

Science and Prophetic Law: Karl Popper's Falsification Principle and Three Worlds of Science

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Abstract

Kuntowijoyo has significantly influenced scholars in Indonesia, particularly in the realm of legal studies, through his concept of prophetic social science. This concept gave rise to Prophetic Law, a legal ideology that seeks to address societal issues by grounding legal principles in transcendental values. Prophetic Law emerges not just as a theoretical framework but as a practical ideology aimed at reforming and advancing legal science to solve contemporary problems. However, for Prophetic Law to be recognized as a valid and robust field of science, it must withstand rigorous testing, particularly through the process of falsification, as proposed by Karl Popper. This study aims to explore two critical aspects: first, the applicability of Popper's falsification theory to Prophetic Law, and second, the positioning and significance of Prophetic Law within Popper's three worlds of science. To investigate these aspects, a conceptual approach is employed, linking the principles of Prophetic Law with Popper's theories and delving into the philosophy of science to offer a comprehensive analysis. The study concludes that Popper's falsification principle is indeed relevant and necessary for testing the validity of Prophetic Law. Furthermore, in the context of Popper's three worlds of science, Prophetic Law currently resides in the second world, which is characterized by subjective ideas or what Popper refers to as "people's work." For Prophetic Law to evolve and become a universally accepted and applied legal framework, it must transition from the second world to the third world, where knowledge is objective and accessible to society at large.

Keywords: Prophetic Law, Falsification, Three Worlds of Science

INTRODUCTION

The history of the development of science shows that the relationship between science and religion (belief systems) is not always harmonious and even sometimes



contradictory. The antagonism between the two, as represented by each of their supporters, has influenced many people's lives for quite a long time. Even now, it is still often spoken.¹ This contradiction was first seen in all branches of science, both the *natural sciences* and the *social sciences*. But now, it is rarely heard that religion opposes the development of natural science or vice versa. Even so, the conflict between religion and the development of the social sciences is still felt as ongoing.²

Science, which is often considered a panacea, cannot solve all of life's problems.³ The glory days of science are considered to have ended (*the end of science*). Axiologically, science is no longer helpful and cannot solve problems in people's lives. Science is considered dominant in intervening in all sectors of life, but at the same time, science has given rise to various problems. In the realm of modernism, the transcendental perspective, with all its aspects, such as religion, ethics, and morals, is placed as a separate part of the unity of the development of modern civilization. Therefore, modern law has lost an essential element in the form of transcendental values in its development. This happened due to the way of thinking based on the worldly view taken care of by the emperor and the religion handed over to religious leaders.⁴

The epistemology of transcendental law is a necessity that must be developed to raise the dignity of law amid the current vortex of changes in the paradigm of science. Critical thinking provides a possible opportunity to reconstruct legal paradigms and dialogue with other scientific disciplines to provide mutual reinforcement. The common point is the spirit of developing the value of transcendence as human nature. Transcendental values are modern humans' savior to achieve life's main goal, namely happiness.⁵ Law as a transcendental order means

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

² Syamsudin.

³ Lukman Santoso, "Towards Religiosity-Based Legal Science: Critical-Constructive Prophetic Law on Positivism Paradigm," *Prophetic Law Review* 2, no. 2 (December 1, 2020): 221–42, <https://doi.org/10.20885/PLR.vol2.iss2.art6>.

⁴ Absori, *Pemikiran Hukum Profetik: Ragam Paradigma Menuju Hukum Berketubanan* (Solo: Media Ruas, 2018), 40, <https://books.google.co.id/books?id=1BijzwEACAAJ>.

⁵ Sugeng Wibowo, "Integration of Transcendental Legal Epistemology as a Paradigm of Indonesian Legal," *Legal Standing: Jurnal Ilmu Hukum* 1, no. 1 (August 2, 2017): 63, <https://doi.org/10.24269/lis.v1i1.570>.

assuming that law is understood as a system of rules built and arranged by the power of God Almighty, who created human reason and intuition.⁶

In this context, Syamsuddin described the current condition as the condition of *Kalatidha*, which is interpreted literally as the age of doubt, disability, destruction, anxiety, worry, and uncertainty.⁷ *Kalatidha* contains prophetic social criticism that describes difficult situations, chaos, many violations of law, moral violations, and increasingly greedy and greedy conditions of society. *Fiber Kalatidha* contains a picture of social reality, social criticism, moral education, and, at the same time, a philosophy of life.⁸

The epistemological impact of Western sciences has degraded the dignity of humanity (dehumanization). Modern man's problems cannot be solved by the teachings of modernism itself. Therefore, at the end of the 20th century, there was a revolution of thought (paradigm) from anthropocentric to *multiverse*. Some thinkers believe this pattern marks the birth of a new *Postmodern* era. *Multiverse* means that there is no centrist (center) and dominance towards the mastery of reality and the benchmark of truth. In other words, reality and truth are plural. This is the hallmark of the *Postmodern* era, namely the *multiverse*.⁹

Amid such conditions, Kuntowijoyo inspired many thinkers in Indonesia (including legal thinkers) with the idea of prophetic social science. His book, "Islam as a Science: Epistemology, Methodology, and Ethics," develops this idea. According to him, prophetic social science has three pillars, namely: *amar ma'ruf* (humanization), *nahi mungkar* (liberation), and *tu ' minuna billah* (transcendence).¹⁰ Kuntowijoyo's ideology is his response to the Western way of thinking. According to him,

⁶ Myaskur, "Implementation of Sustainable Prophetic Electoral Rights in the General Election Process," *Prophetic Law Review* 2, no. 1 (June 1, 2020), <https://doi.org/10.20885/PLR.vol2.iss1.art6>.

⁷ M. Syamsudin, "Berhukum Profetik Di Tengah Kalatidha" (Pidato Pengukuhan Guru Besar, Yogyakarta, Universitas Islam Indonesia, November 24, 2022), 2, https://www.uii.ac.id/wp-content/uploads/2022/11/M.Syamsudin_Pidato-Pengukuhan.

⁸ Syamsudin, "Berhukum Profetik Di Tengah Kalatidha."

⁹ Syamsudin, *Ilmu Hukum Profetik: Gagasan Awal, Landasan Kefilsafatan, Dan Kemungkinan Pengembangannya Di Era Postmodern*, 290.

¹⁰ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, 1st ed. (Jakarta: Ujung Berung, Bandung: Teraju, 2004), 99.

liberalism is only concerned with *Amar ma'ru^{f1}*, Marxism is concerned with *nahi mungkar*, and most religions are concerned with transcendence. Prophetic social science tries to combine the three, and one is not separated from the others.¹² In the context of Indonesia, prophetic values in the form of humanization, liberation, and transcendence are found in the values of Pancasila.¹³

Humanization, liberation, and transcendence became the three pillars of prophetic social science initiated by Kuntowijoyo. These three pillars will become the foundation for developing prophetic social science and its paradigmatic features. Kuntowijoyo emphasized that transcendence must be the basis of the other two elements. This shows Kuntowijoyo's attention to the significance of religion in the process of *theology building* in social sciences.¹⁴ The prophetic meaning itself, according to Dimiyati, can be defined as "An entity that strives to prepare and put itself to be able to read and accept the divine messages and obtain wisdom from them, then to implement them in real-life situations, to benefit itself, the society and the universe."¹⁵

Thinkers in Indonesia are trying to develop Kuntowijoyo based on their respective scientific bases. In the field of law, the idea of Prophetic Law emerged. Prophetic Law is a derivative of the development of prophetic social science, which Kuntowijoyo proposed. Critical-constructive prophetic law seeks to shift the existence of legal science towards the development of legal science based on transcendental religious values.¹⁶ As an idea, prophetic law, whose form is still not visible, even though it is a clump of prophetic social science that first existed,

¹¹ Fakhruddin al-Razi, *Kesucian Profetik: Sebuah Pleidoi*, ed. Ali Zainal Abidin, trans. Yusuf Anas, 1st ed. (Sadra Press, 2014).

¹² Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, 99.

¹³ Nehru Asyikin, "Legal Politics of Bureaucratic Reform in Really Good Governance According to Prophetical Law," *Legality: Jurnal Ilmiah Hukum* 28, no. 1 (March 30, 2020): 81–95, <https://doi.org/10.22219/ljih.v28i1.10393>.

¹⁴ Ellectrananda Anugerah Ash-shidiqqi, "Meneropong Ilmu Hukum Profetik: Penegakan Hukum Yang Berketuhanan," *Amnesti Jurnal Hukum* 2, no. 1 (February 24, 2020): 33–42, <https://doi.org/10.37729/amnesti.v2i1.701>.

¹⁵ Khudzaifah Dimiyati et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis," *Heliyon* 7, no. 8 (August 2021), <https://doi.org/10.1016/j.heliyon.2021.e07865>.

¹⁶ Santoso, "Towards Religiosity-Based Legal Science: Critical-Constructive Prophetic Law on Positivism Paradigm," 239.

requires refinement and analysis of its existence in science in general. This is important to ensure that the idea of prophetic law has an essential existence in the world of science, which, ultimately, can be a solution amid often problematic legal and scientific conditions.¹⁷

According to Syamsuddin, the spirit of Prophetic Law is based on the basic view that the law is a means and media (*wasilah*) to realize the values of justice and the benefit of society. The substance and essence of the law are reflected in the enforcement of the values of justice derived from the revelation and sunnah of the prophet. In the treasures of science and legal practice in Indonesia, the values of justice are emphasized in each head of the court decision, namely "For the sake of Justice Based on the Almighty God."¹⁸ To a certain extent, the developed modern legal science is an embodiment of the paradigm of positivism. Thus, the prophetic law that departs from the basis of religious transcendental values is present as the antithesis of the mainstream order.¹⁹

To prove that Prophetic Law is recognized for its validity and usefulness for the benefit of society, then the science of prophetic law must be tested for its truth through falsification. According to Karl Popper, falsification (testing errors) is essential when testing a hypothesis/theory. According to Karl Popper, there is no final objective theory because there will always be the possibility of the emergence of new theories that falsify theories that were previously considered correct (*tentative properties and probabilities*).²⁰

Karl Raimund Popper (1902-1994) was a great 20th-century philosopher from Vienna and England. Through his ideas of falsificationism, Popper sharply criticized the Vienna Circle with its positivism. Falsificationism through testability or feasibility compared to inductivists and positivists, Popper reconstructs the way of thinking

¹⁷ Artidjo Alkostar, *Metode Penelitian Hukum Profetik*, 1st ed. (Yogyakarta: FH UII Press, 2018).

¹⁸ M. Syamsudin, "Berharap Putusan Profetik Mahkamah Konstitusi," *hukumonline.com*, April 22, 2024, <https://www.hukumonline.com/berita/a/berharap-putusan-profetik-mahkamah-konstitusi-lt6625cd0c28624/>.

¹⁹ Santoso, "Towards Religiosity-Based Legal Science: Critical-Constructive Prophetic Law on Positivism Paradigm."

²⁰ Akhyar Yusuf Lubis, *Filsafat Ilmu: Klasik Hingga Kontemporer*, 1st ed. (Depok: Rajawali Pers, 2022), 160; Muhamad Erwin, *Filsafat Hukum: Refleksi Kritis Terhadap Hukum*, 1st ed., vol. 1 (Jakarta: Rajawali Pers, 2011).

from inductive to deductive through falsifiable tests and reality logic tests (testability) to be free from prejudice.²¹ Popper's criticism of falsificationism was directed at the positivistic ideas of Auguste Comte, especially at the positivists with the Vienna Circle. Empiricism-Logical Positivism tends towards anti-speculative, realistic, materialistic, critical, and skeptical attitudes. For empiricism, experience is a source of knowledge. In comparison, positivism makes positive science the culmination of human knowledge. Popper's falsificationism epistemology is considered to have a considerable service to religious sciences, theology, and Islamic thought that are closely related to metaphysics. Through conjecture and falsification, Popper offers a scientific method for Islamic theology and thought to prove its truth as a teaching and guidance for humanity. Through the two Popper methods above, meaning is expected from religious sciences such as Egyptian, Indian, Chinese, and Mesopotamian civilizations. Therefore, religious or metaphysical sciences must be placed in the context of their scholarship in order to be independent of dogma or doctrine.²²

The crux of Popper's philosophy of science is that although no theory can be confirmed empirically as absolutely and universally true, a theory can be falsified if one of its hypotheses can be demonstrated as false.²³ Science is indeed a form of knowledge, but it is distinct from other types of knowledge due to its reliance on systematic reasoning, empirical evidence, and methodological rigor. While expertise can encompass a wide range of information, beliefs, and experiences, science demands an explicitly structured approach to understanding the world. This approach involves generating hypotheses, conducting experiments or observations, and using logical reasoning to draw conclusions that are testable and falsifiable. The process is iterative, with theories constantly being refined or replaced based on new evidence.

²¹ Desi Erianti et al., "Epistemologi Falsifikasi Karl R Popper," *Innovative: Journal of Social Science Research* 3, no. 2 (June 2, 2023): 6799–6807, <https://doi.org/10.31004/innovative.v3i2.1161>.

²² Erianti et al.

²³ Emery James Hyslop-Margison, "Scientific Paradigms and Falsification: Kuhn, Popper, and Problems in Education Research," *Educational Policy* 24, no. 5 (September 2010): 815–31, <https://doi.org/10.1177/0895904809339166>.

However, not all knowledge adheres to these stringent criteria. For instance, Prophetic Law, as mentioned, represents a different category of expertise rooted in religious or spiritual beliefs. While it provides guidance and understanding for adherents, it is not derived from empirical testing or scientific methodologies. Instead, it is based on faith, revelation, and tradition, which are organized in a way that resonates with the spiritual and moral framework of a community. Thus, while both science and Prophetic Law provide valuable insights, they operate within different epistemological frameworks, each with its methods of validation and truth claims.

In addition, one of the important things to see is the position of prophetic law when viewed from the three worlds of science proposed by the philosopher Karl Popper. Is it in the first world, referred to as the physical world, or is it in the second world, the mental or psychological world, or the third world, which is the world of human thought products? In this article, the location and existence of prophetic law in the three worlds of Karl Popper's science are also indirectly related to the falsification process, as in Popper's famous theory. Departing from this background, this paper will review how Karl Popper's thoughts on Falsification and the Three Worlds of Science describe the idea of prophetic law. Specifically, this article will describe the relevance of Karl Popper's falsification theory to Prophetic Law and outline the position and existence of Prophetic Law in the three worlds of science according to Karl Popper.

METHODOLOGY

According to Karl Popper, this article used doctrinal legal research with a philosophical approach in describing and analyzing the discussion related to the science of prophetic law associated with falsification and the three worlds of science. The intellectual approach was carried out to explore and examine the ideas of jurists who initiated Prophetic Law associated with the theory of falsification and the three worlds of Karl Popper's science. This article will describe and analyze two research

questions: How relevant is Karl Popper's falsification theory to Prophetic Law? According to Karl Popper, what is the position and existence of Prophetic Law in the three worlds of science?

The data collection of this article was done through a literature study. The data used are secondary in document studies as the main instrument.²⁴ The data collected included various kinds of scientific literature in the form of textbooks containing *opinion juris* on the topics discussed, scientific journals, and expert opinions in the form of articles and opinions related to the philosophy of science, philosophy of law, falsification, the three worlds of science Karl Popper and prophetic law. This study used in-depth analysis with descriptive and prescriptive methods, namely providing reviews, analyses, and studies on falsification and the three worlds of Karl Popper's science that apply to prophetic law.

RESULTS AND DISCUSSION

Falsification Concerning Prophetic Law

Prophetic Law can be interpreted linguistically as a law oriented towards prophethood (prophetic mission).²⁵ Prophetic Law is a branch of Law that is built based on the Qur'an. The Qur'an generally contains information in *qauliyah* and *kauniyah* verses, which are then transformed, objectified, and formulated into basic assumptions for building theories, doctrines, principles, rules, and legal norms. This is intended so that Prophetic Law can coexist with legal science in general.²⁶ Building theories, doctrines, principles, rules, or norms of Prophetic Law still requires further and severe study and formulation.²⁷

²⁴ Shidarta, *Hukum Penalaran Dan Penalaran Hukum: Buku 1 Akar Filosofis*, 1st ed. (Yogyakarta: Genta Publishing, 2013), 28.

²⁵ Despan Heryansyah and Muhammad Hidayatullah, "The Problems of Law Enforcement and Ideas of Prophetic Paradigm in Indonesia," *Jambe Law Journal* 1, no. 1 (July 9, 2018): 91–114, <https://doi.org/10.22437/home.v1i1.2>.

²⁶ Syamsudin, *Ilmu Hukum Profetik: Gagasan Awal, Landasan Kefilsafatan, Dan Kemungkinan Pengembangannya Di Era Postmodern*, 208.

²⁷ Syamsudin, "Berhukum Profetik Di Tengah Kalatidha," 11.

The purpose of this transformation and objectification is based on the mission of Islamic teachings as *rahmatan lil 'alamin*. The construction of Prophetic Law is based on 3 (three) foundations of prophetic ethics, namely humanization (*amar makruf*), liberation (*nahi munkar*), and transcendence (*tukminuna billah*), all of which aim to improve the welfare of mankind (*baldatun thoyyibatun warobbun ghofur*) perfectly (*kaffah*).²⁸ Humanization cannot be fully understood without understanding the concept of transcendence (God) on which it is based (has created it).²⁹

The deals of law enforcement prophetic paradigm are the same as the ideals of progressive law enforcement. As Satjipto states, only progressive law does not have an offensive transcendence position as the basis for enforcement. Therefore, the basic orientation of enforcement is simply humanism as it developed in European liberation societies. Meanwhile, the prophetic paradigm, the orientation of humanization and liberation in law, must be based on transcendence so that law enforcement is not solely materially responsible but also immaterial responsible. The existence of transcendence in prophetic laws is fundamental. Its absence will make the law lose its humanization and liberation orientation and turn into European humanism, which separates science from religion based on value.³⁰

According to Jawahir Thontowi, the progression of social sciences, particularly legal sciences, towards developing a paradigmatic framework is fraught with complexities that are not easily surmountable through scientific and critical methodologies alone. The ambition to establish a paradigmatic way of thinking, which seeks to shift the foundations of these fields, encounters significant obstacles that stem from both personal and institutional approaches. On a personal level, individual scholars and academic groups often bring their own biases, perspectives, and priorities to the table, which can hinder the objective development of a new paradigm. Their commitment to existing frameworks or reluctance to embrace

²⁸ Syamsudin, *Ilmu Hukum Profetik: Gagasan Awal, Landasan Kefilsafatan, Dan Kemungkinan Pengembangannya Di Era Postmodern*, 101.

²⁹ Muhammad Nur, "Rekonstruksi Epistemologi Politik: dari Humanistik ke Profetik," *Asy-Syir'ab: Jurnal Ilmu Syari'ah dan Hukum* 48, no. 1 (June 2014): 131–59, <https://doi.org/10.14421/ajish.v48i1.83>.

³⁰ Heryansyah and Hidayatullah, "The Problems of Law Enforcement and Ideas of Prophetic Paradigm in Indonesia."

change can stifle innovative thinking.³¹ Institutionally, both state and non-state actors play a critical role in either supporting or obstructing this paradigmatic shift. State actors, through laws, regulations, and educational policies, may impose limitations on how legal sciences can evolve, often aligning them with the prevailing political or ideological interests. Non-state actors, such as religious institutions, NGOs, or international organizations, also exert influence, sometimes championing certain paradigms while resisting others. When the proposed paradigm is rooted in religious principles or carries a religious character, the challenges become even more pronounced. The intersection of religious beliefs with academic inquiry often raises questions about the objectivity, universality, and applicability of the paradigm, leading to severe academic debates and challenges.

In response to these challenges, Thontowi emphasizes the importance of proposing a prophetic paradigm in academic discourse. This approach seeks to integrate moral and spiritual dimensions into the study of social sciences and law, offering a holistic framework that addresses not only the empirical and rational aspects but also the ethical and metaphysical concerns. By promoting prophetic paradigm thinking, Thontowi advocates for a more inclusive and comprehensive understanding of legal and social sciences, one that transcends traditional academic boundaries and incorporates a broader spectrum of human experience.

As a science and idea, the existence of Prophetic Law must be able to be tested and falsified. According to Karl Popper, what distinguishes science from science is whether the hypothesis can be tested for error (falsification). Popper claims that falsification is the first reason for knowing the darkness of science and determining whether science is scientific or unscientific. If science does not go through falsification, it can be considered unscientific. Therefore, the theory's validity must be proven to avoid being among the perceptions of right or wrong. In simple terms, falsification can be interpreted as a test of knowledge not by describing the truth of the hypothesis but by listing the negations. Here, it is clear that expertise will

³¹ Jawahir Thontowi, "Paradigma Profetik Dalam Pengajaran dan Penelitian Ilmu Hukum," *Unisia* 34, no. 76 (January 25, 2012): 86–99, <https://doi.org/10.20885/unisia.vol34.iss76.art7>.

develop not by providing data or accumulation of knowledge but by eliminating possible errors and errors.³²

Falsification is a theory often discussed by scientists, especially when talking about the philosophy of science. Falsification offers ideas from Karl Popper to his critics with the verification principle espoused by the Vienna Circle.³³ Popper sees some weaknesses in the Vienna Circle verification principle, among others: First, the verification principle can never be used to establish the correctness of common laws. Common law in science can never be verified. Like metaphysics, it must be admitted that all-natural science (consisting mainly of general laws) is meaningless. Second, based on the principle of verification, metaphysics is called meaningless. Still, in history, it can be seen that science is often born from metaphysical or even mystical views of the world. A metaphysical expression can be meaningful and true, even if it only becomes scientific if it has been tested. Third, it must first be understandable to investigate the meaning of an expression or theory.³⁴ If it cannot be understood, then how is it possible that the expression or theory can be said to be meaningful or meaningless? According to Karl Popper, the existence of a theory or proposition of science or knowledge is not considered scientific just because it can be proven true through verification, as they assume, but because it can be tested (testable) through various systematic experiments to deny it.³⁵

Popper further proposed the principle of falsification as the main feature of scientific theory. According to him, an empirical proposition (or theory) must be seen as a potential error. History shows that a theory can survive in falsification efforts if it remains sturdy, even though its temporary characteristics remain undiminished. A theory is scientific if there is a possibility in principle to state its error. That is the

³² Saifur Rahman, "Relevansi Epistemologi Karl R. Popper Dalam Pemikiran Islam," *Komunike: Jurnal Komunikasi Penyiaran Islam* 9, no. 2 (December 2017): 138–49, <https://doi.org/10.20414/jurkom.v9i02.1291>.

³³ Maydi Aula Riski, "Falsifikasi Karl R. Popper Dan Urgensinya Dala Dunia Akademik," *Jurnal Filsafat Indonesia* 4, no. 3 (November 1, 2021): 261–72, <https://doi.org/10.23887/jfi.v4i3.36536>.

³⁴ Mohammad Muslih, *Filsafat Ilmu: Kajian Atas Asumsi Dasar, Paradigma, Dan Kerangka Teori Ilmu Pengetahuan*, 1st ed. (Yogyakarta: Lesfi: Lembaga Studi Filsafat Islam, 2016), 182; Sukarno Aburaera, Muhadar, and Maskun, *Filsafat Hukum: Teori Dan Praktik*, 3rd ed. (Jakarta: Kencana, 2015).

³⁵ Komarudin, "Falsifikasi Karl Popper Dan Kemungkinan Penerapannya Dalam Keilmuan Islam," *At-Taqaddum* 6, no. 2 (November 2014): 444–65, <https://doi.org/10.21580/at.v6i2.720>.

meaning of the 'falsifiability principle.' According to Popper, a theory that principally excludes every chance to put forward a fact that says the theory is wrong must not be scientific.³⁶

Popper thus suggests falsification as a valid method for scientific investigation after rejecting induction as a methodology. According to Popper, a theory can be corroborated as scientific only if it endures truly 'risky' forecasts, which have the potential to turn out false. A test of a scientific theory is an attempt to falsify it, with only a single counter-instance rendering the whole theory untrue. Popper's idea of demarcation is rooted in the fact that there exists a logical asymmetry between verification and falsification: it is impossible to conclusively verify a universal proposition by induction, whereas one counterexample proves the universal law to be false.³⁷

Popper asserted that any scientific theory is always only hypothetical in the form of temporary conjectures and that there will never be a final truth. Every theory is always open to being replaced by a new theory that is more precise. In this regard, he prefers to use it in terms of hypothesis rather than theory, based solely on its temporary nature. He asserted that a hypothesis or proposition is said to be scientific if, in principle, it can deny it (refutability).³⁸ Furthermore, he explained that falsification can only be accepted if a low-level empirical hypothesis that describes the consequences is proposed and justified.³⁹ According to Popper, if a theory falls apart after criticism, the physical-objective reality does not change. Popper wanted

³⁶ Muslih, *Filsafat Ilmu: Kajian Atas Asumsi Dasar, Paradigma, Dan Kerangka Teori Ilmu Pengetahuan*.

³⁷ Suddhachit Mitra, "An Analysis of the Falsification Criterion of Karl Popper: A Critical Review," *Tattva: Journal of Philosophy* 12, no. 1 (January 1, 2020): 1–18, <https://doi.org/10.12726/tjp.23.1>; Nicolae Sfetcu, *The Distinction Between Falsification and Refutation in the Demarcation Problem of Karl Popper* (MultiMedia Publishing, 2019), <https://doi.org/10.58679/mm99220>.

³⁸ Komarudin, "Falsifikasi Karl Popper Dan Kemungkinan Penerapannya Dalam Keilmuan Islam."

³⁹ Rashid Dagaev and Islam Baliev, "Formation of the Principle of False in K. Popper," *KANT* 35, no. 2 (June 2020): 148–52, <https://doi.org/10.24923/2222-243X.2020-35.30>; *The Logic of Scientific Discovery*, 1st ed. (London; New York: Routledge, 2005).

to avoid two extremes, namely objectivism, which holds that humans own and control natural laws. For Popper, man keeps moving closer and closer to the truth.⁴⁰

If it is related to the idea of Prophetic Law, then the principle of falsification of popper is relevant to be applied. This is because Prophetic Law, whose basis is objectification and transformation from religious sources, cannot be tested for its truth if only on a conceptual level. However, the truth must be proven through validity testing and falsification. This does not mean that you want to find mistakes that come from the source of the origin of prophetic law (Qur 'an and Hadith). But it examines the results of transformation and objectification carried out by humans on verses and hadith. The purpose of falsification in relation to Prophetic Law is to determine whether it is true that the laws that have been transformed and objectified are in line with the initial footing of Prophetic Law itself, namely for Humanization, Liberation, and Transcendence.

In the prophetic paradigm, "objectification" is the keyword. Objectivity means internal translation into categories of objectivity. Objectification is a concrete form of internal belief. An action is considered objective if that action, even though it is committed by a non-Muslim, is no longer considered an act of religion but something natural, even from a Muslim point of view. It is still considered an act related to religion, including charity.⁴¹

Hence, prophetic science can be used as an alternative when science is currently dichotomized or even a fierce fight exists between science and religion.⁴² The implementation of prophetic concepts essentially combines ratios with morality in legal actualization. In addition, legal science with prophetic concepts is based on values based on the objectivization of the Qur'an and Hadith and the efforts made by

⁴⁰ Asep Saepullah, "Epistemologi Falsifikasionisme Karl R. Popper: Relevansinya Bagi Teologi Dan Pemikiran Keislaman," *Journal of Islamic Civilization* 2, no. 2 (August 29, 2020): 60–71, <https://doi.org/10.33086/jic.v2i2.1737>.

⁴¹ Santoso, "Towards Religiosity-Based Legal Science: Critical-Constructive Prophetic Law on Positivism Paradigm."

⁴² Ash-shidiqji, "Meneropong Ilmu Hukum Profetik: Penegakan Hukum Yang Berketuhanan."

humans (ijtihad)⁴³ obtained by their potential abilities through reflection, reasoning, and developing discourse.⁴⁴

Popper's falsificationism epistemology has at least restored the value of religious sciences and metaphysics before modern science. Karl Popper has restored the meaning of metaphysics, which, in the view of positivists, is meaningless. Metaphysics became meaningful through his criticism of verification and falsification as his proposed solution. Popper explains this meaning through historical evidence that metaphysics has long been used as the basis for scientific assumptions before being proven.⁴⁵

Without such absolutes of truth, scholarship can be built from various foundations (including metaphysics), not just induction or verification. The space of possibility is open for religious and metaphysical sciences that are not based on induction to be able to approach the truth (to be scientific). However, this openness can only be achieved through the falsification principle. If it is not tested through falsification, then the possibility of approaching the truth will only remain a possibility (probability).⁴⁶

Therefore, prophetic law, as an idea that bases its source on revelation, must be aligned with legal science in general. Prophetic law can also be falsified and categorized as scientific. This is so that the idea of prophetic law can develop and be helpful for the benefit of society. In prophetic law, legal science is not only based on the truth on the level of *haqq al yakin*, which is collected in the Qur'an and Hadith, but also based on the truth obtained by the ability of human potential through reflection, reasoning, and discourse that develops in society. Humans explore, cultivate, and formulate knowledge with the aim not only for knowledge but also for

⁴³ Jaih Mubarak, *Metodologi Ijtihad Hukum Islam*, 1st ed. (Yogyakarta: UII Press, 2002).

⁴⁴ Mufidah and Abu Tamrin, "Pengembangan Ilmu Hukum Profetik Sebagai Model Integrasi Keilmuan Fakultas Syariah dan Hukum di PTKIN," *Salam: Jurnal Sosial dan Budaya Syar-i* 9, no. 2 (April 4, 2022): 503–20, <https://doi.org/10.15408/sjsbs.v9i2.25539>.

⁴⁵ Asep Saepullah, "Epistemologi Falsifikasionisme Karl R. Popper: Relevansinya Bagi Teologi Dan Pemikiran Keislaman."

⁴⁶ Asep Saepullah.

policy and the benefit of the wider community, with the pleasure and love of Allah.⁴⁷ Prophetic Law can be used as a model to integrate science and religion, which is done by connecting texts with context.⁴⁸

In line with this, Ahimsa Putra said that the prophetic paradigm (including the science of prophetic law) would be a scientific revolution when the prophetic paradigm has the power, deception, or truth of various elements of the paradigm according to philosophical or empirical views, and the ability of the various elements to face the criticism that is thrown.⁴⁹ Suppose the prophetic paradigm is proven to be successful in answering questions and solving unresolved problems. In that case, the presence of a prophetic paradigm will be able to birth a scientific revolution.⁵⁰ The prophetic paradigm has bonded micro, macro, and transcendent realities, which are divided into three categories: Theology, Humanity, and Natural Sciences, which are based on God's verses on the Qur 'an and Sunnah.⁵¹

The law must contain values and morals so that the community's impact is truly in accordance with its human nature. Therefore, as a law that adheres to the doctrine of revelation and prophecy, prophetic law becomes the right solution to the legal crisis. In addition to good laws, law enforcement also needs good people and good governments that uphold religious values.⁵²

Positioning Prophetic Law in Karl Popper's Three Worlds of Science

Karl Popper's theory of the Three Worlds of Science distinguishes reality into what he calls the One World, which is the world's physical reality. The inhabitants of this physical world can be distinguished into various objects, both living and dead. The

⁴⁷ Mufidah and Tamrin, "Pengembangan Ilmu Hukum Profetik Sebagai Model Integrasi Keilmuan Fakultas Syariah dan Hukum di PTKIN."

⁴⁸ Kelik Wardiono, "Prophetic: An Epistemological Offer for Legal Studies," *Journal of Transcendental Law* 1, no. 1 (September 20, 2019): 17–41, <https://doi.org/10.23917/jtl.v1i1.8797>.

⁴⁹ Heddy Shri Ahimsa Putra, *Paradigma Profetik Islam, Epistemologi, Etos, Dan Model* (Yogyakarta: Gadjah Mada University Press, 2022).

⁵⁰ Putra.

⁵¹ Catur Yuniyanto, "Prophetical Law Paradigm: A Synthesis Of Thoughts of Legal Philosophy Development," *Journal of Transcendental Law* 1, no. 2 (December 14, 2019): 104–23, <https://doi.org/10.23917/jtl.v1i2.9154>.

⁵² Heryansyah and Hidayatullah, "The Problems of Law Enforcement and Ideas of Prophetic Paradigm in Indonesia."

energy that exists in this universe can also be classified as objects in the physical world.⁵³

The Second World refers to all events and psychic properties in humans, which can also be referred to as the mental or psychological world (*mental or psychological world*), which revolves around feelings, thoughts, views, or judgments. In this second world, there is a mental being in the conscious and subconscious, or it can also be in the form of the human psychological realm and the animal psychological realm.⁵⁴ Meanwhile, The Third World is all hypotheses, laws, and theories of human creation and the result of cooperation between The First World and The Second World and all fields of culture, art, metaphysics, religion, and others.

According to Popper, the Third World only exists as long as it is lived, in the sense of scientific work and research, in ongoing studies, reading books, and in the inspiration that is flowing in artists and art enthusiasts who presuppose the existence of a framework. After that, everything immediately “settles” in the physical form of scientific tools, books, works of art, etc. With the settlement of it all, they have become part of The First World but can rise to become The Third World again, if thought by The Second World. In Popper's view, the Third World has its position and authority and is not tied to either the First World or the Second World.

If illustrated using a chart, then the three worlds of science, according to Karl Popper, can be seen as follows:⁵⁵

⁵³ Shidarta, “Perspektif Tiga Dunia Dari Karl Popper,” [business-law.binus.ac.id](https://business-law.binus.ac.id/2015/06/24/perspektif-tiga-dunia-dari-karl-popper-bagian-pertama-dari-dua-tulisan/), June 24, 2015, <https://business-law.binus.ac.id/2015/06/24/perspektif-tiga-dunia-dari-karl-popper-bagian-pertama-dari-dua-tulisan/>.

⁵⁴ Shidarta.

⁵⁵ Asep Saepullah, “Epistemologi Falsifikasionisme Karl R. Popper: Relevansinya Bagi Teologi Dan Pemikiran Keislaman.”; Dyah Ochterina Susanti and A’an Efendi, *Penelitian Hukum (Legal Research)*, 2nd ed. (Jakarta, Indonesia: Sinar Grafika, 2014).

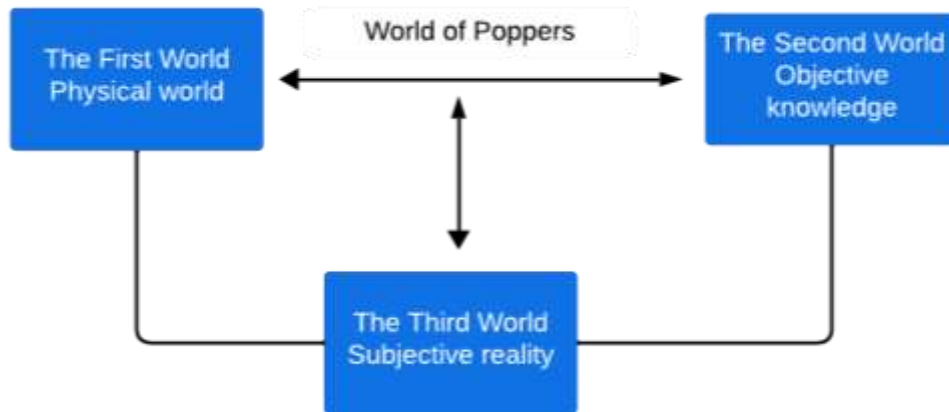


Figure 1. The Three Worlds of Science According to Karl Popper

In the context of Legal Studies, Shidarta argues that Legal Sciences is included in the category of human sciences. Humanity is born in the form of cultured human beings. A value-rich, not value-free human being. In such a pattern, the humanities will tend to engage intensely in relating the second and third worlds to give birth to newer and more human products of thought.⁵⁶

In legal science, a significant debate often arises between positive law (*ius constitutum*), which refers to the law currently in force and established by legal systems, and ideal law (*ius constituendum*), which represents the aspirational standards rooted in morality and ethics that society strives to achieve through legal reform. Efforts to change something that initially existed in a pre-positive nature into a positive one are the work of legal dogmatists. This is more or less the work done by the inhabitants of the second nature to move into a contextual space and time in the third nature. By borrowing Popper's language, it is said here that formulating favorable laws is the moment of transition from non-linguistic to linguistic thought (the transition from a non-linguistic thought to a linguistic thought).⁵⁷

What about Prophetic Law? Departing from Shidarta's perspective on legal studies above, prophetic law is actually in the second world, namely the world of ideas (pre-positive), because it contains humanization, liberation, and transcendental values. The verses of the Qur 'an and hadith that are objectified and transformed are actually

⁵⁶ Shidarta, "Perspektif Tiga Dunia Dari Karl Popper."

⁵⁷ Shidarta.

still in the subjective level of ideas, which are referred to as the work of the people in the second world. Prophetic Law requires the transfer of places from the second world to the third world by contrasting them to be generally accepted and applied by the community without looking at the source of Prophetic Law. When Prophetic Law has entered the third world, where the third world is the world of products, its validity becomes inevitable, and the appendage of prophetic law indirectly also becomes lost and transformed into state law (applicable positive law).

Suppose we refer to Popper's concept. In that case, when prophetic law has been transformed into a positive law so that it inhabits the third world automatically, favorable laws derived from prophetic values can be falsified. The more enduring the results of transformation and objectification of prophetic laws in testing for errors, the stronger their existence in answering societal problems.

However, when examining the errors of favorable laws stemming from the transformation and objectification of prophetic law, if there are errors, then what is wrong or corrected is the process and results of objectifying the transformation of those prophetic values. The source remains true and should not be doubted because if people doubt the source, they will fall into disbelief.

Popper's thought about falsification as an answer (replace) to the problem of induction and verification that has been made a condition in scientific knowledge according to positivism- can be reconstructed that there is no special method in a particular field, but only special characteristics attached. In this case, Islamic thought can be approached with any method that can be accounted for. Because a thought must be open, it must always accept the method from wherever it comes (not only in Islam).⁵⁸

The position of prophetic law in the three worlds of science, according to Karl Popper, could be described as follows:

⁵⁸ Rahman, "Relevansi Epistemologi Karl R. Popper Dalam Pemikiran Islam."

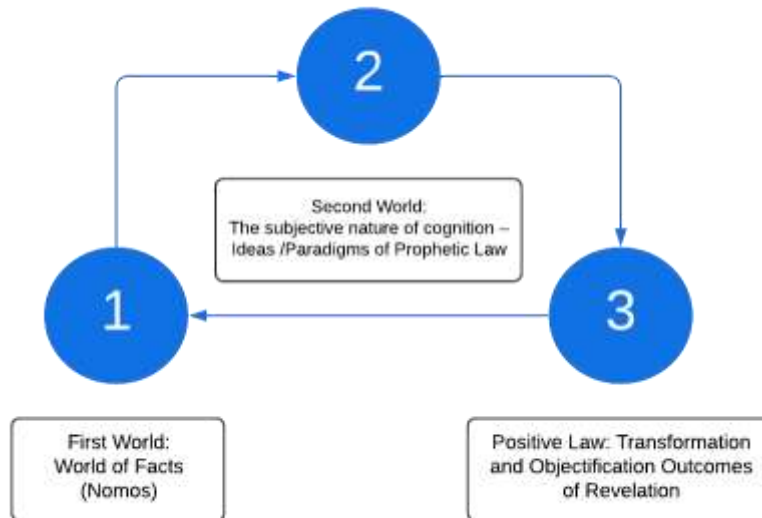


Figure 2. Prophetic Law in Karl Popper's Three Worlds of Science

CONCLUSION

Karl Popper's falsification principle is highly relevant to the discussion of Prophetic Law. Prophetic Law, which is based on the objectification and transformation of religious sources, cannot be fully validated if it remains only at the conceptual level. Its truth must be subjected to rigorous validity testing and falsification to establish its credibility. According to Popper's framework of the three worlds of knowledge, Prophetic Law currently resides in the second world, which consists of subjective ideas, or what Popper describes as "people's work." For Prophetic Law to be generally accepted and applied by society, it needs to transition from this second world of subjective concepts to the third world, where knowledge becomes objective and publicly accessible.

In the context of legal development grounded in the principles of Prophetic Law – principles that emphasize humanization, liberation, and transcendence – falsification plays a critical role. It is essential to demonstrate that Prophetic Law can address and resolve issues that conventional legal systems have yet to solve effectively. Additionally, for Prophetic Law to realize its full potential and utility, it must be transformed into positive law, where its practical applications can be experienced and its benefits felt by society at large. This transformation ensures the law's

relevance and integration into the broader legal framework, thereby enabling it to contribute meaningfully to societal progress.

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