomes the primary foundation for all knowledge, containing answers to questions such as: what is knowledge, what is its material, how to search for it, and what its value is.¹⁰

b. Ontology of Knowledge

Ontologically, the study of knowledge addresses the nature of the reality of what exists. Ontology is one branch of philosophy that seeks to find the essence of what exists. The objects of study in philosophy are the physical world, humans, and God. In the context of Islamic Family Law, ontological inquiries help to understand the foundational principles that govern family relations in Islam, such as the nature of marriage, the roles of spouses, inheritance rights, and child custody.¹¹ Islamic Family Law not only addresses the material and social realities of human life but also incorporates metaphysical concepts derived from the divine will, emphasizing the spiritual and moral dimensions of family relations.

By exploring the ontology of family law, this study delves into how the essence of legal rulings is intertwined with the divine order, human existence, and social structures. It also examines the relationship between Shariah, which provides the moral framework for family law, and the lived realities of Muslim families in a modern context. The application of ontological analysis allows for a better understanding of the evolving nature of family law in Islam and its role in guiding individuals toward a harmonious and just family life in accordance with divine principles.¹²

c. The Basis of Ontology of Knowledge

Ontology of knowledge is based on the question of what is the subject of knowledge or what knowledge aims to discover. Knowledge focuses on empirical phenomena and limits itself to empirical events. The study of knowledge concerns all aspects of human life that can be observed by the senses.

In the context of Islamic Family Law, the ontology of knowledge plays a crucial role in understanding how legal principles are derived and applied to familial issues. Islamic Family Law, while rooted in divine revelation and classical jurisprudence, also engages with empirical and social realities. The application of ontological perspectives in family law allows for a deeper understanding of how legal rulings regarding marriage, divorce, inheritance, and child custody are formed and how they intersect with the lived experiences of individuals and families.

The ontology of knowledge in Islamic Family Law addresses not only the textual foundations (*nushūṣ*) but also how these laws are perceived, understood, and enacted within the sensory experiences of society. By considering both objective legal principles and subjective interpretations, this approach ensures that

⁹ Emil El Faisal Dkk, "*Buku Ajar Filsafat Ilmu*", p. 105

¹⁰ Emil El Faisal Dkk, "*Buku Ajar Filsafat Ilmu*", p. 106

¹¹ Sakiman Sakirman, "Contemporary Fiqh Methodology in the Theory of the Limitation of Dialectics Space and Time According to Muhammad Syahrur," *Hunafa: Jurnal Studia Islamika* 14, no. 2 (31 Desember 2017): 301–26, <https://doi.org/10.24239/jsi.v14i2.484.301-326>.

¹² Abdul Khobir, "*Filsafat Pendidikan Islam : Landasan Teoritis dan Praktis*", (Pekalongan: Stain Pekalongan Press, 2009), p.17-18

Islamic Family Law remains relevant and responsive to contemporary familial issues while preserving its core values rooted in Sharia.¹³

d. Emergence of Ontology Term and Its Thinkers

The term ontology emerged in the mid-17th century. It was introduced by Goclenius in 1636 and used by Clauberg, Micraelius, and Du Hamel in the 17th century. The development of this term marked the beginning of a more systematic study of being and existence, providing a framework for exploring the nature of reality, including knowledge and its relationship to human understanding.

In the context of Islamic Family Law, the ontological exploration of knowledge plays a significant role in addressing the evolving nature of family relations in contemporary societies.¹⁴ The introduction of ontology as a field of study in the 17th century coincided with the challenges faced by Islamic jurisprudence (fiqh) in adapting to modern issues such as marriage contracts, divorce, inheritance, and the protection of family rights in a rapidly changing world.

This ontological approach encourages the examination of the essence of family law principles and their application in light of both traditional Islamic sources and modern societal realities. The development of ontological perspectives helps illuminate the fundamental nature of family law in Islam, ensuring its relevance and adaptability in guiding Muslim families through complex issues in the modern era.¹⁵

e. Ontology and Change in the Modern Era

In the modern era, ontology has developed into a more complex theory, discussing the nature and reality related to information, systems, and life, including digital and multidimensional realities. This development has also influenced various fields, including Islamic Family Law, where the complexity of modern realities necessitates a deeper ontological understanding.

In the context of Islamic Family Law, the modern ontological approach provides a framework for analyzing contemporary issues such as digital marriages, virtual inheritance disputes, and the implications of online communication on familial relationships. The integration of multidimensional realities into legal analysis ensures that Islamic Family Law remains adaptive to the challenges posed by technological advancements and globalization.

By exploring the essence and existence of knowledge within these digital and multidimensional contexts, Islamic Family Law can address new realities while maintaining its foundational principles rooted in Islamic teachings. This approach strengthens the relevance of Islamic Family Law in guiding Muslim families through the complexities of modern life.¹⁶

¹³ Musa Asy'ari, *Filsafat Islam: Sunah Nabi dalam Berfikir*, (Yogyakarta: Lesfi, 1999), p. 36

¹⁴ Sakirman Sakirman, Yulia Rizki Amanda, dan Le Thi Thao, "Effectiveness of Marriage Age Limit According to Law Number 16 of 2019 in East Lampung," *MILRev: Metro Islamic Law Review* 1, no. 2 (27 Desember 2022): 164–75, <https://doi.org/10.32332/milrev.v1i2.6206>.

¹⁵ Muzzam, "Hakikat Ilmu", artikel diakses pada 08 Oktober 2024, dari <https://muzzam.wordpress.com/2013/09/28/makalah-hakikat-ilmu/>

¹⁶ Rosita Dongoran dkk, "Mengurai Jalinan Konsep: *Ontologi Filsafat Ilmu dalam Dinamika Teori dan Praktik*", Artikel diakses pada 08 Oktober 2024, dari <https://ejournal.warunayama.org/index.php/causa/article/view/4253>

4. CONCLUSION

In conclusion, ontology studies the objects of knowledge, its manifestation, and its relation to human perception, leading to the production of knowledge. Ontology is one of the oldest fields of philosophical inquiry, originating from the Greek term for the theory of existence. Ontology discusses everything that exists and its fundamental nature. In the context of Islamic Family Law, the ontological study of knowledge provides a foundational framework for understanding the essence of legal norms and their application in various familial contexts. By examining the nature of knowledge and its relation to human perception, ontology facilitates the exploration of how legal principles, derived from both divine revelation and human reasoning, are interpreted and implemented in addressing marital, inheritance, and other family-related issues. This approach ensures that Islamic Family Law remains dynamic and adaptive to contemporary challenges while staying rooted in its ontological and epistemological foundations. It bridges the gap between textual sources and the realities of human experience, contributing to the development of legal frameworks that are both maqāṣid-oriented (aligned with the objectives of Sharia) and contextually relevant.

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