Science and Religion as an Instrumental Reality on Legal Policy

Ali Romon[1], Dini Dewi Herniati[2]

Corresponding Author
Ali Romon, Doctoral Program in Law, Faculty of Law, Islamic University of Bandung
Email: romonali@yahoo.com

Abstract
In the history of human thought, the relationship between science and religion has often been marked by tension and contradiction. Science, with its empirical and rational approach, seeks to understand the universe through methods of observation, experimentation, and logical deduction. In contrast, religion is based on revelation and dogma accepted by the people as absolute truths that regulate the moral, social, and spiritual aspects of life. This study aims to discuss the impact of differences in scientific and religious views on reality on legal policies in plural societies; What are the criteria for the validity of knowledge in the formulation of legal policies in plural societies; and How are legal considerations for the pragmatic goals of science and the moral values of religion in public ethics issues. This study was conducted using the Normative Juridical method. The research results found that the conflict between the empirical scientific approach and the spiritual-based religious values not only creates a dilemma at the theoretical level, but also has an impact on public policy and regulations that regulate social life in practice. This tension raises philosophical questions about how law can act as an effective bridge, combining objective scientific evidence with moral values held by society. In the context of law, it is important to understand that science and religion do not have to be two poles that exclude each other. Law in a pluralistic society should adopt a balanced and inclusive approach by paying attention to the principles of justice and public welfare. The overlapping consensus approach, as proposed by John Rawls, offers a framework that can be the basis for formulating policies that can accommodate the interests of various groups with different beliefs. In practice, this means that law can be pragmatic to meet the demands of science, while still maintaining an ethical foundation that is in accordance with religious norms. The suggestion in this study is that there should be criticism of this approach, perhaps highlighting the technical challenges in formulating policies that can satisfy both opposing views so that the application of the principle of balance that recognizes the validity of science and respects religious beliefs provides an opportunity for the law to not only be a firm rule, but also a reflection of social justice. Thus, a plural legal system must be able to accommodate this dynamic, ensuring that the resulting policy is not only a pragmatic response to technological advances, but also pays attention to the moral and ethical values that underlie social harmony in making a legal policy.

Keyword:
Science, Religion, Instrument, Legal Policy

1. INTRODUCTION

In the history of human thought, the relationship between science and religion has often been marked by tension and contradiction. Science, with its empirical and rational approach, seeks to understand the universe through methods of observation, experimentation, and logical deduction. In contrast, religion is based on revelation and dogma accepted by the people as absolute truths that regulate the moral, social, and spiritual aspects of life. This conflict is not merely a difference in approach, but is a deep philosophical issue that includes aspects of ontology, epistemology, and axiology, all three of which have implications in the realm of law and public policy. This is where the urgency of this research lies, which aims to deeply analyze

the conflict between science and religion through these three perspectives, especially in the context of legal developments influenced by both realms of thought.
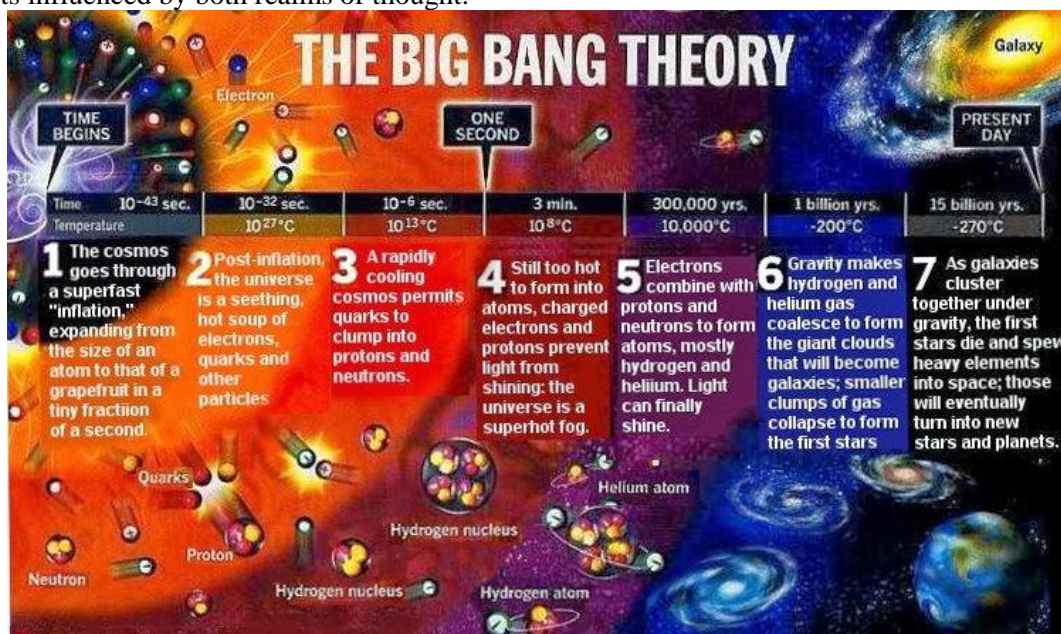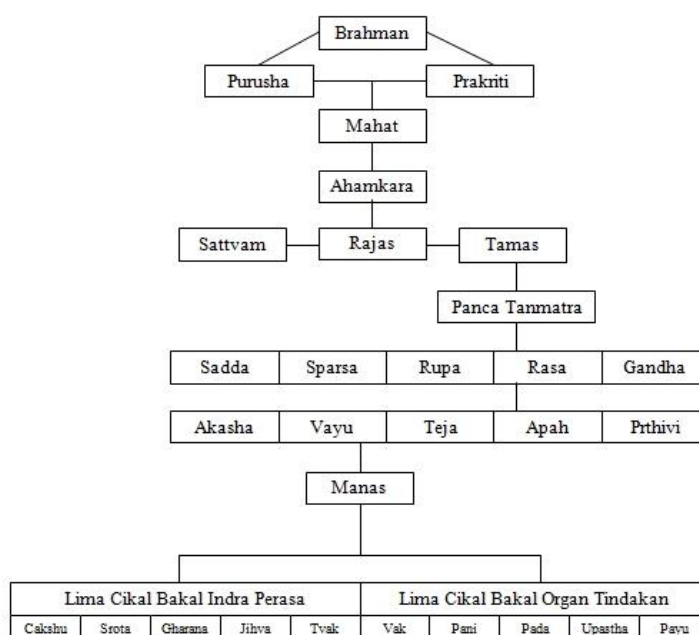
Picture 1. The formation and development of the universe occurs because prakriti is influenced by its active element (rajas) so that it expands and creates the universe. (Formation of the Universe according to Hindu Teachings)

Ontologically, science and religion have opposing views on the nature of reality. The ontology of science is based on the assumption that reality is something that can be measured and understood through the laws of nature, while religion believes that there are spiritual and metaphysical dimensions that transcend physical reality. This ontological conception has serious implications for law, especially when it comes to formulating policies that are based on scientific evidence but still respect the religious values of society. For example, debates on bioethical issues such as abortion, euthanasia, and genetic engineering often lie at the intersection of scientific principles and religious beliefs. In this case, law serves as an arena where these two

ontological perspectives interact and often clash, demanding a critical analysis that is able to consider both without ignoring the principle of justice. In terms of epistemology, science and religion also show tensions that are no less significant. Science bases its knowledge on empirical methods that are verifiable and falsifiable, which means that a theory is considered valid only if its truth can be tested through empirical data. In contrast, religion obtains its truth through revelation or holy books, which cannot be measured by empirical methods. In the context of law, this difference in epistemology raises the question of how valid knowledge is determined in making policies or laws. On the one hand, the law must consider scientific evidence as a basis for decision-making, but on the other hand, the law must also respect religious beliefs that are believed by society as a source of absolute truth. This epistemological conflict demands a wise and balanced legal approach, especially in a pluralistic society like Indonesia, where science and religion have equally strong positions in shaping society's outlook on life. Meanwhile, in terms of axiology, the differences in values promoted by science and religion also create challenges for the law. Science is often considered neutral and value-free, with the main goal of producing true knowledge without regard to the moral or ethical implications of that knowledge. On the other hand, religion always contains moral and ethical values that serve as guidelines for its adherents. This difference poses a major challenge for the law in integrating scientific and religious values into a just and humane legal system. For example, in environmental issues, science may support the exploitation of natural resources for economic gain, but religion emphasizes the importance of preserving nature as a mandate from god. This axiological integration is essential in the legal system, especially in Indonesia, where the law must be able to protect scientific interests without ignoring the moral and religious norms upheld by society. The issue of science and religion has long been a central debate in philosophy, with the two often having different understandings of reality, knowledge, and value. In the Hindu philosophical tradition, particularly through the teachings of Vedanta and Samkhya, we find a foundation of understanding that is closely related to the concepts of ontology, epistemology, and axiology. This tradition provides a framework for analyzing the tension between science and religion by considering both spiritual and material aspects.

In Hindu philosophy, ontology or the understanding of the nature of reality is often centered on the concept of Brahman, which is considered the highest reality and the source of all that exists. According to Shankaracharya, an Advaita Vedanta philosopher, Brahman is an entity that is inseparable from spiritual reality, and the material world is a manifestation of maya (illusion) that has a false existence. In this regard, Hindu philosophy sees a spiritual dimension behind physical reality, which cannot be fully explained by the empirical methods used in science. This perspective suggests that reality, according to religious views, is not limited to things that can be observed or measured, but includes dimensions that go beyond human rational capacity. Science, on the other hand, bases reality on something observable and explainable through natural laws, which often conflicts with religious views that see the world as a manifestation of a transcendent power. Western philosophers such as David Hume also criticized the idea of transcendent reality, arguing that all that exists is phenomena that can be observed and proven through empirical experience. Hume's skeptical perspective on non-physical reality reflects a materialistic scientific viewpoint, in contrast to religious views that acknowledge the existence of a transcendental realm. This ontological tension has implications for legal and social policy, especially in countries that hold strong religious values. In Hindu philosophy, for example, the concepts of karma and reincarnation have profound implications for understanding social and legal responsibility. However, from a scientific perspective, these concepts are difficult to prove and are therefore often ignored in legal decision-making. In this regard, the ontological differences between science and religion create a dilemma for legal systems that must consider both perspectives in formulating policies that reflect justice. In Hindu philosophy, knowledge is acquired through three main paths, namely *pratyaksha* (direct observation), *anumana* (reasoning), and *shabda* (revelation or authority of scriptures). This view suggests that science has value, but is not sufficient to explain all aspects of reality. Knowledge derived from scriptures (such as *the Vedas*) is considered the highest knowledge that transcends human empirical capabilities. According to *Swami Vivekananda*, spiritual knowledge gained through meditation and revelation provides a deeper understanding of human existence than knowledge gained through science.

In contrast, modern science relies on empirical methods as the basis of knowledge, where the validity of a claim is determined based on its ability to be tested and verified through experiments. Philosopher Immanuel Kant, in his *Critique of Pure Reason*, also stated that sensory experience and reason are the only valid sources of knowledge, so that things beyond the reach of empirical experience cannot be considered

valid knowledge. This separation emphasizes the difference between the scientific approach which is rational-empirical and the religious approach which relies on revelation as authority. These epistemological differences become a source of conflict in public policy and legal systems, especially in the context of religious pluralism where legal systems must take into account scientific knowledge while recognizing the authority of scripture for religious communities. In this case, the clash between science and religion in epistemology creates challenges in determining legitimate sources of knowledge in policy making, especially when ethical issues such as abortion, euthanasia, or genetic research are debated in societies with strong religious beliefs. From an axiological perspective, science and religion have different views on the purpose and value of knowledge itself. In the scientific view, knowledge is value-free and neutral, aiming to achieve an objective understanding of the world. Scientific knowledge is often seen as an instrument for achieving progress and improving the quality of human life without considering certain moral values. In contrast, in Hindu philosophy, knowledge is oriented towards a higher spiritual goal, namely moksha or the liberation of the soul from the cycle of samsara (rebirth). Knowledge that does not lead to the liberation of the soul is considered morally and spiritually useless. For example, Mahatma Gandhi, a prominent Hindu figure, often emphasized the importance of ahimsa (non-violence) as the highest value in all actions, including science. For Gandhi, science that is not oriented towards moral and spiritual goals is dangerous. This perspective is in contrast to the more pragmatic view of science, where science can be used for any purpose as long as it produces beneficial results, even if the impact is morally or spiritually detrimental to humans.

In the legal context, this axiological tension is seen in issues related to the ethics of scientific research and human rights. In the case of genetic engineering or cloning, for example, the law must consider not only the scientific benefits but also ethical and spiritual values that may conflict with the principles of scientific pragmatism. Gandhi's view that science must be in line with moral values underscores the need to consider spiritual goals in the application of science, especially when it concerns policies that have broad impacts on society.

Formulation of The Problem
With Problem Formulation in study this including :
1. How Do Differences in Science and Religion's Views of Reality Impact Legal Policy in Plural Societies?
2. What are the Criteria for the Validity of Knowledge in the Formulation of Legal Policy in a Plural Society?
3. How are Legal Considerations of the Pragmatic Goals of Science and the Moral Values of Religion in Public Ethics Issues?

Benefits of Research
1. Academic Benefits
   Academic benefits are a requirement in completing educational assignments at the Islamic University of Bandung and the results of this study can add to the literature of Doctoral Law Study Program Students, Faculty of Law, Islamic University of Bandung.
2. Theoretical Benefits
   The theoretical benefit is to provide a contribution of thought or as a basis and reference for subsequent research and improving the quality of knowledge.

2. RESEARCH METHODOLOGY
1. Writing Nature
   This writing uses descriptive research. Descriptive writing aims to accurately describe the characteristics of an individual, condition, symptom or certain group or to determine the spread of a symptom or to determine whether or not there is a relationship between one symptom and another in society.
2. Writing Type
   This type of writing uses a normative legal approach or this library is a writing that examines document studies, namely using various secondary data such as laws and regulations, court decisions, legal theories, and can be in the form of opinions of scholars.

3. Method of collecting data.

   The data collection technique in this writing is by using the Library Writing method . *Research*) Library technique is "Bibliography writing carried out by reading, reviewing and recording various literature or reading materials that are in accordance with the topic, then filtered and poured into a theoretical framework of thought".

4. Data Types.

   The author in this study uses Secondary Data , namely "data obtained or collected by people conducting research from existing sources". Secondary data is in the form of books, journals, encyclopedias, magazines, papers, articles and others that are relevant to the problem regarding the author's research title.

5. Data analysis.

   In the process of analyzing data in this study, qualitative analysis was used , which is a method of analyzing data sourced from legal materials based on concepts, theories, laws and regulations, and expert opinions and the research's own views.

3. RESULT AND DISCUSSION

The Impact of Differences in Scientific and Religious Views on Reality on Legal Policy in Plural Societies

Ontological issues in philosophy deal with fundamental questions about the nature of existence or reality. In the context of the differences between science and religion, ontology refers to how these two fields view the nature of the universe, the source of reality, and the origin of life. Science, based on empirical principles, sees the universe as an entity that can be measured and explained by natural laws. Religion, in contrast, views the universe as the creation of a transcendent force that governs reality, with values and purposes that go beyond material explanation. This difference presents significant challenges in public policy and legal systems, especially in plural societies that must take into account both scientific and religious views in regulating social life. From a scientific perspective, reality in the universe is explained by the laws of physics and scientific theories that can be tested and measured, such as the Big Bang theory which states that the universe began with a big explosion that created space, time, and matter. Proponents of this view, such as cosmologist stephen hawking, state that "The universe does not need a creator." According to Hawking, the laws of physics are sufficient to explain the origin of the universe without the need for a transcendental entity or creator. This view supports a secular approach to public policy, where laws and policies are based on empirical data and science, rather than religious beliefs. In contrast, religions offer different views on the origin and nature of reality. In Hindu philosophy, for example, the universe is considered a manifestation of Brahman, which is the ultimate reality and the source of all that exists. According to Advaita Vedanta philosophy, "B *rahman satyam, jagan mithya, jivo brahmaiva na aparah* " which means, "Brahman is the only truth; the world is an illusion; and there is no difference between the individual soul and Brahman." This suggests that the material world has no real essence and is merely a temporary appearance or illusion (maya). True reality is Brahman which cannot be explained by empirical laws. This perspective emphasizes a spiritual dimension beyond observable physical reality, which religions say cannot be fully explained by scientific methods. When we consider how these differences affect public policy, particularly in pluralistic societies, there are several aspects to consider:

a. Implications for Education and Knowledge Policy

   Public policy, especially in the education system, must accommodate the differences in views between science and religion regarding the origins of life and the universe. In many countries, the educational curriculum has become a battleground over whether scientific theories such as evolution and the Big Bang should be taught without including religious views. In pluralistic societies, this policy challenge arises when some people want education to reflect religious views, while others support a science-based approach. For example, in the United States, there has been a long debate over the teaching of the theory of evolution in schools. The US Supreme Court in *Edwards v. Aguillard* (1987) held that including religious views of creation in the school curriculum violated the US Constitution because it violated the principle of separation of church and state. This ruling reflected a secular approach that places science as the basis of knowledge in public education policy.

b. Impact on Environmental and Conservation Policy

   The ontological differences between science and religion also influence environmental and

conservation policies. Science teaches that nature is a resource that must be managed wisely for sustainability, based on the principles of ecology and sustainability. However, religious views of nature often see it as God's creation that has intrinsic value and must be respected and protected. In Hindu philosophy, for example, nature is part of divine creation and has a sacred position, so that environmental destruction is considered an act that is not in accordance with spiritual values. This view is supported by Gandhi, who stated that "Earth has enough for every man's need, but not for every man's greed." This quote demonstrates a view that emphasizes respect for nature and an awareness of the limitations of resources. Environmental policies based on this religious view tend to emphasize protecting nature as a divine trust, rather than simply as a resource to be exploited. In plural societies, successful environmental policies often combine scientific insights with ethical and religious approaches to gain broad support from diverse communities.

c. Consequences for Health Law Policy

In health policy, ontological differences between science and religion also influence views on complex medical issues, such as abortion, euthanasia, and the use of biotechnology. Science, based on empirical principles, views human health as an aspect that can be improved through technology and medical innovation, without considering the immeasurable spiritual or moral aspects. However, religion often emphasizes that life is sacred and that only God has the right to determine the beginning and end of a person's life. For example, Hindu philosophy views life as a continuous cycle, where death is not the end but rather a transition to the next life. This view gives rise to a cautious attitude towards medical practices that might affect this cycle, such as euthanasia or abortion. In a pluralistic society, legal policy on these issues faces the challenge of choosing between scientific approaches that might support such medical choices and religious views that see them as violating the principle of the sanctity of life. *Science without religion is lame, religion without science is blind.* -------Albert Einstein. Einstein's opinion is often quoted to illustrate that science and religion actually complement each other. However, in practical reality, public policy in plural societies still finds it difficult to combine the two because of the empirical-based approach of science and the transcendental nature of religion. Legal policy in plural societies needs to balance these two views so that the law can be accepted by all parties.

d. Ethical Dilemmas and the Implementation of Laws Representing Both Views

In a pluralistic society, the law faces a dilemma when it must establish regulations that encompass both scientific and religious views. For example, laws regarding organ donation or organ transplantation may be viewed as a scientific effort to save lives, but some religions have views that oppose medical intervention on the human body after death. In the Hindu context, the body is the abode of the soul and is treated with respect, even after death. This view gives rise to conservative attitudes towards medical procedures involving the human body. In Indonesia, for example, laws concerning health and the environment often attempt to reflect the diverse views of society, where science and religion have a large influence. Making policies that accommodate these different views is a major challenge that requires a deep understanding of both perspectives. In formulating legal policies in a pluralistic society, it is important for policymakers to understand that the ontological differences between science and religion do not have to be a barrier, but can instead be a basis for building inclusive laws. By recognizing that science provides a material and empirical view while religion provides a spiritual and transcendental view, laws can be formulated with an approach that accommodates both.

Criteria for the Validity of Knowledge in Legal Policy Formulation in Plural Societies

In the formulation of legal policies, the criteria for the validity of knowledge become an important issue, especially in a pluralistic society where science that relies on empirical evidence must confront religion that refers to revelation and spiritual beliefs. These validity criteria are closely related to the question of what can be considered a legitimate and acceptable source of knowledge in the formulation of policies that bind the public. In this context, science and religion have different standards for measuring truth, and these differences have a direct impact on how the law should be established and implemented.

a. The Perspective of Empiricism and Verification Science

Science is based on the principle of empiricism, where knowledge is considered valid if it can be tested, verified, and falsified. The scientific process involves collecting empirical data through

observation and experimentation, which is then analyzed to reach rational conclusions. Karl Popper, a philosopher of science, put forward the concept of falsification as a criterion for separating scientific knowledge from non-scientific knowledge. According to Popper, "a theory can only be considered scientific if it allows for a test that can prove it to be false." This shows that science relies on verifiable evidence as the basis for determining truth. This empirical approach is the mainstay of policy making in many modern countries, where decisions are based on objective and testable data. A concrete example is in health policy, where regulations regarding the use of drugs or medical procedures must be supported by scientific evidence that can be tested and verified to ensure their safety and effectiveness. Science provides a neutral and systematic framework for validating knowledge, and this is considered essential in public policy that aims to protect the public interest in a rational and objective manner.

b. Religious Perspectives on Revelation and Spiritual Authority

In contrast, religions acquire knowledge through revelation and the teachings of scriptures, which are considered to be sources of absolute truth that do not require empirical testing. In the traditions of the great religions, revelation or the authority of scriptures has a high status and cannot be questioned in the same way as scientific knowledge. In Hindu philosophy, for example, the Vedas are considered the highest source of knowledge that provide moral and spiritual guidance for believers. Swami Vivekananda stated that "spiritual knowledge can only be achieved through direct experience and revelation, not through empirical methods." This view suggests that religion has a different standard of truth from science, which is based on faith and spiritual experience which are believed to be the highest source of truth. In the context of public policy, this perspective often arises in issues related to morality and ethics, such as family law, abortion, and euthanasia. Many societies still rely on religious teachings as the primary guide in these issues, because religion provides a strong moral foundation that is independent of empirical evidence. In pluralistic societies, policies that reflect these spiritual values are often desired by groups for whom religion is the primary foundation in their lives.

c. Integrating Empiricism and Revelation in Public Policy Challenges and Solutions

Given the fundamental differences between the validity criteria in science and religion, the main challenge in policy making in a pluralistic society is to find a balance that is acceptable to all parties. Public policy needs to reflect the need for verifiable empirical data to ensure rational decisions, but it must also respect the spiritual beliefs held by the community. In this regard, a pragmatic approach that recognizes the role of science and religion as complementary sources of knowledge can be a solution. One solution is to use a multicriteria approach that allows public policy to consider both empirical aspects and religious values. For example, in education policy, the science curriculum can be taught based on empirical evidence, while moral and spiritual values can be introduced through religious education. This approach allows both types of knowledge to complement each other, while maintaining scientific objectivity and sensitivity to religious values.

d. Criteria for Legal Validity in a Plural Society Social Agreement as a Foundation

In countries with diverse populations, the criterion of knowledge validity in legal policy making is often based on the principle of social consensus, whereby society collectively agrees on rules that reflect scientific and religious views in equal measure. John Rawls, a political philosopher, proposed the concept of "overlapping consensus," whereby diverse societies can reach consensus on basic values, despite their differing worldviews. In Rawls' view, "overlapping consensus" allows individuals and groups with different beliefs to support the same principles in public policy. This principle can be applied in plural societies, where legal policies are designed to meet the needs of scientific rationality and shared religious morality. For example, in health policy, procedures involving complex medical decision-making can take into account both empirical and religious views by giving patients choices based on their beliefs.

Legal Considerations on the Pragmatic Goals of Science and the Moral Values of Religion in Public Ethics Issues

In issues related to ethics and public welfare, law has an important role in balancing the pragmatic goals of science and the moral and spiritual values upheld by religion. Law in a pluralistic society must be able to formulate policies that are not only effective and practically beneficial, but also take into account the ethical norms held by various religious groups. These differences in values and goals often lead to conflict,

especially when science presents solutions that are considered inconsistent with the moral or spiritual values held by society.

a. Pragmatic Goals of Science Objective Benefits and Efficiency

From a scientific perspective, the application of knowledge has a pragmatic purpose to produce real benefits and optimal efficiency in people's lives. The principle of utilitarianism put forward by philosophers Jeremy Bentham and John Stuart Mill emphasizes that good actions or policies are those that produce "the greatest happiness for the greatest number." In other words, science is often seen as a tool to achieve welfare and welfare in the most efficient way. This approach reflects the pragmatic purpose of science that focuses on objective benefits, such as in health, technology, and environmental policies. *Utilitarianism holds that actions or behaviors are right insofar as they promote happiness or pleasure, and wrong as they tend to produce unhappiness or pain. — John Stuart Mill.* However, this pragmatic goal sometimes causes problems when facing issues that intersect with ethical norms or moral values that cannot be compromised by religion. For example, the use of genetic engineering or cloning technology can provide pragmatic benefits in the health sector, but conflict with certain religious views that see life as something sacred and should not be interfered with.

b. Moral and Spiritual Values of Religion Respect for Life and Moral Obligations

Religion has a different axiological goal than science. If science emphasizes efficiency and welfare, religion places moral and spiritual values as the main foundation in every action. In Hindu philosophy, for example, life is considered as part of a cycle of karma and reincarnation that should not be intervened carelessly. The principle of *ahimsa*, or non-violence, adopted by Mahatma Gandhi, teaches that all life is sacred and should be respected. This attitude underlies many Hindu teachings on environmental protection and humanity. *Ahimsa is the highest duty. Even if we cannot practice it in full, we must try to understand and respect its spirit. — Mahatma Gandhi.* This approach brings religion to the view that law should reflect respect for life and reject actions that can damage human dignity. In issues such as euthanasia, abortion, or genetic research, the moral values promoted by religion often place life as an uncompromising principle. Religion emphasizes that progress and efficiency should not sacrifice human values, even if the ultimate goal is welfare.

c. Legal Challenges in Aligning Pragmatic Goals and Moral Values

One of the main challenges for law in a plural society is how to align the pragmatic goals of science with the moral values espoused by religion. In public policy, especially in issues that intersect with morality and ethics, the law must consider whether policies based solely on pragmatic goals will be acceptable to a society that adheres to religious values. For example, in the case of euthanasia or the right to die, science can provide technology that allows individuals to end their lives with minimal pain. However, many religions, including Hinduism and Christianity, oppose this practice because they consider it a violation of the dignity of life bestowed by God. Philosopher Immanuel Kant, in his famous moral principles, stated that humans should be treated as ends, not as means. *Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never merely as a means. — Immanuel Kant.* Kant's opinion emphasizes that humans have inherent moral value and should not be used as a means to achieve pragmatic goals. In the legal context, this means that policies involving human life must consider the intrinsic value of life itself and not only be seen in terms of efficiency or welfare alone.

d. Balance-Based Legal Approach Seeking Common Ground between Pragmatism and Ethics

To face this dilemma, law in a plural society needs to adopt an approach that is able to bridge the pragmatic goals of science and the moral values of religion. One way is to apply the principle of balance, where the law recognizes the practical benefits of science but also sets limits that are in accordance with moral values. In this case, the theory of *overlapping consensus* put forward by John Rawls can be a reference, where overlapping consensus can be achieved by a society that has different moral views. *In a pluralistic society, overlapping consensus allows individuals and groups with different moral or philosophical views to agree on certain principles of justice that can govern public life. — John Rawls.* With this consensus principle, the law can formulate balanced policies, such as allowing certain medical practices with strict controls to protect moral values. In issues such as abortion, for example, some countries have enacted rules that allow the act under

certain conditions (such as a threat to the mother's health) while still respecting moral principles with strict restrictions.

In India, environmental protection laws often attempt to integrate scientific perspectives and traditional values. For example, the Forest Conservation Act in India not only focuses on scientific conservation efforts but also recognizes the rights of local communities who have spiritual values towards their forests. This shows that legal policies that take into account both science and religious moral values can create greater impact and be accepted by the community.

4. CONCLUSION

The conflict between empirical scientific approaches and spiritually based religious values not only creates a dilemma at the theoretical level, but also has implications for public policy and regulations that govern social life in practice. This tension raises philosophical questions about how law can act as an effective bridge, combining objective scientific evidence with the moral values held by society. In the legal context, it is important to understand that science and religion do not have to be mutually exclusive. Law in a plural society should adopt a balanced and inclusive approach by considering the principles of justice and public welfare. The overlapping consensus approach, as proposed by John Rawls, offers a framework that can be the basis for formulating policies that can accommodate the interests of various groups with different beliefs. In practice, this means that the law can be pragmatic to meet the demands of science, while still maintaining an ethical foundation that is in accordance with religious norms. Thus, the law functions not only as an instrument to enforce rules, but also as an entity that respects the diversity of values. In controversial issues such as abortion, euthanasia, and genetic engineering, the law needs to consider the moral perspective brought by religion to maintain human values in every decision taken. This is important in a plural society like Indonesia, where religious and cultural values play a major role in shaping the collective identity of society. Legal policies that are only based on science without considering spiritual values will be difficult for the wider community to accept. Critics of this approach may highlight the technical challenges in formulating policies that can satisfy both opposing views. However, the application of the principle of balance that recognizes the validity of science and respects religious beliefs provides an opportunity for the law to be not only a firm rule, but also a reflection of social justice. Thus, a pluralistic legal system must be able to accommodate this dynamic, ensuring that the resulting policies are not only pragmatic responses to technological advances, but also pay attention to the moral and ethical values that underlie social harmony.

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